

# The WITNESS

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## THE NEWS OF THE CHURCH

*Edited by*  
WILLIAM B. SPOFFORD

Some weeks ago, August 17th issue to be exact, I had a bit to say about young people's work in the Church and particularly the conference of young people that was held at Evanston earlier in the summer. My comments brought forth several communications, one of them being from the Rev. Gordon Reese of Mississippi, Sir; a gentleman who has long been active in this phase of Church work and as far as I am concerned the top-man in it. It is a rather lengthy epistle, but the subject is important so I shoot it to you just as it is received:

"Your comments on young people's work has come to my attention and I feel compelled to drop you a line in regard to this very fine (?) editorial. I say fine with an interrogation because some of it is very good and other parts of it indicate, Mr. Spofford, that you know very little about young people's work. In the first place let me tell you that you are never going to get to first base by being critical of the 'big-wigs' as you call them, for after all we are dependent upon one another to accomplish certain things in the Church and probably the greatest trouble with us has been that we have been rather censorious in our attitudes toward one another. While it may be all right for us to be critical and state our prejudices in private, my own feeling is that when they get into the columns of a national Church weekly the criticisms might be couched in different language from what you used.

"I am further constrained to tell you that I take exception to that particular paragraph in which you state that 'the Church has been doing nothing for the young people' and that most of the young people's



GORDON REESE  
*Writes About Young People*

societies are 'cocca-drinking and dating societies'. I also want to state that your ignorance is appalling when you make the statement that 'the young people have been doing nothing in the Church' and that this new plan is going to solve the many problems confronting them. I grant that you are right when you say that there should be definite national leadership, because most of us have always felt that the Church, when it wanted to get an idea across, set up the machinery and put it into operation. This was true of the Church Pension Fund. The leadership at 281 did not wait for every parish to be in sympathy and in hearty accord with the Every Member Crevass, nor were the rank and file in the Church consulted when work for college students was promoted. Therefore you are correct when you say that 281 has shown a lack of

leadership in regard to the young people's societies, such as has been given by our denominational brethren. But there may be excuses for this. And while I am holding no brief for 281 I do feel that with the conflicting ideas that have been prevalent in the last twelve years in the minds of most of the leaders in our young people's work, it was perfectly natural for 281 to withhold their approbation until there should emerge one organization which might prove useful to the entire Church. For example, we in the south in the early days desired a National Young People's Service League, whereas the people in some parts of the east and west were just as eager to have the Young People's Fellowship. Michigan and other dioceses of the mid-west promoted the Episcopal Young People's Association. Therefore the leadership at 281 was rather reluctant to commit themselves to any one organization. But to say that 'nothing is being done' is certainly putting it rather strong. As an illustration I will cite to you the province of Sewanee.

"In 1919 Mrs. George Biller came to the summer conference in Sewanee and conducted a vocational class for the younger members of the conference. The following year, having just completed one year of service in the diocese of Texas, I went to Sewanee and there told them of the activities in Texas of the Y. P. S. L. This resulted in many parochial leagues being formed in the south. Some are now twelve years old. Many have sent men into the ministry, others to the mission fields, while many of the younger vestrymen in our southern parishes have been members of the early-day Y. P. S. Leagues.



"Thirteen years ago I am sure there were no diocesan young people's camps or conferences. This summer there were 23 in the 15 dioceses of the province of Sewanee. Then you mention something about the programs. As a matter of fact some of the very programs you mention have been used in our parochial leagues many, many times and had you been to Sewanee last summer you would have gotten an insight into what our young people in this province were thinking about in relation to unemployment, international peace and many of the present-day problems. I grant you that the success of the work in the province of Sewanee has been due primarily to consecrated adult leadership in the field of religious education, and in so far as you criticize 281 for not producing national leadership I think you are justified.

"I have felt, like you, that we could learn much from our denominational brethren. At the same time I believe our young people can make a contribution themselves from which many of our protestant brethren might benefit. You mention the minutes of the Evanston meeting as though the millenium in young people's work had arrived. But I venture to say that if you had been familiar with the development of young people's work in the past ten years you would find that each project which you mention had been a part of the life in this province. For instance, take the project which has been assigned to the first province—a review of current and modern literature. I was surprised that you did not suggest that they read the columns of our Church papers, and if this is insufficient, the New York Times Book Review, Time and Literary Digest, and such other national weeklies. Please do not get the conception that I am critical of these projects. They are all splendid. But with a little investigation I am sure those who desire answers to the problems which are represented in these projects will find them in books that have already been developed. One other question: How will these projects be financed? Certainly after your criticism of 281 you would not expect them, would you, to finance these projects?

"Province II has the assignment of research into all young people's work of all denominations as a circulating and lending library. This is a very commendable project but if you would visit young people's societies, as I have been doing the past twelve years, you would realize that many of them use the material published by denominational organizations, and it would be quite easy for 281 to be a clearing house for

## A NOTICE

**D**URING THE SUMMER, in the interest of necessary economy, we alternated weekly with eight and sixteen page numbers. Commencing however with the issue for next week we will return to the standard sixteen page issue each week. The issue of September 28th will contain the first of the series of ten articles on Christian Fundamentals, written by the rectors of leading Church Schools, and also the first of a series of eight articles by Bishop Johnson on Devotional Aspects of the Prayer Book. We hope that rectors will place these articles, dealing with questions they are so often asked by inquiring parishioners, at the disposal of their people. We also suggest the value of these articles for use with Young People's Groups and with adult discussion classes. **THE WITNESS** may be had in bundles of ten or more at three cents a copy, payable at the end of each quarter when we will send a statement. A postal card with name and address and number of copies desired is all that is required to receive copies of the issue of September 28th, which is to contain the article by Dr. Drury of St. Paul's School on "Why Believe in God?"

the very project which is mentioned in the minutes for Province II.

"To Province III has been committed the task of a national handbook. This is a splendid project, but if any group or groups want programs or methods which have been tried and proved successful, the Sewanee handbook published this past year contains valuable information along all of the lines that a national handbook might follow. I suggest to you, my dear Mr. Spofford, that you get one of these Sewanee handbooks and instead of going to so many labor meetings, take a night off and peruse this very valuable book.

"Province IV has been assigned the task of providing a book for advisors. This is also excellent, but in the Sewanee handbook you will find all kinds of suggestions for advisors. In fact, one entire chapter of the handbook is devoted to the work of counsellors and advisors.

"Province V has been asked to develop a book of worship. I should like to see this book developed, just for the sake of its development, but we here in this section, and in fact many sections where I have visited, have found the Book of Common Prayer very satisfactory as a book

of worship, and a good foundational book for the basis of worship. As a matter of fact, I find many of our young people know very little about the Book of Common Prayer. Why develop another book of worship when we are so woefully ignorant of the one authorized by the Church?

"Province VI has been assigned the work of dramatics and pageantry. How excellent! But there is such an abundance of material at the present time that it would be, no doubt, a waste of time and money to develop another handbook on this subject. And let me remind you that the commission on religious drama has done this very valuable piece of pioneer work. This may be secured from the 'big-wigs' at 281 Fourth Avenue. Instead of going to a Yankee baseball game some afternoon why not sit down quietly and read the *Descriptive List of Religious Plays and Pageants*, Revised 1932?

"To Province VII has been committed the task of evolving a book of songs. This has already been done by many dioceses throughout the Church and I am sure that it would be very difficult for any group to produce anything superior to many of these handbooks.

"Province VIII has been assigned the problem of a national paper. Eight years ago to be exact, I was approached by you to edit a page or two pages or as many as could be used by the young people in order that the entire Church might receive information through the medium of the columns of **THE WITNESS**, and from time to time a number of us have taken advantage of the opportunity. Why start another church paper? We have a number of church weeklies which I am sure would be glad to devote a page or two to young people's work similar to that which is edited by Mrs. Ada Loring-Clark in *The Living Church*, in the interest of The Woman's Auxiliary. It is unnecessary for me to tell you how hard it is to run a weekly. Why, do you suppose a group of young people in widely scattered sections of this country will be able to produce a paper comparable with any of our present national church weeklies. I think you will agree with me that the whole thing is most impractical both from a news standpoint as well as from a financial standpoint.

"To sum up briefly my own conception of the present situation, might I say first that we need national leadership for the young people and I believe that we are going to get it real soon. For under the leadership of Dr. McGregor I believe that there will be secured the national young people's leadership which we are interested in having. Furthermore, I believe that there will



be a unifying process of all the young people's societies. Then I believe that the young people today are more eager and willing to have a new deal in the Church than ever before. Their interest has been aroused; their indifference is gone. Their training in the last ten years in Church schools and Church life, in summer camps and conferences, has opened to many new visions of service, and they are catching from their bishops and rectors a new conception of the meaning and joy of service, and that their leisure time, which will become more and more of a social problem, will be directed into useful forms of service through avenues in the Church.

"I do not want you to feel that I have been unduly critical of your remarks. My firm belief is that only through cooperation with those in positions of leadership, and the desire to help young people help themselves, will we ever accomplish, and help them accomplish, the task that is before us all, and in the future, we may, under God, develop something in our Church which will be like a mighty army of youth, marching forward under the banner of the Cross."

\* \* \*

#### An Answer To Mr. Reese

Mr. Reese apparently devoted more time to his answer than he did to what I had to say. He quotes me as saying things that I find I did not say. Nowhere in what I wrote in the issue of August 17th do I find the statement that "the Church has been doing nothing for the young people." I did say that the various young people's groups of the Church have never been welded into a national organization with a common program and that the Evanston conference of young people was encouraging simply because it was an attempt to do just that. I did not say that this conference was going to solve the many problems of young people's work or that, because of it, the millenium in young people's work had arrived. I do not believe that the millenium in young people's work, or anything else, comes that easily. All I said was that there is no national organization of young people in the Church at present that anyone knows anything about; that these young people, impatient with this situation, called this Evanston conference with the hope of creating one, and that they made a real beginning when one realizes that their meeting was frowned upon, for some reason or other, by the leaders of the Church stationed at 281 Fourth Avenue, and was also boycotted by certain sections of the Church, including the young people's organization of the province of Sewanee. In

my opinion the Young People's Service League of the province of Sewanee, being the best organized and therefore having the most to contribute, should have been represented at Evanston, where an attempt was made to create the "one organization which might prove useful to the entire church," to quote Mr. Reese.

The encouraging thing about the Evanston conference was that it was a young people's affair, with the youth supplying their own leadership. After all a great many of these young people are graduates of colleges; some of them are theological students. Certainly they should be able to supply their own leadership and create their own organization without waiting to be dictated to by officers at the Church Missions House. For all I know the officers of the National Council may have refused to sponsor the Evanston conference for this very reason. Possibly the big-guns at 281 feel, with me, that if we are going to have a young people's organization of the Church that will amount to anything, that the young people must create it themselves, without a flock of bishops, priests and executive secretaries standing about telling them exactly what they can and cannot do. If that is the reason they refused to get behind the conference they showed rare good judgment.

Anyhow the Evanston conference was an attempt to create a national young people's organization, called by the young people themselves. The Church Missions House frowned upon it; certain sections of the Church, notably Sewanee, refused to send delegates. Nevertheless these young men and women went ahead and held their conference. I gave them a pat on the back for having the gumption to go ahead, approval or no approval. They made a start, and it seems to me a very good one. Now if it can be followed through and the rivalries between groups in various sections of the country forgotten for a time—and particularly if our so-called "leaders of young people" will be satisfied to direct rather than dictate—I do not see why an honest-to-goodness young people's organization cannot be launched.

Mr. Reese apparently read into my remarks ideas that were in his own mind. Certainly I did not advocate "definite national leadership," nor did I criticize officers of the Church Missions House for failure to supply it. I didn't criticize them for anything—I merely called attention to the fact that they frowned upon this Evanston conference and thereby made it more difficult for those who called it. The national leadership for the young people should be supplied by the young people themselves, and not by an executive secretary

imposed upon them by the department of religious education of the National Council. If boys and girls who have graduated from American colleges haven't the brains to set up their own organization, and cannot supply the leadership for it from their own ranks, then I question whether we want a national young people's society. But I think they can do both. The Evanston conference demonstrated that.

As for staying away from Yankee baseball games I want you to know that I am no quitter. I shall stick to them even if they fall into last place—which seems likely.

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#### The Cincinnati School For Seminarians

Church news, aside from numerous conferences, is rather thin during summer months. However there is one institution that always produces a thrilling story—the Summer School in Social Service that is run each summer in Cincinnati by William S. Keller, physician and Churchman. This year there were twenty-four seminary students enrolled, assigned as usual to the various social agencies of the city. Suppose we allow Dr. Bill, as he is known affectionately by the many students he has influenced, report himself on this summer's work, which has just come to a close. I'll leave the quotation marks off but from here on the words are his:

There are so many serving in the name of the Church, and so few lives changed. Although our clergy have learning and background, they are not astonishing anybody, and our ministry is almost devoid of challenge. When H. G. Wells made his selection of the ten greatest figures in history, his choice was made from those who "took little from the world and gave much." Too often our clergy come to be ministered unto and not to minister, seeking preferred seats in the house of the Lord. This was the note sounded by Bishop Hobson in his Quiet Day meditations which opened the eleventh annual Summer School of Social Work for Candidates for the Ministry and Junior Clergy that is conducted under the joint auspices of the Department of Social Service of the Diocese of Southern Ohio and the Department of Christian Social Service of the National Council. It is in order to provide the necessary background for a ministry that will astonish people and change lives, and to provide the occasion for carefully supervised laboratory work with souls, that the summer school is held.

This year ten seminaries were represented by a group of twenty-four men, carefully selected from a larger number of applicants than ever before. They were a keen group of men who are all looking



forward to a ministry that will leave the world better than they found it. They all engaged in over a score of practical and challenging tasks, which provided an insight into the pressing social problems that must be faced if their ideals are to be realistic and practical.

Two new assignments were held by our men this year. It has been felt by many people in the Church, particularly by members of the Church League for Industrial Democracy, that our clinical training of theological students is not complete without more active contact with organized labor and the problems of the worker. It seems particularly fitting that in this time of great economic stress, we were able to make a beginning toward filling this need.

The first of these assignments was with the Cincinnati Consumers' League. Many socially minded people throughout the nation have wondered whether the State-City Employment Bureaus in their respective communities are effective in preserving the self-respect of applicants and in providing the employer and the worker alike with a placement service giving the very best results to both. Frances R. Whitney, secretary of the local Consumers' League, planned a survey of the work of the Bureau in order to evaluate its local social effectiveness.

This vital piece of research was carried on by Raymond E. Maxwell, a middler from the Episcopal Theological Seminary. "Max" graduated from Haverford College in 1931 and has a background of experience with the Quakers. He spent one of his summers while in college on one of their well known Peace Caravans, discussing with Church and student groups the religious aspects of disarmament and pacifism. Following his graduation from college he was a teacher of English to Arabian boys in the Friends' School near Jerusalem.

In his work at the State-City Employment Bureau, Max looked out for the human values at stake. The economic curse of unemployment is apparent when we read the statistics, but the spiritual curse is not known until we regard it as a human problem involving the spiritual and moral well-being of millions of individuals. The millions of people who want work and cannot find it are not merely waitresses and firemen and clerks. They are much more: they are people, people made in the image of God. Therefore, they must not be treated merely as things for sale or rent, or as bargains on a cheap market,—unless we are willing to aid in the hampering of God's purposes. It is not Christian to hire a "nice girl" just as one would buy a "nice car." They must be recognized as having

lives of their own which must be lived. That is why it is a matter of profound Christian concern when people order one servant, or two, in the same unconcerned way that they order one or two cases of baked beans.

We had another new job this year in which we tried to get a better understanding of union organization and to do a little "spade work" with organized labor itself. Though some might object to the idea that sweatshops and labor unions are associated with religion, the President of the United States in his Industrial Recovery Act, Section 7, reminds us of the great importance of the economic factor in bringing about a better social order. Sweatshops, labor unions, strikes, and injunctions,—these are all tied up with the reality of our petition, "Give us this day our daily bread."

So we placed a middler from the Virginia Seminary, William H. Kirk, a 1931 graduate of Amherst, with the Amalgamated Clothing Workers of America. "Bill" (as he is affectionately called by his colleagues and workers) has a background that served him in good stead. He was literally "turned loose" in the office of the Union as well as in field work under its direction. The Amalgamated is an outstanding organization in the men's clothing industry, and one of the most enlightened and active labor groups in this country. The entire summer school group has profited by the fact that the Amalgamated opened its doors and took Bill into all its problems. This was

the first time that one of the students themselves, through first-hand contacts with the very nerve-center of labor, was able to present to the group such matters as wages and hours of labor, compensation for injuries, forced unemployment, and grievances. It is clear that the Church can no longer ignore these practical matters with a clear conscience.

The other agencies in which men worked were: the social service departments of the Children's Hospital, the Cincinnati General Hospital and Longview Mental Hospital, the Associated Charities, the Juvenile Court, as well as the Court of Common Pleas (Juvenile and Adult Probation Officers), the Cincinnati Workhouse (prison), the Department of Public Welfare, the Ohio Humane Society (dependency and illegitimacy), the Negro Civic Welfare Association, and the Central Mental Hygiene Clinic.

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#### Dr. Franklin Takes To The Air

Dr. Lewis B. Franklin, vice president and treasurer of the National Council, was the speaker over the first Episcopal Church of the Air service, over a nationwide hookup last Sunday. During this third season of Episcopal Church broadcasts there are to be eight services at approximately monthly intervals. Dr. Franklin in his address challenged the members of the Christian Churches to accept the challenge laid down by their Master and "Go into all the world and preach the Gospel." He said that the world has

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come to question the value of the Church, but he attributed the failures of the Church largely to the fact that we have been content to devote the major part of our effort to self-maintenance. "What is needed today is courage to be different, courage to think and re-think the great mission of the Church, not only in the Orient but everywhere; courage to support that mission by our prayers, our money, our personal service."

#### Albany Has Clergy And Lay Conference

A conference for the clergy and laity of the diocese of Albany was held at St. Faith's School, Saratoga Springs, on September 13th and 14th, with more than one hundred laymen present and about fifty of the clergy. The Rev. Eric Tasman, general secretary of the field department of the National Council, and the Rev. Hollis S. Smith, missionary from China, were the leaders the first day with Bishop Oldham and Mr. C. C. Chadbourn, executive secretary of the diocese, leading the second day.

#### Louisville Clergy Celebrate Labor Day

The clergy of Louisville, Kentucky, took a hand in the celebration of Labor Sunday when four of them were speakers at a mass meeting held in a high school auditorium, with Dean McCready of our cathedral acting as chairman. He declared that "religion that isn't for the workshop, the office and the street isn't fit for the Church." The principal speaker was Dr. Charles J. Turck, president of Centre College, who declared that 1933 marked a new birth of labor's rights that was comparable in importance to the Magna Carta and the Declaration of Independence.

#### Father And Son Preside Over Church

Father and son preside over St. James-by-the-Sea, San Diego, California, where the rector is the Rev. Francis J. F. Bloy and his son, the Rev. Francis Eric Bloy is the asso-

ciate rector. The church was founded as a mission in 1911 and became a parish in 1918, and has had a remarkable growth in the last few years, with 120 communicants added during the last two depression years.

#### Appointed To Church At Chelmsford

The Rev. David W. Norton Jr., assistant at St. Anne's, Lowell, Mass., has accepted an appointment as minister of All Saints', Chelmsford, Mass., succeeding the late Rev. Wilson Waters. He is to carry on this work in addition to being the assistant at the Lowell parish.

#### Monticello Church Has Anniversary

St. John's, Monticello, New York, celebrated the 50th anniversary of the consecration of its present church on August 27th, the building having been consecrated on August 28, 1883 by Bishop Seymour

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of Springfield, acting for the bishop of New York. The parish was founded in 1816 and the first church building was consecrated in 1835. At this celebration service, at which the rector, the Rev. Samuel S. Mitchell, preached, there were fifteen people who were present at the consecration service fifty years before.

\* \* \*

**Dr. Bowie Leads****Clergy Conference**

The Rev. W. Russell Bowie of Grace Church, New York, was the leader at the 16th annual pastors'

conference held at the Hartford Seminary on September 12 and 13. His general theme, upon which he delivered five lectures, was "Preaching in our present day."

\* \* \*

**Preaches On Communism And The Family**

The Rev. C. B. Wilmer, now of Florida but once the distinguished Sewanee professor, was the preacher during August at St. Luke's, Atlanta, Ga., his subject for the last of his series of sermons being on communism as seen in the Christian

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 6 P. M., Sunday Evening Forum.  
 Holy Communion, Thursdays, 10:30 A.M.

**St. Paul's Church**

**Flatbush, Brooklyn, N. Y.**  
 Sunday Services:  
 Holy Communion, 7:30 a. m.  
 Holy Communion Choral, 8:30 a. m.  
 Morning Service, 11:00 a. m.  
 Evening Service, 8:00 p. m.

**St. Mark's, Milwaukee**

**Rev. E. Reginald Williams**  
**Hackett Ave. and Bellevue Place**  
 Sundays: 8, 9:30 and 11:00.  
 Gamma Kappa Delta: 6 p. m.  
 Holy Days: 10 a. m.

**Trinity Church, New York**

**Broadway and Wall St.**  
 Sundays: 8, 9, 11 and 3:30.  
 Daily: 8, 12 and 3.

**St. Paul's Cathedral**

**Buffalo, New York**  
 Sundays: 8, 9:30, 11, 8.  
 Weekdays: 8, 12:05.  
 Thursdays (Quiet Hour at 11) and Holy Days: 10:30 a. m.

**St. Mark's, Berkeley, California**

**Bancroft Way and Ellsworth Street**  
 Near the University of California.  
 Sundays: 7:30, 11 a. m.; 7:45 p. m.  
 Wednesdays: 10:30 a. m.

**Christ Church Cathedral**

**Hartford, Conn.**  
**Cor. Main and Church Streets**  
**The Very Rev. S. R. Colladay, D.D.**  
 Sundays: 8:00, 10:05, 11:00 a. m.; 7:30 p. m.  
 Daily: 7:00, 12:10, 5:00.  
 Holy Days and Wednesdays, 11:00 a.m.  
 Holy Communion.

**Grace and St. Peter's Church**

**Baltimore, Md.**  
**(Park Avenue and Monument Street)**  
**The Rev. Robert S. Chalmers**  
**The Rev. Harold F. Hohly**  
 Sundays: 8, 9:30 and 11 a. m.; 8 p. m.  
 Week Days: 8 a. m.

**Church of St. Michael and All Angels**

**Baltimore, Md.**  
**St. Paul and 20th Sts.**  
 Sundays: 7:30, 9:30, and 11 a. m.; 8 p. m.  
 Week Days: Wednesdays 10 a. m., Thursdays and Fridays 7 a. m., Holy Days 7 and 10 a. m.

**Church of St. John the Evangelist**

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 Weekdays: Masses, 7 and 8 a. m., Thursdays and Holy Days, 9:30 a. m., also.  
 Confessions: Saturdays, 3-5 and 7-9 p. m.

**Gethsemane, Minneapolis**

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 Sundays: 8, 9:30, 11 and 7:45.  
 Wed., Thurs., and Holy Days.

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family. The rector of the parish, the Rev. John Moore Walker, resumed the services in September following his vacation.

\* \* \*

### Accepts Call To Englewood

The Rev. James A. Mitchell, recently associate professor at the Virginia Seminary, has accepted the rectorship of St. Paul's, Englewood, New Jersey, one of the strongest parishes in the diocese of Newark.

\* \* \*

### Begins Work At Baltimore Parish

The Rev. S. T. Sparkman preached his first sermon as rector of Christ Church, Baltimore, on September 4th. He succeeds the Rev. Horace W. B. Donegan, who is now the rector of St. James, New York.

\* \* \*

### Brotherhood Convention Is In Session

The celebration convention of the Brotherhood of St. Andrew is in session as these words are written. It is being held at St. James Church, Chicago, where the organization was born fifty years ago. The climax of the affair is the service on Sunday morning, with the Rt. Rev. Frank E. Wilson (Let's Know) as the preacher.

\* \* \*

### Sacramento Holds Laymen's Conference

The diocese of Sacramento held a conference for laymen over the Labor Day week-end. Fellowship, inspiration, information, recreation and the upbuilding of the dioceses were the stated purposes, and from reports all objectives were realized. It was the first conference to be presided over by the new bishop, the Rt. Rev. Noel Porter.

\* \* \*

### Bishop Stewart Returns From Vacation

Bishop Stewart of Chicago landed in New York on Thursday last after a vacation in Ireland. His first job on returning to his diocese will be the promoting of the Bishop's Pence, a plan which it is hoped will pull the diocese out of the red.

\* \* \*

### Instituted At Provincetown Church

Bishop Babcock of Massachusetts instituted the Rev. Robert Nicholson in charge of St. Mary's-of-the-Harbor, Provincetown, on Sunday last.

\* \* \*

### Death Takes Washington Canon

The Rev. Henry Lubeck, canon of Washington Cathedral, died in New York on September 4th. Dr. Lubeck was born in Australia and received his early education there. He came to the United States in 1883 and was rector at Lyons, N. Y., before be-

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coming rector of St. Timothy's in New York City in 1888. Later this parish was merged with Zion Church and he became the rector of the united parishes, and it was under his direction that the \$200,000 church was built. In 1924 he became a canon of Washington Cathedral. He died in his 77th year.

\* \* \*

### Dr. Young Goes To Iowa

The Rev. Charles Herbert Young, recently resigned head of Howe School, has accepted a call to St. Mark's, Waterloo, Iowa. He was rector of Howe for thirteen years, having gone there after being the rector of Christ Church, Chicago, for twenty years. The Rev. Kenneth Crosby, new rector of Howe, was a boy in Christ Church while Dr. Young was the rector.

\* \* \*

### A Summer Church School

At St. Clement's Church, Hawthorne, N. J., the Rev. Frederick J. Warnecke, rector, there has been this summer a noteworthy example of what can be accomplished in church school work by permitting the pupils themselves to have charge of most of it. In this summer church school they arranged the service, wrote the prayers, organized a choir whose attendance was never less than 10, and once was as high as 27, attended to details through committees and appointed boys and girls to act as ushers and to take up the offering. The rector gave the course which dealt with the Church Year.

\* \* \*

### Autumn Conference In Lexington

The annual autumn conference of the diocese of Lexington is to be held at the cathedral in Lexington on October 4th and 5th. The leader from the National Council who is to be the headliner is the Rev. Richard Trapnell, general secretary of the field department. The Rev. William G. Pendleton is to speak on the Spiritual Aspects of Giving, Dean Sparling is to take a quiet hour and Bishop Abbott is to be the celebrant at the service which is to open each day.

\* \* \*

### Memorial Chapel To Late Chaplain

More than 10,000 national guard and state officials of Illinois took part on August 27th in ceremonies marking the formal start of a memorial chapel to the late Rev. N. B. Clinch at Camp Grant, near Rockford. Chaplain Clinch served overseas during the war and was a leader in national guard and legion circles. He was the rector of the Messiah, Chicago, at the time of his death.



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