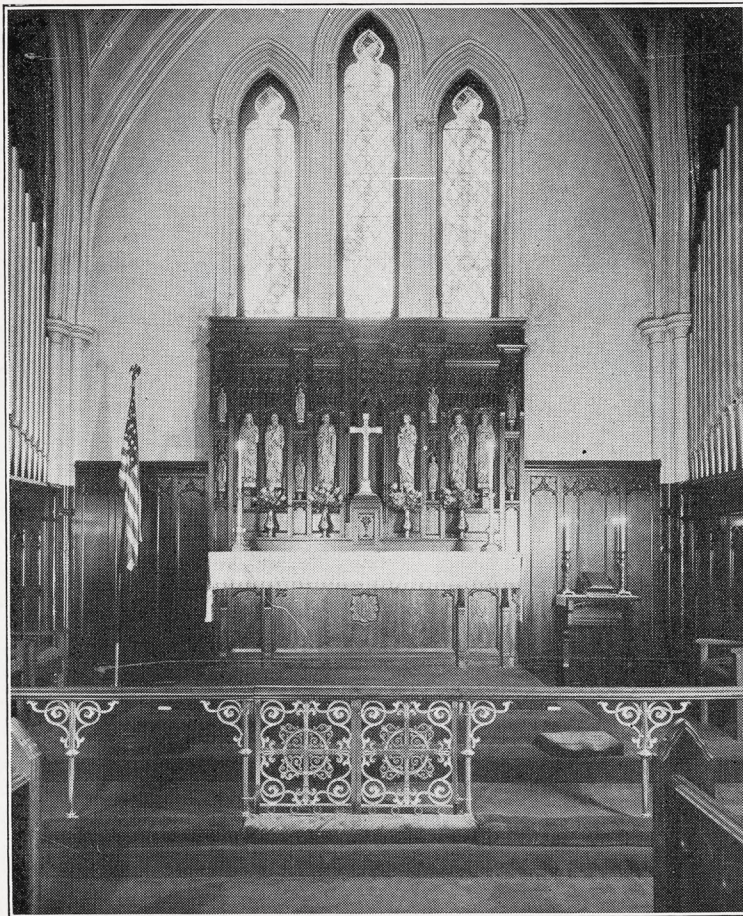


# *The* **WITNESS**

CHICAGO, ILL., APRIL 23, 1936



ALL SAINTS, OMAHA  
*A View of the Altar and Reredos*



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## SECOND THOUGHTS

GORDON F. WARD, layman of Blacksburg, Va.: It is a genuine pleasure to contribute to the establishment of the first cooperative farm in the cotton belt, and we are grateful to you for bringing the matter to our attention by printing Dr. Eddy's excellent article in your issue of April 16th. After five years' work with the extension division of the Virginia Polytechnic Institute, working with farmers and helping them to organize and operate cooperative associations of all kinds, and seeing the effect of the sharecropper system, I have long looked forward to the development of cooperative farms. I consider it the only real solution of the sharecropper problem. May the new cooperative farm Dr. Eddy described bring new life to the sharecroppers.

GEORGE FOSTER PEABODY, New York layman now living at Warm Springs, Georgia, (by wire): Congratulations to Sherwood Eddy on the cooperative Delta Farm project. I think Spofford's article is right in his estimate of the supreme importance of this project.

Editor's Note: Mr. Peabody made a generous contribution toward the project in response to the appeal that appeared on the back page of THE WITNESS of April 16th.

LUCIE MYER, Churchwoman of Washington, D. C.: I wish to help toward the new cooperative unit among the sharecroppers. I think there are many Church members, many inactive perhaps at present, who would be stirred by some cooperative pledging and would willingly sacrifice to help an educational venture like this present one that means the saving of lives.

Editor's Note: These letters are typical of many received in response to the article by Sherwood Eddy that appeared in our last issue. If there are others who wish to share in the project which he described, checks should be sent to the Church League for Industrial Democracy, 154 Nassau St., New York City.

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One hundred families of sharecroppers, Negro and white, have been moved onto the cooperative farm that was described in this paper last week by Sherwood Eddy.

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GARDINER M. DAY

# THE WITNESS

*A National Paper of the Episcopal Church*

*Associate Editors*

FRANK E. WILSON

JAMES P. DEWOLFE

ROBERT P. KREITLER

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## FROM AN OBSERVATION CAR

By

BISHOP JOHNSON

IN THE train of human events which we call history we might compare the Church to a railroad system, with its executives and operating crews, its first, second and third class passengers, its locomotives and cafe lounges, its accidents and deficits. We can at least illustrate some of the Church's problems from that angle by assigning to each group the responsibilities for the solvency of the system.

In order to operate a railroad there must be an executive board whose duties are to unify the system and finance it. Some one has defined a "board" as something that is narrow, hard and thin. In operating both railroad and Church systems, boards have usually justified the definition. In other words they are usually composed of men who are quite remote from the operating crew and the needs of the passengers. We have a way in this country of electing persons on school boards who know very little about education, on hospital boards who have little knowledge of hospitals, on railroad boards who know very little about railroads and on Church boards those who have had little experience in operating a parish or who, if they once had such experience, are remote from it at the present time.

It is quite understandable why a bureau (which is made up of boards) should fail to sense the comfort of the passengers or the problems of the crew. Probably that is one reason why Churches and railroads are so familiar with deficits. It is certainly the cause of the huge deficits in our national government.

What do I mean? I mean the lack of understanding of the practical difficulties in the operation of the system. Of course it can't be helped. Boards will continue to consist of "big" men who are quite unfamiliar with the "little" man's problem.

LEAVING the executives to their ultimate execution, the Church has a situation similar to that of operating a railroad train. Here also is the equipment, the crew and the passengers.

First, what relation does the equipment bear to the efficiency of the system? It is quite possible for each parish to have a more elegant set up than the traffic will justify. To illustrate—here is a parish which pays a large rector's salary, spends a large sum for music,

has an expensive parish house and fails to pay its quota. The result is that the little parish with a beggarly stipend, voluntary music and bare equipment wonders why it should pay anything at all on its quota. The trouble is that one parish is so anxious to satisfy its Pullman passengers that it throws a wrench into the whole system. They are like Capone who is in prison because he refused to pay his income tax.

The first thing we must do is to bring pressure to bear upon parishes which insist upon gratifying their own tastes at the expense of the missionary at the front. He is the one who is really footing the bill.

The parochial equipment bears the same relation to the quota that your automobile bears to the tax assessed upon it. It is just too bad to live elegantly and evade your taxes and it wrecks the system. A railroad can carry just as many Pullmans as the traffic will bear. We have too many Pullmans on our system, in which prosperous people are travelling on passes.

Then what about the crew? The bishop is supposed to be the engineer. An engineer does not have to guide the train. He merely sees that it follows the rails. He is not a guide so much as he is a servant of the timetable, going where it says and arriving when it says. His office is far more impressive than his authority. As in the train he is the unseen and forgotten man. Nevertheless he is necessary. He is to blame if things go wrong and merely taken for granted if things go right. The little boys along the right of way bark at him when he goes by and the independent vehicles keep out of his way.

THE rector is the fireman. He doesn't furnish the fuel but he feeds it to the furnace as needed. It is true that he has more of the dirty work to do, but there is always a prospect that if he is a good fireman he may some day be an engineer and have a nice clean easy job. So he shovels coal hopefully. But most firemen seem discontented; they either want to move up or to be reassigned. This epidemic of divine discontent is too general.

Beside the fireman there are other members of the crew, some of whom are on salary and some are voluntary workers. There is the choirmaster who is apt to



be more concerned with the mechanics of his profession than with the souls of the choir. The choir should be the source of harmony. It is often the storm center. The parish that has a choirmaster who has a spiritual responsibility for the boys is to be congratulated.

The sexton should be one who has a reverence for God's house. The various workers in guilds and Sunday schools are serving their Master. They should therefore be very loathe to have too many absences without leave.

Then there are the passengers who, like ancient Gaul, may be divided into three parts. There are those who work and pray and give. There are those who render

part service and then those who look upon the Church as a train to be used only in Christenings, marriages and burials.

Someone recently criticized the clergy to me and I replied, "You ought to see the laity." There seems to be an impression abroad that a worker who is paid money has an obligation which a voluntary worker does not have. Such persons do not know their Lord who is no respecter of persons and judges us all by the spirit in which we do our part in His service.

The whole ecclesiastical system is dependent upon the fidelity with which each of us performs his task, regardless of its importance or pecuniary consideration.

## FACTORS IN THE MISSIONS CRISIS

By

BARTEL H. REINHEIMER

*Coadjutor of Rochester and Former Field Secretary*

THE heartening news has come that the people of the Church have met generously the crisis in its general work which was disclosed when the National Council met in February. Credit is due in the first



B. H. REINHEIMER

instance to those throughout the Church who have been ready to do more than their share in the support of organized religion. If a list of the contributors is published, it will be found that the success of the present appeal is due principally to the fact that those who have already given, were willing to give more, and not to the fact that a lot of new givers have been suddenly won to the support of Christian work.

The success of the present appeal is in the second instance due to the stand taken by the officers of the National Council at the February meeting, the managing editor of THE WITNESS notwithstanding. (See "Talking it Over", page four of the issue of March 12th.) As a member of the group of officers during the days preceding the meeting of the Council and one who endorsed the position taken by them, I want to testify that they were not actuated by any willful determination to defy the mandate of General Convention. Among us there was the earnest con-

viction that the constituency of the Church, could and would meet the crisis, if the stark story of the effect of a further cut of \$127,000.00 could penetrate the double barrier of diocesan and parochial machinery, and actually reach the minds and hearts of the laity.

Now that the General Church budget is balanced for 1936, it is no time merely to congratulate ourselves and forget about our missionary enterprise until the Council meets next February. The deficiency of 1936 was only an incident in the major problem. We have only treated a symptom just as we did in the self-apportionment roll call of the dioceses at Atlantic City and in the supplementary appeals of 1932 and 1933. The public opinion of the Church should be rallied now to encourage the National Council to exercise the initiative and the leadership with which it is endowed, and lead the Church immediately into a movement to culminate in the annual canvass of November 1936. Its aim should be to achieve the financial support needed for the rehabilitation of the parochial and missionary work of the Church in time to become effective in 1937.

If the forces that have produced the present situation are understood, they will in turn suggest the measures to be incorporated in a program of rehabilitation and advance. From five years' observation in the field department I am inclined to believe that there are four forces that have had a depressing effect on missionary interest and support on the part of our people.

ONE is the unsettling of missionary attitudes by the bewildering international situation. Even though the nations of the world are back-tracking, the Church of Christ still believes in the Kingdom of God on earth. The motivation for missions that secured a response from an older generation fails to grip the present generation. The new world situation calls for and suggests a new set of missionary mo-



tives. The Church has been slow to formulate and preach the new motivation. This was emphasized by the report of the Laymen's Foreign Missionary Inquiry and we have missed and neglected its significance.

Hard times is the second factor effecting missionary giving. In this connection it is well to bear in mind that the decline began several years before the economic crash. The failure in motivation preceded hard times. The Nation-Wide Campaign of 1919 succeeded too well. It greatly increased the number of missionary contributors but many sections of the Church have been content ever since to live off the fat of those years, abandoning the measures of forceful missionary education that produced it. The years of living off the fat have been punctuated by the cries of "Leave us alone," "Too much machinery", "Abolish quotas", "Don't talk money". Meanwhile the base of missions and parochial support has been steadily contracting, until we were about where we were before 1919. The every member canvass which the Church needs to fear, is the canvass which succeeds so well financially that we say to ourselves, "We don't need to have another one". There is no plan that has been employed by the Church in the last 50 years that has done more to democratize the support of their work.

A third factor in the present crisis has been the critical attitude toward the National Council developed in the Church. Much of this has been justified, more of it has been face-saving on the part of critics. There has not been a time in the last five years when the aggregate dollar expended by the National Council has not been freer from waste and extravagance than the aggregate dollar of either the diocese or the parish. It should be remembered that twice as much money is spent annually on diocesan missions as is spent for example by the Council on domestic missions. It would be interesting in the light of the criticism directed at the National Council by diocesan authorities, to evaluate diocesan missions throughout the Church and publish the findings. The National Council has made mistakes but most of them have not been willful. They have been more like the mistakes a man makes when he is wrestling with an exceedingly hard job and is being heckled and razed while he is about it.

The critical discussions of recent years reveal an amazing forgetfulness of Church history. The National Council plan was born out of a rebellion against the confusion and irritation of the unrelated programs and the incessant solicitation of the years before 1919. The tendency to subvert and dismantle the National Council has brought us steadily closer to a return to the intolerable conditions that existed before its establishment.

THE fourth factor in the crisis of the past year has been the confusion produced by the legislation of the last General Convention in the mind of the Church. One or two circumstances will serve to illustrate. The Convention reaffirmed the partnership

principle in the division of missionary income as between the General Church and the several dioceses. It went so far as to adopt a new canon providing for uniform annual diocesan reports to the National Council. In the same hour it revoked the system of quotas which is indispensable to the application of the partnership principle. You cannot derive a ratio of division of missionary income from a known figure, which is the sum of the diocesan missions budget, and an unknown figure "x", the amount which represents the share of that diocese in the General Church budget.

Another element of confusion that arose out of the last General Convention is embodied in the statement that the sole responsibility for securing missionary support lies with the diocese, or with the parish, and that there is no need for a central promotional agency. Such a point of view shows a lack of familiarity with the history of our Church, and little knowledge of the comparative experience of the other Communion. It is not an "either or." In the promotional set-up of an organization of national dimensions, there is needed a central agency, area or diocesan agencies and local or parochial agencies. It might also strengthen the arrangement for us if there were provincial agencies.

There are other instances of confusion resulting from the acts of the last General Convention but these two should be sufficient illustrations.

These four influences in the decline in missionary support suggest immediately four elements that must have a place in the movement that should be inaugurated immediately to rehabilitate the missionary support (and simultaneously the parochial support) in the Church.

(1). A re-proclamation of the Church's allegiance to the Great Commission, supported by a motivation that is keyed to the present world situation and the thinking and feeling of this generation; (2). A sustained program of education and enlistment directed at the democratization of missionary and parochial support; (3). An impersonal evaluation and readjustment, if it is found needed, of the National Council organization; and (4). A revival of inter-diocesan cooperation in a united program for the promotion and prosecution of the work of the Church. Two and Three have been provided for by two committees appointed at the February Council meeting and will be reported on at the Council meeting this month.

Editor's Note: This is the first of a series of articles on missions and national church policies. Discussion is invited. The article next week will be by Bishop Mitchell of Arizona.

## Helping God

BY SELF denial, self restraint and constant wisdom, by prayer and faith and keeping at it, to so mold a young life that at maturity the son or daughter is not only loved, but is respected, . . . . . that is being a good parent and that is helping God.

THE CHURCHMOUSE.





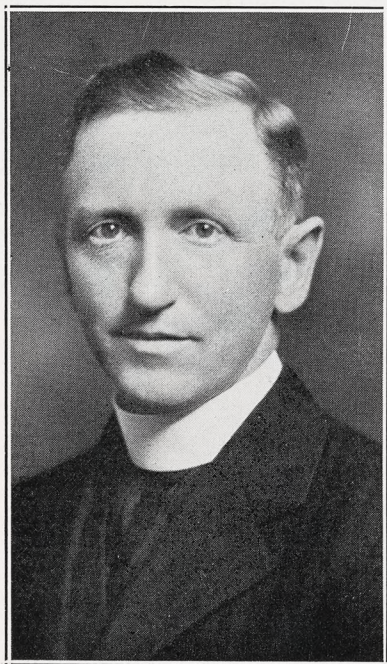
## ALL SAINTS; OMAHA

By

WILLIAM B. SPOFFORD

ALL SAINTS, Omaha, is one of the live institutions of the Episcopal Church, due largely, I suspect, to the fact that it has been blessed with up-and-at-'em rectors. The present incumbent is certainly that

sort of a man. Fred Clayton, British born and educated, was the rector of a quiet parish on the eastern shore of Maryland when Bishop Johnson discovered him and made him the president of Tabor College out in Iowa. Tabor had been an institution of another communion. They didn't want it. So a committee of Episcopalians was organized, Fred Clayton was made the head of the show, and the beautiful buildings, most of them fall-



FRED CLAYTON

ing down, were turned over to him. Busted buildings, few students, and absolutely no bank account . . . now Mr. Clayton go ahead and see what you can do. Well he failed, but not until he made this old Church of ours hum for three years. He got students, he put a football team in the field that was a terror—so much of a terror that some of their opponents claimed that the players were recruited from the coal mines—and Fred Clayton ran about this country like a madman raising money to keep the place alive. He was stopped finally, but it took a siege in a hospital to do it.

In 1927 Clayton was elected rector of All Saints, a down-town church in Omaha, with a notable record of service, and he has been carrying on there ever since, maintaining the splendid traditions of the parish. They celebrated their Golden Jubilee last fall, the parish having been founded in 1885 by a group of men led by Bishop Worthington who believed that Omaha needed a church in the growing part of the city. It has always played an important part in the civic life of Omaha. The first rector, the Rev. Louis Zahner, served until 1891 and was succeeded by the Rev. T. J. Mackey who made such an impression on the city that All Saints is even today frequently spoken of as Mackey's Church. His long and distinguished rectorship, terminating with his death in 1920, made him beloved by the entire city. He was particularly noted for his work among the poor, the broken and the down-trodden, and even now people will come to the church offices seeking help and asking for Dr. Mackey.

He was succeeded by another clergyman who possessed a great personality, the Rev. Thomas Casady, now Bishop Casady of Oklahoma. He established one of the finest Sunday schools in the country, being assisted by Miss Louise E. Rich, now the director of religious education for the diocese of New York. The Sunday school is still an outstanding part of the parish activity, being now run by Miss Eleanor Sprague. The parish also carried forward the excellent social service activities which had been started by Dr. Mackey, extending this work and placing it on a scientific basis.

All of this work is now being carried on and developed under the leadership of the Rev. Fred Clayton. There has been a steady growth, with increased interest in all things pertaining to civic life. The parish also plays a leading part in diocesan affairs and is likewise generous in its support to the missionary work of the Church. The rector is the chairman of the diocesan social service department; the head of



the diocesan Auxiliary is a communicant of All Saints; the chairman of the finance committee of the diocese is likewise a member of All Saints. The senior warden is the chancellor of the diocese, and Mr. Eugene McAuliffe, vestryman, is an officer of the Clarkson Memorial Hospital and serves on the executive committee of the provincial synod. All during the depression the parish has generously supported diocesan and national Church work, putting this obligation ahead of their own problems. The rector and his people know that the strength of the parish is due in no small measure to the fact that it cooperates in work outside its own boundaries.

The preaching at All Saints has always been of the best. Both Dr. Mackey and Bishop Casady can rightly be called great preachers, and Dr. Clayton is considered one of the outstanding preachers of the Church.

Another interesting bit about the place is that there have been few changes either in the style of service or character of work done. It has carried on a similarity of service for fifty years. Thus the organist, Mr. J. H. Simms, has been on the job for forty-one years. The senior warden, Judge William A. Redick, has served on the vestry since the founding of the parish fifty years ago, and most members of the vestry have been actively identified with the parish for many years. There is tradition there—and there is strength in tradition of the right sort.

They had a misfortune in 1933. Fire destroyed their church—at least came so near completely destroying it that it was out of commission for many months. During this time the congregation worshipped in Temple Israel, thanks to the generosity of that congregation. Indeed many places of worship were offered before the fire was actually out. The church was of course rebuilt and is now considered one of the finest in the middlewest. It was opened for services for the first time on Easter, 1934, with no new indebtedness.

There you have All Saints, Omaha; a genial and hard working rector; faithful officers and workers, proud of the traditions of their parish church; hundreds of worshippers of all walks of life who do their share in making All Saints a force in the city, in the diocese and in the world.

## *The Scrapbook*

By

JAMES DeWOLF

**A**FTER one has examined himself and confessed his sins as a part of the preparation for the Holy Communion he turns his thought then to prayer in order that he may prepare his heart and mind to receive the sacrament.

### ACT OF DEVOTION

"O Lord Jesus Christ, God of God, Light of Light, Master of men and women, Judge of us all, Sustainer of souls, Master-artist, Supreme Lover, King of Kings, Jesus the patient, Jesus the strong, Jesus the Man of all men, Jesus the Captain of the hosts:

Blessed art Thou on Thy heavenly throne.  
Blessed art Thou in the Sacraments of the Altar.  
Blessed art Thou in the hearts of Thy children.

Look on us, Thy redeemed ones, and take away our fear.

Give us not the ceasing of labor, but rather strength for labor.

Free us not from sorrow but from surrender and complaint when life is hard.

Deliver us from dependence on earthly reward and on man's gratitude.

Drive far from us not death, but the dread of death.

Help those we love—whether living or departed this life—and give them creative joy.

Give us courage.

Grant us peace."

—Dr. Bernard Iddings Bell.

Read Psalm 84, Prayer Book, page 445.

Our Father, Who art in Heaven, etc.

I believe in God the Father Almighty, etc.

O Lord, we beseech Thee, visit and cleanse our consciences that Thy Son our Lord Jesus Christ may, when He cometh, find in us a dwelling place prepared for Him, Who liveth and reigneth with Thee, in the Unity of the Holy Ghost, ever one God, world without end.

Come O Lord in mercy to my soul and dwell there forever. Give to me Thyself, without Whom all the world could not satisfy. Let me seek Thee with the full strength of my whole being, with the ardent longing of my soul, and finding Thee, let my life show forth the Glory of Thy Name. Amen.

Read Hymn 525—"I Bind Unto Myself Today."

Bless the Lord.

Thanks be to God.

In the Name of the Father and of the Son and of the Holy Ghost. Amen.

May the souls of the faithful through the mercy of God rest in peace.

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## SAMUEL S. DRURY WRITES BOOK ON HOLY COMMUNION

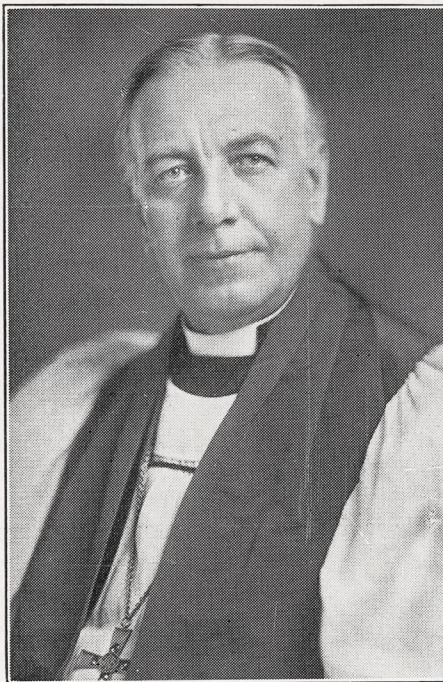
By GARDINER M. DAY

*Draw Near With Faith* is the title of a little book by Dr. Samuel Drury, rector of St. Paul's School, Concord, New Hampshire, on the Holy Communion (Harper, \$1.25). Dr. Drury has here brought together a series of addresses on the different aspects of the Eucharist which he has used in instructing the boys of the school in the meaning of Holy Communion. Each chapter is divided into three parts, a doctrinal statement, a discussion of the meaning of the doctrine, and a "reverie," suggested by the foregoing thoughts. It is inevitable that the reader will find many helpful suggestions in these pages in which Dr. Drury elaborates upon the meaning of that service which is for him the deepest and most significant service in life.

One of Dr. Drury's happiest suggestions is expressed in these words: "Would that the phrasing of a small but influential part of our Holy Communion service in the Prayer Book could be changed. Then these friends of ours, whom we must honor for their honesty, but who do need interpretation of what the words were meant to mean, might again draw near with faith. If the priest were to say, holding the consecrated bread, not: 'The body of our Lord Jesus Christ,' but 'The life of our Lord Jesus Christ which was given for thee'; and if he were to say while holding the chalice, not: 'The blood of our Lord Jesus Christ,' but 'The love of our Lord Jesus Christ which was shed for thee', would that not help a truly perplexing situation?"

Perhaps Dr. Drury's own view of the sacrificial aspects of Communion is best given in his answer to the question "Is Christ, then, slain at every mass?" "By no possible means" declares Dr. Drury. "Our Holy Communion is sacrificial in tone but is not a re-enactment of the original. Here we must discriminate, and think with faithful clarity. The crucifixion of our Lord was the unique and complete offering. We must not regard the repeated service as a repeated sacrifice. There is a tendency to overstate, to exaggerate, to decorate truth with a brood of little wonders in order to make verity, now more palatable, now more impressive. Neither should be attempted.

A very different type of book, but one which ought to be of considerable value for all who are interested in the welfare of youth in Philadelphia and the region around about,



BISHOP FREEMAN

*Proposed for Presiding Bishop*

has been written by another clergyman of our Church, the Reverend Francis M. Wetherill (The John C. Winston Company, \$2).

This volume is entitled "Youth Welfare in Philadelphia" and is an attempt to describe and evaluate all the known agencies that are working among adolescents in and around Philadelphia, both Catholic and Protestant. Mr. Wetherill is equipped for this study by the fact that for five years he did social work in the Neighborhood House of old Christ Church, has been resident Chaplain at Clingancourt and has been dean of Leonard Hall in Bethlehem, Pennsylvania, as well as serving for fifteen years on the board of the Home Missionary Society, an organization primarily for the placement of children. Mr. Wetherill has made this study not only by securing answers to a carefully prepared questionnaire of his own, but by visiting the institutions and talking with both officers and inmates, and using his well trained observation. The organizations surveyed are such as those dealing with juvenile delinquency, crime prevention, poor relief, mother's assistance, and backward children. After his historical survey a very large number of agencies working with children were considered from their legal, educational, administrative and religious view point.

He discovered that whereas a little less than one third the population of the city of Philadelphia are Roman Catholic, one half the de-

(Continued on page 15)

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

With this issue of THE WITNESS we begin a series of articles on the missionary work of the Church. It is our hope that they will not be the usual ballyhoo stuff but that together we can get down to some of the fundamental questions affecting missions. There are many questions raised whenever parsons go into a huddle over the tea cups: Why a deficit year after year? Is there extravagance at 281? Should there be economics through mergers of missionary districts and dioceses? Should the departmental work be abolished? Is a reorganization of 281 needed? Does the missionary cause need to be restated?

We have asked the best people we can think of to write on these matters, starting this week with Bishop Reinheimer, former secretary of the field department. Other men of leadership have agreed to contribute. But the series will accomplish much less than we hope if we fail to get a response from readers. So put your mind to some of these matters and write us a letter (not too long, please) giving your slant on these questions. It is not merely the opinions of the big-shots that we want. We are a democratic Church and the opinions of the rank and file are badly needed, and we hope to present them insofar as our space will allow.

\* \* \*

### Dean Day to Lecture on Peace

Dean John Day of Topeka is to be one of the speakers for the Emergency Peace Campaign, which opened last night, April 22nd, with a mass meeting in New York at which the Rt. Hon. George Lansbury was the headliner. Dean Day is the speaker this week at Paducah, Owensboro and Bowling Green, Kentucky, and next week is to be at Hannibal and Columbia, Missouri.

\* \* \*

### How to Fill Mite Boxes

One way to fill mite boxes is to fill people's tummies. The children of Grace Church, Sandusky, Ohio, where the Rev. Don Wonders is rector, made a profit of 5c a dozen in selling 561 dozen hot cross buns. The banner saleslady Jean Friedman, ten years old, sold 175 dozen.

\* \* \*

### Oecumenical Seminar in Geneva

The third oecumenical seminar will be held in Geneva this summer from July 28 to August 15th. The



lectures will center for the most part around the theme of the coming world conference at Oxford. A notable group of professors have been assembled for the occasion, including the Rev. Frank Gavin of the General Seminary.

\* \* \*

#### **Archbishop to Visit Dallas**

Archbishop Owen of Toronto and Primate of the Canadian Church is to be the speaker at the next convention of the diocese of Dallas. The rector of the Good Shepherd, Wichita Falls, Texas, the Rev. Claude B. Beesley, has also announced that the Archbishop will conduct a preaching mission in that parish.

\* \* \*

#### **Tornado Hits Mississippi Town**

Word comes from Bishop Green of the tornado that hit Tupelo, Mississippi, April 8th—one-half the town homeless, many injured, a few killed, with hundreds having lost everything. Our rector there, the Rev. Frank Walters, had a house unroofed over his head but escaped with minor injuries and immediately went to work caring for the wounded, dying and dead. The little Episcopal church was completely destroyed, and the rectory damaged. The rector lost about everything he had except the clothes on his back. Bishop Green is now hunting for the cash with which to rebuild a church for this growing mission.

\* \* \*

#### **The Old Boomerang Always Works**

As reported here a couple of weeks ago, efforts were made by business interests in Rochester, N. Y., to force the trustees of the Masonic Temple to cancel their contract for the use of their hall for a meeting to be addressed by Toyohiko Kagawa, unless they were assured that "he would not speak on any controversial issue or refer to the cooperative movement." But the hall was used and so much interest was stirred up that more than 7,000 persons attended the meeting with many more turned away. Kagawa predicted the reorganization of economic life on a cooperative basis and characterized as ignorant those ministers who failed "to project their Christianity into economic lines."

\* \* \*

#### **Clergyman Elected to College Faculty**

The Rev. Haven Perkins, former instructor of social ethics at the General Seminary and at present a missionary in Montana, has been elected

to the faculty of Commonwealth College, a college to prepare men and women to take positions of leadership in the labor movement. Mr. Perkins has not yet announced whether or not he will accept.

\* \* \*

#### **Industrial Sunday in England**

Next Sunday, April 26, is Industrial Sunday in England, with a pronouncement having gone out from the Bishop of Bristol, with the approval of the Archbishops, asking that upon that day "the application of the Christian gospel to our economic and industrial life should be especially remembered in prayers and sermons." In connection with the observance a "joint appeal to all engaged in industry" has been signed by a large number of trade union leaders and industrialists. It declares that "it is becoming increasingly evident that the first necessity for a solution of economic problems is not merely a platonic agreement but a clear and profound conviction of the necessity of establishing our industrial and economic life on a Christian foundation. In an age when industry is capable of producing on an ever vaster scale, we cannot tolerate conditions which leave great numbers in poverty, and deprive them of the benefits of increased production, and even of all opportunity to earn a livelihood." The observance is promoted by the Industrial Christian Fellowship of which the Bishop of Bristol is chairman.

\* \* \*

#### **Russell Bowie Fears Fascism**

The fear that the same kind of tyranny which prevails in Italy and Germany may take root in our own land, "unobtrusively at first and with plausible explanation always, but no less noxiously if allowed to grow" is expressed by the Rev. W. Russell Bowie in the year book of Grace Church, New York, distributed to the congregation on April 19th. He referred particularly to the teachers' oath bills, the so-called gag bills now before Congress, the pressure of such agencies as the Hearst press and the American Legion to stifle free speech, and the growing militarism in this country.

"In such a time as this, the service of any particular parish is measured not by statistics but by the quality of its spirit", Dr. Bowie continues. "It must endeavor to preach from its pulpit and to express through the opinion of its people those saving conceptions of life and history which are true to the mind of Christ. People who come within the Church's influence ought to be made to that degree immune from the spirit of intolerance, panic and

passion which would destroy our American democracy. They ought to go out into life with a better faith and hope in those reconstructive forces which are always released when there is resolute patience, considerateness and good will. If this has been true of Grace Church in this past year, then it has played its part in furnishing the intellectual and spiritual leaven by which alone the Kingdom of God can be brought near".

\* \* \*

#### **Join Forces for Three Hour Service**

There were a notable group of preachers for the three hour service at Christ Church, Poughkeepsie, N. Y. on Good Friday, including the president of Vassar College, Henry Noble MacCracken. Pastors of the Congregational, Presbyterian, Methodist, Lutheran and Reformed Churches also made addresses, as well as two Vassar professors. The Rev. Alexander G. Cummins is the rector.

\* \* \*

#### **Bernard Iddings Bell to Visit Germany**

Canon B. I. Bell, now in England, is planning to visit Germany at once in order to get an idea of the present international situation from the German point of view. He is to be back in England by May 3rd to preach at Westminster Abbey.

\* \* \*

#### **To Press for Adequate Budget**

According to the Rev. A. B. Parson, assistant secretary of foreign missions of the National Council, an effort is now to be made to increase the support for the national work of the Church. "Now, having escaped

### **Inspiring!**

## **THE CHURCH AND ITS TEACHING TODAY**

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*Archbishop of York*

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disaster, there is an increasing conviction both at headquarters and throughout the Church that the whole level of future missionary support must be lifted up to something more nearly adequate than the emergency schedule of last year, which is the present working budget. It is not too much to say that this effort has brought into our Christian fellowship a new spirit, a new interest in the world mission of our faith and a new confidence in our ability to provide the necessary financial backing. It is the work of God. It must not fail."

\* \* \*

#### A Forum on Children's Religion

The Rev. Howard C. Robbins is to preside at a forum in New York on May 4th at which will be discussed "Our Children's Religion—What, How and Where?" Leaders in the field of religious education are to give addresses and there will be ample opportunity for discussion.

\* \* \*

#### Mary Simkhovitch at Grace Church

Mrs. Mary K. Simkhovitch, founder of Greenwich House, New York, was the speaker at the Sunday supper club at Grace Church, New York, on April 19th, speaking on the PWA.

\* \* \*

#### Records Broken in Kansas

Reports from the diocese of Kansas indicate that the Easter Services were more largely attended this year than in the history of the diocese. At the cathedral in Topeka over 700 communions were made—a record—on Good Friday over 800 persons attended the Three Hour service, a community service in which the pastors of seven of the downtown churches take part.

\* \* \*

#### The Motorist's Prayer Issued by Trinity

Trinity Church, New York, has printed very handsomely in color the following "Motorist's Prayer" on

small cards, which are being freely distributed:

Grant me a steady hand and watchful eye. That no man shall be hurt when I pass by.

Thou gavest life, and I pray no act of mine May take away or mar that gift of thine.

Shelter those, dear Lord, who bear me company From the evils of fire and all calamity.

Teach me to use my car for others' need, Nor miss through love of speed

The beauties of thy world; that thus I may With joy and courtesy go on my way.

\* \* \*

#### Additions to St. Luke's Home

A dining room, a combined library and chapel and a spacious and well-equipped kitchen are additions to St. Luke's Home, Phoenix, Arizona, dedicated on April 3rd. This institution for tuberculosis victims was founded in 1907 by Bishop Atwood, and has been in charge of the Rev. B. R. Cocks from the day it was founded. It started with a shack—today it has a \$200,000 plant. And what's finer, it has a notable record in the percentage of patients that have been cured. The dedication service, attended by more than 300 friends of

the institution, was read by Bishop Mitchell, with the choir of Trinity Cathedral supplying the music. Bishop Mitchell paid a tribute to Mr. Cocks for his great work during the many years that he has ministered to the sick.

\* \* \*

#### What Is the Record?

I wonder what the record is for total number of services, either for Palm Sunday or Easter? Word comes from Delaware, that the Rev. R. Y. Barber, who is in charge of what is known as the Southwest Gateway Field, took seven services in seven different places on Palm Sunday. That ought to be pretty near a record.

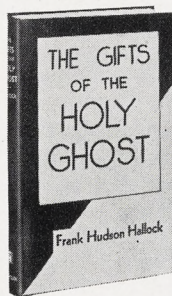
\* \* \*

#### To Propose Washington As See City

Hints as to the suggestions to be made at the meeting of the National Council next week on the proposed reorganization of the Council were revealed last week in an address made in Chicago by Bishop Stewart, chairman of the committee. They will propose Washington, D. C. as the see city of the Presiding Bishop; the designation of a President of the National Council as the administrative head of the Church, the office

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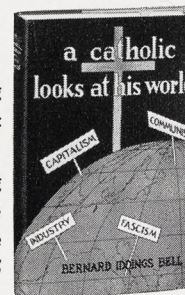


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to be distinctly separated from the office of the Presiding Bishop, and the election of the President by the Council itself rather than by General Convention. Bishop Stewart also stated that he favored the election of Bishop Freeman, present Bishop of Washington, as the first Presiding Bishop under the proposed plan. Thus, according to Bishop Stewart, could the plan be put into effect at once without raising the question of the status of the Bishop of Washington. The Presiding Bishop, he declared, should be the spiritual head of the Church; should have a see city such as Washington and should be relieved of all diocesan responsibilities. The President of the Council, under the plan, would be the administrative head of the missionary work of the Church, with two administrative executives under him, one responsible for the field and promotional phases of the work and the other of the financial.

Bishop Stewart also declared that he would propose that field secretaries be located in each province in order to break down the feeling of centralization at "281". The provinces, he declared, should have some voice in the selection of the field secretaries, and should also share in the expense of maintaining them.

\* \* \*

#### Bishop's Pence Anniversary

The third anniversary of the founding of the Bishop's Pence plan in the diocese of Chicago was observed on April 7th at a meeting held at the central Y.M.C.A., where the plan got under way. Fourteen men sat around a table there three years ago and, as a result of a casual suggestion, each one handed Bishop Stewart a penny apiece. From this grew the Pence Plan which so far has brought to the diocese over \$60,000.

\* \* \*

#### Deplors America's Isolation

Speaking before a large audience in Portland, Oregon, Bishop Dagwell said that there is no hope for peace in the United States when there continues to be warfare in Europe. "We cannot live in splendid isolation either as a nation or as individuals", he declared. "It is impossible for us to enjoy that which we will not share. The Gospel of Christ is the gospel of self-denial; the gospel of discipline."

\* \* \*

#### George Lansbury Addresses Church Group

Quite fittingly, the first group to be addressed by George Lansbury in America is a Church group. Mr. Lansbury, known the world over as the leader of the British Labor Party, is also a devout member of

the Church of England. The first meeting for him is being held at the Town Hall Club, New York, this week under the auspices of the Church League for Industrial Democracy. The meeting is also to be addressed by Kirby Page who is a leader of the Emergency Peace Campaign under whose auspices Mr. Lansbury is to address mass meetings throughout the country. His subject at the C.L.I.D. meeting is to be the Relationship of Labor to the Church.

\* \* \*

#### Wipe Out Parish Debt

St. James, Wichita, Kansas, set as a Lenten objective the raising of

\$36,250 to wipe out the parish debt. It was announced on April 11th that the sum had been over-subscribed.

\* \* \*

#### Murder in the Cathedral

The famous poetic drama by T. S. Eliot, *Murder in the Cathedral*, was recently put on by the dramatic club of St. Francis' House, our center for students at the University of Wisconsin. The cast of it gave an excellent performance before a capacity audience of over 500. By popular demand a second performance is to be put on next month, and the company is also to visit a number of Wisconsin cities. The Rev. Alden Drew Kelley is the

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chaplain at St. Francis' House and was the advisor to the project. The drama is based on the martyrdom of St. Thomas Backet.

\* \* \*

#### Loyalty Day in the Fall

The national committee for religion and welfare recovery has announced Loyalty Days for October 3 and 4, when "every citizen is cordially invited and every member confidently expected in church or synagogue." Mass meetings of religious forces are planned for New York, Chicago, San Francisco, Los Angeles and other cities, and during the month an attempt will be made to enroll every member in some form of active religious or welfare work. The movement, which is inter-church and inter-racial, is supported by a large number of bishops of the Episcopal Church.

\* \* \*

#### Church in Japan Joins Forward Movement

The literature of the Forward Movement has been translated into Japanese and made available for the 271 churches of the Episcopal Church in Japan. Paul Rusch, Church worker in that country, hopes that 100,000 young Japanese Christians may be enlisted in the movement.

\* \* \*

#### News Notes From West Virginia

The provincial conference of the junior Brotherhood of St. Andrew, scheduled to be held at St. Matthew's, Wheeling, W. Va., April 17-19, was postponed to an indetermined later date because of the damage done the church by the recent flood.—Bishop Gravatt, seriously ill of influenza, has completely recovered.—Christ

Church, Wellsburg, has been closed for a month due to damage caused by the recent flood.—St. Peter's, Huntington, free of the flooded area, was used as a depository for the furniture of stricken families.—Parkersburg, having learned from past floods, has assigned a number to each block in the city. When the local weather bureau reports a number to be in danger everyone in that block moves.

\* \* \*

#### Redecorate Cathedral at Erie

A service marking the completion of extensive repairs made to St. Paul's Cathedral, Erie, was held on Palm Sunday. Work has been carried on for the past ten months. The exterior was repaired, the interior redecorated and a large number of memorials were dedicated, including a reredos into which was incorporated pieces of Perry's battleships, the Niagara and the Lawrence.

\* \* \*

#### Kagawa Draws Thousands

The demand for tickets for the meeting in Providence to be addressed by Kagawa was so great that the place of meeting had to be changed to the auditorium which

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SISTER EMILY FAITH, OF THE Community of the Transfiguration, died suddenly at Glendale, Ohio, April 4, 1936. Sister Emily Faith was formerly Deaconess Emily Ridgely.

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seats 7,500 people. The Rev. R. R. Carmichael, assistant at Grace Church, was in charge of arrangements.

\* \* \*

#### Wide Distribution of Literature

The Rev. William C. Baxter and his parishoners at St. Mary's, Gowanda, N. Y. are distributing the Forward Movement leaflets to every home in the town, regardless of church affiliation.

\* \* \*

#### Oldest Priest of Erie Dies

The Rev. Robert G. Roscamp, oldest priest of the diocese of Erie, died at New Castle, Pa., on April 6th after a two weeks' illness with pneumonia. He was born in England in 1845; was educated for the ministry of the Primitive Methodist Church where he served for a time. He later entered the ministry of the Presbyterian Church and came into the Episcopal ministry in 1909.

\* \* \*

#### Daily Broadcasts From Sale Lake City

The Rev. A. E. Butcher, rector of St. Paul's, Salt Lake City, as president of the ministerial association, was in charge of Lenten services sponsored by that group, all of which were broadcast over a local station.

\* \* \*

#### Fire Damages Church at Farrell

Fire broke out at St. Paul's, Farrell, Pa., on April 4th, severely damaging the interior of the church. This church carries on a notable work among the foreign born under the leadership of the Rev. Sisto J. Noce. A grant for it was formerly received

from the National Council but in recent years the entire responsibility for financing it has been borne by the parish and by the diocese of Erie. The property was insured with the Church Fire Insurance Corporation.

\* \* \*

#### Young People of Texas Meet

The young people of Texas are holding convocations this month at Houston on the 18-19; Tyler the 25-26; Galveston, May 2-3, and Hearne, May 9-10. The Abundant Life, theme of the Forward Movement, is the basis for the talks and discussions at each meeting.

\* \* \*

#### Pittsburgh Rector Dies

The Rev. Robert Nelson Meade, rector of the Redeemer, Squirrel Hill, diocese of Pittsburgh, died of pneumonia on April 11th after an illness of several weeks. His long record of service had made him at 58 the dean of the clergy of the diocese. He was an examining chaplain of the diocese, a member of the standing committee and other diocesan committees. His great-grandfather, William Meade, was



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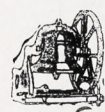
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third bishop of Virginia; his grandfather, Richard Kidder Meade, was rector at the University of Virginia and his father, Francis Alexander Meade, was a clergyman of the diocese of Virginia. Services were conducted by Bishop Mann on April 14th at Calvary Church, Pittsburgh.

#### Dancing for the Bishop

The young people of the diocese of Western New York have a ball each year to raise cash for the bishop. Last year they handed him \$500. This year, at their ball on May first, they hope to do even better.

#### Announce Plan for California Conference

The annual conference of the diocese of California, held at Asilomar, is to meet from June 21 to the 27th. Among those to give courses are Bishop Parsons; Elliott Diller, student worker at Stanford University; the Rev. Harold S. Brewster of San Francisco; the Rev. Henry P. Veizie, former cantor at the Cathedral of St. John the Divine, New York, now a rector in San Francisco, and the Rev. Oscar Green, who is the dean.

#### Washington Rector Recovers

The Rev. Z. B. Phillips, rector of the Epiphany, Washington, and president of the House of Deputies at the last three General Conventions, has recovered from an attack of pneumonia.

#### Clergy Entertained by Bishop Freeman

The clericus of the diocese of Washington met at the Bishop's House on April 20th, bringing their wives along with them. It is an annual custom for the clergy and their wives to be the guests of Bishop and Mrs. Freeman.

#### Justice in North Carolina

Woodrow Shropshire, Negro, last week was awarded \$15 by the state of North Carolina for the loss of his legs as a result of torture in a prison camp.

#### For Intelligent Planning for Social Ends

The Methodist Federation for Social Service has issued an outline of a "Christian program of society," which grew out of a series of conferences held throughout the country during the past few months, led by the two secretaries, Harry F. Ward and Winifred Chappell.

"An economy which compels a reserve army of unemployed and requires enforced scarcity to maintain

itself is destroying the personalities of millions of our people, particularly of youth," the survey contends. "We seek a warless world, and the re-

quirements of an economy of scarcity are driving the nations toward fiercer and greater conflict.

"The only possible technical sub-

## 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: 12:20 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.

### Christ Church Parish

Detroit and Grosse Pointe  
Rev. Francis B. Creamer, Rector  
Rev. J. Francis Sant, Vicar  
Parish Church: E. Jefferson Ave. at Rivard  
Chapel: 45 Grosse Pointe Boulevard  
Services: 8:00, 9:45, 11:00, 7:30 Sundays.  
Saints' Days: 10:30.

### 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.; 7:20 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.

### All Saints Church

26th Street and Dewey Avenue  
Omaha, Nebraska  
Rector, The Rev. Frederick W. Clayton  
Services, Sundays, Holy Communion, 8 a. m. and 11 a. m. First Sunday in month.  
Morning Prayer and Church School, 11 a. m.  
Holy Communion, Wednesday and Holy Days, 10 a. m.



stitute for the profit-seeking motive is the method of intelligent planning for social ends. Before this generation, those who desired a Christian social order, a cooperative commonwealth, a society without exploitation and class privileges, could only say what ought to be or what some day must be. Today they can talk about what is now possible."

To be successful, a planned social economy must rest on social ownership of the means of production, Dr. Ward and Miss Chappell contend. The survey recommends bringing about this change by "education and by democratic decision," not by violence.

This program, it was said, would be used as a basis for discussion at a national conference of the Methodist Federation at Columbus, Ohio, April 29, immediately preceding the quadrennial conference of the Methodist Episcopal Church.

\* \* \*

#### Passion Play by Italian Congregation

Members of the Italian congregation of St. Anthony of Padua in Hackensack, N. J., put on a devout and genuinely wrought presentation of the Passion of our Lord last week. The dialogue was written by the rector, the Rev. Joseph Anastasi, and was based entirely on the Gospel narratives. The costuming, scenery and training was all done by members of the congregation and the play was presented to a large audience.

\* \* \*

#### Church Army Captain to Marry

Charles L. Conder, popular Church Army captain, who is in charge of work among the mountaineers of Alabama, is soon to be married to Miss Mary Alves, sister of the Rev. Joseph H. Alves, rector at Springhill, Alabama.

\* \* \*

#### Rector Has New Experience

Attending a Jewish funeral for the first time in his life, the Rev. Frederic Witmer, rector of Trinity, Renova, Pa., was unexpectedly called upon to deliver a brief eulogy. The brother of the deceased asked the rector just before the service, and the rabbi approved. After the reading of a psalm Mr. Witmer spoke after which the rabbi completed the service.

\* \* \*

#### Mission Sister to Go to Liberia

Before sailing for Africa, Bishop Kroll, new bishop of Liberia, visited Church Army headquarters in New York and asked for volunteers. As a result Mission Sister Frances Jolly, who was a Minnesota teacher before she joined Church Army, is to sail

on St. Mark's day. It is also possible that two or three unmarried Church Army captains will go to Liberia in 1937.

\* \* \*

#### Sunday School Leader to Address Conference

The Rev. Vernon McMaster, secretary of Church schools of the National Council's department of religious education, is to address a conference of superintendents of Church schools of the diocese of Washington (D.C.) on April 29th. One of the features of the party will be the swapping of ideas at round table sessions.

\* \* \*

#### Parish in Albany Reduces Debt

Three memorial gifts totalling \$10,000 have been given to St. Andrew's, Albany, N. Y., bringing the indebtedness on the church to \$39,900. The church, newest in the city, was dedicated in 1931. In addition to these gifts a set of organ chimes were used for the first time on Easter Day. The rector of the parish is the Rev. C. W. Findlay.

\* \* \*

#### National Council to Meet

The National Council is to meet in New York, at the Church Missions House, on April 28-30. A detailed report of the emergency drive for \$127,100 will be presented at that time and there will also be the important report of the committee, headed by Bishop Stewart, on the reorganization of the Council.

#### SAMUEL S. DRURY WRITES A BOOK ON HOLY COMMUNION (Continued from page 8)

linquency is among adolescents attributed to them. In answer to the question "what is the reason for this" Mr. Wetherill writes: "I am not prepared to say that it is due to enforced auricular confession and the satisfaction derived from it. But I can say that those who work among

these young men and girls who are wayward, state that after they have made their confession they feel relieved and consoled, no longer guilty, although the laws of the city and state hold them so. In other words, if these facts aforesaid prove anything, they do indicate that the law and the courts still hold these young men and women accountable for their misdemeanors when they would suppose that the Church does not. Their consciences are clear, and the facts would indicate that they again enter into crime. While absolution after confession has absolved them from sin, they have no adequate and serious responsibility to the state and its laws. This being the case, their criminal records exceed the proportion of the delinquents of other faiths."

In conclusion Mr. Wetherill makes fifteen recommendations. Among the things which he suggests are: more vocational training and guidance for young people, better salaries for social workers, a more vital religious training, which he notes is needed even in Church institutions dealing with adolescents, and more home-like atmosphere in institutions for adolescents. He notes that where locks and bars are omitted, the atmosphere and results upon those dwelling in the institution are notably improved.

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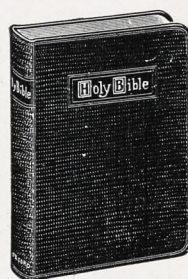
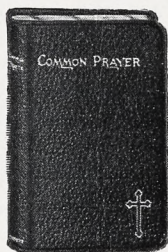
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