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THE WITNESS



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CLERGY NOTES

ABBOTT, PAUL R., locum tenens at St. John's, Norman, Okla., is now the rector of St. Matthews, Enid, Oklahoma.

BAILEY, CHARLES, formerly vicar of Christ Church, Redondo Beach, California, is now the rector of Holy Trinity, Alhambra, California.

BEST, CYRIL, formerly curate at Grace Church, New Orleans, has accepted appointment as curate at All Saints, Atlanta, Ga.

CRAIG, JOHN WOODWORTH, died at his home in New York City on February 4th in his 88th year. His entire ministry was spent in the educational field.

CRAIG, W. E., JR., has resigned as assistant at Grace Church, Los Angeles, to take charge of Holy Apostles and St. Francis Churches, Los Angeles.

CRANDALL, ROBERT L., was ordained priest on February 6th by Bishop Mikell at St. Timothy's, Kirkwood, where he was formerly in charge. He is at present canon of the Cathedral, Atlanta.

DRAPER, WILLIAM F., formerly a missionary to Japan, is to take charge of the church in Ridder, Louisiana.

ELLWOOD, DONALD C., formerly rector of St. John's, Catharine, N. Y., is to be the rector of St. Peter's, Westfield, N. Y., effective March 1st.

HARRISON, EDWARD H., was ordained priest on January 25th by Bishop Mikell in Grace Church, Gainesville, Ga.

HOFFMAN, PAUL F., rector of Christ Church, Elizabeth, N. J., died on February 4th.

MALTAS, CHARLES, has resigned the missions of Holy Apostles and St. Francis, Los Angeles, and is now the vicar of St. Luke's, Los Angeles, and in charge of work at Buena Park.

RAMSAY, ALLEN L., was instituted rector of St. Mary's, Detroit, on February 9th by Bishop Creighton.

REEDY, JAMES J. H., pioneer priest of Oklahoma, died at Guthrie, Okla., on February 6th in his 88th year. He was for many years a curate at Trinity Church, Tulsa.

WEEMS, CHESTER, was ordained priest by Bishop Mikell on February 9th in Christ Church, Macon, Ga., where he is a curate.

WRIGHT, THOMAS H., rector of R. E. Lee Memorial Church, Lexington, Va., has accepted the deanship of Grace Cathedral, San Francisco, California.

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THE WITNESS

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MURMURING

By

BISHOP JOHNSON

THERE are three degrees of spiritual unrest.

The positive degree is that of complaining about things. It is very easy to acquire the habit of pitying ourselves and finding fault with our surroundings. We do not realize that the chief fault lies within ourselves and our failure to appreciate our blessings causes us to specialize in our misfortunes. Being miserable ourselves we find comfort in making others miserable by making them listen to our complaints. When a soldier begins to pity himself he unfits himself for the battle. A soldier of Christ is no exception to this. The source of murmuring is the sin of ingratitude for the blessings that we enjoy.

The comparative degree is that of comparing others with ourselves, usual to the point where we justify ourselves that we are righteous and despise others with whom we compare ourselves. As a rule the critic is so familiar with the sin which he detests in others that he can qualify as an expert on the subject, quite unconsciously. If we could only realize that confessing the other man's sin is none of our business but that our real concern is to confess our own faults and forgive those of our brethren.

The superlative degree is that of censoriousness when we censure everything and everybody. It becomes a state of mind so that everybody is out of step but John. We censure our relations, our neighbors, our associates, our ministers and our fellow parishioners. It is not a wonder that children who grow up in that atmosphere become critical in their habits. If the household is a clinical laboratory of fault finding, it is probable that children will become cynical as a result. It is very easy for censorious people to criticize the Church.

Now the Church is not a person but an institution composed of all sorts of people both good and bad. One of the reasons why I believe in the Church is because, like her divine Master, she is constantly the object of censure. It was He who said that people would not believe in Him because He told them the truth. The Church like her Master ministers both to Jew and to Greek, which is palatable to neither Jew nor Greek. The rich and the poor meet together at God's altar which is not acceptable either to capital or labor. She is criticized by each for favoring the other. She permits the liberty which belongs to the Children of God and includes in her membership the ritualist and the evangelical and that is not agreeable to either controversialist. She, like her Master, permits publicans and Pharisees to break bread together, which is still a cause of murmuring by both classes. She sets up an ideal which it is easier to censure than it is to accept. Yet instead of being grateful for her standards, men criticize the minister; object to the ritual; and complain of the coldness of the congregation.

Instead of trying to improve the work of the minister they prefer to reprove him for his faults. Instead of realizing that the Church forces no ritual upon you but permits you as an individual to enjoy liberty, you nevertheless begrudge this liberty to your fellow worshippers. Instead of complaining of the temperature of the congregation, why not strive to warm it up?

THE attitude of the critical reminds me of what used to take place at the old swimming hole when I was a lad. After we had undressed one type of boy would stand and shiver while he put his toe in the water and complained that it was cold; while another type would run and jump

in calling out that the water was fine. In each case the boy told the truth. They resembled two types of people in their attitude toward the Church. One type sticks his nose in and says "It's cold" and it is cold. The other type throws himself into the life of the Church and finds it warm. Really the Kingdom of God is within you and you carry your temperature with you. You bring the fuel, the Church supplies the fire.

There are three stages which will cause you to be a self-centered introvert. First the stage of complaining about your surroundings in home and Church and society. My experience is that those who have little so often complain less than those who have much. I have seen persons on beds of pain who were more grateful for what they had than were those who lay on beds of roses. Of course even roses have thorns but one need not specialize in them. The second stage is that which comes from comparison with others. Don't congratulate yourself if you are a specialist on other people's sins. "Comparisons are odorous," said the poet. As a judge you are apt to be very partial about yourself. The third stage is that of censoriousness when you are out of sorts with everything and everybody. When you have arrived at this stage, no one is lovable, nothing is lovely, not even God in Heaven is right. If you begin by pitying yourself you will end in having everything else turn sour within you. Like Brother Lawrence, when things go badly in the kitchen, thanked God that it was no worse instead of seeing naught in it but a curse. Remember that the Children of Israel were so long in the desert because they murmured on the way to the Holy Land.

The present war had its origin in the confessing of the other nation's sins of which the originators were guilty themselves and it will end in a flood of hatred for generations to come regardless of who wins or loses. It begun in complaining about conditions; it developed by insidious comparisons; it has resulted in a censorious attitude toward all men. If murmuring on a large scale can be destructive of love, joy and peace, it can be equally devastating to those who live in a smaller world. I know of nothing that is more destructive of the Church's growth than this habit of blaming others for faults of which the complainers are equally guilty. I believe that because of murmuring, the present generation faces wandering in the desert for forty years instead of entering the land of promise which seemed so near just the other day. And as yet there is no Moses to lead the way.

Malvern—So What?

By

W. OWINGS STONE

Rector of St. Mary's, Baltimore

"A CONFERENCE that may go down in history as one of the most important ever sponsored by the Church." Does Bill Spofford really mean this? Has he been so long a time around General Conventions, House of Bishops, C.L.I.D. meetings, Summer Conferences, and yet has such great faith in resolutions, of Archbishops, and "literary people." Of course that Malvern Conference Report was great stuff. Not that the diagnosis—"a crisis of civilization"—is new; not that the cure—"a cooperative commonwealth" is new; nor that Archbishops, members of Parliament, and T. S. Eliot really spoke out anything new. We have all heard the same words before, and from the same kind of people. But the time, the occasion, the situation, that is new. And now is the time, now is the moment for the Church to assume leadership in re-construction of a broken world.

Granted all this, what does it mean to me? That is the important question. What am I going to do about it? Here I am, and there are hundreds in the same position, in fundamental agreement with these pronouncements, the rector of a representative parish of the Church, now what is my next step? Believe it or not it is the "I" who will determine whether or not this Malvern Conference goes down in history as the most important conference ever sponsored by the Church. Only through the local parish in every city, town, and country will this conference have any real meaning. And if it does not get down there the results will go the way of all resolutions, I was about to say, all "good intentions."

Now the dilemma is not a simple one. The complexity of the situation arises in the fact that I know all the answers. I know how to "whoop up" five year programs, ten year programs, even twenty year programs. I know how to work up a program of adult religious education, and I know how to hold open forums, prayer meetings, and I know how to pass out penny leaflets. In fact I have been doing all these things. And they have not worked. Not only have they failed to build a new order, but they have failed to interest people, and I have my doubts as to how many people have changed their minds about the participation of the Church in social affairs. Now if I felt this was just a personal lack on my part I would just quit. But I have looked around among my brethren of the clergy and they have not been much more successful. What is the answer? Can the

Church really lead? Or do we have to wait until people are led to a conviction for a new social order, and then our job can be to ease the opposition?

No, I think there is an answer. I think we have just fallen down on the job. I think we have to make this the first item on the order of business for the Christian. We have got to put this task ahead of our Every Member Canvass, even ahead

of our concern for liturgical services. This is the task for our time, for our generation, and if we fail, this job will not be done.

An impatient parson! Perhaps so, perhaps I should be willing to sow seed that would bear fruit only after generations. Others have prepared the soil, others have planted the seed, others have watered, and now, now is the harvest time. It will soon be too late to gather in that harvest.

MIGRANT FARM LABOR

By

JACK BRYAN

Of the United States Department of Agriculture

AT LEAST 350,000 American families—more than a million men, women, and children—are wandering from State to State in a desperate effort to earn a living as migrant farm laborers.

These families probably have the lowest living standards of any group in the United States. Their incomes usually range between \$200 and \$450 a year. They "follow the crops" in rickety automobiles, packed with their only possessions—a tent, a couple of blankets, and a few pots and pans. Many of them travel as far as 3,000 miles a year. Usually their only homes are temporary roadside camps, which seldom have any kind of sanitary facilities or even a decent water supply. Their children have little chance for education, adequate medical care, or normal community life. Malnutrition and disease are common among both adults and children.

These migrant workers are absolutely essential to some of the Nation's most important farm areas, under their present system of agriculture. In California, for example, a big vegetable or cotton farm may use only a few dozen workers during most of the year: but in the peak periods, especially the harvest season, it will need as many as 500 laborers for a week or two.

The same thing is true in other areas where the old-fashioned family-sized farm has almost disappeared, and agriculture has become a big industry. In these regions a single farm may cover thousands of acres, and often is owned by a corporation, which operates it like a factory with modern machinery and crews of day laborers.

This kind of farming is most common in the specialty-crop regions of California. It also is widespread, however, in the lettuce, cotton, and vegetable fields of Arizona; the fruit, berry, and hop regions of the Pacific Northwest; the beet and

potato country of Idaho, Oregon, Washington, and Colorado; the cotton and citrus areas of Texas; and parts of Florida and New Jersey.

In Texas alone, there are nearly half a million migrant laborers, who find most of their work in the cotton harvest. More than half of all the cropland in Texas—a strip 800 miles long—is planted to cotton. Most of this land now is plowed, planted, and cultivated by machinery, so that hand labor is needed in abundance only in the picking season. The cotton harvest lasts for nearly 6 months in the State as a whole, but in any single area it lasts for only 6 to 10 weeks.

Consequently, the cotton pickers start work in early July in the lower Rio Grande Valley. They drift north into the Corpus Christi area; then into Blacklands during August and September; into the South Plains and western cotton area; and finally back into the extreme southwestern part of the State in December.

In Florida, the migrant workers are largely concentrated in the vegetable-growing country near Lake Okeechobee—particularly around Belle Glade. A great many buildings in this city were destroyed by hurricane and flood in 1928, and as a result good housing is scarce, even for the permanent population. Moreover, farm production is expanding rapidly in this area, but so far there has been little increase in facilities to take care of the seasonal workers.

FOR YEARS most of the migrant farm workers in all sections of the country were foreigners—Chinese, Hindus, Japanese, Filipinos, and Mexicans. Today, however, these races have been largely replaced by native, white American families, which now make up about 85 per cent of the migrant labor supply.

Most of these families were once small farmers—owners or tenants—in Oklahoma, Texas, Arkansas, Missouri, and other Southern and Mid-western States. Many of them were driven out of the so-called Dust Bowl by the great droughts of 1934 and 1936. Others were foreclosed and lost their farms in the early days of the depression; and still others came from land worn out by decades of soil erosion and bad land use.

Many thousands of additional families, mostly tenants, were "tractored out"—pushed off the land by the growing mechanization of agriculture. All through the southern Great Plains and the Mississippi Delta, small tracts operated by tenants and mule power are being combined into large farms, run with tractors and seasonal day laborers. A few of the displaced tenants have been able to find jobs in industry, but most of them have been forced to take to the road in search of temporary work in the big commercial farming areas.

The extent of this displacement is illustrated by the rapidly increasing use of tractors. In Texas, for example, there were only 9,000 farm tractors in use in 1920; but in 1937 there were about 99,000. It has been estimated that each tractor replaced from one to five tenant families.

In one Alabama county there were eight farm tractors a few years ago. In 1937, there were 260 tractors in that county, and each one forced one or two tenant families off the land.

A recent study of 6,655 typical migrant families in California disclosed that many of these families came from regions where the trend towards farm mechanization has been most pronounced. It showed that:

1. Most of these people came from four States—Oklahoma, Texas, Arkansas, and Missouri. Oklahoma was the State of origin of two-fifths of the group studied. (Most of the migrants in Oregon and Washington, on the other hand, came from the drought areas of Montana, the Dakotas, Kansas, and Nebraska.)

2. These families have become migrants relatively recently. Almost half of them had lived for 20 years or more in the States from which they came; and only 17 per cent had lived for less than 5 years in their States of origin.

3. Most of the migrants are young people, in their best working years. The average age of the heads of the families was 33 years. The typical household consisted of two adults and a child under 5 years old. Only one-fifth of the children were 15 years old or over.

4. Virtually all of the migrant families studied

were sincerely looking for work, and were very reluctant to accept relief.

THE PRESENCE of this horde of migrants has created grave health, housing, and economic problems, especially in the Pacific Coast States. Some of the big farms furnish cabins for their seasonal workers, but most of the migrants have been forced to pitch their tents on the roadside, on ditch banks, or in vacant lots on the outskirts of small towns. In such crowded makeshift camps there is constant danger of smallpox, typhoid, and scarlet fever epidemics.

In the summer, there is a sharp rise in child deaths among the migrants, as a result of eating unripe or unwholesome fruit, and drinking contaminated water. In winter, there is a heavy increase in pneumonia, influenza, tuberculosis, and other pulmonary diseases, since few of the migrants have good clothes or warm shelter.

The constant movement of these families creates a year-round danger of the spread of such diseases as typhoid, smallpox, and infantile paralysis.

Migrant children have little or no opportunity for even a minimum of education. Usually they cannot attend classes because they have to work in the fields with other members of the family. Moreover, few communities provide adequate school facilities for migrant children, since they are in a given area for only a few weeks a year. Even where school facilities do exist, migrant children must interrupt their attendance every few weeks as the families move on to another locality. Under such circumstances satisfactory education is virtually impossible.

Further articles on Migrants will follow, written by Mr. Bryan and Mr. Carey McWilliams. Following these articles on Migrants we will present four articles during Lent on China, written by Mr. John Foster and Mr. Jack McMichael, both of whom recently returned from China where they served as missionaries. We urge the use of this material in Lenten discussion groups. See announcement on page fifteen of this issue.

Two Calls

I CALLED on a family whose name had been given me as Church people lately come to town. The interview went something like this: "Well, it is about time someone was calling on me from that church. I have been in this awful town for about six months, and nobody cares whether you stay or go; whether you are lonely or not. No one

—church people or anyone else—cares anything about you.”

“I am certainly very sorry,” said the rector, “if the church people have neglected you. We try to be sociable, but we are all ordinary folks, busy with our own business, and we have so many new people.”

“It is a funny church when they do not care anything at all about people. I know my rector at home would not take six months to find new people who moved into his parish.”

“Where is home, may I ask?” inquired the rector, beginning to feel a little bit the worse for wear. The answer was the name of a town where the church has about 100 communicants; so, taking a new breath and with a smile because he was sure he could convince the lady there was a difference in the problem as it presented itself in a town of 5,000 people and in a large city. The rector began to talk rapidly about the number of visitors we had, the difficulty of making contact with them, even knowing who they were. “If,” he concluded, “they would sign the visitor’s card and tell us where and who they are, we could find them so much sooner, so few people carry letters from their rector any more, as the Church requires them to do.”

“Mr. ——— promised to send my letter directly to you.”

“Well, I certainly have not received it, and had you spoken to me and told me that when you were in church, I could have gotten it and would have known you months ago.”

“I have not felt like going to church since I have been here.”

“You mean,” said the now-bewildered caller, “that you have not been in church since you have been here?”

“No, we have not felt settled or at home since we came and I did not feel like going to church.”

“In that case I could not have found you if your rector had sent your letter, for he could not have given me your address. However, I shall write him for your letter, and now that we have found you, I hope you will put the children in Church school and feel at home with us in worship.”

“Oh, you need not bother. We are leaving next week, and we hope we never see this town again.”

After apologizing for all of his failures, the rector went smilingly down the street, echoing the same wish.

* * *

“It is so strange you came today, I just this morning received our letters from the rector at home. I wrote and told him how pleased the

children were with Church school and how much we had enjoyed the service at ——— Church since we have been here.”

“I am so glad,” said the rector, as he breathed an inward sigh of relief. “I shall try to see that you meet some of our people.”

“Oh, we did meet some very nice folks at the early service last Sunday. One of the children’s teacher was there and recognized them and spoke to us and introduced us very cordially to a group of people.”

Reluctant to stem the tide of a conversation which was so refreshing, the rector finally asked where the family came from, and almost choked when informed that it was the same town of which he had heard, an half hour before. “Why I just called on a family from your Church, who have lately moved here.”

“The ———s? We have been trying to find them ever since we have been here. I hoped we would see them at church, though they attended very seldom at home.”

After a pleasant visit, as he departed, the hostess reminded the rector that he had failed to get the “letters of transfer” which she had. He took them, assuring her that if she moved elsewhere she could have them again. She responded, “We all hope it will be a long time before we have to leave here.”

Again the rector went smilingly down the street, echoing the same wish.

—THE POOR PARSON

Hymns We Love

DOWNTOWN New York churches are not always centers of social concern as distinct from social events. But there are conspicuous exceptions. And when the pastor of the Brick Presbyterian church wrote “Rise Up, O Men of God” in the liberal weekly known as *The Continent*, he gave a contemporary challenge in stirring accents. It is used at one Episcopal school as a substitute for the *Te Deum*, and it should replace in all churches the syrupy militarism of *Onward Christian Soldiers*.

The third verse is omitted from our hymnal. Perhaps it is too unchurchly—or perhaps too true.

*Rise, up, O men of God,
The church for you doth wait:
Her strength unequal to her task,
Rise up and make her great.*

—CHARLES GRANVILLE HAMILTON

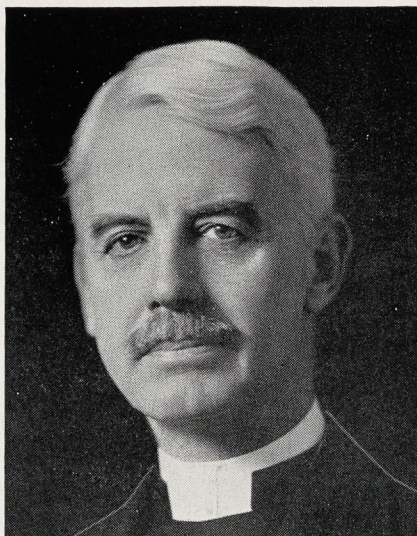
NATIONAL COUNCIL HOLDS A MEETING IN NEW YORK CITY

Reported by W. B. SPOFFORD

The Rev. James Thayer Addison, making his first report to the National Council since he became the administrative vice-president, stated that the wives and children of missionaries were being evacuated from China and Japan at the suggestion of the state department. None are being removed from Hankow however since it is thought that, if it should become necessary, they could be sent to Free China. Mr. Addison also reported on the relations of the National Council, which met in New York, February 11-13, to such interdenominational agencies as the Foreign Missions Conference, the Committee on East Asia, the Student Volunteer Movement and the Missionary Education Movement, and in some instances recommended an increase in our Church's contributions for their maintenance.

Presiding Bishop Tucker, in his opening address to the Council, indulged in warlike statements by declaring that "Hitlerism is a cancerous growth which must be removed. It may be that war is surgery, performing the necessary operation." He implied his confidence in the present administration by stating that it was not the task of the Churches to draw up a scheme of international relations. "Even the Bishops would not be competent" for such a task. "The Church's function is to see that experts in governmental departments are men who are permeated with the Christian spirit" and then "leave to them the work of applying Christian principles to any situation." In dealing with the present war situation Bishop Tucker said, "You will not have peace in the world if you have certain nations which are prosperous and able to satisfy the wants of the people, when there are other nations utterly unable to satisfy such needs. Unless we can bring about a better equality we shall not have a lasting peace."

Vice-President Addison, reporting later for a committee, stated that the Church has been too passive in securing and appointing missionaries, and steps are to be taken to call men to these posts rather than waiting for volunteers. The Council was also informed that the Committee on Reference, of which Bishop Creighton of Michigan is chairman, is about to make a survey of the work in Honolulu, the job to be done by Bishop Keeler of Minnesota and



JAMES THAYER ADDISON
Presents His First Report

President Kenneth Sills of Bowdoin College.

Aid to British Missions has reached \$224,000, with every indication that \$300,000 would be reached by Ash Wednesday. Bishop Sherrill of Massachusetts, chairman of the commission on Army and Navy Chaplains, who has been in New York raising funds for the work in military camps, reported to the Council on the work of that commission.—The social service department introduced a resolution asking the Council to contribute, through the Federal Council, \$25 a month during 1941 to aid the National Service Board for Religious Objectors to war. This board is the creation of the Quakers and other groups and seeks to aid conscientious objectors. The matter was debated through an entire afternoon, on the whole sympathetically, but the \$25 a month was not granted. Instead it was suggested that Church people who care to aid this work should make their contributions through Bishop Remington of Eastern Oregon, the chairman of our Church's committee on conscientious objectors.

Let's see—a few more items. The Council's budget for 1941 was balanced, meaning that pledges from dioceses are sufficient to cover the planned expenditures. . . . Bishop Davis of Western New York resigned as a Council member and was succeeded by Bishop Peabody of Central New York. . . . Bishop Bartlett of Idaho recommended that the people of the Church be urged to study the Malvern Resolutions—Good chance to start on this by attending the CLID conference over the next week-end, though nobody said so of course.

(Continued on page 16)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

To quote from an article that appeared the other day in the Boston Transcript, written by Albert C. Diefenbach: "With haste and resolution, American churchmen have called the first meeting on this side of the Atlantic to follow up the amazing Manifesto of the Christian conference at Malvern College in England. . . . American churches and citizens in general who say there shall be a new and better civilization turn with expectation to New Haven." The programs for the New Haven Conference, to meet this coming Sunday and Monday, are available and have been mailed, together with a copy of the Malvern Manifesto, to all who have indicated that they plan to attend. If you do plan to attend, but have not sent in your registration, please send it immediately to the conference chairman, the Rev. Lawson Willard, 53 Wall Street, New Haven, Connecticut. If you cannot come but desire copies of the Malvern Manifesto, they may be secured at 2c a copy from the Church League for Industrial Democracy, 155 Washington Street, New York City. It is absolutely essential that the conference committee know who is to attend in order to provide places for the dinner on Monday evening, and to assign places to stay over night if desired. So—please—if you have not notified the national office of the CLID of your intentions write a note to Mr. Willard at once.

* * *

Presiding Bishop at Ohio Convention

Presiding Bishop Tucker was the headliner at the dinner held at the convention of the diocese of Ohio, meeting in Cleveland, February 4th, which was presided over by his brother, Bishop Beverley Tucker. He spoke on the Forward in Service Program, which was enthusiastically endorsed by the convention. Prior to the convention a conference on the Forward Movement was held for the clergy, led by the Rev. Arthur M. Sherman of the Forward Movement staff, the Rev. John R. Stalker of Massillon and the Rev. Benedict Williams of Toledo.

* * *

Alumni Day At Cambridge

The Episcopal Theological School observed alumni day on February 19th. There was a quiet morning led by the Rev. John Crocker; Dean and Mrs. Angus Dun were hosts at a luncheon; the Rev. Sherman Johnson of the faculty read a paper in the afternoon; there was a dinner

in the evening at which the Rev. Donald Aldrich of New York was toastmaster and the address was given by the dean.

* * *

Oliver Loring Elected Bishop of Maine

The Rev. Oliver L. Loring, rector of Grace Church, New Bedford, Mass., was elected Bishop of Maine at a special convention on February 5th, the day of the funeral of his predecessor, Bishop Benjamin Brewster. He is but 37 years of age.

* * *

Hushing of Malvern in England Equalled Here

A Cincinnati observer writes that the English press playing down the Malvern Conference resolutions on democracy and social reconstruction can be paralleled in our own country. The Ohio Pastors' conference, annual gathering of ministers, passed a resolution (289 to 53) this week condemning the lease-lend bill as a threat to democracy and conducive to war. Cincinnati papers practically ignored it in spite of its significance. A typical treatment was less than two inches in lower left hand corner in the Scripps-Howard Post.

* * *

The Pope Too Is Censored

It isn't easy to carry on a war for which the people have no enthusiasm. As a result even Catholic papers in Italy have been having difficulty with the authorities who charge them with defeatism and pacifism. In a number of cities Catholic magazines have been banned, and the text of the Pope's prayers censored and on occasions even suppressed. Indicative of the fear in government circles of disaffection among the troops is the fact that a long-contemplated move to send youths under 21 years of age to take their father's place at the front has now been carried out. . . . To read such news from Italy causes rejoicing, but many are not so pleased when they learn of similar opposition to war in England. The Independent Labor Party, you may recall, not long ago introduced a resolution in Parliament asking the government to state its peace terms and calling for a pledge from governments to pool their resources in order to rebuild Europe's homes and to establish a new social order ending imperialism and providing a decent standard of living for all. The resolution was overwhelmingly defeated, with but two members of the Labor Party and one Communist voting for it. What American papers failed to report was that there were 270 members of Parliament who abstained from voting, in spite of the conservative majority leaders sending to members what is known as a "three-line whip"—an unusually urgent com-

OFF-MOMENTS



This Napoleonic looking person is the Rev. Pierce Butler who was recently ordained priest by Bishop Randall of Chicago. While Who's Who devotes a healthy paragraph to his attainments, it can be summed up with the statement that he is professor of Bibliographical history at the University of Chicago, "the only one," so he states, "in captivity." He has been on the staff of St. Paul's, Chicago, since 1937, and is now the honorary associate of Rector F. C. Benson Belliss.

mand to vote. Following the vote, according to reports to the Nofrontier News Service, the three members who voted for the resolution, as well as the office of the Labor Party, were deluged with non-party congratulatory messages, with many coming from the armed forces.

* * *

Consecration of Chicago's Bishop

The Rev. Wallace Edmonds Conkling, pictured on the cover, is to be consecrated Bishop of Chicago on Monday, February 24th, by Presiding

Bishop Tucker. The service is to be held at St. James' Church, and the day is the forty-first anniversary of the consecration of the late Bishop Anderson, who served for a time as Presiding Bishop. On the same day, but two blocks away at the Holy Name Cathedral, the Rt. Rev. Msgr. Francis J. Magner is to be consecrated as bishop of the Roman Catholic diocese of Marquette.

* * *

Battle of the Sexes in Nashville

The men's club of Christ Church, Nashville, entertained wives, mothers and sisters at a supper and entertainment on February 10th. One of the features was a Battle of the Sexes, with the women defeating the men in a contest in answering questions relating to the Church. I wasn't there of course so cannot report in detail, but an informer tells me that one of the questions was: "Judging by its circulation which is the most popular of the Church weeklies?" One of the men pondered the question for a minute or so and then had to give up. His female opponent however answered promptly. All of which means that those of you who are getting your copy of THE WITNESS at the church door on Sunday should send in your annual subscription. You will then be tops in any such contest that

NOTICE

Those planning to attend the Conference to Consider the Malvern Resolutions, meeting in New Haven, February 23-24, are urged to send in their registrations immediately **IF YOU HAVE NOT ALREADY DONE SO.** Indicate please the number of places desired for the dinner the evening of the 24th, and whether or not you wish to be assigned to a home for overnight. The CLID, sponsors of the conference, cannot guarantee reservations for any who do not register in advance. Due to the lateness, please send your notice to the conference chairman,

The Rev. Lawson Willard
53 Wall St. New Haven, Conn.

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might be staged in your parish, answering not only this question but others promptly and correctly. Use the form on page nine.

* * *

Evidence of a Small World

On February 8th and 9th I was in Washington attending the Town Meeting of Youth, where I preached on Sunday morning at an interfaith service that was attended by a large part of the 5,300 youngsters that came from all parts of the country to attend the meeting. The committee on housing for the conference assigned me to the Hotel Bellevue. I occupied room 532 in that hotel on the night of Saturday, February 8th, with my son who came from Antioch College, to attend the conference. I checked out of the hotel on Sunday afternoon to take a four o'clock train to New York. On Tuesday morning my newspaper headlined the information that Samuel Ginsberg took over room 532 two hours later and that he was found on Monday morning, slain with gun in hand, in the same bed I had slept in the night before. It was in 1939 that Samuel Ginsberg wrote a series of articles for the Saturday Evening Post under the name of General Walter G. Krivitsky. For stating my objections to those articles in this paper I got myself into somewhat of a controversy with the editors of the Post and a number of WITNESS readers. The controversy of two years ago, linked with the week-end tragedy in room 532, combine to make, for me at least, a coincidence that is startling. Incidentally I would like to testify that I have never in my life attended a meeting that was more truly democratic than that Town Meeting of Youth, sponsored by the American Youth Congress. The youngsters were orderly, dignified, and gave everyone an opportunity to present his point of view. They dealt with such questions as unemployment, conscription, war, racial discrimination, with knowledge and insight, and with a tolerance that I have seldom seen in their elders, in the Church or out of it. These kids—and they were just that, with but a scattering of adults there as observers—hitch-hiked, came on busses, and rode the rods to get to Washington to attend this meeting where questions of vital concern to them, and to the rest of us, were freely discussed. There are a lot of people in high places (and most of the newspapers) who do not like the American Youth Congress. I do, and I do not believe there is a person with a free and open mind who would not agree with me if he had a chance to attend one

of these conferences. You might not agree with their conclusions but I know you would like their spirit. I think too that you might agree with the conclusion I came to following this conference, that democracy is not merely something to be defined but is also something that must be experienced if it is to be really understood.

* * *

Bishop Peabody for Greater Unity

Preaching last Sunday at the Epiphany, New York, Bishop Malcolm Peabody of Central New York, declared that "the times are out of joint because there is no unity between groups of people. We must learn to overlook our prejudices toward other religions and other races. This is easy to admit on Sunday when we attend church, but it is hard to do when we get back into the world. Yet it must be done if we are to repossess the ideals of faith and freedom, and faith and unity."

* * *

Anniversary of Grace Chapel

A service commemorating the 45th anniversary of Grace Chapel, New York, was held on February 9th, with Rector Louis W. Pitt of Grace Church preaching. The chapel, which carries on a lively work on the east side, is in charge of the Rev. William B. Sperry.

* * *

Chaplain Writes of Regulations

Rector Randolph F. Blackford of Homestead, Florida, writes very nicely about a mistake we made in these notes recently. We got the idea from somewhere or other that such organizations as the Salvation Army, Y.M.C.A. etc. were now being excluded from army camps. Mr. Blackford—who is also Captain Blackford of the Chaplains Reserve—says it isn't so. The regulation simply provides that any organization desiring to do work in a camp first contact the chaplain, who in turn

takes it up with the Commanding Officer—all a matter of organization and discipline. "It is something like our Church law that no clergyman may perform an official act in another man's parish except on invitation. In the Episcopal Church we recognize this and fall in line so we should not object to the army having the same rule." Glad to be put straight.

* * *

Interracial Goodwill Sunday Observed in Virginia

The South, in the minds of many northerners, is not supposed to be very strong on interracial good will, yet I doubt if any diocese of the

Hymnal Revision

The Hymnal Commission invites composition of new tunes for the following hymns, numbered as in the Report recently adopted by General Convention. In accordance with the strict rule of the Commission, all tunes submitted must reach the Tunes Committee anonymously. The name and address of the composer should be sent in a sealed envelope with the manuscript, to the address below, before June 1, 1941.

- 69 It is finished! Christ hath known
93 "O who shall roll away the stone"
99 I heard two soldiers talking
145 Not alone for mighty empire
190 Come, risen Lord, and deign to be our guest
211 Lord, who at Cana's wedding feast
234 God who made the earth
246 Christ is the world's true Light
251 In Christ there is no East or West
261 All labor gained new dignity
267 Almighty Father, who dost give
270 And have the bright immensities
329 Give peace, O God, the nations cry
421 Lord God of hosts, whose mighty hand
435 Most high, omnipotent, good Lord
541 The great Creator of the worlds

The full text of any or all of the above will be mailed on application to the Reverend Winfred Douglas, 2588 Dexter Street, Denver, Colorado.

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Church did a better job in observing Goodwill Sunday on February 9th than Virginia. A committee, composed of both Negroes and whites, was appointed and urged all the churches to have appropriate services that day. In many churches a Negro was invited to preach, and in others where no Negro preacher was available, music was supplied by Negro singers. The committee also urged that the observation should not end with a service but that during the week there should be study groups organized in parishes to consider the race question. A conference is also being planned for March to discuss the lack of economic opportunity for Negroes in Virginia, with a number of Negroes on the program who are to present the problem from the point of view of the Negro race. It may be that there is some other diocese that has done as good a job, but if so I have had no report of it.

* * *

Washington Parish Has Anniversary

St. Mary's, the first parish for Colored people in the District of Columbia, is celebrating its 75th anniversary this week, February 16-21. The church has a long history of excellent social service work which

has been continued under the rectorship of the Rev. Ellis A. Christian, whose tenth anniversary as rector is being observed as a part of the celebration.

* * *

CLID Chapter Considers the Negro

Miss Katherine Terrill, Episcopalian who is on the staff of the Congregational Council for Social Action, was the speaker at the meeting of the New York chapters, meeting jointly, of the CLID on February 13th. Miss Terrill spoke on the Negro and the defense program.

* * *

There Is Still Time

If you haven't sent in your order for a Lenten Bundle won't you please do so at once so we may send you the seven remaining numbers? Kindly read the notice on page fifteen.

* * *

Bishop Stevens Proposes Educational Concordat

In his address to the convention of Los Angeles on January 29 Bishop Stevens proposed an "education concordat" between Episcopalians and Presbyterians, calling for the joint sponsorship of the Presbyterians' Occidental College and the Episcopalians' Harvard School for

boys and Bishop's School for girls. He also declared himself as being for all aid to Britain but warned those holding that position not to read their pacifist brethren out of the Church. Visitors to the convention were the Rev. Frederick C. Grant of the Union Seminary faculty, Mrs. Harold Woodward of St. Louis, who is president of the Auxiliary for the seventh province, and Mar Shimun XXIII, the head of the Assyrian Church. A resolution was passed by the convention urging support for nations who are victims of fascist aggression, with another following immediately against repeal of social legislation, particularly labor laws, under the pretense that it is necessary because of the present crisis.

* * *

Union Services in Wilkes-Barre

Churches of Wilkes-Barre combine for week-day Services during Lent and bring to the city outstanding preachers of various denominations. This year they are to have the Rev. Ralph Sockman of New York; the Rev. Guthrie Speers of Baltimore; Vice-President Charles Sheerin of our National Council; the Rev. David Barnwell of Summit, N. J.; the Rev. Bernard Clausen of Pittsburgh; Bishop Sterrett of Beth-



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lehem; the Rev. Rex Stowers Clements of Bryn Mawr; the Rev. Lloyd E. Foster of East Orange and Vice-President James Thayer Addison of our National Council.

New Dean for California Cathedral

The Rev. Thomas H. Wright, rector of R. E. Lee Memorial Church at Lexington, Va., has accepted the deanship of Grace Cathedral, San Francisco, effective March first. He has been rector of the Lexington parish since 1934, and is a comparatively young man, having been ordained priest in 1930.

Taking Care of the Fifth Sunday

Our church at San Marcos, Texas, where the State Teachers College is located, is in charge of the Rev. B. H. Smith who is the rector at Seguin. He has services at San Marcos three Sundays a month, but when there is a fifth Sunday in a month it has meant two consecutive Sundays without a service in the college town. This has now been taken care of by having Senior Warden A. H. Nolle, dean of the college, and Junior Warden Sydney Smith read the service, with some professor from the college preaching.

Install Church Officers At Rock Hill

Parish officers are installed at the Church of Our Saviour, Rock Hill, South Carolina. At the morning service on February 2, the wardens, vestrymen, treasurer, Auxiliary officers, guild president, Bible class president and head of the youth group came to the altar rail. Rector W. P. Peyton then read from the 12th Chapter of Romans: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." After addressing them briefly on their responsibilities, he concluded the installation by reading from St. John: "I am the

vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing."

Quiet Day for Clergy of Western New York

The clergy of the diocese of Western New York held a quiet day on February 13th at St. Matthew's, Buffalo, conducted by Father Serson of the Cowley Fathers. Bishop Davis opened the day with a celebration of the Holy Communion and led a conference on the pastor's relationship to God, the community, the diocese and the world.

Lenten Preachers At St. Paul's, Baltimore

Special preachers during Lent at St. Paul's, Baltimore, are the Rev. Arthur B. Kinsolving 2nd of Pittsburgh, the Rev. Grant Noble of Williamstown, the Rev. C. Leslie Glenn of Washington, the Rev. Vincent C. Franks of Richmond, Bishop Strider of West Virginia, Bishop-Editor Irving P. Johnson, the Rev. S. T. Steele Jr., of New York, the Rev. Arthur

L. Kinsolving of Princeton and Father Granville M. Williams of the Cowley Fathers.

Training Teachers At General Seminary

Now that school children in New York are being released for religious instruction at their churches there is a shortage of teachers in religious education. The General Seminary therefore began two courses on February 3rd to prepare people for this important work. One

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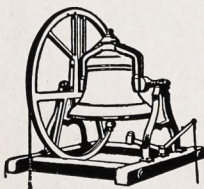
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course is on the Prayer Book and the other on the Bible, with only qualified persons who intend to teach eligible. The Seminary's committee in charge: the Rev. Cuthbert A. Simpson, the Rev. W. Norman Pittenger, the Rev. Thomas J. Bingham Jr. The chairman of the diocesan board is the Rev. Leslie J. L. Lang. A more extensive program will be launched in the fall, covering a two year course.

Lay People Too Can Lead

It is not only the clergy who can give leadership. We have received letters from a number of lay men and women informing us that they have invited to their homes each week during Lent a number of people to study the special articles appearing in THE WITNESS. Good idea. See page fifteen.

Lenten Preachers At General

The following men are to be the special preachers during Lent at the General Seminary in New York: Chaplain Milo L. Yates, Archbishop Owen of Toronto, the Rev. Louis W. Pitt, rector of Grace Church, New York, the Rev. Harold L. Bowen of Evanston, Bishop Strider of West Virginia, Bishop Oldham of Albany, Dean Hughell E. W. Fosbroke of the General.

Religious Educators Meet in Chicago

The International Council of religious education met in Chicago, February 10-15, with our church section meeting on the 11th. The Rev. Vernon McMaster and Miss Charlotte Tomkins of the national department were speakers.

Two Mayors Address Brotherhood

Mayor Reaume of Windsor, Canada, and Mayor Jeffries of De-

troit were the headliners at a dinner held on February 13th at St. Joseph's, Detroit, under the auspices of the Brotherhood of St. Andrew.

How to Balance a Budget

The Church of the Advent in New York, a large congregation of Colored Church people, has a way of balancing their budget. Every Sunday, after the evening service, vestrymen count all the money received during the week, make up a bank deposit, and write checks for all bills payable. Good idea.

Hail to the Chief

When the Presiding Bishop walked into a conference in Southern Ohio on the Forward in Service Program the other day he was greeted with a great outburst of song:

Oh he hails from old Virginia
Full of missionary zeal,
And forward is his watchword
As he guides the Church's keep.
Saint George Tucker
Ohio says, "Hello"
And pledges every loyalty
'Tis forward we will go.

Everyone Got a Nice Red Apple

When those attending the banquet held in connection with the convention of the diocese of Western Michigan, meeting at Benton Harbor, went to their places they found a nice red apple beside their plates.

WHY I'M AN EPISCOPALIAN

by

Paul J. Wellman

A newspaper man joins the Episcopal Church and gives his reasons. This leaflet is a reprint of an article that appeared in a recent number of THE WITNESS, with scores of rectors and vestries asking us to bring it out as a leaflet for general distribution. The leaflet is of ordinarily envelope size, convenient to enclose with parish notices. If you want your people to be better Churchmen—particularly those who are not regularly in church—place this in their hands.

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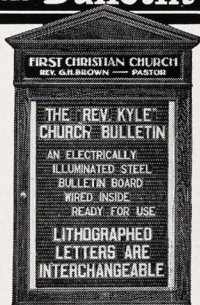
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* * *

Prayer Books Requested for Prisoners

The Presiding Bishop has had a request for 3,000 copies of the American Prayer Book for distribution among British prisoners in Germany, since the English Prayer Book is verboten. The Bishop White Prayer Book Society of Philadelphia is providing 1,000, the New York Society another 1,000 and it is hoped that the Presiding Bishop's Fund for World Relief will provide the others.

* * *

Bishop Carpenter Leads Clergy Conference

Bishop Carpenter of Alabama, a big man in more ways than one, led a conference for the clergy of Kansas in Topeka, February 5th and 6th.

* * *

Laymen's Lenten Crusade in Chicago

An effort to get 20,000 communicants to pledge themselves to an intensified spiritual program is to be undertaken during Lent in Chicago, under the auspices of the laymen who are organized as the Church Club. Those signing will pledge to attend church every Sunday during Lent and to read one of the four Gospels before Easter.

* * *

Three New Parishes in Chicago

Three Chicago missions were made parishes at the convention of the diocese that met February 5th: the Messiah; St. Edmunds and St. Thomas', the last two being parishes of Colored people.

* * *

Bishop Mann Meets with the Clergy

Bishop Mann of Pittsburgh held a conference with the clergy of his diocese on February 6th, with 90% of the parsons present, with the other 10% reported to be down with the flu.

* * *

Clergy Conference in Atlanta

Dean Nes of New Orleans lead a clergy conference in Atlanta on February 13th, with Bishop Mikell presiding. . . . Miss Emily Wilson, field worker for the Girls' Friendly Society, has been visiting in the diocese of Atlanta, holding conferences and meeting with young people and their leaders. . . . Miss

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Broadway at 155th
New York City

Rev. S. Taggart Steele, Vicar

Sundays: Holy Communion: 8 and 9:30; Service and Sermon at 11; Evening Service and Sermon, 8.

Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40.

Grace Church, New York

Rev. Louis W. Pitt, D.D., Rector
Broadway at 10th St.

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

Thursday and Holy Days: Holy Communion 11:45 A.M.

The Heavenly Rest, New York

Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10:15 a.m.; Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.; Choral Evening Prayer 4:30 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, 12:15 P.M.

St. Bartholomew's Church

New York

Park Avenue and 51st Street

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

Sunday Services: 8 A.M., Holy Communion; 9:30 and 11 A. M., Church School; 11 A. M., Morning Service and Sermon; 4 P. M., Evensong. Special Music.

Weekday Holy Communion at 10:30 A. M. on Thursdays and Saints' Days.

The Church is open daily for prayer.

Saint James Church

Rev. H. W. B. Donegan, D.D., Rector
Madison Avenue at 71st Street

New York City

8:00 A.M. Holy Communion
9:15 A.M. Church School
11:00 A.M. Morning Service and Sermon
8:00 P.M. Choral Evensong and Sermon
Wed. 8 A.M. and Thurs. 12 noon Holy Communion

St. Thomas Church

Fifth Avenue and 53rd Street

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

Sunday Services, 8 & 11 A.M. & 4 P.M.

Daily Services,

8:30 A.M. Holy Communion

12:10 P.M. Noonday Service (except Saturdays)

Thursdays, 11 A.M. Holy Communion

St. Paul's Cathedral

Shelton Square
Buffalo, New York

The Very Rev. Austin Pardue, D.D., Dean
Sunday Services: 8 and 11 A.M. and 5:00 P.M.

Daily Services: 8:00 A.M. Holy Communion; 12:05 P.M. Noonday Service.

Wednesday: 11 A.M. Holy Communion.

Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

The Very Rev. Arthur F. McKenny, Dean

Sunday Services, 8:00, 9:30, 10:05, 11 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. 12:35 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.

Emmanuel Memorial Church

(The Tourist's Church)

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Shelburne Falls, Mass.

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Services at 8 & 9:45 A.M.

Gertrude Seltzer, returned Evangelical missionary from Shanghai, was the speaker at a mass meeting of the women of the diocese, held February 18th at Decatur. . . . Bishop Mikell conducted a service for the Daughters of the King at the Cathedral, Atlanta, on February 2nd.

China Increasingly Important

China becomes increasingly important in the international situation. That is one reason it is being studied by all the churches this year. That's why we are featuring articles on China this Lent. See that your people read them. See page fifteen this week.

Auxiliary Meeting in East Carolina

The annual meeting of the Auxiliary of the diocese of East Carolina was held on January 22-23 at St. Paul's, Edenton, with Bishop Penick the headliner. He spoke on "What Message Has Christianity for the World Today?" There were also addresses on various phases of women's work. . . . Father Hughson of the Order of the Holy Cross conducted a retreat for the clergy of the diocese January 28-31 at St. Mary's, Kinston.

Olympia Offering for Trainees Prayer Books

Several army chaplains in uniform were given seats at the 31st annual convention of the diocese of Olympia (State of Washington) so the assembly came through with \$77 as a special offering for prayer books for the use of enlisted men. The convention, held at Christ Church, Tacoma, January 26-27, heard Bishop

Huston tell of the large increases in the payments to the diocesan assessment and apportionment and to the National Council, with the full quota to the Church's program pledged for 1941, in addition to \$800 already pledged in aid for British missions. The Rev. Charles W. Sheerin made inspiring addresses and also conducted a clergy conference based on Forward in Service.

English Campaign for Peace

Ten proposals for lasting peace were recently issued in England, signed by the Archbishops of Canterbury and York, the Roman Catholic Cardinal and the Moderator of the Free Churches. A three month campaign is now being planned to convince the British people of the soundness of this pronouncement.

To Dedicate New Church in Los Angeles

The new St. Alban's Church, Westwood Hills, Los Angeles, is to be opened and dedicated on March 2. It was built at a cost of \$45,000 as a memorial to the first bishop of the diocese, Bishop Johnson. It borders on the campus of the University of California, Los Angeles,

where an active work among students is carried on by Rector John Bryant.

Bishop of Anking Tells Of New Policy

A future policy governing missionary work in his jurisdiction has been announced by Bishop Craighill of Anking. "If it should become more evident that a general evacuation is necessary," says the bishop, "some or all of us will try to get over into the free China portion of the diocese, where many needs are urgently beckoning us already."

Donegan Calls for Totalitarian Christianity

The replacing of the totalitarian state with totalitarian Christianity was advocated by the Rev. H. W. Donegan in a sermon last week, at St. James Church, New York. "Totalitarian Christianity," he said, "does not mean a dictatorship of Christ or a dictatorial church, but it does demand complete loyalty and does make a total and absolute demand on its followers. We Christians have got to return to the teachings of the New Testament." The rector of St. James pointed out that there has been too much irresponsible in-

DID YOU ORDER THAT BUNDLE?

Have you organized a discussion group in your parish to study the two subjects being considered this year by all the churches? American Migrants and China are the subjects, and they are being dealt with by experts in a series of eight articles appearing in THE WITNESS this Lent. If you have not already placed your Bundle Order do so at once so you will receive next week's issue which is to feature another article on Migrants. These articles will be followed by four on China by two recently returned missionaries, Mr. John Foster and Mr. Jack McMichael.

Whether or not you have a discussion group be sure copies of THE WITNESS are distributed to your people during Lent.

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dividualism in democratic countries and declared that we will have to learn that our way of life can only be successful when individuals and nations obey the laws of life. "Jesus is the only one," Mr. Donegan asserted, "who can give us the power and the intelligence to live bravely and calmly in the trying days ahead, which are going to test us more than we know. The coming years can be glorious, and all difficulties can be overcome with His aid."

* * *

Women Now to Be On West Texas Board

The annual council of the diocese of West Texas held in St. Mark's, San Antonio, January 21-23, voted to revise the canons so that women might have representation on the diocesan executive board. The Woman's Auxiliary had sent in a petition for representation on the departments of the board and were delighted to receive more than they asked. Three women from different parts of the large diocese were nominated by the auxiliary and elected by the council. Bishop Capers acted as toastmaster at the diocesan dinner attended by a record breaking attendance at which four speakers discussed "What can we do to go forward in the diocese of West Texas."

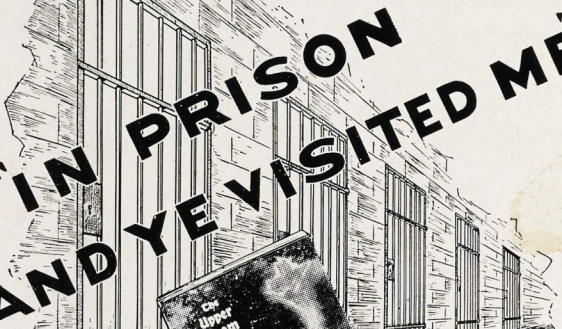
NATIONAL COUNCIL HOLDS A MEETING IN NEW YORK CITY

(Continued from page 8)

The Rev. Clifford L. Samuelson, Bellingham, Washington, was appointed assistant secretary of domestic missions and is to take charge of rural work. He's a young fellow—33—a graduate of the University of Washington and Cambridge Seminary.

The women too had a meeting—executive board of the Auxiliary—concerning themselves chiefly with aid to European refugees and co-operating with the Forward in Service program. Announcement was made that \$25,000 of United Thank Offering money has already been cabled to Europe for missions through the International Missionary Council. —Guess that about covers it, except that the Rev. J. Kenneth Morris, former missionary to Japan, told the Council that in his opinion Japan is in the position of being unable to extricate herself from China, and that she must win the war soon or face exhaustion. He believes that China is unconquerable and capable of carrying on the present form of warfare indefinitely. He might have added, "If foreign imperialists don't smash the united front," but that story will have to wait for another day. It's a story though, just wait and see.

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Luther J. Hannum, Jr., Protestant Chaplain,
Sing Sing Prison, Ossining, N. Y.

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Alfred C. Schmitt, Director, Library and Religious Dept.,
California State Prison, San Quentin, Calif.

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Henry Lee Robison, Jr., Director, Religious Work in State Institutions,
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