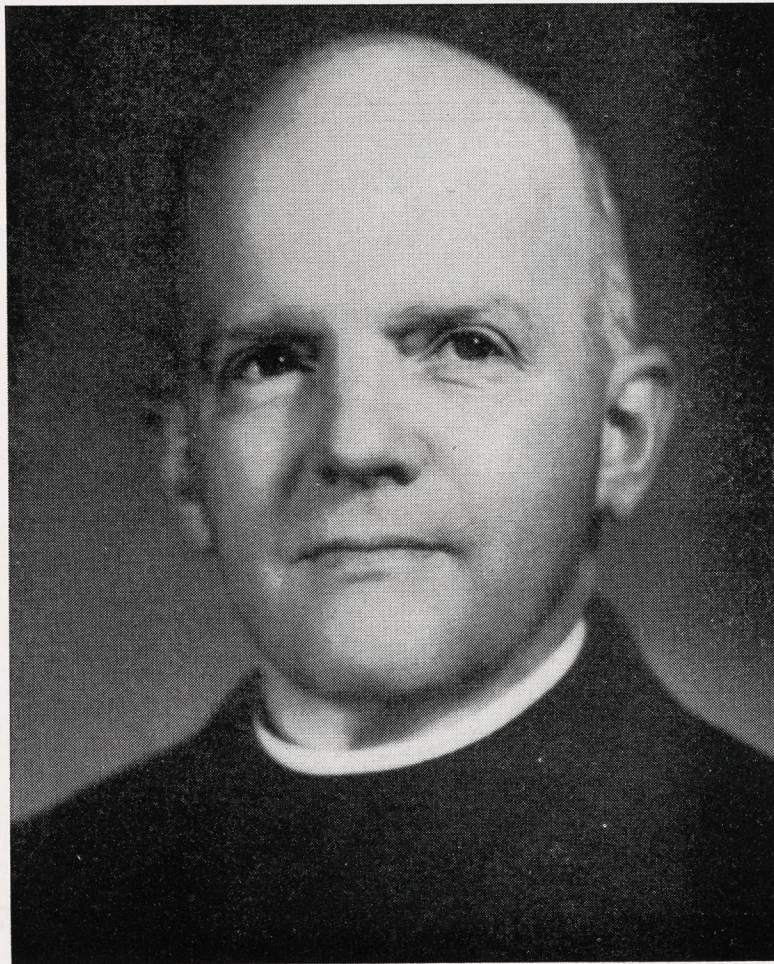


October 31, 1940
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THE WITNESS



LLOYD CRAIGHILL
Bishop-Elect of Anking, China

NEWS OF GENERAL CONVENTION

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CLERGY NOTES

CORKER, W., has taken up duties as curate at St. Luke's Church, Montclair, New Jersey.

COURAGE, M. B., formerly of the diocese of Central New York, is curate at Calvary Church, Summit, New Jersey.

EASTMAN, R. W., of Galilee Church, Virginia Beach, Virginia, has accepted a call to be rector of the Church of the Redeemer, Sarasota and St. Mark's, Venice, Florida.

GERHART, W. P., rector of the Church of the Heavenly Rest, Abilene, Texas, was married on October 21st to Miss Eleanor Deuel of Santa Barbara, California, who has been a field secretary on the national staff of the Woman's Auxiliary.

GODFREY, N. B., curate of Grace Church, Utica, New York, has accepted a call to be rector of St. John's, Massena, New York, effective November 15.

LOOPE, V. H., formerly priest-in-charge of All Saints' Church, Sunnyside, Long Island, New York, became rector of St. Paul's Church, Woodside, Long Island, effective October 1.

MILLER, A. J., formerly rector of St. James' Church, Oneonta, New York, became rector of Christ Church, Ridgewood, New Jersey, September 22.

THOMSON, P. vanK., is vicar of St. Martin's Church, Maywood, New Jersey.

WHITMEYER, G. L., formerly rector of All Saints' Church, Atlantic City, New Jersey, is to be Dean of St. Mark's Pro-Cathedral, Hastings, Nebraska, effective December 1.

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THE WITNESS

A National Paper of the Episcopal Church

Associate Editors
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WILLIAM P. LADD
GEORGE I. HILLER
CLIFFORD L. STANLEY
ALBERT T. MOLLEGEN

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NEWS OF THE CONVENTION

Reported by
WILLIAM B. SPOFFORD

IT WAS obvious in the closing days of the General Convention that the only thing that kept the bishops and deputies in Kansas City was the action that had to be taken on the budget. In spite of the vast amount of advance work that was done in preparing the two and one-half million dollar budget, the hard-working committee was in almost continual session and did not present its report until the day before adjournment. It is also quite likely that those in authority prefer to have this matter, which after all, is the one matter of supreme importance to come before the delegates, introduced in the closing hours. Weary men, anxious to get home, are less likely to enter into prolonged debate and are rather sure to accept the report as it is handed to them, as indeed they did do in this instance. The important things at Church conventions, like others, are done in small rooms by men in their shirtsleeves.

The new budget for 1941 represents an increase of about 25% over the amount asked in 1940. The budget also provides for a further \$65,000 increase for the 1942 program and an additional \$114,000 for 1943. Some opposition to the large increase was expressed in the House of Deputies but when the matter was put to a vote it carried unanimously. It was pointed out however that if parishes fail to respond with sufficient cash it will be the task of the National Council to cut the work proportionately. This point was emphasized by the Rev. Richard Preston of Worcester, Mass., who said: "My diocese is all for the budget as written but I think this Convention needs to beware of emotionalism and sentimentalism. It would appear that the budget is utterly unrealistic when based on the normal expectancy of giving of our people. It represents an actual increase of \$343,000 over what was given last year, and it

may be that we will be faced with a serious deficit when the returns are in. We must not overestimate the generosity of our Church men and women who are faced with more and more appeals for religious and charitable purposes."

With Church work curtailed, and possibly stopped entirely in Japan because of the new regulations of the Japanese government, some felt that this large item in the budget should be dropped. However it remained in, with a resolution passed which authorizes the Presiding Bishop and the Council to transfer the amount of any unexpended appropriations to other missionary work. The Presiding Bishop was also authorized to make any special appeals for missionary work of the Church of England at his discretion.

* * *

The Bishops failed to concur with the Deputies by refusing to authorize intinction in the Holy Communion service.

* * *

A plan to cooperate with ministers of the Presbyterian Church in placement of new missions, and also in educational work, was approved by both Houses.

* * *

There was a warm debate in the Deputies over an amendment to canon law which had already passed in the House of Bishops. It provides that "no minister in charge of any congregation shall permit any person to officiate therein without sufficient evidence of his being duly licensed or ordained to minister in this Church." But the resolution as passed goes on to say: "Provided that nothing herein shall be so construed as to forbid communicants of this Church to act as lay readers; or ministers of any Church with which

this Church has entered into a Declaration of Purpose to achieve organic union, to preach the Gospel, or to prevent the bishop of any diocese from giving permission to Christian men who are not ministers of this Church to make addresses in the church on special occasions." It was generally understood that this meant that Presbyterian ministers might preach in Episcopal Churches on invitation.

* * *

Both Houses passed a resolution endorsing the plans of the Archbishop of York, looking toward reconstruction in social and economic life after the war. Whether the Archbishop's article that appeared in this paper for October 10th, and which was distributed among all deputies and bishops, had anything to do with it of course I do not know. In any case I hope the deputies, many of whom wanted to be so tough on the CLID, knew what they were about. Certainly there was no speaker on the CLID program at Convention who went further in repudiating the profit system than did Archbishop Temple in that article. John L. Lewis, who in his address defended the present economic system, was declared by many deputies to be a "red." Yet the Archbishop, in denouncing the system, was hailed as a prophet a few days later. It is nice to discover that deputies learn so fast.

* * *

Dr. Reinhold Scheirer, German but now a citizen of Great Britain, told the Convention of educational plans following the war. "When Hitler breaks down, as he will in 1941, the first thing will be to burn all these terrible text books with which he has sought to poison the minds of children. Hitler has prepared a system of education, with text books, for all conquered nations. Are we prepared, when peace day comes, to lead the world to a new Christian civilization?"

* * *

Bishop Remington of Eastern Oregon offered a resolution expressing sympathy for refugees, the wounded and the hungry of Europe and urging that this sympathy be given concrete form under the American Red Cross. He was challenged by Bishops Sherrill of Massachusetts and Hobson of Southern Ohio who said that the resolution was equivalent to saying that it was America's duty to feed the people of Germany; that one of the weapons of war is blockade and that blockade results in hunger. Bishop Remington then withdrew his resolution. Well, here are a few facts for the consideration of the Presiding Bishop, Bishop Hobson, Bishop Sherrill and others who have expressed front-page opposition to Herbert Hoover's

plan to feed the starving in Europe. First, they are starving, and it will be frightful this winter, with pestilence added to famine. These people in occupied areas don't like the Germans and want a crack-up of Hitler and all his works. But they don't like the British either because of the refusal to allow American ships through the blockade in order that starving non-combatants may eat. The British argue that the food would reach Germany. But such a thing did not happen under the Hoover world war relief administration for occupied Belgium, and even stricter guarantees could now be arranged. The present situation is hurting the British more than it is anyone else. It is generally agreed that Britain's hope for victory lies, at least in part, in disaffection and rebellion behind Hitler's lines. But people do not love those who are trying to starve them, even when they do it in the name of democracy, righteousness and various other high-sounding words. A stomach only knows that it wants to eat, and the brain is pretty sure to single out the nation that is responsible for the hollow feeling down below and indulge in a little hating. As a New York paper put it editorially the other day: "The sensible thing for Britain to do would be to agree to let this food go through, and be distributed under American supervision . . . but with the explicit understanding that the minute any substantial food thefts were proved against the Germans the food shipments would stop. Thus Britain would escape the dislike which is now piling up against it in the unoccupied areas. It would get credit among these people for having done what it could to save them and their children from such miseries as the Inter-Allied blockade dealt the Germans and their children after the other war. If the food shipments should stop because of German pilfering, the Germans would get the blame and the hatred. All of which should be of use to the British in case Hitler's empire ever does begin to come unglued." All of which, I realize, is not popular stuff just now, and particularly among Episcopalians, but that does not make it any less true.

* * *

Sad news for the girls: the Convention decreed that men who enter the ministry must wait two years after they are ordained before marrying.

* * *

For three Bishops all to make speeches and use a total of only thirty words must be a record and undoubtedly shows the advantage of a college education. At the Kansas City dinner of the Church Society for College Work, Dean Powell of Washington, after a warning that all the pre-

liminary speeches must be brief, introduced Bishop Lawrence of Western Massachusetts, who said, "My speech has only seven words: I am very glad to be here." Bishop Keeler, coadjutor of Minnesota, was then presented and said, "Mine has eight words: I, too, am very glad to be here." The Presiding Bishop was then asked to speak and said, "Hoorah for college work! I'm so glad I don't have to make a speech."

* * *

The triennial meeting of the Auxiliary dealt with more vital matters than did the men, possibly because they were not so greatly concerned with business, but more likely just because they were women. Most of their time was given to a discussion of such matters as the family, peace, Church unity, the preservation of freedom and democracy in the United States.

* * *

Miss Harriett Dunn, Girls' Friendly Society executive, to the Rev. Joseph Hogben in charge of St. Mary's Indian Mission, Nixon, Nev.: "Is your congregation wholly Indian?" Mr. Hogben: "Indian, but not holy."

* * *

This Convention had the three things that reporters tell me makes news . . . money, conflict and sex. The budget of course was the most important thing to come before the Convention, and then too there was the various offerings, and the plea for financial aid for the English Church. Conflict there was aplenty, with the deputies indulging in heated debate more frequently than the bishops. As for sex, the consideration of marriage and divorce gave the news men several snappy headlines for their stories.

House of Bishops

By

BISHOP WILSON

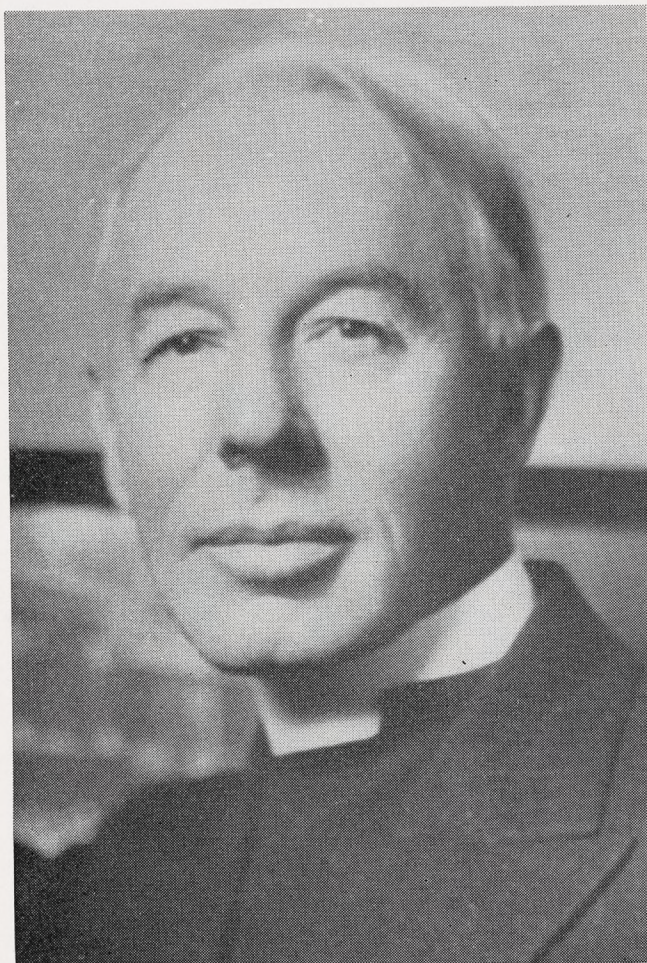
WHILE the Bishops were discussing the question of a racial Episcopate, Bishop Dagwell of Oregon jotted down a few pertinent facts about "colored" Bishops in the Church. He found that we already have two Browns, one Gray, one Green, one Jett, a Scarlett, a White, to say nothing of a Porter. We might add that some are blondes, some are brunettes and some are grizzled and occasionally some get red in the face.

A good deal of sniffing is going on, with an epidemic of colds going the rounds. Our genial taskmaster, Bishop Davis, the chairman of the com-

mittee on dispatch of business, was laid up for two days, with Bishop Lawrence of Western Massachusetts performing admirably in his place. The Presiding Bishop swings easily through his multitudinous duties without turning a hair. The other evening he turned up at a dinner and announced that it was the fourth event he had attended that night. That is not to say that he ate four dinners. Even Bishop Tucker could scarcely go that far.

We are meeting each day from ten until one, and then from two-thirty until five, and in the closing days we will doubtless have evening sessions as well. In between sessions committee meetings are held. Thus at the end of one week the committee on canons of which I am a member had met eleven times, with each session lasting about an hour. The committee on the budget, or some section of it, is nearly always in session. All of which means that General Convention is a hard working body.

It is interesting to notice how keen the bache-



BISHOP CAMERON DAVIS

kept things moving in the House of Bishops as Dispatcher of Business.

lor bishops have been in debating the marriage canon. . . . Bishop Jaczinski of Buffalo came to represent the Polish National Catholic Church and made an excellent address to the bishops. . . . The House of Bishops seems to have done its work more expeditiously than the deputies. Three times in the last two days we cleared our calendar and took a recess while waiting for business to come to us from the other house.

It has been a good Convention. You would have been thrilled to have heard the crowded congregation in the cathedral roar out their hymns at the closing service. Episcopalians can sing when they have a mind for it.

Convention Highlights

By

CHARLES G. HAMILTON

A DESIRE to get home, plus a parliamentary tangle, prevented the deputies from agreeing with the bishops on the marriage canon. The "Matthean exception" was unintelligible to reporters and to many deputies, as speakers evaded using a tactless word like "adultery." A new commission was created which is to report on the subject on the second day of the next Convention. . . . Translation of bishops was defeated by deputies who apparently were afraid that bishops might seek fields for larger usefulness as avidly as clerics. . . . The Rev. A. R. Parsley of Rhode Island spoke of "the very vocal presence of retired bishops." . . . A commission was appointed to study that old question, the name of the Church. . . . The bishops defeated the motion to increase the powers of provinces. . . . The commission to study the causes of lynching was discharged after many years of masterly inactivity. . . . A resolution to condemn the selling of military supplies to Japan passed twice and then was defeated on a third voice vote.

Only one lay deputy was young enough to register for the draft. No wonder the Convention is treated to so much oratory by the old and obviously over-privileged. . . . Bishop Hudson, England's ecclesiastical ambassador, did a masterful job of understatement which completely carried his large audience. . . . Speaking frankly on Christian justice, the speakers at the meeting of the Church Institute for Negroes showed up the CLID as a bunch of reactionaries. This was particularly true of the retiring director, the Rev. Robert Patton. . . . Negro spirituals between speeches might be a good idea in the House of Deputies. Imagine deputies singing "Standing in the need

of prayer," or interrupting a lengthy speaker with "Sit down, brother," or singing before a debate on the marriage and divorce matter, "We will understand it better bye and bye". . . . The South, having no social problems, was about to omit Christian social relations from the budget but finally included a small amount for a rural clergy conference. . . . The Rev. Pitt Van Dusen was loudly cheered by the young people when he told them that any one denomination is but an insignificant fraction of Christendom and that the Chinese government is more Christian than our own. . . . The Presiding Bishop proposed that dioceses act to improve living standards, but he said dioceses could not do much without bishops who would lead in social action instead of conserving the statistical status quo. . . . Those who heard him declared that the outstanding address during Convention was that given by the eloquent Max Yergen, Negro leader, who pleaded for a world of justice and brotherhood at a CLID meeting. . . . God was drafted into the English army at a Sunday afternoon denunciation of all peacemakers, past and present. . . . The deputies sent some more adjectives to aid England. If a fraction of them were sent to Russia, Italy or Germany someone would be accused of fifth columning.

In the debate on whether or not we should join the Federal Council of Churches, one speaker thanked God that we are the only Church without peculiarities. . . . From the innumerable remarks about the Anglican communion throughout the world, one would gather that leaders of the Episcopal Church are unaware that there is a World Presbyterian Alliance, a World Methodist Conference, an International Convention of the Disciples of Christ, to name but a few. . . . Executive sessions are a deep source of wonder to secular reporters who cannot imagine the gentle bishops saying anything too dangerous to publish. . . . Bishop Mitchell of Arizona could not get a second for his motion that compulsory retirement of bishops be at the age of 68.

O Pendergast, O Pendergast, how could you be so mean?

I'm sorry you ever invented that wonderful machine;

For now Episcopalians in Kansas City have been seen,

More smooth and more efficient than the Pendergast machine.

And so, after singing "Brightly Gleams Our Banner" and "Onward Christian Soldiers" out rang, "On Our Way Rejoicing, As We Homeward Move" and another General Convention was a thing of the past.

America for Christ

By

JAMES E. FREEMAN

The Bishop of Washington

WE HAVE long thought we were a Christian nation, but we are now coming to realize that we have been slowly becoming pagan. Here in America we have so magnified our own creations, that the image of God has been blurred if not effaced. Such a situation as we face today calls for deepened humility as well as the strong resolve to make the tie that binds together the English speaking peoples so firm that no power on earth shall ever divorce those whom God has joined together. For better or worse, we are united in an indissoluble union.

We have little cause for pride and less for confidence as we survey the past eleven years. We have tried to cure our ills by palliatives and narcotics, by experiments in legislation, by attempted short-cuts to a new kind of prosperity, and by the assurance that America was possessed of resources that would speedily return to its normal habit of life. All these things are a part of the record of these sad and tragic years. Our mad search for increase of material values has made us unresponsive to the ways of life that in other periods gave us our finest distinction and our greatest security. Our domestic and social life has suffered, even in professed Christian circles, a decline of the decencies and refinements that were the marked characteristics of other days.

This is no time for arrogance and conceit in State and in Church. This is a time for deep humility and the confession of our sins. Without these we shall go on to increasing failure, disillusionment and greater disaster.

We are no longer boasting of our "proud isolation." We have resolved that we shall outmatch on sea and land and in the air any and all enemies. Our pacific designs and our high aims to live in peace with all our neighbors have suddenly suffered a collapse. We do not challenge the wisdom of adequate preparedness; we do challenge the assumption that America's strength lies in great navies and armed forces. True patriotism is not disclosed in stirred emotions that can only be aroused by marching troops and the flashing splendor of mighty fleets. Real, lasting patriotism is made of stronger, better stuff. It is in the devotion of a people to those great, unchanging spiritual ideals that lend to them courage, zeal, and the strength to carry on in the face of disaster.

We do not as Christians yield to those who place force above righteousness and all that goes with moral worth and Christian character. If morale

is the indispensable element in armed forces, it is the indispensable element in every department of our civil life. If we are weak in moral character when we are at peace, we shall not be strong in time of strife, simply because we are clad in steel. We believe in a strong and protecting constabulary on land and sea and in the air, and we obediently and loyally respond to the action of our federal government, but we believe that the greatest dangers that threaten us are from within rather than from without. A vast population, polyglot in character, unassimilated, with a form of freedom that borders on license, weakened by growing moral turpitude, unresponsive to law, human and divine, constitutes a menace of incalculable proportions.

The most cursory study of events in recent years makes clear the conclusion that the whole Christian Church as an institution has lacked something, something in its method, in its understanding of human needs, in its fine appreciation of the application of the vital teachings of the Gospel to the problems that have to do with every concern of life.



CHARLES P. TAFT

Ohio layman was the headliner at the dinner for Church college workers. A report of his address is on page ten.

Now, with dire consequences, have we the courage and the boldness to challenge the conspiracy of evil forces that dare to raise their stained hands against the Son of God and a civilization that still struggles to meet His demands? We will do little and fail often if we magnify our conceits, our insular and cherished ways in a time that is calling for action, a strong action, and a Church militant and ready to make sacrifices for the high claims of Christ's Kingdom.

The nation is summoning its strength to resist aggression. What shall be the place and work of the Church in this emergency? We are embarked on a new crusade. We are called upon to strip for action, and we must sacrifice all, and go down into the muck and filth of conditions in which multitudes of our forgotten brothers are striving and struggling to maintain an unworthy existence. We must bring Christ, the champion of the oppressed and downtrodden and despairing, to the light of a new and better day. America must be saved. Her soul, her body, her very life. Christ calls every man to do his duty. With His conquering spirit we shall prevail. This is a crusade. God wills it. With quickened zeal and determination we answer the challenge. America must be saved for Christ!

Prayer Book Inter-Leaves

"COME IN, REST, AND PRAY"

MANY who have made the night trip from England to Germany by way of Belgium will remember having arrived at Cologne in the early hours of the morning, and having seen the great cathedral looming out of the dusk across the square from the railway station, and worshippers coming and going, women with their market baskets, workmen in overalls carrying their tools, old and young, all seeking the opportunity for a few minutes of prayer in God's house before beginning the work of the day. This procession of worshippers goes on all day long, and every day, now in war time without a doubt, as it has been doing for centuries. It is an impressive manifestation of religion, inspiring to witness and to participate in. It is the Roman Catholic Church at its best.

Now let us take a look at Anglicanism at its worst. Several years ago an American priest arrived in an English cathedral city, bought a supply of postcards which he addressed to his parishioners at home, and then went into the cathedral, where he knelt down, and taking the postcards from his pocket, began praying one by one for the individuals whose names he had written on the cards. Presently the verger tapped him on the shoulder—he must stop. After some explana-

tion the verger withdrew. But in a few minutes he was back again, and this time he requested the priest to leave the cathedral. "The people have complained," he said. The priest then proceeded to the deanery, for he was to stay with the dean and to preach in the cathedral the next day. The dean of course apologized for the verger. But the verger was only the deplorable product of a theory and tradition of respectability in worship which has for a long time been the curse of the Church of England. And we Americans are no better than the English—perhaps worse.

Why is it that our Anglican churches fall so far behind the Roman Catholics in attracting worshippers on week days? Signs outside advise "Come in, rest, and pray." But few have ever been known to accept this advice. Are our people too respectable? Are they lacking in devotion? Or are they only badly instructed? Is there anything we can do about it? I venture the following suggestions.

1. The clergy must themselves do what they ask others to do. It is easy to erect a sign giving good advice in gold letters, but example is always better than precept.

2. We can make the church interior attractive, especially with candles, as Roman Catholics do. Empty churches are cold and forbidding to the wayfarer. A candle not only symbolizes the "true light," it creates a feeling of life and activity. What candle merchants call "vigil lights" can be kept burning at a trifling cost—only two or three cents a day.

3. We can encourage the use of the church for activities allied to prayer, e.g., reading and study. Why not knitting also, contributing, perhaps, to "Bundles for Britain"?

4. Above all we can introduce purpose into our invitation. "Come in, rest, and pray" is too general as well as too individualistic. A special notice like the following would make more appeal: "We are praying this week for our Church School which opens next Sunday. Will you join us?" Teachers in the Church School could undertake to visit the church for short periods during the week to pray for the pupils in their class. Posters hung in the church could give information about the Church School. A box for offerings to meet the expense of religious education in the parish would not be amiss. And there might be simple intercession services each day. Another week the sign could be: "Will you join us this week in praying for the unemployed in our parish?" or "for the Church of England in its time of trial?" or "for the English refugee children?"

This column, which appears every other week, is written by Dean W. P. Ladd of Berkeley Divinity School, 80 Sachem Street, New Haven, Connecticut, to whom questions and suggestions can be sent.

Real Religion

By

BISHOP JOHNSON

"BY THEIR fruits ye shall know them." Know whom? Not your neighbors for it is forbidden to sit in judgment upon your neighbors. "Judge not that ye be not judged for with what judgment ye judge, ye shall be judged." Christians are prone to sit in judgment upon their neighbors with disastrous results. "Beware of false prophets. Ye shall know them by their fruits. Do men gather grapes or thorns?" If certain leaders call upon you to follow them, then you are to exercise your judgment to ascertain whether their claims produce grapes or thorns. For example an ardent Scotch Presbyterian visited Ireland recently and conversed intimately with people both in the Presbyterian North and Roman Catholic South. In the North all the calamities of Ireland were due to the Roman Catholics and in the South to the Protestants. Whereas he said neither group had any real religion. What did he mean? He meant that Hamlet was left out of Hamlet; that the purpose of religion was to produce grapes and that a quarrelsome religion grew nothing but thorns.

In evaluating Romanism and Protestantism alike one has the right to ask what fruit does it produce? To answer this question one should go to countries in which this or that religion has the right of way. Does the creed or cult produce grapes or thorns? And the acid test is to be found in the attitude of that religious group toward those who differ from them. We are to seek an answer to this question from the example of the Master in His attitude toward Samaritans and outcasts; for it is the primary business of the Church to reflect the mind of the Master. What was that mind toward Samaritans who were such heretics that orthodox Jews would not converse with them. Even Christ's apostles "marveled that He talked with the woman." Yet He talked kindly with her without in any way sacrificing His convictions. "Ye worship ye know not what; we know what we worship; for salvation is of the Jews."

It is so hard to disagree with people without finding them disagreeable and so act disagreeably oneself. It is so hard to combine definite convictions with kindly charity. Yet they do not conflict. Of course much that is paraded as tolerance by the average liberal is merely another name for indifference. Today in Russia and Germany, in Italy and Spain they are shooting people who differ from them, explaining that they are doing

this in order to free the people from the bigotry of religion. The only bigotry which can exceed that of religion is the bigotry of atheism. They won't even reason with you. They merely harangue you interminably and hang you if you refuse to be convinced. Quite amiable people in the U.S.A. regard this murderous despotism as quite a venial sin as compared with the awful crimes of capitalism. Incidentally the despised middle class, which is the only dependable group in any country, is crucified between the forces of capital and labor and no man is considerate of them for they have no spokesman.

REALLY a man isn't necessarily a hero because he is poor nor is he a criminal because he is rich. It is rather silly to bracket men by the size of their pocket books. It really doesn't make any difference whether a man wears a cassock or overalls if he grows nothing but spikes. By their fruits ye shall judge all leaders and it sometimes seems as though the religious groups are inviting you to go to Hell through the gates of Heaven and the atheistic group is promising that you will get to Heaven through the gates of Hell. The world seems to be a battlefield in which those who reject Christ are quarreling with those who misrepresent Him, and, as once before, Christ is silent in the Hall of judgment.

What society needs is not a different system but a few real Christians whose winsomeness will win the battle when force and planned economy have failed. Of course we do not really believe that the meek will inherit the earth. It is true that it will take a long time for the meek to bring peace on the earth but quarrelsome brutes will never bring it at any time. I admit that just now we have a multitude of educated pagans who have a lot of specialized knowledge and no wisdom in using it.

One may accuse the Church of being ineffective but it can't approach in futility the conduct of the state. It is so difficult to persuade men that they ought to love when everybody seems to be hating somebody else. After all the Church which refuses to preach the gospel of love to heretics and sinners has lost its savor and is good for nothing but to be trodden under the foot of men. But strangely enough pacifists can be most belligerent in their circumscribed area and liberals can be most intolerant in an intimate way. Well in the words of the prophet "As for me and my house we will serve the Lord" because there is no other name under Heaven which gives any promise of peace on earth and good will to men, except that of the Prince of Peace.

CHARLES P. TAFT CHIEF SPEAKER AT COLLEGE DINNER

"Are you going to give a man facing serious problems in business or in public affairs any help by saying that if only we can make everybody a Christian, or convert the Dictator, all these problems will solve themselves?" Charles P. Taft asked, in speaking to a dinner of the Episcopal Church College Workers at the General Convention on October 18th, attended by about 125 people.

"This gives no help and it is not true," Mr. Taft said. "Technical Christianity in the souls of the people concerned is a powerful solvent. Conversion won't solve technical problems, but it may furnish the dynamic for people who can solve them, so we believe. We say that individuals can get the fire and the guts they need to solve all or any of these problems, only from our Master. But Christianity is not demonstrating that belief or its truth very effectively today. In fact, the preachers don't often analyze at all the relation of dynamic spirit and technical problems."

"We laymen need to know about that," Mr. Taft declared. "We need to know how to behave when we seem to be faced with alternative courses of action, and they are all bad. We need foundations, even footholds, from which to rise toward the goal we hear about."

Reviewing the examples of several great men of America, Mr. Taft claimed that they were political idealists. "We claim to be Christians," he said, "and being a Christian means believing in the worth and importance of individual personalities. Can we permit ourselves to be pulled by our enthusiasm for reform and our hatred of evil into an economic determinism no different in any essential character from the dialectic materialism of the Communist Manifesto? Do you believe that the middle class in this country to which most of us belong has left no tie between man and man except the cash nexus, and lives in an icy and egotistical calculation? I can't find any word of Jesus that justifies that attitude."

"Even if Jesus' teaching about love of neighbor leads us into a righteous war on economic injustice," said the speaker, "it should not lead to a blackguarding of human motives, or to a completely disproportionate emphasis on those prominent figures whose motives are concededly objectionable."

"I don't care too much about the defense of capitalism, though I believe in it," said Mr. Taft. "Capital-



Among the busy people at the Convention were the Rev. Don Frank Fenn of Baltimore, an important member of the budget committee, and Layman Spencer Miller Jr., the Church's consultant on industrial relations. He took part in a panel on the Church and Labor at one of the CLID forums.

ism can take care of itself. I care profoundly about the state of mind among Christian people which can yield to this persistent attack upon the motives of men, men in groups, men in leadership, all men, and in doing so deny their divine capacity to be the instruments of God's purpose."

Speaking directly to the college

worker's group, Mr. Taft said, "It is not college students we need to talk about in this Church society for college work; it is ourselves. Whatever criticism is levelled at them should be turned instead on us. We are their parents, but even more important, we are the makers of their world, both their college world and the vast outside world that surrounds it. If they have no Christianity that can set the world on fire, it is because we have given them none. If we have given them none, we must suspect that we have not the genuine variety ourselves, because the real thing is and always has been electric with vitality. If Christianity is a world religion, it ought to give us a realistic philosophy of living, a way of life—and I mean life in an office or factory or store from Monday to Saturday, not just a mushy sentimental perfectionism for Sunday."

Expressing his confidence in the youth of today, Mr. Taft concluded, "Don't ever believe that a new generation has no ears to hear or eyes to see. But the old generation must hear and see first, and glow with God like the burning bush."

DEATH OF RETIRED BISHOP OF LEXINGTON

Lewis W. Burton, retired bishop of Lexington, died on October 16th, with prayers said for him and his family in the House of Bishops, in session at the time. Bishop Abbott, his successor, left at once for Lexington where services were held on the 19th.



One of the most interesting and elaborate exhibits at the Convention was that of the Society for College Work that was visited by several thousand people.

FAMILY IS PLACE TO START REFORMS AUXILIARY TOLD

"A satisfying family life is not a matter of luck. It is an achievement," Mrs. Howard F. Bigelow of Kalamazoo said to the Woman's Auxiliary delegates, on whose program the enrichment of family life has a major emphasis.

Modern trends among all students of family problems are toward preventive and constructive work to prevent break-down and to build up secure foundations, Mrs. Bigelow reminded her audience, and so much has been learned on the subject that parents, teachers and clergy can all have material at hand to teach their people underlying principles.

It makes a difference whether a child "reads only the funnies, hears only the radio, sees only the movies, or whether he has a well-rounded experience which will enable him to develop a catholic taste in reading, music, art, the drama, sports, hobbies, all sorts of interesting pursuits," and it is the family influence which largely determines this. As children begin to grow up, the family assists them in developing responsibility. "We let them buy their own clothes, beginning first with hose, where they cannot lose much, or pajamas, where their mistakes can be worn in private, gradually working up to dresses and suits."

The Church, in other aspects of life, Mrs. Bigelow went on to say, can be of the greatest help in providing things to do, through which boys and girls may develop self-control and learn to take responsibility.

For adults and families, as well as for children and young people, Mrs. Bigelow urged more study of the Church's practices and teachings, "as an important resource, sound, effective, available here and now, which we must learn to use in solving our everyday problems of family living."

"The Church provides," she reminded the delegates, "the practice of life-long marriage, which gives husband and wife security in the marriage relation, which gives the child security in his parental attachments, and which allows the adolescent to look forward to security and permanence in his own family life. No discussion of divorce should overlook this value in the institution of life-long marriage."

Stressing again the preventive and constructive work of modern authorities, Mrs. Bigelow stated that "a very high percentage of maladjusted couples can be adjusted in their present marriage, provided only that they both have normal mental equipment,

and both are willing to work at their common problems."

In the improvement of family living an increasing number of students see also the improvement of the whole social order, Mrs. Bigelow concluded. "The family is society in miniature and the problems of society are the problems of the family in larger form. Methods and principles which work in the family can be used with equal success in society at large.

"There is no more effective way to build a Christian social order than by making homes in which the Christian approach to living is habitual, whose members vote and administer, work and employ, buy and sell, and generally behave, as Christians."

LOS ANGELES TO CONTINUE "BISHOP'S PILGRIMAGE"

A unique Bishop's Pilgrimage, inaugurated in the diocese of Los Angeles in 1932 will be repeated, beginning November 3rd and continuing into 1941. The plan calls for a visit by the Bishop, Suffragan Bishop and rural Dean to each parish and mission in the diocese. A short service is held, if possible vestries and bishop's committees are given an opportunity to talk over local problems, and after a short social period the group moves to another church.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by GERARD TEASDALE

Bishop Nichols of Japan has been appointed by the Presiding Bishop to take charge of the district of Salina (West Kansas) . . . Dean Walter H. Gray of Christ Church Cathedral, Hartford, is to be consecrated Suffragan Bishop of Connecticut by Presiding Bishop Tucker on November 12th. Bishop W. Appleton Lawrence of Western Massachusetts is to preach. . . . Bishop Hudson, representing the Archbishop of Canterbury, and Bishop Ludlow of Newark were the speakers last evening, October 30th, at a meeting of the Auxiliary of the diocese of Pennsylvania. . . . Bishop Salinas y Velasco of Mexico is filling speaking engagements in the diocese of Michigan until November 10th. . . . Church attendance is falling off, according to a study just completed in Chicago in preparation for the National Christian Mission which is to be held there from November 17th through the 20th. Twelve years ago the average Sunday morning congregation represented 34 per cent of the membership of the parish; today it represents but 23 per cent of the membership. This in face of the fact

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WE ARE fully aware how difficult it is to persuade even good Church people to subscribe to a Church paper. It is for this reason that The Witness for many years has promoted the Bundle Plan. It works successfully in many parishes, the rector appointing a young person in charge. The papers are then sent to one address and sold at the church at 5c a copy; we bill quarterly at 3c a copy.

Another Plan, in many instances even more effective, is the MODIFIED BUNDLE PLAN, whereby you send names and addresses and the paper is mailed directly into the homes of your people. Under this plan also we bill quarterly at 3c a copy.

May we urge the Clergy to cooperate with us in getting the paper into the hands of the laity by adopting one or the other of these Plans.

THE WITNESS

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Chicago

that memberships have increased; that is, people join churches but are indifferent after they do join. . . . Michigan is again having a school for lay readers. It opens tonight under the direction of Archdeacon Hagger and will meet each Thursday evening through December 5th. . . . A conference of college students is being held this week-end at Michigan State College, Lansing, under the auspices of the Canterbury Foundation of the diocese. In addition to several students on the program, the speakers are Bishop Whittemore of Western Michigan; Bishop Creighton of Michigan; the Rev. Clarence W. Brickman, rector of St. Paul's, Lansing, and the Rev. Richard C. Brown, assistant at St. John's, Detroit.

* * *

Seminary Students Oppose Church Leaders

Sixty students at the Union Seminary have issued a statement opposing a number of Church leaders, including Presiding Bishop Tucker and Bishop Scarlett of Missouri, on the matter of sending food to Europeans. The students agree that nothing should be done to aid Hitler "but we emphatically protest any Christian ethic that concludes that the starvation of human life can either work toward the ending of Hitlerism or for the welfare of democracy."

* * *

Leading Clergymen See Curb On Minorities

A joint statement deploring the "alarming number of instances of entirely illegal interference with the election rights of certain minority parties" as a threat to freedom of worship was released Oct. 20, by 278 leading clergymen of 21 denominations. Copies of the statement were sent to the President, Attorney General Jackson and the Governors and Attorneys General of states in which interference with election rights were reported. The document cites interference with the election rights of the Democrats-for-Willkie movement, the Socialist Labor party,

the Prohibition party, the Socialist party and the Communist party. The statement says: "As churchmen we are particularly concerned with the right of free worship and free conscience which, after a long struggle and bitter persecutions, has been established as the crowning glory of our national life. The recent history of other nations has shown to all men that this precious right cannot exist alone, but is dependent upon the continued freedom to exercise all democratic rights. Wherever political rights have been infringed, infringement of the right of free conscience and worship has inevitably followed.

"We are therefore asking our fellow citizens of all faiths and shades of belief to unite with us in condemning these violations of the right of political minorities, and in calling upon all those entrusted with the enforcement of the law to protect all citizens in the exercise of their political rights and to themselves abide by the clear constitutional and other legal guarantees of the same to the end that our American democracy may remain inviolate and invincible and that justice and freedom may triumph in the world."

Clergy of the Episcopal Church who signed the statement were:

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Support of the statement was enlisted by twenty-six prominent clergymen of ten denominations who joined with the Rev. Guy Emery Shieler, editor of the Churchman, in giving prospective signatories "material on recent proven instances of illegal interference with the right of minority parties and urging: Unless a halt is called there is grave danger that a movement will get under way which seriously threatens civil rights and the American democratic principal of party government."

* * *

Twenty-One New Students At Cambridge School

Twenty-one new students were matriculated at the Episcopal Theological School, Cambridge, Massachusetts, on October 14. The matriculation sermon was preached by the Rev. Edwin H. van Etten, the new Dean of St. Paul's Cathedral, Boston. The school began its 74th academic year on September 23 with two new faculty members, the Rev. Sherman E. Johnson, New Testament professor and Dr. Massey H. Shepherd, Jr., instructor in Church history. For the second half year there will be two Kellner lecturers, Professor H. Richard Niebuhr of Yale and Dr. Adelaide Case of Columbia University.

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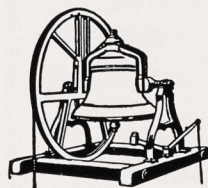
Mission Doctor Cures Spine Fracture

A doctor, on the staff of the Disciples of Christ Mission at Nanking, China, says that he has had 23 cases of fractured spine. One such case had just left for home—walking! Some of the cases which have been cured did not enter the hospital until ten days or more after injury.

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Thomas A. Edison once thought of inventing a collection plate for churches. "My idea," he said, "would be a plate with slots. The silver coins, half dollars, quarters and dimes would fall through their respective slots into a velvet-lined compartment, but the nickels and pennies falling through theirs, would ring a bell like a cash register."

* * *

New Youth Worker for New Yorkers

The board of religious education of the diocese of New York, announced the appointment of William W. Naramore, Jr. as a full time youth worker for the diocese. Mr. Naramore began his work on October 15.

* * *

Trinity College Opened 117th Year

Trinity College, Hartford, Connecticut, formally opened its one hundred and seventeenth year with a chapel service on September 20, at

which time there was a faculty procession. The total number of undergraduate students registered is 563. With the completion of the two new dormitory units, Woodward and Goodwin, the living quarters at the college have been considerably enlarged.

* * *

New York Church Celebrates 50th Anniversary

With the celebration of the fiftieth anniversary of the consecration of All Angel's Church, New York, on October 27, there was commemorated a ministry of more than 50 years by the Rev. S. DeLancy Townsend, now the rector emeritus.

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Mr. Townsend came to All Angel's in 1896 as associate rector with the Rev. Charles F. Hoffman with whom he had a warm friendship. By a strange coincidence, Mr. Hoffman in his last church service, before his death in 1897, read the offices of the church used in the institution of ministers, thus formally committing the congregation to the future care and ministration of Mr. Townsend.

* * *

Attitudes of Industrial Employees

Information Service, a publication of the Federal Council of Churches, devotes space to an article in the Public Opinion Quarterly (Princeton, New Jersey) for September which reports on a survey on employee attitudes. The article, by Remsen J. Cole, public relations counsel of

Philadelphia, relates that a cross section of industrial workers in different occupations were studied. A variety of questions were asked of the employees. To the question, Do you like your work or would you prefer some other occupation? 65 per cent replied that they like their present work. Only 39 per cent reported they were qualified for some other occupation. A substantial majority, 69 per cent, thought that their employer could pay better wages.

However, only 29 per cent knew how much money the company made or lost last year and only 27 per cent had seen a company financial statement. Slightly more than a majority, 53 per cent, belong to a labor union and of this number 79 per cent thought that their union was helpful. An interesting finding was that of those employees who had seen a company financial statement, 81 per cent liked their jobs; 44 per cent thought their employers could pay

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Week-days: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 a.m. Holy Communion on Wednesdays and Holy Days. 12:35 p.m. Noonday Service.

St. Michael and All Angels

Baltimore, Maryland

The Rev. Don Frank Fenn, D.D., Rector

Sunday Services:—

7:30 A.M.—Holy Communion.

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

Weekdays:—

Holy Communion—

Mon., Wed., & Sat.—10:00 A.M.

Tues., Thurs., & Fri.—7:00 A.M.

Holy Days—7:00 and 10:00 A.M.

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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more. The average wage increase they thought they were entitled to was \$3.07 a week as over against \$5.53 which was asked for by those who had not seen a financial statement.

Of those who were union men 70 per cent liked their jobs as against 60 per cent of the non-union; 70 per cent thought the employer could pay more as against 80 per cent of the non-union men; 54 per cent were disposed to criticize the company as against 64 per cent of the non-union men.

* * *

Church Fund Cuts Interest

More than \$3,000,000 has been loaned for the erection of churches, parish houses and rectories, over a period of 60 years by the American church building fund commission of the Church. The fund has just announced a reduction in interest rate on loans, from 5 per cent to 4 per cent. The commission is headed by Bishop Gardner of New Jersey.

* * *

New York CLID to Meet

Miss Frances Williams, Episcopalian who is the administrative secretary of the American Youth

Congress, and the Rev. William Melish, associate rector of Holy Trinity, Brooklyn, are to be the speakers at a meeting of the Manhattan chapter of the CLID, meeting on November 14th. The meeting is to be held at Percy Silver House, Church of the Incarnation, from six to nine. A buffet supper is to be served.

* * *

Not Enough Doctors

In the city of greater New York there is one doctor for every 500 of the population. In one of the Chinese provinces there is one doctor, with modern education, for every million people. This on the authority of the Rev. Henry P. Van Dusen of Union Seminary, New York.

* * *

Japanese Works for China

Hura Matsui, though a Japanese, has devoted the last three years to lecturing on behalf of China. Speaking in New York she said: "My people are suffering in this war as well as the Chinese. The Japanese people get nothing from this war. We would like to have peace." Miss Matsui has been active in raising funds for China relief.

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The Inner Life *by Bishop Cross*

The Christian and His Money *by Bishop Washburn*

On Running a Parish *by Bishop W. Appleton Lawrence*

The Challenge to Youth *by Leslie Glenn*

Why I'm For the Church *by Charles P. Tuft*

The Meaning of the Real Presence *by G. A. Studdert-Kennedy*

Why Believe in God? *by Samuel S. Drury*

Why Believe in Jesus? *by Albert Lucas*

What Christianity Demands of Me *by Edric A. Weld*

What Christianity Demands of Society *by G. Gardiner Monks*

Why Pray? *by Oscar Randolph*

Why Worship? *by Charles Herbert Young*

The Disciplined Christian *by Charles L. Street*

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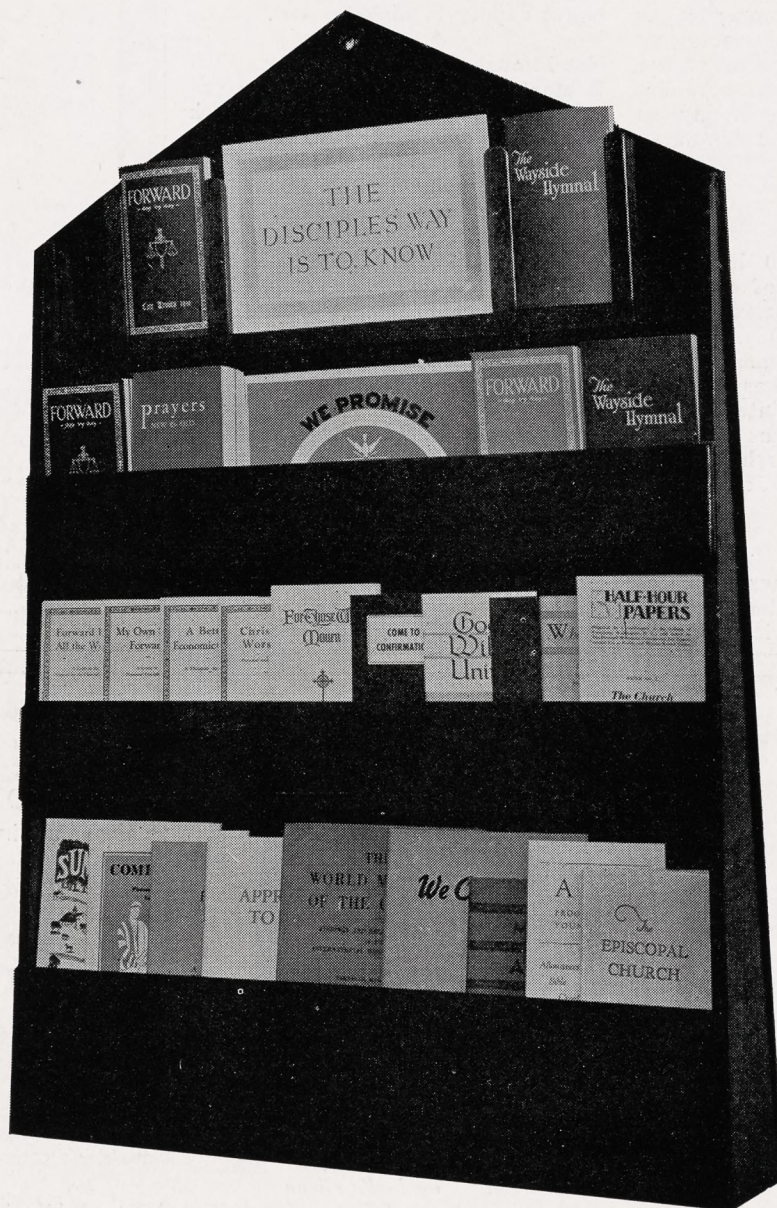
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