

# *The* **WITNESS**

CHICAGO, ILL., DECEMBER 7, 1933

## **A World-Wide Kingdom**

*By*

BISHOP M. S. BARNWELL

**N**O INTELLIGENT person can believe that God is interested only in one locality. Many persons pray for the coming of the Kingdom of God without realizing that God's love enwraps the world and that His Kingdom is a world-wide enterprise. Every statement that Christ made about God's Kingdom was unconditioned and of world-wide application. God doesn't play favorites with His children. Christ didn't study geography to see whom He would die for.

MESSAGE OF THE WEEK

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# THE WITNESS

*A National Paper of the Episcopal Church*

Associate Editors  
FRANK E. WILSON  
BERNARD IDDINGS BELL  
JOHN RATHBONE OLIVER  
C. RUSSELL MOODEY  
IRWIN ST. J. TUCKER

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## THE GOODWIN PLAN

THE GOODWIN PLAN, about which we are receiving a good many requests for information, is a clever scheme devised by Mr. Adolph O. Goodwin, the corporation having headquarters in Chicago. The plan, as presented to us, is briefly as follows: organizers of the corporation appear before parish guilds, urging them to purchase the commodities listed in their catalogue. Agents, or "broadcasters," are appointed by the guild, one for every ten families in the parish. It is their task to persuade these families to purchase only merchandise recommended by the Goodwin corporation. They are then to retain some token of each purchase—a wrapper, a cap, a label. These are collected once each month and sent to the Goodwin company, whereupon the guild is sent a check representing 2% of the gross cost of the purchases made. It is stated that they already have over 600 organizers in the field, largely unemployed clergymen, and that nearly 250,000 local agents, representing church societies, have been secured. Each of these is to handle ten families. Thus the Goodwin corporation can claim to have control of a market of two and a half million families. Manufacturers are then asked if they wish to have their merchandise listed in the catalogue, the assurance being given them that but one brand of an article in the same price range will be listed. For this they pay 6½% of the gross of sales made through the Goodwin Plan, 2% going to the church society, 3% to advertise their product in the area where the sales are made, and 1½% to the Goodwin corporation. It is said that manufacturers are clamouring to get their products listed, since it will give them, if the plan works, exclusive sales for their product in a huge church market.

The plan has received the endorsement of leading churchmen but, contrary to the opinion held by many, it is in no sense a church undertaking. It is a business venture by a private corporation for the purpose of making money. And that they would make it if the plan worked can readily be demonstrated. Suppose, for instance, that there are 250,000 Episcopal Church families, averaging annual expenditures of \$2,000 each. If, to help out the parish guild, they agreed to purchase the commodities listed in the catalogue of the Goodwin corporation they would buy during the year \$500,000,000 worth of goods. The guilds would divide \$10,000,000. The Goodwin corporation would collect for themselves \$7,500,000. When one realizes that

they claim to have nearly completed their set-up of 250,000 local agents, each to be responsible for ten families, it can be at once seen what fabulous sums can be made.

It remains to be seen whether the women of the churches will be partners in such a scheme when they have had time to think the matter over. We rather question whether they will want to have their church become a "market," and to turn the control of this "market" over to a self-constituted private corporation. Churches should be supported by the voluntary gifts of members, not by catch-penny methods of wrangling coins from the pockets of the faithful. And we rather doubt if many Church people will care to line up with such a scheme as the Goodwin Plan, even if they are handed a percentage of the profit for their trouble. The promotional literature of the corporation indulges in a lot of pious talk about "the principle of social justice." Church people have been taken in by such talk before by people who were out to line their own pockets. It is hoped that they may have learned from these previous experiences.

If those who endorse the plan consider it a perfectly sound one in every way one wonders why they do not suggest that the Church established the plan for herself. The National Council needs money; parishes need money. Why not turn the National Council into a super-sales organization and send around Dr. Reinheimer and his staff to persuade our people to buy a certain brand of tooth-paste and a breakfast food that will not only properly nourish but will enrich the Church as well. The Goodwin corporation, if they should be successful in organizing a quarter of a million Episcopal Church families, would collect a revenue from manufacturers running into several million dollars. If the plan is sound, as a number of leading Churchmen have declared, then it should be adopted by the National Council so that all of the revenue could go into Church undertakings, rather than into the pockets of private individuals. Bishop Perry could then urge us to eat only Armour's ham for the sake of missionaries in China, and Dr. Hobbs could busy himself making pretty posters for our parish bulletin boards that would inform the faithful that they should buy only merchandise endorsed by the Episcopal Church. Quite seriously, why not? If the plan is sound we should play it for all it is worth.

# THE PROBLEM BEFORE US

*An Editorial by*  
BISHOP JOHNSON

SOMEBODY has wisely said that we judge ourselves by our ideals and our neighbors by their deeds. It is a very comfortable way of criticizing our neighbors and exonerating ourselves.

Somehow it reminds one of the criticisms that have been cast at the National Council. Having indulged ourselves in erecting temples that were not paid for, and parish houses that were not necessary, and various kinds of parochial and diocesan secretariates which were not imperatively needed, it is a curious confirmation of the epigram at the head of this article that we should have blamed the National Council in some of its deeds and commiserated ourselves on the failure of our own ideals. The result of our little emotional episode seems to be that the missionaries must pay for our spiritual visions at home and the heathen must wait for us to revise our methods. When I contemplate the plight of the National Council I wonder why it should be considered an honor to be on a board which is supposed to be the guardians of the missionaries but who are compelled to be their executioners. I will grant that those who made out our expectancies in the noontide of this financial depression were optimists—which means that they had an exaggerated opinion of the powers of self-denial which existed in our clergy and laity. But they have had no chance to appropriate the money that they never received, so they did not spend it foolishly, as they might have done if they had received it and as those did who withheld it and spent it recklessly at home.

IS IT not true that in our anxiety to have palatial churches and parish houses we are in a position where we cannot build even meagre tabernacles for our converts abroad? And are we not tempted to do a very inexcusable thing due largely to our own self-indulgence, and that is to deprive our own people of any share in the mission work of the Church because of the situation at home? "How can we give anything to missions if we cannot meet our parish expenses?" is the common alibi for our failure to remit. This is a good deal like saying, "How can I pay my taxes when I am unable to pay the bill for the style that I live in?" Unfortunately the government is more merciless than the National Council for it is the habit of our beloved fatherland to take away the property that we have if we don't pay the tribute which it exacts. We simply must pay our taxes or lose our habitation. Is the obligation any less imperative to obey our Lord than it is to obey our legislators because there is no penalty attached to obeying Him?

Now I am not questioning the right of a diocese to have something to say about the amount that it is asked to raise, but I am prepared to say that the amount which they accept and the amount which they are able to pay should represent some adequate proportion of the amount absolutely needed for our missionary work

and the necessary expense in conducting it, and that if it cannot be done any other way then it ought to be done at great self-sacrifice. We cannot hope to be a prosperous part of a bankrupt whole.

I am willing to concede that this past year has caught us unprepared and somewhat dazed, but by this time we ought to be familiar with the situation and we ought to make such plans in parish and diocese by which the members thereof will be given an opportunity to give for the work of the Church in addition to that which they give to parish support.

THE diocese is not a wealth producing institution. It has very little actual income. The bishops may exhort and nothing happens. Even cutting the salaries of diocesan officers does not produce an income. A bishop has only a second mortgage on the affections and purses of his people and second mortgages are never inspiring. The matter comes squarely up to the parishes and missions of the country. And what can they do in the face of reduced incomes and pressing debts? It seems to me that they can teach their people that giving to the missionary work of the Church is a supplementary obligation to that of supporting the parish, and my experience is that congregations which feel this obligation give more to parish support than those who are not interested in missions.

If one could read the secrets of the Every Member Canvass one would invariably find that those who give nothing to missions are also those who are the first to cut in their contributions to the parish budget. You can't ignore our Lord's commands without impairing the spirit of self-sacrifice all along the line. He doesn't give His Spirit to those who pick and choose their obediences. If our parishes become bankrupt it will be due to the spirit of selfishness which sees no further than their own immediate need.

There are two or three things which we can do next year to improve the situation. We can appoint a special treasurer for the red side of the envelopes who will not be tempted to divert money given for one purpose to another need. There is nothing that will kill generosity quicker than for the givers to discover that vestries are guilty of misappropriation of funds, no matter how great the need.

We can stress the Lenten Mite boxes so that during Lent the whole congregation (not merely the children) join in sacrificial giving. I know parishes which nearly meet their apportionment by making Lent a time for the parish giving to those without.

We can impress upon individuals that they ought not to maintain their own parish churches by depriving those in the field of their small salaries. I am sure that if in our panic we ignore our obligation to do for those without we will soon lose the enthusiasm of those within. In saving one's own life we are apt to lose

them. If the Lord approved the two mites which Annas and Caiaphas unquestionably squandered He too will approve of our gifts unto the treasury of the temple, regardless of the wisdom of those who are charged with its expenditure. We simply must keep up our benevolences to the Orient or take the consequences in the loss of that which we more highly esteem because it affects us more intimately. Our morale as a Church is bound up with our generosity to the least of those His children.

The Episcopal Church no doubt includes more wealth in proportion to its numbers than any other

ecclesiastical body, but this has been utilized to build better parish buildings rather than to do greater missionary work. As a rule our wealthy people are parochially minded, giving generously to the erection of beautiful churches and rather sparingly to the support of the Church's program. Just now however there is an imperative need for generous giving to support the work to which the whole church is committed. Our credit is at stake. Let us all strive to preserve it. Better worship God in upper rooms than fail to preserve the spirit of the Master in His eagerness to reach all mankind.

## THE DISCIPLINED CHRISTIAN

By

CHARLES L. STREET

*Rector of St. Alban's School*

IN St. Matthew's Gospel there is told the story of the centurion who came to Our Lord and asked Him to heal his servant, who was on the point of death. But the centurion told Jesus that it was not necessary for



Charles L. Street

him to make the journey to come and see the man at his home because he believed that if Jesus simply spoke the word, his servant would be healed. "For," said he, "I also am a man under authority having soldiers under me. I say to this man come and he cometh, and to another go and he goeth, and to my servant do this and he doeth it." The implication was that

Jesus, too, could speak the word and His word would be obeyed. And Jesus marvelled at his faith, and spoke the word, and the centurion's servant began to get well. This story illustrates the centurion's faith and Jesus' healing power, but it bears eloquent witness, incidentally, to the discipline in the Roman army. It was because the army of Rome was a disciplined army, because each centurion was under authority himself and had men under him who would obey him through thick and thin that Rome, in her best days, was able to conquer most of the known world, and to keep control over distant provinces. Great accomplishment, whether on the part of the individual or the nation or the Church, can come only as the result of discipline.

Discipline involves three things. In the first place it means belonging to a group that demands something of the individual. The soldier, the member of an athletic team, the member of a scout troop, the member of

an Antarctic expedition, even the gangster does not amount to much except as he belongs to his group. He is not his own boss—he can't live his own life—he is not free to come and go as he chooses, but just for that reason he is a bigger and more important person. He is part of an organization and he gets power from that.

The second point about discipline is that there is no effective discipline except self-discipline. Unless you not only obey orders but obey orders willingly and intelligently you aren't much of a soldier. Even in a prison, discipline works really well only when there is some cooperation on the part of the prisoners. A warden who maintains discipline by sheer force and threat of force is sitting on a keg of dynamite. If you are to be a useful member of a disciplined organization you must want what the organization wants—your purpose must be the same as the purpose of the group you belong to. Then you will find that obedience to orders will be a mere matter of accomplishing what you want to get done in the best and most effective way. But there must be this inner response to discipline from without if the discipline is to accomplish its purpose.

IN THE third place one has to learn to obey in little things if he is going to obey in big things. When the top sergeant gives the command "about face" everybody in the platoon turns around to the right. The platoon would get turned around just as well if half of the soldiers turned to the right and half of them turned to the left. But there must be an orderly way of doing things, even if the things seem unimportant. It is not only that individuals must learn to obey promptly. It is more than that. There is a sense of solidarity that comes from working together in routine things which generates a mysterious kind of group power. It is this power that enables an army or a football team or a group of citizens on a community chest drive or a group of early Christian martyrs to go out against overwhelming odds and accomplish things which seem impossible.

If the Christian Church is to be effective in these

days of change there must be fulfilled these three conditions of discipline. They can be fulfilled in the Church. We belong to an organization which makes high demands upon us. That fulfils the first condition. And in theory at least we are loyal. We claim to want what is right. As Churchmen we would subscribe to the proposition that we want to know and to do God's will. So the second condition is fulfilled. Where so many Christians fall short is in fulfilling the third condition. They fail in obedience to the Church's discipline in the affairs of daily life.

What does the Church demand in these matters? What is your duty as a member of the Church? The Christian answers, in the words of the Prayer Book, "My bounden duty is to follow Christ, to worship God every Sunday in His Church; and to work and pray and give for the spread of His Kingdom." After the introductory injunction to follow Christ, this gives a perfectly definite program—and one that any person who wants to can start in to follow.

What is a disciplined Christian? For one thing, he is a person who goes to church every Sunday. He goes as a matter of course. He does not have to stop every Sunday and make up his mind whether he is going or not. The matter is already decided. He is loyal to his Church and going to Church on Sunday is one of the things a loyal Churchman does.

A disciplined Christian does three more things. He works and he prays and he gives for the spread of Christ's Kingdom. This means having a definite part in the work of some parish. It means personal prayer—prayer every day and prayer which is not simply for things we want for ourselves, but which has in it the needs of others and the vision of the Kingdom. And finally, this means giving—and not giving once in a while when we feel like it, but making a regular contribution to the Church's work through our parish. Think what it would mean to the Church if we had more disciplined Christians. Think what it would mean if every Churchman really did come to Church every Sunday for a while. Think what it would mean if everybody worked for the spread of Christ's Kingdom, even if they only did a little bit of work. Think what it would mean if they all prayed for the spread of His Kingdom, even if the prayer was a short one. Think what it would mean if each of them gave for the spread of Christ's Kingdom, even if their gift was as the widow's mite. A spiritual power would be liberated in our churches, the results of which for good no man could foretell.

**WE ARE** at the beginning of a new era. We are living in a day when an established order is breaking down just as definitely as the feudal system was breaking down two centuries ago. Freedom in the sense of everybody being free to do just what he feels like, democracy in the sense of an uneducated vote counting as much as an educated vote, is doomed. The fate of the world is going to be determined by minority groups, organized and disciplined, who know what they want and know how they are going to get what they want. Look at Russia. Look at Italy. Look at Ger-

many. The time is a crucial one for the Christian Church. If the Church is to play any real part in the social order that is to come it too must be a disciplined group. Its members must be true to their Leader, true to His commands, and full of that power which can only come through faithful obedience in little things day by day.

The word discipline comes from the Latin word *disco* which means to learn. The word disciple comes from the same root. A disciple is one who learns from a master teacher. Discipline is the way one becomes a disciple. If we are going to be loyal disciples of our Lord Jesus Christ, we can do it only by becoming disciplined Christians.

## Casual Comment

By

BERNARD IDDINGS BELL

**N**OT only the managing editor of this paper, but more or less everybody else in the Church, seems interested, and even perhaps a little too excited, about the necessity of the Church speaking up and out about remaking society in these days when capitalism and democracy alike seem rapidly to be going on the rocks. At the Catholic Congress last month, several of us were applauded for saying things which, if we had uttered them a decade ago, would have meant banishment to an ecclesiastical Coventry, on small rations. A few of us who have declared right along, for years, that the old order was perishing, and have for our pains been regarded as partly imbecile and partly traitorous, are a little amused at the crowds of bankers, bishops and business leaders who have become radicals over night. The ship must indeed be going down.

Personally I wish to express wonder that there should be in our Church circles so much apparent admiration for Russia and communism all of a sudden, while almost no attention is paid to *Fascismo*, of the Italian variety, as a possible social solution. Its appeal for government by the creative and spiritual-minded is much more attractive than the Bolshevik notion of government by them who are greedy for those obvious carnalities promised in the proletarian Paradise. Italy today is hilariously happy; Russia is grubby and glum. In Italy people honor God; in Russia they are such dull clods that they dethrone Him. Both Fascism and Bolshevism handle capital and labor and industry radically; Italy in the name of creative personality; Russia for the sake of "mass-man," which seems an alias for getting to the people very plain bread and very gaudy circuses. Of course, Fascism will allow no individual liberty to them who oppose the government. But our radicals who resent that might as well recognize that Bolshevism is equally severe. The editors of the New Republic would find their paper suppressed at once in Moscow; dear Bill Spofford would be speedily exiled by the Soviets; and Roger Baldwin would be shot at dawn. Apparently whatever happens

there is going to be very little freedom of speech left lying about in the next decade or two.

Well, if democracy and capitalism are on the out I am for Fascism a hundred per cent. It works; Bolshevism does not. It is a lot of fun; Bolshevism is a drab and dreary bore. It is compatible with Christianity; Bolshevism is Christ's deadly enemy. The choice is not confined between what is now or communism. I refuse to jump out of the frying pan into the fire. I should rather live in America, with all its faults, than in Russia. But Italy, it seems to me, has the edge on either one right now. I had rather, I am sure, be ruled by any dictatorship rather than by that of the proletariat; and so, I am thinking, would most of the proletarians themselves.

## *The Russian Seminary*

By

JULIAN D. HAMLIN

*Rector of The Advent, Boston*

THERE are few subjects today that stir human emotion as does Russia. Changes in religion, changes in the economic order are both subjects which stir human emotion. When one begins to discuss Russia we get a combination that is explosive. That is one reason why it is difficult to get at the truth. Propagandists are interesting people but they are not always truthful. It is wise not to believe all that the propagandists say until you have listened to the critics, for propagandists love to deal in half-truths.

"The Communists have killed the Church in Russia." That is true, but it is only a part-truth. "The Church in Russia died because it was infected with a very grave illness;" that is the counter-truth. It was infected by a decadent, worn-out imperialism. It was in slavery to the state, and the state was in the hands of a small group of people who were decadent socially, intellectually, and spiritually. This small group of people exploited 98 per cent of the workers and peasants of a great nation, and they used the Church to support the decadent system of which they were a part. That kind of a situation must certainly be obnoxious to the whole spirit of Jesus Christ. Russia, from this point of view, had a false religion with a lot of truth in it. She had a religion with two thrones. On one throne in heaven there was a very mysterious God,—on another throne on earth there was a mysterious Tsar. God and the Tsar were great friends; they were in league with each other and they supported each other. Christianity and Tsarism were mysteriously and mystically one. But one cannot have a true religion with two thrones. God reigns alone,—supreme. He gives Himself to man through the Church. He gives man His power through Church and Sacrament. He does not allow Himself to be made the tool of any one group of people which is trying to exploit another group. He does not like ecclesiasticism without Christ. He has no use for oppression. He wants people to banish ignorance,

poverty, injustice in His Name, by His Grace. He loves man, for He came to the world and became Man Himself. He did it all "for us men and for our salvation." When we realize this, we develop a Christian social conscience.

When the Orthodox Church began to realize this, it began to develop a Christian social conscience. That means it began to get the Church free from Tsarism, and Christian theology free from imperialistic politics. The Orthodox Church is doing that thing today, doing it right in the midst of that strange, gay, wild city of Paris. Paris was one of the great centers of Christian thought in the middle ages. It is one of the great centers of Christian thought today. Russians in Paris are thinking, and they are suffering intense agonies of poverty for this cause: suffering to get the ideal of God away from Mammon; suffering to get the ideal of God away from imperialism; suffering because they know the Christian religion can only come back in Russia and be a living, vital thing when the historic Church of that land understands this and thinks it through.

It is possible for us to be very helpful in this cause. The Russian Theological Seminary in Paris is today the intellectual center of Orthodoxy. It has a faculty of eight professors and thirty-three students. The students are living on twenty-five cents a day for food, clothing, education, and housing. The faculty have salaries of less than \$600 a year. The whole group is under-nourished,—yet they are doing one of the greatest pieces of Christian work in the world today.

Shall we help to keep this work going? The faculty of this seminary have, since the war, produced more books and articles on theology, history, sociology, economics, and Christian culture, than all the theological professors in the Episcopal Church in this country. They are standing at the cultural cross-roads between the old world and the new. They are interpreting historic Christianity to a new age. Every letter we receive from them is a mute, dumb appeal when one realizes what they are accomplishing and how little they have to do with. The Church of England has stood behind them splendidly. Do you not think that it is both our duty and our privilege to send more help from this side of the ocean, or are we just "glorious isolationists" in our attitude toward European Christianity? If you think that the future of Europe lies not in the hands of the Tsars, the Lenins, the Hitlers, and the Mussolinis,—but with God, do send a contribution. Donations sent to the New York office of THE WITNESS will be forwarded to the seminary, either through myself or the Rev. Frank Gavin of New York.

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## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

It begins to look as though this column would have to be set aside for a weekly debate between Associate Editor Bell and myself. When we ask a person to become an editor naturally we want him to say exactly what he thinks. Dr. Bell always does that—that's what makes him one of the most interesting men in the Church. But I find that I frequently read his column for the joy of differing with him. I do this week. We seem to agree that capitalism is dead, though I think he is a bit of an optimist when he suggests that bankers and business leaders have become radicals over night. It is true that a flock of them stood at attention the other evening in a New York hotel during the singing of *The Internationale*. But I am afraid it was done merely to impress Mr. Litvinoff, hoping thereby to sell some of the surplus goods that Americans need in that gentleman's Russia, and thereby give their withering capitalism another shot in the arm. American bankers and business leaders, it seems, will salute even the red flag if they think that by so doing they can save their outworn profit system.

Of course Dr. Bell is perfectly right in saying that things are grubby and glum in Soviet Russia. People there are passionately determined to create a new order, and serious people of that sort are invariably Puritans. They'll get over that. It must be remembered that they started but a few years ago from scratch, with nothing but a determination to build an industrial civilization, not for the purpose of making profits for the few, but to create goods to satisfy the needs of their population. They haven't realized this dream as yet. Hence the "very plain bread" that Dr. Bell complains about. They eat black bread today in order that their children may have better things tomorrow. I can't hate them for the sacrifices they are willing to endure even if I, with Dr. Bell, prefer cream on my porridge and therefore had rather live in America.

It is doubtless true that a lover of freedom and democracy would be no better treated in Russia than in Italy. There seems to be little in either country, which is possibly a good reason for concerning ourselves with our own country in order that these priceless heritages may not be lost to us also. I still believe, in spite of the cynics, in both freedom and democracy and am of the opinion that we can devise a plan whereby our millions can be decently clothed and fed without losing either, if we

### For Christmas

THE WITNESS makes an acceptable Christmas gift to a Church man or woman. It is a convenient present to give. Merely send in the names and addresses of friends to whom you wish to have the paper sent. We will enter their subscriptions for a year, at the reduced price of \$1.50 each. We will then send them, unless you otherwise direct, a Christmas card announcing the gift as coming from you. May we also suggest that you send in a donation to the WITNESS FUND, if you can, to help take care of the subscriptions of the many who have long enjoyed the paper but are now out of work. We are constantly getting letters from these people, and naturally we are unwilling to stop their subscriptions at a time when, we hope, the paper will be a comfort to them. However we can keep them on the lists only with your help.

really get about the task. Certainly we have the machines, the raw materials and the man power to do the job. It is largely a problem of distributing the goods which we can produce so easily and in such startling abundance. As I see it, it is merely a matter of using our machines and resources to satisfy the needs of all, rather than to make profits for the few. That's what I like about Russia. Many of the things they are doing I hate quite as much as the next man, but you can't take this away from them—they are creating an industrial order for the purpose of satisfying the material wants of men, rather than one which is devised solely to build fortunes for the few.

Fascism, on the other hand, is an effort to use the powers of the state to save, if possible, the broken-down capitalist system. And that is my chief objection to it. I do not believe that our present system either can be saved or deserves to be. Of course I don't like their black shirts, brown shirts, castor oil, burning of books and persecutions; but then I don't like Siberia or the secret police either so possibly it is a stand-off on that score. The real difference between Russia and Italy is that the former is out to build a new economic order, while Italy seems to be determined to preserve the worst features of the old.

I am concerned about the Godlessness of Russia. But even so my God is not One who can be dethroned merely on the order of a

Stalin. I believe God is at work in Russia even if He is not honored there. Some day He will be. As a matter of fact I believe He is honored there today, though those doing the honoring are quite unaware of the fact. They are not shouting "Lord, Lord" but they are doing some rather fine things that must please Him. I was reading recently an account of the travels in Russia of a trained observer. He describes a meeting of Russian Young People—fifteen and sixteen year old kids, professing no belief in God, but sitting for hours discussing education, the care of prisoners (while we were upholding law and order by playfully lynching a few of ours), hospitalization, art and kindred topics. That night I went to an annual dinner meeting of a diocesan Young People's Fellowship of our Church. These boys and girls, about the same ages as the Russian group I had been reading about, had all the advantages of a Church training, of good homes, with practically all of them high school graduates. Their discussion for an hour consisted of arrangements for a dance, after which they amused themselves by heaving the remains of their meal at each other's heads. The conclusion I came to was that we have plenty of work cut out for ourselves here without worrying overmuch about either Soviet Russia or Fascist Italy.

Dr. Bell declares himself to be a hundred per cent Fascist. I declare myself to be a hundred per cent American, proud of our heritage and also aware of our faults, which I would like to do what little I can to remedy.

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### That Lynching in California

One could say a lot about the lynching in California. At least one clergyman spoke out endorsing the attitude of Governor Rolph. The only difference between him and a number of other clergymen with whom I talked following the tragedy is that he spoke his piece while these others held their tongues. I prefer the man who speaks out, even when he is wrong. But perhaps there is no sense in going into that aspect of the matter. There is more to be gained perhaps by expressing what I consider to be the right attitude. To do this I might quote Bishop Manning, Bishop Parsons and scores of others. Instead I will pass on to you a telegram sent to Governor Rolph by the Young People's Fellowship of St. John's Church, Williamstown, Mass.: "Although young people, we have the sense to know that it is the duty of a governor to uphold law and order and not encourage mob violence which manifests itself in extreme

lawlessness, to say nothing of our Christian revulsion at such a brutal display of vengeance and hatred."

\* \* \*

#### Bishop in Charge of a Parish

During the illness of the Rev. Carl Henckell, Bishop McDowell is in charge of Grace Church, Birmingham, with the local clergy taking turns with the communion services and a group of laymen taking the other services.

\* \* \*

#### Anniversary of California Parish

The Incarnation, Santa Rosa, California, celebrated its 60th anniversary November 19-24. The major part of it was a preaching mission with Bishop Noel Porter as the missionary. There was an anniversary dinner, with fine speeches of course, one of them by Mrs. R. P. Smith, 89 year old widow of the first senior warden. The sum of \$3,500 was raised for the parish debt; a confirmation class of 42 was presented. The editors of the two daily newspapers, the leading lawyer in the town and the school principal were in the confirmation class. The Rev. E. B. Clark Jr. is the rector.

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#### Young People Meet in Ohio

The 13th annual convention of the Young People of the diocese of Ohio, organized into the Kappa Beta Kappa fraternity, was held at Trinity Cathedral, Cleveland, December 1st and 2nd. Among those to speak were Bishop Rogers, Dean Emerson, Revs. G. H. Jones, J. R. Stalker, H. S. Siderner, Russell Hargate, P. R. Savanack, A. R. Pepper, G. M. Rutter, Messrs. C. V. Thomas, W. T. Gosling, Robert Goacher and Misses Jane Richardson and Mildred James and Mrs. Addis Finney the diocesan president.

\* \* \*

#### Rector of Milwaukee Parish

The Rev. Smythe H. Lindsay, managing editor of the *Living Church*, has been called as rector of St. Mark's, Milwaukee. He is to continue with the *Living Church*.

\* \* \*

#### Churchmen Meet in Philadelphia

Bishop Taitt of Pennsylvania, the Rev. W. Russell Bowie of New York and the Rev. Howard Weir, rector of Holy Trinity, Philadelphia, are the speakers at the annual dinner of the Church Club of Philadelphia December 7th.

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#### Consecration of Alabama Church

St. Mark's, Troy, Ala., was consecrated on November 19th. Foremost in bringing about the building

of this church are Ex-governor and Mrs. Charles Henderson, who, with all the members of the vestry had been working on the project for many years. Built without debt too, which is news, The Rev. Thomas G. Mundy is the rector.

\* \* \*

#### Rebellion in German Church

The Reformation spirit apparently is not yet dead in Germany. A month ago it appeared from all accounts that the so-called German Christians were in complete control, not merely by reason of political pressure but also because the multitude of German churchmen had succumbed to the nationalism and the militancy of the Hitlerite movement. Today, for the first time since taking power, Hitler is being resisted, and he is being resisted by the forces of Christianity. These rebels are not questioning Hitler's political leadership, which they recognize as an accomplished fact. Neither are they concerned with the Left or the Right, with Revolution or Counter-Revolution, or with politics of any kind. They are concerned solely with the Church. Perhaps the outstanding leader is the famous divine, Professor Karl Barth, whose pamphlet "Theological Existence Today" has been widely circulated. In this he summarizes the doctrine of the German Christians, one of the tenets of which is that the Church must in future be the "Church of German Christians, that is, Christians of Aryan race." To this Karl Barth says:

"What I have to say on the mat-

ter is simple—I say No, without reservation or qualification to the letter and to the spirit of this doctrine. In my opinion this doctrine has no right of asylum in the Evangelical Church. In my opinion the end of the Evangelical Church would have come if this doctrine were to achieve the exclusive preponderance the "German Christians" wish it to achieve. In my opinion it would be better if the Evangelical Church were reduced to the smallest handful, and were to go into the catacombs, rather than conclude even a distant peace with this doctrine. I look upon those who have accepted this doctrine either as seducers or seduced. . . . I can only request my several theological friends who, by force of some hypnosis or some sophistry, have found themselves able to accept this doctrine to take cognisance of the fact that my separation from them is definite and final, save in so far as they may, in happy inconsistency have retained some other Christian, ecclesiastical, and theological substance side by side with a doctrine so false."

He goes on to say that the Church does not believe in any particular state, such as the German state or the National Socialist state. "The Church is here to proclaim the Gospel in all realms of this world.—Membership in the Church is determined not by blood and therefore not by race, but by the Holy Ghost and by baptism. If the German Evangelical Church were to exclude Jews who have adopted the Christian faith, or were to treat them as Christians of an inferior kind, it would



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have ceased to be a Christian Church." Thus did Karl Barth lay the foundation for the swelling rebellion against Hitler's dream of a state-controlled Church.

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#### Clergy Unemployed and Unpaid

It was an alarming statement made the other day at the annual meeting of the Church Pensions Conference by the Rev. Reid Dickson, officer of the board of pensions of the Presbyterian Church. Addressing the representatives of thirty denominations he said that we are all confronted not only with the plight of unemployed clergymen, but also with the problem of many clergymen who have charges but are unsupported financially. "I am frank to say" declared Dr. Dickson, "that the problems of hundreds of ministers, which are complicated by the agricultural situation in the districts in which they live and work, seem to be impossible of solution at the present hour. Undoubtedly there are many hundreds, indeed thousands, of small churches which have reached the point where they will never again be able to support a minister or to support a permanent field of labor. Undoubtedly, there must be a mass grouping of churches in all denominations, federation of competing church organizations in small communities, union of

churches in order to supply adequate living for an active pastor, or else the increasing number of students who are sent from the doors of our theological seminaries will find no welcoming voice to the work of the church. The history of some of our denominations in the last few decades has been a history of intensive extension of local church organizations. Perhaps we are now paying the penalty for our unwise and often hasty attempts to crowd ourselves into fields already adequately served by other church organizations. For many years we have tried to spread the ministry too thinly over a wide area. We have apparently been unwilling to concentrate in strategic centers, and certainly we have not watched the movement of humanity from the sparsely populated districts to the crowded centers of population. As a result, many of the small churches have been left behind, and we have left their ministers behind to starve with them." There is a challenge in these remarks which we would do well to heed.

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#### Anniversary of a Vested Choir

Something new in the way of anniversaries was celebrated on November 25th and 26th when Trinity, Williamsport, Pa., observed the 5th anniversary of the founding of its

vested choir. There was a reunion dinner at which 157 persons were present, including many of the "old boys." The guests of honor were six men who were members of the original choir in 1883.

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#### Servers Guild for Hartford Parish

Twelve young men and boys of St. James', West Hartford, Conn., were dedicated to the service of the sanctuary at a special service on Sunday last, an appropriate sermon being preached by the rector, the Rev. George G. Guinness.

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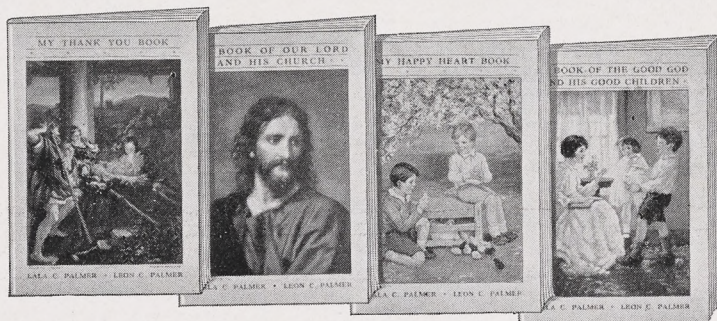
#### Interesting Baptism in Southwestern Virginia

The infant daughter of Mr. and Mrs. P. C. Matthews was baptized at Christ Church, Norwood, Virginia, recently, the child's grandfather, the Rev. Nathan Matthews performing the ceremony. For 14 years the grandfather was a missionary in Liberia. The child wore a robe in which five generations of her mother's family were baptized.

\* \* \*

#### Auxiliary Leader Goes on Mission Tour

Mrs. C. S. Williamson, president of the Woman's Auxiliary of the province of the mid-west sailed last week on a tour of inspection of missionary fields in the Orient. She is to visit



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#### Church Army to Celebrate

Bishop Gilbert, Suffragan of New York, is to be the preacher at a service held on December 10th at Holy Trinity, Brooklyn, to celebrate the sixth anniversary of the establishment of the Church Army in this country. The sermon is to be preceded by brief reports of work being done by missionaries of the organization. Captain Mountford is to take the service and clergymen of Brooklyn are to make up the choir.

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#### Many at Corporate Communion

The diocese of Central New York held a diocesan-wide Corporate Communion of Fellowship on the Sunday following All Saints' Day. Reports are in now from all points in the diocese and it seems that the attendance was of Easter and Christmas proportions. In one city parish the congregation overflowed into adjacent rooms. Another parish reports "communicants three times the normal." A small mission that has thirty-seven communicants had thirty-six at the service. The comment of several was to the effect that it brought out people long absent and moribund.

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#### Brotherhood Started With a Drunk

Take the word of Mr. James L. Houghteling for it, the Brotherhood of St. Andrew, of which he was the founder, started with a drunk. Says he: "Early in 1883 there came to the rector of St. James parish a miserable outcast; a dilapidated and ancient drunkard who appealed for help. He was a strange drunkard; he came from another city. He just drifted in in a freight car. And Dr. Frederic Courtenay, then rector of St. James, cast about him to find what he could do. . . . The rector turned as a last resort to a class of

half-grown boys who met in a dilapidated attic and discussed, in a very imperfect way, the Word of God. We took the man in. He slept through several sessions of the Bible Class but at last, in the expiring flicker before he went out, he told us one day that as a young man in St. George's church, New York, he belonged to a Society of Andrew and Philip.

"He said: 'You remember that Andrew was the man who first found his brother, Simon, before he did anything else and brought him to Jesus, and that Philip was the man that first found his particular friend, Nathaniel, before he did anything

else and brought him to Jesus.' The man died shortly after in jail, a drunken debauch."

The incident is to be dramatized on December 11th at St. James Church where there is to be a diocesan celebration of the semi-centennial of the organization.

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#### Did Not Like the Catholic Congress

A communication has been received from the Rev. Charles H. Long, the general secretary of the Evangelical Education Society, asking us to reproduce in this paper a lengthy release giving their opinion of the Catholic Congress. However

## Hymnals and Prayer Books For Christmas

The approach of Christmas suggests that each parish should have a full complement of Hymnals and Prayer Books. The gift of a supply of books by some generous parishioner or by groups within the parish would form a suitable and lasting memorial of increasing spiritual value.

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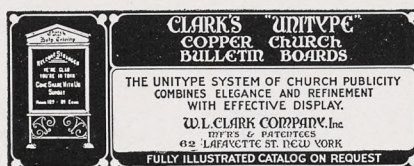
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since it has already been in the daily newspapers we hope the society will allow us to paraphrase. Of the Pontifical Mass they say it was made the occasion "for exhibiting richly embroidered copes, chasubles and mitres, for enthronement of bishops, for incensing of candles, books, choir boys, clergy and above all, of the Pontificating Prelate; in short for theatrical display." The service was alien to our worship with its Romish embellishments. "It was sad to see Bishops who are specially intrusted with discipline countenancing such a treatment of an office which is the common property of the whole Church. No wonder that the cry comes to us from England that the trouble with our Mother Church is the failure of the Bishops to enforce the law. We can echo back their complaint. What we need is loyalty to the Church's own rules on the part of Bishops as well as on the part of the clergy."

The statement concludes with the assertion that the addresses at the Congress "were dominated by a spirit of fear; no safety discernible except in Tradition and the Holy Catholic Church, grandiosely lauded but never clearly defined since it was declared that it was neither Roman nor Anglican, and most of all not Protestant Episcopalian. Dr. Indings Bell played the part of *l'enfant terrible*, in pointing out that the goal must be Rome. Of course this frank utterance was disclaimed. Rome must first make concessions, his prudent friends protested—but why should Rome concede? If Unity has the Sacramental value ascribed to it—that is to say unity of organization—not the unity of good will, and loyalty to a common Master, but unity in an organization with a visible head on earth—what justification have these slaves of Tradition who have gone so far on the back-track, for not giving up that heretical thing, their individual convictions, and submitting to the dominion of the Pope?"

### Who Are the Great Ones?

If you were to list the ten greatest living Americans just whom would you honor? Rabbi L. I. Newman of New York made his selection the other day as follows: President Roosevelt, Louis D. Brandeis, Jane Addams, Norman Thomas, John Dewey, Eugene O'Neill, Sinclair Lewis, Edwin Markham, Stephen S. Wise, Thomas Hunt Morgan. The newspapers in commenting on the selection pointed out that for the first time there were no bankers or industrialists mentioned, the names of J. P. Morgan, Henry Ford



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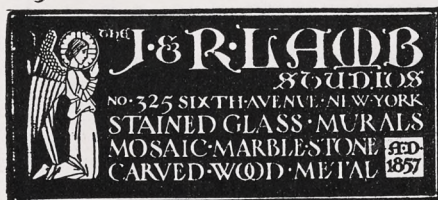
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and John D. Rockefeller being conspicuous by their absence.

**Kentucky Loses Prominent Layman**

Charles D. Campbell, one of the leading laymen of the diocese of Kentucky, died at his home in Louisville on November 19th, in his 70th year. He was a vestryman of Calvary Church for many years and represented his diocese at General Conventions on numerous occasions.

**Seamen's Institute at Marcus Hook**

We hear a lot about the Seamen's Institute in a great centre like New York but I wonder how many know that there is also one at Marcus Hook, Pa. It seems that the Rev. Carl Appelberg was himself a seaman of fifteen years service and the holder of a chief officer's license. Quite naturally he thought something ought to be done for the boys that sail the sea. So he founded the Institute as a recreation center in the old edifice of St. Paul's Church, where he was rector. That was in 1931. It soon outgrew these quarters so that a larger building was taken over this year, thoroughly repaired, and put to work, with Mr. Appelberg in charge. Recreation, meals, sleeping quarters for about thirty men—the usual work done in such institutions.

**Greeley Trustees Disband**

At a recent meeting of the board of trustees of St. John's College, Greeley, Colorado, it was resolved to dissolve the corporation inasmuch as the title of the property was in the name of the dean, who was its founder. The board, composed of bishops living far apart, felt that they were not able to give it the attention which it deserved and agreed that the dean should be left free to organize his school in a way that would insure greater cooperation. The school has not been a diocesan institution for several years, but has had this board of trustees composed of bishops in the neighborhood of Colorado. It has done an excellent work in supplying missionaries for the west, due largely to Dean Bonell's efforts, and in taking this action recognition was made of the school's value in the past, with the hope expressed that it might continue to carry on in the future. The dean reported that the school had no indebtedness notwithstanding the fact that the board had not been able to aid him financially in recent years.

**Death of Prominent Layman**

Charles Stietenroth of Natchez, Mississippi, died on November 17th. Mr. Stietenroth was the manager for

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a number of years of the diocesan paper, and was a vestryman of Trinity parish for over fifty years.

\* \* \*

#### Frank Nelson Visits Louisville

The annual vestryman's dinner of the diocese of Kentucky was held at the Cathedral, Louisville, on November 16th, with the Rev. Frank Nelson of Christ Church, Cincinnati, as the speaker. It was attended by representatives of all the parishes and missions of the city.

\* \* \*

#### Dean Grant On the Radio

Dean Grant of Seabury-Western delivered the Union Thanksgiving address over station WGN, Chicago. A Rabbi and a Baptist minister shared in the service.

\* \* \*

#### Rector is Elected to Office

Just what he did about it I am not informed, but the Rev. Kenneth R. Waldron, rector at Fairview, Pa., was nominated for the office of Burgess without his knowledge or consent and was elected by 11 votes.

\* \* \*

#### High Lights of Sewanee Synod

Thirteenth synod of Sewanee was held at St. John's, Montgomery, Alabama, November 21-23, the Auxiliary meeting at the same time. Highlights: the opening meeting at which Bishop Gailor preached on the Oxford movement; the banquet; a quiet hour led by Bishop Morris; a great missionary service when Presiding Bishop Perry spoke. Bishop Mikell, presided, and there were reports of the work of the various departments. Miss Grace Lindley, secretary of the Auxiliary, gave several addresses during the three days.

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#### Hear About Work in China

Miss Clara Simpson, secretary of the National Nurses' Association of China, was the speaker before the Auxiliary of Michigan which met at Emmanuel, Detroit, on the 27th of November.

\* \* \*

#### Fire at All Saint's, Omaha

All Saint's, Omaha, Nebr., the Rev. Fred W. Clayton rector, was recently seriously damaged by fire, with the interior almost completely destroyed.

#### Rector Takes a Bride

The Rev. T. DeWitt Tanner, rector of St. Paul's, Bellingham, Washington, was married November 20th to Mrs. Helena Van Kirk, president of the Auxiliary of the parish. Before going to Bellingham last year Mr. Tanner was the rector at Joliet, Illinois, for 21 years.

\* \* \*

#### Bishop Manning at Anniversary Luncheon

Bishop Manning is to be one of the speakers at the anniversary luncheon

## Services of Leading Churches

### Cathedral of St. John the Divine

Cathedral Heights

New York City

Sundays: Holy Communion, 8 and 9 a. m. Children's Service, 9:30; Morning Prayer or Litany, 10; Holy Communion and Sermon, 11. Evening Prayer and Sermon, 4 p. m.

Weekdays: Holy Communion, 7:30 (Saints' Days, 10); Morning Prayer, 9:30; Evening Prayer, 5 p. m. (choral). Organ Recital on Saturdays, 4:30.

### Church of St. Mary the Virgin

New York

46th St. between 6th and 7th Aves.

Rev. Granville M. Williams, S.S.J.E.

Sunday Masses, 7, 8, 9, 10, 11.

Evensong and Benediction, 6 P. M.

Week-day Masses: 7, 8 and 9:30.

### Grace Church, New York

Rev. W. Russell Bowie, D.D.

Broadway at 10th St.

Sundays: 8, 11, 4 and 8.

Daily: 12:30 except Saturday.

Holy Days and Thursday: Holy Communion, 11:45.

### The Heavenly Rest and Beloved

Disciple, New York

Rev. Henry Darlington, D.D.

Fifth Ave. and Ninetieth St.

Sundays: Holy Communion, 8 a. m.

Sunday School 9:30 a. m. Morning Service and Sermon 11:00 a. m. Vespers 4:00 p. m., Evening Prayer 8:00 p. m.

Saints' Days and Holy Days: Holy Communion 10:00 a. m.

### The Incarnation

Madison Avenue and 35th Street

Rector

Rev. H. Percy Silver, S.T.D.

Sundays: 8, 10 and 11 a. m., 4 p. m.

Daily: 12:20.

### St. Bartholomew's Church

New York

Park Avenue and 51st Street

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

8 A. M., Holy Communion.

11 A. M., Morning Service and Sermon.

4 P. M., Evensong. Special Music.

Church School Service, 9:30 and 11 A. M.,

4 P. M.

Holy Communion Thursday and Saints' Days, 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. James' Church, New York

Madison Avenue and 71st Street

The Rev. H. W. B. Donegan, Rector

Sunday Services: 8, 9:30, 11 a. m.; 6, 8 p. m.

Weekdays, Thursdays and Holy Days:

12 M. Fridays, 5:15 p. 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, 6.

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.; 6:30 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

Boston

Bowdoin Street, Beacon Hill

The Cowley Fathers

Sundays: Masses, 7:30, 9:30 and 11

a. m. Benediction, 7:30 p. m.

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

Rev. Austin Pardue

4th Ave. South at 9th St.

Sundays: 8, 9:30, 11 and 7:45.

Wed., Thurs., and Holy Days.

of Grace Church, New York, to be held at the Waldorf-Astoria on December 16th. Henry Goddard Leach, chairman of the anniversary committee, and the rector of the parish, the Rev. W. Russell Bowie also are to speak.

\* \* \*

#### Death of California Rector

The Rev. George F. Weld, rector at Montecito, California, died on November 23rd. Dr. Weld during his life set a great example for courage. He lost one of his legs years ago but continued his ministry just as though nothing whatever hindered him; drove his own car, and took all his services leaning on a pair of crutches. He was a deputy to the General Conventions of 1916, 1919, 1922 and 1925.

\* \* \*

#### Laymen Have a Banquet

The lay readers' training school of Michigan ended their fifth annual school with a banquet held on November 27th at St. Andrew's, Detroit. There were fifty laymen enrolled this year. Bishop Page was the speaker at the banquet.

\* \* \*

#### Bishop Woodcock Is a Great Grand-pa

It isn't everyone that can boast of being a great-grand parent. The Bishop of Kentucky and Mrs. Woodcock can since one of their granddaughters was the mother of a daughter last Sunday.

\* \* \*

#### Daily Paper Backs Campaign

*The Bulletin*, evening newspaper of Providence, R. I., is publishing a series of generously illustrated articles for the purpose of stimulating interest in the Every Member Canvass of the Church. There are stories of the Seamen's Institute at Newport; the ministry of the Rev. N. G. Vivian to prisoners in state institutions is the subject of another, while the work of the Rev. George N. Holcomb, rural missionary, and of Deaconess Elizabeth R. Trask and her helper, Miss Elizabeth Gruntler is made the subject of a third article. The remaining articles, material for which is being supplied by the publicity department of the National Council, deals with the work of the Church in the far west, Cuba, Alaska, the Philippines, China and Japan.

\* \* \*

#### Prayers Said in the Desert

The newest mission station in Nevada is at Wells, out on the desert. There on the Day of Prayer, sponsored by the Woman's Auxiliary, there was an unbroken chain of prayer from seven in the morning until after six in the evening, with

not less than two or three in the church at any time. Women from the outlying ranches, young women and girls all took part. Then the following day when Miss Edna Beardsley, educational secretary of the Auxiliary, visited Wells there were fifty people present, mostly young people.

#### Federal Council Meets in Washington

The Federal Council of Churches is meeting this week (the 6th and 7th) in Washington "for the purpose of facing together the responsibilities confronting the Protestant forces at this critical time." Among Episco-

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pallians on the program, in addition to President Roosevelt, who is to broadcast an address on Wednesday evening, are the Rev. Howard C. Robbins; the Hon. Alanson B. Houghton, former ambassador to England and to Germany; and the Hon. Henry A. Wallace, secretary of agriculture. Mr. William Green, president of the American Federation of Labor also is to address the gathering.

\* \* \*

#### Mass Meeting in Dutchess County

The churches of Dutchess County, New York, joined in a missionary mass meeting the other night that was attended by about three hundred, in preparation for the every member canvass. The speaker was the Rev. B. H. Reinheimer, secretary of the field department of the National Council, who declared that missions would continue in spite of the opinion of many that foreign missions would be dead in twenty-five years.

Even if churches in foreign countries become autonomous and entirely self-supporting, the speaker asserted, there will still be need for missions to reach the unprivileged classes, and as long as this need exists, missions will exist.

Persons who are "unchurched" today are looking to church goers and church supporters for an answer to the hopelessness and doubting which has come to the world as a result of the economic crisis Dr. Reinheimer said. The task of the church, he pointed out, is to guide and direct these people, along the path of fellowship, and through personal contact, to a greater sense of security and religious belief.

\* \* \*

#### The Reason Banks Close

Under the Ballyhoo of the New Deal depression news is out supposedly but nevertheless an interesting sermon on the need of individual

righteousness might be preached on this item, about a bank failure in Cleveland, that appeared in Business Week; "The Guardian Trust Company of Cleveland, a 150 million dollar state bank which went into liquidation following the events of March, window-dressed its statements, had no clearing house examination in ten years though it was a member of the Cleveland clearing house all that time, lent money to the two senior officers of the Cleveland Federal Reserve bank, lent 4.9 million dollars to its own directors and 20 million dollars to companies officers were interested in, paid its president \$90,000 a year because 'the increase in deposits justified it,' lent him \$272,000, made a profit on sales of securities to its trust department, made another profit on the sale of some of these securities to its trusts, and had large and costly affiliates in the hotel and real estate businesses."

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