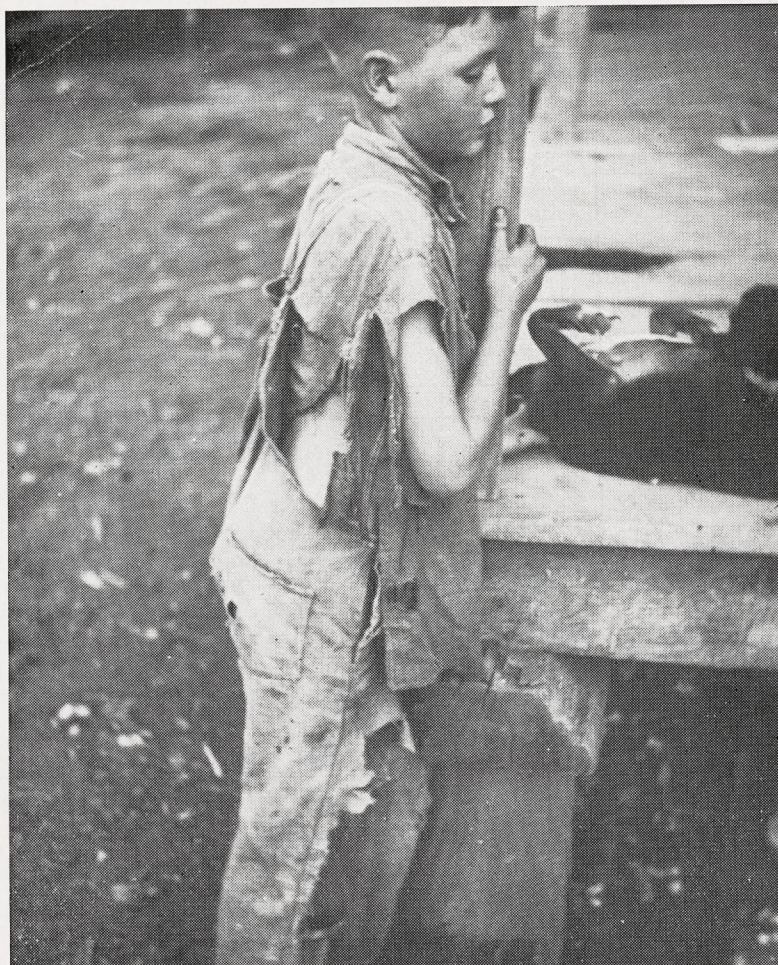


November 30, 1939
5c a Copy

THE WITNESS



LOST HIS BEST FRIEND
A Sharecropper's Son and His Dead Dog

AN ARTICLE BY BISHOP STEWART

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CLERGY NOTES

BECKER, R. T., rector in charge of Grace Church, North Girard, Pa., and Trinity Church, Fairview, Pa., has accepted a call to be rector of Trinity Church, Covington, Kentucky.

BENTLEY, J. R., vicar of St. Anne's Church, Tifton, Georgia, was married to Miss Elizabeth H. Lattimore of Savannah on November 14th. The Rev. J. A. Wright, of Raleigh, N. C., and brother-in-law of the bride, officiated at the wedding service.

CARMICHAEL, R. R., assistant rector of Grace Church, Providence, Rhode Island, has accepted a call to All Saints' Church, Worcester, Massachusetts.

DONOVAN, H. A., formerly rector of Truro Church, Fairfax, Virginia, has taken charge of Christ Church in Charlottesville, Virginia.

FERNEYHOUGH, JAMES, of Cedar Run Parish, Fauquier County, Virginia, will take charge of the Church of the Ascension, Richmond, Va., on January 1st.

GIBSON, R. F., rector of Christ Church, Charlottesville, Virginia, has resigned from active work in the church.

KENNEDY, JAMES, rector of the Church of the Epiphany, Atlanta, Georgia, has resigned to take charge of All Saints' Church in Richmond, Virginia.

LEE, F. C., rector of Saint Andrew's Church, Rochester, New York, is seriously ill in the hospital.

MAY, O. W., rector of St. Paul's Church, Clinton, North Carolina, resigned his position on November 15th to answer a call to Christ Church, Xenia, Ohio.

PENDLETON, W. H. K., formerly president of the Spartanburg Baby Hospital, Spartanburg, South Carolina, has accepted a call to be rector of St. Mark's Church, Starke, Florida.

WALES, J. E., assistant minister of Christ and St. Luke's Church, Norfolk, Virginia, died on November 16th. Mr. Wales was 80 years of age.

WILLIAMS, J. P., formerly a master at Groton School, has become head master of St. Christopher's School in Richmond, Virginia.

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THE FREE REALIST

By

GEORGE CRAIG STEWART

The Bishop of Chicago

THE next thing is to get solidly hold of Man's freedom given him by God. Here is a paradox. God is Sovereign. Man is free. Can you reconcile this? You cannot, but you know it is so. It is not only our faith, it is also our experience. Only the free are the responsible. Dreiser, in his *American Tragedy*, uses all his ingenuity to show that we are not free, and therefore not responsible. But common sense denies that. Each of us, however determined as to sex or race or birthplace or background, has a tingling sense of responsibility, that is to say of freedom. The only world in which there can be any morality is a world where men are free to choose. Biography is the story of what men do with their freedom. History is the story of what nations do with their freedom. Heisenberg has recently told us that electrons are free. Russell (Henry Norris of Princeton) and Compton of Chicago, each has written a book versus determinism and championing the freedom of the will. "Our freedom" says Astronomer Russell, "is as sure as sunrise, as solid as rock, as immovable as the everlasting hills." Old Samuel Johnson used to say of the freedom of the will,—"all theory is against it, but all experience is for it!"

Man has freedom to choose between alternatives. Morally we are what we choose.

Sow a thought, reap an act; sow an act, reap a habit; sow a habit, reap a character; sow a character, reap a destiny.

To say then, "Why doesn't God assert His sovereignty and bring to an end all this struggle and agony," is to forget that He has adventured in creating not *robots* but creatures in His own image, free as He is free,—and they must as free men choose,—remembering that the moral universe is not whimsical, but orderly, not capricious but constant, "that whatsoever a man soweth that

he shall reap," that whatsoever a nation soweth it shall reap, and that God is not mocked, nor the moral universe mocked. Retribution is a law as constant as gravitation. The cross is our sign forever of the clash and contradiction between God's will for our good and our wilfull rejection of His love.

The third basic conviction I want to establish is that Jesus Christ is not a Galilean visionary, an amiable impractical idealist, but the sternest Realist the world has ever known. And that His voice is the voice of the Eternal. He has been despised and rejected not only by His enemies but by His followers. They seem to look upon Him with admiration and love, but—shall I say as outmoded in His advice. "Put up your sword" He said to Peter. "All they that take the sword shall perish with the sword." If Christians had believed that, they wouldn't have had to wait for Gandhi to learn the power of non-violence.

"After 1900 years of Mass

We've got as far as poison gas."

The heart of all the struggle between Christians in different nations lies in covetousness, acquisitiveness, greed.

"Here on earth one thing is constant, one

Unchangeable all lands and ages through,

Will it outlast the earth, outlast the sun?

The plunder of the many by the few?"

"Beware of covetousness!" says Jesus. "Love your neighbor as yourself!" "Love your enemies. Bless them that curse you. Do good to them that despitefully use you. As ye would men should do to you, do to them likewise."

Foolish isn't it? Childish, isn't it? Impractical, isn't it? Well then,—reverse it and get the world today, get the practical! Get the non-idealistic, non-religious practical! "*Hate your enemies! Bomb those that curse you, and shell the*

life out of those that despitefully use you. And do others thoroughly before they do you!" Beautifully practical, isn't it? So realistic! So sensible! So silly and senseless and Satanic!

The fourth point is this—a devotion to the Church of Jesus Christ as the one living working demonstration of a world alliance, of a super-national interracial fellowship in which there is neither Jew nor Greek, barbarian nor Scythian, bond nor free, the Body of a Christ who is the lover and redeemer of all men, the Civitas Dei, the commonwealth of God which transcends all frontiers national, political, racial, isothermal, and claims a world for its Divine Master. Chinese Christians and Japanese Christians, German Christians and Polish Christians, are after all mystically but really united in the Christian Church. They are one today even while their nations are at war.

The Church is the one great international which is founded on a world revolution, the same kind that in the time of the Apostles turned the world upside down. The world was standing on its head then, and the Church turned it upside down, and put it on its feet. The world is upside down now standing on its head. The Church is at work in every land to bring it to its feet in unity. "Can we create a true unity in Europe?" says Anthony Eden in a great speech recently delivered,—“Can we set before it a common aim of service? Can we inspire it with common ideals of freedom, toleration, mercy? That is what must be!” Yes and that is the program of Christ's Holy Church. In His name to inspire with common ideals of freedom, toleration, mercy; to set before us a common aim of service! In a word to bring in what Jesus was ever teaching and preaching,—the Kingdom, the rule, the reign of God.

ANOTHER ALTERNATIVE

By

HEWLETT JOHNSON

The Dean of Canterbury Cathedral

THERE is an alternative to this ruthless fight for profits. And for twenty-two years one-sixth of the world has been endeavouring to try it out.

Russia is making the experiment of public ownership of all the means of production; abolishing exploitation of man by man, she substitutes service to the community for private profit, as the motive for industry.

The Russian empire owns her own lands, mines, and factories. She works them to give maximum safety, and well-being to all.

The results are encouraging, though Russia is not yet Utopia, and though, with much that is bad, she has inevitably thrown out much that is good.

Material benefits show a steep up-grade. Moral benefits steeper still.

This should be no cause for wonder, for the Russian *principle* at least is Christian and civilized, and the mode scientific.

The industrial record is amazing. In 1929 the Soviet production was 3.8 per cent, of the rest of the world. Three years later 11 per cent. Four years later, in 1936, it was 15.2 per cent, and by 1942 it will reach one-third of the capitalist world's total output. It is confidently expected by experts that within the next generation Russia

will be as powerful industrially as the rest of the world put together.

Russia is the land of rising standards of life. Prices fall, wages rise. Amenities increase. When expenditure on defence becomes unnecessary her material welfare will advance at an astonishing pace. Already she produces guns *and* butter.

Between the years 1934 and 1937 prices fell as follows:—

Rye bread by more than half.

Butter by more than half.

Eggs by nearly three quarters.

Beef down by 63.3 per cent.

and other things in like measure.

In Russia neither destruction nor restriction of goods is held to be necessary. It would be impossible to read of socialist Russia these headlines which have just appeared concerning Poland, with its semi-starved peasantry—

POLAND'S HARVEST TOO GOOD
SEVERE BLOW TO RECOVERY

GREAT, however, as is the material success of industry run for service and not profit, the moral successes are greater still.

Here in brief outline are a few:—

(a) Russia thinks of persons before things.

A Russian factory, like an English school, is a place of education. Things are made directly for the service of persons, and not for private profit, and the welfare of those who make the things is a public care.

(b) Capitalist countries derive the incentives of industry from the desire for profit and wealth. Acquisitive instincts are developed to an alarming extent. Trade unions tend to slow down production. In Russia men work, not only for the wage they enjoy, and which varies with skill and industry, but to increase the common pool of goods, in which all directly share. Russian trade unions aim at increased output. A new attitude makes work a pleasure and a pride.

(c) Fear and anxiety as to unemployment, sickness, and old age have gone. Unemployment ceased in 1931. Sickness benefit, on a high scale, knows no time limit. And after a period not exceeding 25 years, any worker, man or woman, can retire on a pension of not less than 50 per cent of their previous highest wage.

(d) A new sense of ownership and responsibility arises: men speak with pride of "our factory," "our affairs," "our buildings."

(e) Personal property, as a means of expressing oneself, and as distinct from property for exploitation, increases throughout the mass of the population in Russia more rapidly than in any capitalist land.

The highest moral achievement of all, however, lies in a new respect for personality, regardless of sex or race.

Beginning with the child, this respect for the individual shows itself in education, which is free to all and encouraged to continue throughout life.

Russia's youth, after leaving school, experience no anxiety as to the future. The niche of their choice awaits them. They have, if they wish it, a lifelong creative task. They are needed and they know it.

Abundance of life opens out for Russia's womanhood as well as for Russia's youth. Leaping from thralldom into full equality with men in education, in social and political status and in pay, they are likewise compensated for the costs and difficulties of childbirth, and the management of the home.

To crown all, these benefits are made available throughout an empire as wide as ours, an empire more difficult of access in many of its parts, and embracing nearly 200 peoples and many tongues.

Russia's goal is peace and brotherhood, not war and dominance.

THERE, then, is the alternative. The choice lies before us. We know now where our struggle lies.

The Fascist system, bolstering up with utter ruthlessness the threatened private ownership of the means of production, drives us back to the primitive and tribal life. It creates and perpetuates two classes, the ruling and the servile. It makes the rich richer and the poor poorer. It increases working hours, cuts wages, and halves the benefits of social insurance. It denies personal freedom and scorns the essential dignity of man as man. It makes war a desirable end and hates the name of brotherhood, together with all such words as pity, mercy, kindness, love. Concentration camps, Jewish pogroms and ever-increasing aggression against weaker nations are its logical and inevitable outcome.

The socialist system, working out into higher standards of living for all, sees the dignity of every individual, of both sexes and all races, and builds a fraternal society which transcends class. Substituting the motive of service for the motive of gain, it makes the education and security of each a primary care of the whole, and seeks collective security and a brotherhood of nations. Pity, mercy, kindness, and love are the keynotes of its life; and schools and colleges, rest camps and sanatoria, libraries and printing presses, are inevitable as its stride lengthens out and as it welds the weaker peoples with the strong in one brotherly whole.

Can we doubt on which side a Christian's duty lies. Justice, freedom, fullness of life and an ever-increasing and ever-widening fellowship are Christian aims.

Fascism denies them. Fascism sees more clearly than many Christians see, and its authoritative leaders say so plainly, that freedom, liberty, democracy, and socialism spring inevitably from the Jewish and Christian faiths, with their "outrageous" doctrines of the Fatherhood of God and the essential dignity and brotherhood of man.

Fascists declare their hostility to these ideas and act accordingly. They exterminate Jews with revolting barbarity, and then attack the Christian faith.

In Russia and Germany we see rival principles in operation. Germany has noble and admirable features, and Russia has made gross blunders and perpetuated many wrongs.

But these two nations afford a convenient contrast in the out-working of two systems. One starting at scratch, aims at, and achieves, a higher civilized life. The other starting from a

noble civilization, spurns it and multiplies deeds of barbarity.

Russia persecuted religion, because religion, as she saw it, was not brotherly enough, not good enough: Germany because it was too good, and the breeding-ground of equality and brotherhood.

Next week: Why There Is War.

Prayer Book Inter-Leaves

ADVENT THOUGHTS

IN THE ancient pagan religions there was always a tendency to localize the divine. God was in sacred places and structures, in stocks and stones. And there is something like this spatial theology in Christianity—a reverence for churches, for shrines, even for images.

But in Christianity, as in Judaism, the emphasis is upon time rather than space. The early Church made the first day of the week into the Lord's day, and transformed the Jewish Passover into the Christian Easter. Thus the circular year, as it was called, the Christian year, to give it its modern name, with its round of holy days, and weeks, and seasons, arose. It began originally at Easter, but in the fourth century Christmas and Epiphany gained a place in the calendar, then the Advent season, then the first Sunday in Advent became the Church's new year's day.

Advent turns our thoughts toward Christmas, toward our Lord's first historical coming. But it points as well to the divine manifestation of the Epiphany festival. It speaks of the second coming, and the day of judgment, when time shall be no more, at the end of the world. Thus its message goes beyond time and history. No mere historical event could, as a matter of fact, be a gospel. The past is dead. The future is unborn. Between these two non-existent entities stands the present moment, living, timeless, eternal. There is no other reality in the world. Cranmer's glorious collect strikes the true Advent note—"Give us grace that we may cast away the works of darkness and put upon us the armour of light NOW."

At Advent the living Christ comes again to the Church. The services of the season should be dramatic and "different." (I wonder if any congregation has adopted the simple suggestion made in this column last year of an Advent wreath with its four candles to be lighted successively on the four Advent Sundays.) Ember days come appropriately in Advent. What clearer indication could there be as to whether or not the Church is prepared for judgment than the quality of the young men who in any year present themselves for Holy Orders? And how about their training? Is the

Church concerned? No. Our theological seminaries could hardly be less in the consciousness of the Church if they were all built on mountains in the moon. They seem even to be beyond praying for—to judge by their omission from the Ember prayers, and indeed from the whole Prayer Book.

The Advent gospels may well remind us of the need for a new Eucharistic lectionary. The Bishop of Michigan has prepared such a lectionary, and one wonders how many Advents will come and go before the Church acquires sufficient courage to follow someone like Bishop Page rather than the unknown ecclesiastic who in the seventh century made the inept selection of Advent gospels to which we still cling. The great parables of the talents, the wise and foolish virgins, the sheep and the goats, belong here. But, "believe it or not," they are not among the Advent gospels or anywhere else in the Prayer Book—except the last, inserted at the 1928 revision under "A Saint's Day."

What a gain, too, it would be (and it would not require great courage) to repair another medieval mistake and introduce an adequate Advent Preface like the one to be found in the Eucharist of the new Scottish Prayer Book—"We thank Thee because thou hast given salvation unto mankind through the coming of thy well-beloved Son in great humility, and by him wilt make all things new when he shall come again in his glorious majesty to judge the world in righteousness."

This column, which appears every other week, is written by Dean W. P. Ladd of Berkeley Divinity School, 80 Sachem St., New Haven, Connecticut, to whom questions and suggestions can be sent. The recent irregularity in the Interleaves has not been due to the Dean, but to exigencies of space in THE WITNESS. We hope to be more regular in the future, and perhaps find extra space for some of the missing Interleaves.

The Human Situation

By

BISHOP JOHNSON

I HAVE been reading Dr. Dixon's Giffert lectures on the Human Situation (Longmans) and I am moved to present two or three quotations for your consideration. Like so many modern writers he gives a better diagnosis of human ills than any remedy which he suggests. He is extremely critical of materialistic science in its claims to solve the vital questions of human need.

"In science we are told you have something exact and positive and ascertained beyond doubt. May I ask, 'Do you mean last century's science or this century's?' Science sheds its last year's conclusions as a snake its skin. Has science anything to say on what matters most. Any information on the beginning or end of things? None.

Anything convincing to tell us on the relations of the mind to the body? Nothing. About the destiny of the human race? About ethics or conduct? About systems of government? About international relationships? Not a word. Anything solid and satisfactory about the human will, about love and hate, about justice and liberty? The oracle is singularly quiet. Are these matters beneath her notice.

"Mention your feelings to those men of vision, our scientific friends, and you will be met with a cold stare and the acid inquiry, 'My dear sir, what have your feelings to do with the matter?'"

"How can we suppose our thinking an infallible organ for the discovery of truth? Science is like a man who knows nothing of the machinery of a motor car save the effect of moving this or that lever. If the whole world arose from a series of accidents, reason you will allow is itself an accident. How charmingly simply to employ one form of motion in the skull to explain other forms of motion without the skull, or one accident (the mind) to explain other accidents (the outside world)."

These lectures are very interesting and his utterances on war will bear reflection. "If a country will not stand up for its rights it must surely lose them. The spirit of giving in is the most fatal disease to which nations are subject, and it is likely to attack them, like a cancer, when they have arrived at the meridian.

"You may indeed conclude that you will have neither part nor lot in the rivalry; you may wash your hands of responsibility for the madness and folly of mankind. You may renounce the contests, and refuse the challenges of ambitious competitors for your place and power, you may elect to leave the future to the bullies of the world. But it should be obvious that if the heart be set on nothing the earth contains or offers, nothing in the manner of earth will be done there.

"When England's day comes to an end the principles which have contributed to its coming, Christian, pacifist, or whatsoever they may be styled, will not thereby be strengthened. On the contrary, such is the irony which pervades things human, they will have brought about their own eclipse, their own dissolution, and the triumph of the opposing principles. The decline and fall of England which will rejoice her enemies will not be England's decline and fall only, but all for which she stood and not till then shall we know the extent of our miseries. I at least am not of the opinion that humanity, justice, freedom, no, nor Christianity will be gainers in that fall."

Dr. Dixon is the retired professor of English Literature in the University of Glasgow.

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YOUNG men, clean-limbed, clear-eyed, intelligent, spending the best years of their lives behind the bars.

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After considering the little straws of circumstance which made these men as they are, Churchmouse's definition of "Success" has become quite modified. He has almost come to feel that any man who has lived a reasonably long life and kept out of jail is a "Success."—THE CHURCHMOUSE.

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by

BISHOP JOHNSON

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THANKSGIVING DAY DINNER HAS ITS EFFECT IN EUROPE

By PAUL JONES
Formerly Bishop of Utah

An engrossing tale is gradually unfolding with ramifications reaching to different corners of Europe, all arising from one spontaneous, generous act done in New York City just a year ago. It was a Thanksgiving dinner. Because of his interest in the German refugees and his realization that many of them were adrift and lonely in a strange city, the late Bishop Robert L. Paddock, gathered, with the aid of some of the refugee agencies, a group of some seventy-five or eighty refugees as his guests for a Thanksgiving dinner at a restaurant.

But this is getting ahead of the story; for no one, except possibly a few of the Bishop's close friends and these strangers from a distant land who on that day sat down together, knew about the dinner. We should begin with May 16, 1939, the day before Bishop Paddock died in St. John's Hospital in Brooklyn; for on that day a letter arrived in New York addressed to His Eminence, The High Reverend Lord Bishop Paddock, Chief of The Presbyterian Parish of the City of New York, U. S. A. How he would have enjoyed that address! The letter went to Presbyterian headquarters, then to Episcopal headquarters, and finally into the hands of The Episcopal Committee for German Refugees; for it had come from a man in Prague, a Roman Catholic, though a non-aryan, who had heard that the Bishop had helped many people, and he too needed a friend.

Some generous Church women supplied the affidavit this man asked for, so that he and his wife and two children could come to America; but no light was thrown on the origin of that strange address on the envelope. It was not until August that the next chapter came. While on vacation, I received from Bishop Paddock's sister in Seattle a packet of foreign letters which she had found in his hospital room after his death—most of them unopened. These turned out to be all from Czechoslovakia, some in English, some in German, almost all asking for affidavits, though not for financial assistance; and the addresses on the letters were weird variations of the one given above.

Then the truth came out; for one of the letters (there were twelve of them) enclosed a page from the Prague *Tagblatt* for Sunday, January 22, 1939, in which was printed a letter from a refugee, who after being in New York City for about four weeks, wrote home describing his ex-

Off-Moments



We present Norman B. Quigg, archdeacon of the diocese of Chicago, as he did a bit of catching up on the war news while seated on the tomb of Dr. James DeKoven at Racine, Wisconsin. Picture was taken by Dean Victor Hoag of Eau Claire. Nominations please, with pictures.

perience, the letter being given the heading, "American Kindness." In the course of the letter the writer included this paragraph: "On Thanksgiving Day (none of us knew that this was the most important American holiday), I was invited for dinner by Bishop Paddock, head of the New York Presbyterian community. I had no other recommendation than that of being a newly arrived refugee, belonging to an intellectual profession. The Bishop, a man of seventy-one, made a speech in which he said that the refugees are not only highly welcome, but even very necessary; that the American nation consisted mostly of refugees of different origin and will never forget this fact; and that, finally, no refugee should hesitate for a second to ask the Bishop's help when needed. This sort of welcome was so moving that I had difficulty not to cry."

It is not strange that at least thirteen people, anxious to escape the fate that was there threatening them, knowing no one in America through whom they could get the coveted affidavit, without which no one can enter, should have accepted his cordial invitation to ask for help.

It was a varied group, of whom five were Christians and eight Jews; vocationally two were physicians, three

(Continued on page 12)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Over fifty special guests, all refugees from Germany, both Jews and Gentiles, of both sexes and all ages, were entertained by the Girls' Friendly Society of Rhode Island on November 19th at the parish house of Grace Church, Providence. The guests expressed themselves as being happy to be received as friends and one said that such treatment could only be received in America. All of these Germans were ambitious, teaching or working at their own particular trades since coming from Europe, and all were studying at night schools or having private lessons. A short pageant of the early foundations of the ideal of freedom in America was offered, with special emphasis put on the freedom and shelter that our country has always offered to refugees. The program was under the supervision of Miss Anne T. Vernon, field secretary for the diocesan commission on Christian social relations.

* * *

Laymen to Feature Trinity Advent Talks

In arranging for the seventh series of the Rector's Advent Talks to be held at Trinity Church, New York, a departure from the usual procedure has been made by inviting three prominent laymen to assist the rector, the Rev. Frederic S. Fleming, in the schedule of fifteen addresses. The subject for this year is "Christian Faces His World," and the addresses will be given by Spencer Miller, Jr., consultant to the National Council; Professor William Lyon Phelps of Yale University; Professor Hoxie N. Fairchild of Columbia University; and Dr. Fleming will bring the series to a conclusion in the five days of the third week of Advent. A similar series will be held at St. Paul's Chapel, New York, under the direction of three clergymen, the Rev. James Green, the Rev. Paul Weed, Jr., and the Rev. W. Norman Pittenger. The general topic of this series is "The Destiny of Man and His World."

* * *

Mission Leader Dies

The Rev. L. Ernest Sunderland, for twenty years superintendent of the New York City Mission Society, died on November 21st in St. Luke's Hospital in his forty-eighth year. Under the direction of Mr. Sunderland the City Mission Society has developed from a comparatively small organization serving only in the religious life of the city to a multiple-functioning agency for the entire New York com-

munity and has cared for some 284,079 individuals during the past year.

* * *

Minneapolis Church Celebrates 25th Year

The twenty-fifth anniversary of St. Luke's Parish, Minneapolis, Minnesota, was celebrated on November 24th by an elaborate festival dinner. The anniversary was really divided into three parts because the occasion marked the twenty-eighth year of the church school, the fifteenth year since the new St. Luke's Church was built, and the twenty-fifth anniversary of the founding of the parish.

* * *

South Dakota Youth Conference Held

A Young Churchmen's Youth conference is to be held at Enemy Swim Lake, South Dakota, on December 3rd, calling together all the young churchmen of the district between the ages of seventeen and thirty-seven. Panel discussions and short lectures by youth leaders will feature the meeting.

* * *

Pittsburgh Holds Armistice Service

A community Armistice Day peace service was held on November 12th in All Saints' Church, Pittsburgh. The Rev. W. J. Marshfield, rector of All Saints', officiated and the Rev. A. G. McClennan, pastor of the Shady-side Presbyterian Church, preached. Nine other local churches and their ministers participated in the service and a capacity congregation was present to offer prayers for peace.

* * *

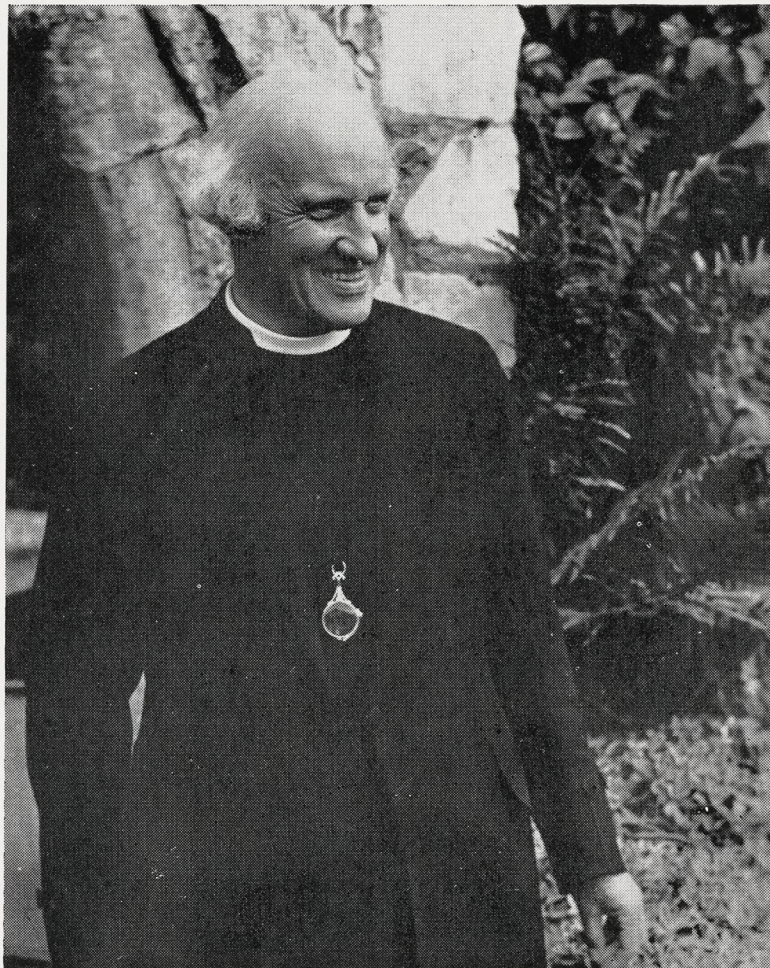
St. Paul's School Conferences Continue

A conference for those who are considering taking up the ministry as a possible life's work and for those who desire to become more efficient laymen will be held at St. Paul's School, Concord, New Hampshire, on January 5th to January 7th. A large number of clergymen and laymen today owe much of their religious understanding and enthusiasm to these conferences sponsored by the late Dr. Drury when he was headmaster at St. Paul's. The Rev. Norman Nash, in continuing this work, has lined up the following leaders for this year's meeting: Bishop Dallas, the Rev. Arthur L. Kinsolving, the Rev. C. Leslie Glenn, the Rev. A. Grant Noble, the Rev. Trumen Hemingway and the Rev. Jesse Trotter. The Rev. Frederic S. Kellogg, rector of Christ Church, Cambridge, Mass., is in charge of preparations.

* * *

Province of Sewanee Considers Negro Bishop

The Synod of the Province of Sewanee considered in its closing session on November 16th at Tampa,



HEWLETT JOHNSON

This picture of the Dean of Canterbury Cathedral, whose articles are now appearing, was shown on the cover of our October 19th Number and is reprinted at the request of a number of subscribers.

Florida, a recommendation from the provincial commission on Negro work for the election of a Negro Bishop to have charge of all Negro congregations within the province. The adoption of this recommendation means that the House of Bishops will be requested by the province to organize all Negro congregations into a missionary district and elect a missionary bishop for the district. The Synod also sent a request to the liturgical commission that services for children be prepared and distributed throughout the Church and that such services be incorporated into the next revision of the Prayer Book.

* * *

Evidence Against Father Coughlin Given

Documentary evidence of questionable financial manipulations involving several millions of dollars collected from the public by the Rev. Charles E. Coughlin, radio priest of Royal Oak, Michigan, was turned over to Federal authorities by the editors of the *New Masses* on November 16th. The evidence has been

collected by John Spivak, noted reporter, and claims to show that Father Coughlin has used the mails to receive money under false pretenses and has issued fraudulent statements to postal officials with reference to the ownership of *Social Justice* magazine.

* * *

Negro Work Features Providence Meeting

A colored quintet of male singers recently gave a concert at St. Martin's Parish House, Providence, Rhode Island, at a meeting devoted to work among Negroes. There were motion pictures showing some of the various aspects of the work being done with Colored people and speeches on the subject were given by Bishop Perry of Rhode Island and the Rev. Cyril E. Bentley, assistant secretary of Negro work for the National Council.

* * *

World Alliance Holds Annual Meeting

The annual meeting of the World Alliance for International Friendship through the Churches was held in

New York on November 13th. Addresses were given by Bishop Oldham of Albany, Mr. T. J. Watson, chairman of the peace committee of the International Chamber of Commerce, and Methodist Pastor R. W. Sockman, who stressed the role of the church as an instrument of peace. The headline speech was made by Mrs. Vera Micheles Dean, director of the Foreign Policy Association. She defended the part Russia is playing in the present world situation. She pointed out that Russia had come into the picture to stop Germany in the east and that, in turn, Germany's agreement with Russia had completely alienated Italy. Eleven resolutions on the Alliance's stand on world conditions were debated and passed.

* * *

Two Chicago Churches Hold Anniversaries

Grace Church in Oak Park, diocese of Chicago, celebrated its sixtieth anniversary last week with special services and entertainments. The Rev. Harold Holt is rector. A double anniversary was observed also last week by St. Mark's Church of Glen Ellyn, Chicago, when that parish celebrated the thirtieth anniversary of its founding and the tenth anniversary of the Rev. Gowan C. Williams as rector.

* * *

New York Church to Be Torn Down

The memorial church of the Ascension, near Times Square, New York, is to be torn down and the property on which it stands is leased. Changes in the neighborhood have made a new location desirable. Temporary arrangements have therefore been made for the parish to continue its work and permanent arrangements will be worked out for a new location and plant, according to an announcement by the present rector, the Rev. Alexander Ketterson.

* * *

Memorial Reredos Dedicated

A reredos of carved wood, enriched with color and depicting the Last Supper, flanked by figures of St. Paul and the Rt. Rev. Wm. Woodruff Niles, for forty-three years the bishop of New Hampshire, and all

surrounded by the figure of the Blessed Virgin and attending angels, was dedicated in St. Paul's Church, Concord, New Hampshire, on November 19th. The dedication ceremony was conducted by the Rev. B. N. Longren, assisted by Bishop Dallas and the Rev. W. P. Niles, son of the bishop. The reredos is the gift of Mrs. Burns P. Hodgman in memory of her husband who for forty years was a member of St. Paul's parish.

* * *

Calls for Sermon Moratorium

A three-year moratorium on sermons was suggested last week by the Rev. Dr. E. Frank Salmon, rector of Holy Trinity Church in Philadelphia. He said, "In my opinion there is far too much preaching. It is bad for you. Anybody at least 25 years old should be able to find the way to God by himself." Salmon expressed the belief that most congregations were becoming "spiritually blasé" due to continual sermonizing.

* * *

Florida Chapel Dedicated

The new Chapel of the Incarnation, located at the entrance of the campus of the University of Florida, Gainesville, was dedicated on November 22nd at a special service at which Bishop Juhan of Florida was consecrator and Bishop Wing of South Florida the preacher. The chapel represents an investment of more than \$25,000 for the building alone, made up of many small contributions from all parts of Florida. The building is of brick and concrete, in an architectural style harmonizing with Florida construction, and is "Florida-made," with "Florida brick, Florida cement, and Florida black cypress wood." It will serve the university students, and is completely equipped for broadcasting, in connection with the University's radio station, the most powerful in Florida.

* * *

Art Exhibit Held in New Jersey

An exhibit of the liturgical arts was held in Christ Church, Riverton, New Jersey, on November 26th. The exhibit featured representative ex-

amples of the work of contemporary craftsmen who are currently engaged in adding to the beauty of the churches in various Eastern dioceses.

* * *

Bishop Huntington Tends Resignation

Resignation of Missionary Bishop Daniel Trumbell Huntington of Anking, China, has been received by the Presiding Bishop. Bishop Huntington wishes to retire because of his age, seventy-one, which makes it difficult for him to continue his work in a diocese where much travel is required in a disordered country. If accepted, the resignation will take effect at the time of the General Convention next year. Bishop Huntington's entire ministry has been spent in China. He volunteered immediately after his ordination to the diaconate in 1895, went to China in that year to work in the Hankow diocese for seventeen years. He has been bishop of Anking since 1912.

* * *

Ohio University Holds Training School

A training school for Episcopal Church students, to prepare them to conduct services in rural communities, is being held at Ohio University, Athens, Ohio, under the direction of the Rev. Robert G. Purrington, student pastor.

* * *

Anniversary Held in Providence

St. Ansgarius' Church in Providence, Rhode Island, recently observed its 53rd anniversary with a reunion and loyalty service. Bishop Bennett of Rhode Island gave the sermon and a Holy Eucharist was given in Swedish by the rector, the Rev. F. L. Anderson.

* * *

Bishop Phillips President of Sweet Briar Conference

Bishop Phillips of Southwestern Virginia was elected president of the governing board of the Sweet Briar Conference at the semi-annual meeting held in Washington, D. C., on November 16th. Bishop Phillips will take up the duties of Bishop Strider of West Virginia whose resignation

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from the post was regretfully accepted. The dates of next year's Conference were set from July 1 to July 12, with a Clergy Conference meeting from July 9 to July 12. The board decided that seminars would be held in the Bible, in social action, in education, and in a fourth subject to be announced later by the program committee. The Rev. Gilbert P. Symons was again named as the conference chaplain.

* * *

Chicago Training School Closes

One of the most successful religious education projects ever held in the diocese of Chicago closed on November 20th with the presentation of N.A.L.T. credits to teachers and group leaders who had completed an eight-week training course. Over 220 workers representing 53 parishes and missions enrolled for the courses, which offered special instruction in administration, curriculum planning, visual teaching and a clergy and superintendent's forum. Bishop Stewart conducted the closing session and presented the certificates of credit.

* * *

Mission Conducted in New York

Christianity Has the Answer was the theme of the four day mission conducted by the Rev. F. J. M. Cotter at Grace Church, Millbrook, New

York, from November 24 to 28. Mr. Cotter is rector of Christ Church at Sharon, Connecticut.

* * *

Prominent Auxiliary Woman Dies

Mrs. Charlotte Bicknell Binney, wife of the late Rev. John Binney, died at her home in Middletown, Connecticut, recently. Mrs. Binney was one of a small group of women to start the Woman's Auxiliary in Connecticut, and served on the diocesan board of managers for many years. She was in her ninety-fifth year at the time of her death. Her husband was the Dean of the Berkeley Divinity School at the time of his death.

* * *

Michigan Altar Guild Meets

The annual meeting of the Michigan altar guild was held in St. Paul's Cathedral, Detroit, on November 14th. Bishop Creighton assisted by the Ven. L. P. Hagger, archdeacon of the diocese, opened the meeting with a celebration of the Holy Communion.

* * *

Detroit Scouts Mass Colors

Approximately 400 Boy Scouts from parishes and missions in metropolitan Detroit and Windsor, Ontario, packed St. John's Church, Detroit, on November 12th for the mass-

ing of the colors. Preceding the service a parade was held with flags and processional crosses. The massed colors were received in the chancel of the church by the Rev. I. C. Johnson and the Rev. R. C. Brown, rector and assistant of St. John's respectively. Speakers at the meeting were Ray O. Wyland, director of church relations for the National Council of the Boy Scouts of America, and Bishop Creighton. Dr. Wyland met with three groups of Episcopal scout leaders while in the city and, as a result of his visit, a committee has been appointed in the diocese which will carefully look over all existing material on scout work in the various communions, with a view to developing a handbook dealing with the Church point of view in the Boy Scout program.

* * *

Going After Consumer Organization

Congressman Dies announced in New York recently that his committee to investigate un-American activities plans to investigate consumers organizations to find out if there are any communists among them. The guiding hand of the Dies Committee is former preacher J. B. Matthews, once a leader in the radical movement. He ended his career by becoming an officer of the Consumers Research. When the Workers in that organization tried

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to organize a union, Mr. Matthews, who has always been strong for labors' rights to organize, fought them. This resulted in the withdrawal of many from the Consumers Research and the founding of the Consumers Union—an organization that gave similar services to its members but was friendly to labor, including its own workers. It will be interesting to follow the inquiry of the Dies Committee into this matter in the light of the past connections of its chief investigator, Mr. Matthews.

* * *

Council Starts Publication

The first "Christian News-Letter" was issued on November 1st in London, England. The name of the editor, Dr. J. H. Oldham, and the list of his collaborators will bring back memories of the Oxford Conference of 1937. The News-Letter is produced weekly by the Council of Churches on the Christian Faith and the Common Life. Each issue will contain a letter from Dr. Oldham and a single article on some pertinent topic. The publication is to be a co-operative enterprise.

* * *

War and Missionaries

What has happened to the missionaries of the belligerents in the various countries? In India all male German missionaries have been interned, but the women are allowed to stay at their stations. Reports say that those interned have been given most considerate and courteous treatment. German missions in Palestine have remained active and the gov-

erning board has discriminated between enemies engaged in the political or business worlds and those engaged in Christian and philanthropic work. The Basel Evangelical Missionary Society, which is a union supported by German and Swiss churches, has transferred all offices and duties into the hands of the Swiss missionaries. Half of the men missionaries of the Evangelical Missionary Society of Paris have enlisted in the army, leaving that body very shorthanded. The raising of funds has also become much more difficult.

* * *

Lordship of Christ Theme of Prayer-Week

The 1940 Week of Prayer, which will be observed from January 8th to 14th, will have as its theme "The Acknowledgment of the Lordship of Jesus Christ Over the Whole of Life," according to a statement issued recently by the Federal Council of Churches. A series of topics and prayers pertinent to this subject have been prepared by the Rev. Robert E. Speer, and the Council is calling for active cooperation from all churches.

* * *

Rapid Growth of Negro Communicants

Between 1921 and 1937 the number of Negro communicants in our Church increased from 31,849 to 54,520—a gain of about 71 per cent, according to a booklet entitled "A Study of Our Work," recently pub-

lished by Rev. Bravid W. Harris, archdeacon for Colored work in the diocese of Southern Virginia. During the same sixteen years, the number of communicants in our entire Church increased from 1,104,029 to 1,424,137—a gain of only 29 per cent.

THANKSGIVING DAY DINNER HAS ITS EFFECT IN EUROPE

(Continued from page 8)

were in business, two were factory managers, one an engineer, two students, one professor, and two ordinary workers; but all of them had been cut off from their livelihood

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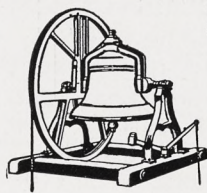
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and had no hope of securing any other way of making a living.

A letter was sent immediately to all those who had written, explaining why, due to Bishop Paddock's illness and death, no earlier notice had been taken of their letters. Inquiry was also made, since nearly seven months had passed since they had first written, whether they still needed the assistance they had asked for; and assurance was given them that the Episcopal Committee for German Refugees would make good Bishop Paddock's offer of assistance.

Here we come closer to the tragedy that runs through the whole story. No word at all has come in answer to that letter from five of those who had originally written. Our offer had been delayed too long, and they had gone down in one way or another before help came.

Perhaps the most poignant story is that which centers about the brilliant young Professor of Physics who had wanted an appointment to teach in an American University. His wife tells the story. In February of this year, the Society for the Protection of Science and Learning had made a grant to him to enable him to continue his research work at University College, London. They were to reach London on March 17, but it was March 15 that Hitler marched into Prague, and the young professor was sent, not to London, but to a concentration camp, staying there until the end of June. Then, after paying out all their money for fees and taxes, they were again going to London at the end of August. Another delay; the war started, and "since September 1 my husband is kept in the same place where he stayed before."

A letter to the young fellow of nineteen who wanted to come in under a student's visa brought a reply from his mother saying that he had been in England for several months working on a farm; but that since the war had broken out she had had no word from him at all. She urged that if we could in any way get a reply

from him we would write her and relieve her anxiety. He is registered for the American quota and could come next spring, if someone would sign an affidavit. He may be now interned in England as an enemy-alien, but they would probably release him to come to America.

Others who wrote are a young man and his wife who are workers; an eye, ear, nose and throat specialist and his wife, from Slovakia; a business man whose mother was born in New York City; a specialist in skin diseases and his wife, from Moravia; and a factory manager from Vienna.

It is not certain that all of these could come at once even if affidavits were now in hand; but it has generally proved true that when affidavits have been received by the American Consul and a quota number has been assigned, the burdens and disabilities of such people have been lightened.

The Committee's letter to these people who stretched out their hands to Bishop Paddock promised that every effort would be made to find affidavits for them, and give them the help they needed. At least five people who will sign such affidavits are needed now, and since steamer passage now has to be paid for in American dollars, and it is unlikely that any of them will have any money left by the time they are allowed to leave, from \$1000 to \$1500 will be needed to bring them over. Will those who would like to help in memory of Bishop Paddock, either by signing an affidavit or with a contribution toward the expense, please write the Church League for Industrial Democracy, 155 Washington Street, New York, or Bishop Paul Jones, Yellow Springs, Ohio.

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MONTHLY BULLETIN

NOVEMBER, 1939

EDITORIAL

THE BELLS toll the end of an epoch; the epoch of unrestrained capitalism made powerful by the machine; the epoch of militant nationalism and of the bastard child of its lust, imperialism. America must choose. The choice is no academic matter. It lies between a return to the old individualism or a frank advance toward a new kind of socially ordered state. This new crusade calls for bluntness. There is nothing about politeness either in the Ten Commandments or the Sermon on the Mount. We must call sin by its right name. Pirates and their piracy must be done away. War makers and their allies in public life must be called murderers, and their murdering must be ended. The New Crusade calls for the taking of risks. The Church will lose prestige with many of the powerful if she stands foursquare for the new social order and for the ending of war madness. The Church, to the degree that she is successful in her crusading, will destroy what appear to be solid economic values. The Churches have roots in the present social order. Churches, in common with other institutions, own land and buildings, stocks and bonds. If the Churches demand evenhanded justice to the workers and the consumers of the country the value of the endowments will inevitably be imperilled. This is more than a risk. It is a certainty. But the Church must lose itself if it is to find itself.

HUBERT C. HERRING.

ANNUAL MEETING

THE ANNUAL Meeting of the Church League for Industrial Democracy is to be held in Cleveland, Ohio, January 23 and 24. Other organizations similar to the CLID are to hold conferences at the same time and place, thus enabling joint meetings "to express the voice of the Christian Religion concerning the affects of the war on the life and future of the American people." Organizations cooperating in the effort are the Presbyterian Fellowship; the Council for Social Reconstruction of the Evangelical and Reformed

Church; the Methodist Federation for Social Service; the Rauschenbush Fellowship of the Baptist Church; the Unitarian Fellowship for Social Justice and also groups of the Congregational, Lutheran, Disciples, and other churches. The Federal Council of Churches is to be represented unofficially and is aiding in formulating the program and promoting the conference. It is the hope of the sponsors that the program will be sufficiently attractive to bring to Cleveland hundreds of church leaders. *Details will be announced soon.* Meanwhile save the dates, January 23-24, 1940, and be a good missionary by urging others to attend. This is the largest conference we have ever sponsored and will require the cooperation of all CLID members, as well as others. Hundreds and perhaps thousands of church people will attend; let us see that the CLID has its proportionate share. Time will be provided during the sessions, of course, for the business meetings of the denominational organizations.

ELECTION

THE NEW Constitution of the CLID provided for the election every three years of officers and a national board of directors of twenty-five members who shall be responsible for the management of the organization and for carrying out the decisions voted at the annual meetings. This national board is then to elect an executive committee of ten from its own members which is charged with the responsibility of administration. A ballot is soon to be sent to all members presenting the nominations submitted by the nominating committee of which Mrs. W. Russell Bowie is chairman. Those elected will serve for the years 1940-41 and 42. Geographical representation was considered by the committee, with blank spaces on the ballots for write-in votes. The present executive committee at a recent meeting passed a motion urging everyone to vote, and also suggesting that chapters consider carefully their representation and write in the names of their candidates if they consider it desirable to do so. Those to be presented to you by the nominating committee on the forthcoming ballot are: President:

Bishop Edward L. Parsons of California. Vice-Presidents (six to be elected): Bishop Benjamin Brewster of Maine; the Rev. W. Russell Bowie of New York; Bishop Charles K. Gilbert of New York; Bishop Arthur Huston of Washington; Miss Mary Van Kleeck of New York; Miss Caroline B. LaMonte of New Jersey; the Rev. J. Howard Melish of Brooklyn; Miss Vida D. Scudder of Massachusetts; Bishop Eugene Cecil Seaman of North Texas; Bishop Beverley D. Tucker of Ohio. Treasurer: Mr. William F. Cochran of Maryland. Assistant Treasurer: Rev. Paul T. Shultz Jr. of Massachusetts. National Board of Directors: Twenty-five to be elected, after which ten will be elected by the Board to serve as the Executive Committee: Rev. Roger Bennett of Massachusetts; Professor Gertrude Bussey of Maryland; Professor Adelaide Case of New York; Rev. Gardiner M. Day of Pennsylvania; Rev. Ernest A. DeBordenave of Virginia; Mr. Arthur Fawcett of New Jersey; Mrs. Edward Fitzgerald of Pennsylvania; Mrs. Thomas Fleming Jr. of California; Rev. Joseph Fletcher of Ohio; Miss Elizabeth Frazier of Pennsylvania; Miss Margaret Gage of New York; Rev. John Gass of New York; Miss Elisabeth Gilman of Maryland; Rev. Edward Roche Hardy Jr. of New York; Rev. Fleming James of Connecticut; Rev. John Johnson of New York; Rev. Charles Kean of New York; Rev. John Leffler of California; Mr. Alfred Baker Lewis of Massachusetts; Rev. Arthur Lichtenberger of Massachusetts; Rev. W. H. Marmion of Alabama; Mr. Stanley Matthews of Ohio; the Hon. Maurey Maverick of Texas; Rev. A. T. Mollegen of Virginia; Rev. A. C. Moore of Pennsylvania; Rev. Joseph Moore of Indiana; Rev. Norman Nash of New Hampshire; Mrs. Reinhold Niebuhr of New York; Bishop Malcolm Peabody of New York; Rev. Herbert W. Prince of Illinois; Rev. William Russell of New Jersey; Rev. William Sharp of Pennsylvania; Professor Massey D. Shepherd of Illinois; Rev. Guy Emery Shippler of New Jersey; Mrs. Mary Simkhovitch of New York; Rev. Robert Smith of New Jersey; Rev. Clifford Stanley of Missouri; Mrs. Charles Taft of Ohio; the Hon. Jerry Voorhis of California; Rev. Matthew Warren of Georgia; Rev.

Lawson Willard of Long Island; Rev. Charles Wilson of Missouri; Rev. Bradford Young of New Hampshire.

FINANCES

THE REPORT of the Treasurer shows receipts to November 15th of \$5,446 and expenditures of \$4,938, leaving a balance of \$508. Donations to the Emergency Fund so far this year have totaled \$3,432. The money has been distributed for relief in Spain; China, particularly for the work of the Rev. Kimber Den; German Refugees; Kentucky miners; sharecroppers and several strikers' relief funds. The most pressing need at the moment is for funds to aid the work of Mr. Den who is operating a refugee camp in China for those orphaned by the war. Fifteen dollars will clothe and feed a child in China for an entire year. We urge support both on the part of individuals, parish organizations and parishes. May we also urge all who have not done so to pay their CLID dues before the close of the year, sending a donation in addition to the \$2 dues if possible.

NEW YORK MEETING

MEMBERS of the League in and around New York are holding a meeting tomorrow evening, December 1st, at Rosoff's Restaurant, located just east of Broadway on 43rd Street. The speaker will be Mr. Corliss Lamont, formerly on the faculty of Columbia University and the author of a number of books on social questions. Mr. Lamont is the son of Mr. Thomas Lamont, one of the partners of J. P. Morgan and Company. The national executive secretary of the CLID will also report briefly on the work and plans of the organization. The dinner is \$1, payable at the tables.

YOUTH COUNCIL

THE Catholic Youth Council for Social Action, affiliated with the CLID, held its second annual conference the week-end of November 11th at St. Augustine's, New York. "What is the Christian teaching about man?" was the theme of the discussions, dealt with under the sub-titles, "The Christian in American Democracy"; "The Christian as a citizen of the World Community"; "The Christian as a member of the Mystical Body of Christ." The Rev. William H. Dunphy of the Philadelphia Divinity School, declared in the opening address that man by himself is unable to reach his full stature; he is continually frustrated just when he is about to reach his goal. But God came into the world in the Person of Jesus Christ and now by means of faith in our Lord, who is at one and

the same time the most adequate expression of the Love of God, man is freed from the shackles of evil. Christianity alone makes this sort of salvation possible and also a necessity for the complete physical and spiritual development of man. It is not something added by Christians to what other people think about man. It is essential to any adequate understanding of life in this world. Paul Thompson, student at the Berkeley Divinity School, spoke on American Democracy and declared that the Holy Communion shows us how human life can be made divine since it is a working model of what Christian society must be like. It is more than a model; it is also a means of power since it is an effective symbol whereby Christ comes to us and whence we may carry Him into all life. The Rev. William Kernan, rector at Bayonne, N. J., speaking on the Christian in the world, stated that force was at times necessary. "If the dynamic of fascism," he declared, "can only be stopped by force then in this conflict we have no right to demand peace." The Rev. Bonnell Spencer of the Order of the Holy Cross stressed that Christian social action is bringing souls into right relation to God. While affirming the necessity for individual response to God, Father Spencer said that a real problem arose from this conception of social action. Father Coughlin, he declared, is a menace to social action of any sort. So if a Christian can find anyone, whether Christian or not, to help defeat Coughlinism he may join with them without waiting until they are brought into a right relation with God. That sort of social action may be called Christian. There are two distinct questions in the problem of Christian social action in our day. One is the question of personal responsibility to Christ and the other is that of right practice and policy for institutions in industry and commerce. Confusion of the two only makes for greater chaos whereas the need for Christians is to present a reasonable, adequate social philosophy which will take into account the nature of a civilization which is largely non-Christian. Separation of the two is self-defeating. The conference closed with a solemn evensong at which the Rev. Professor Lyford Edwards of Columbia University preached. The teaching of the historic Church about man is the only adequate answer to the difficulties that men find themselves facing was the theme of the sermon.

BOSTON MEETING

A CONFERENCE of the Boston Chapter is to be held on December 4th and 5th to which all New England members are invited. Details may be secured by sending a postal card request to the chairman,

the Rev. Roger Bennett, St. Mary's Church, Newton Lower Falls, Massachusetts.

HEADQUARTERS

DECENT engagements of the executive secretary have included an address at the Morningside Heights Chapter, New York, that is holding monthly meetings at Windham House; a meeting in St. Louis at the time of the meeting of the House of Bishops at which Bishop Parsons, president of the CLID, was the chief speaker; the regional conference for Ohio that met on Armistice Day at Columbus and was led by the Rev. Clifford Stanley; a forum meeting sponsored by the churches of Saratoga Springs, N. Y.; an address to the Young People's Fellowship of the Church of the Ascension, Bloomfield, N. J.; a forum meeting at St. Paul's Church, Philadelphia; the forum of *The Group*, New York City. He also attended the two day conference of the American League for Peace and Democracy, meeting in Philadelphia; attends the weekly meetings of the board of the American Civil Liberties Union and is serving as chairman of the program committee for the interdenominational conference to be held in Cleveland in January which is announced elsewhere.

Three Great Needs

Among the many pressing needs of today there are three that we consider major:

China where the CLID is soliciting aid for the work among refugees directed by the Rev. Kimber Den.

Spain where many thousands of people are in concentration camps, depending largely on the help of friends in other countries for food.

Germany where funds are needed to bring to this country refugees fleeing from persecution.

Do what you can to aid one or more of these causes. In sending your check, indicate how you wish to have the money used, otherwise we will split it three ways.

The Emergency Committee of the

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Industrial Democracy
155 Washington Street
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