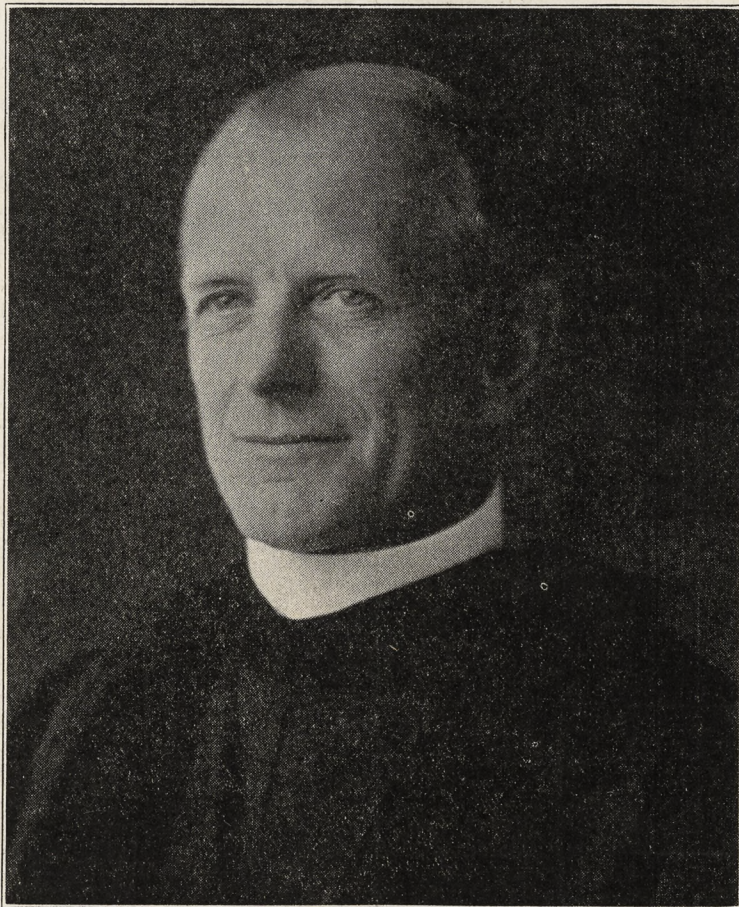


The **WITNESS**

CHICAGO, NOVEMBER 5, 1925

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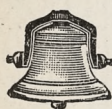
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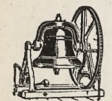
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THE WITNESS

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THE PRESENT SITUATION IN CHINA

A Statement by Missionaries

IN VIEW of the serious situation which has recently arisen in China, and its intimate relation not only to the future peace of the world, but more particularly to the success of Christian missions in the Orient, it would seem the duty of every Christian to do all in his power to bring about a just solution of the difficulties. In the hope of aiding American Churchmen to gain that true understanding of the issues involved which is essential if wise action is to be taken, we, the undersigned, missionaries of the American Church in China, seek, in the following open letter, to state what we believe to be certain important factors in the present unrest in China, and the spirit in which alone the problem can be permanently solved. We do not profess to speak for the whole missionary body, but we are confident that we express substantially the views of many of our fellow-workers.

Although in the present time of emotional stress and international misunderstanding, it is exceedingly difficult to think dispassionately, yet it is essential that man of good-will should endeavor to do so if improved conditions are to result.

We believe that the Chinese are correct in saying that the present wide-spread ill-feeling is due fundamentally to a sense of grievance which the Chinese feel, owing to grave injustices suffered by their nation in the past at the hands of foreign powers, and that the only permanent and satisfactory solution is one which will remove that sense of wrong by generous and large-minded action on the part of those same powers. Such factors as Bolshevik propaganda, and student anti-Christian agitation are undoubtedly contributory causes of the present unrest, but it is abundantly plain that there are tens of thou-



MR. HARPER SIBLEY
Re-elected to National Council

sands of Chinese quite untouched by these influences, who are, nevertheless, smarting under a sense of injustice.

FOREIGNER'S ATTITUDE

We desire to record our conviction that the attitude of all foreigners in China should be of a character becoming guests in the home of a friend, that is to say, courteous and considerate, especially as we recall that in the countries from which many of us come there are restrictive laws against the residence of Chinese. The failure of many foreigners to make any serious effort to understand Chinese civilization, with its riches of history, poetry, philosophy, and art, breeds an attitude of racial pride, which is rightly resented by a people of such estab-

lished culture as the Chinese. We deplore, with a recent writer, "the attitude of arrogant superiority—with which many members of the Western communities in the treaty ports, with, however, notable exceptions, habitually regard and treat the Chinese in their own country." Our enthusiasm for the material and spiritual accomplishments of Western civilization should not blind us to the high intellectual and spiritual attainments of the Chinese.

CHINESE ARE KIND

In this connection we should like publicly to express our gratitude for the unnumbered acts of kindness we have received from Chinese friends. No one can live for long in close contact with the Chinese, and fail to recognize their innate spirit of courtesy, their responsiveness to kindness and their high capacity for friendship.

It is in the sealing of such bonds of fellowship that we wish to place our trust for personal protection. He who is among friends needs to carry no gun at his shoulder. Physical force is a protection only so long as it can inspire fear. It cannot displace hate, but rather inspires and increases it. The stronger the bonds of friendship and love, based on mutual service, the less need is there for force. We should recognize that our use of force is the measure of the feebleness of our love.

INEFFECTIVENESS OF VIOLENCE

In the present disturbances in China the places where foreigners have been chiefly subjected to the attacks of angry mobs have been in almost every case those where gunboats, or other symbols of foreign force, were close by. It is open to question whether foreigners were not less safe in a foreign concession just because the concessions drew the violence of the Chinese. All through

this great land of China, in hundreds of places where foreign missionaries have been at work, far from the possibility of any foreign military protection, the protection of the Chinese officials and police has been such that not one single foreign life has been lost. A foreigner was fatally shot on the borders of the foreign settlement in Shanghai, another was killed on the outskirts of the concession in Hankow, and another lost his life in the concession at Canton, but so far as we are aware no foreign life has been lost in places far removed from foreign military influence. As one of our Anglican bishops said, after having come without incident two weeks' journey through inland China, "I have spent twenty years in China, and have never lived within four hundred miles of a foreign gunboat."

The great missionary heroes of Church history, ancient and modern, have not required a guarantee of personal security before volunteering to preach among the heathen the unsearchable riches of Christ. S. Augustine in England, S. Boniface in Germany, and Livingstone in Africa, to pick three names at random, did not carry on their labors for the Prince of Peace under military protection, and we who write this letter are prepared to see the withdrawal of foreign gunboats from the interior waters of China, resting our safety on the providence of our Heavenly Father, and on the good will and protection of the Chinese. In preaching a Gospel of the triumph of love over force, of right over might, we are increasingly convinced that our cause is immeasurably weakened by our connection with rights and privileges gained and maintained through the use of foreign military force. We, therefore, wish to free ourselves from such rights and privileges, and to this end express our desire to waive the special privileges of extra-territoriality. We are willing to be governed by Chinese laws, and in case of danger to our persons or property, we desire no other protection than that afforded by the Chinese authorities. In case of personal injury or death we wish our government to make no demand for punishment or indemnity. We would make our appeal for a more earnest effort on the part of all Christians toward the upbuilding, through justice, conciliation, and humility, of that spirit of fellowship and love, which will make appeals to force increasingly unnecessary.

AMERICAN ATTITUDE

As American citizens we desire to express our respectful appreciation of the high-minded attitude taken by our President during the past few

Our Cover

Benjamin W. Bonell is the dean of St. John's College, Greeley, Colorado, a theological seminary which he founded. The story of St. John's is one of the heroic efforts of this man to found a school in the Rocky Mountain district to prepare men for the difficulties of a ministry in that part of the country. It now has a large enrollment of students, housed in modern buildings. The records of the graduates is a glowing tribute to the work done by Dean Bonell.

months in the negotiations between the Powers vis-a-vis China. In the face of the evident opposition of other powers who would indefinitely postpone consideration of China's demands, our government has consistently sought to win for China an impartial hearing and just treatment.

DAY OF MANY CHANGES

Today is not the China of a generation ago. It would seem inevitable that the period of profound transition through which China is passing should be a time of unrest. The present intellectual and cultural changes in China are a more far-reaching *Renaissance Movement* than that of the 15th century in Europe. Further, there is taking place a *Reformation in religious thought* more radical than the movement of the 16th century, associated especially with Luther. In addition, China is in the midst of *political changes* more profound than those of the French revolution, or the American fight for independence. Superimposed on all this, is the *industrial transition*, made more acute than in the West by the impact of Western Powers, with all their developments of science, and immense financial power. Each of these changes, which in the West came largely as slow evolutionary processes, separated by centuries, are intensified in China by being concentrated within a decade or two. It would not be strange if the taking in of countless new ideas from the West, together with the re-evaluation of many of the old ideas in China, should cause temporary indigestion. Nevertheless, in spite of the apparent chaos in China today, marked progress has been made in many things, and what China has a right to expect from nations calling themselves "Christian" is sympathy, patience, unselfish assistance, and the early removal of the fundamental causes of international friction through treaty revision.

As we plead for this from the West, however, we ask our Chinese friends, in their eagerness to abolish "unequal" treaties to remember that equal rights and equal privileges entail equality of responsibility. If foreigners are to be judged in Chinese courts, then the latter should be purged of their present corruption, and brought into much closer proximity than they now are with Western standards and ideals of justice. If China wishes to be treated as an equal in the family of nations, she needs to do a lot of housecleaning, such as the disbandment of needless and undisciplined soldiery, the redeeming of political life from self-seeking and dishonest officials, and the suppression of the opium traffic. But in struggling with these domestic problems, China ought to have the cooperation of the West, as, for instance, in such matters as the enforcement of the embargo on the importation of arms and narcotics.

We believe it to be essential to the future peace of the world that men and women of Western nations shall make a conscientious effort to cooperate with the aspirations of all those Chinese who are laboring constructively for a better China, for the emergence of which we look with confident hope, believing that this nation with a history and culture so venerable, and national characteristics so worthy, has a great contribution to make toward the upbuilding of the Kingdom of God among men.

Signed,

ROBERT E. WOOD, priest.
EDMUND L. SOUDER, priest.
EMILY L. RIDGELY, deaconess.
JULIA A. CLARK, deaconess.
MARY L. JAMES, M.D.
HARRY B. TAYLOR, M.D.
MARIAN DE C. WARD.
HAROLD S. GRAY.

American Church Mission,
Kuling, China.

Witness Fund

EACH YEAR THE WITNESS asks those subscribers that are able to do so to send in a bit of extra money with their subscriptions, to enable us to continue the papers of a large group of readers who would otherwise be obliged to go without the paper. We have set the amount that should be raised to care for these subscriptions at \$500. There has been given to the WITNESS FUND this year a total of \$180. We acknowledge with thanks the following donations to the fund:

Mrs. C. M. White.....\$3.00
Miss S. H. Lindley..... 3.00

Total for 1925.....\$212.20

Prayers for the Dead

AN EDITORIAL

By Bishop Johnson

PERHAPS there was no measure before the General Convention which caused more searchings of heart and indignation than the failure of the House of Bishops to insert in the Prayer of the Church Militant the beautiful memorial to the departed that was proposed by the commission, and inasmuch as the editor of this paper felt constrained to oppose the introduction of this clause (which he would have so dearly loved to have voted for), it is entirely proper that he should defend his action, especially in the face of the fact that the House of Bishops seemed to reverse its previous action in refusing to concur.

We were told several times that we had agreed to the insertion of these words at Portland and that the repudiation of them at New Orleans was the violation of an agreement which we had made.

This charge would have hurt if it had been true, but as it couldn't have been true, one doesn't mind the accusation.

In the first place one Convention has not the slightest right to bind a succeeding Convention in the slightest degree in its independent action.

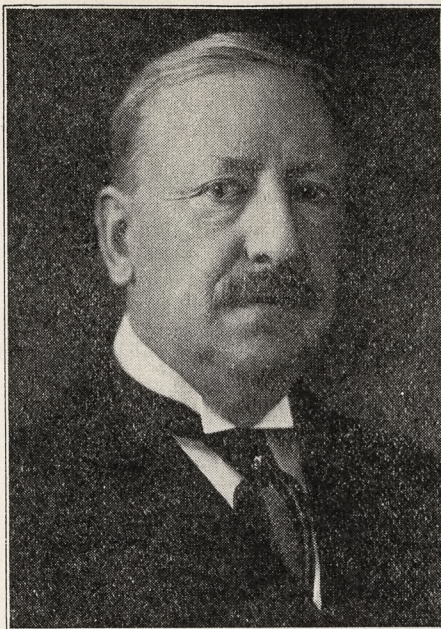
In the second place the same men opposed the introduction of these prayers at Portland who opposed them in New Orleans, but in Portland on the first reading of the change, a bare majority of those present could pass a concordat; which however on the final reading at New Orleans, would fail to carry it.

For example the vote on rejecting the clause at New Orleans was 57 in favor of inserting it and 29 opposed to it. In Portland, on the first reading, this would have been an overwhelming majority, but in New Orleans it failed to acquire the 65 votes necessary to a constitutional majority and so failed on final action.

Very often people do not realize the difference between the two houses in this respect.

On the second or final reading of any action changing the Constitution or the Prayer Book each house must get a constitutional majority which means a majority of all who are entitled to vote; but in the House of Deputies one clerical or lay delegate can record the vote of his delegation but in the House of Bishops every absent bishop in effect casts a negative vote.

There were 130 bishops entitled to vote in New Orleans, but there were many absentees from the convention



MR. BURTON MANSFIELD
Re-elected to National Council

and several were not at any particular session; these absentees practically cast a negative vote on the final passage of Constitutional or Prayer Book changes.

So unless the particular prayer in question could command 66 votes, it could not finally become the law of the Church.

It did not receive 66 votes at New Orleans; it would not have received 66 votes at Portland, but at Portland a bare majority sufficed to pass the measure.

Prayers for the departed would have been inserted in the Prayer for the Church Militant, if a small group who believed thoroughly in prayers for the dead, did not vote to insert them in that place.

In the first place the Commission on the revision of the Prayer Book was appointed with the distinct understanding that they were to make no vital changes in the doctrinal standards of the Church. The doctrine of the Church was to remain the same.

There were two places in which the Commission advocated prayers for the departed.

One in the prayer for the Church Militant and the other in the permissive prayers of the Church. The question before the House of Bishops was whether the Church should make obligatory that which it had made permissive.

Every priest is compelled to say all of the prayer for the Church Militant, so that whatever is placed there is obligatory. But there were bishops in the house who said that while they did not object to others

saying these prayers which had been made permissive, they could not conscientiously say them themselves.

Now I was told that this measure was not imposing doctrine on any one. With this view I could not agree. Prayers for the dead involve doctrine or they are not worth arguing about.

That doctrine has been permissive but not obligatory in the Church for generations. To make it obligatory is to take it out of the realm of pious opinion and to put it in the category of doctrine.

Now I will grant that those who rejected this doctrine may have seemed unreasonably obdurate, but I could not see that they were as much so as those who insisted on it.

One bishop asked in debate, whether a single bishop could rightfully block the action of the House.

I should say certainly if his cause was a just one, for I never knew that justice was a matter of numbers.

The question seems to be: was the Prayer Book Commission appointed with the understanding that it should not touch on doctrine?

If so, then was this doctrinal in its character or merely liturgical? If it was doctrinal then one bishop had as much right to demand that the game be played according to the rules as fifty.

Moreover, much as I prize prayers for the dead, I am not prepared to make them an obligation to belief and practice of this Church.

There are many pious practices in which I delight that I would hesitate to force on others. It is not the delectable nature of prayers for the dead that is in question, but whether a bishop or priest who is forced to stand at the altar and say words that are against his convictions shall be told under the guise of Prayer Book revision that he must do this thing.

I would far rather that my zealous Catholic friend should find his solace in the prayers that he is permitted to use than that he should force my obdurate Protestant friend to say words at the altar that mean nothing to him.

In short, when Prayer Book Revision is over every member of the Church is entitled to the same doctrinal standard as when it began, if the Convention keeps the rules that it laid down.

There are certain fundamental doctrines which this Church has held continuously. These are fundamentally constitutional and may not be denied. There are many pious practices which this Church permits. There is a personal liberty of permissive action which this Church encourages.

I would rather err on the side of

personal liberty than to be a party to enforcing pious practices upon an unwilling minority.

No one has been deprived of a privilege; no one has been forced to submit to ecclesiastical force. Therefore I have no regrets.

Final News from New Orleans

WHETHER the Episcopal Church is or is not a member of the Federal Council of Church seemed to be a question in the minds of many of the delegates to the General Convention as they took their trains for home.

George W. Wickersham, lay delegate from New York and formerly attorney general for the United States, won his fight in the House of Deputies when he obtained adoption of a resolution providing that the National Council of the Church shall be the agency through which relations of the Episcopal Church with the Federal Council of Churches of Christ in America shall be conducted.

The resolution also provided that co-operation be established through the appropriate departments or committees of the National Council with the following commissions and committees of the Federal Council:

The Church and social service.

The Church and race relations.

Editorial council of the religious press.

Committee on fiduciary and financial matters.

Army and navy chaplains.

Mr. Wickersham's resolution was offered as a substitute for a resolution which came to the House of Deputies from the House of Bishops, and which merely maintained the status quo—co-operation between the churches on social service and educational projects.

The following day the House of Bishops gave concurrence to this action. Many feel that this action is a reversal of the action taken several days previous when the House turned down the report of the commission recommending that the Church become a constituent member of the Federal Council.

THE PROVINCES

The whole matter of Provinces—whether or not they shall continue to exist, and if so, what powers they shall have—will be studied for another three years by a commission.

PRAYER FOR DEAD

Failure to obtain a constitutional majority for the inclusion of a "prayer for the dead" closed an incident that was one of the high points of the convention sessions. The matter came up in action on reports

from a committee of conference to adjust differences between the two houses acting on Prayer Book revisions. Bishop Slattery submitted the several sections, the last being the plan to include the clause "to grant them continual growth in Thy love and service," in the prayer for the Church, which had already been voted in the House of Deputies.

Supporting the measure was Bishop William Cabell Brown of Virginia. His voice weakened from an illness affecting his throat—a condition that caused him to ask Bishop John N. McCormick of Western Michigan to preside for him as acting chairman of the House—the Virginia bishop declared that he had been "brought up to disapprove of prayers for the departed," but added that the consideration of the commission for him has been extraordinary and that he could see no reason why the bishops should not approve formal prayer "for our dead in this prayer for the Church militant, which is the finest piece of literature in the English language."

Bishop Irving Johnson of Colorado, who declared his individual approval of the prayer for the dead, objected to making its use mandatory and Bishop Robert C. Jett of Southwest Virginia opposed its adoption, explaining his belief that there were "people in my diocese who will cease to come to Holy Communion if the clause is inserted in the prayer for the Church."

The motion lost because the absolute majority given was not of sufficient votes to provide the constitutional majority of sixty-five. Fifty-three bishops voted for the motion. It was later reintroduced as new matter to await the next convention.

HEALING

In acting on the Christian healing report, the Bishops concurred with the House of Deputies in ordering a new commission to study the question for another triennium.

The present commission is discharged and will be succeeded by a new body to study the question. Notable among those suggested for the new commission is Dr. Charles H. Mayo of Rochester, Minn.

TRUSTEES NAMED

On recommendation of Bishop Sidney C. Partridge for the committee on the General Theological Seminary, the House of Bishops elected the following to be trustees for the seminary: Bishop Benjamin Brewster of Maine, Bishop Thomas F. Davies of Western Massachusetts, Bishop John McCormick of Western Michigan, Bishop Charles B. Colmore of Porto Rico, and Bishop Philip M. Rhineland.

Establishment of a department of

Christian philosophy "to combat dangerous tendencies" and support of the plan to enlarge the seminary endowment were urged upon the bishops.

SUPPORT LAWS

The support of the clergy and lay members of the Episcopal Church for enforcement of the narcotic and prohibition laws was called for in a resolution adopted on motion of Bishop Ward of Erie who called attention to lawlessness in general and to the "widespread and cynical disregard" of the national prohibition and Harrison acts. The resolution was passed quickly and without discussion or debate.

EDUCATION

The National Council was directed to carry out recommendations of the bishops' committee on Christian Education as presented by Bishop George A. Oldham, coadjutor of Albany, who called attention to the needs for education as a "panacea for all sorts of ills."

PRESIDING BISHOP

Action of the Bishops in passing concurrently a constitutional amendment to eliminate descriptions of bishops eligible for election to the primacy made it possible, if the amendment shall pass by constitutional majority the next Convention, for any bishop of the Church, be he a bishop with diocesan jurisdiction in the United States, a bishop coadjutor, a missionary bishop in a foreign land or a suffragan bishop, to be elected presiding bishop. It also would relieve the primate of the technical responsibility for his jurisdiction which is now held.

PRESIDING BISHOP'S ASSESSOR

The Presiding Bishop, having been instructed to appoint an assessor to serve during his term of office, announced to the Convention before the close that he wished to have Bishop Brown of Virginia serve in that capacity. The appointment was unanimously approved.

DEACONESSSES

Considerable differences of opinion arose between the House of Bishops and the House of Deputies over the matter of deaconesses. As a result the commission is to be continued and the whole matter is carried over to the next General Convention.

SUFFRAGANS LOSE

The Deputies took up the resolution passed earlier in the week by the House of Bishops bestowing a vote in the Convention upon suffragan bishops, and by a preponderance of nays refused to concur in it. Supporters of the resolution talked valiantly for concurrence, but the opposition, led by F. C. Morehouse, lay delegate of Milwaukee, and the Rev. H. H. Powell of San Francisco,

sounded the warning that to give the vote to suffragans might eventually bring about the condition in the House of Bishops where suffragans would have a far greater voting strength than diocesan bishops. A viva voce vote was taken on the motion to concur in the adoption of the resolution by the House of Bishops. The resultant yeas were weak, while the nays came in a roar.

The last day of the Convention the Bishops asked for a conference committee to go over the matter but the Deputies refused to grant this.

NEWS GETS OUT

The House of Bishops adopted a resolution making more stringent regulations for the suppression of information concerning discussions and transactions occurring in executive sessions.

The Bishops concurred with the House of Deputies in electing Lewis B. Franklin treasurer of the foreign missions society of the Church, and authorized first passage of a constitutional amendment to allow changes in the dates of general conventions where it may be desirable.

PRAYER BOOK

A resolution presented by Bishop Page of Michigan proposing a shortened form of the Holy Communion was opposed by Bishop Hall, who stigmatized the plan as offering "a shoppers' mass," harking back to the "hunters' mass" of Shakespeare's day. Bishop Slattery, however, expressed his approval of a shortened communion for busy people, but the amendment failed. Making the reading of the Ten Commandments an optional matter, as suggested by Bishop Johnson of Colorado, was rejected.

The House approved the changes already carried in the House of Deputies pertinent to the office of confirmation, the office of thanksgiving for women after childbirth, the office of visitation of the sick, the psalter, the ordinal, the office for burial of the dead, the office of matrimony, and other features.

The House of Deputies concurred with the House of Bishops in placing the new office of instruction between the service of baptism and confirmation in the prayer book.

They also concurred with the House of Bishops in granting permission when so desired by a sick person for the anointing with oil and laying on of hands.

The commendatory prayer and the prayer for the blessing of a grave in the burial office has been stricken out.

When all was over Bishops and Deputies alike seemed uncertain as to just what had been done in Prayer

Book revision—what changes had been finally passed and what had passed merely the first reading. Because of the confusion a resolution was passed calling upon the chairman of the commission and the secretaries of the two Houses to issue an authenticated statement of the changes finally ratified.

INDUSTRIAL RESOLUTIONS

Resolutions similar to those passed in Portland in 1922 were passed on Industrial and International Peace. The resolutions state that human rights must take precedence over property right, emphasis service as the great need both for employers and employees, recognizes the right of labor to organize, urges the establishment of an industrial system in which workers will have a voice in management.

YOUNG PEOPLE'S DEPARTMENT

EDITED BY REV. W. AIMISON JONNARD

"WILD YOUNG PEOPLE I HAVE KNOWN"

WITH all due apologies to Bishop Johnson, for stealing his thunder this title is selected as eminently applicable to the genus "Youthibus Moderna Ageorum," (which may be bum Latin, but apt English.) The modern young person is generally looked upon and talked about much as one would describe and handle a firecracker, and even parents are heard to remark: "What can we do about it?"

This may sound as though an attempt was being made to be funny, but the analogy, I believe, is true in that the firecracker does not explode of its own accord, but only when something is applied from the outside. It has a fuse to be sure, and contains enough powder to make a loud noise, but it doesn't generally go off until it meets up with fire. Then it does what, and only what, may be expected of it.

Many things have been said about our girls. Some bright wit has said they are "all vague" on the inside and "all vogue" on the outside, while another has remarked that really, after all, they are not as bad as they are painted! The boys also have come in for their share of red-neck-tied, "Collegiate," "Jazz-chasing," "Charleston" fame. Such is life.

But—you have known and I have known these young people under different circumstances. You have heard as I have heard them in devotional meetings in their young people's societies in the Church, in convention and at summer conferences, and have felt the real earnestness of their sincere inquiry after truth, and, sometimes, have realized the conviction that animated their statements of belief and hope. And you and I have formed quite a different estimate of

The resolutions closed with a charge to the department of Christian Social Service to "seek to adopt the resolutions to concrete cases."

PASTORAL LETTER

The Pastoral Letter of the House of Bishops was read by Bishop Manning at the closing service on Saturday.

In substance the pastoral was a general survey of modern social, religious and industrial questions and contained the counsel of the bishops of the Church advising how these problems could be solved. Reference was also made to the danger of racial conflicts in Asia, the threat of social disintegration in Europe, the appalling growth of divorce and the lowering standards in the United States of home life.

their value. Even firecrackers have a force, and likewise a winsomeness and popularity.

At New Orleans just before the Young People's Rally on October 17th, a marvelous meeting, one of the newspapers said that the Episcopal Church was asking many questions of the young people. Here are some of the questions printed:—"What is happening to our young people? Are our boys and girls trying to turn the Church into a social club. What do the young people mean when they talk about 'pepping up' the Church? Are we in danger of having a 'Church of Youth' set up as well as a 'Church of Age?' Are the young people trying to break off from the Church or merely to break into it?"

To all of these questions two different answers can be given. One person may say that this whole movement is but the gregarious instinct of youth, and contains such explosive possibilities that it had best be handled with care and regarded as dangerous. Another might answer that this whole movement is a manifestation of the work of the Holy Spirit, and that our youth are to be trusted and hopefully guided and helped.

After all isn't it true that our young people instead of being WILD are really only WILLED?

WHO? WHAT? WHERE?

Who first proposed a young people's society in the Episcopal Church for the "Teen Age?"

What was the first program and the character of the first meeting of an organized young people's society in the Episcopal Church?

Where—in which Parish—was the

(Continued on page 16)

Cynical Children and Their Young Parents

A Defense of the Cigarette Girl;
Canon Denounces Stupidity and
Muddle-headedness

WOMAN CRITIC AT CONGRESS

By Rev. A. Manby Lloyd

"A serious lack of discipline runs through the whole of our common life today.

"It is disquieting to observe how much there is in our midst of sheer stupidity of muddle-headedness."

These are striking passages from an address given at the Church Congress at Eastbourne by the Rev. E. S. Woods, Hon. Canon of Ely.

Much of the evil in the world, he said, was not due to deliberate, calculated wickedness, but to ignorance, Stupidity and muddle-headedness."

If civilization is the art of living together, it must be admitted that the world in general, and Europe in particular, has not made a great success of the art, declared the Canon.

Criticism of parents who "do not know their own children" came from Miss L. M. Faithfull, former principal of Cheltenham Girls' School.

Miss Faithfull said she had found children to be philosophic, rational, rather hard, a little cynical, very confident, very generous, and very loyal, but without reverence for God or man.

Canon Woods gave us as obvious instances of today's indiscipline the following which, he said, were unquestionably the cause of many of our social, industrial and political troubles:

"Politicians who lack a true sense of responsibility.

"The so-called 'idle rich,' who apparently have never even heard of the word discipline.

"Working men who repudiate agreements made in their name by their leaders.

"Dramatists, novelists, and film-producers with no sense of reticence or restraint.

"Pleasure-seekers who never know when or where to stop.

"Football crowds who boo the referee.

"Holiday-makers who defile the countryside with their litter.

"Parents who cannot, or will not, control their children."

A satisfactory common life would only be achieved when a majority of the community are more eager to share than to get. The desire to get with a complete disregard of the needs of others was an ugly thing—it was generally called exploitation—

and it is the main cause of the trouble of the world today.

"There are people," he continued, "who can only be expected to subscribe to hospitals by giving them a chance, through a so-called 'hospital ballot,' of winning something for themselves."

Miss Faithfull said the young people of today expected a higher standard of conduct from us than we expect from ourselves. They understand comradeship with their elders, but not submission to them.

"Many parents are themselves so eager to avoid growing old that I think they are glad their children should bridge the gulf of years, and encourage their boys and girls to call them by their Christian names and treat them with a familiarity that borders on contempt."

Elders must cultivate a better sense of proportion. It is irritating to the young to have smoking regarded as a crime, she said. We forget that dress in every age has been ridiculous.

* * *

Criticizing the Archbishop of Canterbury on his complaint that people were not attending church and were changing the Lord's Day into a bank holiday, the Rev. Dr. Lindsay Young, Vicar of Portsea, said, at Portsmouth, that the Archbishop himself was greatly responsible.

"During the Great War he and others sanctioned the breaking of the Fourth Commandment," he said. "They publicly announced their approval of the cultivation of vegetables on the Lord's Day."

* * *

Chesterton handles his Grace in the following playful manner:

"Father Knox in his unregenerate days once wrote a limerick which contained the line: 'Yet Randall's a wily 'un.' And so the Church Congress proved. With great diplomatic skill the archbishop sidetracked all discussion about Anglo-Catholicism (the only live topic in the Anglican Church today) for a silly address about prosy and dull curates. A shrewd observer who was present tells me that he has never known so unreal a Church Congress. Everybody in the Church of England knows today that the only vital question is the progress of its Catholic sect; yet this was never mentioned. It is such compromising unreality empties churches today—not the lack of good preaching, though that is obvious enough. Preaching took a secondary place when the Stunt Press became the pulpit; worship will always be necessary, but not the worship which varies from parish to parish, and from rural dean to urban dean."

The House of Bishops For Social Service

House of Bishops Refuses to Pass
Resolution Condemning Several
Church Organizations

REBUKE PETITIONERS

Refusal to condemn what a memorial termed "radicalism" in the Church was one of the high spots of the closing session of the House of Bishops. The memorial, which had been widely circulated among delegates, and which is said to have come from a group of Church people in Boston, came before the House as a part of a report by Bishop Charles B. Colmore of Porto Rico, who asked that some action be taken regarding the spread of radicalism and that a special committee be appointed to investigate charges made against various social agencies named. These included the Social Service Department of the National Council, the Civil Liberties Union, the Church League for Industrial Democracy, the Fellowship of Reconciliation, a "youth" movement and other bodies.

The House voted to reject the report in adopting a substitute resolution offered by Bishop Brent, who "objected to the subject matter and form of the resolution" and moved that the House refuse to accept it.

"The petition is couched almost as an insult to this convention," Bishop Brent declared. "It condemns a number of societies without argument and out of hand. I think these people (the signers) need a rebuke and I for one desire to be one to administer it."

He was supported by Bishops Anderson of Chicago and Alexander Mann of Pittsburg, who overturned a proposal by Bishop Cabell Brown of Virginia and Bishop Manning of New York that the matter be "passed in a dignified manner" so as not to give offense "to well meaning Church people."

When the matter came to a vote the bishops refused to table the matter and voted to support Bishop Brent's substitute condemning the expressions.

MEMORIAL ALTAR

Bishop Roots of Hankow, his brother, the Rev. W. H. Roots of Mansfield and Foxboro, Massachusetts, and his sister Mrs. W. G. Hall of Arkansas, are to dedicate an altar in memory of their parents in the Cathedral at Little Rock, Arkansas, on All Saints' Day. Their father was a leader in Church work for fifty years.

Demands On Clergy Becoming Too Great

What Should Parish Demand of
Their Rectors; The Best Hour
for Morning Service

DR. MOFFATT QUOTED

By Rev. H. P. Almon Abbott

Snap-shot judgments are usually divorced from truth; but Professor James Moffatt, the Bible translator, who recently visited the United States, and who has written his impressions in *The British Weekly*, has hit some of our American nails on the head. Among other things he says: "I listened to many laments from serious people about the lack of sermons that teach definite Christianity. Yet, the people are partly to blame, for they expect their ministers to do all sorts of social work, and the result is that they have little time for study." It reminds me of the remark of a vestryman of a prominent church: "We have to secure a new rector. We do not want a man who wears out shoe leather. We want a man who burns the midnight bulb." To carry on our prophetic ministry nothing is more important than study. We must take in that we may give out. The milk for babes must be the best milk imaginable, and the meat for full-grown men must be of the highest digestible quality. We cannot preach for long beyond the interest on our capital, and, so, the capital must be maintained at a deposit equal to all demands. It is poor sport and worse economy to be forever ringing the changes on a bundle of fixed opinions. And, the laity are the first to appreciate the fact that they are not receiving the worth of their expectations.

* * *

Here is another gem of observation from the same source: "I asked one distinguished minister what were the main essentials for success in his church. He replied, 'A man must have a good appearance, he must be a good mixer, and he must be "short"—"short" referring to his discourses!' I received an appeal from a large parish the other day to secure for them a rector. I was told that he must be: "A good mixer, a good preacher, a good administrator, a good pastor, and a man who will be able to take the lead in civic affairs"! Therein lies the trouble. A clergyman is expected to be interested in nearly everything except the Gospel. He is set aside as priest and preacher. He is confidently supposed to be able to compass the gamut of worldly as well as the circumscribed circle of spiritual re-

quirements. It is all hopelessly impossible, and criminally wrong. Why, to preach one good sermon a week is "a man's job"! Brethren of the laity, try it!!

* * *

Here is an innovation. And, from Tennessee—where the novelties of progress in matters scientific and religious are not always regarded with popular approval. For the future, the Sunday School and congregation of Grace Church, Highland Park, are to assemble at ten o'clock on Sunday mornings, instead of at eleven o'clock as heretofore. Referring to the change, the Rev. Clarence Parker, rector of Grace Church, says: "Service at eleven o'clock is a relic of a generation that had an abundance of servants, so that the master and mistress of the household might worship with an easy mind, confident that a bountiful dinner would be waiting on their return. Nowadays, the approach of noon is sure to distract the mind of a wife at church service—and the stomach of a husband, perhaps. To make things easier for the housewife, that is one of the reasons for the change." What do you think about it? Rather difficult to get people who are late at eleven o'clock to be on time at ten o'clock—don't you think so? And, a reflection upon the worshipful instincts of the average man and woman to suggest that their "thoughts on roast beef glow," when their attention should be focused upon "the far off divine event" and the hortatory excellencies of their pastor's sermon! Why not have Sunday dinner at one-thirty o'clock? That might meet all requirements. Granted, of course, that we preachers do not preach too long! Let us be conservative about this question, perennial and everlasting, of stomach versus soul!

The Woman's Auxiliary, in their final session in New Orleans, passed the following resolution unanimously:

"Whereas, The delegates to the triennial meeting of 1925, assembled in New Orleans, place on record their conviction that war, as an institution for the settlement of international disputes by brute force, allied to skill, cunning, and lying, is incompatible with the mind of Christ and therefore incompatible with His Church, and that the causes of war are ignorance, prejudice, selfishness and greed, especially in international and economic aspects, and must be uprooted from the hearts of men: be it

"Resolved, That we pledge ourselves to carry out a constructive program for peace, and to use our best efforts and our strongest influence toward the promotion of international and interracial goodwill."

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News Paragraphs of The American Church

Doctors Meet in Louisville With
Many Episcopal Parsons
Among Them

MR. FRANKLIN CORRECTS US

By Rev. W. B. Spofford

It isn't everyone that can have the honor of being called down by the Vice-President and Treasurer of the National Council of the Protestant Episcopal Church in the United States of America. When that honor comes to us, as it does this week, we propose to make the most of it. Here it is . . . a letter from Mr. Lewis B. Franklin:

"I have read with deep interest your splendid accounts of the work of General Convention but want to call your attention to an error in an article on "The Budget" in your issue of October 22nd, in which you give an account of the proposed appropriations for missionary work and then state, "The balance, \$2,776,225, is for the upkeep and overhead of the National Council."

Of course, there is a typographical error in the figure itself, but this is not of as much importance as the statement that the whole of the balance of the Budget is for the upkeep and overhead of the National Council.

The items for pensions and pension fund premiums, \$70,000 (it should be \$123,345) and for outfits, travel, etc., \$197,750, are related directly to the work in the field. Much of the appropriation to the Departments of Religious Education and Social Service also have to do with actual field work. The entire sum for the American Church Institute for Negroes and for the Co-operating Agencies, such as the Brotherhood of St. Andrew, the Girls Friendly Society, etc., is for work entirely outside of the National Council, and these latter items make up a total of nearly \$300,000.

The Committee on the Program reported that the amount spent at the Church Missions House in 1924 was many thousands of dollars less than in 1922. They called attention to the difficulty of separating administration expenses from other work, but if every item for publicity and field work and every item which could possibly be charged to administration is included, the total for administration, publicity and field work in the 1926 Budget is just about fifteen per cent of the total."

* * *

Praise for two parish weeklies: *The Curate*, edited by the Rev. John C. Poland, Jr., of Emmanuel Church,

Braintree, Massachusetts, and *The Sun Dial*, edited by the Rev. G. A. Ray, rector of Calvary Church, Batavia, Illinois. Both are small and inexpensive but interesting even to one outside these parishes.

* * *

Rev. Mark Rifenback, Berkeley, California, has accepted the rectorship of Trinity, San Jose, succeeding the Rev. A. W. Porter, who has become to the Archdeacon of California.

* * *

With the motto, "Every Officer and Teacher in Training," the department of religious education in Chicago has opened the Sectional Normal School—which means classes in various centers throughout the diocese.

* * *

In our praise for the women of the Church in giving a United Thank-offering of nearly a million, I failed to take my hat off to the Birthday Thank Offering of the Church Schools which amounted to over \$21,000, nearly three times the offering of the 1922 Convention—upon saying which I bow to the floor—or I would if I didn't have a lame back from sitting in the bleachers at a football game.

* * *

While on the subject, why not a Church College Football Conference, with Hobart, Trinity, St. Stephen's, Kenyon, Sewanee and Tabor enrolled. I'm rooting for a sporting page in *The Witness*. No kidding on that. I believe it would be a great thing—with Bishops for referees. How 'bout it?

* * *

The Annex to the Seamen's Church Institute in New York City is under way—cornerstone being laid today, with addresses by Bishop Manning, Rear Admiral William S. Sims, Dr. John H. Finley and Mr. Edmund L. Baylies. Music by Trinity Church choir.

* * *

Why that word "Rear" before an admiral's name? Having seen the play "What Price Glory," I could understand it if applied to generals. Great play, "What Price Glory." See it if you get the chance.

* * *

Service for Doctors and Nurses on October 18 at St. Thomas's, Mama-

roneck, N. Y., with an address by Dr. Purdy, the health officer of Mount Vernon, N. Y., and a sermon by the rector, the Rev. F. D. Gifford. That evening the new community Parish House was dedicated, the address being made by the Rev. Charles K. Gilbert, social service secretary of the diocese. On the 22nd a big house warming party was held with many speeches, fine music, and, I suppose, food.

* * *

Holderness School, Plymouth, New Hampshire, opens with over fifty boys. Of the eleven boys graduating last year, six have entered Church colleges—three to Hobart, two went to Trinity and one to St. Stephen's.

* * *

The women of Christ Church, Washington, D. C., have raised funds for a chancel window, which is to be dedicated on Mothers' Day, the second Sunday in May of next year. The work has been entrusted to the firm of James Powell and Sons (Whitefriars), London.

* * *

Rev. R. V. Hinkle, dean of St. Mark's Cathedral, Hastings, Nebraska, has resigned to accept the rectorship of the Redeemer, Pendleton, Oregon.

* * *

St. Barnabas' Guild for Nurses, at their convention in New Orleans, presented a gold medal to Bishop Stearly of Newark in appreciation of his services to the organization. Bishop Stearly was re-elected Chaplain General, while the following were made Vice-Chaplains: Bishop Perry of Rhode Island, Bishop Mann of Pittsburgh, Bishop Rogers of Ohio, and Dean White of Cleveland.

* * *

Work for Seamen in Boston, carried on by the City Mission, starts the autumn program with promise. There are two club houses in the port, Sailor's Haven in Charlestown and St. Mary's House in East Boston.

* * *

Clerical changes in New York:

Rev. Harold A. Lynch has been elected assistant minister of St. Marks. He will be in charge during the absence of Dr. Guthrie, who is to take a year in Europe. Rev. T. A. Langford has accepted a call to be the assistant at Calvary. Rev. Harrison Rockwell has been appointed vicar of All Saints. Rev. H. J. Chiera has resigned from the staff of the City Mission. Rev. W. B. Wright has been elected assistant at Trinity, New Rochelle. Rev. R. A. D. Beaty, who graduated from Berkeley in the spring, is the new curate at St. Peter's on 20th Street. Rev. Louis Van Ess has joined the staff of All Angels' Church. He graduated from Cambridge in the spring.

* * *

Christ Church, Stratford, Connecticut, reopened last Sunday, after having been closed four months for repairs. This is the oldest parish in Connecticut.

* * *

St. Paul's, Waterville, Connecticut, is planning a new church. The Rev. E. P. S. Spencer is rector.

* * *

The General Seminary opened with fifty-one new students and a student body of 121—the largest number since the war.

* * *

Leo Whitehead was crowned king of the Order of Sir Galahad last Sunday in Trinity Church, Boston. The service, a very beautiful one

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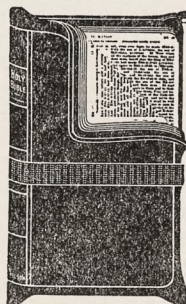
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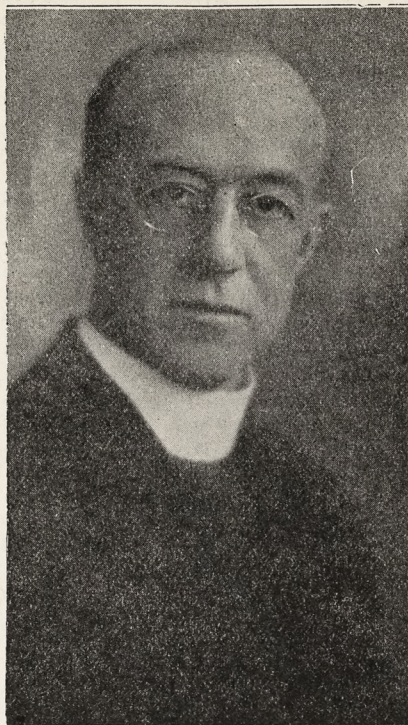
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with knights in procession, was in charge of the Rev. A. O. Phinney.

The Virginia Theological Seminary began its 103rd year with the largest enrollment in its history.

A representative group of Church people attended the Convention of the American Hospital Association, which met in Louisville, Kentucky, last week. On St. Luke's Day, several of the visiting clergy preached in local pulpits. Rev. John G. Martin, superintendent of St. Barnabas' Hospital, Newark, New Jersey, preached at St. Andrew's; Rev. Thomas N. Hyde, superintendent of Christ Hospital, Jersey City, at the Church of the Advent in the morning and at the Cathedral at Choral Evensong in the afternoon, this service being broadcasted; and Rev. John N. Atkins, superintendent of Emerald Hodgson Memorial Hospital, Sewanee, Tennessee, at St. Paul's. On Thursday visiting clergy celebrated a Corporate Communion for this group in the Cathedral and the service was followed by a breakfast which was given by the Boards of the John N. Norton Infirmary of Louisville, which is a Diocesan Institution and conducts the oldest training school for nurses in the city of Louisville. The guests at the breakfast were from territory extending from Portland, Oregon, on the west, to Brooklyn on the east, and from Toronto to Sewanee. A brief address was made by Rev. Mr. Hyde stressing the importance of the Church's work in the hospital field, stating that the Episcopal Church has \$10,000,000 invested in sixty-seven hospitals.

That the Church School Service League is fulfilling its mission to the Church Schools of the country was evidenced in many ways throughout the ten-day conference in New Orleans. Reports from 137 delegates representing 61 dioceses and missionary districts of the Church revealed the adaptability of the League's program to all types of schools, large and small, city and rural. That the schools of the country appreciate the opportunities offered through the program for giving boys and girls experience in Christian living is shown by the triennial report which Miss Frances H. Withers, National Secretary of the League, presented to the



REV. C. N. LATHROP
His Work Receives Support

delegates at their first business meeting. The number of schools working through the League program has increased from 700 in 1922 to 2,253 in 1925. The total value of gifts to the five fields, exclusive of the Lenten offering, was \$706,221.72.

On Sunday afternoon, October 11th, at a great mass meeting in Jerusalem Temple the Birthday Thank Offering of the children of the Church was presented to Bishop Overs to build the Overs School for Boys at Fortsville, Liberia. This offering amounted to \$22,100.00. The first united Birthday Thank Offering of \$8,126.00 was given to Bishop Rowe of Alaska for Pelican II. The third offering which will be presented in Washington in 1928 will be given to the Hooker School in Mex-

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ico City, of which Deaconess Newell is in charge.

A pendant rood, hanging at the entrance of the chancel, was dedicated in the Church of the Advent, Boston, on Sunday. The rood is carved from wood and decorated entirely with gold and color, and is said to be a notable work of art.

The Church of the Ascension, Wyoming, Ohio, Rev. C. A. Stridsberg, rector, has received a gift of \$30,000 from a parishioner toward the proposed new church.

The Church Club of New York has arranged for a meeting to be held in the Cathedral the evening of November 16th for the purpose of strengthening the spirit of fellowship and to bring before them their common tasks.

The Episcopal Actors' Guild, numbering in its membership some of the foremost actors in America, are holding Sunday afternoon meetings during the winter at the Church of the Transfiguration, New York.

Church Club of Philadelphia held a reception for Bishop Garland on Mon-

Washington Cathedral

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day, when the bishop and the deputies reported on the General Convention.

* * *

A public reception, arranged by the laymen of the Diocese of Maryland, was tendered the Presiding Bishop, Dr. John G. Murray, in the Lyric Theatre, Baltimore, last Thursday evening.

* * *

The Rev. W. A. MacClean of Oakland, California, is to take up mission work in Hawaii.

* * *

Mr. Henry Ford, whom most of the clergy know as a maker of automobiles, is interested in a movement looking to the return of the old-fashioned dances. On October 20th Mr. and Mrs. Ford sponsored an old-fashioned dancing party, which was held in the parish house of St. Paul's Cathedral, Detroit. Mr. and Mrs. Ford were among the 500 people present, participating in many of the dances.

* * *

One other little thing I discovered in New Orleans. Most of the bishops are not as good looking as their pictures. I thought I would be able to recognize most of them, having seen their pictures so many times. But no—most of them have added several years and many pounds since that last photograph was taken.

HYMNALS WANTED

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I clipped this from the Central New York Messenger. They are news items that escaped the notice of the secular press last month.

Out of 200,000 inhabitants of one of our principal cities 199,452 had no dealings with bootleggers.

There were 101,699 residents of another city who did not commit suicide.

Eighty-nine social events for young people were held where not one young man carried a flask and at the other gathering only one young woman was thought to be wearing a risqué costume.

Twenty thousand bank officials have done their work faithfully for periods ranging from fifteen to twenty-five years.

A photographer in Atlantic City

took 289 pictures in June, not one of which depicted a bathing beauty in a one-piece suit.

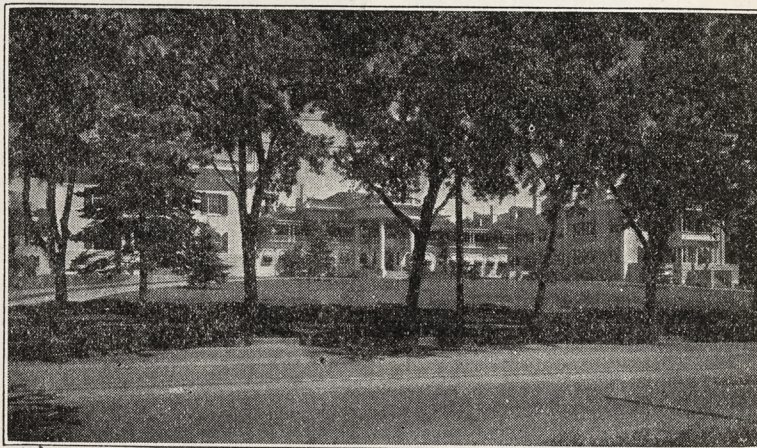
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"The merely human Christ is a made-up figure, a piece of artificial selection, like the merely evolutionary man. . . . In my youth it was the fashion to say that he was merely an ethical teacher in the manner of the Essenes. . . . Then somebody said he was a madman with a Messianic delusion. Then others said he was indeed an original teacher because he cared about nothing but Socialism; or (as others said) about nothing but Pacifism. Then a more grimly scientific character appeared who said that Jesus would never have been heard of at all except for his prophecies of the end of the world. He was merely important as a millennarian like Dr. Cumming. . . . Others said he was a spiritual healer and nothing else; a view implied by Christian Science, which has really to expound a Christianity without the Cruci-

fixion in order to explain the curing of Peter's wife's mother or the daughter of a centurion. . . . Another theory concentrates entirely on diabolism . . . as if Christ, like a young deacon taking his first orders, had got as far as exorcism and never got any further. . . . There must surely have been something not only mysterious but many-sided about Christ if so many smaller Christs can be carved out of him."

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YOUNG PEOPLE'S DEPARTMENT

(Continued from page 7)

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A shapeless mass and a book of rules;
And each must make 'ere life is
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A STUMBLING BLOCK or a STEP-
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—Selected.

NEXT WEEK: "The Challenge
Still Holds Today"—by Rev. Capers
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CASH VERSUS PLEDGES

AT THE first business session of the General Convention at New Orleans I introduced a resolution calling upon the National Council to arrange that a Christmas offering be requested from every parish in our land, equivalent to one dollar a communicant, to pay the deficit of the National Church.

This resolution was referred to a committee, to be reported on later.

In private conversation with deputies I discovered a few objections to the plan. Inasmuch as no explanation was possible at the sessions of the Convention, I wish to answer these objections here.

The first objection was that it was inadvisable to lay an even tax of one dollar on each communicant.

My answer to this is that no such tax was contemplated in the resolution. The resolution urged that each parish give a sum equal in dollars to the number of its communicants. A

parish of 100 communicants would be asked to give \$100. Every one would share in the \$100 according to his means.

The second objection was that dioceses which had paid their apportionment in full ought not to be expected to make up the deficit.

That is true. But under this plan all 100 per cent parishes would perhaps give somewhat less, and all delinquent parishes somewhat more than the equivalent of one dollar per communicant. That would have been arranged for by the National Council and appear as part of the appeal.

The advantages of the plan were these:

(1) The money would have been paid in cash, before January 1.

(2) The Christmas offering would not have interfered with the Every Member Canvas.

(3) Every member of the Church would have a specific task laid upon him by the National Council. When we realize that our people will probably spend from twenty-five to fifty million dollars in Christmas gifts, we see that a million for the deficit would be a small matter. It would have been a thrilling holiday task to have had every member of the Church, under the call of the Presiding Bishop, make a Christmas gift to the Church to clear the deficit. It would have given the whole Church an objective which would have aroused interest and enthusiasm. Everybody would have awaited the report of the result with eagerness. Parishes would have underwritten their quotas and sent them on in advance to give momentum to the movement.

A nation-wide Christmas offering for the Churches program would, in my opinion, after a few years, produce more money than the present system of a campaign for pledges. Our present plan lacks the appeal to the imagination, and also fails to reach the countless peoples who will give but will not pledge. During the year there is a long stern chase to have the payments overtake the needs, and Mr. Franklin's monthly report sounds like the bulletin of a group of doctors over a sick patient.

My resolution, however, was swamped by the events of the next day when the deficit was pledged by a mighty effort. I feel like the parson who on Sunday prayed for a

long gentle rain, and on Monday was deluged by a cloud-burst.

But the manner in which the Church faced its crisis calls for further comment. It was the most gigantic bit of financial optimism that our General Convention ever witnessed. I shall speak at length of it next week.

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