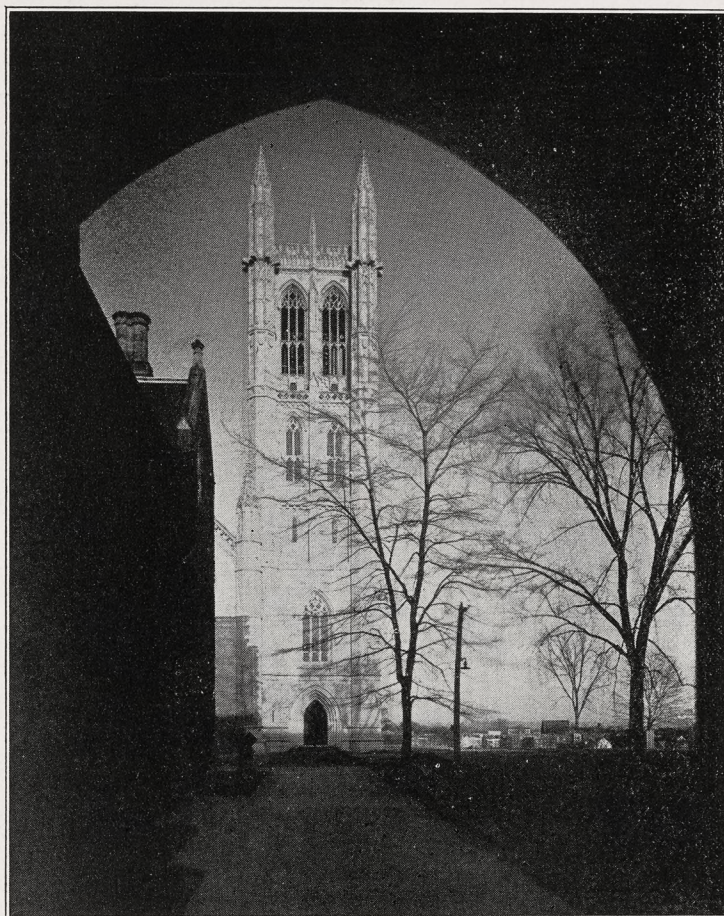


# *The* **WITNESS**

CHICAGO, ILL., MAY 11, 1933



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# THE WITNESS

*A National Paper of the Episcopal Church*

*Associate Editors*  
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JOHN RATHBONE OLIVER  
C. RUSSELL MOODEY  
IRWIN ST. J. TUCKER

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## THE COUNCIL AND ALIBIS

*An Editorial by*  
BISHOP JOHNSON

A SOLDIER does not enlist in an army for his own personal comfort or safety. He expects to serve in obedience to orders, even though his life may be in danger and he may be called upon to make the supreme sacrifice.

In our baptismal vows we pledged ourselves to fight manfully under Christ's banner and to continue His faithful soldier and servant unto our life's end. There is nothing that determines human character more than adherence to our promises. A man is worth just as much as his word is worth, no more, no less. Each individual Christian, be he bishop, priest or layman, has an obligation to some authority higher than his own immediate interest or that of his own particular regiment. The war against sin in obedience to Christ is something bigger than the area in which we are serving. "Go ye into all the world" is a general order which transcends the local situation in which we are vitally interested. "If ye love me keep my commandments" places our loyalty upon the basis of personal devotion to Christ. We are not fulfilling our promises if we confine our interest merely to our immediate environment.

There is grave danger today of making our religion petty and selfish by finding reasons why we must confine our interests to our diocese or to our parish. There have been times and places when Christ has called upon His disciples to make the supreme sacrifice. We ought not to complain if He calls upon us to make lesser ones. The issue before the Church today is whether we are willing to make the sacrifices necessary to keep up the morale of the Church in the U. S. A. We cannot expect to be a victorious section of a lost cause. When the General Headquarters surrenders we are involved.

The flag of the army must come first: its subordinate divisions should come next. We ought to be willing to make such sacrifices as are necessary to participate in any ultimate victory. We should orientate our diocesan and parochial endeavors to the plan of the whole campaign. If it be true that our general officers have pushed certain salients farther than the

situation justified, the last thing that we ought to do is to withdraw our troops from participation in the whole campaign. This is nothing less than mutiny and revolt.

THE bishop who withdraws his diocesan support to the National Council has no complaint if the rectors withdraw their support from his diocesan plans. And furthermore the rectors have no complaint if the parishioners withdraw their support from the parochial demands for the home needs. It is a row of bricks once set in motion that will knock down the last brick in the line.

It may be that the diocese or parish cannot meet the demands placed upon it. That is quite possible. But for them not to intend to meet the demands is suicidal in the last analysis. We bishops may think of the dioceses as our dioceses, and the rectors may think of the parishes as their own, but they are not any such thing. We are merely stewards placed in charge for a very temporary period which belong to our Lord and therefore we are subject to His will and not to our whims and personal vanity.

I am not saying what we should do but rather that we should do all that we can. The excuses that we give for failing to do this would submit us to court martial in military circles. The fact that we have not approved of the conduct of our National Headquarters or that we do not agree with the head of this or that department would not get us to first base in a real court martial. In the first place they are the persons legally selected for the task and in the second place their mistakes are probably no greater than our own would have been. In any event the Church has never committed itself to an infallible hierarchy, either in the National Council or in the office of bishop and rector.

Unfortunately it frequently works out that an irresistible force striking an immovable body produces a chaotic result. In the last analysis we may be right and the National Council wrong, but still the Scribes and Pharisees sit in Moses' seat and whatsoever they



bid us that we ought to do, even if we demonstrate our Protestantism by our vociferous protests. When however we become merely a protestant we cease to be really catholic.

Again, it is the refuge of a mean spirit to settle controversies by withdrawing financial support, especially when the burden of suffering falls upon the missionaries who have gone forth in confidence of our support. I have known smug rectors, comfortably housed and fed, who have boasted that they were not supporting the National Council because they did not approve of its actions.

I find it impossible to accept a Roman Papacy but it is infinitely preferable to a diocesan or parochial pope. The vital question is not whether this administration is wise or foolish, but whether the morale of the whole Church is more important than the prosperity of your own little bailiwick. I wish that the Presiding Bishop had been given the powers lately voted the President and that he could fine and imprison those clerics who insist upon hoarding because they do not have confidence in the administration.

**F**ORTUNATELY the Church has not yet faced a real crisis in this particular. The fact that the National Council balanced the budget last year and faces a moderate deficit this year speaks volumes for their stewardship. They may not have spent all the money wisely. If not, we ought to have selected wiser representatives. I wonder though if those who are slacking would have been better choices and would have given the thought and the time to a better evaluation of effort.

Moreover the fact that our invested funds have held up to a remarkable degree is a proof of the integrity and ability of those concerned. I have heard no one accuse any official of the Church of malfeasance in office; the issue is not one which impugns the integrity but merely the wisdom of those in power. We have a parable of stewardship in condemnation of such a one as refused to use his talent because he had a hard master.

Fortunately the number of those who take the attitude referred to here is not large, but it is probably just about large enough to account for the deficit. The result of their action therefore is to place a burden on missionaries for a further reduction in salaries and upon loyal congregations for a further generosity and sacrifice. It would not be an unjust retribution if, in the general elections, these revolvers should either be elected on the National Council or else be denied the privilege of voting in Convention for those whose legal authority they decline to accept. Surely they ought not to vote for representatives whom they propose to desert whenever they disagree with their actions.

Whenever I visit a church which has had a big building program I wonder who built it—the congregation or the missionaries.

In short, in any game, whether it is golf or religion, the players should play the game according to the rules regardless of whether it hurts or not.

## Witness Bible Class

Conducted by

IRWIN ST. JOHN TUCKER

JEREMIAH

Lesson Thirty-one

**T**HIS prophet's name has passed into common speech as that of a wailer—one who can say no good thing. Yet Jeremiah was a hero, a man of such moral greatness that he has been found worthy to stand beside Isaiah as a major prophet. He was one of the priests, living at Anathoth, in the land of Benjamin. He was conscious of a divine calling to deliver a message of doom. He burned with fury against the nation's corruptions. He denounced wicked rulers. He pictured the nation as a faithless wife who had become a street-walker against the earnest pleadings of her husband—the same figure of speech employed by Hosea. His eloquence is passionate, pathetic, full of love rather than of scorn.

For among my people are found wicked men;  
They set snares; with traps they catch men;  
As a cage full of birds, so their houses are full of deceit.  
Therefore they have become great and rich; they have grown fat;  
They plan wicked things and success; they violate justice;  
The cause of the fatherless and the rights of the needy they do not defend.  
Shall I not punish such as these? Is the oracle of the Lord  
Or on such a nation as this shall I not be avenged?  
Frightful and horrible things have taken place in the land;  
The prophets prophesy falsely;  
And the priests teach according to their directions;  
And my people love to have it so;  
And what will ye do in the end thereof?

Jesus and the apostles constantly quote Jeremiah. The Evangelists and the writers of the Epistles knew his book well. Out of its quarry were hewn many of the living stones that went into the spiritual temple of the Church. Read Chapter seven.

Jesus quoted Jeremiah when He cleansed the temple, the act which brought about the instant determination on the part of the high priests, who profited immensely from the thievery that went on in the temple, to bring about His death. The high priests were likewise incensed against Jeremiah. Read Chapter 26.

A public trial was held before the Princes and People, sitting in joint session, with Jeremiah charged with high treason. The priests and the prophets were the accusers; the Princes and People were the jury, and the young king, Jehoiakim, was the presiding judge. The verdict is recorded in Jeremiah 26:16; "This man is not guilty of death for he has spoken to us in the name of the Lord our God". On the precedent of Micah was Jeremiah acquitted. Another prophet, Uriah, said the same thing as did Jeremiah, but rather than face trial he fled to Egypt. He was extradited, sentenced to death and slain with a sword.

In the last chapter is told the mournful story of the fall of Jerusalem. Zedekiah the king was captured, his sons were put to death before his eyes and then the king was blinded. He was put in chains and carried to Babylon, there to remain in prison until the day of his death.

In the 19th year of Nebuchadnezzar king of Babylon in the fifth month, in the tenth day of the month,



the Temple was burned, and the King's palace, and all the houses of Jerusalem; and the walls of Jerusalem were broken down. Prominent citizens were carried away. Only certain of the poor were left to cultivate the land.

On the east bank of the Jordan, while the city was being destroyed, children of Edom gathered to jeer and taunt. "Down with it! Down with it, even to the ground!" they shouted. That taunt festered in the souls of the Israelites. They never forgot.

In the minds of the captives of Babylon grew up slowly and definitely the picture of their nation as being itself the Sacrificial Lamb that should take away the sins of the world. Isaiah, Jeremiah, Malachi—all these tremendous prophetic forces; with the ecstatic visions of Ezekiel and the princely splendors of the imagination of Daniels—all these painted the background for the Redeemer. Until and unless we know the teachings of all of these men—interpretations of historic events in the light of the Covenant on Sinai—we cannot grasp the terrific psychological impact, the enormous release of faith and energy and pent-up longing, which was brought about by the words of John Baptist: "Behold the Lamb of God, which taketh away the sins of the world."

## Let's Know

By

BISHOP WILSON

RESURRECTION

PROBABLY the record of no event in all history has been subjected to such critical scrutiny as that of the resurrection of our Lord Jesus Christ. We have five different accounts of it—one in each of the four Gospels and still another given by St. Paul. Critics have taken them apart like a jig-saw puzzle and then have attempted to put them together again into one consolidated record. The different writers vary in the details related and some critics have therefore arrived at the conclusion that the several accounts cannot be reconciled and so the whole incident is to be thrown overboard as a discredited legend. They say that if men cannot agree in their narratives of an event which happened in their own life-time, then the event itself cannot be accepted.

For instance, St. Paul says that our Risen Lord appeared to St. Peter and to St. James (not mentioned in the Gospels) while he makes no mention of any appearance to the women such as the Gospels record. Moreover, the first two Gospels indicate that our Lord returned to His apostles in Galilee while the last two place the appearances in and about Jerusalem. So it goes. How can such discrepancies be patched together?

Well, here is a curious thing. I recently read two letters in which a certain man, quite honest and as sane as most of us, repeated the statement that he had lunched with a certain bishop at General Convention in Denver in 1931 when they talked over certain specified matters of mutual interest. To my personal

knowledge that bishop did not even attend the Denver Convention. In fact he told me that he had stayed away because he feared he could not stand the altitude and the official record of the Convention notes him as absent. Was this correspondent trying to deceive us? Or was that conversation purely an imaginary occurrence? Surely his memory would not have failed him in eighteen short months. Of course, the answer is that the luncheon and the conversation did occur but not at the time and place described. Memory may play tricks with the details but the important part of the episode is correct.

Or here is another. Did you ever know that historians cannot be sure whether the Constitutional Convention of 1787 met on the first floor or the second floor of Independence Hall in Philadelphia? This is a matter of real importance. The diary of Manasseh Cutler under date of July 13, 1787, tells of a visit to Independence Hall (then the State House) on that day and distinctly says the Convention was then sitting in the upstairs room. Yet the records of the Pennsylvania Legislature says that the Convention was using their downstairs room making it necessary for them to adjourn to a room above. Will you therefore conclude that there was no such Convention and that the United States has never really had a Constitution? You would say that both records bear witness to the Convention and you know that we have a Constitution—and maybe they met in both places or, anyhow, it doesn't much matter which room was used as long as the Constitution was drafted and later adopted.

Literary criticism takes itself too seriously. It is guilty of no end of analytical absurdities. It is constantly reading things into writers or out of them according to its own manufactured standards which the writers themselves probably neither knew nor cared about. The plain fact is that the whole primitive Church bore unanimous testimony to the resurrection of our Lord. Differences in non-essential details on the part of the writers only shows their human honesty and emphasizes the integrity of the main fact on which they all agree.

## Casual Comment

By

BERNARD IDDINGS BELL

THE other afternoon I was having a smoke and a chat with Dr. Jesse Mauzey, who is one of the cleverest young philosopher-psychologists that I happen to know. In the course of the conversation, I remarked how modern man seems to himself very small indeed in the vast cosmos revealed by modern science. I said, as many people say, that this has greatly changed man's estimate of his own dignity and importance; and that many people, in consequence, find it hard to believe that God can really care very much about anyone of us.

"Yes, I suppose that is true," Mauzey replied, "but



we need not feel that way. You can balance one set of scientific figures with another set. A good many physicists have enjoyed themselves a lot, reminding us of the immensity of the universe and the insignificance of our earth which, they say, is only a grain of sand on the shore of the galaxy. They say that it takes a ray of light some fifty million years to reach us from the spiral nebulae. Well, we psychologists have some tall figures, too. If one wishes to defend the dignity of man by reciting large numbers, he may reply that there are 9,200,000,000 nerve cells in the cortex of a human cerebrum, in the inside of a skull, say yours or mine. He may go on to assert, with perfect truth, that the number of possible synaptic connections—energy contacts from one another—between these 9,200,000,000 nerve cells is a figure which is 10, raised to the 2,783,000th power. If you multiply it out, you will discover that this number is so preposterously great that it makes the distance from here to the North Star look like a bug jump in a mud puddle."

"The redeeming feature of such numerical spell-binding", he went on, "is that by advancing a set of psychological figures against a set of astronomical figures, against those who insist that a human being, and his brain, do not amount to shucks, is that you demonstrate to any man with a modicum of sense that numbers and size and all that sort of thing have nothing whatever to do with any genuine evaluation of human worth."

That, to be sure, is quite true. People do not really disbelieve in themselves because of modern science, nowadays or ever. The thing that is the matter with us men and women at the moment is that most of us have a rather rotten inferiority complex. For a long time, we have been strutting around, telling everybody that we were vastly superior to God Almighty. The depression has come and shaken us until our teeth rattle. Whereas we boasted, now we cringe. May God in His mercy give us back a decent self-respect.

## Confidences

By

JOHN RATHBONE OLIVER

IN THESE days of confusion and difficulty, people's minds are so closely concentrated on their material difficulties that they apparently have little time or thought to waste on the personal maladjustments of their mental reactions. At any rate, they do not write to the editor of this column and he has had nothing to write about during the past weeks because no one has asked him any questions. This is doubtless a good sign. When a man has lost his job and does not know where he can find money to pay his rent he is not likely to be bothered by obsessions and petty maladjustments. His one big economic maladjustment overshadows everything else. It is only when our everyday life is fairly well established and pro-

tested that we have time to become introspective and to fuss about ourselves.

Of course there has been a tremendous increase in the number of patients who suffer from the mental condition that is commonly called "an anxiety state." Such people get attacks of emotional panic; they can not breathe, their hearts thump, and they believe that they are dying. A most interesting paper on these states was presented to a medical meeting the other day by Dr. Esther L. Richards of the Phipps Clinic of the Johns Hopkins Hospital. Dr. Richards pointed out that Freud and other members of his school have always argued that these anxiety states are the result of interference with the sex life and that they can only be treated by finding some outlet for the patient's blocked sexual desires. Dr. Richards at the Phipps Dispensary has studied a great many cases of emotional panic and her experience is exactly the opposite of the Freudian doctrine. She has found that in nine cases out of ten the cause of the anxiety state is in no sense associated with the repression of sexual desire but is tied up with a prolonged period of apprehensiveness and strain preceding the attack which has developed into an attack of panic through some sudden scare or shock. This fright may not have "registered as a scare on the consciousness of the patient." Dr. Richards warns us against accepting the Freudian theories and sending all panicky patients to the Freudian psychoanalyst.

We have heard so much about the dangers of the repression of sexual desire that it is refreshing to discover that these states which have increased so tremendously during the last few years have scarcely any direct connection with the sexual life at all.

The lives of the saints have shown us over and over again that the repression and conversion of sex desire need not be harmful or even unhealthy. It is a good thing to get back to the old Christian concept of mental and physical discipline.

## BISHOP JOHNSON

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# CHURCH CONGRESS MEETS IN EVANSTON

By

REV. FREDERICK L. GRATIOT

*Rector of the Church of Our Saviour, Chicago*

St. Luke's Pro-Cathedral, Evanston, Ill.—There is one basic principle of the Church Congress, which opened its 59th annual meeting here May 2, and only one: There are two sides to every question. If there were more than two sides, they would be represented at this catholic gathering: catholic in its range of subjects; catholic in its breadth of outlook. Neither the legislative enactments of twenty-five years hence which Dr. Robbins, the chairman prophesied, nor even the advent of the Kingdom of God here on earth in its economic or spiritual aspect as depicted by the speakers this evening would change the traditional two-sidedness of the Congress. My task, as reporter pro tem. of THE WITNESS is to record faithfully both sides of the subjects as presented, adding such personal observations as may help to complete the picture to the readers.

## The First Day

### Luncheon Opens Meet

The Church Club of Chicago, combining, not ungracefully, business and pleasure, welcomed the visiting members of the Congress at a dollar-and-a-quarter luncheon at the Sherman House (item 1 on my expense account, if any) and steam rolled the annual election of officers in what Bishop Stewart referred to as good republican tactics. Mr. Charles P. Taft II of Cincinnati, the speaker, whose famed father had something to do with such things, remarked that the chairman of the republican convention at least *called for* the negative vote!

After a word of welcome from the Bishop, Mr. Taft proceeded to a sage discussion of what he termed "Practical Philosophy for Laymen in Politics." (We clerics soon found that we were laymen for the purposes of this speech!) That all were "in" politics, directly or indirectly; that government could and should be conducted to conform to certain ideals, not on the basis of twisting the ideals to suit certain political purposes was the contention from which he argued for greater interest on the part of Christian people in their government, careful analysis of forms of political action, and refusal to take a defeatist attitude and put up with graft and corruption in party politics for the sake of supposed national power of the party but as professing Christians to stand for righteousness in all departments of governmental activities. He gave the example of the Cincinnati "City Charter Com-

mittee" of four—two Jews and two who happened to be Episcopalians—who were carrying out practically these ideals in city government.

## The Tuesday Evening Meeting

Allowing us an afternoon in which to digest this speech and the excellent lunch, the Congress opened its first formal meeting in the beautiful assembly hall of St. Luke's Parish House. After a hymn, the creed and prayers by Bishop Stewart, Dr. Howard Chandler Robbins, of New York, the chairman of the Congress took the chair. Bishop Stewart in his address of welcome spoke of the three characteristics of the Congress—its balance of individual and social outlook; its candor which gave it a "lively air and a nimble note"; and its spirit of Christian charity. Dr. Robbins in his reply added that the Congress was also prophetic—that twenty-five years hence the thought of the Congress would become the law of the Church. The Rev. E. Ashley Gerhardt of Winnetka, chairman of the local committee and the Rev. Harold A. Prichard of New York, secretary of the Congress, made their announcements, the latter having chiefly to do with the little bell he had to ring to keep speakers within their time limits.

I'm afraid that if I make too good or complete a report, readers will not feel like buying the official proceedings which contains the speeches in full! Time and space, which Einstein has taught us are not infinite, certainly are not that here! Those limitations, together with my many, will perforce keep my accounts short. I can at least reflect the "nimble note" referred to by Bishop Stewart (though I am 40 plus in birth and girth) by skipping swiftly from subject to subject!

## Taft Opens for the Defense

Looking something like a handsome Will Rogers and speaking something like a cultured Joe Cannon, Mr. Charles P. Taft II, a lawyer of Cincinnati, presented very ably the defense of the present economic system under the subject, "Is the Conduct of Business for Private Profit Consistent with Christian Principles?" (Dr. Robbins opined in announcing the subject that laymen in these lean days would probably be interested in the first part of the subject.)

It was no easy task to defend the capitalistic system in the throes of an economic paraletic stroke. Acknowledging the faults, ancient and

modern, of the present system, Mr. Taft gave a very able presentation to the affirmative. After analyzing what private profit meant—putting aside returns for personal and professional services, how it consisted in (1) Land, owned or rented; (2) Capital Goods, often borrowed on interest; (3) Management for which salaries were paid and (4) Labor and wages, he spoke of some of the abuses which were gradually being corrected, such as concentrated control of business through ownership in a few hands; excessive "bonus" payments to the groups in control of management, not necessarily the owners, and the buchaner tactics of groups of men who wreck businesses for their own private gain, he then proceeded to analyze Christian principles involved.

His conclusions: (1) Love of God, man's capacity to know and do what's right, and, where necessary, the law all converge to restrain individual greed and advance social weal. (2) The economic motive is *not* the sole motive in business (Marx) but "man's motives are complex." He named ten others! (3) Materialism, the turning of man from contemplation of God and right relations with Him, due partly to the "machine age" has engulfed a majority of the people. (4) The solution lies in the education of the individual in religion, which means right relationships with God and with his neighbor.

## Nevin Sayre Hits Back

Taking an example of a telegraph operator on a railroad years ago who, after twenty-seven years of faithful and unremitting service at low wages during long hours and a seven-day week, was taken sick and who received no help from the company that put dividends above such moral obligations, the Rev. John Nevin Sayre of New York argued that all business was bad business in that it was like-minded today. With touching eloquence he gave as example his own inherited \$10,000 coal mine stock on which he received more than \$11,000 in dividends in ten years and then (wisely and timely) sold for twice its original cost. All this meant not ten minutes work on his part in the functioning of the coal mine.

He referred wistfully and wishfully, but a bit diffidently, to the state of affairs in Soviet Russia, which state, he admitted, he did not entirely approve. A certain worker there was taken care of in a state hospital during an illness, then sent to the southern mountains for con-



valescence. His job awaited him on his return.

Examples of big and corrupt business he gave—Mitchell, Krueger, Insull, Sinclair. Their acts were done for "private profit." Bootleggers also functioned for the same motive.

Christian principles, he said, had as an aim not money, but "ministry to persons." Christianity would have the strong serve the weak, would hold to the method of Christ in caring for "the least of these." A Christian business world would be like the finest hospital, bringing all means of help to bear on each individual case; like a school, to train the individual; like the noblest home where Christian ideals are best represented.

The Rev. Lyman Howes of Galena, Illinois, started off the discussion. He compared Mr. Sayre's paper to one by the Rev. W. B. Spofford at the Cincinnati Congress as being "full of dynamite." "Insurance companies", he said, "are examples of great humanitarian institutions conducted not for private profit." (He neglected to mention that they earn their humanitarian benefits through investments in said "private profits.") "Last Lent I said to my wife, 'Mama, I'm tired of hearing all about things and statistics. Let's get down our Bibles and read about things of the spirit'."

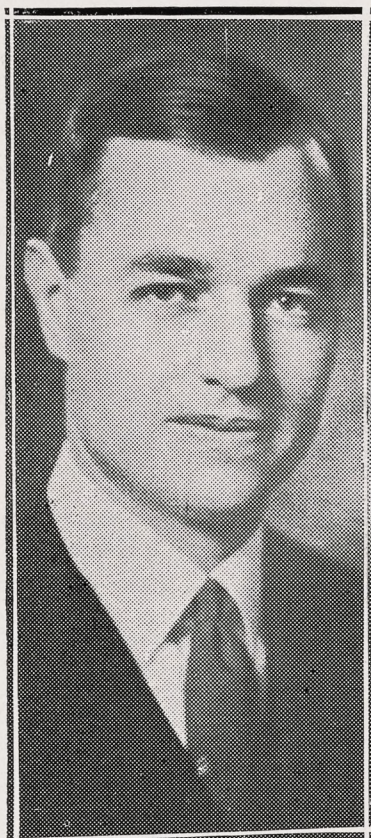
Mr. Joseph A. Rushton, Junior Warden, of St. Luke's, Evanston, reminded the Congress that little or nothing had been said about the great humanitarian works being carried on in industry for the benefit of employees and cited the Crane Co., where not only were stock bonuses distributed regularly to all employees, but the private fortune of the late R. T. Crane, Jr., was practically dissipated in maintaining the interests of the employees in the company. Business, he said, is progressing in the adoption of Christian ideals.

The next speaker, Mr. Angus Hibbard of Chicago, "born into business with the telephone," pointed out that business was conducted for public service as well as profit, and that it was more and more interested in the welfare of workers.

The Rev. Harold Holt of Oak Park decried the hesitancy in coming right out to declare that the present competitive system was a failure. We should develop, he said, a co-operative society.

Mr. Dean McSloy of Evanston, pointed out the faults of state socialism, and maintained that the trouble with our system was not the system but rather the abuse of it which was un-Christian.

Mr. Henry Seymour, also of Evanston, said that we were evolving towards the ideals of the Kingdom of Heaven—it was a slow, evolutionary process.



CHARLES P. TAFT 2ND  
*Upholds the Profit System*

Little was added in the rebuttal speeches, although both speakers showed up to better advantage in extempore address than they did in reading the prepared speeches.

#### Second Day

##### Congress Service and Sermon

In the beautiful Pro-Cathedral of St. Luke's the Congress service was held at 10:30 a. m. on Wednesday morning, the second day of the assembly.

The Rt. Rev. Robert N. Spencer, D. D., Bishop of Western Missouri was the preacher. In a devotional sermon he upheld the spiritual ideals of the Church as the goal of all thinking and deliberations of the Congress.

In regard to "Rethinking Missions" he said, "I do not mean to criticize any earnest attempt to survey the missionary work of the churches, or to establish that work if possible upon better foundations. I do not debate the matter here at all. But I do declare here before this Eucharistic evidence of the planetary passion of Jesus Christ that what we most need is not to rethink missions, but to rededicate our souls to them. The Great Commission of our Lord cannot be rethought; it can only be done."

##### Congress Business Meeting Elects

At the annual meeting of the Congress, held before the service, the

officers were re-elected for the ensuing year. The Rev. Howard Chandler Robbins, D. D., was elected president, the Rev. Loring W. Batten, Ph. D., vice-president and the Rev. Harold A. Prichard, secretary. Because Dr. Robbins feels that he will be unable to give the time necessary to the office this year, the executive committee was empowered to elect a new president at a later meeting and was also authorized to determine the place and time for the next general meeting of the Congress.

##### Colored and Racial Problems Faced

The subject for the afternoon session was "How Far Should National and Racial Distinctions Be Fostered in the Unity of the Church?"

Excepting for the well thought out paper of the Rev. William C. Emhardt, D. D., the subject as such was largely ignored. But then, the subject was not clear, and the discussion degenerated to a rather superficial and temerarious handling of the negro-white problem in the Church.

The Rev. George M. Plaskett led the discussion into the colorful direction. There is no race or color problem, he said, but what is common to all races. There is a white peril, as well as a yellow, red, brown or black peril. Christianity is, or should be, above races and color. Our Church, he said, builds fine churches and institutions for the negro for the purpose of keeping him segregated.

Two solutions he suggested: separate Dioceses for colored people; a continuation of the present method.

Despite several authorities which he quoted as being "very clear" in their opinions, there was a lack of a definite recommendation or a specific plan, nor were all factors in the case taken into account.

Dr. Emhardt, whom the chairman introduced as having been for so many years the head of the "State Department" of the Church, presented a very lucid and analytical paper on what appeared to be the purport of the subject—namely the manner of merging into the Anglican Church of the various racial bodies in this country. He spoke of the three groups to be considered: (1) Those of the Anglo Saxon tradition, inherited or imposed, the Anglo Saxon and other European races, the Negro, the Jew; (2) Those with pagan back-ground, Asiatics, American Indians etc., and (3) the Foreign-speaking groups.

He proceeded to a detailed discussion of each of these groups and the part the Church should play in incorporating them into Herself.

##### Our Church Missed Opportunities

Our Church, he pointed out, has largely neglected countless opportunities to include large groups of



national bodies who have practically asked for admission into our communion because we have no definite policy looking beyond our own Anglican tradition. The answer to several such appeals was the offer to translate the Book of Common Prayer into French or German as the case may be!

The discussion that followed was all on the problem of the American Negro. The Rev. Daniel A. McGregor of Evanston maintained that a Christian Alabama Negro was bound to him by closer bonds than the pagan white Evanstonian. Mr. Sayre of New York told of a trip through the south in company with another white man and a Negro and of a cruel incident when a distinguished colored woman was allowed to die en route to a distant hospital after a serious accident right in the neighborhood of a class conscious "white" hospital.

The Rev. S. J. Martin, priest in charge of the colored congregation of St. Martin's Church, Chicago, said that there were class distinctions even among colored people. His congregation, he said, had the reputation, unfortunately, of being made up of mulattos, and that the blacks were not welcome! The solution to the problem he said was "the Seminary and the cemetery."

Most of the attendants of the Congress adjourned to a delightful tea at the rectory of Christ Church, Winnetka where Mr. and Mrs. Gerhardt were most genial hosts.

#### Church Unity and Intercommunion

The high spot of the Congress so far came at the evening session when the subject was "Should Intercommunion Precede Church Reunion?" with Bishop Scarlett of Missouri on the affirmative and Bishop Johnson of Colorado of the negative.

The house was packed for the occasion.

Bishop Scarlett's arguments in brief paragraphs:

Conditions in the world about us call for real leadership on the part of the Church.

Our own minds and consciences tell us all is not well with a divided Christianity.

"Are not they all (Protestant ministers) Christian ministers?"

The Bishops at Lambeth permitted intercommunion under special conditions.

"Is it the mind of Christ that wherever two or three are gathered together, there is He in the midst of them?"

"The Holy Communion is the Sacrament of fellowship."

"The St. Louis Communion service (at which a Methodist minister celebrated the Service in the Cathedral Church) was a 'special condition' where men of various faiths



J. NEVIN SAYRE  
*Condemns the Profit System*

gathered to discuss unity. We decided to crown our discussion of unity by a deed of unity (the Holy Communion). Thus the great objective was brought nearer; prejudice was softened and many insoluble problems tended to break down."

Bishop Johnson's theses:

The Church is an institution with definite rules and regulations for its own safe-guarding which have enabled it to survive the centuries.

The Church is the "fold" of Christ, and everybody is invited to come into the fold, not through a window but through the door.

The Church has a form for ordaining its Bishops and Priests which includes solemn vows of conformity to its laws and definitely gives authority for the performance of its ministries.

The liberals want to substitute the protestant conception of uniformity of opinion for the unity of the spirit in the bond of peace. They seem more concerned about making compromises with those outside the "household of Faith" than they are about offending their brethren in the Church.

#### The Altar a Family Table

The Church was sent out as a witness for the Truth. Its unchanging ministry and its unchanging creed and altar is a remarkable phenomenon in a changing world.

The Altar is the family table: liberals would turn it into a cafeteria!

Altar and Priest are the essential elements to any unity of the Church.

Any other view on the part of our people reduces the ordination service to an empty ceremonial and those who take part in it to hypocrites.

It was the "Missouri compromise"

that started the civil war!

The Church is a trustee for the Faith: liberals want to speculate with the trust.

Bishop Johnson said that if intercommunion a la St. Louis were indulged in to any further extent in the Church he would feel it his duty as a Bishop sworn to "drive away from the Church all erroneous and strange doctrine contrary to God's word" to oppose with all his might such actions.

"What have we to offer when our altar and priesthood are gone and in place of them we have nothing but a sentimental humanitarianism?"

#### Various Protagonists Take Part

The Rev. Wm. C. Downer of the Church of the Ascension, Chicago, spoke for the negative and the Rev. James H. Price of Scarsdale, New York, decried the Church "fiddling while Rome burned."

The Rev. Felix L. Cirlot, professor of New Testament at Nashotah, said, "Only the enemies of the Anglican Church claim that she began at the Reformation. Her laws go back through the ages, and excepting where definitely changed by the reformed Church, are the same as before."

"All religion is of one of two classes," said Prof. Wm. H. Dunphy of Nashotah, "either man made god or God made man." "The Catholic Religion is from above and its authority comes from God. Apostleship consists in being sent: sacraments are not primarily fellowship symbols, but vehicles of sacramental life from above . . . Lambeth is just an advisory body of a small part of the Church."

In rebuttal Bishop Johnson disposed of Bishop Roger's arguments by saying that he disagreed with him "in toto."

He did not imply that protestants might not be receiving valid grace through their sacramentaries. But, he said, they have no more right at our altars than a member of the French academy of political science has to vote in the United States. The approach to the privileges of the Church should be made with the full assumption of its obligations.

It's like the language of ex-judge Lindsay—whether the vows should precede the bliss or the bliss the vows!

The Apostolic ministry, said Bishop Johnson, is the only basis on which all Christians can unite in any kind of a fraternal bond.

Bishop Scarlett concluded by justifying the St. Louis service with readings from letters of the Protestant ministers who took part and a quotation from Canon Streeter.

Due to limited space the final reports on the Congress will appear in the next issue.



## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Here is a communication from the Rev. Robert A. Magill, rector of St. John's, Lynchburg, Virginia, dealing with a matter which undoubtedly will come before the next General Convention. He writes:

"Easter Day brought to our attention in its usual forcible fashion a problem which is at once very practical and very urgent. That is the necessity of a lone priest communicating hundreds of communicants at a single service. The obvious solution of the problem is the licensing of lay readers to pass the chalice in the administration of Holy Communion, and this solution would seem to be as satisfactory as it is obvious, for there seems to be no valid objection whatever to the procedure.

"This problem has had some attention and was presented to the last General Convention by Bishop Page, only to be shelved, however, because of the pressure of other things. A great deal of attention seems to have been given to the problem by the Church of England. A committee of the Canterbury Convocation, including such scholars as Dr. Frere, Dr. Kidd, and Dr. Darwell Stone, stated 'that the administration of the chalice by a person not in Holy Orders is not a question of Church order, or of doctrine, but of propriety, and is quite justified by the circumstances which have arisen in the present day'. This report was approved by the Commission of the Church Assembly on Staffing of Parishes, which added, 'we are of the opinion that the Convocations should be asked to approve of the bishops giving licenses to lay readers in certain circumstances to administer the chalice at the request of the parish priest'.

"The matter further had the approval of the last Lambeth Conference. Resolution 65, second paragraph, reads as follows: 'Further, in order to meet the present pressing need, the Conference would not question the action of any bishop who, with the sanction of the national, regional, or provincial Church concerned, should authorize such licensed Readers as he shall approve to administer the chalice at the request of the parish priest'.

"In addition to the above weighty endorsements of the suggested procedure, the writer has consulted a number of eminent priests and bishops of various schools of thought in our own country and has found them, without exception, giving their full approval to the plan. I present this matter in order that it may provoke adequate discussion and provide re-

lief for a difficult situation through action of the next General Convention."

\* \* \*

### Church Army and the Gospel According to James ACT I

#### Scene I—London Headquarters of the Church Army.

Letter arrives enlisting aid of Church Army on behalf of woman with six dependent children. Husband is a seaman who has not been home for eight years. During last two years has failed to write home or support family. Family in poverty.

#### Scene II—A seaport slum.

Church Army Sister visits family. Living in two miserable rooms next door to a saloon. Practically no furniture, very poor. Report sent to Church Army in U. S. A.

#### Scene III—New York Skyscraper.

Church Army Captain finds husband working as fireman in boiler-room. Man badly in grip of drink and gambling, but promises to send money and letter to wife. Keeps it up for a few weeks only.

#### Scene IV — West-side Lodging House.

Church Army Captain pulls man out of bed at 7:30 a. m., still drunk. Takes him to work.

#### Scene V—Skyscraper boiler-room.

Portuguese engineer informs Church Army Captain that seaman has been discharged for drunkenness. No hope of re-instatement.

#### Scene VI—Eighth Avenue. New York.

Church Army Captain prowling round waiting for seaman to come home to lodgings. Finds drunken Irish student sprawled across fire hydrant and walks him about for an hour with sobering effects as student threatens to commit suicide. Later meets seaman, pleads with him to come and live at Calvary Church Mission where Christian fellowship may strengthen him. Seaman refuses.

Period of five months elapses during which seaman disappears, wife in England becomes frantic with anxiety, Church Army Captain searches in vain for him, and Christian people pray for his return.

### ACT II

#### Scene I—New York Headquarters of Church Army.

Seaman walks in. Unemployment and five months homeless wandering have convinced him of his folly. Is ready to return

to family and try to make good.

#### Scene II—The Place of Prayer.

Church Army staff pray for \$80 to pay for man's passage home. Within four days that sum is donated by friends who have heard of the case.

#### Scene III—Trans-Atlantic Liner.

Church Army Captain going home on furlough shares cabin with seaman, who endures agony as he abstains from strong liquor. Attends Church services on board and of own free will begins to pray again.

#### Scene IV—A seaport slum.

Seaman reconciled to wife and children. She forgives and they begin life together again.

#### Scene V—Church Army Labor Home.

Seaman working three days a week until more permanent job is found. Family position improved and happiness much increased. Wife has new hope and freedom from anxiety. (This scene is still being enacted).

#### Scene VI—

In God we trust

\* \* \*

### Church to Care for World's Fair Guests

The Church in Chicago is to see that Church people are looked after during the world's fair this summer. There is a housing bureau where information may be secured about available rooms for rent; a tourist bureau which is to provide parking stations and hand out the necessary information to tourists, as well as providing a club house. A directory is to be published of all Episcopal Churches in the city, and finally there are to be Church social functions, starting off with a party for the Presiding Bishop when he visits the fair as he passes through Chicago on his return from the Orient, on June 22.

\* \* \*

### Here is an Item on Sports

Leslie S. Pawson, world's fastest Marathon runner and victor of the Boston race on April 19th, is a communicant of St. Luke's, Pawtucket, Rhode Island. He is an active member of the parish Bible class, of the men's club and a leader of the parish bowling team. The rector, the Rev. Arthur J. Watson, writes: "Pawson is one of the finest young men in the parish."

\* \* \*

### Diocese of East Carolina to Celebrate

The fiftieth anniversary of the diocese of East Carolina is to be celebrated next week when the convention meets at Christ Church, New Bern, May 17-18, where the primary convention was held. There will be addresses by many distinguished gen-



tlemen, including Bishop Darst, Major B. R. Huske of Fayetteville, Judge Francis D. Winston of Windsor, Governor Ehringhaus and others.

\* \* \*

### Fake Priest Steals Thousands

The Herald of Washington, D. C., is responsible for a snappy Church story. It seems that about eleven years ago "Captain" H. Priestly Brock appeared on the scene. He announced himself as a British war hero, a scion of a British baron and a cousin of J. B. Priestly, noted English writer. What's more he said he had been ordained by the bishop of Algona, the Rt. Rev. Rocksborough R. Smith. Apparently taken at his face value he became a curate of the Church of the Ascension, and later was placed in charge of the parish at Accokeek, where he remained for about eight years, frequently coming into the big city to gather funds to support his work. When he left there he left bad debts, according to the newspaper. He came to Washington, announced that he was collecting funds for a boys' school which he had founded in Cockeysville, Maryland, and apparently was successful in taking in a number of people for considerable bundles of cash. He recently disappeared, with the cash, and it is the opinion of a number of clergy in Washington that he has fled to England. Bishop Freeman has asked the state department for aid in his apprehension abroad.

\* \* \*

### Spokane Clergy Hold a Conference

Every clergyman in active service in the district of Spokane was present at a conference held at the Cathedral of St. John, Spokane, on April 19 and 20, presided over by Bishop Cross. Extensive plans for a year's work were drawn. These include a parochial calling campaign in May, summer school in July, daily vacation Bible schools, the every member canvass, and parochial missions

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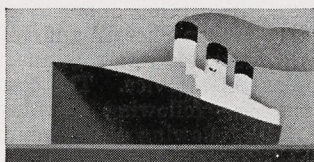
next Epiphany and Lent. Every parish and mission within the district is to partake in these activities, much of the work being conducted through the deanery organizations.

\* \* \*

### Michigan Makes Plans for the Summer

Proceeding upon the hypothesis that a great many families, through unemployment and lack of funds, will remain in the city this summer, and in full realization that much enforced leisure is a dangerous thing, the Michigan department of religious education is seeking to make a contribution to the unusual times by the development of a comprehensive free time program for adults as well as children.

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The usual daily vacation church schools will be held in many parishes and missions, and a manual is in course of preparation, entitled "The Psalms—the Hymn Book of the Bible"; the diocesan Girls' Friendly Society is at work upon a project called "A vacation in your own parish house"; and it is expected that a number of interesting and profitable activities will be developed and carried on in individual churches according to their local needs and opportunities.

Three institutes for the training of leaders are being held, the first of which was held on May 5-6 at which the Rev. Gilbert Appelhof Jr., rector of St. Mary's, Detroit, presided, and the Rev. R. W. Woodroffe, rector of St. John's, Detroit, presented the whole leisure time program idea. A second training institute is to be held on May 11, immediately following a clergy conference that has been called by Bishop Page. The third is to be held at St. Matthias' Church, Detroit, on May 16.

\* \* \*

#### Bishop Acheson Confirms a Large Class

Bishop Acheson of Connecticut confirmed a class of 137 at St. James', Danbury, Conn., on Low Sunday. During the past five years the rector, the Rev. Hamilton H. Kellogg, has presented 778 for confirmation, of whom 250 have been adult men, and 47 have been received from the Roman Church.

\* \* \*

#### Michigan Boys Have Convention

Trinity, Bay City, Michigan, was host to 200 older boys from parishes and missions of the diocese of Michigan on May 5-7. The key-note address was given by the Rev. Robert Lambert, rector of Calvary Church, Cincinnati, Ohio, after which the conference broke up into discussion groups. There was a play, presented by the Brotherhood chapter of St. Joseph's, Detroit, and also games and athletic activities. The convention corporate communion was held on Sunday morning, followed by a breakfast at which the Rev. "Dad" Jerome spoke, and the conference ended with the 11 o'clock service when the sermon was preached by Mr. Lambert.

\* \* \*

#### Chicago Choirs to Hold Festival

Between 700 and 800 choristers of our churches in Chicago are to sing at a festival at Orchestra Hall on May 14. This is the first undertaking of its kind in the diocese.

\* \* \*

#### New York Parish Honors Former Rector

On May 10th a dinner was given at All Angel's, New York, to cele-

brate the fiftieth anniversary of the connection of the Rev. S. De Lancey Townsend with the parish. It also marked the 50th anniversary of his ordination to the diaconate and of his graduation from the General Seminary. The speakers, in addition to Dr. Townsend, were the present rector, the Rev. George A. Trowbridge, and the Very Rev. Hughell E. W. Fosbroke, dean of the General.

\* \* \*

#### Chicago Archdeacon a Convention Preacher

Archdeacon W. H. Ziegler of Chicago was the preacher at the service which opened the diocesan convention of Quincy, held at St. Paul's, Peoria on May 9th and 10th.

\* \* \*

#### Convention Held in Massachusetts

A procession of over 600 people filed into Trinity Church, Boston, last Tuesday night for the service which opened the 148th convention of the diocese of Massachusetts. It included, in addition to the clergy, the cathedral chapter, the students of the Cambridge Seminary and representatives of every activity, organization and institution under diocesan auspices. Bishop Sherrill and Bishop Babcock presented their annual addresses at this service. The convention met the following morning at Ford Hall, following the communion

service at the cathedral. High lights of the days were the addresses by Bishop Lawrence, retired, and by Bishop Cook of Delaware who spoke on the work of the committee on evaluation of domestic missionary work of which he is the chairman. Bishop Babcock was honored during the convention at a dinner on Wednesday evening in recognition of his twenty years of service as suffragan bishop. In regard to the debate on whether the convention should deal with such matters as war and economic matters, mentioned in these columns last week, we can report that the whole convention (including Bishops Sherrill and Lawrence, both of whom insisted that the Church has need for social radicals) moved strongly to the left. It was decided that the convention should pass resolutions dealing with social questions,

#### SMALL ADVERTISEMENTS

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#### RETREAT

Adelynrood, South Byfield, Mass.

A retreat for women will be held by the Society of the Companions of the Holy Cross on June 24 to 26. Conductor, the Rev. William Clendenin Robertson. Applications should be made to Mrs. Rose T. Hakes, 149 Chestnut Str., Montclair, New Jersey.

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a matter that has been debated for several years in the diocesan convention, and several excellent ones on war and the present economic situation were passed.

\* \* \*

#### Oxford Movement Celebrated at Washington Cathedral

The centenary of the Oxford Movement is to be celebrated at Washington Cathedral on May 14th through the 21st. The significance of the movement will be discussed in three sermons during the conference. The Rev. Frank Gavin of the General Seminary is to preach on "What was the Oxford Movement?"; the Rev. S. Parkes Cadman, Congregationalist, on "The Oxford Movement and Protestantism"; the Rev. Julian Hamlin, the Advent, Boston, on "The future of the Oxford Movement." In addition there will be a number of papers read on various phases of the movement; those having papers being the Rev. Shirley C. Hughson, O. H. C.; Dean Washburn of Cambridge; Canon Douglas of Peekskill; the Rev. John Mockridge of Philadelphia; Ralph Adams Cram of Boston; Dean Grant of Western; the Rev. Edward R. Hardy of the General Seminary; the Rev. Granville Williams of New York; Dean Nutter of Nashotah; the Rev. Leicester Lewis of Philadelphia; the Rev. Daniel McGregor of the Church Missions House; Mr. Clinton Rogers Woodruff of Philadelphia; the Rev. R. Y. Yerkes of the Philadelphia Divinity School and Professor Jared Moore of Western Reserve University.

\* \* \*

#### Churchman for Under Secretary of Treasury

The position of Under Secretary of the Treasury, one of the most important government positions since he is in charge of administering the fiscal affairs of the government, is to be filled, according to reports, by Dean G. Acheson, son of the Bishop of Connecticut. Mr. Acheson served at one time as secretary for Justice Brandeis.

\* \* \*

#### Negro Congregation Worships in New Church

The Negro congregation of the Good Shepherd, Pennick, Ga., worshipped in their new church for the first time on Low Sunday. The building is not yet completed but pennies and nickels are now being collected to finish it.

\* \* \*

#### Large Confirmation Class at Charleston

A class of 35 was confirmed at St. Luke's, Charleston, S. C., the other day, making a total of sixty candidates that have been presented by the Rev. Harold Thomas during the past twelve months.

#### Paying Off When the Sun Shines

St. Paul's, Omaha, Nebr., has a unique plan for raising money. "Sunshine bags" have been distributed to the congregation into which they place a penny every day that the sun shines. The distribution of the bags, according to the report, was followed by 130 sunny days.

\* \* \*

#### Daughters of the King Meet in Maryland

The annual convention of the Maryland council of the Daughters of the King was held at St. David's, Baltimore, on April 29th, with four-

teen of the sixteen chapters represented. There were addresses by Bishop Helfenstein, the Rev. S. Taggart Steele and the Rev. Richard H. Baker. There were encouraging reports on the visits made by members of the organization to those confined to institutions.

\* \* \*

#### Convention of the Diocese of Albany

The 65th convention of the diocese of Albany was held at the Cathedral on May 2-3. Bishop Oldham stated that he was satisfied with the arch-deaconry system and suggested that a second bishop be not considered

## TO THE CLERGY, LAY OFFICIALS AND LAY WORKERS OF THE CHURCH AND THEIR FAMILIES:

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Mortgage Loans	- - - - -	25,000.00	
Policy Loans	- - - - -	48,303.31	
Bonds	- - - - -	1,333,397.25	
Cash	- - - - -	171,060.61	\$1,577,761.17

#### NON-LEDGER ASSETS

Interest Accrued	- - - - -	25,786.23	
Net deferred and Uncollected Premiums	- - - - -	160,837.30	186,623.53
			\$1,764,384.70
Less Assets not admitted	- - - - -	-	39,217.21
			\$1,725,167.49

#### LIABILITIES

Premium Reserve	- - - - -	702,634.00	
Other Reserve and Liabilities	- - - - -	81,959.96	
Capital Stock and Surplus	- - - - -	940,573.53	\$1,725,167.49

We shall gladly send further information and rates to post on the bulletin board or to use in the weekly church calendar.

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until economic conditions improve. It is then his intention to ask for a Suffragan Bishop, to reside in the northern part of the diocese.

\* \* \*

**Conference on Industry  
in Providence**

"Industry has been founded on an anti-Christian basis", said Spencer Miller, Jr., consultant on industry to the National Council, at a conference on the Church and industry held at Providence last week. "It has allowed industry to go along without moral guidance, performing some sort of ambulance service by caring for the wounded, but not having the courage to take part in the conflict." Charles B. Rockwell, churchman and vice-president of a large manufacturing concern, favored the bill before Congress limiting industry to thirty hours a week. He gave it as his opinion that manufacturers would lose nothing, that employees would receive higher wages, and that the consumer would pay but little more for goods. Edmund C. Mayo, president of Gorchams, silversmiths, opposed what he called "dangerous experiments." Miss Elizabeth Nord, silk weaver, described deplorable conditions among women workers and was good naturedly critical of the Church for not taking more interest in the welfare of communicants that are wage earners.

\* \* \*

**Dr. Chalmers' Son  
to Enter Holy Cross**

William Scott Chalmers, son of the rector of Grace and St. Peter's, Baltimore, Md., was ordained deacon on St. Philip and St. James' Day; presented by his father, with the Rev. S. C. Hughson, O.H.C., preaching. He is to enter the Holy Cross Monastery in July to try his vocation to the religious life.

\* \* \*

**Erie Rector is  
Recovering**

The Rev. Sisto J. Noco, who is in charge of an outstanding piece of work among the foreign born, ministering to people of three nationalities at Farrell, Pa., is reported to be making progress toward recovery at the Cleveland Clinic, where he underwent a serious operation on April 24th.

\* \* \*

**James M. Hickson  
Returns to America**

James M. Hickson, Church of England layman, who held missions for curing illness by the laying on of hands in many American cities, some ten or a dozen years ago, is in this country again, after an around-the-world tour. Speaking in Trinity chapel, New York, Sunday last he

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said that his faith in the physical ministration of the church had been affirmed by the results of his trip which took him to almost every country in the world.

\* \* \*

#### David Buffalo Bear Tells the Young People

David Buffalo Bear put on his costume last Sunday and appeared before the young people's fellowship of Emmanuel Church, Boston, and told them all about how Indians used to live in the good old days.

\* \* \*

#### Pomfret School Boys Get Into Trouble

Three students at Pomfret, Church school for boys located in Connecticut, got themselves into real trouble recently by breaking into a home nearby where they were captured by the caretaker. They were brought into court on May 2nd and two of the boys, John Stoddard Jr., son of a New York stock broker, and Robert H. Delafield Jr., son of an executive of a public utilities company and treasurer of the school, were fined \$100 each and costs on charges of injury to private property. It seems that the boys had established a clubhouse in an unoccupied house nearby and were looking for furniture for it. Another boy, Thomas Hart, son

of a Waterbury manufacturer, is to come into court later. The three boys withdrew from the school following their arrest.

\* \* \*

#### Lay Readers on the Job in Oklahoma

Cut budgets have compelled Bishop Casady of Oklahoma to spread fewer clergy over larger fields. But he reports that the activity of faithful lay readers has made it possible to work out the adjustment better than was believed possible. "Such emergency measures however," he says, "will show their effect in time and cannot be long continued without producing unfavorable results. Extension work, which is of the utmost importance in such a field as Oklahoma, has had to be reduced to nothing." However Bishop Casady has plans for special evangelistic work to be carried on by himself personally which it is hoped will to a degree counteract the harmful effects of curtailment in other directions.

"Satisfactory progress can be reported in the great majority of our organized missions. A few have gone the other way, owing usually to economic conditions which have involved extensive removals and decrease in financial support. This condition applies to places principally dependent

upon oil, cotton and wheat. Towns with a diversified economic development have not suffered proportionately.

"The morale and industry of the clergy have been truly remarkable and the faithfulness of the people better than anyone could reasonably anticipate. On the whole our gains have far surpassed our losses. Increased interest and larger church attendance are noticeable almost everywhere."

\* \* \*

#### Montana Closes Promising Fields

The diocese of Montana was compelled to close three fields last year, besides reducing salaries. Three clergy were retired on the pension fund, and the vacancies thus caused have not been filled. "It is heart-breaking," Bishop Fox writes, "for a bishop to see promising fields closed for lack of funds. When we shall be able to reopen them is a problem.

The parish clergy are in a number of instances helping to supply services, but this is unsatisfactory compared with having a man in charge. Fields that are supplied with clergy are doing splendidly, filling a real need in the life of their communities."

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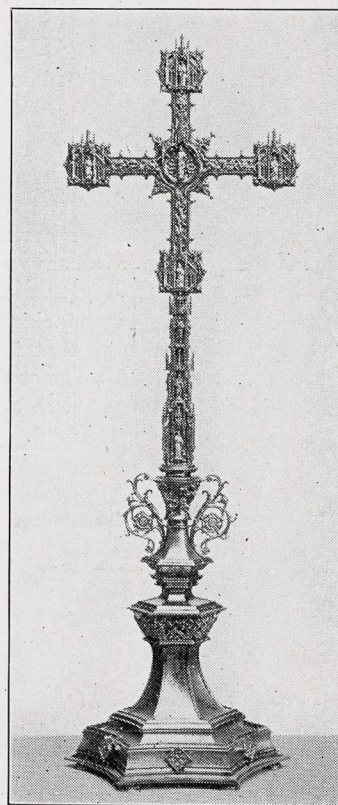
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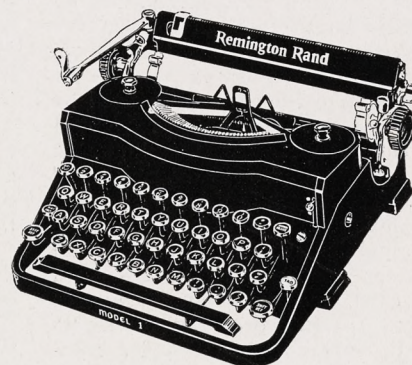
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