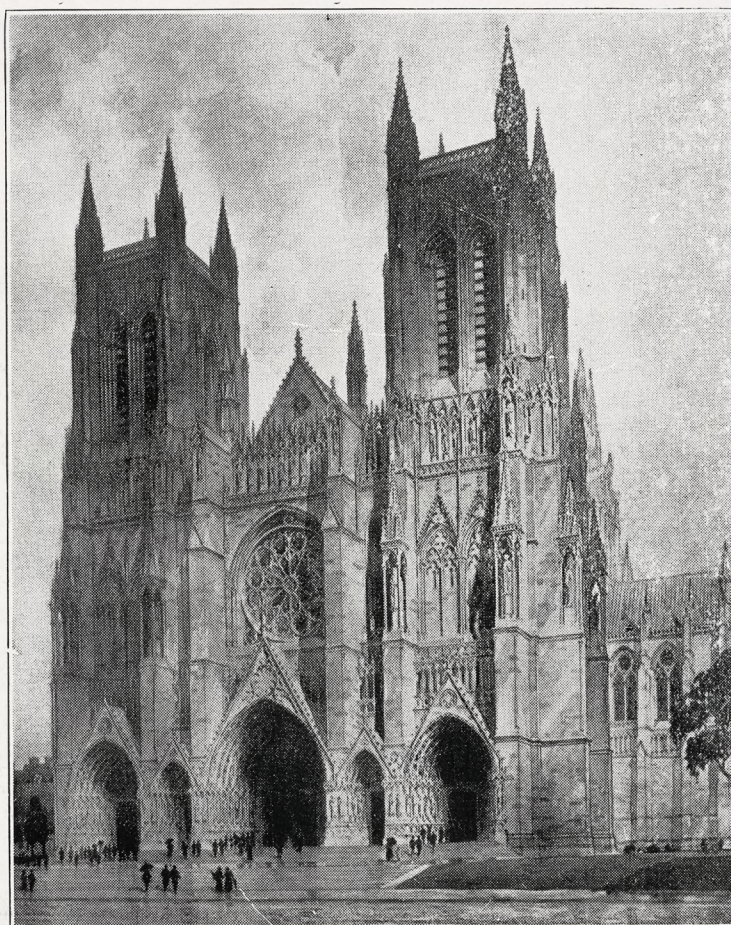


The **WITNESS**

CHICAGO, ILL., APRIL 2, 1936



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CLERGY NOTES

BAUKNIGHT, JULIAN E., was ordained priest by Bishop Moore on March 22 at the Holy Comforter, Cleburne, Texas, where he is in charge.

HARRIS, ROBERT V. K., has resigned as rector of St. James, Winsted, Connecticut. He has been elected rector emeritus and is to continue as archdeacon of Litchfield.

HEYES, ARTHUR R. P., formerly rector of St. Stephen's, DeTour, Michigan, is now the rector of Grace Church, Rice Lake, Wisconsin.

KURTZ, RAYMOND A., formerly rector of St. James', Buffalo, N. Y., is now the rector of St. Mary's, Charleroi, Pa., with charge of Trinity, Connellsville, and St. John's Dunbar.

LAU, ROBERT F., formerly connected with the department of ecclesiastical relations, National Council, has been appointed temporarily to fill the vacancy at the cathedral, Port au Prince, Haiti, which was caused by the elevation of the former dean, Dr. Kroll, to be bishop of Liberia.

LEWIS, W. F., rector of St. James', Bozeman, Montana, has accepted the rectorship of St. Paul's, Burlington, Vermont.

MANN, DUNCAN E., assistant at Trinity, New Haven, has accepted the rectorship of St. Luke's, Wheeling, W. Va.

PENNINGTON, EDGAR L., has resigned the rectorship of Grace Church, Ocala, Fla., to become the rector of the Church of the Holy Cross, Miami.

STIFFLER, JOHN L., of Grafton, N. D., is now the vicar of St. Stephen's, Mount Carmel, Pa., and the Ascension, Kulpmont.

STIRES, CHARLES R., was ordained priest by Bishop Rogers at Trinity Cathedral, Cleveland. He is in charge of St. Matthew's, Toledo.

SECOND THOUGHTS

FRANK W. CRIGHTON, suffragan bishop of Long Island: Even though the series is not finished may I thank you for the splendid articles you are giving us on Latin-America. Naturally I am deeply interested because of my contact with the Latin-American field and I am particularly happy this year that the attention of the whole Church is being turned to that area. You are making a real contribution through THE WITNESS and one which will be of inestimable value to the cause of missions.

FRANK W. STREET of St. Paul, Minnesota: I think Dean Ladd missed the point in his article on "Training Parsons" in THE WITNESS for March 19th. After giving up Church work I took a course at a teachers training college on methods. There Greek and the so-called dead subjects were correlated with history, literature, oratory and science and taught by the problem method. It brought all the subjects to life.

WILLIAM C. STURGIS, warden of St. Martin's, Bernardsville, N. J.: I have tried to keep my mouth shut in face of the slurs being cast on our National headquarters and its staff by people who don't know what they are talking about. For years I have had a right to speak and now I must. I served for ten years (1917-1927) as an employee of the department of missions; and, during that time, I visited every state in the union and every foreign field except the West Indies. I know our missionaries the world over; I have seen their labors, and their courage in the face of exile and privation. I have seen the results of their work in minds enlightened, bodies healed, souls made conscious of redemption—and this, not in individual cases only, but in vast communities. No one who has not seen it can form any conception of what Christianity means in the Orient. That building on lower Fourth Avenue is the centre. I have been intimate with the whole staff, and I know that the majority could sell their abilities for more outside. I was there during a fat decade; yet I had to eke out my salary by dipping into my small capital. Since then, salaries have been cut, while residence in or near New York remains essential. I have never heard a word of complaint. If the Rev. Mr. Sizer, quoted in your issue of March 19th, knows the facts, then he is guilty of misrepresentation or slander. In the same issue, the Rev. Mr. Hill says that conditions might be improved if we "put in younger men and dropped all those departmentments." What younger men and women would Mr. Hill suggest to replace the wisdom and experience of John Wood, Lewis Franklin and Miss Lindley? And has Mr. Hill not yet

(Continued on page 15)

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PALM SUNDAY

By
BISHOP WILSON

MORE and more every year Palm Sunday is receiving recognition by all kinds of Christian people. This is as it should be. As the opening day of Holy Week and in commemoration of the triumphant entering of our Lord into Jerusalem, it should rate an important position in the Christian Year.

In the olden days palm trees grew luxuriantly in the Jordan valley. They are a tropical growth and could scarcely be expected in the higher parts of the country. Around the head of the Dead Sea they were so numerous that Jericho was known as the City of Palm Trees. Of course it was by way of the Jericho road that our Lord came into the Holy City amid the rejoicing of His friends who exhibited their loyalty and enthusiasm by waving palm branches before Him and casting their garments on the ground. The garments were a sign of homage such as was paid to kings and the palms were emblems of victory. "Hosanna—blessed is he that cometh in the name of the Lord" was the greeting shouted by the people and that expression was understood to refer to the Messiah. It was, therefore, a highly significant event. His disciples looked to Him as their Leader who was bound to be victorious because He was the Messiah of God. His enemies acknowledged their own weakness by subjecting Him to physical violence. They thought to ruin His leadership by forcibly removing Him from His followers; they imagined they could forestall His victory with a public condemnation; and they sought to disprove His messiahship by killing Him outright. But the faith of His followers was fully justified on Easter Day.

IT WAS inevitable that Christian people should have felt impelled to reproduce the spirit of that Palm

Sunday with appropriate Church ceremonies. Soon after the age of persecution was ended (sometime in the fourth to fifth centuries) palms began to appear in the Churches on the first day of Holy Week. Processions were formed and the faithful sang their praises to Him who could not be abolished by a cross and a spear. Later flowers were woven into the palm branches and in some places the day was known as Flower Sunday. In Germany and France the cross in the Church-yard was decorated with flowers, while green boughs were scattered about on the ground—all as symbols of Christ's victory. To the Christian palms signify victory over the world and the flesh and in early days they were associated with the martyrs who were said to have won the "palm of martyrdom."

Today, in places where palms cannot be had, branches of olive, box elder, spruce or other trees are used. In our own Churches palms usually appear on our altars and are frequently carried in procession around the Church. Small crosses are made from strips of the palm leaves and, having been blessed, are distributed to the congregation to be kept until the next Palm Sunday as tokens of loyalty to Him who turned the cross into a throne of glory.

This dramatic commemoration of our Lord's entry into the Holy City is one of the high spots in the Christian Year. It is all very well to hear about Christ but it is far better to participate in the reproduction of the main events of His life. As we have stars and evergreens for Christmas, the cross for Good Friday, and lilies for Easter, so we have palms for Palm Sunday. Christian worship need not be drab and colorless. It should be vivid and full of meaning.

OUR CHURCH IN MEXICO

By

EFRAIN SALINAS Y VELASCO

The Bishop of Mexico

I SUPPOSE there may be in the minds of many Church people in the United States a perplexing attitude about what is happening in Mexico in regard to the Christian religion and what the future of our work is likely to be under the present trying conditions. The press, secular as well as religious, has been commenting or publishing news concerning the religious situation in this country. These brief notices, presented to a public accustomed to freedom in matters of conscience and thought and to rights in the line of worship, may create the conviction that there is no use in maintaining the Church's work in Mexico. Let me therefore state the great opportunities the Episcopal Church has in this country.

There are two ways of understanding the Christian religion among the great majority of the Mexican people belonging to the Roman Church. On the one hand there is the intellectual class. They do not accept every thing taught by their Church. They are the strongest critics of Roman Catholicism. They consider themselves Catholics; they baptize their children and get married in their Church as a matter of social convenience or custom, but they have the conviction that a thorough reformation is necessary to correct many mistakes and purify the whole religious system of the Church of the pope. From this intellectual class has come all legislation restricting many of the Roman Church's privileges and stopping many of its activities. This being the leading class in every department of life, we may understand why, in a country where 99% of the population are Roman Catholics, the dominant church is receiving such heavy blows without any serious protest from the people. We may understand why, at any time a revolutionary movement directed by this enlightened class comes to power, there is an attempt to reform the Church making it at the same time independent from Rome. Such was the case not long ago when President Benito Juarez, one of the greatest men in the history of Mexico, helped in many ways the religious reform movement started by a group of priests who left Roman Catholicism to establish the "Rama de la Iglesia Catolica o Iglesia de Jesus" (Branch of the Catholic Church or Church of Jesus) which afterwards relinquished its autonomy to become the present Missionary District of the Episcopal Church in Mexico.

Recently, two new attempts have been made. In 1915 President Carranza was interested in a movement to make of the dominant Church of the country a national Church separated from Rome. Government officials tried to persuade the Vicario Capitular (head of the Cathedral Council) of the archdiocese of Mexico, Monsignor Paredes, to place himself at the head of the movement. Paredes was not the man for the job and the movement was not carried on. Lately,

under President Calles, another attempt to establish a national church independent from Rome was made, culminating in an almost abortive schismatic Church.

There is, therefore, a constant, latent, growing conviction among the enlightened class of the Mexican people of the need of a Church catholic in its doctrines, but separated from Rome. This fact is offering a great opportunity for the Episcopal Church, because it is just what our church is: a Catholic Church independent of Rome.

AMONG the poor people and the great majority of the Indian population, due to their ignorance and illiteracy, religion has rather a heathen meaning and expression. There is little or no real understanding of Christian principles. Old Indian beliefs and worship have interwoven with Christian traditions and the grossest superstitions are related with Christian worship. These poor people have been neglected; what's more, it seems such conditions suits the purposes of certain selfish men who exploit and take advantage of these conditions instead of trying to correct and cure them.

Our Church is doing a wonderful work among these people. They need the Episcopal Church. It is reassuring the way they respond to our Church's call, and their earnestness in grasping the gospel teaching and the way they react as soon as they understand what Christ has done and is doing for them and what He asks from them. Their whole life is influenced by the Church's message.

On one of my visits to the missions in the state of Jalisco I found many of our Church people I had seen in previous years very poorly dressed, wearing now clean and better garments. I told one of them: "Well, my friend, it seems to me God is blessing you with better means to live."

"My lord Bishop," he answered, "God is not blessing me with more money; but He is really blessing me with a better way to use the few cents I earn; since I affiliated with the Episcopal Church, I have learned the big responsibility I have toward my wife and children; and now, instead of going every Saturday with other men to waste my week's wages, I bring them to my wife, and my family is happy now with little more food and clothing."

There are some hundreds like this man for whom the Episcopal Church has meant the starting into a new life in every sense. No wonder the wives of these men are enthusiastic members of the Woman's Auxiliary doing their utmost to obtain money for the United Thank Offering.

Perhaps you know what the Woman's Auxiliary of Saint Martin is doing to pay their yearly quota for the United Thank Offering. (The Woman's Auxiliary in Mexico has fixed a minimum yearly quota for each

of its branches of \$12.00 Mexican dollars. At the convention held at Nopala on January 8, this year the sum of \$215.09 was presented as the 1935 offering for the U. T. O.) Well, these women were catching frogs and selling them to earn money to pay their quota. But, either people got tired of eating frogs or for some other reason, the selling of these animals was not giving good results. "What are you going to do now?" I asked them at my last visit. "Brooms," they answered. So they are making and selling Mexican brooms that they may have money to give to the Church.

The Church is bringing to them a better understanding of Christ and His teachings, peace to their homes, gladness to their lives, redemption to their souls; and they do their best to help the missionary work of the Church.

Worship

By

BISHOP JOHNSON

IF WE named this ship in its original form, we would call it worthship. That is what it means,—to give one his worth. In the old marriage service the bride agreed to worship her husband, which meant to give him his worth. Not such a hard promise as to obey.

Certainly we ought to be grateful to someone for our creation, preservation and all the blessings of this life, even if we are unable to understand some of the calamities that befall us. To receive great gifts without gratitude is to be boorish. It has always seemed to me that our gentlemanly instincts should require of us some form of worship, some act of thanksgiving.

Of course, one is released from the obligation if he persuades himself that there is no one to thank. I wonder if the assertion that there is no God is the result of clear thinking or the product of our moral inertia and turpitude, an excuse for not developing our spiritual faculties. If we look at the universe as a school house we can find an analogy. The moment we look at the building we assert that it had an architect and that it exists for a purpose. We assume that it was built for the education of children. We realize that one cannot measure education with a yard stick; that the school house is deteriorating but that education ought to be increasing; that education does not cease when the pupil leaves the school house.

It would seem as though the same principle governs the universe. It is a temporary building whose purpose is to be measured by the relation that it bears to the ultimate result. Why not apply the same reasoning to the Creator that one assumes for the creature. It is reasonable to affirm that the true purpose of creation is to seek the true, the beautiful and the good, and that these processes go on after the universe ceases to harbor the process.

It is reasonable to say "All things comes of thee, O Lord, and for thy pleasure they are, and were, created."

It is not reasonable to assert that the destruction of the school house will prevent the growth of the process which was begun there.

Worship is therefore a desire to give thanks to the Creator for His gifts to us.

BUT there is more than that. Before Christ came God was a remote deity who inculcated fear rather than love. Why? Because love is a personal quality and is not revealed in things. Before men could love God they must behold His love for them in a personal way, for love is an attribute of personality. God must so embody love in a person that men should identify that person with God and also that men should find in that person all that they need to find in God. He must be "the express image of His person." He must be "the word of God" in His revelation of the divine.

He must also be man if He is to be the object of man's love. Instead of its being incredible that Christ should be the God-man, it was essential that God should reveal Himself in such way and no other way. If the love of God for us was to save us from ourselves, then the revelation of that love must be such as to be apprehended by man. If Christ had been less than God, His love for us would have perished with Him. It is only where the love for Christ as God and man has prevailed that the Christian faith has been effective over long periods of time. It is this faith which grips the common man, even if it irritates the self-sufficiency of many intellectuals. It is the worship of Christ as God which produces a community in which love and worship are perpetual.

There is a vast difference between an academy of curiosity seekers and a congregation of devout worshippers. The difference lies in the center of gravity. In the one God is made subordinate to the ego, and in the other the ego is oriented to God.

It is the Christ, both God and man, who causes men to lift up their hearts in worship. Mere humanism is devoid of radiancy. Mere theism is devoid of human sympathy. When men cease to worship God, they cease to love one another.

THE free thinker when he gains power, claims infallibility for his theories, allows no one else to have any opinions, puts to death those who oppose him and imposes his systems by means of the police and executioner.

We have many illustrations today of "Mutiny on the Bounty" with the disastrous result that the mutineers destroy themselves.

When men reject the worship of God, they demand Caesar worship, whether of a Nero or of a Lenin. Something rushes in to fill the vacuum caused by the desertion of God's altars. Whether they like it or not men are sheep and when they desert the Good Shepherd, they fall among wolves.

Men are like bees. They must hive about a central figure. If not God; then some Caesar.

It is partly because of this alternative that men should heed the admonition of the Master, "Thou shalt

worship the Lord thy God and Him only shalt thou serve."

In the ship that we are cruising in we belong to one of three groups: 1. Those who are devoted to the Master and follow Him. 2. Those who have mutinied and who follow a Hitler or a Stalin. 3. Those who are afraid of the mutineers but are too apathetic to be loyal to the Master. If men absent themselves from politics and religion they ought not to whine because the vacuum is filled with shysters.

For better or worse we are committed to the cruise and are confident that the voyage is conducted by a Master who has demonstrated His integrity; His benevolence and His power. There is no other Master to guide our vessel to the haven which God's providence has in store for storm tossed mariners.

All that one can say is that it has been good to be His disciple; that in His Ship we have found our finest fellowship; that we have learned to love Him as sons, and to work with Him as stewards and to join with Him as partners; and we are glad to give Him His worth, for He alone is worthy to receive honor and glory and power.

Talking It Over

By

WILLIAM B. SPOFFORD

EVERY COMMUNITY of any size sooner or later is afflicted with a strike. If you want to know something of how these affairs are conducted you would do well to read "I Break Strikes: The Technique of Pearl L. Bergoff," by Edward Levinson. I have been particularly interested lately since there has been a service employees strike in New York and for a number of days (until some of the tenants got together and protested) our building in New York has had Bergoff's men doing duty. Mr. Bergoff, who at one time employed Al Capone, believes there is more money in industry than in crime, and it is this philosophy that he impresses upon his gangster henchmen. And from this book it appears that he is right. Thus it relates how the Brooklyn Rapid Transit Company paid him \$712,602.36 for the assistance he gave the company in breaking one of New York's biggest industrial conflicts a few years ago.

ACCORDING TO THIS RECORD, Mr. Bergoff grew up sore at the world because his parents named him Pearl and compelled him as a child to wear curls. There may be other factors that contributed to his career. Thus his family moved twenty-seven times before he was nine years old, and anyone who has even moved once must know something of what that did to the lad. When thirteen, his mother dead, his father gave him \$50 and told him to get going. He worked at various jobs until he drifted into New York at the age of eighteen and became a "spotter" for the street railroads. From that job he graduated to the rank of "private detective", with his spe-

cialty framing evidence for divorce cases. In 1907 he moved into the more lucrative field of strikebreaking, with his first campaign in his new field marked by two of the fifty-five deaths which Mr. Levinson credits to Mr. Bergoff's strikebreaking career. Today he calls himself the "King of Strikebreakers" as well he might since he claims to have cleaned up \$10,000,000 in the racket. He pays himself a salary of \$100,000 a year, and his bonuses and extra dividends in "good years" bring his yearly income close to a half million.

STRIKEBREAKING IS an academic term. The men he hires to do his dirty work (and incidently the dirty work of the highly respectable people, like my landlord, who engage Bergoff) call themselves "finks". The officers of their company they call "the hierarchy"; Bergoff they call "The General". In working-class parlance there is a difference between a "scab" and a "fink". The former is the worker who refuses to answer a strike call; a "fink" is a professional gangster who moves from job to job breaking strikes. Bergoff boasts indorsements from top men in American industrial life. There is no reason to doubt him since he has served the Standard Oil Company; the street car lines of Philadelphia and New York; the subway lines of New York; fully a dozen railroads, to say nothing of minor companies. Of course his work has not always been pleasant. Take Kansas City for instance during the street-car strike of 1917. Some of the citizens there organized the old frontier Anti-Horse Thieves' Association with its vigilante methods. Pearl's brother Leo evaded a lynching on that occasion by joining a mob which was shouting "Lynch Bergoff" and Pearl himself escaped from the city after a rather trying time.

MR. BERGOFF RETIRED from business in 1925, since he had made his pile. But unfortunately he invested his cash in Florida real estate and you know what happened to that. So he reentered his old business but says that the game is not what it used to be. There are plenty of calls for his services, but there are so many in the racket these days that prices have been cut. However there is little doubt that he made a neat pile in this building employees strike in New York. It is a murderous business, supported by large chunks of cash from leaders of American industry. It is something to remember when the strike breaks out in your community. Workers are always

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THE WITNESS

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Chicago

charged with using violence. I have just this day returned from a meeting where it was reported that the manager of a hotel refuses to take back fifty workers, charging them with violence. However he was unable to prove the charge in the case of a single striker. The chances are about ten to one that if there was violence it was instigated by gangster thugs hired at a fat fee from the Bergoff or some other strike-breaking agency.

The Scrapbook

By

JAMES P. DE WOLFE

RECENTLY there appeared in this column a form for self-examination as a part of our preparation for Holy Communion. A self examination should show us how sick we are spiritually. It gives us an opportunity to look squarely at ourselves and deal with our weakness. We should never be afraid to look at such facts squarely, for we have the assurance that God will help us. If we find, from our self examination, that we are unable to cope with serious sin or some great weakness in our nature we should immediately see our priest for counsel and advice. Otherwise, after we have examined ourselves and found out our sins and wickednesses, tell them to God one by one and ask His forgiveness. You may use the following confession: Almighty and most merciful Father, I acknowledge my sins and wickednesses which I have from time to time committed by thought, word and deed all because of my own fault, and I want to particularly confess that I have sinned in the following ways (here name the sins that you can remember). For these and all my other sins that I cannot remember now I am sorry, and I purpose to do better, humbly asking Thy pardon and forgiveness and grace to give me the spirit to lead a better life than I have before.

O God have mercy on me a sinner.

Forgive me for all that is past, confirm and strengthen me in all goodness, and bring me to everlasting life, through Jesus Christ our Lord. Amen.

Now use the following

ACT OF FAITH

O God I believe in Thee. I hope in Thee. I love Thee. I am sorry that I have sinned, and I resolve by Thy grace and mercy from now on to lead a better life.

ACT OF LOVE

O my God, Thou art infinite goodness and worthy of all love. I love Thee above all things. Help me to love Thee more and more.

ACT OF CONTRITION

O Lord, my God, be merciful to me a sinner. I repent of having sinned, and desire to amend. Make me a clean heart, O God, and renew a right spirit within me.

Read Hymn No. 133 ("With Broken Heart and Contrite Sigh").

The Grace of our Lord Jesus Christ and the love of God, and the fellowship of the Holy Ghost be with us all evermore. Amen.

Untrimmed Edges

THE neighbor next door kindly offered to take care of the little church's lawn, along with his own, and the parishioners wish he hadn't, for he doesn't trim his edges. All along the street and up the sides of the walk to the door there is a fringe of tall, spindly grass and straggling weeds that makes the lawn look almost worse than if it had not been mowed at all. The churchmouse knows a clergyman, a talented preacher and really devoted to his calling, who has never quite made a success in any parish in which he has been located. At home, he has little, fussy ways which, in spite of the goodness of his heart, make him a hard man to live with. Outside, he always takes advantage of the discounts and other courtesies accruing to the cloth but, when he employs anyone to work for him, he exacts a full hundred cents' worth for his dollar. In addition, he has the habit of constantly alluding to the hardships of the clergy and the smallness of the ministerial stipend. Although he nobly dedicated his life to God and the Church, he doesn't trim his edges.

THE CHURCHMOUSE.

Women After Forty

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OUR BOOK EDITOR GIVES GRAPHIC FLOOD PICTURE

By GARDINER M. DAY

All ideas of book reviews were washed away by the flood this past week, but you might be interested in hearing a bit about it. Two weeks ago we had a slight over-flowing of the river. The river rose to 28 feet which was sufficient to drive some 700 people from their homes. It then receded and everyone breathed easily thinking the spring flood was a thing of the past, for the river evidently over-flows more or less every spring and last year it furnished an additional flood in the summer. Tuesday I attended a meeting in New York, but on my return was told that the river was rising and expected to rise to extraordinary heights.

Wilkes-Barre situated on the bank of the Susquehanna river is the business center for the Wyoming Valley which contains some 250,000 people. The city is on the higher bank and the vital center is one of the few parts of the country around here that has not been undermined. The opposite bank on which Kingston is located usually is flooded but as a rule Wilkes-Barre proper has escaped. As soon as it was learned that the river was rising, stores, hotels, churches and home owners in the vicinity began frantically to try to secure pumps. All those for miles around were quickly sold out. In addition to our St. Stephen's there is a Presbyterian, Methodist, and Baptist Church located within a block of each other and the river. The Baptist Church being appropriately nearest the river was quickly flooded. At St. Stephen's the sexton, Mr. Harrington, endeavored by siphons, a pump constructed with the organ motor, and sandbags to keep the water out of the basement which contains the parish central heating plant, organ blowers and bowling alleys. He did a marvelous job, but even the neighboring city banks with the aid of large pumps were unable to withstand the deluge, and consequently the water soon surged over all barricades and put out the fires and ruined our bowling alleys.

Meanwhile streets all over the city were becoming veritable rivers. The Red Cross disaster headquarters was working frantically to rescue people. Row boats were practically useless on any streets near the river because of the swift current. Much of the rescue work had to be done by the coast guard power boats. The Rev. Paul Heath, minister of



MRS. JOHN M. GLENN
To Lead CMH Conference

the neighboring Presbyterian Church, spent the best part of several days rescuing people in a row boat. A skilled oarsman he was able to keep right side up when many men of greater brawn were forced to endure undesired baths. Magnificent work was done by the Boy Scouts especially in serving as messengers. As the water put many of the elevators out of commission some of these boys spend days and nights running up and down stairs with relief messages. No one knows how many lives would have been lost had the coast guard not been able to help with the power boats. One amusing episode occurred in connection with them. At the time of the first flood the Red Cross had sent for Coast Guard assistance and received it. As soon as this first flood danger was over the president of the local chamber of commerce came out with a blast in the papers criticizing the Red Cross for having incurred unnecessary expense and bad publicity in calling for the Coast Guard. Hardly had people finished reading this criticism, however, before a call **had** to be sent for the return of the coast guard and no more criticism was heard of the Red Cross.

A flood is a terrible thing to see. There were deaths due to drowning, or shock or escaping gas, but regrettable as are these deaths, it seems more tragic to be left, as not a few people were, with homes which represented their life savings practically destroyed. All one hears now is, "Isn't it too bad about Mr. X?" His business must be ruined." or "Everything in Miss Jinks' house is

(Continued on page 14)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Why should there be missionary deficits year after year? Is there anything wrong with methods? Is there a feeling on the part of the clergy that they have all they can look after at home and that missions, after all, is getting its proportionate share of the available cash? Or is it because the people of the Church no longer believe in old fashioned missions and the whole appeal must be restated in modern terms? These are some of the questions we propose to have discussed immediately after Easter. We want to go into this whole mission business and its relationship to the National Council and the Church Missions House. We don't know yet who is to do the writing but we have asked people who know what it is all about—Bishop Mitchell of Arizona; Bishop Reinheimer, former field secretary; Bishop Parsons of California; Bishop Davis of Western New York; Dean Paul Roberts of Denver; Bishop Sherrill of Massachusetts; Bishop Bartlett of Idaho and also a number of laymen. We hope they will all accept the invitation, and that you, after reading what they have to say, will express your opinion in the "Second Thoughts" column. Let's see if we cannot really get at the bottom of the whole business.

There is another thing we plan to do after Easter—continue the series of articles on outstanding parishes that was interrupted by the Lenten series. All Saints, Omaha; Christ Church Chapel at Grosse Pointe, Michigan; Grace Church, Sandusky, Ohio; Trinity Church, Torrington, Connecticut, are a few of the parishes to be included, and there will be others.

So keep THE WITNESS coming to your home and parish—continue the bundle after Lent. Or if you learn from your rector that it is not going to be possible to buy the paper each week at the church, send in your yearly subscription so that the paper can be mailed to your home each week during the year. Don't quit at Easter.

* * *

Over the Top at 281

Over the top is not quite accurate, or at least it was not on March 26th, just a week ago, when I called. But nevertheless it is fairly safe to say that the heading describes accurately how matters stand today. On the

26th the assistant treasurer of the National Council, Jim Whitney, reported in a telephone conversation that there was less than \$25,000 to raise of the \$127,100 needed and that cash and pledges were coming in at the rate of several thousand dollars a day. So that job seems to have been done in good, snappy style. It means, of course, that there will be no cuts in missionary work or in departmental work. Indeed officers are hopeful that enough additional money will come in to justify them in restoring work that has been discontinued in the past.

* * *

Bishop's Son to Be Ordained

Presiding Bishop Perry is to ordain his oldest son, James DeWolfe Perry Jr., to the diaconate on April 14th at St. John's Cathedral, Providence. Father Sill of Kent School is to preach. Young Perry is to be a curate at Christ and St. Luke's, Norfolk, Va.

* * *

You Have Seen Him in the Movies

That 200-inch disc that has been shown recently in the news reels, it may interest you to know, was made by George V. McCauley, a devout Churchman and member of Christ Church, Corning, N. Y. He is a physicist of distinction, was at one time a professor at Northwestern University, and incidentally is an ex-Romanist who has found a happy home in the Episcopal Church.

* * *

George Lansbury in New York

The opening meeting of a two-year campaign on behalf of world peace is to be held at Carnegie Hall, New York, on April 22nd with the Right Hon. George Lansbury, Churchman and one-time head of the British Labor Party, as the headliner. The campaign is under the auspices of the Emergency Peace Campaign, and meetings are being planned throughout the country to arouse the people to the danger of international war and to rally them for a people's peace.

* * *

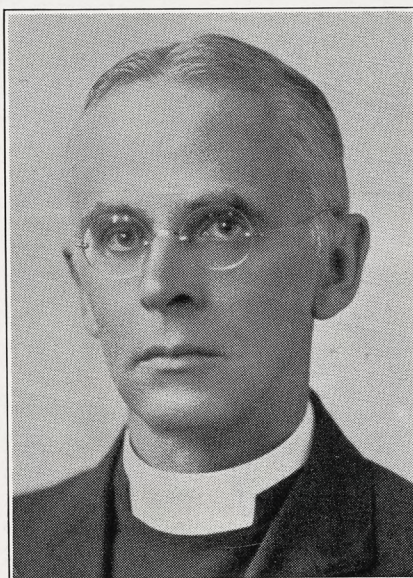
Those in Need Help Others

The congregation at Old Mariners' Church, Detroit, is made up of down and outers and homeless men. Last Sunday the Rev. George Backhurst, head of the City Mission, asked them to help the flood sufferers. The collection was over \$10, mostly in pennies.

* * *

Damages to Churches in Pittsburgh

At this writing the extent of the damage to our churches in the diocese



BURTON S. EASTON
Leader at Wellesley Conference

cese of Pittsburgh has not been determined, though Bishop Mann is surveying the diocese and has plans for a program of restoration. Probably the most serious damage was to St. Mark's, Johnstown, located in the lower part of the city. St. Barnabas, Tarentum, also had a severe loss. The organ was seriously damaged and it is thought probable that the foundations of the church will have to be rebuilt. The clergy of the diocese without exception are serving on relief committees.

* * *

New Trustee for New York Cathedral

Edward K. Warren, member of St. James, New York, was elected a trustee of the Cathedral of St. John the Divine, New York, on March 24th, succeeding the late George W. Wickersham.

* * *

Conference on the Ministry

Bishop Page was host and chairman of a conference on the ministry held on March 28th at St. John's, Detroit. It was attended by boys and young men, nominated by their rectors, who are either interested in the ministry as a life work or are considered good material if they could be interested. There were about twenty-five of them present. A large number of the diocesan clergy also were present.

* * *

Large Enrollment for Diocesan School

The annual Lenten round table fellowship of the diocese of Michigan closed on March 30th with a total enrollment of 225. Meetings were

held each Monday during Lent at the P.W.C.A., with a supper and with lectures on various church topics by experts.

* * *

See City for Presiding Bishop?

According to Bishop Johnson of Colorado, editor of THE WITNESS, a movement is soon to be launched to provide the Presiding Bishop with a permanent See. He made the announcement last week in addressing a group of laymen in Chicago, and declared that Washington was the city preferred. He said under existing canons, the Presiding Bishop has little or no authority to direct the work of the Church and that the situation is "impossible." He said the committee appointed by the last General Convention to study the whole problem of administration is favorably inclined to a centralized authority and a permanent See for the Presiding Bishop. The Presiding Bishop should be elected for life, with a retiring age of sixty-eight or seventy; should be relieved of his diocesan responsibility and should have a See city, such as Washington, in the opinion of Bishop Johnson. He further said such a plan would give the Church an opportunity to go forward more rapidly and would clarify much of the present confusion with regard to administrative work.

* * *

The Trend in Church Giving

The United Stewardship Council presents figures each year on the giving of various churches. The total sum given for all purposes to twenty-five Protestant Churches in 1928 was \$532,368,714, of which \$402,683,961 was used for local parochial expenses. In 1935 the figures dropped to \$304,692,499 for all purposes, with \$261,347,435 for local expenses. Thus the figures show a decline in total giving of about 43 per cent between 1928 and 1935. The per capita giving for 1928 was \$23.30, of which \$17.30 was for local expenses. In 1935 it was \$12.10 for all purposes with \$9.98 for local work. The Episcopal Church showed a loss of 63 per cent during this period—a 20 per cent greater loss than the average. However, according to the figures of the United Stewardship Council, the Episcopal Church was the only one of the twenty-five churches studied where the loss for missions was proportionately less than the loss for parish expenses.

* * *

Program of Social Work Conference

The 16th annual social work conference is to meet at Atlantic City,

May 24-29th, as an associate group of the national conference of social work which meets at the same time. Services are to be held in the various churches of the city on the 24th with sermons on the Church and Social Service. The first session is Monday afternoon, the 25th, when the Rev. George W. Dawson of Newark will discuss "The part-time social service executive—asset or liability?" He is to be followed by the Rev. Russell S. Hubbard of Providence, who speaks on "Instruction before marriage." The next day the Rev. C. Rankin Barnes, now a rector at San Diego, California, speaks on "Practical standards for parish social service committees," and the Rev. Don Frank Fenn of Baltimore holds forth on "Pastoral use of case work in family adjustments." On May 27th the Church Mission of Help sponsors a luncheon with Mrs. John M. Glenn, president, presiding, and with Miss Agnes Penrose of the Albany CMH and the Rev. Almon R. Pepper, national secretary, as speakers. Thursday "The possibility of including both institutional care and foster home care in homes for children" will be discussed by C. W. Areson of the Child Welfare League of America, and Miss Sarah B. Crosby of the Church Home for Children in Philadelphia will speak on "New problems in Church care for dependent children."

The annual dinner is to be held that evening with Mr. Spencer Miller Jr. speaking on "The Church's responsibility in the drive for social security," and Edward L. Parker of Newark will speak on "The Church's obligation to inject ethics into the body politic." On the final day there is to be a luncheon of the Girls' Friendly Society at which Mrs. Crystal Fauset of the Friends' Service Committee will speak on race relations, and in the afternoon there is to be a joint session with the conference, sponsored by the Federal Council of Churches, when the subject under discussion will be the cooperative movement. The Rev. James Myers, industrial secretary of the Federal Council, is to be the chairman; the speaker is to be E. R.

Bowen of the Cooperative League and the discussers are to be Miss Winifred Chappell of the Methodist Federation of Social Service and the Rev. Spear Knebel, rector of St. Paul's, Woodside, Long Island.

Church Remembered in Will

According to the will of the late Mrs. Amy Akin Sands of New York, the Church of the Incarnation is to receive \$15,000, the Cathedral of St. John the Divine, \$2,000, and the National Council \$500.

Students Plan to Strike

High school and college students throughout the United States are to be called from their classes in April to take part in the third student strike against war, according to Joseph P. Lash, secretary of the American Student Union. He says that 350,000 students will take part this year—twice the number that took part in demonstrations last year.

Million Express Opposition to War

Mary E. Woolley, president of Mt. Holyoke College, led a delegation of women to the White House on March 21st and there presented President

Roosevelt with a petition signed by over a million citizens protesting against war and "demanding that all increase of armaments must be stopped."

A Book for Mother's Day

The Golden Rule Foundation has issued an attractive 24-page pamphlet which contains excellent suggestions and material for the observation of Mother's Day. It may be secured by writing the Foundation at 60 East 42nd Street, New York City.

Poets of the Church Form Organization

A number of poets and poetry lovers of the Church are planning an international poetry society. They hope to issue a magazine. Those interested are requested to write Mr.

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* * *

Death Takes Illinois Rector

The Rev. Holland L. Church, rector of St. Ann's, Morrison, Illinois, died on March 21st.

* * *

Plans Announced for Wellesley

Tentative plans have been announced for the Wellesley Conference which meets at Wellesley College, June 23 to July 3. Among those to give courses are the Rev. Leicester C. Lewis of Philadelphia; the Rev. T. O. Wedel, national secretary of college work; Miss Frances Arnold of the Girls' Friendly Society; the Rev. C. A. Simpson and the Rev. Burton E. Easton of the General Seminary; Bishop Cambell, former missionary bishop of Liberia; the Rev. Gerald V. O. Barry of Delhi, N. Y.; Miss Mildred Hewitt of Christ Church, Cambridge; Mrs. Marjorie M. Raymond of Boston; Miss Letitia Stockett of Baltimore; the Rev. Morton C. Stone of Bronxville, N. Y.; Mrs. Laurence F. Piper of New Hampshire; Dean Grant of Seabury Western Seminary; the Rev. Norman Nash of the Cambridge Seminary; Frederick Johnson and Everett Titcomb, organists of Boston.

* * *

Laymen's Conference at St. Martin's House

A series of conferences for laymen will be held at St. Martin's House, Bernardsville, N. J. "Christian Living" is the subject of one to be led by the Rev. M. S. Taylor, director

of evangelism; the Rev. W. H. Dunphy is to lead a conference on prayer; "A Living Faith in a Changing Age" is the subject to be dealt with by Mr. Leon Palmer; Spencer Miller Jr. is to direct a conference on "What Social Organization Does Christ Demand?"; the Rev. Leicester C. Lewis of Philadelphia leads a conference on the creed, and the director of St. Martin's, William C. Sturgis, closes the series with a conference on missions. Full information about these conferences may be obtained from Mr. Sturgis.

* * *

To Continue Drive for Funds

The diocese of Chicago is to continue its effort to raise its million-dollar centenary fund. At a meeting held on March 16th, the committee reported that \$556,780 had been pledged through 6,748 five-year subscriptions. The drive is to continue with the hope of bringing it to its original objective of a million dollars during the year.

* * *

Bishop Johnson Disagrees

University presidents who permit their faculties to teach anything they please were criticized by Bishop

Johnson of Colorado, speaking in Chicago last week in connection with Lenten noonday services at the Harris Theater. Bishop Johnson called upon university presidents, particularly President Hutchins of the Uni-

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versity of Chicago, and President Glenn Frank of the University of Wisconsin, to determine whether their faculties have as their object the teaching of young people to live or to experiment with life. The Bishop took issue with these two university presidents who in recent statements have declared the principle of letting faculty members determine their own courses without supervision.

Advisory Council for New School

The Rev. Joseph Fletcher, director of the School of Applied Religion, Cincinnati, has announced the following as members of the school's advisory council: The Rev. C. Rankin Barnes, the Rev. Niles Carpenter, Miss Adelaide Case, the Rev. David R. Covell, the Rev. Angus Dun, the Rev. Frank Gavin, Dean Grant, the Rev. Moultrie Guerrey, the Rev. Fleming James, the Rev. D. A. McGregor, Mr. Spencer Miller Jr., the Rev. Norman Nash, the Rev. Alfred Newbery, Mrs. Mary K. Simkhovitch, the Rev. L. E. Sunderland, the Rev. Clifford L. Stanley, the Rev. Gilbert P. Symons, the Rev. Arthur Warner and the Rev. Alexander C. Zabriskie.

Flood Damage in Albany

Flood damage in the diocese of Albany was confined chiefly to flooded cellars and the resulting expense and inconvenience caused by impaired heating plants, discontinuance of lighting service and telephone, and in a few cases inability to reach the building because of flooded areas. An exception was St. John's, Troy, where the flood ruined a new kitchen and club room. Many

of the people of this parish suffered great discomfort and loss and the rector immediately organized a band of young men who served valiantly in assisting people in various ways. At the Messiah, Rensselaer, they anticipated the flood and removed the heating apparatus before the flood water reached it.

Can Wealth Be More Equally Divided?

A radio forum discussion on "Can the wealth of the nation be more equally divided?" was broadcast over stations WCPO and WSAI, Cincinnati, on March 13th. Those taking part were the Rev. Dennis Burns, Roman Catholic president of Xavier University, Dr. W. W. Hewitt of the University of Cincinnati, the Rev. F. J. Kunneke, Roman Catholic, and the Rev. Joseph Fleacher, director of our School of Applied Religion.

Preaching Mission for Children

A preaching mission for children was held recently at St. Paul's, Newport, Kentucky, led by the rector, the Rev. B. H. Crewe. Mr. Crewe also organized cottage prayer services. They have been meeting once a month through Lent and with such success that they will be continued through the year.

Plans Being Made for Meeting of Bishops

Dean Grant of the Seabury-Western Seminary is chairman of the

committee to make arrangements for the meeting in Chicago, October 12-18, of bishops from the entire Western Hemisphere. The meeting

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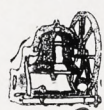
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* * *

Forward Movement Meetings for Laity

A series of Forward Movement meetings for the laity are to be held during this month in the diocese of Chicago. The scope, background, purpose and possibilities of the F. M. will be dealt with in addresses by laymen. The Rev. Alfred Newbery of the Atonement, Chicago, and Mr. A. J. Lindstrom, a member of the national commission, are in charge.

* * *

Manual Breaks Records

The Lenten number of the Forward Movement manual had a total circulation of 610,000 copies, according to word received from the headquarters of the commission in Cincinnati. This is 250,000 over the distribution of the Epiphany-Pre-Lenten Manual. The Christmas number had a circulation of 420,000 copies.

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Practical Gift to Bishop Penick

A group of laymen of North Carolina have presented Bishop Penick with a dictating machine.

* * *

Auxiliary Organized by Groups

At St. Peter's, Paris, Kentucky, where the Rev. G. R. Madson is rector, the Auxiliary is organized in groups, with each group meeting at different times, as convenient for the members. This method of organization is unique in the diocese where the chapter method of organization is followed almost exclusively.

* * *

How's This for a Union Service

The Rev. H. B. Liebler, rector of Old Greenwich, Connecticut, was ill on March 22nd. Local pastors therefore came to his assistance. The Rev. Alden Mosshamer, pastor of the Congregational Church, sang high mass according to the ritual of the Ameri-

can Missal. The Gospeller was the Rev. Charles H. Rust, minister of the Community Church, and the Epistoller was Mr. Roy Strong, local leader of "Unity." The sermon was preached by the Rev. Olaf Soderholm, retired minister of the Swedish Reformed Church. The rector writes: "All felt the experiment was an inspiring one, and it will probably lead to a studied program of interchange of pulpits and altars."

OUR BOOK EDITOR GIVES GRAPHIC FLOOD PICTURE

(Continued from page 8)

ruined. What will she do?" Were there floods like this more frequently here in America sympathy for the Chinese and other peoples who endure them annually would be vastly increased.

On the other hand, a flood like all

Services of Leading Churches

The Cathedral of St. John the Divine Cathedral Heights New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon. Weekdays: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital, 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. Vespers and Benediction, 8 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 and 11 A. M. and 8 P. M. Daily: 12:30 except Mondays and Saturdays. Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

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 a. m.; Musical Vespers 4 p. m. Thursdays and Holy Days: Holy Communion at 11 a. m.

The Incarnation

Madison Avenue and 35th Street Rev. John Gass, D.D., Rector Sundays: 8, 10, 11 A.M., 4 P.M. Daily: 12:30 to 12:40.

St. Bartholomew's Church 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. Junior Congregation, 9:30 and 11 A.M. Holy Comm., Thurs. and Saints' Days, 10:30 A.M.

St. James' Church, New York

Madison Avenue and 71st Street The Rev. H. W. B. Donegan, Rector 8 A.M.—Holy Communion. 9:30 A.M.—Children's Service and Church School. 11 A.M.—Morning Prayer and Sermon. 8 P.M.—Choral Evensong and Sermon. Thursday and Holy Days: 12 M. Holy Communion.

St. Thomas Church

Fifth Avenue and 53d Street New York Rev. Roeliff H. Brooks, S.T.D., Rector Sunday Services: 8 A.M., 11 A.M., and 4 P.M. Daily Services: 8:30 A.M., Holy Communion. Noonday Service, 12:05 to 12:35. Thursday: 11 A.M., Holy Communion.

Cathedral of the Incarnation Garden City, N. Y.

Arthur B. Kinsolving, 2nd, Dean Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:00 A.M. Church School. 11:00 A.M. Morning Prayer and Sermon. 4:00 P.M. Evensong and Address. Daily services in the Chapel.

Cathedral Church of St. John

Market St. and Concord Ave. Wilmington, Del. The Very Rev. Hiram R. Bennett, Dean Sundays: 7:30, 9:30, 11:00 A.M., 7:45 P.M. Weekdays: 10 A.M. and as announced.

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 A.M. and 5 P.M. Weekdays: 8, 12:05. Thursday (Quiet Hour at 11) and Holy Days: 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.

St. Mark's

San Antonio, Texas Rev. Arthur R. McKinstry, Rector 7:30 A.M.—Holy Communion (8:00, Advent to Easter). 11:00 A.M.—Morning Prayer and Sermon. 7:30 P.M.—Evening Service. 10:00 A.M.—Holy Communion on Fridays.

St. Michael and All Angels

St. Paul and 20th St., Baltimore, Md. Rev. Don Frank Fenn, D.D. Rev. H. P. Knudsen, B.D. Rev. R. C. Kell, M.A., B.D. Sundays: 7:30, 9:30, 11:00 A.M. 8:00 P.M. Week Days — Holy Eucharist—Mon. Wed. Sat.: 10:00 A.M. Tues. Thurs. Fri.: 7:00 A.M. Morning Prayer: 9:00 A.M. Daily Evening Prayer: 5:15 P.M. Daily.

Christ Church

Greenwich, Connecticut Reverend Albert J. M. Wilson, Rector Sundays: 8:00 a. m., Holy Communion; 9:15 a.m., Church School; 11:00 a. m., Morning Prayer and Sermon, (Holy Communion and Sermon, first Sundays); 7:30 p.m., Evening Prayer and Address. Tuesday, Fridays, and Holy Days, 10:00 a. m.

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other crises bringing out the heroic in man, reminds us that the human is akin to the Divine and that man was made in the image of God. Not only Red Cross workers, Boy Scouts, police, national guardsmen, coast guardsmen and radio operators stayed at their posts for days and nights on end, but thousands of less conspicuous workers, not directly in the relief line, rendered truly heroic service. Telephone workers and operators, workers of all kinds in the electric and gas companies, workers in restaurants, drug stores, hospitals and in every other kind of work—not to mention those manning the pumps—stayed at their posts, sometimes sleeping in their cold office buildings and sometimes not sleeping at all. Forgetting the water in their own cellars they worked for the good of the community as a whole.

A catastrophe like this one also forces men to be better neighbors, even assuming they are good neighbors to begin with. All three Wilkes-Barre newspapers were published simultaneously on the presses of one of them. Seven churches, including St. Stephen's, were represented in union services in the First Methodist Church on Sunday morning. The cloud's silver lining hardly applies here, but perhaps we can say that even the fearful flood waters has its beautiful phosphorescence.

SECOND THOUGHTS

(Continued from page 2)

realized that the mission of Our Lord was three-fold—to bodies and minds, as well as to souls, and that if the Church is entirely an extension of the Incarnation, her mission is identical with His?

You, yourself, Mr. Editor, blame the Council for disregarding a mandate of General Convention. But is the Church to allow her structure to crumble because an official body, with only the slightest information (I have sat in the House of Deputies more than once) forbids her to do so? There is One Who commands with greater authority than even General Convention; and He says, "Go!" This thing isn't new; it has been coming on ever since the pay-as-you-go policy started. That

policy smothered enthusiasm, deadened zeal, killed faith, and debased the whole gorgeous enterprise of the Church into a cold business proposition. No, Mr. Franklin is dead right, and Miss Lindley is dead right—"Go out and get the money." How? You quote Dr. Reinheimer as saying that "emotional appeals and human interest stories no longer open people's pocket books." Well, all I can say, from my own experience, is that simply isn't so. They are the only things that do—barring, of course, the few people who are really up in the subject. How about the N. Y. Times' "100 neediest cases," at Christmas? On my return from a visit to the Orient, I was asked to speak in a large New York church. I got the wrong Sunday and wasn't expected, the weather was the worst that New York offers in January, and the congregation was slim. I told a few stories of what I had seen and heard in the field—just plain "human interest" things. Two days later a check was received from a member of the congregation nearly covering the whole expense which my journey around the world had cost the National Council. The recent leaflet issued by the department of publicity under the title "Results" might, if our clergy and laity alike would look at it, accomplish much. But most Episcopalians know little, and care less with regard to their Church's work. I recognize of course, as Mr. Hill does, that our headquarters in New York are by no means ideal. The name "Church Missions House" queers it in the minds of most laymen; the nickname "281" is so stale that it needs burial; the building itself is badly located and completely out of date; and the chief publication issuing from it retains a title both misleading and unworthy of its contents. Still, all this warrants no one, priest or layman, in making slurring statements based on ignorance, or in allowing the one great enterprise of the Church to be sabotaged through any hesitant allegiance to her Supreme Head.

Managing Editor's Note: If the Episcopal Church is to remain democratic then the mandates of General Convention must be obeyed by the administration at the Church Missions House. That administration is the servant of General Convention and not superior to it. Everyone agrees, as far as I know, that the command of the Master to "Go" should be obeyed. There are therefore those who feel that if missionary work and departmental work can not both be maintained, that the latter should be discontinued. The former secretary of the field department, now Bishop Reinheimer, expressed it at the last meeting of the Council when he said, "Send out word to the Church that, rather than cut any of the work in the domestic and foreign field, we propose to abolish departments at the Church Missions House; social service, religious education, publicity. Then the people would see how urgent is the need for the money to meet the emergency schedule at least." I think also there is something to be said on the matter of salaries. Officers at "281" may receive less than they should, but what about the parochial clergy, many of whom have had far greater cuts of much smaller salaries? We hope that all of these matters, and others, may be thoroughly discussed in the series of articles to appear after Easter.

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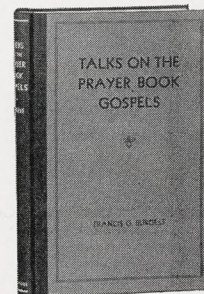
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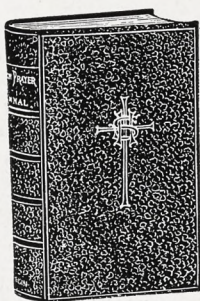
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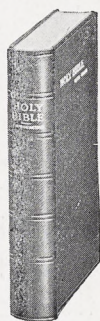
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