

June 20, 1940  
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# THE WITNESS



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(Story in the News)

## NATIONAL CHURCH FINANCING

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## CLERGY NOTES

ACOSTA, WILLIAM C., ordained deacon by Bishop Tucker of Ohio on June 9th at Gambier, Ohio. He is to be in charge of St. Mary's and Grace Church, South Cleveland.

BUXTON, EUGENE H., ordained deacon by Bishop Tucker of Ohio at Gambier, Ohio, June 9. He is to be in charge of Holy Trinity, Bellefontaine, and St. Mark's, Sidney, Ohio.

CARY, HUNSDON, JR., ordained deacon by Bishop Tucker of Ohio on June 9th at Gambier, Ohio. He is to be in charge of St. Matthew's, Toledo.

GEORGE, ROBERT A., ordained deacon by Bishop Tucker of Ohio on June 9 at Gambier, Ohio. To be in charge of St. James', Bucyrus; Grace Church, Galion, and St. Mark's, Shelby.

LEE, WILLIAM C., former Presbyterian minister, is to be ordained deacon by Bishop Taft of Pennsylvania on June 22 at St. Anne's, Willow Grove, where Mr. Lee is in charge as a layreader.

LEWIS, GLENN F., has resigned as rector of St. Paul's, Toledo, Ohio, to accept the rectorship of Grace Church, Mansfield, Ohio, effective September 1.

LINDSAY, S. H., Southern Ohio diocesan missionary and secretary of the department of promotion, has accepted a call to the rectorship of Trinity Church, Florence, Alabama, effective September 1.

MARSH, A. H., was ordained to the diaconate on June 19th in Washington Cathedral by Bishop Freeman. He will be connected with St. Peter's Church, Albany, New York.

MOSLEY, J. BROOKE, JR., is to be ordained deacon by Bishop Taft of Pennsylvania on June 22 at St. Anne's, Willow Grove. He is a recent graduate of the Cambridge Theological Seminary.

MUNDAY, W. A., formerly 736 E. Como-Phalen Avenue, St. Paul, Minnesota, has changed his address to 736 E. Arlington Avenue of the same city.

PALMER, G. A., after nine years as vicar of the Church of the Good Shepherd, West Springfield, and St. David's Agawam, Massachusetts, has accepted a call to become Dean of the Cathedral in Duluth, Minnesota.

RATHBUN, G. ST. J., has begun his work as rector of Trinity Church, Ware, Massachusetts, in the place of the Rev. William C. Hamm, who resigned recently to go to Michigan.

ROSSMAN, R., was ordained to the diaconate on June 19th in Washington Cathedral by Bishop Freeman. He will join the staff of St. John's Church, Washington.

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# THE WITNESS

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## NATIONAL CHURCH FINANCING

*By*

RALPH HAYDEN

*Rector of St. Stephen's, Pittsfield, Massachusetts*

CONSISTENT deficits have been the order in the management of the work of our National Church. The favorite answer is to point the finger accusingly at the parish church and to say: "There would have been no deficit if you had given the money." The fact is that there has been a great apostasy that has reared its head within the Church in the form of bureaucracy and over-organization, with all of the evils of "overhead" that follow in the steps of such expansion. The offerings of the parishes have become a "grab bag" for every cause that the modern spirit for organization can discover. Departments absorb large sums of money. It is not contended that there is no value to the Church in such departments, but it is a fact that money, collected within the Church for the avowed purpose of supporting missions, and missionaries in the field, is sidetracked into departments that contribute very little to the main stream of missionary giving. "The Mission of the Church" is taking away money that should go to the support of our missionaries.

The parish is the base upon which all missionary giving depends, and not General Convention, National Council or the diocese. Giving begins in the hearts of people within the parishes. This giving is the direct result of the preaching of the gospel by the parish clergy. As the people respond, they visualize missionaries in China, Japan, Alaska, and our own country. They have no idea that they are giving to social service, religious education, publicity, youth departments, and a host of other things. In a parish such causes are presented and money is given directly to those causes. If, for example, every parish should take from the missionary offerings the necessary money for social service, religious education, or

its youth program the diocese and the National Church would raise the cry of "diversion of funds" and rightly so. On the other hand this very thing is done beginning with the diocese and running straight through to our General Convention.

It is true, that enough has not been given, but it is also true, that, with the abandonment of the quota system, no standard was left, not even a minimum standard. Is it not time that we should study afresh the whole problem of how we are going to spend the gifts of our people, and that we make sure that we are exercising stewardship as well as vision and faith, in the missionary enterprise? It seems to the writer after some years of thinking upon this matter that we need a base under our missionary giving which parishes will accept. Only by establishing such a base will we get democratic giving. Above all we need stewardship in our diocesan and national areas.

Whenever a method is proposed, it is usually contended that there are parishes and individuals that fall outside such a method. It is said that the large giver is left out, which is indeed true. There is the seat of our present difficulty. The Episcopal Church has all the ear-marks of a class Church. It cannot run its affairs unless it is supported generously by a certain class. It does not dare to democratize itself and stand or fall with the results. But figures indicate that such a democratization should take place, if the Church is to come out of the Victorian era, and go forward into the industrial and machine age. We need the support of all the people and not just a few of our people, in terms of missions. Note these figures based on a survey of 7,255 parishes and missions:

12½% of our communicants are in 4,167 congregations of less than 100 communicants.

This is one of a series of articles discussing issues to come before the General Convention in October, and is presented, with others to follow, in response to the Presiding Bishop's request that there be a frank and thorough discussion of the issues before the Church. Mr. Hayden was a deputy to the Convention of 1937 and is also to represent his diocese at Kansas City.

- 45 % in 2443 congregations of between 100 and 200.
- 26½% in 503 congregations of between 500 and 1000.
- 13½% in 131 congregations of between 1000 and 2000 communicants.
- 2½% in 11 congregations of more than 2000 communicants.

These figures would indicate that the problem of adequate missionary giving lies in a procedure that will bring all units into a stable type of giving that can be somewhat accurately estimated for purposes of drawing budgets. The Episcopal Church goes on the assumption that it has some of the wealthiest people in the United States within its membership, but it would seem that such an idea is either a myth, a fairy-tale, a superstition, or an over-dose of grandiloquence. If it were true, well and good; but until these large givers are developed, or are in evidence, let us adopt a procedure that is democratic enough to reach every person within the Church. Our need is for a steady and stable missionary policy designed first to reach the average communicant in the average parish and in a way that will apply itself to a parish unit, and simple enough to be understood without a college course in such matters.

**I**N THE field of missionary giving, it is time for plain speaking, and not all of the talking should be done by national secretaries and bishops. They are not more accessible to "Jacobs Ladder" than the rector of a parish, or the vicar of a mission station. Many clergy question the validity of taking the people's offerings for missions and using them to support the many worthwhile activities that are dragged in under that head. Moreover, there is the fact that the National Church and dioceses as well, have a habit of running deficits and continually coming to the parishes with special and emergency appeals. The parish makes a canvass telling the people that the giving for parish and missions will end special appeals, but they do not end, they multiply, because of overspending. In the parish, such a process is quickly stopped, else there would be bankruptcy, or, as usually happens, a new rector.

Obviously, when an institution runs into debt continuously over a long period of time, it needs new management and leadership, because it is failing to estimate the will of its constituency to give. Taking a long look at the performance of our National Council, one is led to believe that there is a "little Supreme Court" that has succeeded in overpowering any new leadership thus far fed into it. General Convention has solemnly declared that the budget should be balanced. But General Convention was not specific enough.

If it had acted upon the first offense after the deficit of \$1,000,000 that was presented at New Orleans, our missionary work would now be upon an even keel.

What has ruined the overflowing generosity of the Church? What has dried up the legacies to almost zero? What has short-circuited the enthusiasm of our conscientious people? What is causing these continuous cries of "Wolf!" "Deficit! Deficit!" It cannot all be traced to lack of education. The answer has been made that they are due to "shrinkage of endowment income," "legacies," "lapsed balances," and "expectancies."

As to "shrinkage in endowment income," the National Council cannot claim any particular consideration. Every parish having substantial endowments has had to face this situation these last few years and anticipate such shrinkage. Is it possible that the news has just reached New York? Many a parish has taken a shrinkage of fifty per cent in its endowment income and is still giving to missions. Other things have been curtailed, work has been given up.

Again let us consider "legacies." What does the average parish priest do as to "legacies" when he sits with a faithful parishioner who is making a will? If he can persuade such a person to leave a legacy to the National Church he feels that he is putting a "back log" behind the work of the Church, to give it stability and continuous strength in fair weather and foul. He doesn't expect it to be spent for current expenses, or, in a way that will throw undue maintenance charges upon the normal giving of the Church. Of course, nothing has been done that is illegal as to legacies, but have they been conserved to back up the existing work? Dumping legacies into current expenses is a destruction of resources.

Next, let us consider "lapsed balances," that mellifluous phrase from the age of comfort, prosperity, and pre-depression-financing. They, too, are shrinking. That means that the water is being squeezed out of the National Budget. It means that no more "rabbits can be pulled out of the hat" by our financial wizards with which to confound any General Convention that might seem on the edge of doing something about recurring deficits.

**F**INALLY, there is the question of "expectancies." Where is the shrinkage? Is it justified by conditions? Are there dioceses that are giving themselves inadequate goals in relation to their other activities? If so, what are they doing about it? The policy of quotas was given up because, as pursued, it was irritating to the parishes, due to the fact that the quotas were often unrelated to local conditions and facts. Quotas pro-

ceeded from above and not from the parishes and there was a feeling all along the line that it was a tax and not a gift. In the place of quotas, we substituted "expectancies," but they too have failed. There is a minimum standard that might be established with the consent of the parish in terms of percentage and such a minimum would result in maintaining the interest and self-respect of the parish. As we are now, the sky seems to be the limit of missionary askings and results are lacking.

Vestries are composed of business men who are accustomed to receive a definite figure which is related to circumstances. To many vestries, the policy of the Church has seemed like a very indefinite procedure. If they make an effort and raise their giving to missions, the next request they receive is increased in a manner that seems unrelated to facts and conditions within the parish.

We might well ask what would be a minimum percentage of the gross receipts of a parish that should go to the missionary cause? In fact, it is worth debating as to whether or not it would be worthwhile for the Church to state that it believes that each parish and mission should endeavor to give at least 20% of its budget for missions. This would establish some sort of a base in the area of expectancies, quotas or percentage. It could not be used as a tax, nor could it be taken as a moral obligation, nor yet as a binding debt; but it could be upheld as a minimum standard toward which all parishes should work. This would take care of the ups and downs of parish financing for missions. If a large giver should drop out, the ratio would not throw the parish into the doldrums as to its missionary giving. Over a period of years, such fundamental education of all the parishes would produce a stability in the missionary cause. It would be possible to estimate "expectancies" with reasonable accuracy, and our Diocesan and National Councils would have something foundational to work upon, as would also our vestries. An institution, which can consistently give 20% of its annual budget to extension work, is in a healthy state.

Slogans, paper barrages, drives, new leaders, special offerings, "Hold the Line" offerings; "Emergency offerings;" "Shortage Offerings;" schemes to "lift the whole giving of the whole Church;"—all this, and still there are deficits. Our idea is that sustained missionary education; less money to unrelated departments; a missionary asking that takes into account the whole psychology of the parish; a fact distributing laity; and a witnessing laity; these will produce more than all the hectic rushings, shoutings, and scavenging for "rich uncles" will ever bring forth.

## Let's Know

By

BISHOP WILSON

### FIGURE IT OUT

I HAPPENED to pick up a copy of the Official Catholic Directory and found in it a list of Popes. As a bit of spare-time diversion I compared it with the list given in Volume XII of the Catholic Encyclopedia. Some rather startling facts turn up.

We are often told that the line of Popes comes straight down from St. Peter to Pius XII without any interruption—an imposing fact which surrounds the papacy with an apostolic aura. Well the Official Catholic Directory ought to be reliable and the Catholic Encyclopedia comes to us with the Censor's approval. Yet the two lists fail to coincide in many particulars.

Both lists show 262 Popes but for the first thousand years they exhibit some amazing differences. Pope number 3 is named Cletus in the Directory and Anacletus in the Encyclopedia, a trifling difference. But when it comes to Pope number 5, he is Evaristus in the Encyclopedia and Anacletus in the Directory while this last named person does not appear in the Encyclopedia's list at all. From that point the numbers are out of alinement until the year 1059 which is quite a while and covers the reigns of 155 of the entire number. Four are included in the Directory list who do not appear at all in the other and this is counterbalanced by four in the Encyclopedia list which are excluded from that of the Directory.

Besides the Anacletus referred to above, the name of Felix II appears in the Directory dated 363 A.D. The Encyclopedia rules him out as an anti-pope (a spurious aspirant).

In the year 752 Stephen II was elected but died before he could be consecrated. The Directory counts him but the Encyclopedia doesn't.

Donus II is included in the Directory list under the date of 973 but the Encyclopedia seems to know nothing about him.

On the other hand there are four in the Encyclopedia list who are quite ignored by the Directory.

The Encyclopedia explains that Boniface VI became Pope in 896 though he had been twice deprived of his Holy Orders and his election was declared void by a Council of Rome under John IV in the year 898. The Directory does not know him.

Boniface VII, 974 A.D., is called an anti-pope

by the Encyclopedia and a man with a horrible record. But they still include him while the Directory passes him by.

The Encyclopedia states that Leo VIII was forced into office by the emperor Otto I in the year 963 and had a vigorous time to hold his place. He stands in that list but finds no place in the Directory.

Benedict X, 1056 A.D., is called an anti-pope by the Encyclopedia but they still retain his name as Pope number 154 while the Directory knows

him not.

The Popes named John are fairly demoralizing. The Directory cannot determine how to number them. The last one in the year 1410 is given as John XXII or XXIII or XXIV while his predecessors by the same name have similar alternative numberings.

It is time to stop talking about the succession of Popes. The fact is that no one can tell who all were authentic Popes and who were not. The official Roman Catholic lists say as much.

## ARMAGEDDON

By

BISHOP JOHNSON

THOSE who take pleasure in prophecy will find great satisfaction in the 16th chapter of Revelation which describes the "great day of God almighty" when He gathered men into a place called in the Hebrew tongue, Armageddon. The word is probably derived from a Hebrew root meaning destruction.

The application to the desolation of the great war is rather striking. He speaks of the unclean spirits coming out of the mouth of the beasts who have the spirit of devils and who work miracles and who go forth unto the kings of the earth to gather them to battle. He speaks of great convulsions of the earth with thunderings and lightnings and great hail stones. Also men blaspheme God because of the plague which is exceedingly great. It is a remarkably vivid description of the present great upheaval made by one who had never witnessed modern warfare and yet who describes it so truly. He warns men to watch and keep their garments clean; that is to keep their righteousness in spite of the carnival of evil. Surely never in human history has there been such monstrous cruelty and it will be followed by the plague of pestilence and famine which St. John predicted.

A more recent prophecy delivered by Dr. Grensted in the Bampton lectures of 1930 is quite significant. "Indeed," he said, "we have committed ourselves into the hands of science in these latter days, and if the growth of science outruns that growth of goodness with which science has no concern, we cannot say to what strange chaotic horror our civilization may be hastening." He quotes the poem of J. Clerk Maxwell which I pass on to those who may not have read it:

"In the very beginning of science, the parsons who managed things then,  
Being handy with hammer and chisel, made gods in the likeness of men;  
Till commerce arose and at length some men of exceptional power

Supplanted both demons and gods by the atoms which last to this hour.

Yet they did not abolish the gods, but sent them all out of the way,

With the rarest of nectar to drink and the blue fields of nothing to sway.

'From nothing comes nothing' they told us; naught happens by chance but by fate

There is nothing but atoms and void: all else is mere whims out of date.

Then why should a man curry favor with beings who cannot exist

To compass some petty promotion in the nebulous kingdoms of mist."

The most wonderful and yet the most awful gift that God gave to the men whom He created is that of liberty. In bestowing this gift He necessarily deprived Himself of the power to impose character upon us by force. He gave to men certain capacities to appreciate and appropriate truth and beauty and righteousness but required them to seek these objectives. It has been in the pursuit of science and art and religion that men have found the greatest zest in living. They have found themselves partners with God in creating a new world, but in doing so they have not rightly divided their efforts. The artist is too apt to sacrifice virtue in the pursuit of art and the scientist too apt to exaggerate the importance of science and the ecclesiastic too often has been indifferent to knowledge. The three aspirations stand or fall together.

In the totalitarian state religion and science and art are sacrificed alike to the material ends of the dictator. It is only a people who pursue knowledge, value beauty and seek righteousness that are capable of enjoying liberty. Time was when the Church promoted knowledge in schools and universities; patronized art in music and architecture; served humanity in benevolent efforts. The Church was the institution that lifted men out of the barbarianism which followed the fall of the Roman Empire. It suffered from the limitations of its qualities. The agents to whom

it was entrusted could not stand prosperity—and because of the sins of those within and the bad tempers of those without the established order, divisions took place and out of the conflict came the house divided against itself—and also came its inability to exercise the influence which it would otherwise have done in world affairs.

In the past generations men have substituted human cisterns for the well springs from on high. The leaders have denied God or have patronized Him or have neglected Him. The result has been that the common people have made religion a matter of personal salvation rather than a leaven to permeate society. The three measures of meal seem to be business, education and politics. Surely in none of these agencies has Christ been a welcome force. If one seeks the cause of the present convulsion one can find it in the words of Daniel—"The God in whose hands our health is men have not glorified."

## God Reigns

By

W. APPLETON LAWRENCE  
*Bishop of Western Massachusetts*

I LOVE these United States. I believe that we have many advantages and privileges which are not to be found in other lands. I know that we have much to contribute to the world as a whole, but I think we must realize more unselfishly the implications of this responsibility. Speed in transportation and facility of communication have made the world a neighborhood inside a generation. We must learn to live as neighbors, in a neighborly spirit. Good neighbors are more interested in building friendships than fences, in strengthening ties rather than in emphasizing differences, in meeting common needs rather than in asserting individual rights. Neighbors make common cause for the good of the community. Such neighborly actions and attitudes are all part of the principles and purposes of the Church. It was at the birth of Christ that the angels made proclamation of "Peace on earth among men of good will."

The Church, as someone has wisely said, is the first most important and most positively constructive Peace society. One of the most moving and impressive incidents of the last General Convention was to see one of our Japanese Bishops and one of our Chinese Bishops kneel side by side at the Communion Rail to receive "the Bread of Life"—brothers in Christ, although enemies in terms of the world. The Church overflows all national boundaries, cuts across all class divisions, undergirds all superficial differences. Whether Japanese or Chinese, English or German,

black or white, rich or poor, educated or illiterate, we are one in Christ. These are days above all others when these forces of the Spirit must not only be supported but strengthened, when the lines of fellowship in terms of understanding and sympathy must be maintained, when the channels of friendship must be kept free and open. The Church is one of the few forces that still hold the world together, one of the few binding strands that are left.

Sixty years ago, the Sioux Nation was a strong and troublesome factor in these United States. We sent soldiers to conquer them, spent millions to subdue them—all unsuccessfully. But the Church or rather, the Spirit which the Church represents, has transformed these Indians from a fearsome foe to a friendly people.

War is horrible, but war is only the visible symptom of a deeper disease. Selfishness is the root of man's difficulty, whether it appear in nations or individuals. Greed, injustice, envy, and hatred, are the basic difficulties. The mere removal of a Hitler or a Stalin will accomplish no more than the removal of the Kaiser or Napoleon. Men must be accorded justice, redeemed from hopelessness—despair—futility.

The answer is not finally to be found in greater armaments or bigger guns. They may bring a temporary victory. It is not to be found in new treaties and a different kind of a League of Nations, but in a different spirit in the heart of man. The answer lies ultimately not so much in the area of economics, the field of politics, or the arena of battle—but in you and in me, and the other members of God's family. Religion and peace both begin within the individual. Both find their heart and center in Jesus Christ. Both are based on sacrificial love. Both require patience, sympathy and understanding. Both are the product of the Church. The Church has the real solvent for this world's ills. We as members of the Church have very special responsibilities in this connection, for our hope is anchored in the Living God, our strength is centered in the love of Christ, our power is the power of the Spirit.

In these days, it is the business of both prophet and priest to proclaim more loudly than ever before, that God is not mocked, that in the long last God rules, that the Lord God on high reigneth forever, that the forces of evil cannot ultimately or finally prevail. The gates of heaven may for a time be battered and beset, as they have been many times before. They may for a time be hidden by the smoke of war or the flames of hate and selfishness, but they will not be destroyed. The laws of God will stand. The love of God is invincible. The Lord God reigneth for ever and ever.

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The dedication of the vital forces of religion to the rebuilding of a world "fit for human beings to live in" was the subject dealt with by three religious leaders at a conference held at the University of Virginia on June 16th. Declaring that the only way to do this is by preserving and expanding our democratic liberties, the Rev. T. Guthrie Speers of Baltimore said that this required a recognition of the rights of minorities and the solving of unemployment lest the underprivileged "be forced by economic insecurity to trade their liberty for promised economic security." The Rev. Joseph B. Code, professor at Catholic University, said that the Roman Church is concerned for "a treaty which will usher in a just and lasting peace, but no treaty will be just which does not recognize that no one people or even government is responsible for this war." The third speaker was Rabbi Norman Gerstenfeld of Washington who warned against a hysteria growing out of the war which would result in the persecution of minority groups.

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### Commencement At Cambridge Seminary

The Rev. Angus Dun was instituted dean of the Episcopal Theological Seminary, Cambridge, on June 13th by Bishop William Lawrence. Following the service in the packed chapel, Dean John W. Day of Topeka, Kansas, presided at a dinner of the alumni with speakers paying tributes to Dean Henry Washburn who retired after serving as dean for twenty years. There were thirteen men in the graduating class. The address at the commencement was given by Professor T. M. Greene of Princeton.

\* \* \*

### New York Parish Receives Bequest

St. James Church, New York City, received \$100,000 from the estate of Annie L. Howe whose will was filed on June 15th. The National Council receives \$10,000 as does St. Luke's Hospital, whereas the City Missions Society of New York receives \$5,000.

\* \* \*

### Celebration In Canal Zone

Five days of celebration was launched on June 15th at Colon, Panama Canal Zone, to mark the 75th anniversary of the consecration of Christ Church, Colon Beach. Bishop Beal delivered a historic address on Sunday, June 16th, and preached to

a large congregation of British West Indian Negroes in the evening.

\* \* \*

### Commissions Meet On the Concordat

The commissions of the Presbyterian and Episcopal Churches on the concordat met on June 18th and 19th at Princeton, New Jersey, to consider the matter further. Bishop Parsons of California, chairman of the Episcopal commission, presided, assisted by the Rev. Paul C. Johnston of Rochester, New York, the chairman of the Presbyterian commission.

\* \* \*

### Connecticut Parish Has Anniversary

Bishop Budlong of Connecticut gave the address and confirmed a large class at Christ Church, Roxbury, Connecticut, on June 16th when the parish celebrated its 200th anniversary. The service was attended by a large number of clergy.

\* \* \*

### Roelif Brooks Says We Evade Responsibility

The Rev. Roelif Brooks, rector of St. Thomas Church, New York, condemned the United States for "evasion of responsibility" in not aiding the Allies, in a baccalaureate sermon preached on June 16th at the commencement of Trinity College. He stated that we should be giving, not selling, everything the Allies need to carry on the war.

\* \* \*

### New Dean At Virginia Seminary

The Rev. Alexander C. Zabriskie, on the faculty of the Virginia Seminary since 1925, was recently elected dean of the institution, succeeding the Rev. Wallace C. Rollins, dean since 1931. Other changes on the faculty are the election of the Rev. Robert O. Kevin of Kirkwood, Missouri, to succeed the Rev. Thomas K. Nelson who died during the past academic year, and the Rev. Robert F. Gibson, recently ordained deacon, who was appointed instructor in Church history.

\* \* \*

### Commencement At University of the South

Presiding Bishop Tucker was among those to receive an honorary doctorate at the commencement of the University of the South, Sewanee, Tennessee, on June 10th. Others to be so honored were Bishop Jackson of Louisiana, the Rev. Theodore Will of Atlanta and the Rev. Thomas N. Carruthers of Nashville. The degrees were conferred by Bishop Mikell of Atlanta, chancellor of the university. President Frank P. Graves of New York University was the commencement speaker. There were fifty-one men in the graduating class.

### St. Barnabas, Chicago, Is Consecrated

The first church to be consecrated by Bishop Randall of Chicago was one that he built and pastored for twenty-eight years. St. Barnabas, in the Garfield Park section of Chicago, was consecrated on June 11th. One of the real thrills of the occasion was to have a former parishioner place in the alm bason a thankoffering envelope containing \$2,122.54, which covers the remaining parish obligation, the debt on the rectory. The Rev. Walter S. Pond is the present rector of the parish.

\* \* \*

### Bernard Iddings Bell At St. James

Canon Bernard Iddings Bell of Providence has been engaged by St. James Church, New York, for the summer to revise the method of children's worship and instruction. He is to write new text books and work books for the Church school which is the largest in the city. He will be assisted by Abbie Loveland Tuller of Barnstable, Mass., and the Rev. John A. Bell, tutor at the General Seminary. Canon Bell is also to be the preacher at St. James during the summer months.

\* \* \*

### Commencement At Kenyon College

Mr. Justice Harland Stone of the Supreme Court was among those to receive an honorary doctorate from Kenyon College which celebrated its 112th commencement the week end of June 8th. Others to receive honorary doctorates were the Rev. Charles E. Byrer, retiring Dean of Bexley Hall, Bishop Creighton of Michigan; the Rev. Dudley Stark, rector of St. Chrysostom's, Chicago, and the Rev. Vernon McMaster, a secretary in the department of religious education of the National Council. In the graduating class was Don McNeill, ranking tennis player, who received his degree cum laude with honors in economics. He celebrated during commencement by defeating Elwood Cooke, the nation's sixth ranking player, 6-3, 6-3.

\* \* \*

### Controversy In Civil Liberties

During the past year a hot controversy has been going on in the American Civil Liberties, culminating in the resignation of the Rev. Harry F. Ward, chairman of the organization for twenty years, and the expulsion of another member of the board of directors. Those interested in the matter can now have the minority position which has been set forth in a pamphlet called Crisis. It may be secured for ten cents from Mr. Corliss Lamont, 450 Riverside Drive, New York City.



### Practical Church Unity In Southern Ohio

Pictured on the cover of this issue are four of the men of Southern Ohio who are responsible for a practical demonstration of Church Unity. Using the St. Paul's Wayside Cathedral, which is a church on wheels, equipped with altar, loud speakers and other necessary things for conducting services, a band of Presbyterian and Episcopalian leaders started out last week to minister to the isolated rural and mining communities of the state. Bishop Hobson, shown seated in the cover picture, said that the experiment would demonstrate the ability of the two churches to co-operate and would also show the need for such cooperation. Others in the picture, which was taken in the diocesan house in Cincinnati when the work was planned, are the Rev. Anson P. Stokes Jr., Episcopalian of Columbus, the Rev. John Sharpe, Moderator of the Presbyterian Church and the Rev. Gilbert P. Symons, on the staff of the Forward Movement. The staff is now on a slow pilgrimage through Belmont County where Bible schools are being organized, services held and the people of rural communities visited. The tour is to cover a twelve week period.

\* \* \*

### Writes Booklet On Bible Reading

The Rev. Russell S. Hubbard of Providence has written a very practical and interesting pamphlet on How to Read the Bible. It is based on modern scholarship and recognizes that there are parts of the Bible that are of much less value than others. This little book tells you what to read and why. It is published by The Holy Cross Press, West Park, N. Y. and costs 25c.

\* \* \*

### Taking On An Additional Obligation

Walter Clark has been a master at Lenox School since its founding a dozen years ago. He is a full fledged Presbyterian and intends to remain one. Nevertheless he was confirmed an Episcopalian also the other day when Bishop W. A. Lawrence made his annual visitation—not as a transfer but as an added obligation. The step was taken with the complete approval of Bishop Lawrence and also of the authorities of the Presbyterian Church, since they agree that neither membership impairs the other in any way.

\* \* \*

### The Diocese of Discordia

The only clerical group to which I am privileged to belong is a group of about forty parsons that meet once a month in New York, calling

## OFF-MOMENTS



Here you see the Bishop of Western Michigan, Dr. Whittemore, admiring Frances Perkins, the Secretary of Labor. It was an Off-Moment at the dinner held in connection with the Conference of Episcopal Social Workers meeting at Grand Rapids.

their organization The Club. At the last meeting a paper was read by the Rev. Duncan M. Genns, rector of St. Thomas', Brooklyn, which made such a profound impression that, contrary to usual custom, it has been produced as a pamphlet, through the generosity of the Rev. William H. Owen, 88 Morningside Drive, New York. It is called "The Diocese of Discordia, A Religious Fantasy," and is well worth your reading. It may be had, I understand, merely for the asking, though five cents or so for postage I have no doubt would be welcome. We fully intended to print the paper in THE WITNESS, as was done in the Chronicle, but its several thousand words make it impossible to reproduce in our pages.

\* \* \*

### News Notes From Washington

Washington Cathedral was filled the evening of June 9th for the commencement service of George Washington University. Bishop Freeman preached. . . the corner stone for the new chapel of the Redeemer, Glen Echo, Maryland, was laid on June 8th by Bishop Freeman. It will be completed in the fall and is the first of three units that will be built. The rapid growth of this church in the suburbs of Washington is due partly to a bus system operated by the diocesan department of missions. The Rev. M. M. Perkins is the vicar. . . St. David's, in the parish of St. Al-

ban's, is to have a new \$25,000 chapel, with construction to start the first of July. It will be the third mission to be established in this parish which is now the largest in the diocese. . . A memorial to the Rev. C. E. Smith, rector of St. Thomas's for over thirty years, was dedicated recently by the present rector, the Rev. Howard Wilkinson.

\* \* \*

### Treasurer Reports Over One Hundred Per Cent

Treasurer Lewis B. Franklin of the National Council reports payments for May on Expectations to be over the minimum amount due. Of the \$144,366 paid in May, \$53,180 came from the Church School Lenten offering.

\* \* \*

### Union Service At Sewickley

Presbyterian and Episcopalian congregations held a union service at Sewickley, Pa., on June 2. The service was held in the Presbyterian Church with the choirs of both churches taking part and a sermon by the Rev. Cyril C. Richardson of Union Seminary, an Episcopalian. He spoke on the Concordat and following the service there was informal discussion in the parish house.

\* \* \*

### Glass Artists Give a Tea

The Stained Glass Association of America of which Wilbur Herbert Burnham is president, gave a tea on June 12 in New York at the Hotel Pennsylvania. The piece de resistance was an illustrated address by scientist Herbert T. Strong on exploring the magic world of color.

\* \* \*

### Chen Elected Assistant Bishop

The standing committee of the diocese of Anking, in the Chinese Church, has elected the Rev. Robin T. S. Chen, assistant bishop, for work in the unoccupied portions of the diocese. The election must be approved by the other dioceses. Bishop Chen will assist the successor to Bishop Huntington, whose resignation on account of age will be acted upon by General Convention. The Rev. Lloyd Craighill has been nominated to succeed him as Bishop of Anking; General Convention to act on this matter also. Dean of the Cathedral of the Holy Saviour, Anking, since 1919 Bishop Chen did remarkable work in 1937 to steady the morale of the people while the Japanese were approaching. The city suffered ruthless air raids four times in October, four times in December and many other times. When its total destruction was threatened by the Japanese in December, most of its 100,000 population had fled. Bishop Chen went along with his congregation and has

since been caring for them in occupied territory. Early this year he and another Chinese priest walked 100 miles over hills, across rice-fields, through the battle lines and no-man's-land, to the city of Wuhu. An old friend who knows Bishop Chen thoroughly wrote of him: "He is probably the most brilliant Chinese priest in the whole American Mission."

\* \* \*

#### **Memorial Organ to Be Installed**

Zion Church, Greene, New York, has recently entered into a contract to install a new three manual Austin pipe organ on or before September 21. The organ is a bequest under the will of Mary E. Blodgett and is a memorial to Frederick Barnard for the services rendered as choir director. The Rev. W. Hubert Bierck is rector of the parish.

\* \* \*

#### **Conference Lauds Religious Liberty**

Preservation of religious liberty was urged by Bishop Freeman of Washington, Postmaster General Farley and Columbia's Professor David S. Muzzey. The appeal was made at a mass meeting on June 11 in Constitution Hall at the nation's capitol following an all-day conference on the crisis here and abroad. "Without prejudice toward any religious group and with good will to all men," the conference went on record against the appointment of Myron C. Taylor as the President's personal representative at the Vatican. The conference called for recognition of "the rights of those who, for conscience's sake, refuse to bear arms" and urged legislation to "restore or confer citizenship upon those who cannot promise to bear arms in all circumstances." More than 300 representatives of all faiths from all parts of the country and 4,000 persons attended the mass meeting at which Bishop Freeman presided.

\* \* \*

#### **Washington and Lee Honors Wright**

The Rev. Thomas H. Wright, rector of the Robert E. Lee Memorial Church in Lexington, Virginia, was honored by Washington and Lee University at commencement when the degree of doctor of divinity was conferred upon him.

\* \* \*

#### **Bishop's War Thoughts At Council Address**

Bishop Phillips addressing the convention of Southwestern Virginia made what would seem to be contradictory statements in dealing with the European war. In one part, he declares "To preserve what is precious in life it is necessary that this nation be prepared to meet the onslaughts of force. The circumstances require a

strong army, a powerful navy and an unprecedented number of airplanes. It will be necessary to organize in the most minute way the forces of production." In another part, he said, "The need of the hour is not more factories or material, not more railroads or steamships, not more armies or more navies, but rather more education based on the teachings of Jesus. The prosperity of our country depends upon the motives and purposes of the people. These motives and purposes are directed only in the right course through religion."

\* \* \*

#### **Parents Visit Church School Classes**

St. Peter's Church, Springfield, Massachusetts, recently held the first in a series of Parent Sundays, when parents attend the regular session of the school at 9:30 and visit the various classes.

\* \* \*

#### **Maryland Churchmen Discuss War and Concordat**

The Anglican-Presbyterian Concordat and the Christian attitude toward war were subjects discussed at the semi-annual meeting of southern Convocation which convened at St. Paul's Church, Ocean City, Maryland, on June 18th. Bishop McClelland of Easton led the discussion on the Concordat, while the paper on pacifism and Christianity was given by the Rev. Thomas Donaldson of Centerville, Maryland. A third discussion, our vestries and our parishes, was led by the Rev. J. Randolph Field of Princess Anne, Maryland.

\* \* \*

#### **Robert F. Duer Gets Congressional Nomination**

The Hon. Robert F. Duer, prominent Maryland churchman and a vestryman of St. Andrew's Church in Princess Anne, Maryland, has received the Republican congressional nomination from the Easton Shore district.

\* \* \*

#### **Good Job Done At Chickasha Conference**

The Chickasha Summer Conference of the diocese of Oklahoma was brought to a successful conclusion on June 15 following a short but interesting schedule. Bishop Casady of Oklahoma, Dean Mills and the Rev. A. H. Beardsley were among the study leaders.

\* \* \*

#### **Death of Leaders in Washington State**

N. B. Coffman, treasurer of the diocese of Olympia from 1886 to 1925 and eight times a deputy to General Convention, died on June 4th in his 83rd year. Charles M. Dial, warden of St. Luke's, Renton, Washington, and Mrs. Dial were drowned on June 2nd when their car went off the road and into a lake. His home, valued at

more than \$5000 was left to the parish.

\* \* \*

#### **Kansas Conference Held in Topeka**

The annual summer conference of the diocese of Kansas was held at Washburn College, June 16-21 in Topeka. The Rev. William Paul Barnds was the dean and chaplain. Headliners were the Rev. Messrs. Mize, Nau and Miller.

\* \* \*

#### **Bishop Remington to Be Doubly Honored**

Bishop Remington of Eastern Oregon was doubly honored at the University of Pennsylvania, Philadelphia, on June 12. The University on that date gave the Bishop the honorary degree of Doctor of Sacred Theology and installed him as a trustee. As a student of the school the Bishop was a star trackman, having competed in the Olympic Games of 1900. The hurdles and broad jump were his specialties. He was also manager of the university football team.

\* \* \*

#### **Philadelphia Rector Has Anniversary**

The Rev. Charles H. Long, rector of Zion Church, Philadelphia, observed the 25th anniversary of his ordination to the priesthood on May 26. The Rev. Franklin J. Clark, secretary of the National Council, preached; Charles E. Beury, Episcopalian and president of Temple University, spoke briefly and Bishop McClelland of Easton pronounced the benediction.

\* \* \*

#### **Deputies From Western New York**

The following were elected deputies to General Convention in the diocese of Western New York: Clergy: Charles Broughton, Walter Lord, Austin Pardue, Joseph Groves. Laity: G. T. Ballachey, C. M. Kennedy, W. C. Baird, R. J. H. Hutton.

\* \* \*

#### **Youth Mass Meeting to Hear H. P. Van Dusen**

Dr. Henry Pitt Van Dusen, professor of systematic theology and dean of students at the Union Theological Seminary, New York, will be the keynote speaker at the youth mass meeting, October 11, in connection with the General Convention at Kansas City. This announcement was made by the Rev. Frederick H. Arterton, secretary for youth in the National Council. At the last meeting of the council of representatives of youth organizations it was made clear that the youth week-end at General Convention is to be considered "a week-end for youth planned and carried out by the youth commission of the National Council." There are to be no restrictions as to limitation of delegates from parishes

or dioceses, but the secretary stresses that this is to be a serious week-end, planned for mature, thinking young people.

\* \* \*

**Elect Stewart's Successor in September**

The special convention to elect a successor to the late Bishop Stewart of Chicago will be held on September 24 at the Church of the Epiphany, Chicago. By holding the election on this date it will be possible to have the House of Bishops and standing committee's consent taken at the General Convention in Kansas City, thus giving the diocese full representation in the important deliberations scheduled to take place at the meeting.

\* \* \*

**McKee Asks for Stability of Church**

"For the Church in war time I covet such a new increment of power as shall make it look back upon the processes of today as the occasion in which the new power is discovered for the building of tomorrow." In this way the Rev. Elmore McKee defined the relationship of the Church and war in a sermon preached at St. George's Church, New York, of which he is rector. "If we fail to meet the crisis with faith, stability, security, fellowship and prophetic freedom," he continued, "then the Church and its spiritual vitality will go into the common hopper of destruction. The American Church will go the way of certain other churches of scant vitality. The first note to sound forth from the Church in war time is expectancy. If we surrender faith we had better give up. Shall we admit we have lost faith and go out to feed the fires of evil? That would at least be honest. But let us not expect only calamity and at the same time talk about faith . . . Our redemption will come through acceptance. We shall not minimize our guilt. We shall learn the lessons of this hour. We must accept the judgment. As we begin to feel within us the processes of God's Holy Spirit at work then panic will cease . . . Out of faith comes stability. There is a new depth of faith and zeal and fellowship we are meant to achieve together because of the crisis. Not 'Let's all go crazy together!' but 'Let's all keep our heads together!' Man's mission in a crisis is fulfilled when he refuses to allow his energies to stream forth disjointedly into panic and when he equips himself to bring order out of chaos. With stability comes security. The Church is the fellowship where every man feels secure. That is our goal. Nothing less is the will of God as revealed in Christ. The sense of fellowship teaches us the vocation of



RUSSELL S. HUBBARD  
*Writes Pamphlet on the Bible*

suffering. . . . Especially important at this time is freedom. We must let personality think, speak, write, vote and worship freely. This is a crucial test. . . . If the years ahead are going to be the most difficult man has ever known then, out of the abysmal sense of human need that may be expected to accompany them, there may come the greatest chance of all time to reach deep and adequate solutions of our common human problems. Only the 'sharp surgery of calamity' gives man the chance to recover health of soul and a knowledge of his true vocation. The Church will be great if again with its gaze upon the unshakable Cross it feeds people one by one and in so doing bring man and God together."

\* \* \*

**General Convention to Feature Broadcasts**

Assurance that radio broadcasting will be a prominent feature of the General Convention at Kansas City, Missouri, was given by the local convention committee there. "The Kansas City Council of Churches has several radio periods over Kansas City stations," says the committee, "a good part of which can be made available to speakers during the convention."

\* \* \*

**Four New Members for School Trustee Board**

Four new members have been elected to the board of trustees of the Bishop Payne Divinity School, Petersburg, Virginia, and for the first time the Negro race is to be represented on the board. The newly elected members are: Bishop Phillips of Southwestern Virginia; Mr.

L. H. Foster, business manager of the Virginia State Teachers' College; the Rev. B. W. Harris, Norfolk, Virginia, and the Rev. James K. Satterwhite, LaGrange, Georgia. The board, after considering the question of the school's removal to Raleigh, North Carolina, decided to completely rehabilitate on its present location.

\* \* \*

**Dr. Anderson Writes From the Philippines**

"We have been measuring our drugs almost grain by grain and rice by the kernel," writes Dr. Janet Anderson from St. Theodore's Hospital, Sagada, in the mountain province of the Philippines, telling of the hospital's nearly desperate efforts to keep its head above water financially between the pressure of suffering people all around and reduced appropriations for support. Dr. Anderson has had to send messengers out into the mountain villages commanding some of her patients to return for their necessary treatments because they say they are "ashamed" to accept free treatments and they cannot pay. The 1940 budget allows the hospital only \$2,470 for hospital supplies and maintenance, and in a year it gives over 64,000 treatments.

\* \* \*

**Bishop Gooden Has a Hobby**

And a very nice hobby it is too. It is playing the piano and he does it so well that he puts on concerts. The Los Angeles Suffragan Bishop gave one the other evening for the benefit of St. Philip's Church, a Negro congregation. He was assisted by Mr. William J. Starks, tenor; Miss Victoria Rice, violinist, and Mrs. Bernice Lawson, accompanist, all Negroes.

\* \* \*

**Mumps Result in Raising \$1,000**

Mumps and mumps and mumps again have been afflicting Easter School at Baguio in the Philippines, but one extremely cheerful result came when the father of one of the mumpers called to ask the head of the school, Mr. E. S. Diman, whether it would be all right if some of the men at the mines raised \$1,000 in the next year and a half to build the school a decent infirmary.

\* \* \*

**Rector's Wife Tells Inheritance Fight**

Wives of the clergy win acclaim for many achievements but few have equalled Elizabeth Bethune Campbell, wife of the rector of St. John's, Boston, in carrying her own case of a stolen inheritance to the highest court of the British Empire. Mrs. Campbell made her own plea, 24 hours in length, and won the setting

aside of the judgment of the Supreme Court of Canada. The rector's wife has now told the story of the lost will, the plundered estate, her struggle to get to England and experiences in Downing Street in a book "Where Angels Fear to Tread." Our correspondent informs us that the narrative has all the suspense and interest of a top-notch detective story and is better written than most.

\* \* \*

**Who Are the Safe Men?**

Did you read the article by the Rev. William Sidders in the May 16th issue on Safe Men? His point was that our parsons look for soft jobs and to get them pull their punches. It brought several letters, including one from the Rev. DuBose Murphy of El Paso, Texas. Asking the question, "Did these men rise to their positions because they were (or are) safe and conservative?" he lists; Bishop Scarlett, Bishop Parsons, Frank Nelson, Russell Bowie, Howard Melish, Bishop Appleton Lawrence, Everett H. Jones, Elmore McKee, Norman Nash, Bishop Charles D. Williams, Bishop Spaulding, Bishop Paul Jones, Bishop Brent, Dean John W. Day, Gardiner M. Day, L. Bradford Young. He adds: "I could add to the list, and so could you. I think it is a pretty good Church in which men of this type get to the top, or pretty close to it." Agreed.

\* \* \*

**3rd Province Summer School in July**

The 17th annual session of the provincial summer school of the 3rd province for colored church workers is to be held at St. Paul's School, Lawrenceville, Virginia, July 22-26.

\* \* \*

**New Plans for Advent Offering**

The department of religious education of the diocese of New Jersey have plans to develop the educational side of the Advent offering of the children in a more definite way than heretofore. At the presentation

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service in Trinity Cathedral, Trenton last month, a first showing was given of an outlined pageant, dramatizing the work of the Church in the diocese. The Rev. Tracy F. Walsh of Florence, author of the pageant, is preparing it for the use of church schools this fall in order that it may be used to introduce the theme of the Advent Offering. Alternative forms are provided so that it can be long or short, elaborate or simple as the resources of the parish may allow.

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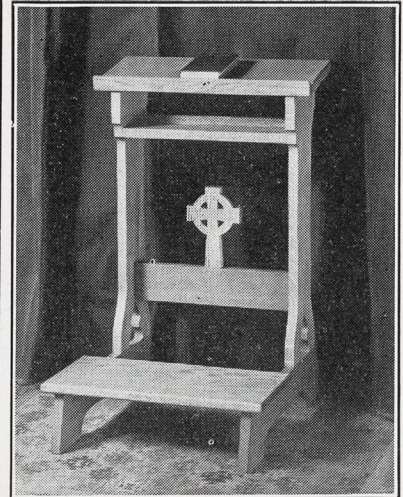
**Shipler Hits Out at Anti-Semitism**

The strongest campaign against anti-Semitism in this country is being carried on under the leadership of Protestant clergymen and religious journals, the Rev. Guy Emery Shipler, editor of the Churchman, declares in an article in the June issue of Equality. The journal is devoted to combatting racial and religious intolerance. Mr. Shipler, in his article, declares that the clergyman is rare who preaches anti-Semitism but that this cannot be said for the layman. After paying tribute to the work of Protestant journals in cracking down on anti-Semitism, Mr. Shipler adds: "The editors of these journals are not, as those unfamiliar with their publications sometimes believe, mealy-mouthed prophets of comfort, cheap

peddlers of smooth sayings. The prophetic influence of these free journals in the social order, in combatting such idiocies as anti-Semitism, is not recorded on the front pages of the daily press but their influence is none-the-less widespread and far more potent than is general-

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ly known. They reach the leaders of religious movements throughout the country, who in turn respond to their trenchant demands for action."

\* \* \*

**South Carolina Committee Presents Real Health Program**

The department of Christian social relations of the diocese of South Carolina on Monday evenings in May did a swell job in discussing the Church and public health. The department worked together with the city and state health departments in carrying through a program which stimulated much interest among Church people. The first evening, the Rev. W. W. Lumpkin, Charleston, chairman of the department, presented motion pictures and a lecture on the story of humanity's fight against tuberculosis. The second session was devoted to maternal child hygiene. The third session was devoted to the progress of the fight against venereal diseases in the state and nation. The fourth session considered the Church and mental health. So successful were the sessions that they are to be repeated in the fall at other points in the diocese.

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**Periodical Club to Meet During Convention**

The Church periodical club will have an eight-day session in Kansas City, during the General Convention, beginning on October 9th. Two delegates are expected from each diocese.

\* \* \*

**Great Year in Nanking**

Last year was the greatest year in the history of the Church at Nanking, China, as far as baptisms and confirmations go, according to the Rev. John Magee, and this means since 1910. The four mission day schools have their largest enrollment with over 800 children. "This constant stream of new Christians is an

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encouraging thing in these difficult times," writes Mr. Magee. "The enthusiasm and devotion of our people is impressive. Many whole families are coming in, which makes for stability, and several such families had been neighbors of the mission for some years, but had been either indifferent or anti-Christian before the invasion."

\* \* \*

**Infirm Rector Inspires Book**

The Rev. Robert A. Miller, rector of the Church of the Incarnation, Lynn, Massachusetts, for nine years since 1930, has been stricken and a sufferer. He has given permission to his successor, the Rev. Alfred L. Ferguson, to publish a little booklet, "From Weakness to Strength." The purpose is to impart some of the courage, confidence, faith and peace that is Mr. Miller's. During the last three years of his service, Mr. Miller was arbiter of the Lynn shoe industry.

\* \* \*

**Church Basketball League Gives Losers a Break**

For gallantly finishing the job they tackled; coming from a long distance each Saturday morning; taking care of their own transportation; and not quitting when all hopes of winning the sportsmanship trophy had vanished, the team of St. Mary's, Boston, got the losing team surprise trophy. The team competed in the City Mission Basketball League.

\* \* \*

**This Service Committee Covers the Field**

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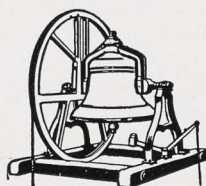
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4. Avoid dogmatic conclusions about specific international issues: remember the persons on both sides of each issue best able to know all the facts are uncertain of what course to follow.
5. Read and listen so as to keep informed regarding the present state of affairs, but avoid constant reference to scare headlines and last minute news flashes.
6. Keep the lips from speaking words of hate and revenge against any individual or nation involved in international difficulty.
7. Do not impute selfish motives to those who differ from you in their solution for the crisis.
8. Forget not the many societies, organizations, and thousands of individuals who in their own way and place are struggling as you are for world peace.
9. Be loyal to your merchants of peace and ambassadors of international good-will who are making great sacrifices and breaking many precedents in order to keep peace.
10. Set no god above God, the Father of all, who is suffering with burdened humanity and cooperating with man in his struggle for peace.

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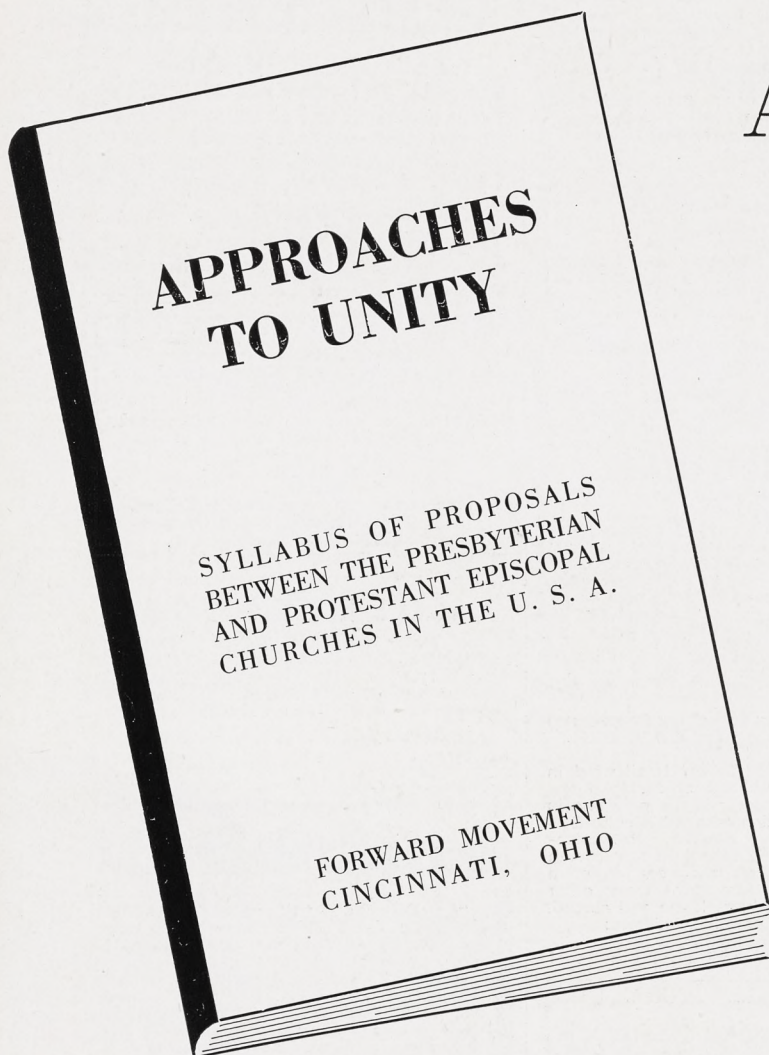
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