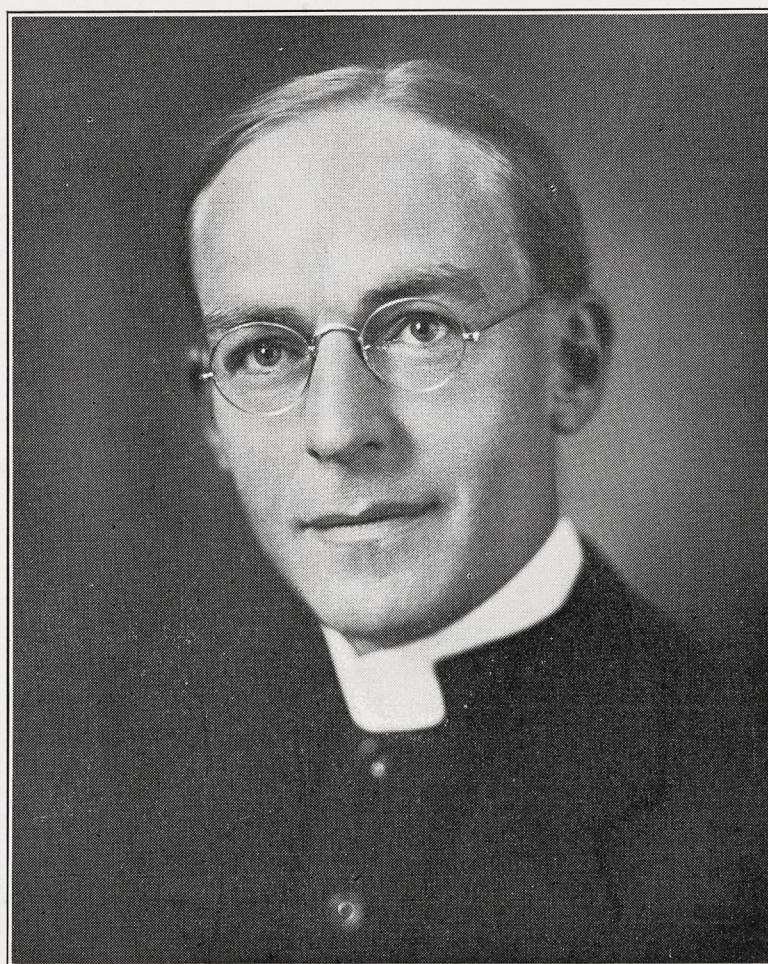


June 27, 1940

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# THE WITNESS



**WOLCOTT CUTLER**  
Writes on the European War

**ANNOUNCEMENT BY PENSION FUND**



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## CLERGY NOTES

BARNHART, MR., was ordained deacon on June 12 by Bishop Sherrill. He will be attached to Grace Church, Holland, Michigan.

BASKERVILLE, L. A., formerly executive secretary for Colored Work in the diocese of South Carolina, is rector of the Church of the Holy Cross, Pittsburgh, Pennsylvania.

BUTTS, C. F., was ordained deacon on June 16, in Grace Church, Galena, Illinois, by Bishop Jones. He is deacon at Grace Church.

DEAN, E. S., retired priest, died in Grand Rapids, Michigan, after a long illness, on June 6, at the age of 69.

FLETCHER, C., JR., deacon at the Church of the Ascension, Porto Alegre, Brazil, was ordained priest on April 15th by Bishop Thomas.

GARDNER, W. E., assistant at Trinity Church, Boston, Massachusetts, has announced his resignation. He is to retire.

HALL, E. K., formerly of St. Stephen's Church, Providence, Rhode Island, is vicar of the Church of the Resurrection, Norwood, Rhode Island.

KELLETT, N. L., was ordained to the diaconate in Grace Church, Lawrence, Massachusetts, on June 8, by Bishop Heron. He will be the curate of St. Anne's Church, Lowell.

KINZIE, N. F., Presbyter, was deposed at his own request on May 4, by the Bishop of Florida, renouncing the ministry.

KOLB, J. F., rector of Christ Church, Lonsdale, Rhode Island, is the new president of the Blackstone Valley Ministers' Union.

ROBERTSON, J. F., Presbyter, was deposed at his own request on June 7, by the Bishop of Duluth, renouncing the ministry.

RODGERS, R. C., was ordained deacon on June 9, in Grace Church, Colorado Springs, Colorado, by Bishop Ingley. He has been appointed on the staff of St. John's Cathedral, Denver.

SAMUELSON, C. L., rector of St. Stephen's, Longview, Washington, has accepted a call to St. Paul's Parish, Bellingham, Washington.

SHAFER, F. Q., was ordained deacon on June 1, in the Pro-Cathedral of the Nativity, Bethlehem, Pennsylvania, by Bishop Sterrett. He will be fellow and tutor at General Theological Seminary, New York City.

SKOTTOW, J. C., retired priest, died at Bryn Mawr, Washington, on June 10, at the age of 73.

STRETCH, R. N., formerly curate at St. Luke's Pro-Cathedral, Evanston, Illinois, is assistant director of clinical training, Philadelphia Divinity School.

SWEET, H., rector of the Church of the Advent, Pawtucket, Rhode Island, died after an appendicitis operation and was buried from his parish on May 29.

THOMSON, C. K., retired priest, died suddenly in Grand Rapids, Michigan, on May 25, at the age of 70.

TWITCHELL, R. N., was ordained deacon on June 9, in Grace Church, Colorado Springs, Colorado, by Bishop Ingley. He will take charge of St. Mark's Church, Durango, and other stations in the San Juan Basin.

WOODRUFF, E. B., Dean of Calvary Cathedral Sioux Falls, S. D., for over 23 years, has resigned and is to retire July 1.

YUBA, E. S., deacon at St. Mark's Church, Alianca in the State of Sao Paulo, Brazil, was advanced to the priesthood on April 15th by Bishop Thomas.

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# THE WITNESS

*A National Paper of the Episcopal Church*

*Associate Editors*  
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CLIFFORD L. STANLEY  
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## HOW TO STOP HITLER

*By*

WOLCOTT CUTLER

*Rector of St. John's, Charlestown, Massachusetts*

TO PICK up the morning paper these days, or even to turn on the radio, is to invite an almost certain headache of despair. Wherein is our modern civilization better than that of Tamerlane, when nations can devote their utmost resources in man-power, physical equipment, and intellectual ability to the relentless annihilation of all that is human and meaningful in neighboring centers of refinement and culture? Even those Americans who are most determinedly isolationist find themselves obsessed with the insistent plagueing question, "How can we stop this murderous and devastating orgy of hate in Europe?" And since one nation has been doing all her fighting so far on other people's territory, and with a crescendo of success and destructiveness, we probably are nearly all of one mind today in groaning, "How can the world stop Hitler?"

Very naturally, almost inevitably, the militarist's answer is gaining thousands of converts every day as the German bombs strike helpless populations. Only a tiny fraction of mankind has ever had the discrimination and the faith to attempt the restraint of human violence by conciliation or a deepened search for international justice. The mood of the moment is one of impatience with any thought save that of how to annihilate the armies of what seems to be our only enemy, Hitler. No one takes time to ask with reasoned objectivity, "Are Hitler and the German totalitarian state our real and ultimate enemy?" Were they to be annihilated tomorrow (not simply punished as in 1918) would peace be permanent?

Of course, the military-minded and the believers in national self preservation at all costs assume that with Hitler defeated the world will be ours again; and what harm could come from our dominating the world? President James B.

Conant at Harvard has recently, over a nationwide radio hookup, challenged the United States to put our whole weight at once on the side of the allied democracies, saying, "Between the actions and aims of the democracies on the one hand, and the totalitarian powers on the other . . . there is to my mind all the difference between piracy and peaceful trade—all the difference between ruthless tyranny and enlightened intercourse among free men."

One cannot listen to such extravagant words without wondering whether humanity can afford to go on and on over-simplifying its international problems. Each generation seems doomed to risk everything on the defeat of some particular set of "devils incarnate", never realizing until too late that the defeat of the supposed devils always leaves the basic problem unbettered or actually worse.

WITH so many people now assuming that the actions and aims of one country are so utterly different from the actions and aims of ourselves and our allies, is it not time for us to stop and ask ourselves candidly, What, for instance, have been the presumable aims of the great democracies these past twenty-odd years? It is necessary, first of all, to distinguish in the case of each democracy between the aims of the peace-loving, uninformed but fundamentally decent bulk of the population and the aims of the particular political group and their financial backers that at any given moment may be termed the government. The British people generally, for instance, seem to have felt so badly about the plight of the one-time Emperor, Haile Selassie, and his inoffensive subjects that they forced the dismissal of a member of their government who had been caught planning to secure the backing of the British and French governments for the Italian conquest of



Ethiopia. In this case a substantial proportion of the citizens of Great Britain may be said to have disavowed ruthless tyranny in favor of enlightened intercourse among free men.

The English are like that—individually, I mean—, once they see below the surface of polite convention to the bitter realities of political and economic strife. When the American colonies threatened to rise in revolt against taxation without representation, quite a number of influential, and probably many not so influential, Englishmen wished us God-speed. They showed the same sense of sportsmanship, some of them, when the Boers in a remote corner of Africa dared to stand up to the guns of the most formidable empire in the world. Not a few of them have more recently been genuinely shocked to find their government refusing to cooperate with the League of Nations and the United States in opposing the invasion of Manchuria by Japan. They felt as badly as do some Americans to discover that their government and the governments of France and the United States were all selling out the Spanish democratic state to Franco and the rich land-owners, lay and clerical. They didn't believe in sacrificing the democratic Czecho-Slovakia to the ambitions of the Nazi government in Germany; some of them weren't nearly as deeply concerned about protecting the reactionary and ruthless Polish state as they had been in preserving the democracy of the Czechs.

Such Englishmen as these are the practitioners of the enlightened intercourse among free men that President Conant contrasts with the ruthless tyranny and the grandiose piracy of the German Reich today. Thinking of England, we picture the country that produced George Lansbury and Canon Raven; thinking of Germany, we forget how recently the winner of the Nobel peace prize was a German and see but the one dominant political autocrat, Hitler. But should it not occur to us that in so doing, we are comparing the incomparable? As the people of England are often far nobler and more generous-hearted than a particular British government, so is it not presumably true that the German people have often been and may today be a much more decent, lovable, and humane crowd than was their Kaiser in 1914 or their Fuehrer and his minions today?

THE plain fact of the matter is that neither the British Empire nor the German Reich is without its noble, humanitarian public-spirited souls; but unfortunately in neither land do they determine or substantially modify the aims and actions of the party in power that we call the government. When the hundreds of millions in

India are denied the right to make their own salt lest the British Empire lose a little income, and when British Tommies shoot down scores of unarmed, non-violent protesters, this does not prove that George Lansbury or Queen Mary or any other British individual is a brute; but only that imperialism is like that in its aims and in its actions,—British imperialism, Italian imperialism, and now Japanese and German imperialism.

When some hundred years ago, an awakened China resolutely embarked upon a governmental plan for the gradual reduction of opium smoking among her citizens, it was not the ruthless Japanese who rushed to arms and at the point of smoking guns compelled China to abandon so humanitarian a plan for her suffering millions,—nor yet was it a German Kaiser. Such wholesale depravity could only be conceived and executed by the greatest and richest of the world's empires—a vast “democracy” occupied the world around in spreading “enlightened intercourse among free men.” Germany was comparatively young at that time, with no empire at all. She was yet to learn the benefits to be expected from company manners, expansive promises, and ruthlessly executed power politics.

The present aims of the so-called democracies of which President Conant speaks, are fortunately not determined by the character of their finest citizens, but by the exigencies of imperialistic, ambitious, and relentless industrial competition. If I were asked to name an evident aim of each of the leading democracies, I should say that France's great aim (as a government) since 1919 had been the complete impoverishment of Germany; and Britain's controlling purpose had been to maintain Naziism in Germany and Fascism in Italy and elsewhere, but to restore only enough power to Germany to keep France in check and threaten Russia with substantial losses. Neither France nor Britain has been democratic to the extent of trusting democracy at home, aiding it abroad, or countenancing it among subject peoples.

A French commentator, writing in the *New Republic* for June 3, goes so far as to say, “The two hundred families who have so long been the real rulers of France cared for little but their own interest. Like the ruling Tories in England, they were quite prepared to sacrifice their country's welfare for the sake of their own advantages. They sabotaged the Popular Front government. . . . Most of all they sabotaged the attempts to maintain the old French democratic ideas.”

SO MUCH for the *aims* of the “democracies”. How about their promises? President Conant exclaims that a government which has broken



promise after promise can hardly be expected to live in peaceful relationship with the United States. What promises, written as solemn treaties and signed and sealed, can President Conant name, that the United States ever kept to the American Indians? Great Britain enlisted the Arabs on her side in the First World War by offering them certain privileges and immunities, but when the war was over, the pledges were flagrantly disregarded. Italy received similar treatment. Czecho-Slovakia in the end fared even worse. It is a commonplace of international history, is it not, that in actual practice promises are kept by nations only so long as it is politic or advantageous or safe for them to do so. Was it not Great Britain and not Germany who first invaded and later mined the neutral waters of Norway? The great trouble with the world is not simply a Hitler nor a Mussolini nor even a military clique in Japan. Our recurring outbreaks of internecine violence arise rather from an almost universal nationalism that has always been irresponsible and anarchistic, wedded to an economic system of private profits vastly organized for the benefit of utterly irresponsible stock-holders. Mass production and mechanization have conspired to prevent the profitable sale of a half of what each nation is equipped to produce: result, such bitter and relentless national rivalries for markets, monopolies, and cheaper raw materials, as impoverish many nations while making others rich. Germany and Italy together don't control one thirtieth of the gold that we do. They are losing ground economically; their middle classes have all but disappeared. Every peaceful avenue of profit had been closed to them by the tariffs and other barriers of more "enlightened" lands. The result has been truly terrifying and awful—an experiment in military ardor and political regimentation that makes the blood run cold, and marks the total eclipse of all that Christian civilization should stand for.

But the real cause of the debacle, the continuing threat to enlightened intercourse among free men is an economic ruthlessness that originated not in Berlin or in Rome, but in New York and Washington, in London and in Paris, and it will continue to arise to plague mankind even if one or all of the totalitarian states are defeated, despoiled, or dismembered.

Let who will win the present war; the all-important question confronting humanity will still remain. Can groups of men, competing for their share of the world's goods, ever learn to restrain and regulate their national economic rivalries, by socialization, by internationalization, or by im-

plementing their Christian social ideals in ways as yet undreamed of, before our machine age shall have committed universal suicide?

## *Prayer Book Inter-Leaves*

### PRECIOUS BLOOD

**J**ULY first is the "Festival of the Most Precious Blood" in the Roman Catholic Church, a "double of the first class", added to the calendar in 1849 by Pope Pius IX. Some of our clergy with a view to popularizing this festival in our Church, will be printing it next Sunday in their parish weeklies. But before "we first endure, then pity, then embrace" this Roman intruder, it might be well to consider it against the background of its historical origin of which the following paragraphs are a brief summary.

The cult of the "precious blood" arose in the period of the crusades. Gullibles returning from the Holy Land had brought back what they claimed were drops of our Lord's blood shed on Calvary. These relics were deposited in favored churches and attracted crowds of worshippers. It was a cult which satisfied the mawkish sentimentality and the preoccupation with death which was so marked a feature of the late medieval Church. And there was another source of the "precious blood". Realistic views of the bodily eucharistic presence had become general, and in various churches all over Europe (except in England and Scandinavia) the host or the wine turned red at the mass and became the physical "precious blood". Pilgrims to the churches where these relics were shown acquired indulgences and blessings for which they paid vast sums. It was an abuse against which "reformers before the reformation", like the Cardinal Archbishop Nicholas of Kues, vigorously protested. But it was never suppressed.

Pius IX became pope in 1847. When elected he was supposed to have liberal leanings, but as pope he was forced to choose between a free, united Italy and Austrian domination. When he chose the later he found Rome too hot for him, he fled to Gaeta, and sent out an appeal to the Catholic powers. Louis Napoleon came to the rescue, seized Rome, and restored the pope. For the next twenty years, with the aid of French soldiers, Pius ruled the papal states by dictator methods—suppression of free speech, espionage, assassination, and every kind of reactionary policy—until Victor Emmanuel, having overcome the Austrians and the French, annexed the papal domain and occupied Rome in 1870, just as Pius was proclaiming himself infallible. At Gaeta his companion,



the Superior of the "Congregation of the Most Precious Blood", had suggested to the Pope that if God gave him back his papal domain he should in gratitude add the "Festival of the Most Precious Blood" to the calendar of the Church. The day on which the French took Rome was June 30. Pius chose the next day for the festival.

One wonders what may be the motive of those of our clergy who are cultivating this piece of Romanism. Are they trying to spread political fascism of the Pius IX type? One hesitates to believe that. Is it that the word "blood" is in our day an effective aid to devotion? The very opposite would seem to be the case. Is it a love of copying? Perhaps. Is it a desire to conciliate the papal dictatorship with a view to eventual union? Mr. Chamberlain tried that policy at Munich, but it did not prove very successful. Is it to promote a "Western use"? That would seem to mean swallowing every new papal decree, however indigestible.

Many intelligent Roman Catholics must regret the presence of this festival in their calendar. Some in our Church must look on its appearance in parish calendars as an insult to their intelligence. Certainly the clergy who print these calendars (unlike the Heavenly Father—John iv. 23) are not seeking worshippers who worship in spirit and in truth.

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

## The Creed

By

BISHOP JOHNSON

THERE is a close similarity between the Lord's Prayer and the Creed. Each is composed of three clauses that are concerned with divinity and four that are related to humanity. I believe in God the Father, hallowed be His name. I believe in God the Son, and we pray that His Kingdom may come. I believe in God the Holy Ghost and may His will be done. When we come to human need, I believe in the Holy Catholic Church as our Father's house in which He provides us with the bread of life. Then I believe in the forgiveness of sin and we pray that our sins may be forgiven as we forgive others. I believe in the resurrection of the body and we ask that we be not led into such temptations as would defile the body which is the temple of the Holy Ghost. And I believe in life eternal and pray that we may be delivered from the evil one.

Paraphrased the Creed affirms that from Father, Son and Holy Ghost, through the Holy Catholic Church we hope to obtain the forgive-

ness of sin, the resurrection of the body and life everlasting. We should note that both the Creed and the Lord's Prayer deal with eternal verities rather than with temporal affairs. It is very significant that the emphasis of our Lord's Gospel was directed to those who followed Him and not to the multitude. "I pray not for the world but for those whom Thou hast given me." "The Prince of this world cometh who hath nothing in me." "I have chosen you out of the world, therefore the world hateth you." There was in His teaching a sharp distinction between the Kingdoms of this world and the Kingdom of Heaven. St. Paul emphasized this distinction when he asserts that "the things which are seen are temporal but things that are not seen are eternal."

It is quite the fashion of the intellectuals to sneer at those who, believing in a future life, seek to fit themselves for Christ's Kingdom. But if there be a new life beyond the grave, it is the most important factor in our career and it is brought home to us very vividly when we are parted by death from those we have loved and lost. As well tell a student in college not to prepare for the future but to engage chiefly in athletic and social activities. The time comes after graduation when his preparation for the future commends itself to him.

THE Creed not only is intimately related to the Lord's Prayer, it is also closely paralleled by the culminating acts in our Lord's ministry. Having emphasized again and again His obedience to His Father's will, He then reveals Himself as the Son who came to manifest God's love for men and assures His disciples that He will send them the Comforter who will endue His apostles with power. During the last few weeks of His Ministry, He established His Church, died for our sins, rose from the dead and assured us of life eternal. Thus our Lord's own practice, as well as the prayer that He gave, justified the Church in setting forth the Creed as a statement of the faith of the primitive Church as taught by Him.

After all the Christian faith is that which Christ and the apostles declared it to be. St. Paul insisted that if he or an angel from Heaven should preach any other Gospel than that which had been received, he was to be condemned. Very soon after Pentecost the apostles doctrine and fellowship were well established and other foundations could no man lay from that time on. This has a bearing upon the additions which the Roman Church has made to which St. Paul would never have assented, as well as upon the various confessions of faith which were made at and



since the days of the Reformation. The fact that these additions and distractions and subtractions do not appear in the first missionary journey of St. Philip to Samaria indicate that the fundamentals of the faith had been well established at that early date and that they were thus entrusted to the apostles.

"Why do we define God?" asks the critic. We don't! We walk by faith and not by sight, and our faith is in the integrity of Christ and our belief is determined by His revelation of God to us. He believed that God was our Father; He taught that He was the Son of God and He promised that the Holy Spirit would guide us into all truth. He told us to baptize converts in the name of the Father and the Son and the Holy Ghost. He taught us to worship the Lord our God indicating that God was one. He taught us that Father, Son and Holy Ghost were distinctive persons, yet one Godhead. It is beyond our comprehension but as a working hypothesis it satisfies the equation. It works.

When men have accepted this faith and lived in this belief each person in the Trinity meets a spiritual need. We need to believe in one who is the Father of us all. We need to believe in one who has revealed the Father's love. We need to believe in one who endues us with power from on high. And we need to believe in one God who has within His own Godhead the quality of eternal love and concern for those who will to be His children.

## *Let's Know*

*By*

BISHOP WILSON

ITALY

**A**FTER waiting a long time until it seemed safe to be brave, Italy entered the war with the bold purpose of picking bones of what she thinks will be the French carcass. It is one of the most loathsome things that has happened since last September.

Italy is a new nation with only seventy years of modern history behind it. The break-up of the Roman Empire at the end of the fifth century left the Italian peninsula in a deplorable condition. For thirteen hundred years it was a welter of small dukedoms and principalities ever fighting and quarrelling among themselves. In the eighth century the Franks came in to quiet the Lombards and in exchange for the moral support of the Pope they gave a section of central Italy to the papacy for temporal kingdom. Thus the Papal States came into being and lasted until seventy years ago.

The story of Italy during the Middle Ages and beyond is the mixed stories of Genoa, Tuscany, Florence, Rome, Sicily, the Papal States and several other small sovereignties. There was always some sort of war going on—largely performed by professional soldiers who would go out on the battlefield for an afternoon's demonstration without much harm being done to anyone. At various times the Germans, French, Spaniards, or Austrians would pour in to stir up a little real trouble.

Napoleon conducted two campaigns in northern Italy and took over that part of the country for himself. He was not so successful in the south. After Napoleon's collapse the country was parcelled out again and fell back into its old fragmentary quarrelling.

The impulse for a united Italy came chiefly from Giuseppe Mazzini who began writing articles about it in 1827. His adventurous exploits covered a period of more than forty years during which the Young Italy movement gained great momentum. It broke forth powerfully in that great revolutionary agitation which swept over Europe in 1848. The struggle went on for more than twenty years with the honors divided between Mazzini, Cavour, and Garibaldi. The opposition centered around the Papal States supported by the French monarchy. But the Franco-Prussian war forced the withdrawal of French troops in 1870 and Garibaldi took Rome, abolishing the Papal States and creating a united Italian nation with Victor Emmanuel as king. Since that time Italy has been counted as one of the nations of Europe. In 1922 Mussolini made himself dictator of the country and six years later the dispute with the papacy over the Papal States was settled by the setting apart of Vatican City as a tiny independent principality.

When the World War opened Italy was bound in an alliance with Germany but did nothing about it. For eight or nine months she bargained back and forth and finally struck a deal with the allies and went in against Germany and Austria. The zeal for plunder was the animating motive then as now. Some of us who served with American troops on the Italian front in 1918 and 1919 were very close to it. Indeed there is a story about the Balkan city of Fiume which reflects credit on Woodrow Wilson but none whatever on Italy. So far as I know that story has never been told in any of the war books but those of us who comprised the 3rd battalion of the 332nd Infantry A.E.F. can stir up a spark of indignation every time we think of it.

And now—again. May God have mercy.



## BENEFIT CHANGES ARE ANNOUNCED BY THE PENSION FUND

Announcement has been made by the trustees of The Church Pension Fund of a revision in the scale of extra benefits which the Fund has been paying for many years in excess of its original plan. Action was taken by the Board of Trustees at a special meeting, called for the purpose of considering this problem which, according to the officials of the Fund, results directly from the abnormally low interest yields available in recent years on high-grade investments. The changes in the resolutions controlling the extra benefits are discussed in the current issue of "Protection Points," a monthly bulletin of information issued by the Fund.

"The interest earnings of the Fund," according to Bradford B. Locke, its Executive Vice-President, "constitute the most serious problem with which we are faced at present. This is not peculiar to The Church Pension Fund alone. It is a problem common to all financial institutions of a similar character. The high-grade bond market is practically at the highest point in its history, which means that new money must be invested at painfully low interest yields. This, combined with the redemption of many of the Fund's most desirable investments and their re-funding at lower rates of interest, has resulted in the Fund's failure, in the last two years, to earn its basic interest requirements which assume that the reserve liabilities will earn at least 3½ per cent."

"In all other respects," Mr. Locke continued, "the Fund is progressing in a satisfactory manner. The actuarial experience is favorable. The market value of the Fund's investments is substantially in excess of cost. The pension assessments are keeping up their remarkable record of the past. But the fly in the ointment is the result of general interest rates over which the trustees of the Fund have no control. No one knows whether or not this is a temporary phase of the financial markets, but there is nothing on the horizon which is worth becoming enthusiastic about. Faced with this situation, the trustees felt that their responsibilities to the Church as a whole required them to slow up, to some extent, the expansion program of the Fund which has resulted in a present pension roll approximately 40 per cent more than would be the



BRADFORD B. LOCKE  
*Announces Pension Fund Changes*

case if the benefits of the Fund were still on the basis of the original promises."

The new resolutions provide for increased age allowances as in the past, except that such increases are now limited to an amount which would reflect the normal workings of the Fund as if it had been established prior to the ordination of the applicant instead of on March 1, 1917. It has been found that, under the previous resolutions, some beneficiaries ordained prior to 1917 would receive larger pensions than others ordained after that date whose period of active ministry and average salary were exactly the same. The increased age allowances granted in the year 1939 cost the Fund an extra \$178,000. The change in the resolutions not only lessens this burden against the surplus of the Fund but also corrects the above inequity.

In regard to the widow's benefit, the limit of increase has been lowered from \$400 to \$360 so far as the minimum is concerned but, as a partial offset to this, the immediate \$1,000 grant, first started in 1921, is now payable to the widow of a beneficiary provided that death occurs

within six months of retirement, as well as to the widow of a clergyman dying in active service. In the latter case, deduction is made for whatever pension the clergyman himself may have received up to the date of his death.

In making this announcement, the trustees emphasize that all extra benefits are payable entirely out of surplus and their present action is solely for the purpose of protecting and strengthening the Fund's fundamental obligations as represented by the original promises to all of the clergy and their families. They also point out that although the Fund is in excellent financial condition, the program of extra benefits beyond the original promises is subject to annual review according to the status of the Fund at the end of each year. At the end of 1939, the Fund had assets of \$34,154,129 with total reserve liabilities of \$32,060,803.

The Trustees did not make their action retroactive. It will not, therefore, affect any existing pensions granted prior to June 1st, the amended resolutions applying only to pensions granted on or after June 1, 1940.



**NEWS NOTES OF  
THE CHURCH IN  
BRIEF PARAGRAPHS**

Edited by W. B. SPOFFORD

After being installed as dean of the Cathedral of St. John the Divine, New York, on June 23rd, James P. DeWolfe declared in his sermon that "this cathedral is the most strategic post in the Western Hemisphere and one of the most strategic in the world of upholding the religion of our Lord Jesus Christ and the faith of the Holy Catholic Church." The service was attended by approximately 3,000 persons.

\* \* \*

**Commissions Protest  
Use of Force**

The Presbyterian and Episcopalian commissions on unity, meeting together at Princeton last week, issued a statement condemning "all policies and philosophies that rest upon force, which destroys religious and political freedom. We pledge ourselves anew to the principles of our Christian faith, the unity of mankind, the supremacy of justice and truth, the sovereign rule of God in history and the ultimate victory of righteousness."

\* \* \*

**Connecticut Parish  
Has Anniversary**

St. Mary's, Manchester, Connecticut, held a three day celebration of its centennial starting June 15th. Rector J. Stuart Neill told of the history of the parish, while Bishop Bartlett of Idaho was the headliner at the parish banquet.

\* \* \*

**Young Women of  
Japan to Meet**

The first leadership training camp for girls and young women is to be held by the Church in Japan in August. Seventy-five of them are to meet at Seisen Ryo, the camp of the Brotherhood of St. Andrew located on the side of Mount Satsugatake. The director is to be Mrs. Shinya Kan, head of the department of philosophy at the Japan Women's University. She is the wife of the Rev. Enkiuhi Kan, assistant chaplain at St. Paul's University.

\* \* \*

**Negro Leaders Meet  
At Lawrenceville**

Presiding Bishop Tucker was one of the leaders at the conference on evangelism sponsored by the Forward Movement that was held for Negro leaders at Lawrenceville, Va., June 24-26. Others on hand were Bishop Darst of East Carolina, Bishop Penick of North Carolina, the Rev. David Covell of the Forward Movement staff, the Rev. J. Alvin Russell,

**OFF-MOMENTS**



The lady in such serious conversation with Bishop Reinheimer of Rochester is Miss Grace Lindley, the executive secretary of the national Woman's Auxiliary, who is to retire at the end of this year. The stern looking gentleman, dunking a doughnut, is Dr. William Eddy, the president of Hobart College.

principal of St. Paul's School where the conference was held, and the Rev. S. N. Griffith of Edenton, North Carolina. The affair was attended by Negro leaders from the dioceses in Maryland, Virginia and the Carolinas.

\* \* \*

**Peace Services  
In Virginia**

Daily services for peace are being held in the churches of Chatham, Virginia, with union services held each Sunday evening. They are conducted by the Rev. James H. Lloyd, missionary on leave from Japan.

\* \* \*

**Seminary Head  
Becomes Rector**

The Rev. Odell G. Harris, warden of the Bishop Payne Divinity School, seminary for Negroes located in Virginia, has accepted the rectorship of St. James, Baltimore, the largest parish for Negroes in the city.

\* \* \*

**Dean Day Wins  
A Prize**

Dean John W. Day of Topeka, Kansas, is coming to New York. An organization offered a prize of \$100 and a trip to Washington and New York for the best essay on "Why America should stay out of the war", and the genial Kansas Dean walked off with the first prize . . . and all in 200 words at that. His chief argument was that another foreign war to preserve democracy would insure its destruction in Amer-

ica since it would necessitate a military dictatorship.

\* \* \*

**Sewanee Seeks  
Four Million**

Having raised over a half million dollars in a recent sustaining fund campaign, the University of the South is now seeking an endowment of \$4,000,000. Plans for a building as a memorial to Bishop Gailor, the completion of the chapel and additional buildings so the enrollment may be brought to 500 students was also outlined at the June meeting of the trustees.

\* \* \*

**Forward Movement  
Condemns Dictatorships**

A strong condemnation of dictatorships and a call for repentance, sacrifice and discipline are contained in a message to the Church adopted by the Forward Movement Commission at its meeting in Chattanooga, Tennessee, on June 11 and 12. The Presiding Bishop was the chairman. While declaring that all nations are guilty to a larger or smaller degree for the "hellish conflagration" in Europe, the commission at the same time said: "We have to choose between the lesser of evils. There can be no compro-

**FOR THE SUMMER**

**F**OLLOWING our usual custom THE WITNESS will appear every other week during July and August. The next number will therefore be the issue of July 11th. We also wish to announce that our plans have been completed for General Convention, insuring a complete coverage of every aspect of this important Church gathering by a staff of five people. Thousands of Church families, unable to get to Kansas City, will thus be able to follow the deliberations through the colorful, illustrated accounts that will appear in this paper. The first Convention Number will be our issue of October 3rd, which will be a Pre-Convention Number, with the series of Convention Numbers concluding with the issue of November 7th which will present a summary of Convention news together with an appraisal by outstanding Church leaders. It will be a great help to THE WITNESS office if those desiring Bundles for the Convention period send in their orders during the slack summer months. Simply send a postal card with the name and address and the number of copies desired to the Chicago office, 6140 Cottage Grove Avenue.



mise between Christian faith in God and dictatorships which deify the State. Today we Christians must be ready to sacrifice for truth and righteousness our possessions, our security and, if need be, our lives."

The world situation was brought before the Commission by the Presiding Bishop in his opening statement. He spoke of his plan to propose to General Convention the launching of an advance movement, saying "we need to carry on an aggressive war for God. We need today as never before a loyalty that drives us forth." After hearing the Presiding Bishop's proposal the commission voted to place itself entirely at his disposal to use as he sees fit in connection with his future plans. . . . The commission approved the action of the executive committee in granting \$25,000 out of its funds to the National Council to aid the latter's program. . . . The Rev. C. Leslie Glenn of Cambridge, Massachusetts, chairman of the commission's committee on conferences, estimated that half a million dollars is expended each year on summer and other types of conferences for laity. . . . Bishop Hobson, executive committee chairman, declared that a new spirit is emerging in America under pressure of war. . . . Mr. Z. C. Patten, member of the Commission and prominent Chattanooga churchman, was host to the members during the meeting. Twenty members were present.

\* \* \*

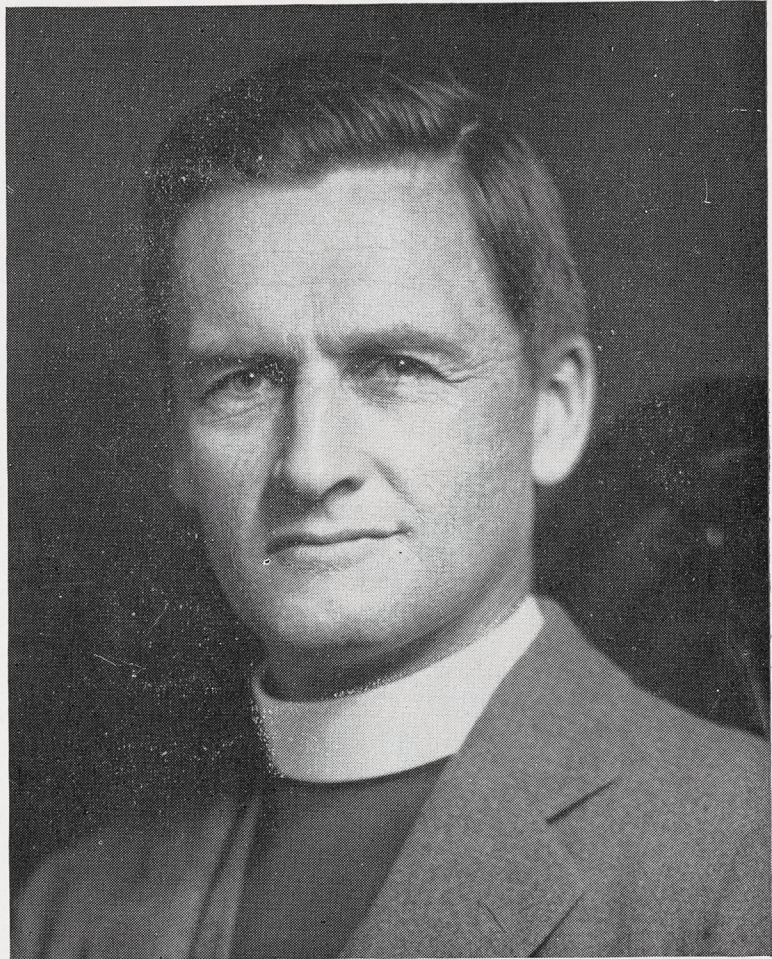
#### **Brotherhood to Hold Retreat At Adelynrood**

The annual retreat of the Brotherhood of the Way of the Cross, a confraternity of parish clergymen who live under rule, will be held this year at Adelynrood House, South Byfield, Massachusetts, September 9-11. This year, according to its warden, the Rev. F. W. Fitts of Boston, the Brotherhood is opening the retreat to the clergy generally. The Rev. Whitney Hale of Boston will be the conductor.

\* \* \*

#### **Conference Held At Hobart College**

The Finger Lakes Conference, sponsored by the dioceses of Rochester, Western New York and Central New York, is meeting from June 24th to July 5th at Hobart College, Geneva, New York. Among those on the faculty are Bishop Peabody of Central New York; Bishop Davis of Western New York; Bishop Rheinheimer of Rochester; the Rev. Daniel McGregor, executive secretary of the national department of religious education; Dean Angus Dun of Cambridge Seminary; the



BISHOP MALCOLM PEABODY  
*The Dean of Conference at Hobart*

Rev. Frederick Grant of Union Seminary; Mrs. Henry Hill Pierce of New York, National Council member; the Rev. John Gass, rector of the Incarnation, New York, President William Eddy of Hobart College.

\* \* \*

#### **Young People Meet At Alfred University**

Young people of the dioceses of Rochester and Western New York are holding a conference this week at Alfred University, Alfred, New York. The conference is directed by the Rev. Charles B. Persell, Jr., rector at Avon, assisted by the Rev. John T. Sanborn of Albion, assisted by a faculty composed of leaders in various fields drawn from the two dioceses.

\* \* \*

#### **New Reredos At Naval Academy**

The chapel at the United States Naval Academy, Annapolis, has a new reredos, used for the first time on commencement day, June 2nd. Designed and executed by the ecclesiastical studio of Black Starr & Frost-Gorham, this lovely reredos is hand carved of quartered white oak.

The figures on either side are of hand carved limewood, which is slightly lighter in finish than the background. The figure on the left represents St. Paul carrying a sword, symbolizing the leader and officer. The right hand figure depicts St. Peter the fisherman as a fitting symbol for men of the sea. A carved wood border in a rope pattern runs around each niche. The ornamentation is picked out in antique gold.

\* \* \*

#### **Saints and Sinners in China**

It takes all kinds of patients to make a hospital, in China as well as anywhere else. On a single day recently St. Andrew's Hospital, Wusih, where Dr. Claude Lee is director, dealt with a saint and a sinner. The saint was a lovable old lady from the country whose husband and son-in-law brought her in, suffering much pain but quite confident the hospital could cure her. She proved to have a cancer too far advanced for operation. She and her family were very poor and the hospital offered to pay the expense of the trip, since



they had come in vain, but they declined any help and also insisted on paying for the medicine which would ease the pain of her last days. "They showed throughout the finest possible spirit," Mrs. Lee writes. They had scarcely gone when a great hullabaloo arose in the hall and Mrs. Lee looked out to find one of the hospital coolies forcibly removing a hospital blanket from a departing patient. He had neatly concealed it beneath his gown. This would-be thief had entered the hospital at the brink of death and then had tried to leave before he was well enough, so the hospital had twice saved his life at a cost of about \$100 to the hospital. Then when he was discharged, he tried to get away with a blanket.

\* \* \*

**Church Entertains European Refugees**

The Episcopal Committee for European Refugees is sending to summer camps and conferences nearly thirty persons, from children of 7 to adults, who have fled to this country within recent months. Other refugees will be entertained in the homes of both clergy and laymen during the summer. Twelve refugee girls between the ages of 10 and 20 already have been invited to Girls' Friendly Society Holiday Houses in different parts of the country, and at least six more will receive similar in-

vitations. The houses that already have arranged to entertain the girls are located at Pontiac, Mich.; Alexandria, Va.; Island Heights, N. J., and Delaware, N. J. Grace Chapel, New York City, will entertain two refugee girls at its Tuxedo Park Camp, while St. Stephen's Church, Wilkes Barre, Pa., will have two boys as guests for the entire summer at its Great Neck Camp. The Chapel of the Incarnation and St. George's Church, both in New York City, will each

entertain two refugee boys. Another 7-year-old boy will attend Miss Mary Gwynn's Camp at Brevard, N. C., all summer. The Rev. E. B. Mower, rector of St. Peter's Church, Huntington, W. Va., has made provisions to give a refugee an education as well as a vacation this year. An 18-year-old girl will be a guest in his home for the summer and will have an opportunity to attend the University of West Virginia. An eminent woman writer who recently left

**Services in Leading Churches**

**The Cathedral of St. John the Divine**  
Amsterdam Avenue and 112th St.  
New York City

Sundays: 8 and 9, Holy Communion. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.  
Weekdays: 7:30, Holy Communion (on Saints' Days 7:30 and 10.) 9, Morning Prayer. 5, Evening Prayer. Saturdays: Organ Recital at 4:30.

**Chapel of the Intercession**  
Broadway at 155th  
New York City

Rev. S. Tagart Steele, Vicar  
Sundays: Holy Communion: 8 and 9:30; Service and Sermon at 11; Evening Service and Sermon, 8.  
Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40.

**Grace Church, New York**  
Rev. Louis W. Pitt, D.D., Rector  
Broadway at 10th St.

Sundays: 8 and 11 A.M. and 8 P.M.  
Daily: 12:30 except Mondays and Saturdays.  
Thursdays and Holy Days: Holy Communion 11:45 A.M.

**The Heavenly Rest, New York**  
Fifth Avenue at 90th Street  
Rev. Henry Darlington, D.D.

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

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

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

**St. Bartholomew's Church**  
New York

Park Avenue and 51st Street  
Rev. G. P. T. Sargent, D.D., Rector  
Sunday Services  
8 A.M.—Holy Communion  
11 A.M.—Morning Service and Sermon  
Weekday Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.  
The Church is open daily for prayer.

**Saint James Church**

Madison Avenue at 71st Street  
New York City  
The Rev. H. W. B. Donegan, D.D., Rector  
8 A.M. Holy Communion.  
11 A.M. Morning Service and Sermon.

**St. Thomas Church, New York**  
Fifth Avenue and 53rd Street

Rev. Roelif H. Brooks, S.T.D., Rector  
Sunday Services: 8 and 11 a.m.  
Daily: 8:30 a.m., Holy Communion.  
Thursdays: 11 a.m., Holy Communion.

**Trinity Church, New York**  
Broadway and Wall St.

Sundays: 8, 9, 11 and 3:30.  
Daily: 8, 12 and 3.

**St. Paul's Cathedral**  
Buffalo, New York

Very Rev. Austin Pardue, Dean  
Sundays: 8, 9:30, 11 A.M. and 5 P.M.  
Weekdays: 8, 12:05 Noon.  
Wednesdays: 11 A.M. Holy Communion

**Christ Church Cathedral**

Main and Church Sts., Hartford, Conn.  
The Very Rev. Walter H. Gray, Dean  
Sunday Services, 8:00, 9:30, 10:00, 11 a.m.; 4:30 p.m.

Week-days: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 a.m. Holy Communion on Wednesdays and Holy Days. 12:35 p.m. Noonday Service.

**St. Michael and All Angels**  
Baltimore, Maryland

The Rev. Don Frank Fenn, D.D., Rector  
Sunday Services:—  
7:30 A.M.—Holy Communion  
11:00 A.M.—Morning Service and Sermon

Weekdays:—  
Holy Communion—  
Mon., Wed., & Sat.—10:00 A.M.  
Tues., Thurs., & Fri.—7:00 A.M.  
Holy Days—7:00 and 10:00 A.M.

**Gethsemane, Minneapolis**  
4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector  
Sundays: 8:00 and 11:00 A.M.  
Wednesdays and Holy Days: 10:30 A.M.  
Thursdays: 7:30 A.M.

**Emmanuel Memorial Church**

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Severance St.  
Shelburne Falls, Mass.  
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Classified ads in The Witness are 5c a word for single insertions; 4c a word for three or more insertions. Payment requested with order. Send to The Witness, 135 Liberty Street, New York.



Germany will visit during the summer in the home of the Rev. H. H. F. Morton, rector of Holy Trinity Church, Swanton, Vt. Summer conferences have presented some opportunities to the refugees. A girl of 21 will attend the Ocean City, Md., Conference from June 23 to 29 to help in leading discussions that she and thousands like her are facing. The Rev. Joseph H. Titus of Grace Church, Jamaica, N. Y., is director of the conference. The Rev. Gerald R. Minchin of St. James Church, Trenton, N. J., will take a refugee boy to the conference at St. Mary's Hall, Burlington, N. J., from June 23 to 29. St. James' has provided a scholarship for the boy there. Interested laymen, too, are playing their part in the movement to give refugees a vacation. A parishioner in East Orange, N. J., has invited two refugee girls, 16 and 17 years old, as her guests at her New Jersey shore home.

**Memorial to Sunday School Founder**

A memorial tablet was dedicated at St. Stephen's, Ridgeway, South Carolina, the other day honoring Miss Henrietta Thomas who founded the Sunday School many years ago. The Rev. Charles Seymour, rector, dedicated the memorial while Bishop J. J. Gravatt spoke briefly.

**Prayers for War Time**

Prayers for war time have been issued by Bishop Ingle of Colorado for use in his diocese.

**New Church Home in Texas**

The Brownson Home, representing \$55,000 of property, with an income for maintenance, has been opened at Victoria, Texas. This new institution is a private enterprise, made possible by legacies of John Milton and Catherine McDow Brownson, but with a Church relationship. According to the terms of the will, the rector of the local Episcopal parish shall always be a member of the

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board of directors of the Brownson Home Corporation. The Faith of the Episcopal Church shall be taught in the Home, and the Matron shall always be a communicant of the Church. Church preferences of orphaned or abandoned children received by the Home shall be respected, as shall be an established Church connection.

**Service League Helps With War Work**

War work in conjunction with the Red Cross and other agencies of relief has a place in church programs. The Massachusetts Church Service League supply bureau placed its facilities at the disposal of the Red Cross and cooperating with the latter, cut out 1,300 dresses in little more than two weeks under the able direction of Miss Laura R. Little, head of the bureau.

**Section of Louisville Cathedral Survey Completed**

In the manner of Middletown, and Middletown in Transition by Professor and Mrs. Robert Lynd, an unusual and forward step has been taken with the completion of the first section of a survey of Christ Church Cathedral, Louisville, Kentucky, and its relation to that city. Called the "Christ Church Cathedral Community Survey" the work investigates the problems confronting both the city and the church, in a realistic effort to find out just what has to be done to improve the lot of both. The object of the study which begins with a pessimistic introduction on the state of the city were: 1. to obtain

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a picture of the actual conditions prevailing in the area; 2. to find out what was being done by various social agencies working in the area; 3. to determine the role which the Cathedral might play in improving

**Prayer Desks**

which can be used in any part of the Church — Sanctuary, Chapel, Children's Corner, Parish House — or in the home. They come in a number of designs and types of wood and may be toned to match existing furniture.

Too often people dismiss the idea with the comment, "I need one, but I can't afford it." A way can be found to pay for yours, if you really want one. The important thing is, ARE YOU INTERESTED?

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social conditions in the area. Major work was contributed to the survey by Dr. Robert Kutak and the Rev. Lloyd W. Clarke.

\* \* \*

**Comic Strips Used to Teach Bible**

In Atlanta, Georgia, Dean Raimundo de Ovies of the Cathedral of St. Philip, teaches practical truths as well as lessons of the Bible to his class of children by means of the characters in the comic strips. An able cartoonist, the Dean sketches popular comic characters on a black board to the delight of his class. A particularly provocative subject was the manager of Mr. and Mrs. Winnie Winkle. When the harrassed features of this tycoon of the footlights were finished a shower of answers to the Dean's questions tore the little man apart and put him together again. Having thus completely captured their imagination and interest it was a simple thing for the Dean to urge them to show the comparison between the Winkle character and St. Paul. Of this new departure in religious teaching, Dean de Ovies says: "It proves that children see far more than a laugh alone in the comic strips. They find that there is a philosophy in many of them and that the cartoonists have wrought better than many of them know."

\* \* \*

**Massachusetts Laymen to Hold Conference**

Laymen of Massachusetts are already registered for their 8th annual conference to be held on September 14-15 in St. Mark's School, Southborough, Massachusetts. The object of this gathering under auspices of the diocesan field department is frankly the promotion of the every member canvass by giving to key men in the parishes, technique and the opportunity for interchanging

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ideas. Two representatives from each parish, a vestryman and chairman of the canvass committee, with a yearly rotation in delegates are sent. Speakers this year will be Dr. Lewis B. Franklin, treasurer of the National Council, Layman Robert Cutler and the Rev. Phillips E. Osgood of Boston.

\* \* \*

**Oldest Vestryman Dies**

William S. Duncan of Perth Amboy, New Jersey, retired banker and prominent churchman, died on June 8. Mr. Duncan, who in his youth worked with Thomas Edison, was believed to be the oldest vestryman in the country. He served as vestryman in St. Peter's Church, Perth Amboy, for 53 years.

\* \* \*

**Mother and Daughter Both Valedictorians**

Back in 1911 when St. Luke's Hospital, Manila, graduated its first class of nurses, the valedictorian was Mrs. Veneranda Atienza. In 1940 the valedictorian of the graduating class is Miss Virginia Atienza. "We are growing up," says Mrs. Edith B. Stewart. "This is our first mother and daughter combination in the training school for nurses." Mrs. Atienza is still on the nursing staff of St. Luke's.

\* \* \*

**School for Clergy to Meet September 17-19**

Archdeacon Howard Key Bartow's "school for the clergy" will hold its 3rd annual series of sessions on September 17-19 at Swansea, Massachusetts. This school is held for mission clergy in the archdeaconry of New Bedford. Speakers will be the Rev. Messrs. Goodwin, Loring, Hale and Wilson.

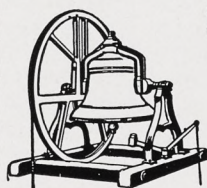
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# CLID



## MONTHLY BULLETIN

JUNE, 1940

### EXECUTIVE

THE concern of the CLID is with the extension of industrial democracy at home and members should not allow themselves to be divided on the issues of the war, was the conclusion arrived at when the national executive committee met at Grace Church House, New York, on June 5th. The position was stated in the following resolution which was unanimously carried, and subsequently approved unanimously by the officers and the members of the national committee: "The task of the CLID, and we believe all Church people, is to promote democracy and economic justice. We are called upon to give a demonstration of genuine economic democracy in which the sacredness of personality is respected and in which our intelligence, our labor, our industrial equipment and our national resources are used to build the abundant life. We therefore call for the full production of our industrial equipment to satisfy the legitimate economic needs of the American people. We oppose the lengthening of the work week on the grounds of a war emergency when millions are unemployed. Instead we favor the strengthening of the wage-hour structure so as to include large groups of workers not now covered by its benefits. We oppose the annulment of any social or labor standards in the name of patriotism or as a result of a rising defense hysteria. Whatever position our members may take in the international situation we strongly urge them, and all Church people, to remain steadfast in their devotion to democracy, with all its implications."

The resolution was signed by Bishop Edward L. Parsons, president; the Rev. Walter Russell Bowie, Prof. Vida D. Scudder, the Rev. J. Howard Melish, Bishop Charles K. Gilbert, Bishop Beverly D. Tucker and Mary van Kleeck, vice-presidents, and by the following members of the national committee: Mr. William F. Cochran, the Rev. William Russell, Mr. Stanley Matthews, the Rev. Robert D. Smith, the Rev. Edward R.

Hardy Jr., the Rev. Lawson Willard, Miss Elizabeth Frazier, Mrs. Reinhold Niebuhr, Mrs. Mary Simkhovitch, Professor Gertrude Bussey, Professor Adelaide Case, Bishop Arthur Huston, Professor Fleming James, Miss Elisabeth Gilman, the Rev. A. T. Mollegen, the Rev. Joseph Fletcher, the Rev. Gardiner M. Day, the Rev. Norman B. Nash, the Rev. John Gass, the Rev. Paul T. Shultz Jr., the Rev. A. C. Lichtenberger, the Rev. Guy Emery Shipler, Mrs. Thomas Fleming Jr., the Rev. Charles Wilson. There were no votes opposing the resolution.

### CONVENTION

THE Executive Secretary reported to the committee that those in charge of General Convention arrangements are giving wholehearted cooperation to the CLID in planning for the open forum meetings to be held in connection with the Convention which meets in Kansas City in October. Meetings will be held from October 10th through the 18th, with the exception of Sunday, at the noon recess of the Convention. Announcement of speakers and chairmen will be made presently.

### CONFERENCE

A REGIONAL conference on civil rights under CLID auspices was held at Pendle Hill, Philadelphia, June 14-15. The speaker at the dinner on the 14th was Dr. Wilhelm Sollman, secretary of labor of the social democratic government of Germany who is living in the United States as a refugee. The following morning the Rev. Robert D. Smith, secretary of social service of the diocese of New Jersey, spoke on civil liberties in relation to the war, and in the afternoon there was a panel discussion on what Church groups can do to preserve and extend democracy. Taking part were James Dumpson, Negro leader of Philadelphia; Miss Ruth Sill, principal of a school in Philadelphia; Dr. Sollman; Charles Stewart, of the regional committee of the CLID in New York; Alfred Van Tassle, labor leader;

Canon Smith and the national secretary of the CLID. Following the panel there was discussion from the floor, after which two resolutions were passed. The first called upon the President to "make public the specific terms of the War Mobilization Plan in order that an enlightened electorate may take intelligent action in regard thereto." The second resolution was as follows: "Whereas, in the present critical situation, hysteria over defense is being used as a basis for an attack upon labor standards, and whereas labor is being asked to make unknown sacrifices in the name of defense, and whereas the right of collective bargaining and if necessary to strike, legally recognized as basic to economic democracy, is now under attack, and whereas any attack upon labor standards and rights is an attack upon the standards of living and the liberties of the community as a whole:

"Therefore be it resolved that we as Church people will do all in our power to aid labor in its struggle for the maintenance of civil liberties and fair labor standards; that we oppose the lengthening of the work week on the grounds of war emergency while millions are unemployed; that we oppose the use of anti-trust legislation to curtail the rights of labor and to destroy the right to strike; that we urge the retention of social and labor legislation designed to protect labor's rights and standards; that, in particular, we urge retention of the Walsh-Healy Act; strengthening of the Wagner Labor Relations Act; enforcement of the Wages and Hours Act and extension of its provisions to groups not now covered."

### WARNING

A WARNING to America, signed by such outstanding people as Ernest Hemingway, Sidney Hillman, Fannie Hurst, Henry Smith Leiper, Bishop McConnell, Senator Norris, Senator Nye, Mary E. Wolley, Mrs. Roosevelt, Professor Beard and many others has been issued by the National Emergency Conference, 305



Broadway, New York. It sets forth the attacks being made upon the Bill of Rights and offers suggestions for action for its defense. The leaflet, which is free for the asking, is well worth the attention of every member of the CLID.

## S P E A K I N G

THE Executive Secretary was the speaker at the dinner meeting of the Council for Social Reconstruction, held on June 20th in connection with the General Synod of the Evangelical and Reformed Church meeting in Lancaster, Pennsylvania. On the 27th he is to address the Interdiocesan young people's conference meeting at Alfred University and the following evening is to speak at the Finger Lakes Conference, Geneva, New York, sponsored by the dioceses of Central New York, Rochester, and Western New York. During July, according to present plans, he is to be in the south studying the situation among the sharecroppers, probably going also into Mexico to visit the camps for Spanish refugees.

## C H I N A

A CONSIDERABLE number of Church people have sent in donations for the work of the Rev. Kimber Den, Chinese priest who is maintaining hostels for children made orphans by the war. He is at present caring for more than 400 children and a considerable number of adults. He writes that fifteen dollars will feed, clothe and house a child in China for a year. . . . Another exciting development in China is the Chinese Industrial Cooperatives which are developing very rapidly throughout China. Miss Ida Pruitt, representing them in the United States, says that the greatest need is for capital with which to develop them and points out that, because of the advantages of the exchange, a dollar sent to China multiplies itself many times. Donations for either enterprise sent to the CLID will be immediately forwarded. Please make checks payable to "Treasurer, CLID," indicating to which project it is to go. . . . A balance of \$452 was reported in the treasury at the meeting of the CLID executive committee. With income likely to fall off badly during the summer months, those who have not paid their dues for 1940 are asked to do so if they possibly can.

## CIVIL LIBERTIES

THE CLID was among the sixty-one organizations represented at a conference on Constitutional Liberties held in Washington, June 7-9. Out of the conference came the National Federation for Constitutional

Liberties, which seeks to bring together in a federation the many organizations working in this field, in order that there may be concerted action for the defense of civil rights. Details may be had by writing the Federation, Southern Building, Washington. . . . CLID members interested in the controversy in the American Civil Liberties Union will be interested in a minority report which has been published as a pamphlet. Copies are available at the national office of the CLID at ten cents a copy. The report is signed by six members of the Civil Liberties Board, including Miss van Kleeck and Mr. Spofford, and contains a statement by Bishop Parsons, writing as a vice-chairman of the organization.

## UNEMPLOYMENT

THE CLID was officially represented at the Interfaith Conference on Unemployment, meeting in Washington, June 4-6, under the joint auspices of the Federal Council of Churches, the National Catholic Welfare Conference and the Central Conference of American Rabbis. The following findings were adopted at the conclusion of the conference:

Unemployment is a dreadful scourge and a social sin. It is a major cause of war, and poverty and an indictment of our society. Yet most of us have been indifferent and irresponsible in our attitudes toward this most critical problem. The moral effects of the continued unemployment of nine million or more workers are evident. Enforced idleness demoralizes personality, makes it impossible for families to live normal, healthy lives, and prevents their participation in community life. These conditions must now become the common concern of the nation. The religious bodies must supply the moral dynamic for changing them. Unemployment must not be continually relieved—it must be abolished. It is the plain duty of the religious bodies to demand a thousand times more loudly than ever before that the necessary steps be taken to use our great resources and to work out procedures in accord with democratic principles.

Solutions cannot be found without individual social sacrifice. The employed, the fortunate, must identify themselves with the unemployed, and be willing to make sacrifices in order to bring about the abolition of unemployment. Only high spiritual attitudes will bring justice. The moral will should be expressed effectively in terms of right social relations. It is imperative that just social relations be attained, because economic desperation will lead many well-meaning citizens of all classes into

great temptation. When people are confused and embittered, not knowing where to turn, they seek scapegoats, thus arousing race hatreds. People haunted by insecurity are most likely to become the easy prey of ruthless leaders, including would-be dictators who make large promises but take away liberties. In these times of emotional stress it is doubly necessary to emphasize democratic procedures and rights. Whatever may be the needs of national defense, stimulation of industrial activity through the production of arms will not provide a permanent method of abolishing unemployment. This has been declared by the many speakers mentioning the subject at this Conference. Indeed, some have warned that long and increasing production of armaments threatens the production of consumers' goods, and thereby lowers the general standard of living. It is clear that we must all search for sound methods that promise more constructive economic results. The religious bodies have a vital interest in what is socially constructive; in reconciliation and healing; in the arts of peace. Elimination of unemployment requires social thinking of a high order, and social collaboration to work out the plans and put them into effect.

To that end, there should be a continuing commission, composed of representatives of consumers, farmers, labor, finance, manufacturing, commerce, government, education, religion. We hereby call upon the national organizations in these various fields to come together to form such a commission. For enforceable and coordinated action by the organized social forces of the country, governmental leadership is necessary. Government, we strongly recommend, should call these organizations together for devising cooperative, democratic measures to solve the unemployment problem. Religious bodies dare not escape their responsibility to educate, with the aid of informed laymen, in regard to the moral and social aspects of such questions as have been here discussed, including: the kind and degree of taxation; the relative emphasis upon voluntary and upon governmental leadership; the role of cooperatives for purchasing, credit, marketing; the possibility of setting up democratic economic planning; the importance of preserving religious and civil liberties; the need for new social inventions to deal with new conditions. These questions should be taken up in religious assemblies, should be considered by the religious press and study courses. They all have religious aspects and implications, and require study in an atmosphere which religious bodies are peculiarly prepared to supply.



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