

The **WITNESS**

CHICAGO, ILL., OCTOBER 8, 1936



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CLERGY NOTES

BUCHANAN, WAYNE, of Grace Church, Birmingham, Alabama, has accepted the rectorship of Holy Cross, Harrisburg, Houston, Texas.

CHARLES, R. E., leaving the Epiphany, Detroit, to become student pastor at Cornell University, was given a farewell luncheon by the clergy of Detroit on September 28th.

COLLINS, PAUL, recently ordained, has joined the Associate Mission, Hays, Kansas.

COTTON, CHARLES EDWIN, has been appointed in charge of Calvary, Roslyn, and Holy Nativity, Glo Elm, district of Spokane (Washington).

FRENCH, CLIFFORD W., address change from 247 North Street to 213 South Front Street, Harrisburg, Pa.

HARRIS, R. H., St. Thomas', Falls City, Nebraska, has accepted the rectorship of All Saints, Minot, North Dakota.

LEMM-MARUGG, CARL, formerly of the Associate Mission, Hays, Kansas, is to return to his former charge of St. Luke's Chapel, Stamford, Conn.

MERRILL, HUGH F., in charge of the Negro mission at Columbia, Tennessee, died suddenly on September 20th. He was ordained priest in 1929.

MUELLER, HOWARD F., ordained deacon at St. John's, Jacksonville, Fla., on September 13th, is in charge of St. Luke's, Live Oak, and St. Mary's, Madison, with residence at Live Oak.

TUCKER, GARDINER L., rector at Houma, La., recently entered a hospital where he underwent a serious operation. He is the director of religious education in the province of Sewanee.

WELTON, D. M., assistant at St. Paul's, Albany, N. Y., has become the assistant at St. George's, Schenectady, and vicar of St. George's Chapel.

WILKINSON, Richard, has resigned as rector of St. John's, Montgomery, Alabama, and is to devote his entire time to evangelism.

SECOND THOUGHTS

THE FOLLOWING COMMUNICATION has been received, September, 1936, from four clergymen: Donald Campbell of Providence; Anson Stokes of Shreveport, La.; Robert Fay of Overland, Mo., and Meredith B. Wood of Concord, N. H.: There appeared recently in our Church papers, articles about the unprecedented opportunity which now exists before the Christian Church in South India. In these articles, Bishop V. S. Azariah, the Anglican Bishop of Dornakal in South India, and the Rev. George Shriver, missionary of the Episcopal Church, spoke of the great stir that is running through the Hindu people, especially amongst the 60 million outcasts, great numbers of whom are seriously considering the Christian Faith.

In a letter to the four priests, whose names are signed, the Rev. Mr. Shriver presented the situation very clearly and urged that action be taken to arouse the interest and enthusiasm of our Communion so that we might answer the challenge which lies before us. He writes, in part:

"Several months ago, Dr. Ambedkar, leader of the 60 million outcasts of India made a public statement calling on all the outcasts to leave Hinduism. He did not say what religion they should choose, but he said, 'Leave Hinduism.' This has caused a profound stir in India. Many outcasts are thinking about Christ, and all are looking about. Hinduism is tottering. Even caste people are leaving the fold. 900,000 caste people south of here want to become Christian. It is a tremendous situation. There is one great hindrance—Church disunion. This the Hindus want none of. They have had disunion and want to be united in one Church. The Union Scheme for South India has fallen through for the present. Nevertheless the opportunity is stupendous. It might even lead to 350 million new Christians if we were all obedient to Christ. . . . Money ought to be pouring in to win the most difficult Christian country in the world today."

On August 21-22 we met together in Nashua, N. H., to discuss this unparalleled situation and opportunity. We are unanimous in our opinion that the Church should become aroused to aid our missionaries in their work in bringing the good news of the Gospel to the great people of India. We also are very much concerned over the disunited state of the Church both at home and in every part of the world.

(Continued on page 15)

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TAGS AND PLATFORMS

By BISHOP JOHNSON

WHEN Alexander Hamilton and Thomas Jefferson contended for leadership in American politics they set forth principles which were embodied in platforms upon which men could stand. Today a party platform has been defined as one from which you could take a train going in either direction.

When Martin Luther and John Calvin disagreed, they did so because they had definite convictions for which they were willing to suffer persecution. Today a sectarian platform has very little relation to the convictions of those who stand upon it. People go from platform to platform without any feeling of misrepresentation. They wear tags but the tags do not mean anything.

The result of this lack of definite convictions is to substitute sentimentality for beliefs. As some one has stated, "they think with their hearts and emote with their heads" or, as another has put it, "Men think in marble and build in mud." They live in air castles: but their performance is negligible.

We live in two worlds. The one is the great big world in which we occupy a microscopic place. The numerator of one's individual importance is one: the denominator is millions. The most important man on earth has a very small numerator in the fraction of self importance.

The other world is a small one. It is the sphere in which we occupy an important place. It is the circle of our acquaintance and includes our home, our parish, our neighborhood, our community. Here we live and exert our influence. We can easily deceive ourselves but we do not fool our neighbors.

If we wear tags instead of living on principles we will be found out and be rated accordingly. As I think over the neighbors that I have known, a few stand out as men who would act the same in the dark as they do in the limelight; who are not influenced in their conduct by the fact that some one is watching them. If they undertake a task you can depend on their carrying it out regardless of applause or condemnation. They stand upon a platform of solid planks and not upon the rickety foundation of sentimentality.

It seems to me that every layman should have a code of principles accepted in his baptismal vow. He has promised to be a witness for His Master; to be His faithful servant to his life's end.

How does he perform this vow? First by his character, which is determined by his conduct in the circle of his influence. Second, by his attendance at public worship as an imperative obligation. Third, by his service rendered in time and money (which represents time) in definite ways. In short, if he believes something he should do something because of his convictions.

It is not enough for him to think in marble, he should build with something besides mud.

The Church is imperilled far more by the inertia of its defenders than by the assaults of its enemies. It is not enough to wear a tag; one should have a duty to perform consistent with the symbol.

AS A SUBJECT for conference between a rector and his laymen, I would suggest as a topic for consideration, what is the minimum of obligation that one incurs as a Christian? It might be divided into the following headings: What should a layman do to make God a reality in the home? What should be the least that he should do in public worship? What should be his practice in receiving communion? What should be his share in the support of the Church? What particular service should he render in his parish?

After all the laity form the body of the Church: they are a royal priesthood: their conduct is as vital to the life of the Church as is the ability of the minister.

The Reformation restored the layman to his rightful position in the Church. Our ancestors bled and died to accomplish this and when the objective has been attained it would seem that men should appreciate the dignity of their vocation. If men object to being priest-ridden, then they ought to be lay-conscious.

There never has been a time when atheism has been more aggressive than it is today. It would seem as though theists must meet the challenge by living the Christian life. We may not use force to expand the Church but there is a power from on High that operates through Christian lives which is more potent than the sword, more lasting than earthly thrones.

We invoke that power when we live the Christian life and we dissipate that power when we are content merely to wear a tag.

In November many of our citizens will vote for a tag which has long since lost any definite significance. One can predict for example how Vermont and South Carolina will vote regardless of the issues involved. They differ from the rest of the country merely in the fact that there are more taggers resident in those states than elsewhere.

The same is true in the religious world. Men wear tags which have lost their significance. Such a condition means that people refuse to think and as Chesterton said, "When they think that they are thinking, they are merely rearranging their prejudices and call it thinking." Unless our Churchmanship is something bigger than a prejudice, we are living in a vacuum and are contributing to the present chaos.

Christ bids us to arise and walk. But many of us are too sleepy to arise and too indolent to walk.

I VOTE FOR THOMAS

By

HARRY W. LAIDLER

President of the National Bureau of Economic Research

IN THE LAST years of his life, my grandfather, a member of the Christian ministry, came to the conclusion that it was his duty, as a Christian, to support the Socialist movement, and he cast his vote in the then presidential election for Eugene Victor Debs, the Socialist candidate for President. He did so in a spirit similar to that of Frances Willard when she said, "Oh if I only had my life to give over again, I would give it to Socialism. It is God's way out of the wilderness into the promised land. It is Christianity applied."

Since those days, an increasing number of ministers and Christian laymen have embraced the social and political philosophy of Socialism as presenting the most practical application of ethical principles to the life of today of any modern social philosophy. And in this campaign, a most representative group of Christian ministers, headed by Bishop Francis J. McConnell, are advocating the enthusiastic support of Norman Thomas for President, as the exemplar of the Socialist faith.

This is as it should be. The entire Christian Church should be back of Thomas and the Socialist ticket. In the world today there are two social systems that are contending for supremacy. The one is the system of capitalism, under which the industries of the nation are owned by the few and run for private gain; the other, the system of Socialism, under which society owns the socially necessary means of production and distribution and manages them democratically for the common good.

Capitalism is essentially anti-Christian. Christianity stands for social justice. Inherent in capitalism is social and economic injustice. Under capitalism the great fortunes of the few are not based primarily on merit or on human needs, but on the ownership of the land, the natural resources, the machinery of production and distribution, and, through such ownership, the exploitation of the many by the few. A short time ago little Anne Reynolds came into a fortune of \$10,000,000. Her brother inherited \$7,000,000. Thus little Anne secured without so much as winking an eyelash a sum of money equal to that of the annual income of between 8000 and 9000 average employees in the United States. Her income during the normal year is likely to equal that of 400 or 500 of the country's hard-working ministers. Such a division of income cannot be justified on any known grounds of economics or ethics.



H. W. LAIDLER

In 1929, Brookings Institution declared that 36,000 families of the United States, representing one-tenth of one per cent of the families of the country, each with an income of \$75,000 a year or more, obtained a total income equal to that of 11,600,000 working class families constituting 42 per cent of the families of the nation, and securing an annual return of \$1500 a year or less.

This unequal distribution leads to great human misery. In thousands of instances, large income received without effort means futile or anti-social lives. It is the source of snobbery and of sycophancy. It gives to the rich irresponsible power over the

economic, the political, the cultural and the religious life of the country—power that bears little or no relation to the distinctive qualifications of the men of property in these fields of human endeavor.

On the other hand, this inequality deprives the worker of the means of a normal, healthy existence. In 1929, 60 per cent of the families of the country received an income less than sufficient to permit them to obtain the basic necessities of life. Three-fourths of the urban and village families lacked sufficient income to provide an adequate diet at moderate cost. Tens of thousands of families, among them the sharecroppers of the South, the home-workers in the country's tenements, were living on a virtual starvation diet. In an investigation in 1934 by the Pennsylvania Bureau of Labor of homeworkers, half of the families visited reported weekly earnings of \$3.54 a week.

This gross inequality prevents the masses from buying the goods that can be turned out with such lightning rapidity by our mass industries. It is at the very basis of our depressions.

Christianity stands for a life more abundant. The capitalist system is preventing the development of this life among great masses of our people. We have resources in our nation sufficient to provide a life of comfort for all who do their share of the work of the world, but, under our economy of scarcity, we are facing increasing insecurity and misery. Ten million men and women willing to work are now denied jobs in capitalist industry because they cannot be hired at a profit. Our insecurity under capitalism is increasing and, unless we change our property relations fundamentally, after the next boom, we will soon be face to face again with another tragic depression. We can no longer depend on new pioneer efforts in the

This is the third of a series of articles on Christian Citizenship, in which various writers explain why, as Christians, they are supporting various candidates. Others to contribute will be Mrs. Mary Simkhovitch, Churchwoman of New York; Mr. Charles P. Taft, Churchman of Cincinnati, and Miss Mary van Kleeck, Churchwoman of New York. This series is to be followed by a series of nine articles on Basic Christian Convictions by Archbishop Temple.

West, on ever expanding foreign markets or on a growing population to keep capitalism in America a thriving concern. Meanwhile our growing debt structure, our increasing monopoly control of industry, our great extremes in the distribution of income and our developing technology are all making for more insecurity and industrial chaos as the years advance.

Christianity calls for brotherhood. Yet capitalism divides our industrial civilization into two warring classes, the owners and the propertyless workers, who are engaged in a constant warfare against each other for the products of industry. In any effort to keep the workers from gaining increasing influence in the economic and political life of the nation, the capitalists, in our period of declining capitalism, frequently use every conceivable force against labor. During the last few years in America, the powers-that-be have resorted to kidnapping, flogging, shooting and killing in their opposition to labor organization. In many countries of Europe, they have plunged the country into a fascist dictatorship, with its suppression not only of the civil liberties of the workers, but of the rights of all classes in the community. Unless we advance to a cooperative system of industry, we are in danger of fascism in this country.

Under the present system, the capitalists of the various nations are engaged in bitter conflict with each other in their effort to gain new markets and retain old ones; in their fight for investment areas and the monopolization of natural resources in undeveloped countries. In this fight, the propertied groups are constantly calling on their respective governments to back them with the government's military forces, if necessary, and out of this struggle have developed the main wars of the last two centuries. Today, under capitalism, we are again facing the probability of another war, which might well mean the destruction of Western civilization.

Christianity is wedded to the Golden Rule. It is opposed to the Rule of Gold. The aim of capitalist industry is gold, is private gain. To the rulers of the present system, profit is the criterion of success, and in pursuit of profit, man will exploit little children, crush efforts of workers to organize, reduce the wages of women to a starvation level, plunge nations into war.

The capitalist system is creating with the passing years evils. The drift toward increasing insecurity, toward fascism, toward war, must be stayed before it is too late. The nation must organize to stop this drift.

These are the fruits of an un-Christian social order—economic injustice, widespread and increasing insecurity, suppression of civil rights, regimentation of human lives in quest of profits, the Rule of Gold, in the place of the Golden Rule, and domestic and international warfare.

Socialism, with its community ownership of industry and its democratic control by consumers, workers and technicians of the socially owned industry, would eliminate unearned income. It would abolish economic insecurity and economic injustice, and reward men and women not on the basis of ownership, but on the basis of merit and human need.

It would abolish insecurity by making it possible for the masses to buy the goods their labor created and by substituting social planning for economic anarchy. It would uproot the causes of fascism, by establishing economic democracy in the place of industrial autocracy.

It would make human personality, not gold, the aim of industrial life, thus freeing mankind from the rule of Mammon.

It would make it possible to utilize to the full our natural and human resources, eliminate the tragic wastes of competitive industry, and, under an economy of abundance, give increased opportunity to the common man to develop the life of the spirit.

It would abolish the economic causes of war by abolishing the two class systems of industry, and by substituting the spirit of service for that of exploitation.

It is the duty of all Christians to conduct a frontal attack against the present economic system—capitalism—with its accompanying injustices, insecurity, suppression, war; to work for an economic system—socialism—with its inherent trends toward social justice, security, freedom, peace. To attain that civilization, the masses must organize, before it is too late, into a political party dedicated to this goal. The Socialist party is that party, and, under the splendid leadership of Norman Thomas, that party is engaged in the magnificent task of organizing public opinion for the building of a nobler civilization.

The destructive forces under our declining capitalist order have long since set in. These forces cannot be stayed by voting for the return, under the Republican party, of the Old Deal, the deal which led us into the present depression.

They cannot be stayed by voting for the continuance in power of the Democratic party, with its attempt, under the New Deal, to patch up our declining capitalist order. The New Deal in the last three and a half years has done little or nothing to get at the roots of our difficulty and today the stark fact stands out that more men and women are unemployed in America, despite our trends toward economic recovery, than in all the countries of Europe combined.

A vote for the old parties is a vote for the retention of an anti-Christian social order that is leading us to destruction. A vote for Norman Thomas and the Socialist party is a vote for a cooperative, a pro-Christian social order, that will mean life, and life more abundant.

To men and women of good will, who wish to build a new order without intervening years of dictatorship and civil strife, a vote for the Socialist party in this campaign presents the duty of the hour.

God Wants Men

NEVER mind the method, little preacher. Wiser men than you have failed to mend the world. Pray, persuade and try to change the hearts of men. God wants men. He has the plan.

THE CHURCHMOUSE.

MEANING OF GUIDANCE

By

J. FOSTER SAVIDGE

Rector at Norwood, New Jersey

WHAT do we mean by the guidance of the Holy Spirit? Within recent weeks we have been reading much about a movement which talks a great deal about the "Guidance of God," and would place the lives of all its adherents on a basis of what it chooses to call "God-control." In bringing our attention back to the importance of belief in the Holy Spirit the Oxford Group is rendering the entire Christian Church a very real service. In stressing the fundamental part that the guidance of the Holy Spirit of God must play in every Christian life, the members of this Group are only emphasizing something which is essential to all types of practical Christianity, both within and without the Anglican Communion. But there are many who stand apart from this recently organized movement because they believe that the practical interpretation of the guidance of the Spirit which one finds among its members is just a little unfortunate.

The Oxford Group finds its authority for its emphasis on "Guidance" in the 13th and 14th verses of the 16th Chapter of St. John's Gospel. There we read: "When the Spirit of Truth is come, He shall guide you into all truth. . . . He shall glorify Me (Christ), for He shall take of mine, and shall show it unto you." We must recognize the fact that however much this text may have become popularly associated with the activity of the Oxford Group within the past decade, the doctrine of the Holy Spirit is the property not of these people alone, but of the entire Catholic Church, of which the Creed speaks.

The idea of God's communicating with man is found in many different forms throughout the Books of the Bible. One might begin with the story of the Garden of Eden in the Book of Genesis, where God is pictured as walking among the trees and talking with Adam and Eve in the cool twilight of a sub-tropical day, continue through the Books of the Prophets, in which the Spirit of God is said to take possession of individual men, pass over to the New Testament, where a more mature form of God's speaking with man is to be met, and end with the Fourth Gospel conception of the coming of the Holy Spirit, which represents the highest level on which the idea of God's communication with mankind is to be found. We understand today that the ideas found on lower spiritual levels are to be discarded in favor of those that have superseded them, and that the teaching that God sends His Holy Spirit to bear witness to Christ in the minds and hearts of men that He may lead us into all truth stands as the culmination of all earlier ideas and remains central in Christian thought.

It remains to point out the difference between the traditional doctrine of the Holy Spirit and what we have said is an unfortunate misrepresentation of that teaching.

THAT a Christian life must be a life that is guided by the Holy Spirit of God is fundamental to the faith of the entire Christian Church throughout the world. That one may listen to the direction of the Spirit of God in any way comparable with the way one listens to a voice through a telephone receiver, after the desired connection has been established, is an Oxford Group interpretation of the guidance of the Holy Spirit which appears to many of us to be seriously misleading. Those of us who are not members of the Oxford Group believe in the guidance of the Holy Spirit, but we do not believe that the Holy Spirit guides men and women through the dictation of infallible commands.

Perhaps we can make this distinction a little clearer if we think of the difference between the effect of the influence of a person we love and desire to follow and the idea of being able to receive absolutely correct instruction as to the course of our actions. In the first instance, we think of the Holy Spirit as pressing upon the minds and consciences of men and women as the influence of Christ upon the course of this world's history. In the second instance, we think of the Holy Spirit as a secret channel of communication with the Divine, and its use becomes strongly suggestive of a supposed magical power.

In the first instance, the Holy Spirit is the spiritual touch of One whom we love and desire to follow,—a touch which neither time nor place can deny to those who will place their confidence in Christ. In the second instance, the Holy Spirit tends to be regarded as a substitute for the use of our own reason¹ and a guarantee of a successful result. In the first instance, the Holy Spirit is the means of our being enabled to have the mind of Christ in our approach to the problems which lie before us. In the second instance, the guidance of the Holy Spirit is represented according to a cruder Old Testament conception, where it is thought that the Spirit of God permits one to foreknow the future.²

When Jesus promised that God would in His name send to us a Comforter that would be the Spirit of Truth, to abide with us forever, our Lord was offering

1. The Oxford Group officially maintains that "Guidance" must always be compatible with reason. To this official interpretation one can take no exception, as one recognizes a certain interplay of the conscious and the unconscious in personal consecration to God through Christ, but one wonders if it is not justifiable to describe the conception of "Guidance" which is found in actual practice among the members. It is such a conception of "Guidance" that this paper attempts to portray and contrast with a more traditional interpretation of the doctrine.

2. In St. John 16, 13 we do read that the Holy Spirit "shall declare unto you the things that are to come." Leaders of the Oxford Group find in this verse a promise of foreknowledge of what will happen. Dr. C. H. G. Macgregor, in the Moffatt Commentary, says that this refers to "things which are on the way." He adds: "It is a question not of foretelling the future, but of interpreting tendencies." The function of the Spirit is not to disclose what lies ahead, but to enable us to understand the direction of our actions and to give us assurance that the truth is to be found in the road along which Christ would lead us. In this sense the Holy Spirit does show us what is to come in both the religious and the secular world.

no easy cure-all for the ills of the world. He was giving us no secret for their quick and ready solution. He was placing at our disposal no knowledge other than that which can come through human channels. What Christ did promise was an enduring personal relationship to God through Him, out of which relationship would come the increasing revelation of Truth. That increasing revelation of Truth will always glorify Jesus, by taking the things for which He stood and declaring their validity unto us. This increasing revelation may often permit us to continue unwise in many of our actions, but even through repeated mistakes the Spirit of God in Christ will guide us into the higher life which is essential to the Kingdom of God.

Let's Know

By

BISHOP WILSON

ONCE AGAIN—SPAIN

OUR LAST two articles have given something of the historical background of the present Spanish confusion. Something now needs to be said about the Church which plays an important part in the whole situation.

In the early days the Spanish Church was very independent. The bishops were powerful persons, administering justice and collecting taxes. Spain had its own liturgy (the Mozarabic Rite), bishops were elected by the people, and marriage of the clergy was authorized. After the Moslem invasion of the country in 711, followed by the Moorish occupation, Christians had a hard time of it and the Church was greatly reduced. During the Middle Ages support was sought from Rome and, by force of circumstances, the Spanish Church came more and more under papal domination. By the end of the fifteenth century, when the Moors were finally dislodged, Spain was a papal province.

St. Dominic was a Spaniard and it was out of the Dominican movement that the Inquisition developed. When the Christians took control of the country again, the Inquisition was an established institution and fitted very comfortably into the Spanish picture. The Moors had persecuted the Christians rather severely but now the tables were turned and the Spanish Inquisition has become a by-word in Church history. The notorious Torquemada was at the head of it and he went after Moors and Jews alike. They were abused, robbed, and banished from the country. The Inquisition in Spain got entirely out of hand and ran to fearful excesses. Whole libraries of Arabic writings were destroyed and the Index of prohibited literature was begun at that time.

When the Reformation broke out in the sixteenth century the Spanish Inquisition went into swift action. The Reformation really never even touched Spain. Charles V, emperor of the Holy Roman Empire, who attempted to silence Luther, was a Spaniard and king of Spain. St. Ignatius Loyola, founder of the Jesuit

Order, was a Spaniard. It was the Jesuits who directed the Counter-Reformation and they have dominated the Church in Spain from that time on. It was Spain that offered to break the English Reformation and sent the famous armada to bring England under papal control. The tragic fate of the armada was a crushing blow to Spanish power.

At the outbreak of the present civil war there were approximately twenty million people in Spain, of whom ninety per cent were counted as Roman Catholics. There were 35,000 priests in the country—about twice as many per capita as there are for the Roman population of the United States. They were supported out of government taxes. It has been said that half of the country was owned by the Church, throwing a very heavy burden of taxation on the other half. Until recently no other religion was tolerated in the country. That exclusive restriction has been somewhat modified in recent times but at the time of the abdication of the king a few years ago, Spain was probably the most thoroughly Romanized country in the world.

The revolution was directed, of course, against the established order. The Church was closely identified with that order. An ignorant and poverty-stricken people make few distinctions. Therefore the Church has suffered grievously in the revolutionary disturbances. What is now happening in Spain is a belated echo of what happened in Germany during the terrible Thirty Years War of three centuries ago. May God have mercy on them all.

Christmas Cards That Are Distinctively Christian

We are seeking representatives in Episcopal parishes throughout the country for the distribution of Christmas Cards which are reproductions of the great Christian masterpieces. We present an opportunity for guilds and individuals to make very substantial profits. Samples and order blanks and full details will be sent on request.

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Greeting Cards



Church Supplies

MIDDLETOWN, NEW JERSEY

DR. BOWIE'S BOOK ON THE BIBLE IS HIGHLY PRAISED

By GARDINER M. DAY

One of the joys of vacation for the book lover is that of having the time for a bit of leisurely browsing, for it is not infrequently while browsing that discoveries are made. I had the delight of making one this vacation. We are starting a parish library at St. Stephen's, Wilkes-Barre, this fall, hoping that it will be used widely in the parish but particularly by the church school teachers. I wanted a book in which the Bible stories were retold simply but with some modern interpretation. The most obvious volume to fill this need was Walter Russell Bowie's *The Story of the Bible*. It so happened that when this book appeared the review copy never reached me but went to the New York office. As some readers may remember, in order not to delay the review, Editor Spofford wrote it himself, and in consequence I never saw the volume.

Hence this summer I said to myself that instead of having the library copy sent directly to Wilkes-Barre I would have it sent to my vacation island so that I might find out what the Bible really was all about. For continually reading by the chip method, that is by first and second lessons, one loses sight of the main plot. So one evening I started at page one and I was so thrilled with Dr. Bowie's masterful and beautiful retelling that I did not set it down until I had read the larger portion of it. It is a grand book—grand for children but even grander for adults. If you have found the King James, and all other versions, very difficult reading and consequently have rather neglected the Bible, pick up this volume anywhere and the difficulty of unaccustomed phraseology and ancient mores vanish and the fascinating narratives of the Bible stand out clearly like the stars when seen through a powerful telescope.

Dr. Bowie has done a splendid job in weaving together just enough interpretation and just enough of the original version to make the book helpful to adults and particularly valuable for a parent who wishes to read the Bible intelligently to her growing children. "Does it discredit the Bible then," writes Dr. Bowie, "that some of its pictures which our fathers used to think of as exact descriptions must be supplemented and corrected by the discoveries of later times? Does this rob the Bible of its unique honor? Clearly it does not." Hence when the author approaches the problems of Genesis and modern science, the murders in the name of the Lord which

appear in some of the early books of the Old Testament; Jonah; the ascension of Our Lord; and innumerable other hurdles which the author must take in the course of his long Biblical journey he does not go under or around, he goes straight over with an honesty that places this volume among those few which you can read to your children knowing that they will not have to unlearn it in college.

The introduction to the Book of Jonah is a sample brief enough to quote. After pointing out that this book was one of those which illustrates the conviction of many in Israel that the nation's task was to be a "preacher of spiritual truth to all peoples," Dr. Bowie continues: "It is a book not by Jonah but about Jonah. Neither is it history but an allegory and a sermon. Jonah himself was a prophet with much spiritual vision who had lived in the period of Israel's history before the downfall of the nation and the captivity, and who had voiced the same sort of fanatical nationalism with which the book of Esther blazes. But some time, perhaps in the fourth or third century B. C., an unknown writer took Jonah as a figure for his allegory, and showed how the will of God could compel a reluctant prophet to go and carry the message of God's salvation even to Israel's enemies." Three dollars is a good bit of money these days, but this book produced and published through the efforts of the editor of the Abingdon press, is worth a deal more.

THE WAY TO GET RID OF GHOSTS

Ghost story. The South American Missionary Society of the English Church had a secretary, the Rev. H. S. Mahony, who was a popular guest wherever he went. Once on a preaching expedition he arrived at a large country house full of guests and his hostess said, "I am putting you in our haunted room which is rarely occupied. As you are a clergyman I know you won't mind." He assured her no ghost could scare him, and at dinner she proclaimed his bravery.

Next morning he appeared at breakfast very much subdued. Only after much urging did he consent to tell his story. He had gone to sleep, he said, but woke while the clock was striking midnight to see a strange light at the foot of his bed.

"Out of it appeared a lady all in white. She moved silently toward me. I was horrified. My heart thumped. She came nearer. She stretched out her arm. I felt I must do something. Then I said, 'Madam, may I ask you for a subscription for the South American Missionary Society?' She vanished immediately."

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Something new in the way of schools was that of liturgical prayer, held at Kent School last month, with forty clergymen attending, plus the four clergy members of the faculty. Practical liturgies was the course given by the Rev. W. P. McCune of New York, the underlying thesis of which was that we need to study our Prayer Book Rite in the light of the Christian past in order to establish its present meaning for devotional purposes. The Rev. Vivian A. Peterson gave a course on liturgical law in which he clothed the dry bones of legalism with the flesh and blood of practical application and humor. The Rev. Gordon Wadhams, young New York rector, offered a course of liturgical expression, contending that everything must harmonize for proper worship; the architecture of the building; the vestments of the altar and priest; the music and flowers; the lights and incense. The dean of the school was the Rev. Father Joseph, superior of the Order of St. Francis, and he started each day with a meditation, and in the evening led a discussion of the lectures of the day. "The unity in brotherliness", writes one who attended the school, "which was achieved was an evidence of the thesis presented, that worship is the union of human souls with each other in Christ and His action. All members of the school were conscious of spiritual uplift, and urged that this great spiritual experience be made available for others by repeating the school in other places this year."

* * *

Dean O'Ferrall in Winston-Salem

Dean Kirk O'Ferrall of Detroit gave addresses before the clergy conference and the conference for laymen, held October 2nd at St. Paul's, Winston-Salem, North Carolina, attended by Church leaders from all parts of the diocese.

* * *

New York Cathedral Receives Icon

Bishop Manning has been officially notified by the head of the Greek Church in North and South America that the Ecumenical Patriarch has sent an icon of St. John the Divine as a gift to the cathedral. It is the work of the monks of Mount Athos, commenced three years ago. In addition a painting of St. Paul preaching at Athens has been sent as a personal gift to Bishop Manning from the Archbishop of Athens and Metropolitan of Greece. The significance of

the gifts, according to authorities at the cathedral, lies in the fact that they symbolize the drawing together of the ancient Catholic churches of the east and the churches of the Anglican communion in the movement toward world-wide Christian reunion. The gifts are to be presented by Archbishop Athenagoras at a special service at the cathedral on October 21st.

* * *

Trenton Church Has Anniversary

The 60th anniversary of the founding of Grace Church, Trenton, N. J. was celebrated last Sunday when Bishop Gardner preached at a corporate communion service. In the sixty years the parish has had but two rectors, the Rev. Milton A. Craft who died a year ago and the Rev. Robert Smith who has been the rector for the past few months. Ever since he was ordained Mr. Smith has been devoted to the underprivileged, and broke into the headlines last winter when he gave the unemployed spiritual guidance, and ministered to them in every way, when large numbers of them put on a nine day demonstration at the state house.

* * *

News Notes From Salina

The clergy of the district of Salina held a three day retreat at Ellsworth this past month, conducted by the Rev. Carl Lemm-Marugg recently of the Associate Mission at Hays... The Rev. George Wyatt, victim of an auto accident last January is back on the job at Kinsley after eight months off to undergo repairs... The Rev. Paul Collins, recent General Seminary graduate and son of baseball's Eddie Collins, has joined the Associate Mission at Hays... Miss Marjory Harkness of Hays was received as a postulant in the Order of the Transfiguration, Glendale, Ohio, on September 20th. Betha Harkness, a sister, at the same time entered Windham House, New York, to prepare for the foreign mission field.

* * *

News Notes from Rhode Island

The clergy and officers and teachers of the church schools are holding a fall institute on Monday evenings this month at St. John's, Providence... St. Andrew's School, Barrington, dedicated a new building last month... Canon William S. Chase, Brooklyn crusader, is in Rhode Island aiding ministers in a campaign against race track gambling.

* * *

Clergy of New York Hold Conference

The clergy of the diocese of New York are holding a conference this week, October 7th and 8th, at Lake Mahopac. "Questions for us to ask



BISHOP REMINGTON
To Campaign in Pennsylvania

ourselves" is the subject of an address by Bishop Manning; Bishop Carrington of Quebec is speaking on "The present challenge to the clergy"; Dean Rollins of the Alexandria Seminary on "An approach to the study of the life of Christ for preaching today"; "Literature and Dogma" is the topic of Professor Frederick A. Pottle of Yale and the Rev. T. O. Wedel, national student secretary, is speaking on apologetics.

* * *

North Dakota Elects Delegates

The district of North Dakota is the second, I believe, to elect delegates to General Convention. New Hampshire elected way back last Spring. North Dakota elected the Rev. A. L. Parcells of Dickinson, and Mr. H. T. Alsop of Fargo at their convocation, held at Dickinson, September 20-21. Bishop Keeler, in charge of the district, was the preacher at the opening service, and the Rev. Conrad Gesner of St. Paul gave two addresses.

* * *

Seminary Heads Hold Meeting

Not more but better theological seminaries was the objective set by the American association of theological schools at a conference held at Crozer Seminary, Chester, Pa. Dean Grant of the Seabury-Western Seminary was elected vice-president of the association.

* * *

Eight Bishops Lost Since House Met Last

Eight bishops have died since the House last met at Houston in November of last year; Bishops Weller of Fond du Lac; Wells of Spokane; McKim of North Tokyo; Knight of New Jersey; Avers of Mexico; Schmuck of Wyoming; Lloyd of New York and

Davies of Western Massachusetts. There are nine new bishops; Ludlow of Newark; Dagwell of Oregon; Kroll of Liberia; Van Dyck of Vermont; Reinheimer of Rochester; Clingman of Kentucky; Whitemore of Western Michigan; Gardner of New Jersey and Essex of Quincy, the latter having been consecrated on September 29th.

* * *

Bishop Green to Give Hale Sermon

Bishop Green of Mississippi is to deliver the annual Hale Sermon at the Seabury-Western Seminary on October 20th. His subject is to be "The Church and the Rural Community".

* * *

A Broadcast From Chicago

The Columbia system is sponsoring a broadcast from the meeting of the Bishops of the western hemisphere, that meets in Chicago the middle of the month. It is on Sunday, October 18th, at ten in the morning, eastern time, with Presiding Bishop Perry, Archbishop Owen of Toronto and Archbishop Hutson of the West Indies as speakers. Fifty stations are to carry it.

* * *

Appointments to Mission Fields

The following were appointed to fill vacancies in the mission field at the meeting of the National Council in September: Deborah Bacon, New York City, as a nurse for Fort Yukon, Alaska; Gladys Reed, New York City, to be a nurse at Cape Mount, Liberia; Douglas W. Overton, Concord, N. H., to teach at St. Paul's, Tokyo; Helen T. Van Voast, New York City, evangelist for Shanghai; Mary A. Parke, New York City, evangelist for Anking.

* * *

Pepper's Acceptance Is Uncertain

The appointment of the Rev. Almon R. Pepper as part-time executive secretary of the department of social service of the National Council awaits the approval of the board of the Church Mission of Help, which he now serves as secretary. The board is to meet on October 19th to consider the matter.

* * *

Churches Unite for School of Religion

The churches of Scarsdale, New York, have united for a school of religion, commencing this week and running through November 9th. The school meets each Monday evening in the church house of St. James-the-Less where the Rev. Harry Price is rector. On the faculty are Professor Paul C. Warren of Columbia University; Professor Walter Langsam, also of Columbia; the Rev. L. Foster

Wood of the Federal Council of Churches and Mr. E. R. Bowen, exponent of the cooperative movement. Among the subjects to be considered are "The Church and Economics"; "The Church and Politics"; "The Place of the Church in the Modern World" and "The Church and the Family".

Lyman P. Powell Has Celebration

The Rev. Lyman P. Powell, former rector of St. Margaret's, New York, who is living in retirement at Mountain Lakes, New Jersey, celebrated his 70th birthday last week.

Young People to Meet in Texas

The young people of the diocese of Texas are to meet in convention at St. Paul's, Waco, October 9-11, to discuss the general theme, "Finding a Religion to Live By". The leaders are to be Bishop Quin; the Rev. Gordon M. Reese, rector of the Redeemer, Houston; the Rev. Everett H. Jones, of Waco and a number of young people of the diocese.

Clergy Rest House Is Dedicated

The Presiding Bishop dedicated a rest house for the active clergy and other paid Church workers at Rye Lake, White Plains, New York, on October 5th. It is known as the Brugler Rest House, and was recently given to the National Council by Mrs. Charles E. Brugler.

Nyack Parish Has Anniversary

Grace Church, Nyack, New York, where the Rev. Ernest Churchill is rector, is celebrating its 75th anniversary this week. The rector spoke on "The Church and the Community" at a special service last Sunday and on Tuesday evening all the churches of Rockland County participated in an anniversary service.

Southwestern Virginia Puts On Canvass

Southwestern Virginia has made extensive plans for the fall every member canvass. The diocese has been divided into six districts, with a supervisor and chairman for each, and they, with their assistants, plan to cover every parish and mission. Motion pictures are also being shown of the mission work in the diocese. The goal of the canvass is \$36,875, with November 22nd set as the day when all returns are to be in.

Houston Churches Hold Institute

The churches of Houston, Texas, held a leadership school, September 28th to October 2nd. Among the subjects under discussion were "Educa-

tion for Fellowship"; "World Missions"; "Peace" and "Youth Program." The school was under the auspices of the council of federated church women.

Bishop Bratton Leads Alabama Conference

Bishop Bratton of Mississippi and chancellor of the University of the South, Sewanee, was the leader at the conference for the clergy of the dioceses of Alabama, meeting at Grand View, September 22-25. The Rev. R. Bland Mitchell of Birmingham presented plans for the every member canvass and Bishop McDowell spoke of several forward steps taken in the diocese and of others to follow. He said that conditions in the diocese had greatly improved, that prosperity had appeared from around the corner and was everywhere apparent except in the collection plate.

Convocation Meets in Remote Spot

Last April the Rev. George L. Granger was stationed at Murphy, the most remote community in the diocese of Western North Carolina, where a clergyman had never before been permanently stationed. The people there were so appreciative that they invited the convocation of Asheville to meet there this fall. The sermon was preached by the Rev. George F. Rogers of Asheville, and the four sections of the Lambeth Quadrilateral were presented by Bishop Gribbin, the Rev. James P. Burke of Hendersonville, the Rev. Frank Bloxham of Highlands and the Rev. Harry Perry of Brevard.

Synod of the Northwest in Omaha

The synod of the province of the Northwest is to meet today and tomorrow at Trinity Cathedral, Omaha, Nebraska.

All Present and Accounted For

Every clergyman of the district was present at the fall clergy conference of the district of Spokane, held at the cathedral on September 14-17. Religious education was presented by Canon Potter at the first session, with young people and their problems discussed for the rest of the day. Dean McAllister talked on the every member canvass the next day, followed by Bishop Cross, who spoke on the Forward Movement.

Clergyman With Notable Record

The record of the Rev. Gardiner C. Tucker has appeared in these pages before, but it is so notable that every time we run across it we can't help calling attention to it again. He is eighty-six years old, is in vigorous

health, and has already served St. John's, Mobile, as rector for fifty-one years, and is still going strong. There is not a bishop of the Church living today who was in service when he became rector, and two hundred and fifty-five have been consecrated during that time.

The Women Never Give Up

Ten years ago Emmanuel Church, St. Louis, Michigan, once strong and flourishing, folded up and closed its doors. The guild never gave up, but continued to meet, working hard to raise the cash with which to renovate the church. This Spring a new vestry was elected and the work of re-decorating was begun. This fall the diocesan office began to get requests for a visit from a clergyman. So Archdeacon Hagger went there on September 20th and held a service that was attended by 147 people. There was a parish dinner following the service, attended by sixty. In the afternoon there was a vesper service at which ten children were baptized. A clergyman is now to be placed in charge, looking forward to a permanent resident clergyman soon. The women did the job—the women and oil, since the fact that oil was discovered in St. Louis did much to wake up the sleepy community.

All Time High at Bucknell

There are 32 students in the freshman class this fall at Bucknell University, an all time high. There are a total of 80 Episcopalians in the college.

Bishop Paddock Heads Friends of Spain

Bishop Robert L. Paddock is the chairman of a newly formed association known as the Friends of Spanish Democracy. The vice-chairman is Professor John Dewey, and Professor Samuel Guy Inman is the chairman of the executive committee and the Rev. Guy Emery Shieler of the *Churchman* is the vice-chairman. Tracts are now being prepared on various aspects of the present situation in Spain and it is also planned to collect funds for the relief of Spanish sufferers.

Campaign On in Pennsylvania

The diocese of Pennsylvania is devoting this month to a mobilization of the missionary power of the diocese. There will be special sermons on missions, a series of convocational assemblies and a missionary mass meeting in Philadelphia. Eight bishops are to take part: Bishop Remington of Eastern Oregon; Bishop Abbott of Lexington; Bishop Moulton of Utah; Bishop Beecher of

Western Nebraska; Bishop Jenkins of Nevada and Bishop Mitchell of Arizona. In addition Bishop Rowe of Alaska and Bishop Manning of New York are to speak at the mass meeting.

* * *

Bishop Campbell Meets With Harrisburg Clergy

Bishop Campbell of the Order of the Holy Cross, former Bishop of Liberia, was the leader of the clergy conference of the diocese of Harrisburg, held September 21-23.

* * *

Bishop Parsons in New York

Bishop Parsons of California, president of the Church League for Industrial Democracy, is meeting with members of that organization today, October 8th, at Greenwich House, New York City.

* * *

General Offers

Extension Courses

General Seminary is offering extension courses for the laity of Greater New York. Two lecture courses have been prepared, the first having begun on October 5th on "The Christian Doctrine of God and the Modern World." The Rev. Marshall B. Stewart and the Rev. Theodore P. Ferris are handling the course for women and the Rev. Burton S. Easton is offering a course for laymen on "Fundamentals of Christianity".

* * *

New York Parish Has Anniversary

St. Mark's, Malone, N. Y., celebrated its 105th anniversary on September 27. There was a special service, with historic sermon by the rector, the Rev. A. R. Cowdery, with a parish dinner the following night at which the speaker was the Rev. C. E. Kennedy, rural dean of the Ogdensburg Deanery.

* * *

Preaching Mission in Kansas City

The Kansas City section of the National Preaching Mission was held September 20 to 23, in the municipal auditorium with an average of 14,000 in attendance each night at the public meetings. Five two-hour seminars for ministers were held at Grace and Holy Trinity Cathedral; three conferences for young people and six two-hour seminars on various topics were held at the Auditorium.

Details by the local council of churches, of which the Very Rev. Claude W. Sprouse, dean of Grace and Holy Trinity Cathedral, is president, included broadcasts, preliminary promotion of prayer and planning in which the Cathedral was a factor, and the follow-up of which the local two-week mission starting November 15 will be a feature. In the absence of Dean Sprouse, attend-

ing the fall session of the National Council, the Rev. Willis S. McKelvie, pastor of the Presbyterian Church, chairman of the executive committee of the local Council of Churches, presided at the public meetings. The retreat for the clergy of Greater Kansas City and vicinity, which preceded the Preaching Mission, was held at Grace and Holy Trinity Cathedral, Bishop Spencer giving the preparatory address.

* * *

Assistant to School Head

Miss Anne L. Wharton of Columbia, Tennessee, has been appointed assistant to Dean Springer of the Church Training School in Philadelphia. For a number of years Miss Wharton was a missionary in China and for the past eight years has been on the staff of the national Red Cross.

* * *

Kathleen Norris Speaks on Peace

Kathleen Norris is to be the speaker at a peace meeting in Los Angeles on October 9th, under the auspices of the Emergency Peace Campaign. Follow up meetings are being held in other cities in the lower part of the state.

* * *

Conference on Church Architecture

The North American conference on Church architecture is to be held at the cathedral of St. John the Divine, New York, on October 9th. On the program are Ralph Adams Cram, architect of the cathedral, Bishop Manning, Dean Gates and Dean Leopold Arnaud of Columbia University.

* * *

Social Workers Meet in Trenton

A Trenton, N. J. chapter of the Church League for Industrial Democracy was organized on Friday last when about twenty-five Church people met under the leadership of Miss Alice Rex, field secretary of the League.

* * *

Protecting Investments for Christians

In these troublous and perplexing times, Christians are often at a loss as to how to invest their savings so that they may be guaranteed abso-

lute safety. For some, unwise or ill advised investments which collapse and prove valueless would mean wiping out the savings of a lifetime; for others, such a calamity might seriously curtail what they had provided for "the rainy day."

Christian people, particularly those without dependents or whose children are now able to provide for themselves, should study seriously the annuity plan of the American Bible Society, which has been operating for nearly ninety years, to the complete satisfaction of its thousands of annuitants. The plan is simplicity itself. All that a person has to do is to supply the organization with the date of his birth and a remittance for the amount to be invested.

The organization in turn prepares a formal agreement which is a legal contract and advises the applicant of the rate of interest to which he is en-

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titled, considering both his age and the sum of money involved. Assuming an interest rate of 8 per cent, for a person eighty years of age, an original sum of \$1,000 would produce a yearly income for life of \$80. The sum given is then put to work in Christian service, and the contributor is assured of regular payments during the balance of his or her lifetime.

From the standpoint of safety, the annuity plan of the American Bible Society is managed conservatively. It is doubtless because of such careful management that the society can advertise such statements as, "Not ever a loss to a single person" and, "has never failed in making its annuity payments on time."

The fact that such a gift assists in a particular field of Christian work has a very strong appeal to devoted religious people who want their earthly goods to continue in the Lord's service after they no longer have need of its material support.

The American Bible Society, Bible House, New York City, has prepared a pamphlet entitled, "A Gift That Lives" which will be sent without cost, upon application.

* * *

Conference in Georgia

The Rev. Arthur Sherman, representative of the Forward Movement, is a leader at a conference of clergy and laity, held at Camp Reese, St. Simon's Island, Georgia, this week. Bishop Barnwell is also leading a conference on the mission work of the Church.

* * *

Laymen of Southern Ohio Organize

Mobilization of the man power of the Church in Southern Ohio into a permanent organization was initiated when 200 of them gathered recently at Glendale. John J. Rowe, Cincinnati banker, was elected temporary chairman of a committee of ten to further plans for organization. Bishop Penick of North Carolina told the conference of the excellent work done in his diocese by the Laymen's League. Speaking on the race question he said: "The Negro is still a

slave, since he is still in economic bondage. Much could be done, both North and South, if employers judged their employees by merit and not by color. Racial distinction is all right but racial discrimination is all wrong. The progress of the Negro in America depends on a sympathetic emphasis on the fact of racial integrity. Today we are facing a new Negro, a new race, to whom the Church has not given sufficient cognizance."

* * *

Benefit Performance for CMH

The opening night of the Ballet Russe at the Metropolitan Opera

House in New York has been chosen by the Church Mission of Help for a benefit performance. It will take place on the evening of October 29th



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* * *

Elected Head of Ministerial Association

The Rev. Lloyd W. Clarke of Athens, Ohio, who has led the fight against military training at Ohio University, located in Athens, has been elected head of the Athens County ministerial association.

* * *

Bishop McElwain Goes Back to Old Church

Bishop McElwain of Minnesota went back to Calvary Church, Sedalia, Missouri, on September 20th and took part in the 70th anniversary of the founding of the parish. He was in charge there as a lay reader thirty-five years ago.

* * *

New Jersey Rector Is Instituted.

The Rev. James Richards was instituted rector of Grace Church, Merchantville, N. J., on October 4th by Bishop Matthews. He has for the past four years been the assistant at Trinity Church, Princeton.

* * *

Returns After Preaching in England

The Rev. H. Francis Hine, rector at Torrington, Connecticut, returned on September 19th after preaching in England for the eighth consecutive summer. During August he was special preacher in Leominster Priory Church, Hereford.

* * *

No Election in Western Massachusetts

The diocese of Western Massachusetts, meeting in convention on September 30th, decided to postpone the election of a new bishop to succeed the late Bishop Davies.

* * *

Hit Crime in Its Cradle

"Hit crime in its cradle," is the slogan of the newly established National Crime Prevention Institute, the purpose of which is to train chil-

dren along law-abiding lines. Tendencies toward delinquency, leading to commission of actual offenses, proceeding from there to a career of crime, begin in earliest childhood and must be blocked at their inception, according to Sheldon Glueck, professor of criminology at Harvard, who is the head of the new organization.

Dr. Glueck exploded the idea held by some people that the more "able" or notorious criminal is a man or woman of exceptional ability, cultured, possessing such skill in the commission of misdeeds that law enforcement bodies are practically helpless in discovering the culprit and inflicting punishment.

"Recent intensive researches show a substantial percentage of the parents, brothers and sisters of delinquents, criminals and characteristic offenders against the law to be mentally defective, mentally diseased or of other unhealthy mental condition," he said. "The presence of mental defect or disorder in many of the families of offenders may reasonably be assumed to have deleterious effect to the rearing of children, a fact not infrequently illustrated by studies of individual careers.

"As a rule the parents of delinquents are markedly illiterate. Surveys show that from a half to three-fourths of the families of juvenile delinquents and adult offenders have had no formal schooling. Where comparisons with the non-criminal population have been made, this was found to be a substantially higher incidence of illiteracy than exists in the general populace. As might be expected from the poor mentality and high illiteracy, unwise oversight

of the children is exceedingly common in families from which delinquents and criminals usually come."

It is quite common to find an unusually high proportion of distorted homes among delinquent and criminal families, Dr. Glueck declared. "Moreover, to a marked degree these broken homes occur during the pubertal and adolescent years of the children, when they most need the protection and guidance of a healthy, integrated family."

Dr. Glueck emphasized the importance of economic conditions prevailing in families of delinquents and criminals. "The vast proportion of the homes are chronically poverty-stricken or at best in but marginal economic circumstances, the families living on daily earnings and accumulating little or nothing for the many 'rainy days' they experience even in

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the most favorable economic times. More frequently than in the general population the boys in such families are withdrawn from school at an early age to engage in hazardous street or factory trades for the few dollars they can add to the family purse."

As might be expected, Dr. Glueck pointed out, "homes of delinquents are not wholesome places for the rearing of children. Dirty, crowded, poorly ventilated, the great majority being in slum areas, regions full of corrupting influences." To summarize, substantial proportions of delinquents and criminals come from families and homes that biologically and sociologically are unwholesome.

"As a class, delinquents and criminals are only in fair, if not poor, physical health; they have a higher incidence of mental deficiency than non-criminal groups with whom they have been compared. They are well below the average in educational equipment. They are abnormal when compared with the general schoolboy population. Delinquents and criminals are not among the more successful in industry and economic achievement. They are those who, during formative years are thrown among the hazards of street employments where the development of anti-social attitudes and cultural traditions is to be expected, and where early peccadilloes quite naturally lead to gambling, petty theft, various unhealthy practices, and finally to dangerous crimes, such as burglaries and armed robberies, as well as capital offenses."

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The Witness

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its cradle," Dr. Glueck urged combined efforts of nation, city, state, social service, welfare and all other influences and organizations interested in the up-building of good citizenry. He advocates establishment of a marital and family guidance clinic in each community; recreational facilities to take children off the streets and out of commercialized poolrooms and dance halls; community councils; crime-prevention units in police departments to collaborate with other groups; child guidance clinics in school systems to collaborate with family guidance centers and community councils; municipal children's clubs, playgrounds, community centers and other means of recreational outlet; the razing of slums, eradication of unhealthy housing conditions, and providing decent, low-priced dwellings for the under-privileged.

Dr. Glueck admits that not all crime would disappear in "a greatly improved economic order. As long as the springs of human psychology spurt forth anger, hatred, jealousy and other like emotions, there will be crimes. But it is reasonable to expect a substantial reduction in crime with improvement in the status of the under-privileged," he said.

Among the directors of the organization are the following Episcopalians, Bishop Stires of Long Island, Bishop Gilbert of New York, Dean Gates of New York, William Draper Lewis and Mr. Spencer Miller Jr.

* * *

Ministers Start a Cooperative

The Spokane Cooperative Society has been organized in that city by a group of ministers, with the Rev. Gerald R. Minchin, Episcopalian, as president. The society is at present operating a service station and plans soon to have a store. They are also conducting a training school which is to run for seven weeks.

SECOND THOUGHTS

(Continued from page 2)

It is very clear that this dis-unity, the result of events far away in history, is a grave hindrance to the furtherance of the work for which the Church was founded. The present situation in India makes this doubly clear, for the Indian people are not at all interested in Christian sects, but in Christ. They cannot understand the reasons why Christian people should be separated, all claiming to follow one Lord.

We therefore suggest that the opportunity which now exists in India be kept clearly before the members of our Church; that the grave condition of a dis-united Church be frankly discussed; and that these matters be an important part of the agenda of our General Convention in October, 1937, at Cincinnati. Frankly, while we realize the difficulties which exist in achieving any fundamental unity of the Church, we are certain that such unity can and must be accomplished eventually, because we are sure that it is the will of God.

We therefore suggest that you give these matters as much attention in your columns as is possible, both editorially and in leading articles, for we believe that the time is at hand to move forward along these lines.

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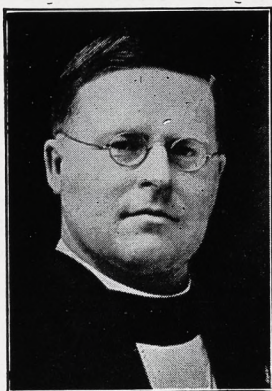
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