

November 23, 1939
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THE WITNESS



BISHOP HARRY BEAL
Sees New World of Brotherhood

AN ARTICLE BY BISHOP STEWART

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CLERGY NOTES

ANDERSON, G. C., formerly vicar of the Chapel of St. Giles, Upper Darby, Pennsylvania, has returned to this country after several years of study and work in Oxford University in England. He is residing in Upper Darby.

CHATER, E. W., locum tenens at St. Bartholomew's Church, White Plains, New York, has accepted appointment as the rector of St. James' Parish, Winsted, Connecticut, effective December 1st.

DRANE, R. B., retired priest of the diocese of East Carolina, died at Durham, North Carolina, on November 1st at the age of 88. Mr. Drane was rector of St. Paul's Church, Edenton, N. C., for 56 years.

EASTMAN, R. W., rector of Galilee Church, Bishop Tucker Memorial, Virginia Beach, Virginia, has declined a call to St. Thomas' Church, Thomasville, Georgia.

FENTON, A. K., rector of St. Mark's Church, St. Alban's, Elkins, West Virginia, was married recently to Miss Mary Washburn of Philadelphia.

GLASS, J. G., honorary canon of St. Luke's Cathedral, Orlando, Florida, and secretary of the board of trustees of the University of the South, died in Sewanee, Tennessee, on October 27th.

HUBBARD, JOHN B., rector of St. Mary's Church, Park Ridge, Illinois, is the new grand chaplain of the Illinois Masonic Grand Lodge.

LAMB, G. W., rector of the Church of the Covenant, Philadelphia, since 1923, died on October 30th, after a year's illness.

PLUMB, R. J., formerly rector of Trinity Church, Branford, Connecticut, has accepted a call to be rector of St. Mark's Church, Washington, D. C.

POST, H. G., formerly rector of Holy Trinity Church, Wallace, Idaho, is now rector of St. James Church, Lewistown, Montana.

ROBERTS, P. W., was ordained to the Diaconate in St. Mary's Church, Mitchell, South Dakota, recently. Mr. Roberts is at present a student at Berkeley Divinity School.

ROUILLARD, C. C., has been transferred from St. Paul's Chapel, Little Eagle, Standing Rock Reservation, South Dakota, to be in charge of Calvary Chapel, Okreek, and adjoining stations, on the Rosebud Reservation.

STOCKETT, NORMAN, JR., formerly in charge of St. Andrew's Church, Lambertville, New Jersey, is on the staff of Hays mission in the district of Salina.

WATSON, A. J., rector of St. Luke's Church, Providence, Rhode Island, has resigned his position to go into retirement, effective December 31st.

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BELIEF IN GOD

By GEORGE CRAIG STEWART

The Bishop of Chicago

"As we were drifting through the sea the shipmen sounded and when they had gone a little further sounded again. Then they cast out four anchors and watched for dawn." Acts. 27:28, 29.

ON JANUARY 26, 1830 Daniel Webster rose in the United States Senate to reply to Hayne. The moment was a tense one. "Mr. President," said Webster, "when the mariner has been tossed for many days in thick weather and on an unknown sea he naturally avails himself of the first pause in the storm to find how far the elements have driven him from his course. Let us imitate this prudence and before we drift farther on the waves of debate refer to the point from which we departed that we may conjecture where we are. I call for the reading of the resolution before the Senate."

I propose a similar procedure,—to conjecture where we are *now* with respect to our religion. Let us take soundings to find whether we are drifting.

In days like these we need to reexamine our fundamental faith, to establish planes of reference from which all our judgments on the course of events may be wisely and Christianly made. We need to have an anchorage. I propose four basic convictions as fundamental to a Christian outlook.

And the first one is this:—*Faith in the Reality and Sovereignty of Almighty God.*

With this faith, the whole field of planetary history, the whirling kaleidoscope of events, the tragic and comic procession of little human figures swollen to enormous size by their own pretensions of determining destiny, the ebb and flow of the tide of what we call progress, the rise and fall of nations, the appearance and disappearance of cultures, the tramp of armies, the flight of bombing planes, the joys and agonies of men,—all are viewed from a point or plane of Reality which we call the Eternal, and take on a meaning,

a significance infinitely vast. We get perspective. We see humanity and human affairs not from a bird's eye view but from God's eye view. We are far enough away from the trees to see the wood. Without such a faith, life is "nasty brutish and short"—and without dignity or destiny, without meaning or significance.

I am not going to argue the existence of God. Archbishop Temple has pointed out again and again that philosophy can never assure us of God. "*The ultimate questions of philosophy are the primary assurances of religion.*" I believe in God! I believe in God as the power that controls the universe and exercises that control in righteousness. Science discovers in nature order, and control, an order more immense in its range, more exquisite in its perfection of every detail than our minds can ever begin to compass. We cannot hesitate to say there is intelligence and apparently perfect intelligence in control of the physical universe. Science is possible only because of the reliability of a universe that is not capricious but constant.

We observe too that human beings transcend all else in nature not merely by thinking out how to achieve ends, but by a capacity for choice between ends sought, for example, between duty and pleasure. We observe that all men have a sense of obligation. Where does this sense of oughtness, of moral choice and responsibility come from? It can come from nothing else than a power that is righteous at the heart of the universe. As Balfour said, "I believe in a God that takes sides, that loves and hates," that is Holy.

God then I conceive not merely as a great creator, but the all-righteous too; not merely infinitely *powerful*, but infinitely *holy*.

There is one other concept of God which I as a Christian hold,—that God is active in the world and in history, not merely as a pervading principle, but as personally living, carrying out and effecting His holy will. That is the great distinc-

tion between Christian theism and the God of Greek philosophy, or of Indian philosophy. With them God is an eternally perfect being, existing unchangeably, so unchangeably as to be incapable of particular action. *He does everything in general but nothing in particular.* Christians believe that He acts freely and sovereignly in the world.

"All nations are before him as nothing, and counted to Him as less than vanity. They are as a drop in the bucket and small dust in the balance. The Lord makes bare His holy arm in the sight of all the nations, and all the ends of the earth shall see the Salvation of our God."

Let us get a solid hold then upon the Sovereignty of a living personal active God of righteousness. I know, I know—each nation claims Him as on their side. "*Gott mit uns*" cries the German! "*God defend the right!*" cries the Briton. "*Dieu le veut!*" says the Frenchman. And if we were at war we would be praying to God to bless our righteous American cause. To the average man there can be no denying that religion is strangely corrupted by national pseudo-patriotism. God takes on the lineaments and traits of the people claiming him. To the Englishman He is likely to become a rather vast venerable and respectable Tory; to the Frenchman a divine Napoleon; to the German a vaster Von Hindenberg; and to the American, Uncle Sam in glory. It's too absurd isn't it? How can God be on all sides? Well as a matter of fact He must often be, so far as nations are concerned, on all sides, supporting with His might whatever justice and righteousness may be on this side and on that, and against all the evil, selfishness, greed, rottenness, on that side and this. He is not the God of any nation, but the righteous God of all the earth, who picks up nations as thunderbolts and uses them to effect His will. He lifts this one up and puts that one down, not in accordance with laws of national ambition but according to laws of righteousness. As the Archbishop of York closed his great sermon to the bishops assembled in St. Paul's Cathedral for the opening of the Lambeth Conference in 1930 these were the stirring words of his peroration,—

"While we deliberate, He reigns;
When we decide wisely, He reigns;
When we decide foolishly, He reigns;
When we serve Him humbly, loyally, He reigns;
When we serve Him self-assertively, He reigns;
When we rebel and seek to withhold our service. He reigns!"

"It fortifies my soul to know
That tho I perish Truth is so;
That howsoe'er I stray or range;
Whate'er I do Thou dost not change;
I steadier step when I recall
That if I slip, Thou dost not fall."

Next week: A second article by Bishop Stewart on Christ the Free Realist.

Prayer Book Inter-Leaves

FOURTH-HAND RELIGION

HISTORIC traditions may be a great asset to a Church. But they may serve, as with the Pharisees in the New Testament, to make the word of God of none effect. Antiquity is a good thing, but not too much at any one time. Excessive devotion to the old and familiar may make a Church or a churchman ineffective, and even a bit ridiculous.

S. Jerome, the author of the Latin translation of the Bible which we call the Vulgate, began his labors by translating the Psalms from the Greek Old Testament (the Septuagint) into Latin. Later he learned Hebrew and made another and more correct translation. But congregations preferred the old familiar psalter. It did not matter to them that the new translation was nearer the original. They wanted the translation of a translation. They called Jerome a Judaizer. At the Reformation Miles Coverdale, knowing little Hebrew, translated the Old Testament from Jerome's Vulgate. His version of the Psalms became our Prayer Book Psalter. People got attached to it, and it held its own against all revision. They were satisfied, as we are today, with a translation of a translation of a translation. A few years ago our Prayer Book was issued in Spanish. The General Convention decided that there should be no departure from the official text. So our Spanish converts were given "The Book of Common Prayer according to the use of the Protestant Episcopal Church in the United States of America" in its entirety, from the Golden Numbers to the Thirty-nine Articles, and included therein was the Psalter, which was a translation of a translation of a translation of a translation.

The converts were few, and no great harm was done. But there is always a real and serious danger in a state of mind which cherishes, or which submits to officials and scholars who cherish, fourth-hand expressions of religion. Unfortunately there are not a few parts of our Prayer Book which are products of this state of mind. There are Prayer Book features which have lost their significance but are kept because they are old, once battle cries, perhaps, in some great theological controversy now extinct. Modification in forms of worship should, it goes without saying, be made with due regard to devotional and intellectual habits. But they should be made. Our Prayer Book is not a Roman missal imposed by an infallible pope, nor even an English Prayer Book voted by an omniscient parliament, with sanctions and penalties attached.

The only reason for studying history is that we may learn how to live now. Church history should help us to be better Christians and churchmen. It should clarify and enrich our devotional life. It should be our servant but not our master. It should not chain us to the past, or supply arguments for outworn ideas, or spread content with the *status quo*. It should reveal to us a living God, whose mercies are new every morning, and who has little regard for selfish and stupid habits. It should warn us of that pride which may move us to reject the gospel because we have Abraham to our father, and that love of this world which when we are not far from the Kingdom causes us to turn away because we have great (historic) possessions.

Liturgical study should increase our tolerance and our courage. It will reveal to us that prayer in the first centuries was largely extempore, that before the Reformation services were always changing, and that this living tradition was continued by the English reformers, who declared that "the Church hath power to decree Rites and Ceremonies." It ought to give us a sense of great responsibility, because, whether we will or no, for good or for ill, we are ourselves today making history and establishing traditions.

This column, which appears every other week, is written by Dean W. P. Ladd of Berkeley Divinity School, 80 Sachem Street, New Haven, Connecticut, to whom questions and suggestions can be sent.

Talking It Over

By

WILLIAM B. SPOFFORD

THE Editor of The Living Church is worried about Russia and those of us who look in her direction with any degree of understanding and sympathy. To worry about Russia is no new thing for Americans. We have been doing it since the "nationalization of women" era, straight thru their New Economic Policy; Five Year Plan; joining the League of Nations; pact with France; treason trials and now the non-aggression pact with Germany. Mr. Morehouse, with many others, insists that the new pact is a clear indication that the Soviet Union is now a friend of the Nazi-Fascist powers and an enemy of the democracies. What these people fail to understand is that Russia is a functioning socialist state and as such is a congenital foe of fascism, whether the out-and-out variety found in Germany and Italy or the more subtle kind to be found among the ruling cliques of England, France and the United States. Thus Mr. Chamberlain, representing the privileged of his country, is finding it difficult to wage a war since he

cannot make up his mind which he fears more, fascism or socialism. To overthrow the former might very well establish the latter so he and his crowd are taking it a bit easy, hoping to find a formula which will enable them to win a victory over Germany without making the second condition of that country worse than the first. Mr. Winston Churchill on the other hand looks at things a bit differently. To him Hitlerism is the thing to be crushed before it gobbles up England and her colonies and he considers Russia an ally in the enterprise, pact or no pact. So he pointed out in an international broadcast on November 12th that; "The Russian Soviet government, embodied in the formidable figure of Stalin, has barred off once and forever all Nazi dreams of an advance in the East. The left paw of the bear bars Germany from the Black Sea. The right paw disputes with her the control of the Baltic. Whatever history may record about these events, the fact which we have to reckon with is perfectly plain. Nazi Germany is barred off from the East and has to conquer the British Empire and the French Republic or perish in the attempt." Thus Russia, after pleading for years for a united front against fascism to no avail, and after protesting alone among the nations of the world, against the invasions of Manchuria, Ethiopia, China, Spain, Austria, Czechoslovakia, Albania, Memel, was forced to deal with Hitler in its own way and in a few short weeks seems to have done so rather effectively if Mr. Churchill knows what he is talking about. And as First Lord of the Admiralty with headquarters in London his information on such matters should be at least as good as that of the editor of The Living Church published in Milwaukee.

MEANWHILE on the Western Front we have what has come to be known as the "phoney war" or "the undeclared peace," and for the reason that I have indicated. You can't throw Hitler out without putting someone else in, and the Tory-Fascists of England and France are rightly concerned as to who this someone shall be. From their positions of privilege there is nothing gained by ending the menace of fascism only to find in its place the even greater menace of socialism. Perhaps the thing to do therefore is to undo the mistake of twenty years ago and re-establish the Hohenzollerns. No easy task certainly—the people of this world who gave millions of lives to get rid of the Kaiser might not take kindly to the idea of giving millions more to put him back. Nevertheless reports continue to come from Europe that the rulers of the democracies are making efforts toward that end. And if this could be accomplished the Tory forces of the

world could then unite for a drive against socialism. Only of course it won't be called that. The Cross against the Hammer and Sickle will be the slogan, with the Pope already having called upon "civilized Christians" to patch up their slight differences in order to unite in a Holy War against "godless, atheistic socialism." Privilege, which throughout history has sought to maintain itself by hiding behind the name of God, will call upon the property-less millions to give their lives to defend the property of their masters, deluding them into believing that they are fighting to keep God alive. Mr. Morehouse now calls upon me to

"sever all relations" with those bright enough to understand what is going on, suggesting that I am falling "for their essentially un-Christian propaganda." Well I think I know un-Christian propaganda when I see it and there is rather more of it, in this war as in the last, coming from Christian pulpits and editorial offices of Church papers than from Union Square. So my job is perfectly clear and I mean to stick to it as far as I am able. It is to shout as loudly as I can, in the name of a just and righteous God, to the disinherited of this world, "Don't be saps and suckers."

ALTERNATIVES BEFORE US

By

HEWLETT JOHNSON

The Dean of Canterbury Cathedral

WE STAND at the parting of the ways. Two alternatives lie before us. We must take our choice.

Either to regain possession of the means of production—not, as I said, necessarily by confiscation—and work them for the public service and not for private profit.

Or to see the fight for profits grow fiercer and more ruthless, with dwindling regard for the mass of people, whether as consumers or workers.

The struggle is upon us now, and the ruthlessness too.

It reaches its culminating point in the new Germany of Herr Hitler, towards whom private owners of producing machines and capitalist groups in all lands look with sympathetic or even envious eyes, though they shrink from the excess of ruthlessness which Hitler finds necessary. It is not without significance that Mr. Henry Ford receives a distinction at Herr Hitler's hands.

British and American capitalists, however, might well pause before embracing German Fascism as an escape from socialism. It may turn out for them as for the small German business man, by whose help at the outset the Fascists crushed the working classes and now find a bed of thorns where they looked for roses.

Fascism is no paradise for capitalism in general, only for capitalism in its final and logical form. The capitalist who produces consumable goods, and the capitalist who exports goods, for example, suffer disastrously. The groups that profit are the armament capitalists. Only those capitalists who are engaged, directly or indirectly, in production of weapons of destruction, are happy in Fascist Germany.

The ruthlessness of Hitler in the maintenance of armament capitalism is entirely logical, and with Teuton thoroughness he employs every weapon he possesses, and so far with singular success.

The working-class movement in Germany has been smashed, and a new class of soldier-worker, trained from childhood in implicit obedience, takes its place. The lower-middle-class man, small business man and the petty shop-keepers by whose efforts very largely the new Fascist order was established, have been crushed out, or intolerably crippled; the standard of living falls, and the large armament-capitalistic groups extend almost indefinitely their wealth and power.

During the Hitler régime the social services have been drastically cut, some of them halved. Labour has been driven down to a condition approaching serfdom. A man must go where he is sent and take the wages of that job, whatever the sacrifice involved. The decree of January 1939 forcing girls to labour service, completes the series of decrees compelling all young people leaving school to go where they are sent. The power of choice is removed at the threshold of life.

Capitalist control of labour in Germany is complete. The right to strike has gone, the right to free movement has gone, and to crown it all, not a minimum but a maximum wage is fixed. The decree of June 1938 was issued in order to make it impossible for non-armament employers to entice away, by offers of higher wages, workers from armament factories.

The middle classes, especially the salaried class, suffer too. The man with fixed salary cannot,

like the artisan, increase his pay by increasing his hours and thus earn more to meet the cost of rising prices.

The savings effected by lowered wages and lengthened hours flow into the pockets of shareholders and create a fresh crop of millionaires and multi-millionaires.

Germany's Year Books are eloquent. Between 1932-1937 Germany's total national income increased by over 2,000 million pounds. By far the greater part of that sum never reached the pockets of the masses of the German people, nor returned to them in social benefits. During the Hitler régime the average rate of dividends rose from 2.80 in 1932 to 5.70 at the end of 1937.

The number of millionaires increased during the same period by 1,266 and multi-millionaires by 180, and undivided company profits rose from 450 million in 1932 to 2,200 in 1937.

This is capitalism under Fascism.

ACROSS the pathway of those who seek this degradation of life in the interests of Big Business there still stands our Western tradition of a thousand years of Christian civilization, with its emphasis upon justice, mercy, kindness and humanity.

Fascist Germany clearly sees that the interests of armaments and capitalism, driven now to its last defences, demands the destruction of these decent things. Hitler is no fool, nor are his masters. He knows what he is asking. His demands are, from his point of view, thorough, logical and inevitable.

Our civilized existence, then, is at stake in this new warfare against ideas long cherished in our western society.

If civilization were merely the use of machines, Germany would have no quarrel with civilization. But civilization is more than that; and what German Fascism quarrels with, and seeks, with all too great success in her own land, to abolish, is:

Respect for personal freedom and security.

Belief in argument and discussion.

Humanitarian standards of conduct.

Reverence for objective truth—that is, for truth which is true for you and me, and for Germans, Italians and Chinese: something outside ourselves to which all must bow.

Reverence for impartial judgment.

Appreciation of, and desire for, a well-divided and well-balanced system of the amenities of life.

A consciousness of human limitations, which demands a sense of humour in dealing with persons and affairs.

A belief in pity, mercy, goodness, kindness, love.

A belief in the essential dignity of man, of all men whatever their colour, race or language.

That, I take it, is the kind of thing which true Britishers and Americans admire, even though they fail to attain to it.

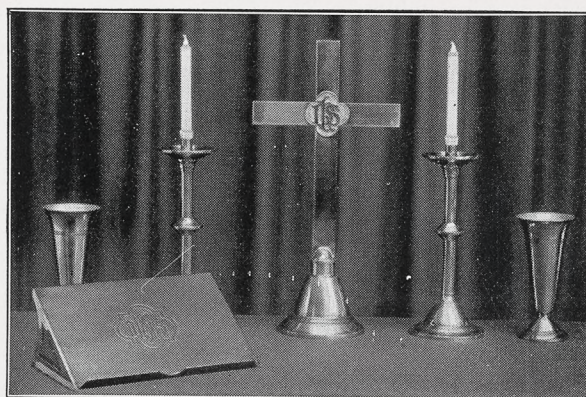
One naturally exclaims: "That surely is but common Christianity!" Precisely so: in my view it is. And that is why this new, Fascist Germany directs its warfare against Christianity itself.

Youth taught to glory in war must be protected against the "corrupting ideas of Judaism and Christianity". The teaching by these religions of right or wrong conflicts with duty to the German state, where there is only German right and German wrong. The brotherhood they teach is utterly incompatible with ideas of dominant class and dominant race.

Christianity as a moral policeman was useful in the early days of capitalism. But a religion which ignores divisions of blood, state, or class, is now so utterly contrary to Nazi creed and the necessities of a ruthless and dying capitalism that the Nazi system naturally demands its death.

That is the root of the growing hostility to Christians like Pastor Niemöller. It is not the name, but the doctrines, of Christianity which are attacked.

Next week: Another Alternative.



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THREE BOOKS OF GREAT INTEREST TO ALL CHURCHMEN

The Art of Conducting Public Worship, by A. W. Palmer. New York: Macmillan, \$2.50.

This book, by the president of the Chicago Theological Seminary, strikes an average between two extremes: 1—Percy Dearmer's "Handbook," which Mr. Palmer says he includes in his book list "only that anyone tempted to go too far in liturgical detail may peruse its pages, take a look into the abyss of ritualism, and draw back"; and 2—the minister quoted in chapter 8: "Now folks, let's see if we can't put a little more life into this grand old hymn. You weren't half singing last time. Step on the gas now and open 'er up wide and let's sing till we make the rafters rattle!" It is an interesting book, for it clearly shows how much progress has already been made beyond the commonplace and vulgar worship which characterized so much of the Protestantism of a past generation, and it gives promise of further progress toward increasingly intelligent and dignified forms of worship, and thus toward greater understanding and unity between all our Churches. This puts a great responsibility upon our own Church. Dr. Palmer has picked up a few points from Episcopalians; but are we giving him and his coreligionists the adequate leadership they have a right to expect from us?

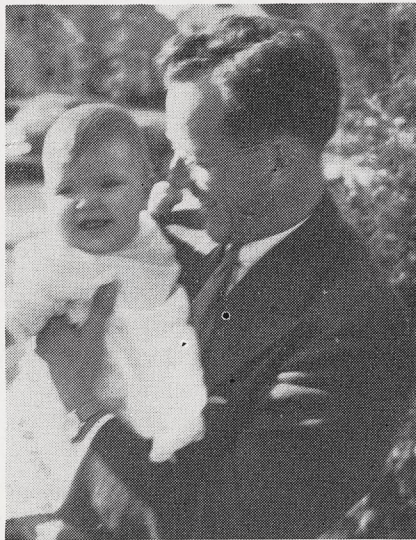
W. P. LADD.

Americas to the South, by John T. Whitaker. Published by Macmillan.

This book does not say anything directly about Christianity, the Church, Missions. Yet the six republics it discusses are high on Herr Hitler's list. That means that though all of them have been nominally Christian since the days of the Spanish or Portuguese conquerors, they are already having difficulty restraining a strongly anti-Christian propaganda carried on subtly and constantly; it means that unless the Christianity that is there becomes much more effective it may well be discarded; it means, also, that unless it wants Nazi-fied states in our hemisphere the policy of the United States has got to continue that of a good neighbor and even more.

This book is not a history of the republics to the south of us nor a close cultural study. Its author, a veteran foreign journalist and a very keen observer, set out to inform the horribly uninformed North Americans about what sort of people inhabit six of them (Peru, Bolivia, Chile, Argentina, Brazil and Mexico),

Off-Moments



We present Miss Stephanie Lynn Arterton being admired by her Pappy, the Rev. Frederick H. Arterton, who recently accepted the job as head of the Youth Department of the National Council. His interest in youth is demonstrated by this picture. He also covers a lot of territory around second base but is not so hot with the stick as he demonstrated at the Wellesley Conference where, in a game between faculty and students, he was wiffed ignominiously by the managing editor of this sheet with the tying run on third base. He came up with the weak alibi: "I never could do anything against southpaws."

what problems and aspirations animate them, what the United States has done in and to them, how they affect our welfare. He is extremely sympathetic to them though fully aware of their weaknesses; very anti-Nazi and alert to the efforts of the unholy alliance to gain a controlling influence in South America; friendly to American trade but strongly critical of all efforts to exploit them for the benefit of the U.S.A.; a voter for an American League of Nations.

If you have not already had a good introduction to these countries you ought by all means to read this book. To learn about Haya de la Torre may open your eyes greatly.

A. C. ZABRISKIE.

The Story of Christ and the Early Church, topically arranged from the New Testament by W. K. Lowther Clarke. New York: Macmillan, \$1.50.

Here the essential parts of the 27 little books called the New Testament are arranged with brief comments and explanations so that it (Continued on page 16)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Here's an open letter, addressed to the Presiding Bishop, from an American missionary in China, in which he raises a pertinent question regarding the whole situation in the Far East and our relationship to it. He says, "We in the American Church Mission are given a unique opportunity to commend our Christianity to the Chinese in this their time of dire need, and I must say that our efforts are greatly appreciated. But as Americans we must hang our heads in shame because of the fact that it is our country that is aiding and abetting Japan in this cruel war. What is the little we can do in the way of good as against the far faster evil which is also made possible by American aid with steel and oil? I look at it this way, if America would absolutely refuse to supply Japan with war materials, this war could be brought to a much speedier end." He then raises the question: "What has our Church done about the war situation? Outside of a few local conference protests, there has been no actual statement of the Church's outlook on the Far Eastern war. Why has not '281' issued some protest to the government, demanding that war supplies be cut off from the aggressor nation, Japan? Couldn't our Church lift up its voice against our country, condemning the part that she is taking in this war? We condemned the Pope and the Italian Cardinals for not protesting to Italy in the Ethiopian rape. Is the situation so radically different? The missionary wonders if it is possible that Japanese false propaganda has gotten the idea across to the American public that the Japanese are fighting a "Holy War" against communism for the benefit of the world. Rumor has it that our Japanese clergy believe this, as well as some of our American clergy in Japan!!

"Shouldn't it be our Christian duty to raise a protest to the government about U. S. activity in this war. Not just as scattered bodies of men, raising feeble protests that die away from lack of nourishment and numbers, but as one large body, representing the full membership of the Church in America. We can't forever send American missionaries over to China to care for the bombed and remain silent about the fact that the shrapnel removed from those shattered limbs is of American vintage."

* * *

Clifford Stanley Leads Conference

The Rev. Clifford Stanley, rector at Cape Girardeau, Missouri, and for-

merly on the faculty of the Virginia Seminary, was the leader of a regional conference of the Church League for Industrial Democracy held on November 11th at Trinity Church, Columbus, Ohio. Mr. Stanley was the preacher at a union Armistice Day service which opened the sessions and delivered the principle address at the close of the conference. The opening speaker was the national executive secretary of the CLID, following which the one hundred or so persons to attend broke up into conference groups under the leadership of Miss Elizabeth Matthews, formerly national president of the Woman's Auxiliary, the Rev. Stanley Plattenburg of Columbus and Mr. Stanley. Among the subjects discussed were civil liberties in war time; should Christian energy be devoted directly to preventing war or toward working for justice as a foundation for peace; what is the place of the pacifist under the threat of war; should we work to prevent America from entering the war; if America enters should a Christian participate. There was lively discussion on all the topics with a divergence of opinion. The Rev. Wilford Cross of Cincinnati was the chairman of the conference.

A meeting of the CLID was also held in St. Louis in connection with the meeting of the House of Bishops. The principle speaker before the gathering of eighty persons was Bishop Edward L. Parsons, president of the League, and also the national executive secretary. At both meetings plans were announced for an interdenominational conference to deal with social and economic questions to be held early in 1940, probably in a midwestern city. A regional conference of the CLID has also been announced for New England, to meet in Boston December 4th and 5th.

* * *

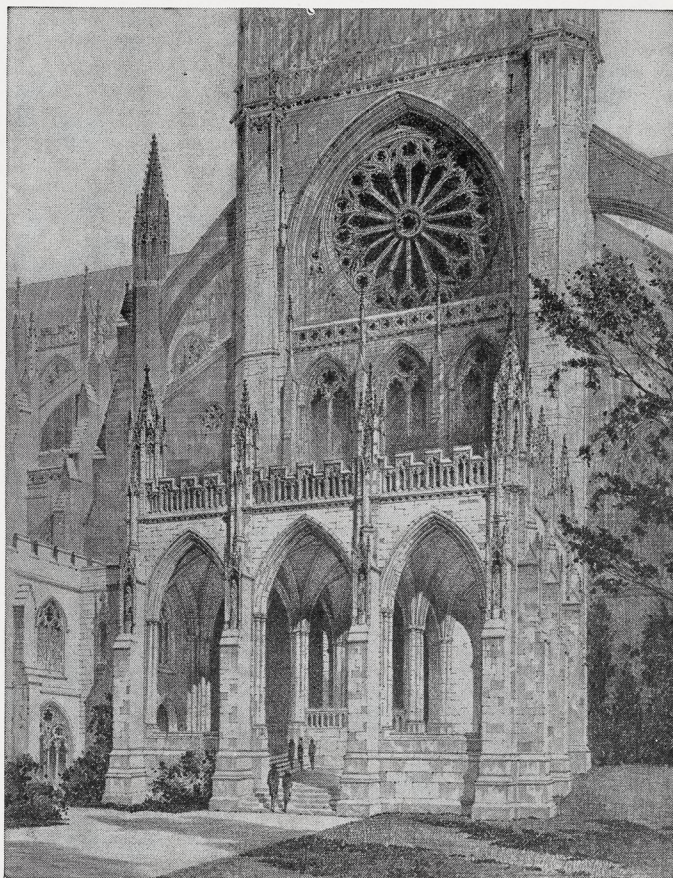
New York Aids Religious Education

The state of New York has taken two steps to further religious education in the state program. The first concession gives the local school officials permission to release children from public school for one hour a week for religious instruction in their own churches. The other is that children are now allowed to attend church, without being counted absent from school, on certain holy days.

* * *

Lambeth Conference Postponed

Notification of the postponement of the Lambeth Conference of Episcopal and Anglican bishops, scheduled for July and August of 1940, was received on November 16th by the Presiding Bishop. The Archbish-



WASHINGTON CATHEDRAL

A campaign is again under way to raise funds for the great Cathedral in Washington. Meetings have recently been held in New York City and in Providence, sponsored by a group of socially prominent Church people. Similar meetings are being planned for other parts of the country. The Rt. Rev. James E. Freeman is the Bishop of Washington and the Very Rev. Noble Powell is the Dean of the Cathedral.

op of Canterbury informed him that the war makes necessary a postponement of the famous conference indefinitely. The Conference is usually held every ten years and draws bishops from throughout the world. Most of the bishops of the United States were scheduled to attend the conference next year. The Archbishop expressed the hope that the Conference could be resumed when all hostilities had ceased and a stable peace had been established.

* * *

College Peace Organizations to Combine Forces

Delegates from 18 colleges met recently at Princeton to form a national alliance of student organizations opposed to war. A program was adopted pledging the students "to do everything in our power to try to destroy the defeatist attitude of the American people who say we will inevitably be drawn into the European war"; to make the public aware of propaganda designed to draw the U. S. into the hostilities, to combat profiteering and the extension

of credits to belligerents, and to uphold democracy and civil liberties.

* * *

Bishop Moore Honored

Bishop Moore of Dallas was honored recently by his diocese on the twenty-second anniversary of his consecration.

* * *

Door of Peace Opens in Panama

Acknowledging the strategic importance of the Panama Canal Zone, Bishop Beal of the Canal Zone points out new doors opening for opportunity in his district. Bishop Beal delivered the sermon at St. Bartholomew's Church, New York, on November 12th. He declared, "I see another door opening in Panama to give us the vision of a new Western world that is, a world of peace. We look across the Pacific and we see the Orient plunged into slaughter and strife. We look across the Atlantic and we see old Europe again at war in the grip of hatreds and of fears. But look up and down the coun-

tries of the new world and we see what is nothing less than a God-given opportunity to make it a new world of brotherhood and peace."

* * *

National Leaders Conduct Institute

The Rev. Dr. D. A. McGregor, secretary of the department of Religious Education of the National Council, assisted by Miss Charlotte Tompkins, also a member of the department, will conduct a parish institute at St. Paul's Church, Des Moines, Iowa on November 23-28.

* * *

Commission on Unity Issues Statement

The following communication from Bishop Edward L. Parsons, chairman of the Commission on Approaches to Unity, has been received.

1. The Commission is unanimous in its support of the Declaration of Purpose adopted by the General Convention of 1937.

"The two Churches one in the faith of the Lord Jesus Christ, the Incarnate Word of God, recognizing the Holy Scriptures as the supreme rule of faith, accepting the two Sacraments ordained by Christ, and believing that the visible unity of Christian churches is the will of God, hereby formally declare their purpose to achieve organic union between their respective churches.

"Upon the basis of these agreements the two churches agree to take immediate steps toward the framing of plans whereby this end may be achieved."

2. The proposals contained in the three sections published by the Commission entitled, "Things Believed in Common," "Things Which Might Be undertaken in Common," and "The Proposed Concordat," were put out as a basis for discussion. The Commission believes that the discussion which has taken place has been of real service and will continue to be. But this belief in the value of the discussion aroused does not carry with it the advocacy of the Proposed Concordat as a whole or of any particular provision in it by every member of the Commission. Indeed some oppose it entirely.

3. The Commission is unanimous in believing that no such goal as organic union with the Presbyterians can be achieved in a short period of time. It will inevitably take many years. No member of the Commission has any desire to press upon the Church proposals which cannot have its substantial approval.

4. While the proposed Concordat has received the largest measure of attention, it being concrete and opening up directly the question of orders,

the Commission would regret it if this discussion should obscure the importance of other features. All those proposals which deepen understanding, promote fellowship, and are educational in character, are vitally important, as is the consideration of other practical plans such as that of dual membership. The Commission urges upon the Church the importance of the study of other proposals which have been made.

5. The Commission is not trying to press the Church into action. It believes that no plan which is so important in its implications should be adopted by this Church until the Anglican Communion as represented in the Lambeth Conference has considered it. In view of the necessary postponement of the Lambeth Conference, the Commission will ask no final action upon the Proposed Concordat when it makes its report to General Convention.

6. The Commission issues this statement with the hope that it may make it clear that there will be ample opportunity for prayerful and unhurried consideration of all approaches toward organic union.

* * *

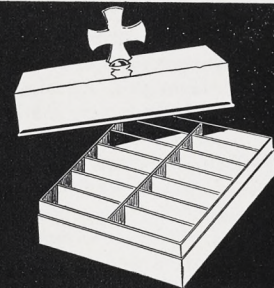
College Work

Commission Meets

The first meeting of the newly-formed national commission on college work met in St. Louis on November 9 and 10, for organization and planning of a future program. Bishop Keeler, coadjutor of Minnesota, was elected chairman and the Rev. Alden D. Kelley, secretary. The program discussed and approved by the eleven commission members in attendance includes a proposed series of pamphlets to be written by college and university professors who are Churchmen, for distribution among faculty and graduate students; a series of pamphlets designed to assist college

workers; a study to be made of methods of training women workers in the college field; further development of the student Lenten offering as an educational and financial project; and a study to be made of the official status of college work in the National Council, with the idea of building a general policy in college work for the Church.

The World Christian Student Federation was endorsed by the group, which urged participation of all stu-



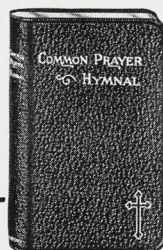
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dent groups, as a step toward world-wide fellowship. It is planned to present the W. C. S. F. at conferences of college clergy and college students, and to seek the cooperation of provincial and diocesan commissions in presenting the Church's responsibility and opportunity in the W. C. S. F.

* * *

Pacifist Fellowship Organized

On Armistice Day, November 11th, the Episcopal Pacifist Fellowship was organized at the Church of the Incarnation in New York. The Rev. Elmore M. McKee presided at the meeting and the group adopted the following statement of purpose: "In loyalty to the Person, Spirit and teaching of Jesus Christ, my conscience commits me, in every relationship of life, to His way of redemptive love and compels me to refuse to participate in or give moral support to any war." Bishop Lawrence of Western Massachusetts was elected as national chairman of the organization. Mr. McKee and Miss Grace Lindley will act as vice-chairmen. The Episcopal Pacifist Fellowship has been connected with the Fellowship of Reconciliation from the beginning and is formally affiliated with it.

* * *

Pleads for World Trust

Peace will never be obtained until nations begin to exercise good faith in international affairs as individuals do in other social relationships, was the opinion voiced by Bishop McConnell of the New York Methodist Area on November 12th. He urged all men and nations to accept the acts of others with good faith until reason for doubt crops up. By beginning the day's work with minds filled with doubts, men paralyze their activities, he declared. Pointing out that this present war was one over political ideologies and not for the righting of wrongs, he exclaimed that a democracy could only exist where there was some moral control and spiritual leadership, built upon trust and good faith between all peoples. In this setup, a vital Christianity is an absolute necessity, was his concluding observation.

* * *

Religious World Unity Seen

A new world-wide unity in religion is coming into being declared the Rev. Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches, in a sermon preached in New York on November 12th. Although the churches of the world are being attacked everywhere by political bodies, he believes that the Church is in a much better position in 1939 than it was in 1914. "Then, the

Church was not consciously a world community. In 1939 the spirit of world-wide unity is here and a structure to express the new spirit is in the making. Because of this the Church is better prepared to withstand the disrupting effects of war. A wider and a deeper sense of fellowship has been born, he declared. Mr. Cavert praised the service of the World Council of Churches which, though it is still in the formative stage, is doing a really worthwhile job in helping to maintain Church unity throughout the troubled world.

* * *

Chamberlain Centenary Observed

The one hundredth anniversary of the birth of the Rev. John Chamberlain, one of the first missionaries to the deaf on the American continent, was observed in St. Ann's Church for the Deaf, New York City, recently. Many people who were intimately acquainted with Dr. Chamberlain during his life were guests of the parish at a dinner in his memory and most of them gave speeches dealing with some phase or other of the missionary's life.

* * *

Synod of the Province of Southwest

The meeting of the Synod of the province of the Southwest was held at Wichita Falls, Texas, October 17-19, with seven of the eleven bishops of the province attending, as well as Bishop Maxon of Tennessee and Bishop Atwill of North Dakota. A greater part of the Synod meeting, other than the transaction of routine business, was devoted to reports and discussion of work of young people. The Rev. Kenneth E. Heim of St. Louis reported on the World Youth Conference at Amsterdam and there were reports from Women's College at Denton, Texas, and from the Church House for Girls at Kansas City. Bishop Atwill gave a description of the work of the Church in the missionary district of North Dakota with its three perennial bugaboos—dust, drought, and depression. He stated that although North Dakota couldn't give much financial aid to the Church for many years, it certainly would prove to be a spiritual asset.

* * *

A Nice Pat On the Back

We have been called saucy and salty by a Minneapolis rector but he uses the words to praise rather than knock. "You certainly produce a stimulating Church paper. I like your editing of Church news; spicy, sometimes saucy and always stimulating. It is not couched in highbrowed, scholastic style but bangs into the news in good, straight forward, salty Eng-

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lish usually with a bit of wit which makes it all the more interesting and diverting. This, plus the articles by Bishop Wilson, Dean Ladd and the others makes THE WITNESS of inestimable weekly value." Okey, brother—much obliged.

* * *

Bishop Rowe Has a Birthday

Too bad we haven't a picture—did have one too, somewhere about, showing him with a big fur cap on his head and snowshoes on his feet. It is Bishop Rowe that I am talking about. The venerable Bishop of Alaska celebrated his 83rd birthday on November 20th, though nobody would know it to look at him. I saw him at the meeting of the House of Bishops in St. Louis and I rather thought he got a bit peeved when a younger Bishop took his arm to help him down stairs. A note comes from a reader saying, "I believe Bishop Rowe is the oldest active Bishop in all branches of the Anglican Communion, though this needs to be verified." When, if and how I get a helper in my office I will send him to the New York public library to check on the statement. Meanwhile let's put it down as a fact.

* * *

North Carolina Students Have Annual Conference

The third annual conference of the Episcopal college students in the diocese of North Carolina was held on the week-end of November 10-12 at St. Mary's House in Greensboro,

North Carolina. The subject for the conference was "The Christian Student" and the leader was the Rev. M. George Henry, rector of Calvary Church, Tarboro, North Carolina. Lively and vigorous discussion groups on the subject were participated in by the delegates. The chief address at the conference banquet was made by Bishop Penick of North Carolina.

* * *

Chicago Issues Youth Program

The Youth Commission of the diocese of Chicago has set forth a new type of program to hold the interest of the youth of its parishes. Study units have been formed on various subjects such as labor, the home, war, etc., and varied programs on the subjects offered. Many meetings are given to one subject so that all sides of the issue can be seen and comprehended. Field trips, games, dramatics, movies, discussions, art, music, and other devices are all used at these various meetings to get variety in the presentation of the material. All members of the group are assigned specific responsibilities for the successful carrying out of the various programs. The comprehensive study

of one subject may call for weekly meetings stretching over a period of many months.

* * *

Refugees in Ohio

Dr. Elizabeth Langer, Austrian refugee who has been "adopted" by St. Paul's parish, Chillicothe, Ohio, is now happily located in her new home. On her arrival recently from Europe, she was greeted at the train by a group of parishioners, under the leadership of the Rev. F. Dean King, rector of St. Paul's. Dr. Langer, an old Catholic, has her Ph.D. degree in history, and is preparing now for a resumption of her work as an educator. For the past year she has been living in Geneva after being forced out of Vienna by the Nazi regime.

Other refugees in Ohio have proven to be a source of inspiration

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Up to this time, multitudes of our friends, truly, have had the advantage of choosing by individual number, their Christmas Cards from our vast stock of the best of the American, English, French, Belgian and Swiss publications,—and the early birds always do make out but now so many of our lines are decimated and replacements so difficult to get, that we can no longer promise to fill card orders by actual selection.

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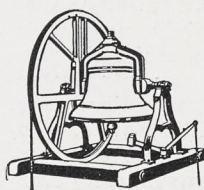
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to Church people. One Jewish family, the Neurons, arrived in this country through the initiative of Mr. and Mrs. Hugo M. Bone, of Columbus, who signed affidavits assuming responsibility for their support. Almost from the time of their arrival they have been self-supporting, reports Mr. Bone. He said: "We feel that knowing this family has been a great experience to us, and the patience, courage, and freedom from bitterness which they have manifested is an inspiration to us, and has already repaid us many times for any help which we may have been privileged to give."

* * *

Sailors' Friend Dies

Stanton H. King, for the past 47 years the superintendent of the Sailors' Haven, Charlestown, Mass., died in his sleep on the night of November 9th. Brought up to the life of a sailor, Mr. King was bluff and hearty and was able to talk the same language as the men with whom he worked. Throughout his career as superintendent, Mr. King tried to make the Home as attractive as possible for sailors, providing recreation for them, and helping with the legislative side of their lives. Just before his death, he was working with the sailors off of the recently torpedoed ship, the S. S. Emile Miguet.

* * *

Trinity Student Killed in Collision

Philip B. McCook, son of Justice Philip J. McCook of the New York Supreme Court and vestryman of Trinity Church, was killed when a car in which he was riding collided with a truck at Suffield, Conn. on November 11th. McCook was a senior at Trinity College and was returning from the Amhurst-Trinity game with five other students when the accident occurred. He was the nephew of Bishop Roots of China. The driver of the car, James S. Niell, Jr., son of the Rev. James S. Niell of Manchester, Conn., received

lacerations on the face, and was the only other person injured.

* * *

Banquet of Nations Held in Boston

A Banquet of Nations was held in the crypt of the Cathedral Church of St. Paul, Boston, on November 21st as the major event in the Cathedral's annual missionary program. The address of the evening was given by the Presiding Bishop. Various Cathedral organizations sponsored twelve tables, each devoted to a special field of missionary endeavor, suitably decorated, and attended by nationals from the special fields.

* * *

Bishop Bartlett Serves Massachusetts

Bishop Bartlett of Idaho placed his services at the disposal of the diocese of Massachusetts for a series of engagements from November 8th to 20th inclusive. Included were a number of conferences with groups of the clergy through which Bishop Bartlett conveyed the plan, followed by himself in his years as rector of

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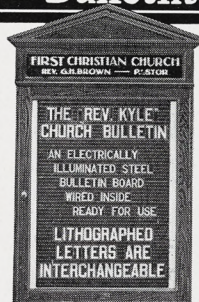
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a parish, whereby a program of missionary education is kept in action throughout the year.

* * *

Three Bishops Speak in Ohio

Bishop Harry Beal of the Canal Zone, Bishop Burton, Suffragan of Haiti and the Dominican Republic, and Bishop Fox, of Montana, have all been filling speaking engagements in the dioceses of Southern Ohio during the past two weeks.

* * *

War Affects

Seamen's Reading

Crews of ships now sailing with full cargoes abroad are taking literature in a big way during their off-duty hours in the fo'c'sle, according to James Connell, ship visitor for the Seamen's Church Institute of New York, who takes magazines to the vessels in the port. Seamen are not allowed to play their radios while their ships are under weigh, so the interest in reading is revived and they have requested the Institute to supply them with books. Requests for books about Poland, Russia, Germany, and Czechoslovakia have been received in particular.

* * *

Minnesota Holds

Sunday School Convention

The annual Sunday school convention of Minnesota was held at Austin on November 16th and 17th. Headline speakers at the meetings were Bishop Keeler, Dr. R. C. Raines, the Rev. C. A. Nelson, and Judge L. W. Youngdahl.

* * *

Federal Council to Back Plea

After Bishop Remington of Eastern Oregon had appeared before the executive committee of the Federal Council of Churches, that body

MEMORIAL

The Board of Trustees of Burlington College record with sorrow the death of Edward B. Levis of Mount Holly.

Mr. Levis was for many years a valued member of this Board, at one time Treasurer, and his interest in St. Mary's Hall was constant and deep.

He was devoted to the Church, and a man of strong convictions, not easily moved from his deliberate judgment. He had a warm heart, and was quick and responsive in his personal contacts.

He was named by his fellow townsmen as the leading citizen of his community, and he was an outstanding figure in the work of the Diocese. He held the office of Diocesan Treasurer for years, in the days when that task was just hard work with no salary attached. Mr. Levis was an outstanding example of those romantic days when gallant gentlemen with ceremonious courtesy were customary in the life of the Church, State and Society. Edward Levis was like a Cavalier in look and manner and perhaps in thought and character as well. He was a "very perfect gentle knight."

This record of our respect and affection for him and of our appreciation of the splendid qualities of his heart and character, is ordered to be entered on the minutes of the meeting of the Board of Trustees of Burlington College held on Monday, October 23rd, 1939, and a copy is ordered sent to the relatives of Mr. Levis; and to the Church papers and the public press.

voted to join with the Bishops of our Church to ask Congress to enact a law giving churches power to list their members who may be conscientious objectors as a guide to government action in the time of war. The bishops voted on the appeal at the meeting of the House in St. Louis.

* * *

Interfaith Group

Holds Symposium

The annual meeting of the National Conference of Christians and Jews was held at the Hotel Astor, New York, on November 10. More than a thousand people attended the

conference. Round table discussions were conducted by Prof. N. H. Dearborn of N.Y.U., on education; by President Frank Kingdon of Newark College, on youth; and by Mrs. H. G. Leach, on women's work. A symposium on "The American Community" was conducted by Prof. C. J. H. Hayes of Columbia with W. W. Wilkie, president of the Commonwealth and Southern Co.; Gilbert Seldes; Prof. A. H. Compton; and Prof. R. M. MacIver of Columbia taking part. The position of American labor in light of the war was presented by Joseph Schlossberg of

Services in Leading Churches

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.
New York City

Sundays: 8 and 9, Holy Communion.
10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (on Saints' Days 7:30 and 10.) 9, Morning Prayer. 5, Evening Prayer. Saturdays: Organ Recital at 4:30.

Chapel of the Intercession

Broadway at 155th
New York City

Rev. S. Taggart Steele, Vicar

Sundays: Holy Communion: 8 and 9:30; Service and Sermon at 11; Evening Service and Sermon, 8.

Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40.

Grace Church, New York

Rev. Clifton Macon, D.D., Locum-tenens
Broadway at 10th St.

Sundays: 8 and 11 A.M. and 8 P.M.
Daily: 12:30 except Mondays and Saturdays.

Thursdays: Holy Communion, 12:30.

Holy Days: Holy Communion, 11:45 A.M.

The Heavenly Rest, New York

Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10:15 a.m.; Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.; Choral Evening Prayer 4:30 p.m.

Thursdays and Holy Days: Holy Communion, 11 a.m.

The Incarnation

Madison Avenue and 35th Street
The Rev. John Gass D.D., Rector

Sundays: 8, 10, 11 A.M., 4 P.M., Wednesdays and Holy Days, Holy Communion at 10 A.M., Fridays: Holy Communion at 12:15 P.M.

St. Bartholomew's Church

New York

Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector

Sunday Services
8 A.M.—Holy Communion
11 A.M.—Morning Service and Sermon
4 P.M.—Evensong. Special Music.
Weekday Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.
The Church is open daily for prayer.

St. James Church, New York

Madison Avenue at 71st Street
The Rev. H. W. B. Donegan, Rector

8:00 A.M.—Holy Communion
9:30 A.M.—Children's Service
11:00 A.M.—Morning Service and Sermon
8:00 P.M.—Choral Evensong and Sermon
Holy Communion Wed. 8 A.M.; Thurs. 12 M.

St. Thomas Church

Fifth Avenue and 53rd Street
New York

Rev. Roeliff H. Brooks, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.

Daily Services: 8:30 A.M., Holy Communion.

Noonday Service: 12:05 to 12:35.

Thursday: 11 A.M., Holy Communion.

Trinity Church, New York

Broadway and Wall St.

Sundays: 8, 9, 11 and 3:30.

Daily: 8, 12 and 3.

St. Paul's Cathedral

Buffalo, New York

Very Rev. Austin Pardue, Dean

Sundays: 8, 9:30, 11 A.M. and 5 P.M.

Weekdays: 8, 12:05.

* Tuesday: 10:30 A.M. Holy Communion

and 11:00 A.M. Quiet Hour.

Christ Church Cathedral

Main and Church Sts., Hartford, Conn.
The Very Rev. Walter H. Gray, Dean

Sunday Services, 8:00, 9:30, 10:00, 11:00 a.m.; 4:30 p.m.

Week-days: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 a.m. Holy Communion on Wednesdays and Holy Days. 12:30 p.m. Noonday Service.

St. Michael and All Angels

Baltimore, Maryland

The Rev. Don Frank Fenn, D.D., Rector

Sunday Services:—

7:30 A.M.—Holy Communion

9:30 and 11:00 A.M.—Church School

11:00 A.M.—Morning Service and Sermon

8:00 P.M.—Evening Service and Sermon

Weekdays:—

Holy Communion—

Mon., Wed., & Sat.—10:00 A.M.

Tues., Thurs., & Fri.—7:00 A.M.

Holy Days—7:00 and 10:00 A.M.

Gethsemane, Minneapolis

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

Sundays: 8:00 and 11:00 A.M.

Wednesdays and Holy Days: 10:30 A.M.

Thursdays: 7:30 A.M.

St. John's Church

Lattingtown, Long Island

Bishop Frank DuMoulin, Rector

On North Shore of Long Island two miles east of Glen Cove

8:00 A.M.—Holy Communion.

9:45 A.M.—Junior Church and Sunday

School.

11:00 A.M.—Morning Service and Sermon.

the Amalgamated Garment Workers Union. A symposium on the role of religion in the modern American community was participated in by Dr. Robert W. Searle of the Greater Federation of New York Churches, Rabbi Samuel H. Goldenson of Congregation Emanu-El and Rev. M. J. Ahern of Weston College, Massachusetts. Other speakers were Dorothy Canfield Fisher, Thomas W. Currie Jr., of Union Seminary, and Kathryn Sheeran of Barnard College.

* * *

Ask Britain to Define War Aims

The Free Church Council of England recently asked the British Government to define its peace aims and suggested that any peace terms must include redress of wrongs done Poland and Czechoslovakia and redress of legitimate German grievances. The request was signed by Dr. J. W. Ewing, president of the council, and sent to Prime Minister Chamberlain.

* * *

Clergy Discuss Marriage Problems

Three ministers of the Protestant, Catholic, and Jewish faiths participated in the first of a series of lectures on marriage, family relations and the home, at the Adams Memorial Presbyterian Church, New York, last week. It marked the first

time that a priest, a rabbi, and a minister have spoken on the subject of marriage and the home. The three participants were Dr. R. W. Searle; the Rev. M. J. Ahern, and Rabbi David de Sola Pool. The lectures are sponsored by Hunter College and the National Conference of Christians and Jews.

* * *

Calls for Armistice On "Warfare At Home"

Dr. Frank Buchman, speaking on Armistice Day, called for a general armistice in all the strife that we have in this country . . . warfare in the home, in industry, in the nation. He exclaimed that the secret for peace lay in listening to God for two minutes a day . . . much like the quiet time observed every Armistice Day. Suggesting that the Armistice Day observance might develop into a habit, Dr. Buchman stated that "A listening world will create peace. An obedient world will maintain it."

* * *

Youth Work Features 65th Anniversary

Emphasis on work for youth was strong during the observance of the 65th anniversary of the founding of the Church of the Messiah, Detroit, Michigan, on November 5th. During the celebration a new chapter of the Brotherhood of St. Andrew was in-

ducted, marking the first institution of a chapter in the parish. Also, the members of the recently organized Girls' Friendly Society attended a corporate communion service conducted by the Rev. William R. Wood, rector of the Church of the Messiah, for the two youth organizations.

* * *

Detroit Youth Hold Service and Rally

Five hundred youthful members of Detroit parishes and missions met in

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Laymen are becoming much more interested in studying the Annual. There are over 600 pages (about twice the length of the average \$2.50 novel) packed with information concerning the Church.

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St. Paul's Cathedral, November 5th, for a service and a general rally. Bishop Creighton gave a short talk at the rally and the Rev. R. C. Brown, assistant minister of St. John's Church, Detroit, preached. The meeting was conducted by the diocesan department of Young People's Work, with the Rev. B. S. Levering acting as chairman.

* * *

Memorial Unveiled in New York

A bronze bust of Daniel D. Tompkins, governor of New York from 1807 to 1817 and vice president of the United States from 1817 to 1825, was unveiled November 2nd in the portico of St. Mark's In-the-Bouwerie, New York City. Mr. Newbold C. Morris, president of the City Council, spoke for the city.

* * *

Dinner for New York Rector

The Rev. Ralph S. Meadowcroft, the new rector of All Angels' Church in New York City was the guest of honor at a luncheon given by the Church Club of New York on November 15th. Mr. William E. Sims, president of the club, presided at the meeting.

* * *

Young Churchmen of Ohio to Meet

"A Young Churchman's Rule of Life" is to be the theme of the Southern Ohio Young Churchmen Convention to be held in Saint Andrew's Church, Dayton, Ohio, on November 24th and 25th.

* * *

Wind Destroys Indian Chapel

All Saints chapel at Martin, South Dakota, was totally destroyed by a windstorm recently. The chapel is one of four in the district under the

care of the Rev. Vine V. Deloria, a young Dakota Indian priest, assisting the Rev. Dallas Shaw on the Pine Ridge Indian reservation. Mr. Deloria's rectory, next to the chapel, was badly damaged.

THREE BOOKS OF GREAT INTEREST TO CHURCHMEN

(Continued from page 8)

may be more intelligible to the casual reader and far more meaningful to more regular readers. Documentary chronology is disregarded and the actual chronology of the events recorded is followed. Lay people who want

a true background for consideration of Christian unity will get a view of Christ and the early Church as the New Testament gives it. Seven chapters concern our Lord, one St. Peter, two St. Paul, one life in the early Church and one what the early church believed. Dr. Clarke's scholarship is sound and conservative in the best sense. The illustrations are excellent, including eight of Elsie Anna Wood's beautiful pictures in color.

If every Christian household possessed and used this book, the origins of our religion would be known in a way they simply are not at present.

H. ROSS GREER.

Insurance on Church Property

THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION, an affiliate of The Church Pension Fund, offers its facilities exclusively to churches and other institutions of the Church. Since its incorporation in 1929, the growth of its insurance in force has been as follows:

1929	\$4,569,469
1930	19,266,953
1931	31,582,357
1932	44,052,395
1933	55,251,189
1934	64,481,892
1935	71,630,161
1936	77,611,542
1937	81,337,470
1938	85,191,100
1939 (7 months)	88,282,542

Aside from the natural desire of the Church to support an institution organized and maintained solely for its benefit, this steady growth in the amount of insurance in force has resulted from the substantial savings afforded by the Corporation through this plan of operation.

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