

The WITNESS

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THE NEWS OF THE CHURCH

Edited by
WILLIAM B. SPOFFORD

There are times when the editor of a Church paper wonders whether his paper is read at all during the summer months, but we have certainly been disillusioned for there have been scores of letters in response to the request for opinions about matters that should be considered by General Convention. Most of them are long too, so that I am sure those writing them will be willing to have us paraphrase them—it is almost necessary because of our limited space.

The Rev. Milton A. Barber, rector of Christ Church, Raleigh, N. C., believes that there is bound to be a shake-up of the National Council Budget, with undue waste eliminated in order that the money may go to essential things. Field secretaries, he says, were necessary for a time to inform people of the Program, but "if parishes and dioceses do not by this time know how to prepare for and carry through the annual every member canvass they never will know. These field secretaries give us nothing new; it is the same old story every year. Cut them out, save their expense, and let diocese handle its own field work." He also feels that there has been much needless expense in the publicity department. "Most of the material sent out in the past was so dull and uninspiring that people would not read it. The same thing can be said about the material printed to promote the children's Lenten Offering. Most of it was not worth the paper it was printed on." Mr. Barber is not half hearted on the matter of expenses at the Church Missions House for he goes on to say that the departments of religious education and social service should be drastically cut.

On the other hand the Rev. Don Frank Fenn, rector of the Church of St. Michael and All Angels, Balti-



DON FRANK FENN
Writes on Convention Issues

more, writes that "we have grown absolutely maudlin in our sympathy over the poverty of our people. While the depression may have caused some of them to give up half their clubs, and possibly one or two cars, I note that most of them still manager to live in a fair degree of luxury while the Church suffers. And even when the depression has caused a good bit of worry, most of our people still waste ten times what it would take to support the Mission of the Church."

Mr. Fenn believes that the Convention should pass a Budget adequate for the needs and then go out and get it. "Imagine spending hours discussing whether the publicity de-

partment and the field department should be eliminated when these are the means whereby information is to be gotten to the last communicant about the Mission of the Church." He goes on to sing the praises of the present department of religious education, and more particularly about the college work, and he cannot imagine an intelligent group of deputies at Convention voting to eliminate such work. That the Mission work of the Church, and the work of the departments should go forward, Mr. Fenn thinks we should take for granted and then dig down for the small sum of money that it would cost each one of us to support it. What we should really consider at Convention, he says, are such vital matters as war and peace and social and economic justice. Here is what he has to say:

"Does this Church care about war? Many of us do not ask for an extreme pacifist position on the part of the Church, although we feel that it is the only Christian attitude. But many of our leaders claim that they wish to do all they can to prevent war before offering themselves to engage in it. How about some resolutions to be fully discussed, and understood, calling for this nation to disarm and honestly try to get others to do so—shutting out all representatives or stock holders of armaments firms from deliberations? Or let us say, a resolution demanding an exhaustive investigation of the pernicious activities of the makers of munitions? It might be conceivable that a Christian Convention might be interested in demanding of the government the passage of laws (1) nationalizing the manufacture of arms and the elimination of profit in their production (2) the passage of a bill which would forbid all traffic either financial or industrial with any

nation which engages in war, and the withdrawal of national protection to any citizen who goes into a war area? (3) the passage of a total conscription bill, so that in case we do have to engage in war, all wealth as well as lives will be conscripted (in a word, so that every man, woman and child would be enlisted in the army and given the pay of a soldier for the duration of the war. I would be willing to see active millionaires given a general's salary if they worked). Such a bill would eliminate all profit during war times and so our Christian leaders would not be accused of building up fortunes by the blood of helpless young men. That is the sort of thing with which our Christian General Convention should occupy its time—and we may be sure with the number of people who own shares in munitions firms who will be in General Convention, it would occupy a lot of time.

"Then, if that did not take all of the time, the gentlemen who are followers of Him who is Love, might discuss and pass some resolutions which would make the lot of the Children of God a little easier, if the government would heed the resolutions. We might demand the passage of bills for old age insurance, unemployment insurance, insurance for human instruments of industry who become ill, mother's pensions, and a few other such things which have to do with the demonstration of the love of God, and the love which each of us ought to have for our fellow men. That would cause a bit of discussion, too, because it actually would cost a good many members of General Convention some real money if such laws were passed, but it would prevent the suffering of millions of Children of God in the future. Impractical? Well, industry is able to provide tremendous reserves for the depreciation and replacement of machinery and the payment of dividends in bad times, and it might be possible to create a reserve for the depreciation, idleness and wearing out of human instruments which are at least as important as the machinery to modern industry.

"This is a rather lengthy agenda for our General Convention, but if it isn't enough, some of us could suggest some other things which might be discussed. We might called upon our people to ask their securities salesmen a few embarrassing questions before we would invest our money "Under what conditions do people work to produce the dividends which you pay?" might be the first question, instead of "What rate of interest and how safe is it?" If just the senior wardens of all our parishes could be led to ask such questions seriously, it would make the front page of every newspaper in the

land, and industry would begin to reform itself to save itself from extinction.

"In your article you asked that answers be brief—and this isn't brief. And the answer isn't one which would gain the slightest consideration from our Bishops and the House of Clerical and Lay Deputies. Nevertheless, I am quite certain that these subjects are much more vital than whether our people can afford to give the price of fifteen or twenty gallons of gasoline every year to support the world wide Mission of the Church."

A physician of South Carolina, who does not want his name given, thinks that there should be a reduction in the salaries of rectors and bishops who are getting \$5,000 a year or over. "Farmers, merchants, lawyers, physicians and many others have suffered a 40 to 80% reduction in income during the depression, while bishops and clergy in the \$5,000 a year and up bracket have mostly been reduced 10% or less in salaries. If we had a little adjustment here we could still keep a few of the poorly paid missionaries on the job."

Mr. George Hopkins Jr. of Ballaton Lake, New York, also feels that the clergy have it rather soft. "It is a life of ease with a reasonable salary and a pension at retirement." He goes on to give illustrations from his own experience of clergy who complained of being fagged out at the end of a Sunday when actually they had done no more than the average working man does every day in the week. "We need clergy, and bishops as well, who are looking not for big salaries and long vacations but for opportunities for service to win souls for God. If we get the right clergy at home we can provide for all our missions without trouble, but when the home clergy want to retain all for their own support you cannot expect to get much for missions."

Mr. John H. Carter of Marianna, Florida, wishes that the Convention might consider shortening three offices; the Holy Communion, the Baptismal service and the service of Visitation of the sick. He thinks also that the income to the National Council must be increased. "It does very little good to cut down expenses as a means of balancing the budget. A good insurance man will tell you when the losses are heavy, the way to counteract that is to increase the premium income. I would hate to see the Church have to abandon any of its missionary fields already planted, but in further expansions the actual needs should be considered first, and duplications avoided as much as possible with other denominations."

Dr. Calvin G. Page, physician of

Boston, wants Intinction practiced generally in our parishes. "Any rector who cares for the health of body and soul of his parishioners can begin using Intinction at once as a public health measure. He should not expect one hundred per cent approval from his vestry and parishioners, but in six months he will find that his people thoroughly approve his action. Then, if he chooses, he can tell his bishop he is using the new method. I doubt if there is any bishop who would express disapproval." The doctor, I take it, is not urging General Convention action. Rather he is for a bit of direct action right now.

Several letters have been received about changing the name of the Church. The old timers will recall that this has been proposed before every convention for the past two or three decades. Those who write us want the title changes on the ground that our present name, The Protestant Episcopal Church, is meaningless.

Just one more out of many letters, and then I must pass on to the news, returning to this Convention business next week when more letters will be quoted. The Rev. David E. Holt of Lake Providence, La., comes forward with the following suggestions:

"(1) National headquarters must be moved as quickly as possible from New York to some city more centrally located and where its expenses will be reduced where it will be more in touch with the normal life of the Church.

"(2) The work of the Church must be so decentralized that every part of the work which can be turned over by The National Council to a diocese or missionary district be so given up by The National Council.

"(3) The number of executive secretaries, secretaries, and secretaries of secretaries, employed by The National Council must be reduced to a minimum.

"(4) The system of assigning quotas at present in use must be given up and each diocese and missionary district must be asked to try to give each year as much as, or more than, it gave the previous year or on any average per year for a stated number of years.

"(5) The dioceses and districts must be asked to use the same principle in their askings from their parishes and missions, each station being urged to compare each year's achievements not with what other stations were doing but with its own previous accomplishments.

"(6) The principle should be adopted that the objective of all aided dioceses, missionary district, aided parishes, and missions should be local self support, that such units should be as far as possible relieved of out-

side demands until self support is obtained.

"I could comment endlessly on these six 'musts' but I know you would not find the space to use comments. But I can not refrain from saying how ridiculous I find National Council Bulletin No. 74, 'Income and Expenditures for 1933.' Just one example of its absurdities: on page 17 Arizona is said to have paid \$4,300.56, this being 61% of its quota, a per cent higher than the average of the whole country. But on page 8 we find that Arizona received from the department of domestic missions \$49,932.64, the second highest amount spent in any continental district. When what Arizona paid is subtracted from what it received it is found to have given nothing to the work of the General Church but to have cost the General Church \$45,632.08 plus no telling how much for pension premiums, general administration, etc. Is it not foolish then to compare Arizona's 61% with Alabama's 38% when it is known that Alabama was supporting her own domestic work. I select these two simply because each heads its column on pages 7 and 8. Bulletin No. 74 is the best argument I can possibly bring forth to substantiate my 'musts'. A report which listed dioceses as 1, Contributing; 2, Self Sustaining; and 3, Aided would mean something."

* * *

More About Religious Education

In the issue of July 5th an item appeared here about a newspaper woman of California who put the following question to eight boys: "If you were an aviator, about to take part in an air race, the winning of which would bring you a large prize and much glory; and if by accident you discovered unguarded the plane belonging to your closest rival, the person most likely to beat you in the race, would you damage that person's plane so it could not compete with yours? If not, why not?" The answers I presume you recall—four of them said they would; two said they would not but only because they were afraid of getting caught, while the other two ducked the question.

A letter has now been received from Miss Emma London of St. Paul's Girls' School of Baltimore. She put the same question to sixteen girls of the school, being careful to keep them apart so that they could not communicate with each other. She sends these answers on to me, with the following comment: "Since you have read the answers of eight boys who had not had religious education, I thought you might be interested in the answers of sixteen girls who had. They attend Sunday

school and church services, have some religious training in the home and half of the group are Girl Scouts. Here are the answers:

Age 16—No, it would not be honest and would not be fair competition.

Age 13—Of course not, it would not be good sportsmanship and would not be fair to him. It would also be deceitful.

Age 15—No, because I would not be doing the right thing and maybe it would cause death to the other person and would have to pay a fine from the prize, leaving hardly anything.

Age 11—No, if you would damage his plane it would be an unfair race and might bring him harm.

Age 14—No. "Honesty is the Best Policy".

Age 10—No, because it would not be fair to my closest rival.

Age 13—No, because I would feel as if I had not won the race fairly if I did win, and even if I didn't I would be troubled with a guilty conscience.

Age 8—No, it's not right. You would get put in jail.

Age 15—No, because that would be unfair to him and would prove that you are not worth much and you would not deserve a prize if you did that.

Age 13—No, because it would be very wrong. I would rather have some one else win, than for myself to win unfairly. If the plane was in the air and because of my damage to it, it became out of control, the man flying it might be hurt or killed and I would never forgive myself.

Age 15—No, because honesty is always the best policy.

Age 11—No, because it would not be the right thing to do.

Age 14—No, because it might end his life and would be very serious danger for me. It would always be on my mind and worry me through life.

Age 12—No, because it is a race to see which one wins and that would be cheating.

Age 15—No, because one's life means more than money, fame and glory.

Age 13—No, because I'd rather let the other win than to damage his plane. It would be a cowardly trick. You could win other ways than that.

All of which seems to prove either the value of religious training or that girls have higher ethical values than boys—perhaps both.

* * *

This Matter of Censorship

There is a bit of opposition under way to the Legion of Decency, which is a movement started by the Roman Catholic Church to boycott motion pictures that that Church considers immoral. The opposition is headed

up in the National Council on Freedom from Censorship, an organization affiliated with the American Civil Liberties Union. They have just released a statement in which they say that "censorship is a menace to our constitutional guarantees of free speech and press; that it is a dangerous weapon for the suppression of minorities; that it is a futile expedient, since at best it merely hides, but does not eradicate the supposed evil; that if it once becomes entrenched with respect to one form of expression, it rapidly extends to other forms; and that altho in many instances it purports to be concerned only with matters of decency, actually it is a potent means of suppressing opinion. The Council believes in freedom of personal choice. A certain amount of unworthy material is bound to come into existence in one form or another, as time goes on. It is for the individual to approve or condemn whatever he encounters—to accept what he deems desirable for himself and to reject the rest. However, it is he, the individual, who must exercise this choice. Children should receive advice and guidance from parents; but no superimposed authority must dictate what the adult may see or hear or read."

* * *

Ordination of Harrisburg

The Rev. Frederic Witmer was advanced to the priesthood on July 12th by Bishop Brown of Harrisburg in Trinity, Jersey Shore, Pa., where Mr. Witmer is in charge.

* * *

Called to Bloomsburg Parish

The Rev. Stuart F. Gast of Bellefonte, Pa., has accepted a call to the rectorship of St. Paul's, Bloomsburg, Pa.

* * *

Death Takes Eminent Churchman

Mr. Franklin MacVeagh, former secretary of treasurer of the United States and for many years a vestryman of St. James, Chicago, died on July 6th in his 96th year.

* * *

Organize Town-Country Council

The diocese of Chicago has organized a Town and Country Council for the purpose of co-ordinating the program of outlying churches and missions with the urban parishes of the dioceses. The work of the Council, according to Archdeacon Ziegler who is in charge, is to carry out the program of the Church so that no Churchman will remain in isolation or neglect; where a number of Episcopalians live in one neighborhood to arrange for services to be held with some regularity and where

the strength is adequate to organize a mission.

* * *

English Church Calls for Missionaries

Over here there are missionaries enough waiting to go into foreign fields, but there is no money to send them. They are short of cash in England too. Nevertheless the Archbishop of Canterbury has just issued a call for the "Budget of Restoration" in which he asks for a ten percent increase in giving for missionary purposes. And linked with this plea is one for "younger men to offer themselves for the great adventure overseas. It is not more money only, it is more lives that are needed if ground already won is to be held and advance is to be made." There may be a cue in that for our own General Convention.

* * *

Correcting One of My Mistakes

I have received a note from Dean Harry Beal of Los Angeles in which he reminds me that I was in error in reporting that the Wellesley Conference is the oldest of our Church Summer conferences. "I have a very affectionate place in my heart for the Wellesley Conference, having been on its committees for a number of years, but being now a Californian, I know that truth is mighty and must prevail. The Summer School of the Diocese of Los Angeles has just held its 32nd annual session with the largest registration in its history—344. Headliners on our faculty were Bishop Stevens, Bishop Ingley, Bishop Seaman and Rev. C. Rankin Barnes, with Bishop Gooden as chaplain. Faculty defeated students in baseball, but that was only an incident in a rich and varied program. Someone even said the devotional spirit was finer here than at Wellesley, but that I cannot believe. Speaking of oldest summer conferences how about those of our fellow Indian Churchmen on the Dakota prairies, dating back (I suppose) to Bishop Hare. How provincial we palefaces are!"

* * *

Radio Mission in California

An Episcopal Radio Mission is being conducted by the Rev. C. W. Nelson of Oakland, California, each Sunday afternoon over station KTAB of Oakland. His subjects: "The Church—What is it"; "Why a Creed"; "Why a Sacramental Faith"; "What is required of a Churchman"; and "What has the Church to offer".

* * *

Canon Bridgeman on Furlough

Canon Charles T. Bridgeman, representative of our Church in Jerusalem, has returned to this country

on furlough, and will remain until after General Convention. Canon Bridgeman has taught for the past ten years in the Armenian Seminary, which is the only Armenian school now training the young men who will become the bishops of the Armenian Church. He is to teach a class in the National Council Training Institute at General Convention.

* * *

Week-End School for Laymen

The Rev. O. R. Berkeley, rector of St. Columba's, Detroit, has arranged for the Church Army to conduct a week-end school for the laymen of his parish in September.

* * *

Summer Services on Church Lawn

The evening services of the churches of Dover, N. J., are held on the lawn of St. John's Church, with various ministers taking the services and the congregations uniting.

* * *

Takes Charge of a Jersey County

The Rev. Oscar Meyer, for the past six years the rector at Newton, has resigned in order to take charge of our churches in a half dozen centers in Warren County, New Jersey. He is to be assisted in the new work by the Rev. Revere Beasley.

* * *

Teaching Negroes How to Live

At the Voorhees Normal and Industrial School, one of the schools of the American Church Institute for Negroes, they are erecting on the campus a five room house, not to cost over \$800, as an example of what the average Negro family can build for a small outlay. The furniture for the home is to be made by the students. In this home Negro girl students will be taught the art of home making under conditions which they will actually face when they graduate.

* * *

Egging on the Young People

Young people attending the national convention of the Young People's Union of the Baptist Church, meeting last week in Philadelphia, were told that the time had come for them to enter the realm of practical politics and to fight for economic freedom for the laboring class. The speaker was the Rev. James Myers, industrial secretary of the Federal Council of Churches. He was asked by a young delegate from Cincinnati, one of the 3,000 attending, "How ready is the Church to get down to brass tacks politically?"; to which Mr. Myers answered: "I don't know but I believe it is a bad sign that our ministers don't get into trouble

more often." He told these young things that they should contribute to strike funds; should invite union leaders, Socialists and Communists to speak at their meetings; should get rid of their "middle class viewpoint"; and that they should stop adopting resolutions and really get into the fight for a better world. He also suggested that they might embarrass their rectors into preaching sermons on social questions by asking him frequently why he did not. All very hot stuff, played up prettily in the newspapers.

* * *

Working Under Difficulties

Dornakal, the south India diocese where the American missionaries, the Rev. and Mrs. George Shriver are now working, now reports 36,475 communicants. One column in the last report is headed "Able to Read", with but a little over 35,000 out of 180,000 baptised persons so reported. Our percentage over here is considerably higher than that, yet one is tempted to ask how many of our communicants use their reading ability as often as once a week on Church matters. I was in the home of one of these stamp collecting enthusiasts the other day—a fine Churchman too. He had four weekly magazines devoted exclusively to stamps. All of them were fancy affairs of many pages, with colored covers. They all claimed circulations that ran into the many thousands. The combined circulations of our Church weeklies is probably not greater than any one of these four magazines issued for stamp collectors. There are many reasons for it no doubt, but certainly one of them is because this eminent Churchman thinks more of stamps than he does of his Church. In any case he had no church paper. All of which is a good deal like the preacher who bawls out the congregation for not coming to Church—he only reaches those who are there. Even so you might drop a hint to that friend that he ought to take some Church paper.

* * *

Ordination in East Carolina

Rev. Oscar E. Holder was ordained priest on July 11th by Bishop Darst in St. Mark's, Wilmington, diocese of East Carolina, where he is in charge. He was presented by his father, the Rev. James E. Holder of Kinston.

* * *

Chapter of Sangreal to Meet

The grand chapter of the Order of the Sangreal is to meet at St. Stephen's, Chicago, from September 26th through October 1st at which time they will vote the Cross of Honor and Awards of Merit for this

year. Persons who have served God and humanity through the Church in obscure and difficult places are considered to be primarily deserving of these awards, made annually. In addition to the conferring of awards the chapter will discuss its principal objective, the teaching of the Christian faith as a philosophy of life.

* * *

In Charge of Paris Cathedral

The Rev. Joseph Buchanan Bernardin is to be in charge of the American Cathedral in Paris during August.

* * *

St. Paul's University Has Anniversary

St. Paul's University Tokyo, found by Bishop C. M. Williams in 1874, is celebrating its 60th year, with alumni and friends in Japan marking the occasion by securing gifts toward the support and equipment. Bishop Williams began with six boys in a rented house; today there are about 2,000 students. The more familiar Japanese name for St. Paul's is Rikkyo Gakuin, which means School of the Religion of Light.

* * *

Columbia Has Course for Episcopalians

Columbia University has included in its summer course this year a special three weeks' seminar for workers in religious education for Episcopalians. There are eighteen taking the course, which is in charge of Dr. Adelaide Case, Dioceses represented are Alabama, Central New York, Delaware, Long Island, Maryland, Michigan, New York, Pennsylvania, Rhode Island and Southern Ohio.

* * *

Editors Disagree About Groups

Editor Gardiner Day, on his way to Russia, takes time out on his sea voyage to inform you through these notes that he disagrees with Editor Bernard Iddings Bell in regard to the Oxford Groups. He writes: "A few weeks ago you defended the right of free discussion in THE WITNESS and I would like to take advantage of it to disagree with Editor Bell's

comment on the Oxford Groups, which seems to me both unfair and unkind. Editor Bell says that inquiry about the Groups among clergy, dons and undergraduates, plus the fact that there are at present far less than 150 members at Oxford, proves that the Oxford Groups 'amount to nothing much in Oxford.' I do not know whether Editor Bell's estimate of numbers or the statements of the Groups are the more accurate, but I do not believe that either numerical size or the opinion of some clergy, dons and undergraduates, who may or may not have honestly tried to find out what the Groups are doing, gives a true criterion upon which to have a judgment of spiritual value.

"I will illustrate what I mean by an example, but first let me say, that while sympathetic with the work and spirit of the Groups, I have never been able to accept their tenets and become a member. There has been a group at Williamstown for some years. It was there before I came to St. John's five years ago. Oddly enough our town is about the same size as the Oxford undergraduate body, which Editor Bell says is 3,000. Williamstown is probably nearer 4,000. Were Editor Bell to come to town and talk to townspeople, fac-

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ulty and undergraduates he might easily find that many of them felt the Groups 'amounted to nothing much'. and even that many people, particularly the undergraduates, hadn't even heard of them. He would further find that the entire local Group did not number more than 50 or 60 and most of the meetings were attended by about half as many, and again he might conclude that they 'amounted to nothing much'. Nevertheless were Editor Bell to contact any citizen who knew of the work of the Groups, no matter what the citizen's own religious belief was he would learn not of one soul but of several souls that literally had been lost and found again, had been dead and were spiritually made alive. And were he to visit about as a parish priest he would hear many others testify to the help the Groups had been in finding God. Of course there are many cold and some antagonistic to the Groups in town, but their work of redemption goes quietly on without any large services, meetings, publicity or any other outward features that would prevent a pronounced Anglo-Catholic visitor from declaring by the same criteria as he used in Oxford that they 'amounted to nothing much'.

"Finally may I add that I would not have troubled to write thus were this a chance criticism of Editor Bell's, but he so continually writes and talks disparagingly of the Groups that he has made himself one of their most loquacious opponents. If Editor Bell believes that 'the greatest of these is charity' how can he as a good Anglo-Catholic declare that any group which in this age of paganism is helping some people to find God 'amounts to nothing much'?"

* * *

Windham House Is Crowned

Windham House New York, a hostel of the Church operated by the Woman's Auxiliary and in charge of Miss Mary Ladd, is crowded to capacity this summer, with many of those there taking the course on religious education at Columbia.

* * *

Called to Large Connecticut Parish

The Rev. Arnold A. Fenton, in charge of Bishop Seabury Memorial Church at Groton, Conn., and of St. John's, Niantic, has accepted the rectorship of Christ Church, Ansonia, one of the largest parishes in the diocese.

* * *

Bishop Rowe Still Gets Around

Additional details have been received for the summer itinerary of Bishop Rowe, announced last March. Leaving Seattle June 27 by boat for Vancouver, Bishop Rowe travels

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by train to Edmonton, Alberta. There he plans to spend two Sundays and the intervening week-days. His work there among his Canadian fellow Churchmen completed, he travels north by train to Waterways or Fort Smith on the Canadian National Railway, arriving there about July 20. At Waterways he transfers to the Hudson Bay Company steamer, going down the Mackenzie River to Fort Norman. There he takes an airplane to Aklavik at the river's mouth. Here, about August 1, he will be met by the Rev. M. J. Kippenbrock, flying from Fairbanks. Together they will start by airplane along the northern coast of Alaska. "We shall stop at Eskimo villages," says the Bishop, "such as Shingle Point, Demarcation Point, Flaxman, Gordon Landing, Point Barrow, Cape Wainwright, Point Hope, Kivalina, Kotzebue, then to Nome, Anvik, and Fairbanks. I may or may not visit Herschel Island." A strenuous summer for a seventy-eight-year-old Bishop.

* * *

Reaching Tribesmen of the Philippines

Anyone who wearies of civilization with all its problems and evils will find refreshment (though not an escape from problems) in reading what our missionaries write about

recent discoveries and progress among the primitive people in the southern Philippine island of Mindanao. The name of the central station, St. Francis Mission at Upi, has become familiar, but the outstation work is spreading in a field more than ripe for harvesting. The Rev. Leo Gay McAfee and the Rev. Sydney Waddington are the missionaries.

The whole tribe of the Tirurai seem to be ready and waiting for Christianity, and we have not touched more than a tenth of their numbers. There are said to be 17,000 Tirurai, which Mr. McAfee believes is too low an estimate.

Three other tribes, probably the last to be discovered in the Philippines, may be as numerous as the Tirurai. When the missionaries attempted to visit among these Minlagas, Tudogs, and Dulangins, the Tirurai chiefs urged the people to come and meet the visitors, but they all ran off into the hills and hid.

The places visited by the missionaries are not towns; they are not even villages; they are not even like the American village that was described as "just a widening of the road," because there is no road, only a bridle trail. There may be four or five little houses together in one place, or perhaps only the chief's

house and the government school house will be in sight of each other.

Mr. McAfee visited eleven such places on a six-weeks' trip, accompanied by the mission's one invaluable Tirurai catechist.

* * *

A Declaration of Tolerance

A declaration of tolerance has been written into history of the commonwealth of Pennsylvania. The document is "a perpetual memorial against the organization known as the Silver Shirt Legion of America", and against organizations of a similar fascist character. Bishop Brown of Harrisburg and Bishop Taitt of Pennsylvania were among those to protest against granting a state charter to the Silver Shirts.

* * *

Religious Education Activity

There is activity in the field of religious education in the diocese of Long Island. During last year twelve teacher-training groups were held; the field secretary met with forty groups in various parts of the diocese; there were fifteen vacation schools; thirty-four parishes had some form of week-day instruction; a summer conference was held and three young people's meetings.

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