

The WITNESS

CHICAGO, ILL., FEBRUARY 8, 1934

CHRIST'S RIVALS

THE team of seven missionaries who have now completed a tour of American cities declare in a report just issued that Christianity is being challenged today by Marxian Communism with its demand for economic justice, and by Fascist Nationalism, which deifies a single human group. Only by the fullest loyalty to Christ, they declare, can we hope to save the world from these crusading forces. Commencing in THE WITNESS next week is a series of articles on *Christ and His Rivals in the Modern World*, written by the Rev. Angus Dun of the Cambridge Seminary, presenting an analysis of these rival movements and also setting forth what fullest loyalty to Christ demands. It is our belief that rectors cannot find better material to place in the hands of their people as, responding to the Call of the Presiding Bishop, they start on the quest for the Purpose of God for this age. We would remind those planning a Bundle for Lent that orders must be in our Chicago office positively not later than Monday morning, February 12th, to insure delivery of the first Lenten Number.

THE MESSAGE OF THE WEEK

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THE WITNESS

A National Paper of the Episcopal Church

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THE WITNESS is published weekly by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is \$2.00 a year; in bundles of ten or more for sale at the church, the paper selling at five cents, we bill quarterly at three cents a copy. Entered as Second Class Matter April 3, 1919, at the postoffice at Chicago, Illinois, under act of March 3, 1879.

A TEAM of seven missionaries, headed by Dr. Stanley Jones and Bishop Roots, has been touring the country holding mass meetings in thirty-two cities in the interest of Christian missions. They have now completed their tour and have issued a report, signed by all seven. First, they were surprised at the remarkable interest everywhere in their message. There is spiritual hunger throughout the country, they say, "born of perplexity and disillusionment regarding material things.—This hunger must be met with more than stale phrases and outworn platitudes. American Christianity must go deeper before it can go further. People are sensing the fact that the sum total of life must be reconstructed. The very basis of society must be shifted from selfish competition to a cooperative order, one in which every life of every color or class will be sacred and sacredly developed."

They however express their doubts as to whether the Church is ready for the task. "The spiritual life of the Church has been sagging. We have taken on protective resemblance to our environment. That environment is materialistic. We have shown but faint difference between ourselves and our surroundings." The churches lack spiritual conviction and certainty and as a result the sense of mission. The world is tending in two directions, Communism and Fascism, and the challenge of these movements can be met only by "the progressive exploration of the mind of Christ in relation to the basic needs of human personality and human society. Only by the fullest expression of such loyalty to Christ can we hope to save our generation from the domination of crusading forces; propaganda which professes exclusive loyalty to and a satisfaction of a single human need, i.e., economic justice, as does Marxian Communism, or which deifies a single human group—the State—as does Fascist Nationalism."

CHRISTIANITY can rise to the task only by modifying the system we have built around Christ, including the structure of Christian missions. The missionaries therefore urge us to "view afresh every constructive proposal made by the Laymen in their Report." They declare that "we must do away with all duplication and all competition between Christian bodies at home and abroad. In the face of a world situation such as this, competition between Christian bodies is not absurd, it is sinful. We plead for its cessation." They report that there is a craving for Christian unity on the part of the people, shown by the fact that when their meetings were interdenominational in character there was enthusiasm and a sense of solidarity. "We think the American churches will not be aroused

again into mere denominational fervor. The future lies in cooperation; meeting our problems with a sense of Christian solidarity."

Not only, they say, must we rid ourselves of denominational cleavage, but racial cleavage as well. "No Christianity can compete with Marxian Communism or Islam that has race exclusiveness at its heart. It is imperative that we wipe out race snobbery, not for purposes of competition with Communism and Islam, but because in doing so we are expressing the genius of our Christian movement. It is a brotherhood transcending race and class and color."

They call upon the churches sacrificially to support the Christian mission movement. "We ask for intelligent, planned, persistent sacrificial backing. We are not getting that now. We would like to see the pastor become the living link—the interpreter and inspirer—between the larger movements and his local congregation. There was a time when he was that living link; then the Boards began to take his function. He must regain his place. Moreover, each local church should have a mission study class and a church missionary society, manned by laymen and women, for inspiration and the patient and persistent gathering of funds. The matter should not be left for a spasm of endeavor at the close of the church year."

TO THE objection that we cannot think about Christianizing the world until we are more Christian at home, they reply that this very enterprise is a part of our Christianization at home. "Each individual, each group, each nation must have something beyond its own confines to which it can unselfishly give of itself in order to realize its own Christianization. The missionary enterprise is in itself a prayer that we may be more Christian at home. Science does not wait until it is fully applied in all the departments of life in the West before it shares itself with the East. Nor can we. The fact is that we hope the Christian movement will come back to us from the East clarified and dynamic to help in our own Christianization.

"We call the membership of our churches to a whole-hearted, sacrificial allegiance to this movement because Christ is in it. And He is being more and more discovered as the world's one hope. Everything else has let us down. He has not! As we project His movement into the soul of the nations we are discovering that His Kingdom demands the renovation of the whole of life—individual and collective. In His conception of the Kingdom of God on earth we find a program that demands not merely social amelioration,

but social reconstruction. It demands the changing of the whole basis of life from selfish competition to unselfish cooperation, from the exploitation of people to the expression of people, from a shamble to a brotherhood. But more than that it offers grace and power for the renovating of the individual man. It offers new men for a new day.

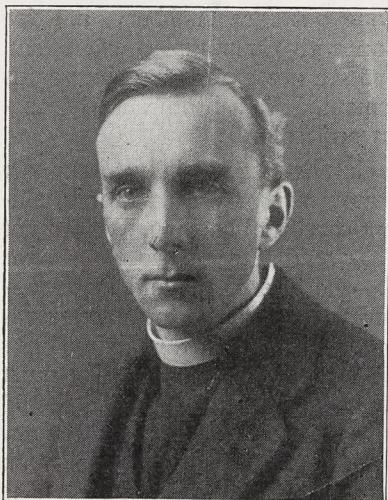
"This conception of the Kingdom renovating the whole of life makes Marxian Communism and Fascist Nationalism seem small and inadequate and unworthy. Nothing less than the Kingdom of God on earth is large enough and redemptive enough to compel man's final allegiance. It compels ours. We believe it will yet compel the allegiance of the whole church."

GOD, MAN AND SOCIETY

A Review by

JOSEPH FLETCHER

BOOK reviews are usually intended to be definite comments. But sometimes, though rarely in these



V. A. DEMANT

days of prolific publication, there comes to hand a book which simply may not be adequately reviewed by any method short of a complete paraphrase. Its whole content is so consistently original and important that a "review" is impossible. And that is the quality of the Rev. V. A. Demant's latest work, *God, Man, and Society* (Morehouse, \$2).

Students of moral theology and Christian ethics need not be put off by the sub-title, *An Introduction to Christian Sociology*. Use of the term "sociology" with a norm like Christianity has been regarded as doubtful on this side of the Atlantic, for technical reasons; but in England the phrase is increasingly current, as one of convenient definiteness. It is accepted, for example, by the Christian Social Council (an inter-Church agency comparable to the Federal Council's social service commission), of which Demant is director of research.

A great many books have been written, especially in the last ten years, about the social gospel. Various works on Christian ethics have dealt with problems of morality affected by social conditions. But, so far as I know, this book is the first which attempts to provide a *systematic* approach to the moral problems of social life and a critique of social practices themselves, even apart from individual relations to them. Demant lays it down as a basic principle (p. 23) that "the nature of a social situation is right or wrong, better or worse, in the sight of God, in a way which is to some extent independent of the virtues and vices of those who participate in it." Against the background of Christian doctrine (viz., of the Creation and of Man), the analysis of social institutions is not only moral, or prag-

matically based on their human effects, but also *sociological*.

Part One of the book deals with the nature of social practices in the present world-order, economic and political, and Part Two suggests the fundamental lines of Christian ethics and doctrine along which the religious-social inquiry should be directed.

"There enters into every social problem," according to Demant's analysis, "something derived from all three of these relationships; man's relation to God, to nature and to his fellows. On their subjective side these relationships are predominantly represented by the motives of vocation, gain and service. . . A human problem arises whenever these three valid motives of spiritual fulfillment, gain and service . . . cannot be satisfied together or get in each other's way. . . . Where the satisfaction of one or two of these motives is found to conflict with the other or others, there we have a problem of religious sociology.

"Present day industrialism, for example, is the field of conflicts between all three motives. Many industrialists are faced with a choice between providing the community with the standard of living compatible with productive achievements and the survival of industry as a paying proposition, a conflict between service and economics; between cost-cutting arrangements for survival and the sense of doing a job with the dignity of a positive contribution, a conflict between economics and vocation; between the technician's ability to do things in the best way and the danger of 'unemployment,' a conflict between vocation and service." (pp. 54-56) It is the task of Christian Sociology to reveal the causes for these conflicts in our social structure, and ultimately to suggest an order in which "the problems of men living together come as completely as possible within the sphere of free moral will." (p. 49).

I deal so much at length with this one point, not only because of its intrinsic importance for the Christian student of social questions, but because it very aptly illustrates the orderly, systematic and rational method employed by the author. This work is in a category all by itself, although the signs of the times would seem to indicate that its pioneering challenge will soon be taken up by others. No other study so nearly fulfills the demand for this particular inquiry which is to be found expressed by the more comprehensive moral theologians like Kenneth E. Kirk. It is

not a book for dabblers or hasty thinkers, but it is a book that students of the social sciences and of moral and ascetic theology cannot afford to ignore. The author points out that "the Christian faith has a doctrine not only of the Christian man, but of man as man" (p. 47), and it is "part of the Church's responsibility to be concerned that the moral strains imposed by social conditions are not too hard for sinful people and that removable temptations are taken away" (p. 48).

The prefaces of such recent books as Reckitt's *Faith and Society* and Peck's *Social Implications of the Oxford Movement* (this year's Hale Lectures at Seabury-Western) are sufficient indication of the influence wielded by Demant. His other works, especially *This Unemployment*, are known in this country, and his visit as lecturer in 1930 for the Church League for Industrial Democracy is still remembered with pleasure. But his best service to present-day thought is here, in *God, Man, and Society*.

THE OAK OF SAXONY

A Review by

VIDA D. SCUDDER

WE OUGHT to know Luther better. Indeed it would be spiritually bracing and intellectually refreshing, were we to make friends far more than is our habit, with all the great religious leaders who stand above us, commanding figures, on the upward slopes of history. Few of us have time to read the long scholarly biographies which are often the only means of access to these great men; all the more gratitude is due to authors who will make a famous leader vivid and attractive to us, in the compass of a reasonable volume. That is what Professor Edwin Booth of Boston University has done for us, and for Luther; and the book is especially pertinent in this year, a year which is the 450th anniversary of Luther's birth, and which also happens to mark a great crisis in the Church which bears his name.

It is a very readable book. It brings one close to that vigorous figure, with his warm heart, his homely, powerful, peasant mind, his direct penetration through struggle agonized at times into religious reality, his pugnacity, his tenderness. We feel his sensitiveness to music and to natural beauty, we note that inherent domesticity which found scope when Luther was no longer young, in the family life that was obviously his right destiny. There are no lovelier letters in the world than those Luther wrote to and about children. * * * In all these ways, Luther is Germany at her very best. Just now, it is particularly wholesome for us to know that best and to love it; for many people are turning away from Germany with renewed sadness, and all but forgotten distrusts and prejudices are revived. So let us gladly be roused to affectionate reverence for a man to be loved and honored precisely because he is so intensely German. For the great reformer could never have been Italian, French, Irish, Scotch or English; he can be placed in no setting but his own,—that of the gentle country and the crude healthy unspoiled peasant life of Saxony. It is with a touch of peculiarly grateful sentiment that Mr. Booth dedicates his book to the memory of Luther's parents.

The successive phases of his stormy life are vividly evoked. We see the schoolboy singing for his bread in the streets of Magdeburg,—the university student,

—the young monk stubbornly insisting on his vocation against the opposition of his father. We watch gradual disillusion, in the man of growing power, as his devout German simplicity encounters the sophistication and the corruption of Rome. We see the advance into leadership,—and never was a great leader less moved by personal ambition, more forced by circumstance into his role. As the canvas widens, the whole rich movement of sixteenth century life, not only in Germany but all over the world, passes before us. It is a salutary relief from the anxious turmoil of our own time to read about the passionate issues that absorbed an earlier age, and to let our imaginations carry us back to an hour when, just as today, a new social order was coming to the birth.

Sometimes, Mr. Booth is a little too gentle perhaps with his hero. Luther was a vehement and inconsistent man. To many of us, the most repellant episode of his life is his dealing with the Peasants' Revolt. Mr. Booth makes an ingenious defense of his hero by stressing his reverence for law and order as well as his affection for the Elector of Saxony; but when all is said, the spectacle is unlovely. We hear Luther, who had been a champion of the common man and who had later talked like a good pacifist when those peasants were betrayed into violence, now invoking the military powers in coarse and painfully violent language to suppress and slaughter them. The story is painfully suggestive of a good many modern instances. But after all, what it reveals is merely a nature fundamentally simple and governed by natural emotion rather than by logic. Luther is neither the first nor the last to denounce violence on one side with righteous anger, while convinced that people he disagrees with should be ruthlessly handled. Indeed one reason why it is possible to love the great reformer, is that he is so entirely human, so absolutely like ourselves. Only, like all great men, he lived more intensely than we do. It is a splendid sense of abounding life, of power proceeding from honest courage and, fundamentally, from intense and loyal devotion to the Living Christ as revealed in His Holy Word, which Mr. Booth so admirably and so sympathetically portrays.

"Were Martin Luther given voice to speak to us again, we should hear the old, old plea of the believing

Martin Luther Oak of Saxony. By Edwin P. Booth. Round Table Press, New York, 1933. \$2.50.

heart to hold by faith to the truth of the historic life of Jesus, to move by faith from this to its high implications for the character of God, and to live by faith in the eternal blessed communion of the timeless City of God."

Casual Comment

By

BERNARD IDDINGS BELL

A WORD or two more, by your leave, about that article by the Rev. D. R. Colony in the February *Harpers* which by now, I hope, our readers have examined. Not only has he said that many clergymen are overpaid while the rest desire to be, (as we remarked last week), but he goes on to insist that most of them do not do a decent day's work. Except the Anglo-Catholics, with their daily masses, Episcopal parsons can lie abed late, he says, and frequently do. They mostly tell friends that their mornings are devoted to study; but if it is so, Colony grimly remarks, they must be dull birds indeed, since little or no evidence of reading or research is visible in either their sermons or their conversations. They make parochial calls. What is that for a day's work? The clergy are lazy loafers.

With that I am not wholly in agreement, somehow. Father Colony has never been a parish priest. He is a teacher and a curate who takes services. He does not know the exacting routine of many a parson's life, especially in a biggish parish. A burial will take two hours of such a man's day; and he may have ten or more in a month. Guilds and sodalities must be worked with. Many a priest holds a spiritual clinic for an hour or two a day. The Sunday school must be planned for, and the teachers trained. Civic cooperation eats into time. Letters are to be written. Colony does not understand the demands made upon clerical time. He does not appreciate how bewildered, how driven most priests are. There often seems no opportunity to do the most important things.

Nevertheless there is more than a little truth in what he alleges. There are many, too many, parsons who are lazy; living foolish, vapid lives; despised by honest laymen; men who pray not much, study less and labor least. Some of them are in small towns. Others are in great city parishes. One of the most worthless priests I ever ran across gets a whopping salary in an endowed metropolitan parish. And what can be more loathsome than such a soft-living clergyman, lifting lazily at the altar the torn body of an agonized God, preaching platitudes somnambulantlly?

Has Father Colony ever thought how much both these things—clerical inability so to plan pastoral work as to get first things attended to, and lazy habits of sacerdotal life—are due to our theological schools? Let him go live near one for awhile. Do they teach a man how to manage a parish, plan his own life, make every minute count? Indeed not! That is beneath their academic dignity. That is not "scholarship". And do the young gentlemen in residence, and most of their professors, lead vigorous, disciplined, energetic lives?

A grim smile, brethren, very grim! From the three seminary years, lazily devoted to everything except getting ready to be a working priest, it often takes ten years to recover.

Colony never went to an American seminary. He does not understand. If he did he might not be so hard upon the rank and file of the clergy. Part of the blame, at least, lies on the heads of those who are inept masters of the craft.

The Church-Wide Endeavor

An Editorial by

BISHOP JOHNSON

THE Presiding Bishop has issued a call to Church-Wide Endeavor in which the emphasis is placed upon the need of a corporate effort to stir up the gift that is in us as a body, in order that we may have the wisdom and understanding which is potentially imparted at our confirmation. We welcome this act of leadership which belongs to the office of primate in the economy and traditions of the Church.

The Protestant Episcopal Church in the United States has passed through three distinct stages in its slow and painful progress toward real catholicity, which must consist of an adequate vision rather than of millinery and gymnastic display. The matter of rites and ceremonies is important, but only when they express a spiritual reality. Whether the Gloria is said at the beginning or the end of the service is unimportant unless the sentiments of the Gloria are expressed in the ideals of the people. Ritual may be nothing more than a relic of the dead past unless it expresses the ideals of a growing consciousness. Unfortunately for their influence too many ritualists are insular in their thoughts and deeds and we have a ceremony which does not represent the living reality. Don't misunderstand me. I am not opposed to ritual. I love it. But like any other outward demonstration it should have behind it a living organism.

In its first and colonial stage the Episcopal Church was parochial and platonic in its worship. It reflected a respectable paganism in an atmosphere of Pharisaical puritanism, followed by an orgy of Phrygian ecstasy.

When this crude period was over one might choose between Cotton Mather, George Whitefield and Benjamin Franklin as shining lights in the celestial firmament.

In its second and post-revolutionary period the Church secured bishops, who were objects of distrust, then and since, and set up a weak diocesan organization which had little interest in ministering to the pioneer outposts. The Church was so weak that when Bishop Hobart was consecrated it was difficult to find three Episcopal consecrators to hand on the gift. The Church in 1830 numbered one communicant to 416 of the population.

Due to the growing consciousness of its mission the General Convention began to realize that it had ob-

ligations beyond diocesan limits. In the fifties it sent Kemper and Polk into the far west.

It was not until 1919 that we created a federal organization known as the Presiding Bishop and Council, to which we gave birth but not consciousness. So obsessed are we with our diocesan importance that we have been unwilling to give definite powers or the traditional name to our primate. We ask him to leave his diocese where he has jurisdiction to spend a few years in another bishop's diocese where he is expected to serve tables and to study statistics.

IT IS good to know that the Presiding Bishop is sending out a call for Church-Wide Endeavor, in which task he received the approval of the House of Bishops, recently assembled at Davenport. The note that he strikes is a spiritual one rather than an appeal for funds. It is a call to which we should all eagerly respond, not merely because he asks it but because as a Church we need it.

For what we need more than anything else is to realize that the Church must have a larger vision than parish or diocese if we are to do the Master's will. We are not baptized into this or that parish, nor are our bishops consecrated to this or that diocese. Our liturgy emphasizes the universal character of the Church when it consecrates men to be bishops in the Church of God, and not to be bishops of this or that diocese.

The trouble with us as a branch of Christ's Church is not that we are vicious but petty; not that we are heretical but provincial. Whether we meet our deficits or not is important but not so important as whether we realize our larger responsibilities of building the Kingdom of God.

It is just because this call emphasizes the fact that we belong to a great brotherhood and not a little one that we welcome the action of the Presiding Bishop in appealing to the whole Church to realize its full responsibility by a concerted spiritual effort this year. If we can be induced to pray for larger vision it may be granted to us. The difficulty is not that there is no task before us. It is rather that we have an astigmatism that makes us near sighted. Petty tasks near at hand loom large. We are now asked to lift our eyes to seek that larger vision of God's Purpose for suffering mankind.

Let's Know

By
BISHOP WILSON
CONFIRMATION

A LETTER comes asking several questions about Confirmation, evidently inspired by careless remarks about "joining the Church". This expression is unfortunate in more ways than one but it is particularly misleading in this connection because it suggests that in Confirmation we are the ones who are doing it all.

The fact is that in Confirmation something is done to us. It is the completion of baptism, just as the New Testament tells us. Right from the beginning baptism

meant the forgiveness of sin and formal incorporation into the Kingdom of God. After that came the "laying on of hands" by the Apostles and "they received the Holy Ghost". Through Confirmation comes the gift of the Holy Spirit—God is doing something to us.

Read the Confirmation Service in your Prayer Book. As preliminary to the laying on of hands the candidates answer certain questions. They are not asked if they want to join the Church. They are asked to ratify and confirm their baptismal vows which have already been made. By that they indicate their readiness and purpose to pursue the life of a Christian. But that does not constitute the Confirmation. A prayer follows which shows what the Confirmation really means. This prayer calls down the strengthening presence of the Holy Spirit bearing His seven gifts—wisdom and understanding, counsel and ghostly strength, knowledge and true godliness, and holy fear or reverence. Remember that seven is the perfect number and these traditional "seven gifts of the Spirit" represent God's gift to perfect spiritual strength. Then the bishop lays his hands upon the candidates separately that they may "daily increase in thy Holy Spirit more and more". This last is the Confirmation.

Don't confuse the "gifts of the Spirit" with the "fruits of the Spirit". The latter are referred to by St. Paul in Galatians 5:22-23—"the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance". These are the products of the Christian life as lived in the strength of the Holy Spirit.

Confirmation, then, is the special means through which the gift of the Holy Spirit comes to us. This is the theme running throughout the Prayer Book service. In the new English Prayer Book it is very cleverly stated in the opening exhortation—"The Scripture here teacheth us that a special gift of the Holy Spirit is bestowed through the laying on of hands with prayer". One might wish that it was stated as explicitly in our own Prayer Book in order to avoid misapprehensions.

Of course it should be added that everything is not over and finished with the reception of the spiritual gifts. It now remains to use what we have received. We may be possessed of great riches but if we never use them, we become victims of poverty. In baptism and confirmation we become spiritually equipped for the life of a Christian. Then we must by practice and training become proficient in the use of our equipment.

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THE WITNESS

6140 Cottage Grove Avenue Chicago

CHURCH LEADERS LIST BOOKS FOR LENTEN READING

Edited by G. M. DAY

It is always interesting to see just what books others are reading and recommending. I therefore wrote to several leaders of the Church asking them to list for WITNESS readers a half dozen or so books that they particularly recommend for Lenten reading. They are presented to you herewith, with another article containing my own particular favorites held over for the first Lenten number of the paper which will reach you a week hence. Here you have the lists:

WILLIAM SCARLETT

The Bishop of Missouri

Adventures of Ideas by A. N. Whitehead (Macmillan).

Moral Man and Immoral Society by Reinhold Niebuhr (Scribners).

Christianity and the New World by F. R. Barry (Harpers).

Christianity and the Crisis, edited by Percy Dearmer (Victor Gollancz).

What Would Be the Character of a New War. Various contributors (Victor Gollancz).

Re-thinking Missions. The report of the Laymen's commission on foreign missions (Harpers).

Out of My Life and Thought by Albert Schweitzer (Henry Holt).

In Place of Profit by Harry F. Ward (Scribners).

BERNARD IDINGS BELL

Canon of the Cathedral, Providence And the Life Everlasting by John Baillie (Scribners).

St. Thomas Aquinas by G. K. Chesterton (Sheed & Ward).

Radio Talks on Religion by various Englishmen (Morehouse).

God, Man and Society by V. A. Demant (Morehouse).

The Flame: St. Catherine of Siena by Jeanette Eaton (Harpers).

The End of Our Time by Nicholas Berdygaev (Sheed & Ward).

Christian Faith and Life by William Temple (Student Movement Press).

The Challenge of Humanism by L. J. A. Mercier (Oxford Press).

WALTER RUSSELL BOWIE

Rector of Grace Church, New York

The Ordeal of Western Religion by Paul Hutchinson (Houghton Mifflin).

God at Work by William Adams Brown (Scribners).

The Meaning and Truth of Religion by E. W. Lyman (Scribners).

The Hope of the World by Harry Emerson Fosdick (Harpers).

Modern Man in Search of a Soul by C. G. Jung (Harcourt Brace).

The Prospects of Humanism by Lawrence Hyde (Scribners).

JULIAN D. HAMLIN

Rector of the Advent, Boston

Mixed Pasture by Evelyn Underhill (Longmans).

The Golden Sequence by Evelyn Underhill (Dutton).

Christ and Society by Charles Gore (Scribners).

A Biographical Sketch of Bishop Gore by Gordon Cross (Morehouse).

Report of the Catholic Congress in London (Morehouse).

Report of the Philadelphia Catholic Congress (Morehouse).

God, Man and Society by V. A. Demant (Morehouse).

Imagination and Religion by Lindsay Dewar (Morehouse).

W. B. SPOFFORD

Managing Editor of The Witness

Preachers Present Arms by R. H. Abrams (Round Table Press).

Faith and Society by Maurice Reckitt (Longmans).

The Protestant Churches and the Industrial Crisis by Edmund Chaffee (Macmillan).

The Meaning of Right and Wrong by R. C. Cabot (Macmillan).

Christianity and Communism by H. G. Wood (Round Table Press).

Christ in the Silence by C. F. Andrews (Abingdon).

Northern Catholicism by Williams and Harris (Macmillan).

WARNS OF BREAK-UP OF FAMILY LIFE

Bishop Woodcock in his address before the 108th convention of the diocese of Kentucky, held at the cathedral, Louisville, on January 24 and 25, warned the Church that the break-up of family life, which he attributed to the rottenness of the theatre, movie and modern literature, imperils civilization. "Much of the gangsterism and crime," declared Bishop Woodcock, "can be traced to families to which the courts have given easy divorce. Where there is no reverence for the sanctity of the family there will be no respect for the law. If the world is to recover moral mastery it must begin in the home. It is here that Christianity has her great opportunity and trust."

Dean McCready introduced a resolution expressing indignation over a lynching that occurred in the state the day before the convention met. The resolution, which passed, called upon the governor to do his utmost to bring the guilty persons to justice.

On the second day of the convention there was a celebration of the 29th anniversary of the consecration of Bishop Woodcock. There was an evening meeting devoted to the work of the Brotherhood of St. Andrew, Girls' Friendly and Young People's Service League.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

You have read about Mr. Colony's blast in the last number of *Harpers* both last week and this in Canon Bell's column. Joseph Fort Newton likewise has things to say about it. Preaching last Sunday in Philadelphia Dr. Newton declared that "the best friends of the Church are its keenest critics" and for that reason he welcomed the article. Mr. Colony's article, so he declared, "is timely, trenchant and true to the bone as far as it goes. It is a rebuke to the institutional selfishness of the Church, it is needed and it will do good. All of us make a poor fist of religion as God knows." He went on to say how ever that there is no analogy between the Church in Russia and the Church over here. There the Church was a part of the state, with priests even using the confessional to betray people into the hands of the Czar. "Such a Church had to go, and should have gone." However in America the Church has founded colleges and has been a pioneer in enlightening mankind, "and, if prophets are few at any time, it cannot be said that the Church has been indifferent to political corruption and social injustice. The faults of the Church are the faults of humanity; but it is the keeper of the highest hope and tradition of our race. To say that the Church or its clergy live in luxury and forget the needs of the poor is a slander and a scandal.... No doubt there are lazy, selfish, greedy preachers, but the average salary of the clergyman taking the Church as a whole, is less than what the writer of the article thinks it should be. The truth is that a more hard-working, self-sacrificing set of men cannot be found in the land."

* * *

Honor Vicar of Demolished Church

St. Chrysostom's was demolished in 1924, but the congregation was not. They formed the St. Chrysostom's Association and meet for a dinner each year, particularly for the purpose of paying tribute to the man who was vicar from 1865 to the time of his death in 1910, the Rev. Thomas H. Sill. The dinner this year was held on January 24th with Father Sill of Kent School presiding. The speakers were the Rev. L. E. W. Mitchell, the Rev. Thomas Sparks, the Rev. Harold Renfrew and the Rev. Frederic S. Fleming.

* * *

Convocation of North Texas

The convocation of the district of North Texas met at Lubbock on January 21 and 22, with all business

and social meetings being held in Seaman Hall, student center. Bishop Seaman in his address pleaded for Christianizing of national recovery, for renewed temperance education and for the development of the district's system of intensive work in its eighty counties, with a clergyman in charge of each county. He also urged support of the Presiding Bishop's Church Wide Endeavor. He reported a slight improvement in finances during 1933 over 1932. Deputies to G. C.; Rev. W. P. Gerhart of Abilene and Thomas R. Smith of Colorado.

* * *

Diocesan Missioner for Washington

The Rev. Clyde Brown, rector at Hyattsville, diocese of Washington, has resigned that parish in order to accept an appointment as missioner of the diocese. It will be his job to advance the interests of mission parishes, spending a considerable part of his time making visitations in rural districts of the diocese.

* * *

Bishop Jett Goes to Florida

Not to stay but for a vacation. Bishop Jett was at the consecration of Bishop Gribbin at Winston-Salem on January 25th and went from there to Florida where he will remain in the sunshine for a month.

* * *

Ordination in North Texas

Bishop Seaman of North Texas celebrated the ninth anniversary of his consecration on January 18th by having his ninth ordination. Rev. Paul W. Henckell was ordained priest at St. Andrew's, Amarillo. He is in charge at Dalhart, with oversight of the rural work in eight adjacent counties.

* * *

Death of City Mission Worker

The Rev. James S. Bullington, chaplain for non-Roman, non-Jewish patients at Manhattan State Hospital, New York City, died on January 26th after a long illness. He had been with the City Mission Society for six years, having previously been at All Saints' Cathedral, Milwaukee, and the Seamen's Church Institute, New York.

* * *

Noonday Preachers in Chicago

As usual the Church Club of the diocese is sponsoring noonday Lenten Services in a loop theatre. The preachers this year are Bishop Stewart; Bishop Woodcock of Kentucky; the Rev. F. S. Fleming, rector of Trinity, New York; Bishop Johnson, Editor and Bishop of Colorado; Bishop Abbott of Lexington; the

Rev. Bates G. Burt of Pontiac, Michigan, with Bishop Stewart taking the services during Holy Week.

* * *

Accepts Call to Carbondale

The Rev. Clarke R. Trumbore, Athol, Mass., has accepted a call to Trinity, Carbondale, Pa. He is a native of the diocese of Bethlehem.

* * *

Bishop Abbott in Pennsylvania

For the third year Bishop Abbott of Lexington is spending the month of February in Pennsylvania, assisting Bishop Taitt. His schedule calls for twenty-five services and addresses in twenty-six days.

* * *

Lectures On Our Mission Work

Mrs. F. A. Habersham of Los Angeles gave an illustrated lecture on the work of the Church in the Blue Ridge mountains of Virginia before the Auxiliary of the diocese of West Missouri, held at St. Andrew's, Kansas City, on January 29th. Bishop Spencer was present at the meeting and pontificated at a corporate communion service.

* * *

National Chaplain Of CMH

The Rev. Julian Hamlin, rector of the Advent, Boston, has been appointed chaplain of the National Council of the Church Mission of Help. He is known for his keen interest in the responsibility of the Church in all social questions; is president of the New England branch of the Church League for Industrial Democracy and is a member of the social service commission in his diocese.

* * *

Meeting Of New York Altar Guild

The Rev. Wallace J. Gardner, vicar of the Intercession, New York, and Mrs. James deWolf Perry are to be the speakers at a meeting of the New York Altar Guild, to be held at St. James Church, New York, on February 15th.

* * *

Pittsburgh Rector Presents Large Class

St. Stephen's, Wilkensburg, Pa., is well known for its large confirmation classes, but one of the largest in the history of the parish was presented by the Rev. William Porkess, rector, on January 28th. The group ranged in age from eleven to forty-six, and among the number were three married couples and two brothers.

* * *

Episcopalians On Lenten Program

A number of Episcopalians are on the Lenten Program of the Greater Boston Federation of Churches, for

the services held each day at Tremont Temple: Revs. Phillips Osgood of Emmanuel, P. F. Sturges of St. Paul's Cathedral; Samuel S. Drury, rector of St. Paul's School; Howard K. Bartow of Quincy; A. L. Kinsolving of Trinity, and Bishop Sherrill. The Rev. George L. Paine of our Church is the executive head of the Federation.

* * *

Two Of The Three Marys Visit New York

Two of the "three Marys of Kusatsu," Miss Mary Cornwall-Legh and Miss Mary Nettleton, made a fleeting visit to New York city on January 30, on their way home to England from Japan. The Woman's Auxiliary and Foreign Missions Department entertained them at tea in Church Missions House. Miss Cornwall-Legh, as a well traveled visitor at Kusatsu reported not long ago, "is doing one of the finest pieces of work in the whole Church" in her care for lepers. Another friend writes, "She goes out to answer a call from them at any hour

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CHARLES SCRIBNER'S SONS

of the day or night, walking down the steep slippery path at two in the morning, lighted only by her lantern." The third Mary, Miss McGill, is holding the fort in Kusatsu.

Convention Of Diocese Of Pittsburgh

Bishop Mann, in addressing the convention of the diocese of Pittsburgh, held at the cathedral last week, urged the Church to give wholehearted support to the Church-Wide Endeavor. He also approved a plan for a survey of the diocese under the direction of a special committee. Dean Emerson of Cleveland preached at the convention missionary service. The financial report of the diocese showed that they sent a larger amount to the National Council than that pledged, with the year closing with a diocesan deficit of less than \$500. Delegates elected to General Convention: Revs. High Moor, Edwin van Etten, H. Boyd Edwards, and H. A. Flint; Messrs. J. A. Lathwood, C. S. Shoemaker, Hill Burgwin and Edward Snodgrass.

New Institution For Men And Boys

The City Mission Society of New York announced on January 31st the opening of a new convalescent institution for men and boys, located on a Hudson River estate near West Park, presented to Bishop Manning recently by Mr. and Mrs. H. P. Bingham.

Church-Wide Endeavor Is Going Over

If the number of orders received for literature about the recently announced Church-Wide Endeavor means anything the project is going over with a bang. Hundreds of rectors from all parts of the country have sent to national headquarters for copies of the "Statement in Brief" and also pledge cards, with upward of

a hundred thousand copies of the Statement having been sent out so far.

Canadian Priest Preaches Mission

The Rev. Roland P. Palmer, superior of the Cowley Fathers in Canada, is conducting a ten day mission at the Good Shepherd, Rosemont, Pa.

British Canon Tells the Clergy

The Rev. Alfred E. Baker, British canon who is special lecturer this year at the Berkeley Divinity School, was announced as the speaker before the clerical club of Rhode Island as "one of the ablest thinkers in the United Kingdom," and the parsons were quite willing to believe it after hearing him the other day. He declared that we were living in an age of irreligion, with many living kindly lives, but with few deliberately practicing Christianity. He declared that life today is not controlled by God but by economic forces and that we must have a thoroughgoing application of Christian principles to modern life or else witness the smash up of our civilization.

Bishop Condemns Armament Ring

The Rt. Rev. Harold Buxton, Anglican Bishop of Gibraltar, recently returned from a trip to the Near East declared that his trip had convinced that "one of the most sinister influences at work in the world today is that of the private armament firms. While there was never a time when the desire for peace was so strong

as it is at present, every movement for rapprochement between the peoples is liable to be torpedoed by this very active and highly organized agency. So long as the private armament firms are allowed complete freedom of action, as at present, there is little hope that the war scares will cease."

Finances Chief Matter Before Chicago Convention

The convention of the diocese of Chicago, in session this week at St. Paul's, Kenwood, is mainly concerned with financial matters. The situation with regard to payments on the quota during the past year and anticipated income during 1934 makes the financial task of the diocese serious.

Convention of Lexington

The convention of the diocese of Lexington was held at Newport on January 23-25, with the opening sermon preached by Bishop Rogers of Ohio. Other speakers during the convention were the Rev. Eric Tasman, general secretary of the National Council and Professor Knickerbocker of the Sewanee faculty. Bishop Abbott announced that the debt of the diocese had been reduced during 1933 from \$74,815 to \$5,212 which of course was the cause for loud huzzas. Just where all that money came from in a year like 1933 I was not informed. Every active clergyman of the diocese was present at the convention and practically every parish and mission was represented in the lay order. Bishop Abbott announced that a record

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number of persons were confirmed in 1933; that the pledge to "281" was overpaid and that the same amount has been pledged for 1934. Deputies to G. C.; Revs. W. G. Pendleton, Robert J. Murphy, C. P. Sparkling, Franklin Davis; Messrs. C. M. Harbison, H. T. Soaper, J. A. Edge and C. H. Edge.

* * *

Hopping on the Poor Business Man

Obsession with self-importance and power caused many business men to lose sight of all Christian principles, declared Clarence B. Randall, Chicago layman, at a conference of laymen held at Christ Church, Joliet, recently. He said that the failure of business men to live their religion seven days a week was largely responsible for the depression.

* * *

Convention of Indianapolis

The convention of the diocese of Indianapolis was held at Christ Church, Indianapolis, on January 24-25, with a conference of the clergy, led by Bishop Francis, a part of it. The convention dinner, attended by a record breaking crowd, was addressed by Dean Emerson of Trinity Cathedral, Cleveland. The reports for 1933 showed a marked decrease in receipts as compared with 1932, and it was only by rigid economy and the curtailment of work that the diocese was able to close the year without serious deficits. Deputies to G. C.; Revs. William Burrows, E. A. Powell, A. E. Cole and W. T. Capers Jr., Messrs. R. H. Sherwood, W. W. Hammond, F. P. McNutt and Charles E. Judson.

* * *

St. James, Chicago, Plans Centennial

Plans are under way for the celebration of the centennial of St. James, mother parish of the diocese of Chicago. Mr. James T. Ryerson, senior warden and the third generation of the family to come into leadership at the parish, is chairman of the centennial committee.

* * *

Maryland Celebrates a Birthday

Churchmen to the number of 1200 started celebrating the 150th birthday of the diocese of Maryland with a dinner on January 23rd. Mr. Randolph Barton Jr., president of the Churchman's Club, was the toastmaster, and the speakers were Bishop Helfenstein, Bishop Davenport, Bishop Freeman, Governor Ritchie and the Rev. Louis C. Washburn of Philadelphia, who is an authority on matters historical and pointed out a lot of things the folks hadn't heard before. The following morning there was a service of thanksgiving, with

all the clergy in procession, with another historical paper, this time by the Rev. A. B. Kinsolving, rector of the mother parish, St. Paul's.

Bishop Helfenstein in his convention address said that financial problems had made many center their interest entirely on their own parochial problems, forgetting that the Church was larger than parish or diocese. The convention adopted a budget of \$74,000, which was a cut from the \$109,000 budget previously approved by the executive committee, made necessary to bring it into line with the results of the Every Member Canvass. It means a cut in salaries of the clergy aided by the diocese, and the curtailment of some work and the elimination of work among the deaf. Delegates to G. C.; the Revs. Philip J. Jensen, A. B. Kinsolving, W. A. McClenthen and Noble C. Powell. Messrs. Henry D. Harlan, E. N. Rich, Arthur Boehm and F. A. Savage.

* * *

Chase House Plans Expansion

At the annual meeting of the trustees of Chase House, church settlement of the diocese of Chicago, plans

were approved calling for the erection of the first unit of a new plant, to cost \$40,000. This was the second Church building project announced by the Church in Chicago in a week, the other being a parish house for St. Mark's, Evanston.

* * *

Christianity Now Says Bishop Remington

Taking his cue from the recently announced Church Wide Endeavor, Bishop Remington of Eastern Oregon, declared that we must have "Christianity NOW" in his sermon opening the convention of the district of Spokane, held at Spokane, Jan. 21-22. Bishop Bartlett, executive secretary of domestic missions as well as head man in North Dakota, was a leader during the convention, with Miss Ruth Osgood of national headquarters the headliner at the Auxiliary meetings. The convention marked the 10th anniversary of the consecration of Bishop Cross and plans were made for a celebration near the date of his consecration. Plans were announced for preaching missions to be held throughout the district from February 4th through the middle of March, the preachers

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being the clergy of the district. Delegates to G. C.; Rev. Charles E. McAllister and Mr. H. S. Collins.

* * *

Rector Accepts a Call

The Rev. Frank Bloxham, serving three missions in the diocese of East Carolina, has accepted a call to St. Agnes, Franklin, diocese of Western North Carolina.

* * *

Dinner at Los Angeles Mission

Bishop Bartlett, North Dakota, Dr. John W. Wood, head of foreign missions and Mr. Harry English, Churchman and active social workers, were the speakers at a dinner of Episcopal social workers held at the Midnight Mission, Los Angeles, on February first. Mrs. David Covell, wife of the Rev. David Covell, general secretary of the National Council, is the head of the mission.

* * *

Convention of Diocese of Texas

The convention of the diocese of Texas was held at Tyler on January 21-23, attended by over 250 delegates, and marked by a more optimistic spirit in regard to Church finances, which is certainly the subject matter for a news item these days. The treasurer of the diocese reported a surplus of \$1800 with all bills paid, and he also told the delegates that the pledge of \$10,000 to the National Council had been paid in full. What's more a larger percentage of parishes and missions paid their pledges in full in 1933 than in any recent years. The diocese pledged \$12,000 to the National Council for 1934, an increase of \$2,000.

The convention took a strong stand against lynching and passed resolutions which were sent to the proper authorities. Bishop Quin, in speaking on the subject, said that the time to stop lynching was before it happened. He also hit at state officials for repealing the law requiring three days notice before marriages might be performed, stating that they looked upon marriage as

a fee producer. He reminded the convention that the law had not been repealed in the Church. Deputies to G. C.; Revs. DuBose Murphy, E. H. Gibson, B. M. Boyd and T. N. Caruthers. Messrs. J. C. Wilson, W. J. Battle, F. W. Caterall and T. P. Walker.

* * *

Unify Work in Religious Education

The department of religious education in the diocese of Western New York has arranged for meetings of Church school superintendents once a month for the purpose of unifying the work in the diocese.

* * *

New Rector of East Carolina Parish

The Rev. J. Q. Beckwith Jr., who has been serving a number of missions in the diocese has accepted a call to St. Matthew's, Hillsboro, diocese of East Carolina.

* * *

Death Takes Connecticut Bishop

The Rt. Rev. E. C. Acheson, bishop of Connecticut, died at his home in Middletown on January 28th. He was 75 years of age. He had been ill for two months of complications following an attack of neuritis. One of the thrilling episodes in his life occurred when, as a student in Canada, he enrolled as a member of the Queen's Own Rifles and went into the valley of the Saskatchewan to suppress a rebellion of Indians. He and nine of his fellow troopers were trapped by the half-breeds, who killed seven of the group in cold blood. The three survivors took to their heels, but bullets from the rebels hit two of them almost at once. The future minister picked up one of his wounded companions and aided the other. Another bullet killed the man in his arms, but he succeeded in assisting the third to safety.

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* * *

Consecration of Bishop for Western North Carolina

As I presume you know by this time, Robert Emmet Gribbin was consecrated bishop of Western North Carolina on the Feast of the Conversion of St. Paul, at St. Paul's, Winston-Salem, with the Presiding Bishop as consecrator. Practically all the clergy of the dioceses of Western North Carolina and of North Carolina were in the procession, as well as a number of clergy from neighboring

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dioceses. The sermon was preached by Bishop Finlay who declared that the Church must take a part in present national and world affairs, and he charged the bishop-elect to be a leader in this task.

* * *

Called to Boston Parish

The Rev. Eason Cross, for the past six years the rector at Maynard, Mass., where he has done a notable piece of work ministering to those in a mill community, has accepted a call to St. Luke's, Boston, where he is to succeed the Rev. Richard Lief who is to sail as chaplain of a world cruise. On his return Mr. Lief plans to go to England to prepare for social service work in the Church. Mr. Cross was for a time an assistant at Grace Church, New York, and later was rector at Bisbee, Arizona. Before entering the ministry he did settlement work in New York.

* * *

Banner Year for New York Parish

In spite of the times St. Margaret's, located in the Bronx, New York, and presided over by the Rev. Lyman Powell, had a banner year in 1933. Baptisms increased from 23 to 34, confirmations from 24 to 38, and the communicant list has grown from 396 to 495, with the 500 mark likely to be passed before Ash Wednesday. The Sunday School has increased in a year from 270 to 374. The parish also met its 1933 quota in full, and doubled its offering to the City Mission work.

* * *

Bishop of Durham Attacks Groupers

The Bishop of Durham has again spoken out vigorously against those known in England as The Groupers, and over here more generally as The Buchmanites. He declares that much of their literature is of "relatively low mentality," and that "sharing" means in practice the confessional stripped of its protective discipline. The old idea that the gospel can be commended to the rich in the familiar circumstances of conform and riches he also condemns.

* * *

New York Young People Meet

Young people from seventeen New York parishes united on January 28th for a service held at St. James Church, Fordham. The sermon was preached by Dean Kinsolving of the Long Island Cathedral.

* * *

Boston Clergyman Speaks on Fascism

The Rev. George L. Paine, Churchman, head of the Greater Boston Federation of Churches, was the speaker recently at a meeting in

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Boston of the American League against war and fascism, his subject being "Is America Going Fascist?" Mr. J. B. Mathews, ousted secretary of the Fellowship of Reconciliation, also spoke.

* * *

New CMH Secretary For Chicago

Miss Genrose Gehri, field secretary of the Westchester office of the Church Mission of Help, has been appointed executive secretary of the Chicago branch of the society, succeeding Miss Lena Grimes.

* * *

Toledo Rector Is Injured

The Rev. A. J. J. Gruetter, rector of St. Andrew's, Toledo, Ohio, was injured in an automobile accident last week. He was hit by a car and broke an arm and a leg.

* * *

Annual Meeting Of The C. L. I. D.

The annual meeting of the Church League for Industrial Democracy is to be held at St. Paul's Cathedral, Boston, on Washington's Birthday. There will be a corporate communion at nine, followed by a conference on "What is the Function of the C. L. I. D.?" led by the Rev. Julian D. Hamlin, chairman of the New England C. L. I. D., and the national executive secretary. There is to be a business meeting at twelve, and a luncheon at one when the chief speaker will be Miss Mary van Kleeck, director of industrial studies of the Russell Sage Foundation, and a vice president of the League. It will be followed by a discussion, led by the Rev. Norman Nash of the Cambridge Seminary. Those desiring to attend the meeting can get further details from the Boston secretary, Mrs. William L. Wood, 5 Longfellow Park, Cambridge. The public is invited.

* * *

Just One Big Family Party

I got myself hopped on by several subscribers by pointing out how nice it must be for the citizens of Penn Yan, N. Y., to have the advantage of the low rates for electricity given by their municipally owned power company. People wrote me in defense of private ownership of utilities, with all the stock arguments about the endowments of churches and colleges and the savings of widows and orphans being invested in these companies. Nevertheless I still insist we are suckers for sitting quietly by and allowing ourselves to be robbed every time one of these utility companies sends us a bill. A fact which just came out in a rate hearing for the Long Island Lighting Company illustrates what I mean. That company is controlled by Mr.

E. L. Phillips. Mr. Phillips and his wife loaned money to Mrs. Phillips' brother and with it he gained control of a lumber company in Ohio. When the Lighting Company needed new poles they bought them from the E. L. Phillips & Co., a construction company also controlled by the same Mr. Phillips. This company then made their purchases from the lumber company, controlled by the brother-in-law. It also seems that a provision was made to permit a cheaper grade of treatment for the poles, resulting in a considerable saving to Mrs. Phillips' brother's company. It all sounds quite involved and complicated, but what it means of course is that the Phillips family made several profits on the transaction, and all of them were figured in the costs presented to the rate commission upon which electric rates are based. There are a lot of widows and orphans who have no stock or bonds in public utility companies and I do not see why we should stand by and allow them to be

robbed every time they turn on an electric light or light up the Christmas tree.

* * *

Following Up

The General Convention

Those who attended the Denver General Convention, or followed it closely in the Church papers, will recall that the Woman's Auxiliary had lively sessions on the application of Christian principles to current life. Among the subjects discussed and debated was Property and Economic Conditions. Mrs. H. G. Lucas, president of the Auxiliary in the diocese of Dallas, who lives in Brownwood, felt that something definite should be done with what she discovered in Denver. Her story, as it appears in a recent issue of The Spirit of Missions, follows:

In accordance with the suggestion of the Woman's Auxiliary our parish took the five subjects discussed at Denver as the basis of our programs. One of the programs was on Present Day Trends in Social

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Work. We asked a trained social worker to take charge of this. In the discussion which followed her presentation, the fact was brought out that although we had been taking part in various phases of community welfare work, we had no definite knowledge of the work nor of the need. Our speaker then urged the necessity of a fact-finding survey. None of us had any idea how to go about it; so she gladly consented to act as chairman of a committee appointed for the purpose. The members of the committee were divided into four groups: material or family relief, medical, child welfare, boys' and girls' work.

Each committee made a thorough study. A chart was prepared which pictured the situation; four columns, listing the things that were being done in black and the things that should or might be done in red. It was discovered, for example, that the material relief was being cared for most efficiently at the present, but there was no permanent agency for carrying on. In medical relief there was a lack of coordination of city, county, and state officers; an orthopedic clinic was carried on by the Rotary Club but with no follow-up; there was need for a dental and a general clinic. Much charity work was being done, but by doctors and hospitals individually.

In child welfare there was need of playgrounds and playground supervision, and a truancy officer. Recreation and character building organizations were the great needs for boys and girls. Some seven hundred of high school age seemed to need provision made for leisure time activities.

We presented the result of the survey and suggested further procedure to our Auxiliary, then to the Board for Unemployment Relief, whose active cooperation we had had throughout. We then got the help of the local paper in arousing interest, and went before the service clubs. A meeting of the citizens was called by the chairman of the Relief Board. We invited everyone in the community, but delegates from some thirty organizations were especially invited: the churches, the service clubs, the women's clubs, the labor unions, fraternal organizations, Parent Teacher Associations, medical and nursing associations, Chamber of Commerce, City Council, School Board, city and county officials. The response was splendid, every organization being represented at the meeting.

At this meeting the Relief Board was enlarged to include thirty members who were divided into four committees to carry on the work. The immediate need was felt to be provision for recreation. The boys'

and girls' committee decided to ask the boys and girls themselves what they wanted, thus enlisting their active cooperation. As a result of a questionnaire used in the high schools the first steps were taken this summer toward providing facilities for wholesome recreation.

The way is now open in this community for a constructive program of adult education wedded to intelligent social planning. And the wheels were put in motion by a Woman's Auxiliary of less than fifty members.

* * *

A Place Whispering Of Sea Tragedies

A newspaper man writing to the *Los Angeles Times* from the remote region of Thursday Island (Lat. 11 south, long. 142 east) says:

"The most interesting man I met on Thursday Island was an Episcopal missionary." (This is in the Anglican diocese of Carpentaria.) "He is a quiet little Scotchman named MacFarlane.

"For seventeen years he has been sailing from island to island, ministering—body and soul—to natives of various races and various hues. Malays, cannibals, head hunters, black aborigines . . . His little two-ton fishing ketch is the most beloved craft that floats on the face of the waters. . . Mr. MacFarlane told me that most of the head hunters and cannibals have been tamed in recent years."

The tiny Episcopal church on Thursday Island is "a place that whispers of sea tragedies," and is filled with mementos of wrecked ships. The riding light of the ship Quetta hangs before the altar; the stand for the font came from the Catterthun, a flag from the Kanahooka, two benches from the Volga. Many ships have come to grief on the dangerous reefs in those waters. The church stands by to help in any way it can.

* * *

Missionary Doctor to the Rescue

Smallpox is one of many diseases fought by the hospital of Holy Cross Mission in Liberia. As in any region where sanitary ideas are few or lacking entirely, there is always a

chance that some such plague may get started and rage like a forest fire. Not long ago a cry for help came from a chief two days' distance from the mission. The doctor and some of the hospital staff went to the rescue and in a brief visit vaccinated 12,000 persons, besides nursing back to health many who were ill. This one visit will in all likelihood make that section of the country safe for another generation.

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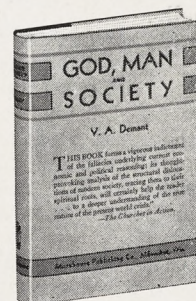
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