

August 8, 1940

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## CLERGY NOTES

BAILEY, R. S., was ordained deacon by Bishop Gardner of New Jersey in Trinity Cathedral, Trenton, New Jersey on June 15th. He will be curate in Grace Church, Merchantville, New Jersey.

BROWN, T. L., formerly of the Church of the Holy Communion, Paterson, New Jersey, will become rector of St. Paul's Church, Savannah, Georgia, September 1st.

CROMEY, E. W., has been chosen rector of the Church of the Redeemer, Astoria, Long Island, to succeed W. C. Charlton who died last January.

DAUP, W. W., rector of St. John's Church, Decatur, Illinois, died at the Mayo Clinic, Rochester, Minnesota, on June 29.

FUESSELE, R. E., formerly of the Church of the Resurrection, Greenwood, South Carolina, will become assistant rector of St. Alban's Church, Washington, D. C., on September 1st.

HARPER, G. E., was ordained deacon by Bishop Barnwell of Georgia at St. Augustine's Church, Savannah, Georgia, on July 14. He will be vicar of St. Augustine's Church.

HEIM, E., will be in charge of the services at Christ Chapel, Brooklyn, and Christ Church, Brooklyn, from July 28th to September 1st.

KELL, R. C., who recently resigned as rector of St. John's Church, Western Run Parish, Worthington Valley, Maryland, has become rector of Emmanuel Church, Anacostia, Washington, D. C.

KNEBEL, W. S., has resigned from St. Paul's Church, Woodside, Long Island, to become rector of Trinity Church, Albany, New York.

LITTLE, H. V., was ordained priest by Bishop Phillips of Southwestern Virginia at Stras Memorial Church, Tazewell, Virginia, on July 23rd. He will now be in charge of the churches at Tazewell and Richlands, Virginia.

MITTON, J. P., previously assistant at St. Ann's, Brooklyn, became rector of Caroline Church, Setauket, Long Island, on July 1st.

PARSONS, G. W., former rector of St. Andrew's Church, College Park, Maryland, will become rector of St. James Church, Elmhurst, Long Island, the early part of September.

PEOPLES, D. N., formerly of St. Paul's Church, Savannah, Georgia, became priest-in-charge of St. John's Church, Marion, North Carolina, on August 1st.

SADLER, C. B., was ordained deacon by Bishop Stevens of Los Angeles in St. Paul's Church, San Diego, California, July 25th. He will serve as assistant at St. Paul's.

STEINMETZ, S., was ordained deacon by Bishop Gardner of New Jersey at Trinity Cathedral, Trenton, New Jersey, on June 15th.

TISDALE, C. H., was ordained deacon by Bishop Jackson of Louisiana at St. Luke's Chapel, Sewanee, Tennessee, on June 11th. He will serve as curate under the Rev. S. Thorne Sparkman, St. Paul's Church, Chattanooga, Tennessee.

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# THE WITNESS

*A National Paper of the Episcopal Church*

Vol. XXIV. No. 25.

AUGUST 8, 1940

Five Cents a Copy

THE WITNESS is published weekly from September through June, inclusive, with the exception of the first number of January, and semi-monthly during July and August, by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is \$2.00 a year; in Bundles for sale at the church the paper sells for five cents a copy, we bill quarterly at three cents a copy. Entered as Second Class Matter, March 6, 1939, at the Post Office at Chicago, Illinois, under the Act of March 3, 1879.

Circulation Office: 6140 Cottage Grove Avenue, Chicago. Editorial and Advertising Office: 135 Liberty Street, New York City.

## WHERE IS GOD?

*By*

BISHOP JOHNSON

IN HIS letter to Timothy, St. Paul asserts that in the last days perilous times should come. Among other signs of these times he tells us that men shall be "covetous, boastful, proud, blasphemous, without natural affection, truce-breakers, fierce, despisers of those who are good." If he had been a modern newspaper correspondent he could not have more accurately described the situation in Europe today.

The most precious gift that God has given to man is liberty and in a real sense, the most terrible, because it puts upon man responsibility for his own actions. Having given men liberty, God does not force righteousness upon them. It is something that man must seek if he is ever to reap the fruits thereof. Men look at the present situation in Europe and ask the question, "Why does God permit it?" They state that the Church is a failure and that the gospel of Christ is impracticable, whereas man himself is to blame for the tragic situation. We are so made that whatsoever we seek that we shall also find. That is the cost of liberty.

There are two ways in which man can acquire peace and prosperity. One is for him to seek the Kingdom of God and His righteousness and 'all these things' will come about. The other is for him to fall down and worship Mammon and he will achieve a kind of peace which is that of a stagnant pool and a kind of prosperity which is that of a prosperous gadget.

Christ warns us that our religion is like salt and if it has lost its savor, it will be trodden under the foot of man. For at least two generations men have had a form of godliness but denied the power thereof. Neither in the counsels of corporations nor of labor unions has Christ

been a welcome guest. Among the intellectuals God has not been a father but a cosmic force. In political circles men have put local interests before the public good. What we have called a Christian civilization has been Hamlet with Hamlet left out. Our leaders have patronized Christ rather than followed Him and have substituted lip service for a vital interest in religion, with the inevitable result that capital is appropriated by the state and labor is regimented to a dictator's whim. Education has become subservient to political interest and liberty has been thrown out the window.

If the Christian gospel has been a failure it is not because it is incapable of producing the results that men expected but rather because men have repudiated its sacrificial demands and have used it as a veneer for their own selfish interests. The Church is not an automatic stoker in which God operates the fuel but a test of man's willingness to comply with its requirements. As Aristotle said, "Institutions are to be judged by the best that they can produce rather than by their failure to show results." God has called men to be partners in an enterprise and the partner's share is just as necessary as God's part.

MEN HAVE turned religion over to women and children and then complain because it has not stopped Hitler. It is only as we put first things first that we can produce satisfactory results and so long as groups of capital and labor and partisans and cults worship their drag and fall down before their nets, they fail to put God first in their lives and objectives. The salt has lost its savor. Hitler emerges from these sources in the regular sequence of events. He is a real ex-

ponent of a God of cosmic force. He has carried the methods of big business to their logical conclusion. He illustrates the theories of political selfishness. The God in whose hands his breath is and whose are all his ways, he does not glorify. What men have sought in private life he has carried into public channels. What can you and I do about it?

There is only one answer. It is the same that Christ gave to His disciples in the totalitarian state of His time: "If you love me keep my commandments."

We are faced with the same problem as were the early Christians from which they emerged gloriously. Their temporal sufferings were not worthy to be compared to the glory that was revealed in them. They bore their witness to Christ and so laid the foundation for centuries of Christian living. They did not convert the world but they permeated it with the lesson and made it possible for men to seek the Kingdom of God and His righteousness. The objectives of the Christian life are the forgiveness of sin, the resurrection of the body, and the life everlasting. It is a time when the individual needs to worship God as an obligation, not as a caprice. It is a time when we must learn to love our enemies and not to hate, to forgive one another as we hope to be forgiven. It is a time when, if we would see God, we must be pure in heart. And we must do this regardless of what the other man fails to do.

The Gospel of Christ is the only hope for a disordered world which can never produce peace and joy through cults and isms that divide rather than unite mankind. The cross is the result of man's sin—the resurrection is God's gift to those who bear their cross and follow Christ. So long as we put material things first we cannot hope to attain righteousness.

When Martin Luther became depressed, his wife came down one morning in deep mourning. When Luther asked her for what she had put on mourning, she replied that it was because God was dead. Luther thanked her for the parable in action.

God is still the God of the living and out of Gethsemane is able to establish His Kingdom among men. But with this proviso—that His children shall be neither casual in performance nor bitter in their reactions. Let no root of bitterness find place in your souls lest many be defiled.

## Talking It Over

By

WILLIAM B. SPOFFORD

PRACTICALLY ALL of the churches have officially declared themselves in favor of freedom of conscience, with most of them having provided a means whereby their members may register as conscientious objectors to war. However, the Burke-Wadsworth bill which, if passed, will provide compulsory military service for the youth of the country, allows exemption only for "any person who is found to be a member of any well recognized religious sect whose creed or principles forbids its members to participate in war in any form." Drafters of the bill give assurance that it will be interpreted liberally. However there is no guarantee whatever that this will be done; it is a bill more drastic than the British conscription law; its administration is placed almost entirely in the hands of one man, the President of the United States. Said Bishop Lawrence of Western Massachusetts in a telegram to THE WITNESS: "This bill, if passed in its present form, lets Hitlerism in at the back door in trying to keep it out at the front door. The Church is on record in favor of freedom of conscience and opposition to this bill now will prove our sincerity far better than sympathy later."

I have written my letter to the Senate Military Affairs Committee without bothering about conscientious objectors. I opposed the passage of the bill in its entirety. I can see no sense in opposing Hitler by adopting all his foul methods and the passage of this bill will transform free America into a monster military camp and will deprive Americans of their civil rights as free citizens in a democracy. We can get all the army we need through voluntary enlistment without turning the country into a goose-stepping camp. If however you favor military training, but want some degree of freedom of conscience safeguarded, you should write or wire Senator Sheppard of the Senate Military Affairs Committee at once, urging that the proposed act be so amended as to provide exemption for members of ANY well recognized religious communion who have conscientious scruples to the bearing of arms. This would make it possible for a Methodist, Presbyterian, Episcopalian or member of any other church to claim exemption and not limit this right to the Quakers and a few other religious sects. Such an amendment has been urged by the Federal Council of Churches and your support is needed. Obviously you must act at once.

CONGREGATIONALIST James Gilkey of Springfield, Massachusetts, in a recent sermon declared that he did not believe in "youth movements." A lot of people in recent weeks have said the same thing and have talked a lot about "whacky hoodlums" and "half-baked young squirts who go ga-ga." All of this because the young people who have met recently under the auspices of the American Youth Congress have demonstrated vigorously against participation in a European war and have demanded more democracy and security here in the United States. Cat-calls and bronx-cheers hurled at the heads of Senators and Congressmen, to say nothing of the silent treatment given the President and Mrs. Roosevelt, are hardly dignified. But who are their elders to call them down? After all our two major parties have had conventions this summer. Witness three members of the Cabinet holding a love feast with the mayors of Jersey City, Chicago and Memphis, the three most boss-ridden cities in the country. Witness Harry Hopkins exhibiting his dignity by parading around a convention hall in his shirt sleeves waving corn stalks, thus demonstrating the administration's solidarity with the poor downtrodden farmers. Witness Chicago's commissioner of sewers (happy choice) starting a stampede for Mr. Roosevelt by shouting "We want Roosevelt" from the basement of the convention hall over an amplified system of loudspeakers. Witness a delegate from Texas, following the adoption of a plank in the platform setting forth the rights of Negroes, demanding that a Negro delegate remove his hat in his presence. The Negro refused so another delegate from the great state of Texas demonstrated his firm belief in American democracy by knocking the Negro down. Or if you prefer to have me talk about the Republican convention there is a lot to be said about ward-bosses rigging up deals in hotel rooms; dignified Senators joining barbershop quartets in the singing of Sweet Adeline from the convention floor; cheap oratory about the "Red-headed breaker boy"; hundreds of legislators saving America in this time of crisis by blowing tin horns until they were red in the face and heaving like Sea Biscuit after a race of a mile and an eighth. There may be a lot to criticize in the youth movement but in the light of these performances I don't know who is in a position to do it. As for programs and sincerity of purpose I'll take the kids over their elders any day of the week. If my destiny and that of my country had to be placed in the hands of any age group I would leave the decisions to the kids between twenty and

thirty in preference to any other decade, and if I was allowed to add another five years I'd take the children from fifteen to twenty rather than any of their cynical elders.

## *Prayer Book Inter-Leaves*

### WINE AND WATER

EVERY little while some very zealous Churchman or Churchwoman detects one of the clergy pouring water into a chalice after the consecration, writes a letter of protest about it to a Church paper, and there ensues a general outcry, exactly as if the offending priest had been prying loose one of the larger foundation stones of the Catholic faith. It is true the priest was not following the rubrical directions of the Prayer Book. But everybody breaks rubrics. And it can be argued that Bishop Cosin, who was not much of a liturgiologist, made a mistake when he inserted this particular rubric in the Prayer Book of 1662. Moreover, common sense would seem to indicate that when a priest finds there is not enough wine left in the chalice to administer to an unexpectedly large number of communicants, he should dilute the wine with water rather than inconvenience the whole congregation by going back and reading a large section of the Prayer of Consecration over again. Those who object argue that the water in some way contaminates and degrades the consecrated wine. Common sense again might say that pure water does not contaminate or degrade anything. And if a sort of struggle takes place, as they sometimes suggest, between consecrated and unconsecrated substances, why should unconsecrated water be so powerful as to overcome consecrated wine, and not vice-versa?

The offending priest has not only the argument from common sense on his side, but the authority of the whole ancient and orthodox tradition of the Church as well. In the early period the "one bread" (of which St. Paul speaks) and the one cup, "*the cup*" which our Lord took in the night in which He was betrayed, were symbols of the unity of the Church. In ancient representations of the Holy Communion there is always only *one* cup upon the altar. But when communicants became numerous, and the wine in the one cup did not suffice, other cups containing unconsecrated wine were brought to the altar into each of which some of the consecrated wine was poured. Sometimes a fragment of consecrated bread was used to consecrate the wine. This happened on Good Friday, when, there being no celebration of the

Holy Communion, a fragment of the presanctified host reserved from the previous day was dropped into the cup to consecrate the wine for the people's communion. This "consecration by contact" was the general practice and teaching of the Church down to the thirteenth century. But then the scholastic theologians, with their love of words and philosophical abstractions, developed their theory of consecration by formula and claimed that it alone was orthodox. Cosin's rubric is a reflection of that scholastic theory. It became the recognized doctrine of the Roman Church. But the older teaching survived in that Church even in the Counter Reformation period; in fact it is to be found in the seventeenth cen-

tury in the writings of the great French preacher and theologian, Bossuet.

All this has some bearing on one of the minor ceremonies attached to the Eucharist, the ablutions. It is not uncommon for our clergy to pour wine into the chalice for a first ablution. However, if this wine becomes consecrated by contact with the consecrated wine already in the chalice it cannot serve that purpose. What can be better for ablution as a matter of fact than pure water? Here common sense would seem again to be in agreement with ancient tradition and in disagreement with the rubrics of the Roman Mass.

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.

## WHERE ARE THE FIFTH COLUMNS?

By

E. DIXWELL CHASE

*Associate Editor of Nofrontier News Service*

IN a recent address before the National Conference on Constitutional Liberties, Mr. Edwin S. Smith, member of the National Labor Relations Board, stated that "a drive to identify American labor with the 'fifth column' had been started by those persons in and out of the government who have vigorously opposed all forms of progressive legislation for the protection of labor." He added that much of the agitation over aliens was also "part and parcel of the attack of reactionary elements on the gains made in the last few years by labor." This indication that the war scare is being used in America by reactionaries as an instrument against labor and progressive movements is borne out by many sources, an example being a recent editorial in a small New England newspaper typical of many, entitled "The Enemy Within the Gates." It shows clearly a serious lack of accurate information on the actual fifth column activities in the countries that have been attacked by Hitler.

This editorial, after recalling the effects of treachery in these countries, states that America must guard against similar dangers at home by establishing "internal security." "To achieve this aim certain principles must be kept in mind:

"(1) We must guard—not in a mood of hysteria, but through sound common sense—against the misguided groups and individuals in our own country who do not believe in private enterprise, and would sacrifice it for some other way of life.

It is they who, by word or deed, would fill the role of 'fifth columnists' in America if opportunity offered.

"(2) We must not let the erroneous thinking of a second group muddle our thoughts on preparedness. This group does not recognize the inseparability of our various freedoms—freedom of speech and government of representative democracy, and a business system of private enterprise—and its failure to appreciate this important truth is likely to be actually as dangerous as the attitude of the deliberate enemies of our way of life.

"(3) We need, at a time when industrial efficiency is so vital to national defense, to guard against attempts to cripple and hobble our manufacturing enterprises. The LaFollette bill recently introduced in Congress, a piece of legislation that would prevent manufacturers from guarding effectively against sabotage and subversive activities with America's plants, is a dangerous example of this type."

To persons familiar with the press and activities of the various political groups in Europe during the last nine months, this editorial has a familiar ring that is not comforting. Such persons recognize in it the very battle cry of those political groups which only a short time ago proved to be the real traitors—the political right and the military. The danger was by no means greatest from the local Nazi parties, but rather from busi-

ness men of reactionary tendency who saw in the threat of a Nazi invasion a chance to hold down labor movements and progressive organizations.

**A** BRITISH weekly, commenting on a call for action against "the enemy in our midst" issued by certain lords and government officials, turned back to some of the statements made by these very men about Hitler not so long ago. Lord Rothermere, writing in his *Daily Mail* in May, 1938, says: "Great numbers of people in England regard Herr Hitler as an ogre, but I would like to tell them how I have found him. He excludes good fellowship. He is simple, unaffected, and obviously sincere. He is supremely intelligent. . . . There is no man living whose promise given in regard to something of real moment I would sooner take. . . . Herr Hitler has a great liking for the English people. He regards the English and the Germans as being of one race." Said Lord Beaverbrook in the *Daily Express*, his own paper, in October 1938: "We certainly credit Hitler with honesty and sincerity. We believe in his purpose stated over and over again, to seek an accommodation with us and we accept to the full the implications of the Munich document." And Churchill himself, in his book *Great Contemporaries*, found that Hitler was not such a bad fellow: "The story of his struggle cannot be read without admiration for the courage, the perseverance, and the vital force which enabled him to challenge, defy, conciliate or overcome all the authorities or resistances which barred his path." In a speech on November 11, 1938, he also stated: "I have always said that if Great Britain were defeated in a war, I hoped that we should find a Hitler to lead us back to our rightful position among the nations." We know that these men are not imbeciles. Perhaps at that time they still sincerely hoped that a satisfactory deal could be made with this man for whom they were apologists. Yet how could any man loyal to democracy and to morality overlook so cheerfully the rottenness of Hitler's methods, or even express admiration for them?

In Norway it was a small group of such men, secretly enamored of the Hitlerian method and scornful of the rights of the working man which turned the country over to the Germans. Quisling himself, who had never amounted to much in the Norwegian political picture, had relatively little effect in bringing about the final betrayal. Rather it was a handful of army officers who, by granting leave to thousands of men in the Oslofjord and Trondjem garrisons on the night of the attack, demonstrated the fact that a few reaction-

ary men strategically placed can nullify the most sincere loyalty of the working people.

And the story of the battle of Flanders and the defection at Sedan, with its ensuing dismissal of fifteen top-ranking generals of the French army, remains to be told.

In demanding that America learn the lesson of Europe before it is too late, the writer of the above-quoted editorial would have done well to make sure that he had learned the lesson correctly himself; for by pointing the danger signal exactly away from the spot that proved in Europe to be the source of treachery and toward the left which has shown itself to be the chief pillar of loyalty, he is dangerously misleading the well-intentioned but too often poorly informed in America.

### *The Episcopalian Club*

**H**ARRY SHELDON of South Wendall has joined the City Episcopalian Club. The ten dollars which he pays for yearly dues entitles him to four good dinners at a first-class hotel and there is usually a good speaker provided for each occasion, but Harry is disappointed. "There is no sociability about it," he complains. "All those Old Timers do is just eat and listen to some travel-lecture with pictures. They barely speak to each other and, the minute the lecture is over, they make a dive for the check-room, grab their gum shoes and ear-muffs and rush for home. If I had the nerve to speak to one of them without an introduction, he would probably drop dead from heart disease." "You have the wrong slant, altogether," explained Churchmouse. "In the first place, it is the sign of an immature mind to want to talk to everyone, everywhere. The members of the Episcopalian Club are mostly matured business men, some of them rather important ones, and they have their full quota of conversation during the day. It rests them, though, to enjoy a good dinner and quiet lecture in the company of other men who are devoted to the same great Church to which they are devoted. It is true that they are not very strong on mixing, first names have no thrill for them and pump-handling doesn't interest them. It is not that kind of a club. If you expect back-slapping and like to sing *The Bear Went Over the Mountain*, between courses, you had better join the Commercial Travellers' Greeters Association, Harry."

—THE CHURCHMOUSE.

## MONTHLY REVIEW OF THE NEWS OF ALL THE CHURCHES

Edited by GERARD TEASDALE

A series of missions will be held in twenty-two centers across the country, starting on September 29th and continuing thru March of next year. They are under the auspices of the Federal Council of Churches, with the Rev. Jesse M. Bader as national director. Local congregations and ministers of all communions are participating and the enterprise is interracial. The undertaking also has the hearty cooperation of the International Council of Christian Education, the Home Missions Councils, the Foreign Missions Conference and the National Council of Church Women. Approximately 150 ministers and laymen of this country are taking part as speakers, while those from foreign lands serving as speakers are Stanley Jones of India, Adolph Keller of Switzerland, Muriel Lester of England, J. L. Hromadka of Czecho-Slovakia, and Richard Roberts and Frederick W. Norwood of Canada. About thirty speakers will participate in each mission. The first is to be held in Kansas City from September 29th to October 6th.

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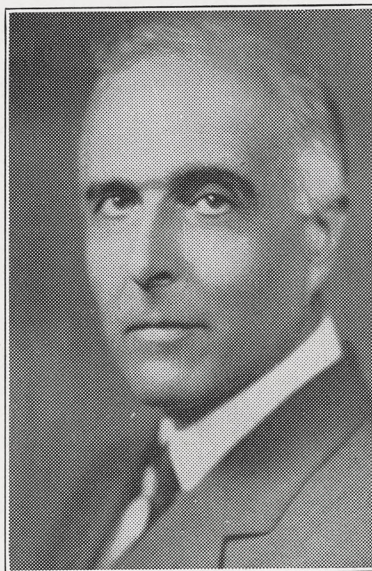
### Many Churches Defend Conscientious Objectors

Ten churches have gone on record as defending the right of individual church members to be conscientious objectors to war: Unitarian; Congregational and Christian; Evangelical; Disciples; Methodist; Baptist; Presbyterian; Reformed; United Lutheran and Episcopal.

\* \* \*

### Appeal to Evacuate Anti-Fascist Refugees

On July 23 an open letter was sent to Congressman Thomas C. Hennings, Jr. of Missouri, by the American Committee for Democracy and Intellectual Freedom through its national chairman, Professor Franz Boas, urging him to amend his bill permitting evacuation of British children on American ships to include also evacuation of the anti-fascist refugees in France who are facing possible execution by the Nazi and Italian governments. The letter referred particularly to the five-point program addressed to Secretary Hull in an open communication signed by 26 outstanding American educators and churchmen including Harry Emerson Fosdick of Riverside Church, New York and Rev. Henry S. Coffin, president of Union Theological Seminary. Copies



HENRY S. COFFIN  
*Appeals for Refugees*

of the letter were also sent to Senators Downey, Wagner, Wheeler and Norris.

\* \* \*

### Conference on Mental Hygiene at Union

A conference on mental hygiene and its contribution to the ministry, stressing the responsibility of the clergy in the field of psychology, was held at Union Seminary, New York, the week of July 29th. The Rev. Harry Emerson Fosdick opened the conference which was in charge of the Rev. Otis Rice, chaplain of St. Luke's Hospital and instructor at the General Seminary.

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### Secretary Investigates Attack on Federal Council

Samuel McCrea Cavert, general secretary of the Federal Council of Churches, has investigated further the attack on the organization which was discussed in *Talking It Over* in the July 11th issue of THE WITNESS. He has found some interesting facts which prove the statement to be erroneous and misleading. 1. Many of the claims have been circulated before by such anti-semitic and pro-fascist people as Gerald B. Winrod, William Dudley Pelley, Robert E. Edmundson, and E. N. Sanctuary. Congressman Dies has described these four sources as Nazi protagonists in his report of January 3, 1940. 2. The circular is full of misstatements of fact; thus: (a) The list of persons described as "officers, leaders, and members" of the Federal Council includes many who are none of these, (b) A conference which discussed racial intermarriage is described as a "Council Departmental Conference." The conference was not held by the Federal Council

but by an independent organization, The Fellowship for a Christian Social Order. 3. The circular leads the reader to believe that it is bad for the Federal Council to defend conscientious objectors. The writers of the attack do not mention that this position has been taken by all the great Christian bodies in the country and also by the British government in the present crisis. 4. The attack misrepresents many churchmen by calling them "termites in the temple gates" and by trying to make it appear that they are communists. The list of "termites" include some of the leading Christians in the country such as Bishop Gilbert of New York, Dr. Charles Clayton Morrison, editor of the Christian Century, Dean Luther A. Weigle of the Yale Divinity School, Bishop Ivan Lee Holt, a leading speaker at the Harvard University institute this summer and many others. Such Christians as these are too well known to need any defense against this attack. In closing his report, Mr. Cavert said, "The worst thing about this circular is not its ignorant attack on the Federal Council but its grave harm to America. By pinning a false communistic label on Christian leaders it would (if taken seriously) weaken the forces of religion on which our American democracy rests."

\* \* \*

### Cotton Picker Inventors To Train Farm Hands

The Delta Co-operative Farms of Rochdale, Mississippi, of which the Church League for Industrial Democracy is one of the sponsors, have been informed that the Rust Brothers of Memphis, inventors of one of the mechanical cotton pickers, have set up an organization to help take care of sharecroppers and day farm laborers replaced by the machine. J. D. Rust has asked the board of the Delta Co-operative Farms to help the organization. The association will be a nonprofit concern intended to aid the farmers and to carry on research and trade schools with a view to finding a solution for the problems of poverty and unemployment. Sherwood Eddy, who, with others, established the Delta Co-operative Farms, will help in furthering the Rust organization.

\* \* \*

### National Groups Urge Aid to Democracy

Sixteen national organizations, including the Federal Council of Churches, the national committee of the Y. W. C. A. and the Y. M. C. A., Jewish and labor groups, have signed an appeal to join in a program of action to unite the nation and



strengthen democracy. The statement was issued by Frank Kingdon, director of the citizenship educational service. The declaration of principles includes: "to beware of the enemies of democracy, whatever their passwords or places of birth, and wherever they may be found; to stand united with all lovers of freedom, whatever their tongue or origin; to keep our nation strong in valor, and confident in freedom, so that government of the people, by the people, for the people shall not perish from the earth."

\* \* \*

**Church of England Enters World Council**

The Anglican Church Assembly passed a resolution recently welcoming the establishment of the World Council of Churches, and accepting the invitation to be represented upon it. An attempt was made by the Bishop of Gloucester and Lord Hugh Cecil to have the matter put off but they both finally supported the resolution.

\* \* \*

**Quakers Hold Peace Institutes**

Eleven institutes of international relations have been held this summer in various colleges by the American Friends Service Committee.

\* \* \*

**Buttrick Says Truth Will Be Hitler's Downfall**

Nearly 300 young people met for the annual youth day of the Presbyterian Synod of Iowa at Ames, Iowa, to hear George A. Buttrick of New York, president of the Federal Council of Churches. He declared that "Hitler must prove his mastery in the realm of peace. We have been living in a world where people have been running their own clocks according to their own desires. The answer to our present hope is that the sun continues to shine through. Chaos will end when all the nations adjust their time to God."

\* \* \*

**Cleveland Methodists Protest Newspaper's Attack**

Recently the Cleveland Plain Dealer, a newspaper, in an editorial referred to pacifists as cowards and classed them as public enemies. In answer to this the Cleveland district Methodist conference sent a resolution to the paper which said. "We solemnly resent the implication that we who fight for peace are to be classed with nazis and communists, whose doctrines we utterly repudiate. The editorial challenges the courage of a thousand picked men and women representing 8,000,000 members of the Methodist denomina-



OTIS RICE  
*Leads Conference at Union*

tion who recently, at Atlantic City, voted: 'We stand upon this ground that the Methodist Church, although making no attempt to bind the consciences of its individual members, will not officially endorse, support or participate in war.'

\* \* \*

**Religion and Labor Get Together in Vermont**

Vermont held a state-wide religion and labor conference recently. Baptists, Congregationalists, Unitarians, Universalists and the Vermont Church Council were co-sponsors with the committee on social education and action of the Presbytery of Newburyport with the cooperation of two Presbyterian labor leaders. The A. F. of L. and the C. I. O. were equally represented. Two speakers on the program were the Rev. Cameron P. Hall director of the Presbyterian board of education and Willard Uphaus, executive secretary of the national Religion and Labor Foundation. About forty persons registered for the conference. Repeated evidence was brought forth to show the true unity existing between religion and labor in Vermont, farm labor included. From the conference there was organized the first state-wide religion and labor fellowship in the country.

\* \* \*

**Lutherans Differ on Conscientious Objectors**

Members of the executive board of the United Lutheran Church have differed with the executive committee of their Synod of New York regarding the registration of conscientious objectors. The committee of the Synod approved registration if they could produce evidence of be-

ing baptized or confirmed Lutherans. The executive board however has announced that "the board would discourage registration of conscientious objectors at the present time."

\* \* \*

**Bible Society Secretary To Give Radio Talks**

Francis Carr Stifler, editorial secretary of the American Bible Society, will have a weekly series of broadcasts beginning Wednesday, August 7, on "The Positive Answer to the World's Despair." The series, sponsored by the Federal Council of Churches, will be heard each Wednesday at 1:30 p. m. over the National Broadcasting Blue Network.

\* \* \*

**Methodist Youth Oppose Conscription**

Methodist student leaders representing 31 colleges in the middle west met recently and called upon youth to refuse to participate in war and adopted a resolution supporting only political parties which are unconditionally anti-war. On June 25 the executive committee of the National Council of Methodist Youth sent a telegram to President Roosevelt expressing strong opposition to the conscription of American youth describing it as "a step toward dictatorship."

\* \* \*

**Religious Teaching Planned**

A Fairfield-Varina council of religious education was formally organized in a meeting at Sandston School, it was announced by the Rev. S. S. Spathey, general chairman for Henrico County of the Virginia council of religious education. The council will provide week day religious education on a voluntary basis for students in the fourth to seventh grades of six schools.

\* \* \*

**Church Group Improves Race Relations**

Eighteen years ago the Federal Council of the Churches of Christ in America organized the department of race relations and since that time the work of the churches through this aid has made easier the work of improving race relationship in this country. In its educational activities the department promotes race relations Sunday and interracial brotherhood month in February. In its campaign for economic justice the department cooperates with other church bodies in aiding Negro rural ministers to attend schools; in the promotion of consumers cooperative conferences with interracial participation; in pushing social services without discrimination and in backing legislation having to do with anti-

lynching and justice in industry. Lately there has been promotion of interdenominational-interracial institutes for ministers and the placing of religious workers in the rural areas of the cotton belt.

\* \* \*

#### Churches Combine Efforts to Promote Church Going

In Millbrook, New York, Rev. H. Ross Greer of Grace Church originated the idea of combining the efforts of the Roman Catholic Church, the Federated Church and Grace Episcopal Church to promote church attendance this summer. A postal card has been sent out with the message: "We as individuals and nations reap what we sow. Neglect of public worship in church on Sunday, forgetfulness of God and His principles of justice and righteousness, failure to keep promises, have been heavy contributing factors to present world chaos."

\* \* \*

#### Volunteer Service Offered by Quakers

The Friends (Quakers) are meeting the threat of conscription by offering American young men and women an opportunity to serve the country by volunteering for a year of civilian service. Commencing at once youngsters are offered jobs reclaiming forests, improving farm lands, working with the migratory laborers of Florida and the far west. Others, after a period of training, are to help with housing projects while still others are to work among the peasants of Mexico, thus helping to create greater cooperation and understanding between the two countries. A camp for training was opened on August first at Coopers-town, N. Y., and plans are under way for similar camps in the Middle West, the Far West and in Mexico. Those interested in further details should write the National Volunteer Service, American Friends Service Committee, 20 South 12th Street, Philadelphia.

\* \* \*

#### Baptists Urge Prayer and Guidance

Petitions urging President Roosevelt to "call the nation to prayer and repentance and to seek divine guidance at this time," have been distributed throughout Kings County, New York, by the Brooklyn Church and Mission Federation of the Baptist Church.

\* \* \*

#### Foreign Missions Conference Expands Work

The missionary boards and societies represented in the Foreign Missions Conference of North America are sending more than 300 new missionaries to 14 countries this sum-



BERNARD IDDINGS BELL  
*Tells How to Meet Dictators*

mer and fall. Recently a conference was held at Swarthmore College, Swarthmore, Pennsylvania, to which a third of the new appointees attended. This year produces the largest group of new missionaries that has gone out in ten years in spite of the precarious world situation.

\* \* \*

#### Cleveland Clergy Denounce War Hysteria

The Cleveland peace committee has been discussing America's relationship to the cause of the Allies at weekly open meetings with leading churchmen and educators attending. The discussions are conducted by Philip S. Bird, who has been chairman of the peace committee since its organization three years ago. Both pro-British and pacifist opinions have been well represented. A division of opinion was also shown in the annual meeting of the ministerial association when, after discussion and a divided vote, the clergy issued a resolution "protesting against the sentiment of those individuals and forces which seem to be leading the United States toward war," and urging that "we exercise every precaution against hysteria."

\* \* \*

#### Evangelical and Reformed Churches Merge

The Evangelical and Reformed Church has officially declared its new constitution in effect, thus completing the union of the Evangelical Synod of North America and the Reformed Church in the United States. The new church has 2,478 ministers, 2,873 congregations with a total communicant membership of more than 650,000.

## EPISCOPAL CHURCH NEWS PRESENTED IN BRIEF NOTES

Edited by W. B. SPOFFORD

Being rich in New York real estate is a mixed blessing these days. Trinity Parish, always generous with donations to charity and to Church enterprises both at home and abroad, has been obliged to curtail the program due to decreased income from its large real estate holdings and the increase in taxes on the property. In the annual report of the parish, issued on August 5th from the office of the Rev. Frederic S. Fleming, rector, the assets are reported at \$21,840,902, largely in real estate. The net income however in 1939 was about half what it was in 1935 with the result that donations to work outside the parish was cut from \$160,995 in 1935 to \$70,300 last year. Liabilities of the parish are listed as \$6,189,590 leaving the fund of the parish at \$15,651,312, exclusive of the large holdings in church property in New York City. "Curtailed is not due to any unwillingness to share with others but because it has not the wherewithal to do so. It is not an enviable position to find ourselves obliged to disappoint appeals for many charities and special drives, where funds are asked for hospital or social needs, when in times past we have been instant in our endeavor to meet every worthy approach," declared the Rector in the report.

The year 1939 closed with a favorable balance, due in large part to an economy policy which, over a five year period, reduced by \$223,006 the cost of maintaining the mother church at the head of Wall Street on Broadway and the various chapels of the Parish.

\* \* \*

#### Syracuse Ministers Oppose Trend to War

Large numbers of clergymen of Syracuse, N. Y., signed a recent statement opposing the United States becoming involved in the war. Declaring that totalitarianism came to Europe by first suppressing religious and civil liberties and through military conscription, the statement presents the following four point program:

"1. To maintain the church as a house of prayer for all peoples. We dare not duplicate within the fellowship of Christ the antagonisms that now divide the world.

"2. To aid and relieve to the best of our ability the victims of war in all nations alike.

"3. To promote actively and continuously, as the first aim of our

nation's foreign policy, the cause of peace and brotherhood.

"4. To stand squarely opposed to step-by-step intervention in foreign wars, and to reaffirm our belief that we can save neither Europe, Asia nor ourselves by military means."

\* \* \*

**War Has Effect on Theological Education**

The disorder in Europe has greatly affected theological faculties in all the countries. The American Theological Society committee on refugee theological scholars, of which Dean Ladd of the Berkeley Divinity School is chairman, has been for some time working on the problem of finding teaching positions for such refugees. Last year they succeeded in securing eight invitations from various theological schools in this country. At the present time they have a number of very eminent professors in the various fields of theology for whom they hope to secure invitations for the coming year.

\* \* \*

**News Notes from Massachusetts**

Bishop Sherrill in a letter to his clergy has mobilized the diocese for service to European refugees. The Church Home society has been named as the focal point for the effort.—The Fleur de Lis Camp for girls, operated by the diocese in

New Hampshire, held open house on August 3rd and brought to light that there are four refugee children there—three little English girls and the daughter of an anti-Nazi from Germany.—Funeral services for the Rev. Elwood Worcester were held on July 22nd at Emmanuel, Boston, the parish that he made famous by the Emmanuel Movement. He died on July 19th at the age of 78.

\* \* \*

**Bishop Consecrated in Japan**

A thousand Church people from all over Japan came to Osaka for the consecration of the Rev. Sadajiro Yanagihara on St. Peter's Day in the Chapel of the Poole School for girls. The new bishop is to assist his father-in-law, Bishop Naide of Osaka. Nine of the ten bishops of the Japanese Church took part, the Presiding Bishop Dr. Samuel Heaslett of South Tokyo as consecrator. The new bishop is the fifth Japanese in that office, others being the bishops of Osaka, Mid-Japan, Tokyo, and the previous bishop of Tokyo, Dr. Motoda, who died in 1928. Osaka, with some thirty parish churches, is the first Japanese diocese to achieve self-support.

\* \* \*

**New Missionaries on Way to Their Fields**

Six new missionaries are on the

way to their fields, all to fill long-standing vacancies on the staff. Four sailed on August 10 from Vancouver for Shanghai. Charles W. Harbison, Jr., of Jamaica, L. I., and Beth Harkness of Hays, Kansas, will teach in Soochow Academy and St. Mary's Hall. George W. Laycock, Charlotte, N. C., will be assistant mission treasurer. Naomi L. Skeeters, San Gabriel, Calif., will teach at St. Faith's School for girls, Yangchow. Helen Stewart, Columbia, Pa., is to nurse at Hudson Stuck Hospital, Fort Yukon, Alaska. Jeannette A. Albert, Alamosa, Colorado, is assistant dietitian for St. Luke's Medical Center, Tokyo.

\* \* \*

**Valley Forge A Great School**

One of the nation's great military preparatory schools is to be found near the hallowed ground of Valley Forge, at Wayne, Pennsylvania. Here, the Valley Forge Military Academy, founded in 1928 by its present superintendent, Colonel Milton Graftly Baker, is rendering a great service to the state and nation in the training of selected young men academically, socially, morally, and physically under the salutary regime of the military. Situated, in an area which historians have called the "Cradle of American Liberty," the 400 cadets of the corps cannot fail to be inspired by the spirit of



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One of the outstanding features of the Academy is its beautiful colonial chapel with a seating capacity of 1000 persons. The recent dedication of a magnificent stained glass sanctuary widow, representing Washington at prayer at Valley Forge, gave the chapel an additional object of beauty. The Academy maintains a full-time chaplain and carries on a complete program of religious activities. All cadets are required to attend the regular Sunday morning chapel service, but attendance is voluntary for the early (Holy Communion) service on Sundays and Holy Days. The Prayer Book is used in all services held at the Academy and confirmation by the bishop is held annually. Provisions are made for ten guest preachers each year, which give the corps of cadets an opportunity to hear a variety of messages from outstanding men of the Church.

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\* \* \*

**We Have Dictators  
Because of Christians' Neglect**

Canon Bernard Iddings Bell of the Cathedral of St. John in Providence in his sermon at St. James' Church, New York, on July 28, said that America needs a "sixth column" of Christians who will offer men the unity and discipline they desire but which the dictators have distorted.

\* \* \*

**Missionary To  
China Dies**

The Rev. Edward R. Dyer, missionary to China since 1911, died on July 27th in Charlottesville, Virginia, after an illness of several months. He was 55 years old.

\* \* \*

**Wolcott Cutler Writes  
Parishioners and Friends**

The Rev. Wolcott Cutler, rector of St. John's, Charlestown, Mass., is so concerned about the bill before Congress that would establish conscription that he has sent the following postal to his parishioners and friends: "While you and I are resting from many of our regular responsibilities,

Congress appears to be on the point of saddling upon our country for many years, not only peacetime conscription, not only \$21 a month pay, but a \$10,000 fine or a five year jail sentence for objecting to these hysterical departures from the Amer-

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ican tradition. Ask your library today for a reliable copy of the Burke-Wadsworth Selective Service Bill. Then if you fear for democracy telegraph your Congressmen and write your newspaper editor urging that the United States postpone conscription and censorship until we first offer our ten million unemployed \$30 a month or more for voluntary enlistment. No matter how good a president we may elect in November, eternal vigilance is still the price of our Christian standards and liberties. Protest before the law is passed that will silence all opposition."

All of which is swell with me except the people to wire or write are your Senators and not your Congressmen, unless you can take time to write both. A copy should also go to Senator Sheppard, chairman of the Military Affairs Committee.

\* \* \*

**Mikell Says Cross**

**Bearing Is Test of Christian**

Bishop Mikell of Atlanta in his sermon at the Cathedral of St. John the Divine, New York, on July 28, said that the Lord had made cross-bearing the test of His followers. "We can only bear our burden steadfastly and with tranquility if we lay it at His feet and ask His help in bearing it."

\* \* \*

**Not Enough Space  
In Mission School**

Hundreds of children have been turned away from school for lack of space reports the Rev. Newton Liu at Trinity Church, Changsha, in the diocese of Hankow. Since the burning of the city, in the earlier period of the war, there has been disorganization and many children have no chance for school.

\* \* \*

**Church Pension Fund  
Staff Member Dies**

Mr. Ira Harris, staff member of the Church Pension Fund since 1916, died on July 25 after a protracted illness.

\* \* \*

**Clergy Are Staying  
on German Occupied Islands**

The Bishop of Winchester, of whose diocese the Channel Islands, Jersey and Guernsey form a part,

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has announced that nearly all the clergy are remaining. Athelstan Riley, author of the hymn, "Ye Watchers and Ye Holy Ones," is also staying at his home there.

\* \* \*

**Canadians to Attend  
Brotherhood Convention**

Bishop Kingston of Algoma will head the Canadian delegation to the convention of the Brotherhood of St. Andrew. He will speak to the delegates at Howe, Indiana, on August 30.

\* \* \*

**Chinese Clergyman  
Organizing Cooperatives**

The Rev. Nelson T. S. Ou, Chinese priest in charge of refugee work in Western China near Chungking, is helping to organize cooperatives especially in the weaving and spinning work so that the many refugees can support themselves. A British Relief Fund committee has been contributing financial support to this work. Americans can contribute to this work by sending their donations to the Church League for Industrial Democracy, 155 Washington Street, New York City.

\* \* \*

**Long Island  
Conference to Be in Fall**

The Clergy conference of the diocese of Long Island will begin on Monday, September 16 with Bishop Stires leading. On Tuesday the speakers will be the Rev. Stanley

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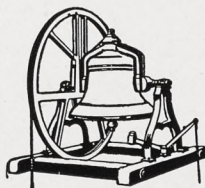
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Brown-Serman of the Virginia Seminary, Joseph E. Boyle, editor of Forth, Bishop Herman Page, retired bishop of Michigan who will discuss the Church's marriage canon, and Bishop Harry Beal of Panama. On Wednesday, Rev. Louis Pitt of Grace Church, New York, will discuss "Preaching from St. Paul."

\* \* \*

**Modern Treasurer's Appeal From Brooklyn Church**

The Church of the Holy Spirit, Brooklyn, offers a modern treasurer's appeal: Confucius say, When people keep up regularly their weekly envelopes strongly, it keep crowfeet of worry out of eyes of vestrymen.

\* \* \*

**A Record Worth Mentioning**

St. Thomas's Guild, Brooklyn, recently held its 685th consecutive meeting. It meets once a month and makes a record of 57 years of continual meeting. With a membership of 35, this guild contributes about

\$1,000 a year to the support of the parish.

\* \* \*

**Rapid Growth of Oakland Parish**

The spread of population in Oakland, California, and the desire of the parish to extend its program of religious education have led the vestry of St. Paul's Church to authorize the appointment of a third priest on the staff, which now consists of

the Rev. A. Ronald Merrix, rector, and the Rev. Walter Williams, assistant rector. The parish entered its seventieth year by releasing all rented pews and reaching a record of 508 subscribers and 1,250 communicants. The first seven months recorded 63 baptisms and 108 persons confirmed. The third priest is wanted to assist in the Church School, for visiting and developing a mission in a residential suburb.

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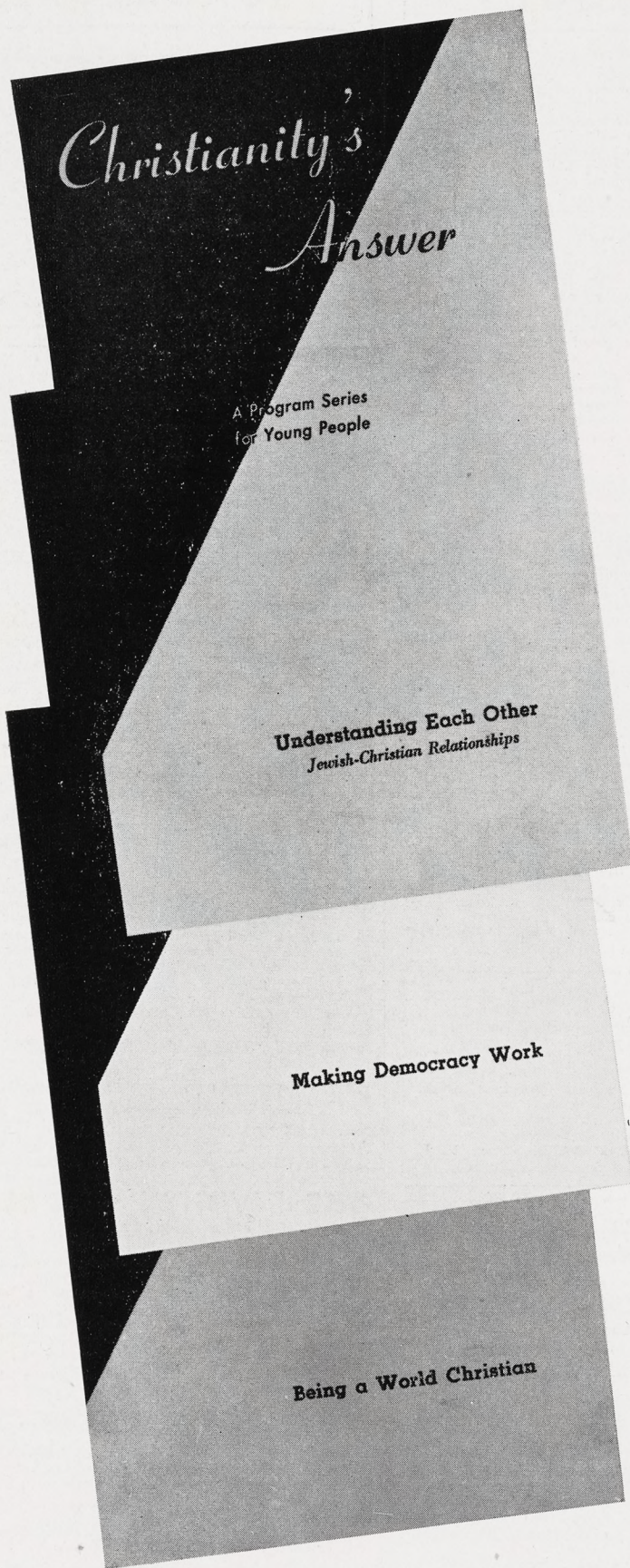
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