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THE WITNESS



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CLERGY NOTES

BARNETT, JOSEPH N., formerly rector of Trinity Church, Oshkosh, Wis., has accepted the rectorship of St. Mark's, Lake City, Minn., with charge of Grace Church, Wabasha, and Christ Church, Frontenac. Address: 112 Oak St., Lake City.

BRESEE, A. A., rector of Zion Church, Green, N. Y., since 1915, is to observe the 50th anniversary of his ordination to the priesthood on December 7.

DAY, JOHN, dean of Grace Cathedral, Topeka, Kansas, is confined to the hospital with influenza.

HARTER, WALTER G., has accepted appointment to the clergy staff of Trinity Church, New York. Address: 74 Trinity Place.

LEMOINE, ROY E., in charge of the Church of the Holy Communion, Washington, D. C., is to be ordained priest by Bishop Freeman on December 14th.

LITCHMAN, FREDERICK W., formerly rector at Ottawa, Kansas, has accepted the rectorship of Grace Church, Chanute, Kansas.

POWELL, CHILTON, in charge of a missionary field in the northeastern part of North Dakota, is to be advanced to the priesthood by Bishop Atwill on November 30th at St. James', Grafton.

SANDERSON, BENJAMIN S., address change from 108 Falconer Street to 207 Christiana St., North Tonawanda, New York.

STEELE, S. TAGART, JR., vicar of the Intercession, New York City, was married on November 8th to Miss Edith Henderson of Baltimore.

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CANVASS COMPLAINTS

AT NO time of the year is the *Poor Parson* quite so "poor." At least there is no season in which he feels so sorry for himself, as in the fall at the time of the Every Member Canvass. He knows too well that the rule books and the experts (not the ones you are supposed to use—rather the ones that use you) agree that it is not the Parson's job. However, he generally has to do it— or else.

Perhaps like old-fashioned sulphur and molasses, it is a good purifier of the whole system. Because year after year it is the season for complaints. There is of course, the flood of complaints which come in by way of the canvassers. Complaints made to them by the individual approached and generally as justification for the lack of interest. This group of complaints seldom, of course, reach the rector. The canvassers are as a rule loyal workers and they resent the criticism of the organization.

There is a group who fear they cannot justify their failure to the canvasser; or that the canvasser may not tell the rector, and the rector will not get the benefit of their criticism; or they are afraid they will be thought of as just ordinary, indifferent ones. They want it known that they do not contribute because they do not approve of this or that. Maybe such people only appear in the *Poor Parson's* parish—but one thing I know, they do appear around this time of the year.

The complaints cover a wide range, and I used to worry greatly when these letters began to arrive. Then I got an idea—the complainant would emphasize the complaint by withdrawal of support; I might judge the seriousness of the complaint by the size of said support. I took to calling up the treasurer, and was relieved to find in each case that the complainant was not very serious, even if the complaint was.

"I will continue my subscription, when and if you get a new treasurer." A little sleuthing, and I discovered that the treasurer sent out notices on pledges in arrears. Those people who forget their pledges easiest, seem to remember the treasurer's notices the longest. Could one ask for the resignation of that kind of a treasurer in the vain hope of reinstating that kind of a pledge?

"I am now attending and contributing at St. X." Reference to the file shows that this notation was forwarded last year to the office of St. X., and they were so ungrateful as to send it back marked, "you keep—our canvassers turned down too."

Then, of course, the insurance man, who each year complains of the unethical practice of the church in insuring with the Church Properties Fire Insurance Corporation, though the saving to the parish is twice what he contributes when he is in a good humor.

A long letter explains that the writer has been driven out of the church by the rector's failure to remedy a situation brought to his attention months ago. Rector remembers and groans. Choir director refused to have boy because of continual misconduct. Mother requested rector to see that justice was done. He did. It was. Amen.

Then several letters always refer to the terrible, reactionary rules of the Church (Canon 41—"Of the Solemnization of Holy Matrimony"). While considering a petition to the General Convention, the happy thought struck me to telephone to the treasurer, who growled, "You do ask some funny questions. They have not been on my books in the last five years."

"Why must we be bothered with this canvass business year after year?" Though he knows the question comes from one who never pledges, the *Poor Parson* is so sorry for himself, and he wonders too.—THE POOR PARSON.

Prayer Book Inter-Leaves

IDEALS IN WORSHIP

WHAT sort of services do we want? The following quotation from Father Hugh Benson's story "In the Convent Chapel" may give the suggestion of an answer. "I once fell asleep in one of those fast trains from the north, and did not awake until we had reached the terminus. The last thing I had seen before falling asleep had been the quiet darkening woods and fields through which we were sliding, and it was a shock to awake in the bright humming terminus and to

drive through the crowded streets, under the electric glare from the lamps and windows. Now (in the chapel where a nun was kneeling before a tabernacle) I felt something of that sort. I seemed somehow to have stepped into a centre of busy, rushing life. I was aware that the atmosphere was charged with energy; great powers seemed to be astir, and I to be close to the whirling centre of it all."

Such spiritual vitality must come, in the last analysis, out of humble and contrite hearts. It cannot be produced by an overpowering choir, or any kind of purchased energy. It cannot even be described. But there are certain ideals in worship which the devout and intelligent priest will strive to attain.

1. Dignity. This is the mark of every approach to the divine presence. Words and movements should be deliberate, austere, graceful, reverent. Dignity can be attained without that distinctive Anglican vice, stiffness. The theatrical, the militaristic, the mechanical, the effortful, must be eschewed. Moments of silence should intervene. Devotion craves quiet, and is stifled by the clamor which so much characterizes our services today.

2. Beauty. Worship is an art which requires the help of many other arts like architecture, music, and elocution. All these arts can be cultivated even in churches with small resources. Modern Gothic buildings are of course a handicap. They and their furnishings almost always have the mark of the fortuitous and the ready-made. A revival of simple, honest church architecture would be a spiritual blessing. Good colored prints and plaster casts can be provided at little expense. Figured stuffs are quite as desirable as elaborately embroidered hangings. Copper, silver, and iron are as sacred as brass. Home-made woodcarving is often best. Music should be selected with competent advice. The priest ought to work at his reading as if he were to take a leading part on a stage. That lurking demon, sentimentality, must be exorcised. Strength no less than beauty belong in His sanctuary. (Ps. 96.6.)

3. Dramatic symbolism. Beauty is essential to worship, but it must be beauty with a purpose, beauty which makes for edification and Christian living. A religious service is more than a beautiful picture, it is a symbolic drama of the divine redemption in which each worshipper has his part to play. The historical is not mere antiquarian precedent but the instrument of a living devotion. Variety and novelty are the natural auxiliaries of the beautiful. The Christian Year is a great dramatic asset, and we should make more of it than we do. For example, why not introduce the delightful German custom of an Advent wreath or corona with its four candles, one lighted on the first Sunday, two on the second, etc?

4. Of, by, and for the people. The wretched medieval idea, sanctioned, alas, to some extent in our Prayer Book, that services are the monopoly

of the priest, must be dropped. Singing should be congregational. Wardens and vestrymen should assist the priest at the altar, presenting the oblations, reading the lessons including the epistle (and administering the chalice?).

5. Finally, there is no one ideal way. Services must be adapted to the size of the church and other conditions of place, time, and circumstance.

This column is written by Dean W. P. Ladd of the Berkeley Divinity School, New Haven, Conn., to whom suggestions and questions can be sent.

Talking It Over

By

WILLIAM B. SPOFFORD

FOLKS HAVE BEEN taking me over the hurdles of late for dealing with matters in this column that are too remote from parish life. What happened at Munich, or whether the CIO is a better outfit than the AFL, they tell me, is of no interest to them. What they want is information on how to keep the kids interested in the church and whether, according to the rubrics, their rector was justified in calling Mrs. Jones down for attending mass without a hat, even though it did split the parish wide open right through the middle. I got so discouraged there for a time that I decided to cut out "Talking It Over," light up a big cigar and lean back and relax. But now something has come my way that seems to be up my groove so I squirt the three-and-one over the keys and hammer the battered machine once more. The Rev. Howard Harper from down Georgia way is responsible for it. He wrote an article for the *Rural Messenger*, based upon replies to a questionnaire sent to the editors of twenty-four diocesan papers. His article covers three large pages of small type so cannot be reproduced here but I would like to present a few of the findings. The editors seem to agree, most of them, that their task is to promote the work of the Church, but they seemed to disagree widely as to what this work is. From their replies one gathers that the Church has no definite objective. All of them feel that their papers have missionary value and are well worth their small cost to the diocese, but they are handicapped by the apathy of the clergy, the indifference of the bishop and the parochialism of Church people generally.

WHEN IT CAME to self-criticism Mr. Harper received the following comments: "Lack of interesting style"; "Suggest newspaper language"; "Last century methods and style"; "Too dry and preachy"; "No punch"; "Articles too long"; "Too dull for laymen"; "Too sweet and pious"; "Too many appeals for money"; "Not attractively printed"; "No eye appeal"; "Print too small"; "News not up to date." Mixed in with these comments, in parentheses, were the words "except THE WITNESS, which sort of made the

day for us though we can't get too swell-headed about it since the author is a friend and I have a hunch he sneaked in that puff. Mr. Harper states that the Church spends each year approximately \$100,000 on diocesan papers. "Our most urgent need," he says, "is for some trained person to begin at the bottom and straighten out our standards for us; standards of purpose, methods, format, finances, and evaluation. Our condition could not be much more chaotic than it is now." After informing us, based upon the answers to this questionnaire, that Church journals have "a vague purpose, feebly accomplished," he calls for an expert to tell us "what a 20th century Church paper should try to do, what it should look like, how it should be financed, who should run it and what it should contain."

WHICH BRINGS me to the Southern Baptists who met in Richmond recently and proceeded to take their papers apart, following the report of a committee that had been studying the problem for a year. The committee stated that pay day was the ghost that haunts the office of every church editor. He wishes to make his paper more attractive, and generally knows how to do it, but there is the old bank balance, or lack of it, that cried "No" with a compelling voice. The convention then came up with a suggestion—two of them—that I pass on with complete confidence that nobody will pay the slightest attention. First, they suggested that denominational boards (like our National Council) that expect the Church papers to carry news of their activities, should place in their budgets an item for advertising, thus to help finance the papers. And if there are Episcopalians that wish to pursue this matter further I will be glad to turn over to them a very fat file of letters, covering a period of several years. I have got "We-are-planning-to-do-something" letters in there that date back a good long while, yet the amount being spent on advertising in our Church weeklies by our National Council at the present time is practically nil. The editors of our national papers have proposed, in writing, on numerous occasions that a conference be arranged with officers at headquarters. But nothing has ever come of it. The papers seem to be unimportant to the leaders at 281—unimportant, that is, unless they have a story that they wish to tell at the expense of the papers, or unless the papers themselves tell a story which they disapprove. The story is in my files if anyone is interested.

THE OTHER SUGGESTION that came from the Baptists is that national agencies of their church consider discontinuing their own periodicals and instead distribute their news and information through the national papers. I don't know how many diocesan papers we have—a raft of them. Some of them are excellent; others are awful, and through no fault of the editors. Mr. Harper's replies made that perfectly clear. Any-

how, last spring, I wrote a flock of bishops suggesting the possibility of a combination national-diocesan paper. The plan proposed I'm sure is sound. They, presumably, want their people to have a wide vision, beyond the boundaries of their parishes and their dioceses. At the same time they want them informed about diocesan affairs. A combination, possible mechanically, could give them both and at no increased cost over what is now going into a flimsy diocesan paper. A number of bishops were sufficiently interested to reply in a friendly sort of way. But the results, to date, are nil. Perhaps that is my fault. Maybe I better get on my horse and go around and make a few calls. By-the-way, we've changed the type in the front pages—bigger and bolder—like it?

Your Money or Your Life

ON ONE occasion St. Paul was busily engaged in raising money for the saints in Jerusalem. On another Jesus said, "I seek not yours, but you." There was not the slightest contradiction between those two things, for in a very real sense your money is you. Into your money's making you put strength and intelligence and loyalty. If you work for five dollars a day at the end of a day you have taken ten hours of your God-given life and changed it into five dollars. You hold a day of your life in your hand and you may spend it in any way you wish. That money is your strength and loyalty and intelligence. If you give it to God you add love, and these four are all there is to life anyway. The Church takes your money and spends it out in the darkness where love and labor and life are needed, and out of it comes the life you put into it; life which finds expression in the sort of service God wants rendered out there. And it is your life which is being so spent. Money then is the channel through which your life flows out into the God-empty, God-ignorant world.

In Deuteronomy 14:24-25, we read: "And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the Lord thy God shall choose to set his name there, when the Lord thy God hath blessed thee; Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose."

Here is set forth the real place which money has in God's work.—You live here in America and the place where God hath chosen to set His name is across the world. So when God has blessed you with strength and intelligence and opportunity, you change these into money and send that money away, and there a miracle is wrought. From the money the Church takes the life you put into it. The money is spent and dis-

appears, but the truth is preached, the sacraments administered, and through that ministry—which is your ministry—men who are God-ignorant come to a saving knowledge of Him. So you keep shops and homes, and run banks and build bridges and dig ditches to the glory of God and the spread of His kingdom.

The organization of the Church today is merely that directing intelligence which sees the world problem as a whole and puts the gift of your life

work where it will do the most good. Think this through, you who grow weary of quotas and methods of organization; you, who, with business and wife and children depending upon you, must stay where you are and work where you are and love where you are; and yet the impact of your life must be felt upon the need of the world for God everywhere. To this problem, money and organization are the answer.—A PARSON'S HANDBOOK.

THE ADVENT SEASON

An Editorial by

BISHOP JOHNSON

ARISTOTLE once said that "the true nature of anything consists in that which it is at its best." If men would let that truth sink in, it would have a very beneficent effect upon their lives and characters. We are so apt to evaluate things at their worst.

We admire dogs because of the best dogs that we have known. We do not judge them by the curs that have bitten us. We salute the flag because it stands for the best of governments in spite of the fact that sometimes politicians transform it for the time into the worst.

But when the natural man is confronted with spiritual obligations he is irritated by what he regards as foolishness and forms his estimate of the Christian Church in the light of his prejudices and so emphasizes the failure of its disciples to display its potential virtues.

For example, the statement that there are sinners in the Church is about as sensible as to say that there are sick people in a hospital and therefore hospitals are to be condemned; or that there are ignorant people in schools and therefore schools are to be despised. Christ came to heal the sick and to impart wisdom to the ignorant, but He did not institute a mechanical device by which sinners were to become saints overnight.

It is perfectly true that if the Church is to be judged by the rank and file of its members it is not impressive, but if one applies Aristotle's test and we value it for the best that it has produced, the Church has no need to be ashamed of its mission.

If a university can turn out a few outstanding scholars it is not to be condemned because the bulk of the students treat it as a country club for the development of social and athletic activities. The fact that it produces some savants is proof that it has the capacity for learning.

The Church suffers for its virtues. As our Lord expressed it: "Because I tell you the truth therefore ye will not believe me." People do not want truth if it interferes with self-indulgence and demands of its disciples some degree of sacrificial service.

The gospel, like education, is a gate of opportunity rather than a throne which men inherit. It is a long path from the door to the throne, straight and narrow, and few there be that travel it. The ultimate destination of the road is not affected by those who deviate from the path.

WE ARE entering once more upon the Advent Season. The road leads us through Advent to Christmas, through Lent to Easter, through the great forty days to Whitsuntide. In a real sense it should be a merry-go-round for it leads to joy through sorrow and to victory through failure and to our Father's house through temptation.

There are other paths but they lead to cynicism and disillusionment. You cannot travel both paths for they have different destinations and if you are living for purely material ends you cannot expect to find spiritual values.

The true nature of the Christian journey consists in what it is at its best and it is your privilege to test it along that line. At its worst the Christian life is a sham and as the Master said is like "salt that has lost its savour, good for nothing but to be trodden under the feet of men."

Christianity does not demand the impossible of you but rather that day by day you trudge along doing the things that the Master asked you to do in His name. Sometimes the path is monotonous but when you reach the end of the journey the prospect is glorious. The true mountain climber does not permit the difficulties of the way to prevent the realization of his purpose.

There are three things for the pilgrim to remember in his progress. First, that unless you are really seeking the Kingdom of God and His righteousness you have no business on this road. Second, that if you are going to judge persons and things by their worst you will have a very unpleasant journey. Third, that if you are going to spend your time fussing about the obstacles of the way instead of climbing over them, you will never reach your destination.

Advent is a good time to acquire the art of travelling along the way that leadeth to your

Father's house, without censoriousness or fault finding. It is only thus that you will judge the Gospel by its best and not by its worst.

The Reformation

By
BISHOP WILSON

WHEN, in the year 1517, Martin Luther nailed his famous Ninety-five Theses on the Church door at Wittenberg, he had no idea of instigating the Reformation. After the manner of the times, he was simply opening a "disputation." When someone questioned an existing theory or practice, he stated his objections in a thesis which then became a subject for debate. In this case Luther was strongly opposed to the prevalent sale of Indulgences. He set forth his position in a series of ninety-five propositions which he posted publicly on the door of the Church. Ordinarily this would have provoked an open debate among theologians with very little effect on the public. To everyone's surprise, including that of Luther himself, the Theses were seized avidly by the people, sent broadcast throughout the country, and stirred popular feeling in all directions.

The reason for it was that northern Europe had been ripening for something of this sort during the preceding century. While the upper ranks of the Church hierarchy were sinking into corruption, profligacy, and political intrigue, the common people were actively engaged in religious exercises. Popular opinion was growing very restless under the secularized leadership of their own prelates. Spurred on by the New Learning, they rapidly increased the facilities for education. In a century and a half seventeen new universities were established in Germany alone. Pilgrimages to sacred spots became more popular than ever. Mothers were instructing their children in the Creed, the Lord's Prayer, and the Ten Commandments. Contrary to what many of us have been led to think, the Bible was receiving wide circulation. In the century before Luther fourteen complete versions of the Bible had been printed in High German and three in Low German, besides separate editions of the Psalms and the Gospels.

The great Councils had failed to reform the internal life of the Church but many princes set up their own regulations to correct obvious abuses. Men and women formed voluntary associations for the promotion of the spiritual life, meeting devotionally in their own homes, dedicating themselves to prayer and so on. The contrast between the popular hunger for religion and the indifference of the hierarchy was becoming more and more pronounced. Sooner or later some sort of clash was bound to occur, Luther or no Luther. Therefore when he bravely posted his controversial Theses, the people flocked to him and made him their champion in spite of himself.

It was indeed the beginning of a momentous Forward Movement. Its strength and vitality arose from these inconspicuous groups who had been at it for a hundred years and who have been too commonly obscured by the political developments which soon occupied the center of the stage. For it was not long before rival princes turned the popular religious indignation to their own uses and diverted the Reformation from its properly spiritual channels. The result was a curious mixture of good and bad, of religious aspiration and vicious warfare, of moral revival and political trickery.

Thus the Reformation became partly a Forward Movement and partly a backward movement. The unity of the Church was shattered which was a serious loss, leading into all the denominational rivalries which trouble us today. On the other hand spiritual values were elevated and emphasized to the great benefit of all those who desire to be seriously Christian. The pressure of it did for the Roman hierarchy what the reforming Councils had been unable to do. The Counter-Reformation within the Roman Church has had a purifying effect for which all Christians need to be grateful. What remains for us now is to preserve the virtues of the Reformation and correct the schism which accompanied them. A reunited Church can turn the Movement entirely Forward.



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YOUTH OF THE LEFT ORGANIZES GROUP IN NEW YORK CITY

Reported by GLADYS BARNES

The new youth movement which for several months has been surging up in the minds of half a dozen young Church people in New York (see WITNESS, Nov. 3 issue) extended itself to 120 kindred spirits of the New York metropolitan area and took the first steps toward permanent form at a conference on November 5-6, at St. Luke's, a chapel of Trinity Parish. Mr. Henry White of Ascension parish, Staten Island, was made temporary chairman and Elsie Garten of St. Peter's, Westchester, was asked to continue temporarily as secretary, while the name of the organization until further notice is the Catholic Youth Council for Social Action. A committee of seven, with Mr. White as chairman, was appointed to consider affiliation with the Church League for Industrial Democracy, with the sociology committee of the American Church Union and the youth division of the diocese of New York, the Rev. F. Gray Garten, director, meeting with them probably in early December.

Those registering were young men and girls, about evenly divided, representing various trades and professions, social workers and students, with several clergymen and seminarians. No bishops were present but the conference did receive the blessing of four bishops in the form of letters of greetings from Bishops Manning, Stires, Washburn and Ludlow, while the rector of Trinity Parish, the Rev. Frederic Fleming, was present at one of the sessions.

The conference voted that membership in the organization should include acceptance of: one, discipline; two, the four doctrinal points listed in the call to the conference relating to God, sin, the Incarnation and the Church and, three, at least two of the four points on social subjects, also listed in the call, namely:

One, the growth of political democracy as opposed to any form of totalitarian state; two, the growth of economic democracy which provides economic security for the producers of economic value; three, cooperation with organizations which defend civil and democratic liberties; four, a practical program for world peace.

The rule of life adopted as discipline for each member was stated as attendance at the Holy Eucharist every Sunday; receiving the Holy Communion at least once a month, with preparation and thanksgiving; daily morning and evening prayers; additional informal prayer at least

ten minutes daily; grace before meals; observance of the Church's rule of fasting as stated in the Prayer Book; a pledge to the parish; work for the Kingdom of Christ as occasion offers.

In a keynote speech to place the aim of the conference before its members, the Rev. W. Norman Pittenger, of the General Seminary faculty, said that too many enterprises over-emphasize action without enough study of motives and reasons for action. The communists have a world philosophy and a world viewpoint, and are never heard complaining about their duty of serious study. The Catholic Churchman believes that he has a vastly greater and truer philosophy. Study, he continued, at once squarely confronts the Churchman with all the social problems of the day. Churchmen young in years or in ideas, having open minds and zeal, have a strong impulsion to do something about these problems and believe that something can be done. Convinced of that, it is dangerous not to do something; they dare not, the speaker said, sit back and let things drift.

Following this keynote address the conference broke up into sections to consider doctrine under the leadership of the Rev. Charles R. Feilding; economic democracy with Spencer Miller Jr. as leader; political democracy, under the Rev. William Kernan of Bayonne, N. J.; cooperation with labor with the Rev. Thomas E. Bigham of the General Seminary faculty and Mrs. Elinore M. Herrick, regional director of the National Labor Relations Board, taking the leads; peace, under the leadership of the Rev. Edward R. Hardy Jr., and spiritual life under the leadership of the Rev. H. Bonnell Spencer of the Order of the Holy Cross. The section reports, models of brevity, seemed to show that the conference members were well balanced on thought and action. They were determined that action of some kind or many kinds should result, but were equally clear that it should be based squarely on Christian doctrine. They found in the nature of the Church's teaching the impulse and reason for social activity. And they seemed to be aware of the dangers of uninformed action. Among recommendations brought in none were more practical than those from the section on doctrine; to wit, that the conference members work for a balance of power by supporting trade unions; vote for leaders who support good social causes, such as better housing; investigate the causes of labor problems; take part in works of mercy; and unite for action.

The group on cooperation with

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by WILLIAM B. SPOFFORD

The Presiding Bishop and Mrs. Franklin D. Roosevelt are announced as among the speakers to address the Inter-racial conference to be held in Chicago, November 29-30, under the auspices of the joint commission on Negro Work, appointed at the last General Convention. Others on the program: Mrs. Mary McLeod Bethune, administrative assistant of the National Youth Administration; Miss Grace Lindley, executive secretary of the national Woman's Auxiliary; the Rev. Daniel A. McGregor, executive secretary of the department of religious education; Mr. Spencer Miller Jr., consultant on industry to the National Council; Mr. Clarence B. Randall, steel company executive of Chicago; Professor Paul Douglass, formerly of Chicago University and now on the staff of the Federal Council of Churches and Miss Elizabeth Matthews of Glendale, Ohio, formerly president of the Woman's Auxiliary and at present a member of the National Council. Bishop Tucker is announced as the probable speaker at the missionary mass meeting to be held at St. Luke's, Evanston.

* * *

Progress of Cathedral Campaign

Bishop Manning announced on November 10th that \$74,000 was still needed before work could begin to complete the interior of the Cathedral of St. John the Divine, New York. Says the Bishop: "I have never at any time received so many gifts from individuals representing different groups and people of various faiths as are now coming through the mail; most of these gifts are for small sums but they all express a real and earnest interest in the opening of the Cathedral."

* * *

Another Youth Meeting in New York

The council of representatives of youth organizations, which includes the executive heads of the various youth groups of the Church, met in New York on November 4th. Most of the time was spent discussing the recent action of the National Council which created what will doubtless eventually become a youth department of the Council. Miss Cynthia Clark, the Council's secretary for young people, announced that forty young people and adult leaders of youth, plan to attend the world conference of Christian youth, to meet next summer in Holland. They will go as observers, while the

Presiding Bishop will later appoint official delegates. The meeting decided to ask young people themselves to raise the money necessary to send these official delegates, and also the cash to send two young people from the Far East, one from China and the other from Japan. It was also announced that the following persons had been appointed by the Presiding Bishop as the National Council's committee on youth: Bishop Quin of Texas; Miss Eva D. Corey of Boston; the Rev. Albert R. Stuart of Charleston, S. C., elected to the National Council at the October meeting.

* * *

Churchmen Speak at Rallies

Bishop Paddock was chairman and the Rev. Guy Emery Shipler, editor of *The Churchman*, was one of the speakers at a mass meeting held on November 11th in Carnegie Hall, New York City. The meeting was sponsored by the American League for Peace and Democracy. Resolutions were passed calling upon the government to distinguish between aggressor nations and the victims of aggression in its foreign policy. A similar mass meeting was held in Newark, New Jersey, on November 14th at which the speaker was the secretary of the Church League for Industrial Democracy.

* * *

Presiding Bishop at Federal Council Meeting

The Presiding Bishop of the Episcopal Church, for the first time, is to be one of the speakers at the biennial meeting of the Federal Council of Churches when it meets in Buffalo, N. Y., December 6-9. Bishop Tucker is to speak at a mass meeting marking the thirtieth anniversary of the creation of the Council, his subject being "The Path of Advance." Bishop Davis of Western New York is president of the Buffalo council of churches that is host to the meeting, and other Episcopalians on the program are Mr. Charles P. Taft of Cincinnati and Mr. Harper Sibley of Rochester.

* * *

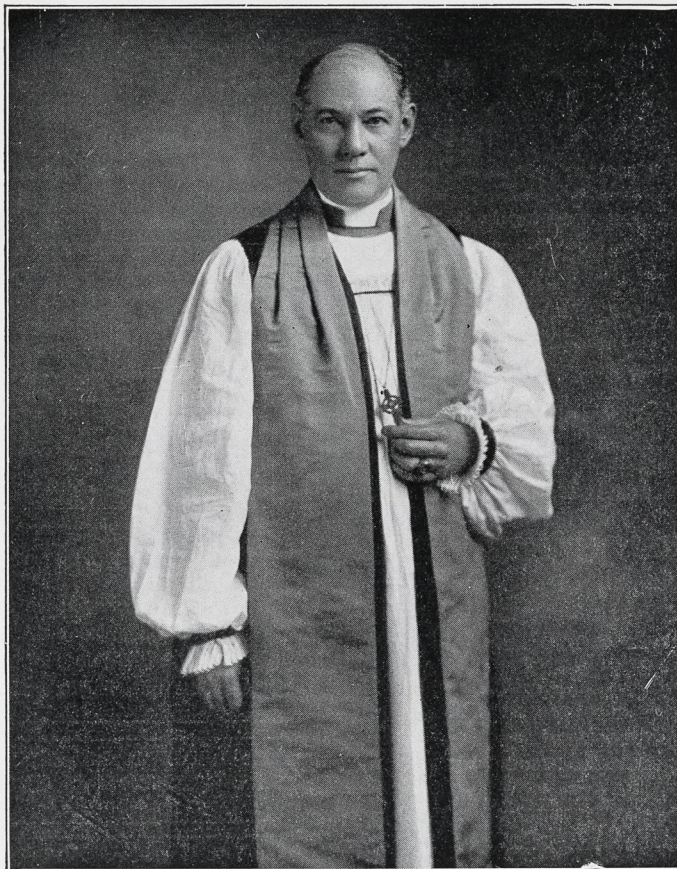
Bishop Mann at Trinity, Boston

Bishop Mann of Pittsburgh, former rector, is to be the preacher at Trinity Church, Boston on Sunday, November 20th. Immediately following the service a luncheon is to be given in his honor at a nearby club at which Bishop Mann and Mr. Robert Treat Paine, Senior Warden, are to be the speakers.

* * *

Michigan Young People to Meet

A young people's service is to be held on December 4th at St. Paul's Cathedral, Detroit, for the young



WARREN LINCOLN ROGERS
Ohio Bishop Taken by Death

people of the city's parishes. The preacher is to be Dean Kirk O'Ferrall, with Bishop Page and Bishop Creighton speaking at a mass meeting that is to follow.

* * *

The Church's Missionary Field

Our Church has 37 aided dioceses and 15 missionary districts in the United States; 5 missionary districts in our island possessions; 10 missionary districts in Latin America, Japan, China and Liberia. Of the money raised by the National Council approximately 22c of every dollar is used for work in the United States; 12c for work in Alaska and our island possessions; 40c in China, Japan, Latin America and Liberia; 8c in other missionary work; 6c for education and promotion and 13c for administration and co-operating agencies. The money raised pays the salaries of more than 3,000 workers.

* * *

A Prayer for Victims of Oppression

With the newspaper carrying streamer heads about the massacre of Jews in Berlin, Vienna and other fascist centers, there will be many who will use this prayer daily:

ALMIGHTY GOD, who in Thy Son hast broken down the middle wall of partition between us and

made us all one, deepen within us the sense of our common kinship with one another and with Thee. Be Thou the light that lighteneth the Gentiles; be Thou the glory of Thy ancient people Israel. Save us from all arrogance of race, from all contempt of creed, from all bitterness of class, and grant that Thy compassion, made manifest in us, may bear witness to the reality of our faith. Help us to be doers of the Word, not hearers only, that by our works as well as by our words, we may glorify Thy wondrous Name, through Jesus Christ, our Lord. Amen.

* * *

The Gains in Church Membership

The churches of America gained 754,138 members, thirteen years of age or over, in 1937, according to figures recently compiled. There are now 52,156,226 church members affiliated with Protestant, Catholic and Jewish churches. The study also reveals that while there are 212 separate religious bodies in the country, over 97% of the membership is within fifty denominations. As for money, the 22 churches included in the United Stewardship Council contributed for all purposes during the year the sum of \$342,354,360, a gain

of over twelve million dollars over 1936.

* * *

Death Takes

Bishop Rogers

Bishop Warren Lincoln Rogers, Bishop of Ohio, died on November 6th following a stroke. He had been ill for some months and recently was confined to a hospital for an extended period, though it was thought that he was on his way to recovery. Formerly Dean of St. Paul's Cathedral, Detroit, he was elected Bishop Coadjutor of Ohio in 1925 and succeeded Bishop Leonard as diocesan in 1930. He was a trustee of the Church Pension Fund and a member of the executive committee of the Fund.

* * *

More News of the Lee Murder

When I wrote that story last week from newspaper clippings about the murder of the Rev. C. H. Lee having been solved I rather had a hunch there would be a further story. Mr. Lee was murdered last spring in his rectory at St. Simon's Island, Ga. On October 28th four men were arrested, two white men and two Negroes, charged with the murder. In reporting the arrests last week I stated that the arrests were based upon a "confession" made by one of the Negroes who was picked up by the police on October 20th and held in jail for "questioning." Now when they question a man in jail on charges of murder, particularly a Negro, they use things more eloquent than words. Anyhow the murder of the Georgia clergyman is back to a mystery status now since the Negro, George Cleyborn, has repudiated his confession, declaring that he made it "because I was scared." That is the latest news about the case, though our correspondent in-

forms us that a vice probe is now being conducted by the citizens of St. Simon's Island.

* * *

News Notes from Southern Ohio

Various phases of rural work were discussed by several clergymen when members of six rural parishes in the diocese of Southern Ohio met the other evening in a Cincinnati hotel for a rural fellowship dinner. . . . St. Paul's, Chillicothe, is converting its parish house into a community centre. A central heating plant is now being installed to serve the church, rectory and community house. . . . Sisters of the Transfiguration, Glendale, have planned a series of retreats for their associates and friends, held on the last Saturday of each month. . . . The department of religious education of the diocese is not publishing a quarterly bulletin. . . . The Rev. Charles W. Sheerin, vice-president of the National Council, was the speaker October 30th at Christ Church, Cincinnati. . . . Mr. Charles P. Taft was the speaker at the last meeting of the Cincinnati clericus.

* * *

The Story of Six Women

The guild of St. James, Quitman, Ga., consists of six women. They have been meeting every week to make articles for sale. Results: extensive repairs this summer; ten feet added to the church; five new windows added; a window taken from over the altar and placed in the back of the church; a reredos; a new pulpit; new roof; pews done over, exterior painted and just to complete the job new shrubbery planted. The story that I get says; "All this was done with the help of the men" which seems rather vague. Might mean, of course, that the husbands went with-

out supper while the wives were working making articles for their supper-less husbands to buy once the ladies did turn up. I think I will start a "Give the Men Credit" department—on second thought—oh, well, let's skip it.

* * *

Young Churchmen Hear Unity Discussed

A dialogue between Bishop Parsons of California and Ralph M. Davis, Presbyterian, on the plans for unity between the two churches, was a feature of a young people's conference held November 12-13 at St. Margaret's House, Berkeley, California. The Rev. John C. Bennett, Presbyterian professor at the Pacific

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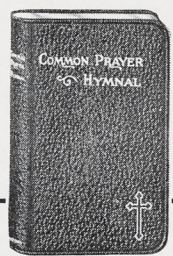
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School of Religion and one of the leaders at the Oxford Conference, and the Rev. Randolph C. Miller, our student chaplain at the University of California, also gave addresses.

* * *

Bishop Block

Addresses Auxiliary

Bishop Karl Block of California made his first appearance before the Auxiliary of the diocese on November 14th. . . . Deaconess Julia Clark, missionary to China, is addressing Auxiliary groups in California the first two weeks of December.

* * *

Two Sides to Munich Peace

The two sides to the Munich peace agreement was discussed at a meeting of the Fellowship of Reconciliation, meeting on Armistice Day at Union Seminary. Harold Fey, secretary of the F.O.R., took the position that a bad peace was better than war, while the Rev. Reinhold Niebuhr took the position that the Munich peace agreement merely built up the fascist powers to make a bigger war inevitable in the not too distant future. He was of the opinion that the democratic powers should have taken a stand against Germany and Italy last September. The Rev. Shelton Hale Bishop, rector of our St. Phillip's, Harlem, was the speaker at a meeting of the F.O.R. held at the Labor Temple on November 6th.

* * *

Memorial Service for Late Rector

The Rev. Fleming James, professor at the Berkeley Divinity School, was the preacher at a service last Sunday which packed St. John's, Northampton, Mass. It was a memorial to the late Albion C. Ockenden, former rector of the parish, who died some weeks ago. Professor James spoke of his sterling character, his service to the community, and stressed his sincerity, objectivity and clarity of thought.

* * *

Wilkes-Barre Clergy Continue Their Efforts

Six clergymen of Wilkes-Barre, Pa., are continuing their efforts to settle the strike on the local newspapers. Having previously met separately with representatives of both groups it was found impossible to discover common grounds to bring them together around a conference table. The ministers, among them the Rev. Gardiner M. Day, rector of St. Stephen's, therefore addressed a letter to both the publishers and to the leaders of the Newspaper Guild, urging both parties to reconvene their conferences in the hope of ending the deadlock which has deprived the city of newspapers, except for

the four page paper published by the Guild. Guild officers at once replied to the clergymen that they "agreed wholeheartedly with the sentiments expressed in your letter, and accordingly we are dispatching a letter to the publishers asking that they meet us at a time and place convenient to them as soon as possible." The publishers however, at this time of writing, have not indicated any willingness to meet in conference.

* * *

The Money Situation at Headquarters

A statement issued November 5th by James E. Whitney, assistant treasurer of the National Council,

states that "only 29 out of 99 dioceses and districts have paid the full amount due to November first and 17 have paid less than 50% of their total expectation. The total paid is but 82% of the amount due after allowing one month for collection and is but 61% of the total expectations for the year. The amount remaining to be collected during November and December is \$575,924."

* * *

Father Sill at Hartford Cathedral

The Rev. Frederick H. Sill, headmaster of Kent School, and in his off moments the coach of the famous Kent crew, was the preacher last

Insurance on Church Property

THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION, an affiliate of The Church Pension Fund, offers its facilities exclusively to churches and other institutions of the Church. Since its incorporation in 1929, the growth of its insurance in force has been as follows:

1929	\$4,569,469
1930	19,266,953
1931	31,582,357
1932	44,052,395
1933	55,251,189
1934	64,481,892
1935	71,630,161
1936	77,611,542
1937	81,337,470
1938 (8 months)	83,686,862

Aside from the natural desire of the Church to support an institution organized and maintained solely for its benefit, this steady growth in the amount of insurance in force has resulted from the substantial savings afforded by the Corporation through this plan of operation.

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Sunday at Christ Church Cathedral, Hartford, Connecticut. This coming Sunday afternoon the preacher is to be the Rev. Joseph Racioppi of Trinity Church, Bridgeport, who is bringing the choir from St. Paul's Italian mission. Members of the Polish National Church of Hartford and Manchester are to attend the service.

* * *

Auxiliary Meeting in Connecticut

Presiding Bishop Tucker and the Rev. G. Warfield Hobbs, executive of the publicity department of the National Council, were the headliners at the meeting of the Connecticut Auxiliary, meeting November 10th at Christ Church Cathedral, Hartford.

* * *

Columbia University Commemorates an Anniversary

It was 900 years ago that Christianity was introduced into eastern Europe by Saint Stephen of Hungary. So Columbia University is commemorating the event this Friday evening, November 18th, with a big to-do presided over by President Nicholas Murray Butler. A Roman Catholic Monsignor, a professor, a Protestant minister and a couple of diplomats from Hungary share the program, and no doubt will mark the occasion by further picking on the Chechs.

* * *

Christian Ethics Is Good Economics

Christian ethics is good economics, according to Sir George Paish, economist and Anglican Churchman, who was the speaker recently at the Chicago Evening Club. "All the great nations of the world must come together, put their wisdom together, face our present terrific problems and solve them, nation collaborating with nation," said Sir George. "Nations must realize that they must each one make its contribution to the common good of mankind. There is no other way of preserving the world. We must carry Christianity into our national and international life, prac-

tice it in our business as well as other activities. Christian ethics is good economics, politics and statesmanship."

* * *

Young People's Service in New Jersey Parish

The Rev. John W. Tuton, curate at Emmanuel Church, Baltimore, was the preacher last Sunday at a young people's service held at Christ Church, South Amboy, New Jersey. Members of the young people's guild assisted Rector H. S. Weyrich with the service. The guild numbers among its members Baptists, Presbyterians, Methodists and several Roman Catholics.

* * *

American Collaborators For English Magazine

American Churchmen have accepted designation as collaborators of *Theology*, monthly of the S. P. C. K. of the Church of England. The special representatives are the Rev. W. Norman Pittenger of the General Seminary faculty and the Rev. P. M. Dawley of St. David's, Baltimore. The collaborators are Dean Fosbroke of the General Seminary; the Rev. C. W. Lowry of the Alexandria Seminary; Professor William A. Orton of Smith College; Professor George R. Elliott of Amherst College; the Rev. L. C. Lewis of Philadelphia and Mr. Allen Tate, novelist and poet.

* * *

Bishop Darst Leads Convocation

Bishop Darst is the leader at the convocation of Wilmington, diocese of East Carolina, meeting November 15th at St. Stephen's, Goldsboro. Others to speak are Miss Catherine Sherman, who is leading a confer-

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ence on religious education; the Rev. W. R. Noe, rector at Wilmington; Miss Florence Davis, who is speaking on the young people's work, and Mrs. W. O. S. Sutherland and Mrs. Louis J. Poisson, representing the Auxiliary.

John Gass on Munich Peace

The Rev. John Gass, rector of the Incarnation, New York, picked the Sunday before Armistice Day to tell his congregation what he thought of the world today. The crisis of a few weeks ago still exists, Mr. Gass said, as the peace of Munich only relieved the tension. "No realistic person believes that this perplexing problem has in any way been permanently settled."

"People ask, 'What shall we do?' and the answer of the militarist is to build up the army and navy. Such a course is not the one to preserve the peace of the world. History has shown that every civilization that has rested upon fear and suspicion has destroyed itself.

"The vision of statesmen trying to settle this problem is limited by self-interest and nationalism. That is the reason the followers of Christ ought to dig down deep and build up the world again into a safe place to live in.

"Christianity has the answer to this problem. It goes far beyond politics or statesmanship. The few people inside the church must start a revolution in the way of thinking. They must realize the power of God and re-establish their faith in it and repent to Him and accept the gospel. Good-will is slumbering in the hearts of men of all nations of the world and it must be awakened. This is the only possible realism imaginable in preserving the peace of the world."

A Few Figures on Missions

A new series of world missionary statistics has been published by the International Missionary Council in connection with the forthcoming world missionary conference of Madrid. It is based on the figures for

1935, and its findings are interesting from several points of view. A total of 27,577 European Protestant missionaries are at work in the whole world. In the service of the indigenous churches there are 97,044 ordained and unordained fully qualified native workers, of whom 14,045 are women. There are 100,886 native workers active in the educational work of missions and of the Church. Baptized native Christians number 10,971,066 in all, and to these must be added over two million who are being prepared for baptism or are having church instruction. In 53,158 elementary schools, 2,925,134 pupils are being educated. In addition there are 1,218 high and middle schools and hundreds of Bible schools, theological schools, teachers' seminaries and colleges, with a total of well over 100,000 pupils. In 1,092 hospitals, 1,354 native men and women doctors are at work, in addition to 912 Europeans, while over and above 1,232 European sisters, there are 4,134 fully trained native sisters, as well as nearly 9,000 other natives engaged in hospital work. The total income of the Protestant missions amounts to \$30,938,450. In comparison with the last statistics of this kind, which were issued in 1925, three facts may be mentioned: the number of European missionaries has been reduced, even though only by 423. The income of the Protestant missions has fallen very considerably, from seventy to thirty-one million dollars, although it is true that the revenue obtained from parish sources, government grants, school fees, hospital income, has risen to \$28,738,790. All figures that are of importance for the extension of the young churches show some essential increases. The num-

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ber of native collaborators of all kinds has gone up by over 33 per cent, that of the pupils in the higher schools likewise by over 33 per cent and that of the total number of indigenous Christians by 69 per cent.

* * *

Detroit Parish Adds to Parish House

The second unit of the parish house of All Saints, Detroit, is now being built, with the money in the bank to pay for it as the result of a campaign. Air conditioned, says Rector B. S. Levering, a wood-paneled undercroft to take care of a Sunday school of 450, and a dining hall where 300 can be seated. All Saints isn't very old—it was started in 1927 as a mission of St. John's, and did not become an independent parish until this year.

* * *

Missionary Preaches in Philadelphia

The Rev. Kimber H. K. Den, rector of St. Matthew's, Nanchang, China, was the preacher last Sunday at historic Christ Church, Philadelphia, where the Rev. Felix Kloman is rector. Mr. Den is the founder of a colony for lepers and is also president of the Chinese Mission to Lepers.

* * *

Bishop Johnson Conducts Missions

Bishop Johnson, who now refers to himself as "the Bishop from Colorado," conducted a mission at Trinity Church, Melrose, Mass., from November 6 through the 13th, and one at St. Paul's, Natick from the 13th through the 20th.

* * *

Kansas Rector for Proportionate Giving

The Rev. Samuel E. West, rector of St. James, Wichita, Kansas, made strong pleas for proportionate giving before deanery meetings held recently in the diocese.

"The principle of proportionate giving is older than the Old Testament," said Mr. West. "In the law of the tithe the principle was enjoined on the Hebrew people. Proportionate giving is likewise the principle found in the New Testament. Both Jesus and St. Paul advocate it. It is a practical, sensible, and reasonable answer to the question that many sincere, and honest churchmen

ask themselves, 'How much shall I give to the Church?' Mr. West described three wrong methods of giving to the church—the 'casual' method, whereby people tip the church with any spare change for which they have no other use; the method 'according to the law of the Medes and Persians, which altereth not,' by which people pledge the same amount each year, no matter what their for-

tunes are; and the 'fortuitous' method, whereby people give to the church if their horse wins the race or that extra dividend is paid. To replace these wrong methods Mr. West offered the plan of proportionate giving, whereby one gives a definite percentage of one's income, ranging from 1 per cent to 5 per cent, according to the size of the income and the size of the family."

Services in Leading Churches

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.
New York City

Sundays: 8 and 9, Holy Communion. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

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

Chapel of the Intercession

Broadway at 155th
New York City

Rev. S. Tagart Steele, Vicar

Sundays: Holy Communion: 8 and 9:30. Service and Sermon: 11; Evening Prayer and Sermon, 8 P.M.

Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40. Class in Religion Fridays at 8 P.M.

Grace Church, New York

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.

Sundays: 8 and 11 A. M. and 8 P. M. Daily: 12:30 except Mondays and Saturdays.

Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

The Heavenly Rest, New York

Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.

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

Thursdays and Holy Days: Holy Communion, 11 a.m.

The Incarnation

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

Sundays: 8, 10, 11 A.M., 4 P.M. Wednesdays and Holy Days: Holy Communion 10 A.M.

Fridays: Holy Communion 12:15 P.M. Daily (except Saturdays): 12:15 to 12:35 program of organ music.

St. Bartholomew's, New York

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector

8 A.M.—Holy Communion. 9:30 and 11 A.M.—Church School. 11 A.M.—Morning Service, Sermon.

4 P.M.—Evensong. Special Music. Holy Comm. Thurs. & Saints' Days, 10:30 A.M.

St. James Church, New York

Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector

8 A.M.—Holy Communion. 9:30 A.M.—Children's Service & Church School.

11 A.M.—Morning Service and Sermon. Holy Communion, Thursdays and Saints' Days 12 o'clock.

8:00 P.M.—Choral Evensong & Sermon.

St. Thomas Church

Fifth Avenue and 53rd Street
New York

Rev. Roeliff H. Brooks, S.T.D., Rector

Sunday Services: 8 A.M., 11 A.M., and 4 P.M. Daily Services: 8:30 A.M., Holy Communion.

Noonday Service: 12:05 to 12:35. Thursday: 11 A.M., Holy Communion.

Christ Church Parish

Detroit and Grosse Pointe

Rev. Francis B. Creamer, Rector

Rev. J. Francis Sant, Vicar
Parish Church: E. Jefferson Ave. at Rivard

Chapel: 45 Grosse Pointe Boulevard
Services: 8:00, 9:45, 11:00, 7:30 Sundays.

Saints' Days: 10:30.

Cathedral of the Incarnation

Garden City, N. Y.

Arthur B. Kinsolving, 2nd, Dean
Rev. Frederic F. Bush, Dean's Assistant

Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:30 A.M. Church School. 11:00 A.M. Morning Prayer and Sermon. 4:30 P.M. Evensong and Address.

Daily services in the Chapel.

Trinity Church, New York

Broadway and Wall St.

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

Daily: 8, 12 and 3.

St. Paul's Cathedral

Buffalo, New York

Very Rev. Austin Pardue, Dean

Sundays: 8, 9:30, 11 A.M. and 5 P.M. Weekdays: 8, 12:05.

Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

Christ Church Cathedral

Main and Church Sts., Hartford, Conn.
The Very Rev. Walter H. Gray, Dean

Sunday Services: 8:00, 9:30, 10:05, 11:00 a.m.; 4:30 p.m.

Week-days: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 a.m. Holy Communion on Wednesdays and Holy Days. 12:30 p.m. Noonday Service.

St. Michael and All Angels

Baltimore, Maryland

St. Paul and 20th Street

Sunday Services: 7:30, 9:30, 11 A.M.; 8 P.M.

Weekdays: Monday, Wednesday and Saturday, 10 A.M.

Tuesday, Thursday and Friday, 7 A.M. Holy Days, 7 & 10 A.M. Morning Prayer at 9 A.M. Evening Prayer at 5:15 P.M.

Trinity Church

Main and Holman, Houston, Texas
The Reverend Thomas N. Carruthers, Rector

7:30 A.M.—Holy Communion.

9:30 A.M.—Church School.

11:00 A.M.—Morning Service and Sermon.

6:00 P.M.—Young People's Organizations.

10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

Gethsemane, Minneapolis

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

Sundays: 8:00 and 11:00 A.M.

Wednesdays and Holy Days: 10:30 A.M.

Thursdays: 7:30 A.M.

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YOUTH OF THE LEFT ORGANIZE GROUP IN NEW YORK CITY

(Continued from page 8)

labor said: help to bridge the gap existing between labor and the Church (Mrs. Herrick has told this group earlier: "I've never heard labor leaders or labor people talk about the Church—it all seems to them so remote from their interests"); investigate the causes of strikes; use union goods; protest against unfair conditions, especially on behalf of those who are unable to protest for themselves; form parish groups to back up the clergy and to awaken the whole parish, where necessary, to its social responsibilities.

Some really dazzling fireworks went off at the closing session over the question whether the practice of oral confession should be one of the requirements for membership. Paul Thompson, seminarian from Berkeley Divinity School, was one of the most vehement, pro-confession advocates. Eloise Simonson of New York, evidently an old friend of his, took him for a little ride, not wishing to limit the group by those terms. After considerable discussion a motion was offered by the Rev. John T. Golding of the staff of the Cathedral of St. John the Divine, stating that the conference recommends oral confession but recognizes that some of its members do not practice it. A clear majority voted for this and no one voted against it, though some evidently refrained from voting at all. The whole matter appeared important not as a controversy over a specific point, but as evidence of the group's serious concern that the life of the Church should be their motivating influence and guide.

The Rev. Joseph F. Fletcher, dean of the Graduate School of Applied Religion, Cincinnati, gave the summarizing speech. He commended the stand on doctrine and declared that many so-called Christian programs have been no different from those that non-Christian groups might issue since they were wholly lacking in the profound insight and sharp assertions of Christianity. He cautioned the conference to avoid the errors of secular utopias which believe men can be saved by their own power. He recommended study of the present struggle of labor to secure better conditions, and particularly urged the group not to shut their program up in an ivory tower but seek opportunities to cooperate with other agencies for social justice.

Plans for permanent organization, particularly the matter of affiliation with the Church League for Industrial Democracy, occupied the closing session on Sunday afternoon, with a committee meeting in December to go into the matter more thoroughly.

A few statements made at the conference, perhaps better than anything else, will give readers an insight into what was on the minds of these young Churchmen. Said the Rev. W. Norman Pittenger: "It follows from the Church's doctrine that the Church has an interest in social welfare so 'red' and so radical that it makes communism look pale pink. Christianity is the 'reddest' thing that ever struck this planet. Don't be put off by the charge that we are radical and a danger to society; that is what we are meant to be; not over-concerned about being respectable but concerned about doing the will of God."

Said the Rev. Joseph Fletcher: "Labor is more indifferent to the Church than hostile. It is a little suspicious of too close a connection between vestments and investments. The American labor movement in its present state is not communist, it is not doctrinaire at all; it is concerned with the problem of redistribution of national income, within the present social structure. It is over-simplification of ideas to combine fascism and communism under the term 'totalitarian.' The leftist is determined to have both economic democracy and political democracy while the rightist wants to destroy economic democracy."

Finally Paul Thompson, Berkeley seminarian, quoted a worker of New Haven as saying, "You know what the Church means to me? It means a machine gun in one hand and a collection box in the other."

The Widow's Mite

That's just about what average Episcopalians give to Our Lord's work in their churches. When Episcopalians learn to give some definite, planned proportion of their incomes to Our Lord, who is their Partner, and Capital, and Source, then the financial problems of The Church will be at an end. When that time comes we'll "cash in" on selling you all great new larger-sized alms basons or bags, but until that millennial period arrives, we are glad of just an occasional order for small sized basons or bags, just to keep our hand in, as it were.

Most of the present Episcopalian stinginess is due to ignorance, failure to even want to think about such things,—and downright selfishness.

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