

The **WITNESS**

FEBRUARY 10, 1955

10¢



CHARLES S. MARTIN

A FAMOUS Headmaster tells of some of the problems and adjustments that teen-age boys have to make when he writes

A LETTER TO PARENTS

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Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Story of the Week

**Czechoslovakia Protestants
Issue Peace Appeal****DECLARE THAT A UNITED GERMANY ESSENTIAL
TO MAINTAIN WORLD PEACE**

★ The representatives of Protestant Churches in Czechoslovakia, disturbed by the evolution of the German problem, have decided to approach their German brethren, and indeed all Christians of the world, by the following letter:

To our German brethren:

At the Second General Assembly of the World Council of Churches we pledged to exercise our influence on the statesmen of our countries so that they do not cease discussing in common the difficult international questions and that they may seek their peaceful solution.

In these discussions it is necessary to carry out the agreements of the great powers after the second world war that Germany should be liberated from its military and warlike tradition and that it should become an aid in the peaceful coexistence of nations of Europe and throughout the world. We consider it a great moral mistake to take a divided Germany as a starting point, and not an agreement for a new Germany. In spite of the dividing lines which separate us we recall the decision of our German brethren of 1945,

when they expressed their regret for the events of the second world war and their co-responsibility for it. They thereby pledged that they would work against anything which could bring on a new catastrophe. From the events of the last few months we see how urgent it is to exert every effort to thwart the plans leading to a new war conflict, which without doubt would make it impossible for our German brethren to work in the spirit of the resolution of 1945.

Unification

Therefore in these moments which, in our opinion, are a decisive turning point in the history of our nations and of all mankind, profoundly disquieted by the development of present international events, we address ourselves to you, as Brothers in Christ, in order to share with you our fears and our tasks. In the last few days we again had the opportunity of observing serious efforts of statesmen who were discussing the peaceful coexistence of European nations and the peaceful solution of the German question, as well as the difficulties which lie in

the path of the unification of Germany—and therefore we believe that this appeal is fully justified.

We who are united with the German people by centuries of the Reformation heritage desire nothing so ardently as for the consequences of the second world war to be done away with and for a united Germany to take her rightful place in the family of peace-loving nations. But for this it is necessary not only for all people of good will, but especially the Christians, to do everything in order that a rearming of Western Germany be prevented, a rearmament which could lead to a new war.

We cannot be silent about the efforts of those circles which want to make of Western Germany a vast arsenal and a living threat for all of peace-loving Europe and mankind. The danger is all the greater because this terrible thought finds a positive response in those who long for a sanguinary revenge for the German defeat and the national catastrophe of 1945.

It is not egoistic or national reasons which lead us to make this warning. The world has become so small, because of technical development and economic interdependence, that the fate of no nation can be separated from the others. On the contrary, we are thinking of the immense suffering which our nations went through in the last war and we dread the

thought that all this misery of war might again be repeated. In this we are in agreement with the representatives of German Protestantism. Not only the same confession of faith joins us with them, but also the same outlook on the present situation and personal brotherly relations. Like them we are seriously and morally disquieted by the development of contemporary events in the international field. Therefore we need understanding and strengthening from all peace-loving people through out the world.

Peace Indivisible

Peace in the world is indivisible. Every threat of war in whatever form, every division of nations into the ruling and the ruled, affects all people throughout the world.

Today when we, as a result of the recent international discussions, find ourselves in a new situation, we must—and precisely as Christians — do everything to save the life of our neighbour, in order that in the hardness of our own heart we might not share the guilt for the death of millions. Therefore we appeal to and call on all believing brothers and sisters, congregations and churches, to carry out concrete tasks, to collaborate purposefully and to preserve peace throughout the world.

Especially you, German brethren, influence your government and public opinion to prevent the rearming of Western Germany and avert the danger of war. You yourselves know, that a new war would mean a fratricidal war for you.

All our prayers for peace would, however, be empty and false, if we did not do everything in our strength for peace. The first thing is to win human hearts in our families, in our congregations and churches, at our places of work and among people in general

for the idea of peace and for a friendly understanding among nations, devotedly and courageously to prevent all war psychoses, hostile calumnies and irresponsible fatalism which considers war as a fatal necessity in world development.

A Church Task

Finally we see that it is necessary for all Christian Churches, and especially their leading representatives, to address an urgent peace appeal to the governments of their nations and tirelessly remind them of their prime responsibility in this question.

In our opinion no government deserves the name of Christian government which would be deaf to this appeal and would abuse the Christian name to cover its own un-Christian and military aims. Christ's command about peace also applies to responsible statesmen.

There is yet time. Therefore we ask you: Do not refuse our request, and join with us in order that our common ef-

forts may help to assure a better future for mankind.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." (I Thess. 5:23).

Dr. Viktor Hajek, Synodical Senior of the Evangelical Church of Czech Brethren; Jan Chabada, the General Bishop of the Lutheran Church in Slovakia; Imrich Varga, Bishop of the Reformed Christian Church in Slovakia; Dr. J. L. Hromadka, Dean of the Comenius Theological Faculty in Prague; Dr. Jan Michalko, Dean of the Slovak Protestant Theological Faculty in Modra; Jiri Cymorek, Superintendent of the Silesian Lutheran Church; Vaclav Vancura, Superintendent of the Methodist Church; Bohuslav Benes, Secretary of the Unit of Czech Brethren; Karel Reichel, Bishop of the Unity of Brethren; Vaclav Tomes, Chairman of the Baptist Church.

Advances in Race Relations Noted in Mississippi

By Charles G. Hamilton

★ "To be an American in all other countries, and to be white is a barrier in most countries. Some former Communists in Japan have become Christians because missionaries were willing to listen to their criticism of the country from which the missionaries come. We are apt to call nationalism in other countries what we call patriotism is our own. We must be careful not to hate Russians, even though we hate Communism, for we will be hating some of God's people. If Christianity means atomic bombing in the world and seg-

regation in Mississippi, the Japanese don't want it."

These challenging words were spoken to the Laymen's League dinner of the diocese of Mississippi by Miss Dorothy Stout, a communicant of the diocese now on furlough from St. Margaret's in Tokyo.

She added: "We must get over our worship of numbers. It takes more to be a Christian in Japan, and Japanese Christians have something we don't have. Visiting officials are sometimes horrified enough to throw up their hands at the small number of students bap-

tized, but they do not realize that a girl can not be baptized without the consent of the male of the family. She may have to wait until she is a grandmother before she is free to be baptized. A year's preparation is required for baptism. A missionary is just a witnessing Christian at the right place at the right time."

The annual council celebrated the birthday of Robert E. Lee by listening to a Negro student for the first time, as Allen Carter of Okolona College asked that white people "show us the Father rather than telling of him."

It also elected President Milan Davis of Okolona College as alternate to General Convention and reported the first spending of funds for Negro college work in the diocese. The Builders for Christ quota, which is the same as the amount Okolona College is expected to receive from it, was urged.

There had been rumors ahead of time that some insistent Delta laymen were going to put the council on record as opposed to the stand of the national Church against segregation, and some laymen came anticipating a chance to vote that the Church favored segregation, but no such motion ever got to the floor or even to committee.

Most members of committees were reelected, with Rev. Messrs. Franks, Jones, Hamilton, Hobart, and Messrs. Weston, Hawkins, Engelsing and Thomas as deputies to Honolulu. The diocese had a thirty per cent turnover of clergy in 1954, its highest. A suggestion by the finance committee for a suffragan was taken under advisement by the bishop, who remarked "Bishops cost money; they don't live poor"—which caused one laymen to stage-

whisper, "The understatement of the year."

Noonday prayers were delayed because there was not a Prayer Book in the house—someone suggested "Couldn't hear nobody pray."

OHIO PASTORS OPPOSE ANY FORM OF UMT

★ Opposition to any form of universal military training for this nation was expressed by the Ohio Pastors' convention which called UMT "un-Christian in its basic philosophy and social outcome."

In a resolution, the pastors said they recognized the serious problem of national security but were "deeply concerned that in our desire for national security we do not commit the fatal error of undermining our moral and spiritual resources upon which, in the final analysis, our real security rests."

The resolution added that UMT "would create only an illusion of true security."

"It would saddle our nation with a military system which history has so clearly demonstrated is disastrous to the democratic way of life," the pastors said, "and would represent an ineffective use of manpower."

The clergymen urged a close scrutiny of the expenditure of public funds by the Pentagon "in seeking to influence both Congress and the people of the United States to accept further militarization of our country."

In another resolution, dealing with problems of young people, the clergymen asked churches to emphasize family life conferences, family and youth evangelism, weekday religious education, and leadership in removing places where juvenile delinquency and crime breed.

Other adopted resolutions urged:

Strengthening of laws against gambling, including bingo, and called on the churches to refrain from using lotteries, raffles, and other games of chance in raising funds.

Enactment of legislation against misuse of liquor advertising and stiffer laws against drunken drivers. The clergy and churches were told to reach out helping hands to the alcoholic rather than have "holier than thou" attitudes.

Establishment of a state film censorship which would be constitutionally acceptable.

Censorship of objectionable comic books, obscene publications and television programs.

More interchange between religion and labor.

More realistic cooperation between churches in local communities and an ecumenical approach on the part of the churches and ministerial associations so that their "voice will be stronger and more united in the media of communications such as press, radio, and television."

Increased attention on the part of private and governmental agencies to needs of better housing for low income and minority groups.

Church exploration of means for securing assurances for refugees so that the full quota may be brought into this country.

The convention commended President Eisenhower and other government leaders for setting good examples by regular church attendance.

SHATTUCK PLANS ANNIVERSARY

★ Shattuck School has set up a planning committee for the observance in 1958 of the 100th anniversary of its founding.

VAN KIRK URGES ONE WORLD

★ Isolationism must be challenged by American churches, Walter W. Van Kirk told 2,200 ministers at the annual Ohio Pastors' convention.

The director of the National Council of Churches' department of international affairs attacked political, economic and cultural isolationism.

"The United Nations, with all its defects and shortcomings," he said, "could put an end to the cold war tomorrow. What is lacking is not structure, but spirit, the spirit of the living and eternal God."

He described as "moral anarchy" the doctrine espoused by political "upstarts and super-patriots that the United States should abandon the UN and thereby cut itself loose from the rest of the world."

"We of the Churches support the UN because . . . it is at least a partial manifestation, on the political side, of the Christian concept of one world," Van Kirk declared.

He urged the pastors to tell their congregations about the UN's program of technical assistance.

"It would be a catastrophe if the U. S. were to go isolationist on the economic front or become so preoccupied with building military defenses that it lost sight of attacking the hunger and poverty upon which Communism thrives," the Protestant leader said.

Van Kirk criticized Congress for adopting the McCarran-Falter Act, declaring that the act regards Asiatics as inferiors and conflicts with the attempts of President Eisenhower and the state department to win the friendship of the free people of Asia.

While Christian scholars talk about the next world, he said, Communist propagandists plant the seeds of revolution,

blaspheme God, and point to the Kremlin as the donor of political emancipation and the champion of world justice and peace.

NEGRO ELECTED IN TENNESSEE

★ The Rev. St. Julian A. Simpkins Jr. of Memphis, a Negro, was named by the Convention of Tennessee as one of eight deputies to the General Convention in Honolulu next September.

Memphis Episcopal churchmen said they believe he is the first Negro ever elected a deputy from Tennessee to the General Convention.

William G. Pollard, executive director of the Institute of Nuclear Studies at Oak Ridge, Tenn., who last May was ordained priest, was elected a member of the board of the University of the South, Seawanee, Tenn.

BISHOP REGRETS HOUSTON MOVE

★ Bishop Jones of Louisiana expressed regret to his diocesan convention that Bishop Sherrill has moved the General Convention from Houston.

"I recognize the problems with which the Presiding Bishop has to wrestle," he told the delegates, "and I am sure he sought the best answer to a difficult situation. He acted within his canonical rights and in good conscience. Actually the blame lies within the Church itself. It is a regrettable fact that in so plain a matter of Christian witness, the Church should have to debate where that witness may or may not be borne. I somehow feel that in this sea voyage to Hawaii, the Church is playing the role of Jonah. After all, for the Christian prophets of our day, Nineveh

may well be in the Deep South."

Deputies to General Convention' clergy; Donald Wattley, canon missionary of the diocese; William S. Turner, rector of Trinity, New Orleans; Sherwood Clayton, rector of Grace Church, New Orleans; Tracy H. Lamar Jr., rector of St. James, Alexandria. Laymen: Samuel A. Carleton of New Orleans; Val Irion of Shreveport; Ted Strausser of Monroe; Russell Sprague of Tallulah.

PARIS CATHEDRAL EVENTS

★ Dean Sturgis Lee Riddle dedicated a flag of New Mexico at the Paris Cathedral on January 16th. It was the gift of Mr. and Mrs. C. C. Crawford. He is a member of the embassy staff and is a lay reader in New Mexico.

Services are now being held regularly at the U. S. air base at Chateauroux, France, for Episcopalians and Orthodox stationed there.

The junior guild of the cathedral will give its annual Valentine gala and ball on February 12 for the benefit of its French charities. It will be held under the sponsorship of Ambassador and Mrs. C. Douglas Dillon and American Ambassador to NATO, John C. Hughes and Mrs. Hughes.

SCHOOL OF THEOLOGY IN LONG ISLAND

★ Bishop DeWolfe opened a diocesan school of theology on February 8th at Garden City. Classes are held evenings and on Saturdays, with courses offered in theology, Church history, the Bible, pastoral theology, liturgics, music and canon law.

He stated that the school will train older men of the diocese who are now being trained for the ministry by parish priests.

SUFFRAGAN FOR WEST TEXAS

★ Bishop Everett Jones asked for a suffragan bishop at the convention of West Texas, meeting in San Antonio, February 1-2. He told the delegates that it was becoming increasingly difficult for one man to cover the 67,000 square miles, with fifty percent more churches than twelve years ago.

He stated that he had no candidate for the office and that the chancellor would direct the necessary steps for the election which will take place at a special convention.

DIOCESES OPPOSE SEGREGATION

★ The convention of the diocese of Atlanta January 31 adopted a resolution branding

segregation as un-Christian.

Oklahoma at their convention the same day took similar action and called on people to work with others in making the law effective. The convention also elected a Negro as a deputy to General Convention and another as alternate.

RELIGIOUS REVIVAL IS DOUBTED

★ Presiding Bishop Henry K. Sherrill, headliner at the celebration in Omaha which marked the 15th anniversary of the consecration of Bishop Brinker on January 31st, said that he doubted that this country is on the eve of a religious revival. He asserted that no statistics on Church support justify talk of a revival.

MITCHELL BACKS RULING

★ Bishop Bland Mitchell of Arkansas told the convention meeting at Hot Springs that the desegregation ruling was logical and sound. "We must accept it," he declared, "not only because it is the law, but because it is the spirit of Christianity as taught in the Bible."

CONFERENCE ON DELINQUENCY

★ The diocese of New York is sponsoring a conference on juvenile delinquency on March 11, sponsored by the department of social relations of which the Rev. John A. Bell is chairman.



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BISHOP STOKES IS HONORED

★ Bishop Anson P. Stokes, coadjutor of Massachusetts, was honored, along with Bishop J. E. Minihan, R.C. auxiliary bishop of Boston, at the annual dinner of the brotherhood of Temple Ohabei Shalom in Brookline.

Bishop Stokes called upon people of all faiths to regard their differences as opportunities rather than problems.

"Maybe our world is challenged by our differences; maybe if handled properly they would enrich our common life," he told the 750 persons to attend the dinner. "We've seen the tragedy that occurs when people have tried to dominate others. That is not the way to handle differences with any success. Domination as a technique for dealing with differences is self-defeating."

BISHOP HINES IN ARKANSAS

★ Bishop John Hines, coadjutor of Texas, was the

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Headmistress

headliner at the convention of Arkansas, meeting January 26-27 at St. Luke's, Hot Springs. He addressed the laymen's dinner, preached the convention sermon; addressed the Auxiliary and gave a meditation.

Also addressing the Auxiliary were Dr. and Mrs. W. R. Beasley, former missionaries in Liberia.

MRS. ALLRED NOW MRS. ALLGOOD

★ Mrs. Elsie Allred won permission from a Denver judge

to change her name to Mrs. Allgood. She told the judge her surname was "distasteful and gradually becoming more so."

And at Payette, Idaho, the high school students have expurgated "comrade" from their school song, declaring that it was unfit for use by patriotic American youths. As a substitute "colleagues" was selected.

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MALCOLM JONES IS KILLED

★ The Rev. T. Malcolm Jones, rector of Christ Church, Las Vegas, Nevada, was shot to death on January 20th. Police reported that the shooting was done by a friend, Raymond P. Smith, when the rector chided him over his drinking. The shooting occurred in an automobile at a drive-in restaurant with the minister's wife sitting between the two men. Another friend, Jack Wallace, was in the back seat and grabbed the pistol from Smith after one shot was fired.

URGE ABOLISHMENT OF DEATH PENALTY

★ The diocese of Los Angeles at its convention, January 26-27, overwhelmingly adopted a resolution calling for the abolishment of the death penalty in the state. Such a bill is currently before the state legislature.

The convention also voted unanimously to support the National Council statement supporting the Supreme Court ruling on non-segregation.

A highlight of the convention was a luncheon in honor of General MacArthur at which Bishop Bloy, on behalf of the diocese, presented him with an award of merit extraordinary for his Christian influence in the Pacific, particularly Japan, during the years following the war.

A missionary budget of \$411,684 was approved and a diocesan budget of \$106,061. An addition to the budget of \$4,000 for a full-time youth director for the last half of this year was also approved.

DECLARES MOVE A MISTAKE

★ Bishop Quin of Texas told delegates to his diocesan convention that the Presiding Bishop made a mistake in

moving the General Convention from Houston. He said that the Church should see to it that the canon "on which the Presiding Bishop claimed he acted be changed so that in the future the will of the Church as voted in a General Convention will not be set aside by anybody."

President R. O. Lanier of Texas South University, a Negro, was elected an alternate deputy to the Honolulu convention. He was formerly the U. S. Minister to Liberia.

Bishop Quin, head of the diocese for 37 years, announced that he would retire on October 31st.

NEGRO BAN LIFTED BY WOMEN

★ Negro women will attend area meetings of women in the diocese of Upper South Carolina, commencing next year. Action was taken at the annual meeting of the Auxiliary held at Columbia.

All Sorts and Conditions of Men

are needed to ensure for the Church a ministry adequate in number and adequately trained.

From their ranks and in increasing number there must come qualified persons who are led by a deep sense of vocation to offer themselves from that ministry.

There must also be those, again in growing number, willing to unite in greater and continuing support of the seminaries which alone can give them the type of training this Church expects of its ministers.

In this all are called to share. And in the sharing, all will discover how they too may

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ECUMENICAL SERVICE IN NEW YORK

★ Bishop Sherrill will preach at the ecumenical service to be held February 13th at Fifth Avenue Presbyterian Church, sponsored by the Protestant Council of New York. It is expected that 2,000 will attend, with more than 500 clergymen having been invited to be in the opening procession.

LEE BELFORD HEADS CLINICAL COURSE

★ The Rev. Lee A. Belford, Episcopalian, director of the religious education department of New York University school of education, is heading a new course in clinical pastoral care

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YOUTH IS LEADING BRITISH REVIVAL

★ Youth is leading a return to religion in England, according to Canon Charles E. Raven, who conducted a mission for students of McGill University the last week in January.

He contrasted it with the attitude of young people following world war one when, he said, they revolted against moral, political and religious traditions.

STUDENTS CONSIDER SOCIAL ACTION

★ Students from South Carolina colleges discussed more effective Christian social action at a seminar held February 4-5 at Clinton. It was sponsored by the Christian Action Council, a statewide interdenominational group.



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MISSIONS LEADER AT CAMBRIDGE

★ Canon Max A. C. Warren, secretary of the Church Missionary Society, London, is to give a series of five lectures on the missionary imperative at Episcopal Theological School, February 16-17.

While in this country he is also to lecture at Virginia Seminary and at the College of Preachers.

LEGISLATORS GO TO CHURCH

★ Members of the legislature of West Virginia attended a communion service at St. John's, Charleston, and were guests of Bishop Campbell at a breakfast that followed. It marked the opening of the legislature.

BUILDING PROGRAM IN MICHIGAN

★ In evaluating the results of a five-year multi-million dollar program in the diocese of Michigan, Bishop Emrich states that nearly a million dollars has been distributed by the diocese, with parishes and missions adding about eight million in property value on their own initiative.

IOWA CATHEDRAL MODERNIZED

★ Trinity Cathedral, Davenport, Iowa, has completed a \$117,000 modernization of the parish house.

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BACKFIRE

JAMES T. FELLOWS
Layman of New York City

The report on the Blueprint for Unity (1/27) was most stimulating and timely. Every Protestant—indeed every religious person—must agree that “in the broad perspective of the world scene, and in view of our great common convictions and concerns, our denomination differences appear relatively inconsequential.”

It is true however, that in spite of all the fine talk about unity on the part of Episcopalians, there is always a faction in our Church to prevent it. Let us hope that it will not happen this time.

May I add that I am generally impressed with the timeliness of your Story of the Week. The Witness reports news well and fast.

H. R. KUNKLE
Rector at Fort Scott, Kansas

Your editorial of January 20th, *The Need for Revival*, deserves to rank with the previous article by Bishop Horstick, and the calls of Bishop Bayne and Bishop Emrich. It is deeply, rightly disturbing. One is left asking, “Where are the prophets who will show us the way?”

Those who can successfully deny the statement that “in most medium-sized towns of this land the Episcopal Church is the smallest, stuffiest, and most exclusive body” are a fortunate minority. We are hopelessly unable to reach “the poor people.” We are more segregated economically than we are racially.

Many of us can generate little enthusiasm for the schemes and conferences in which we are ordered to participate. The parish is less successful than the local service clubs in commanding loyalty in participation and activity. It plays less part

in the shaping of society than does the American Legion.

Worship is an essential (or *the* essential?) of the Church's life. In some respects this very point seems our weak point. Yet while there is criticism of our ritualism, most of those critics go to the lodge and get pagan ritualism in much larger doses. Is this because our people are unable to detect a relevance between what we say and do in worship and what we, individually and collectively, do in society?

Could the quiet program of the Associated Parishes (Episcopalians all) in this country, and the Parish and People movement in England, be part of the answer? Can the editors of The Witness give us better answers? The need for the answers is great.

MRS. GEORGE GRANT
Churchwoman of Philadelphia

Thank you for the excellent article by Dr. MacLeod and the interesting discussion that followed his address. I look forward to the promised articles on social action in the Episcopal Church.



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PURPOSE OF THE RELIGIOUS ADVERTISEMENTS

(Beyond selling space for publication of the accompanying material, The Witness is not to be held responsible for statements contained in the material)

BELIEF IN GOD ROBBED OF SOCIAL JUSTICE BY ANCIENT ORTHODOXY. — SOCIAL JUSTICE OVERSHADOWED BY "RIGHTEOUSNESS." — REVERSAL OF EMPHASIS INEVITABLE AND IMPERATIVE.—Previous advertisements have emphasized that the Hebrew prophets preached a God of social justice (not socialism or communism), and that they were endorsed repeatedly by Jesus of Nazareth. But it is appalling to consider that when **Belief in God** came down from the hills of Palestine and entered the stream of World History, social justice faded from the religious pattern and was overshadowed by "righteousness."

That God requires righteousness is very familiar to all of us from childhood. We were all told, in forceful generalities, that God would punish us if we did not "do right." And yet, very few people, even today, know that the Hebrew prophets proclaimed a God of social and economic justice, and that the prophets were endorsed repeatedly by Jesus. All church people today—orthodox and liberal alike—are honest and sincere. The transformation of Belief in God from its earlier sense of social justice to a merely individual righteousness was accomplished in the far-away Past by orthodox authorities unknown to the masses of the laity today.

RETURN OF RELIGIOUS EMPHASIS TO SOCIAL JUSTICE INEVITABLE AND INDISPENSABLE.—No reflection upon the sincerity of present-day church people is implied by the religious problem that has thus come to us from the far-away Past. Nevertheless, if the churches do not choose to follow the prophets and Jesus, and put social justice (not socialism or communism) at the foundation of their belief in God, they will inevitably invite disaster at a time when social problems are pressing upon us as never before, and when social consciousness is rapidly replacing the ancient rugged individualism of orthodoxy and Herbert Hoover.

It is impressive to look back into the hills of Palestine, and to study the great struggles which destroyed paganism and endowed the term "God" with social justice. But is it appalling to think how the insidious propaganda of "righteousness" has been so successful in banishing the sense of social justice from religion, and in reducing the highest concept of the human mind (i.e., "God") to the state of conventional respectability with which it circulates in our churches, Sunday schools, law courts, colleges, current literature, etc.

FREE MATERIAL AVAILABLE—A free circular is being sent out, upon request, giving additional information. Its title is, **Bulletin of Bible and Hebrew History**. If you have already seen it, please do not ask for another copy, because it is in short supply. But if you have not seen it, you may send a three cent stamp to cover postage on one copy.

IN ADDITION TO ABOVE CIRCULAR, FURTHER MATERIAL IN PREPARATION.—The title of the new circular is, **Restoration of Social Justice to Religious Belief**. It emphasizes that the process of restoration has already begun, and that these advertisements and circulars are intended to promote the success. The new material will not be ready for some time, however. But if you wish to have a copy, send an additional stamp at once, so as to be in line for it when ready. A request **not** accompanied by a three cent stamp (or two three cent stamps in case both circulars are desired) will necessarily bring no results. The great majority of those asking for the printed matter have carefully included postage. And please try not to confuse the two circulars; the first being, **Bulletin of Bible and Hebrew History**, already printed; and second, **Restoration of Social Justice to Religious Belief**, in preparation. You do not incur any responsibility (financial or otherwise) in requesting the printed matter. — L. Wallis, Box 73, Forest Hills, Long Island, New York.