

# *The* **WITNESS**

CHICAGO, ILL., MAY 21, 1936

## The Family

by

DANIEL A. MCGREGOR

THE family is the basic unit in the Christian life. The Church is really an extension of the family. The first religious groups in history were family groups. The poet was wrong when he said that the groves were God's first temples. The study of the History of Religions is showing us that the first temple was a home and the first altar was a hearth. The first priest was not a medicine-man; the first priest was a father. And the Christian life will only grow healthily in nation and in Church when father and mother unite to do the twofold work of the priest, that is, to bear the needs of their children in prayer to God, and to mediate through their own lives the loving-kindness and faithfulness of God to their children.

MESSAGE OF THE WEEK



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## CLERGY NOTES

BLACKWELL, D. W., formerly of Detroit, has been appointed priest-in-charge of St. Matthew's, Chicago.

COLLADAY, SAMUEL, has resigned as dean of Christ Church Cathedral, Hartford, Conn., effective October first.

JACKSON, MARTIN A., curate of Grace Church, White Plains, N. Y., has accepted the rectorship of St. John's, Delhi, N. Y.

JONES, DAVID A., canon of the cathedral in New Orleans, has been appointed in charge of St. Alban's, McCook, Nebr. Address 519 First Street, West.

SHAW, ALFRED, formerly priest-in-charge of St. Matthew's, Chicago, has been assigned to Holy Innocents Mission, Chicago.

WALKER, JOSEPH T., rector of St. James, Fremont, Nebr., has accepted the rectorship of Holy Trinity, Minneapolis, Minn.

WATSON RICHARD S. rector of St. Stephen's, Sherman, Texas, has accepted the rectorship of Christ Church, Tuscaloosa, Ala.

WILLIAMS, PEYTON R., assistant at St. John's Waterbury, Conn., has accepted the rectorship of Langley Parish, Virginia.

## SECOND THOUGHTS

THE REV. ROBB WHITE, rector at Thomasville, Ga., commends Sherwood Eddy for his work on behalf of the sharecroppers, but he points out that where Eddy and his associates have given a few days to the situation "other able financiers, lawyers and bishops have been working and praying and giving their lives to this job for almost three centuries of days and nights. The situation is a bad one. The federal census of 1930 showed 450,000 people, some white, some black, within a radius of 60 miles of one city in this tenant-farmer belt whose average annual income was between \$88 and \$140. The annual statistics on crime show normally some 20 to 25 cities south of Mason and Dixon's line which have greater per capita crimes of violence than any city north thereof. And illiteracy and ill-health keep these company.

"But the landlord class has its share of people whose hearts are in the right place, who are aware of these facts as a visitor from the north could scarcely be expected to become overnight, and who have been giving their very life's blood to improving these conditions. Episcopalians among them have been doing for years at their own risk and expense, virtually all the things this new scheme will find itself compelled to do if it is to bring any uplift to the share-cropper. They have built hospitals and schools, established loan-funds at low interest or none, provided visiting nurses and free doctors, legal and agricultural advice, plantation stores that sold at small profit or none. Franklin D.'s 'Rehabilitation' had millions and millions back of it, for just such purposes.

"Turn the picture over. Dr. Eddy intimates that sometimes there is a little trouble up north; at some factory in New York or Boston or Chicago. Suppose it is poor, down-trodden capital appealing for some Samaritan help. He is hard up for cash because his property is no longer profitable. (A good many broad acres in Mississippi have been turned back to the public domain for that reason).

"Now, three notables from the south hear and heed this piteous plea. They hop a plane, spend a whole precious day of their valuable time investigating the project; buy the site of an unprofitable plant; announce arrangements for a model community whose appeal to the public is the inability of New York or New England to solve its own problems; then hop a plane for San Antonio or New Orleans, there to remain.

"Add to that a very forceful and widely heralded account of lurid personal encounters in the Heart of Darkest New England, or Among the Denizens of Chicago's Boule' Miché, over the signature of some intrepid Confederate Crusader on Behalf of Oppressed Capital; and I think you have a fair picture of some of the handicap under which this new enterprise is starting out: viz. aligning itself squarely pro-tenant, and versus landlord. That's all right for a League of Industrial Democracy. But the Church League has to reach out a hand to the landlord as well."

(Continued on page 15)

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# THE WITNESS

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## THE CHURCH'S PROBLEM

*An Editorial by*  
BISHOP JOHNSON

THERE are two principles involved in our Christian discipleship. First, a humble sense of our own importance and therefore a modest view of the influence that we can exert. Second, a keen sense of obligation in the area of our responsibility. Because we cannot do great things is no reason why we should despise the lesser duties, and if we neglect the little acts what reason have we to suppose that we can do the greater ones.

The religious world is full of static, by which I mean noise without performance. The world has always been full of reformers who wish to regulate the Church's policy without reference to that coordination of effort which alone can achieve permanent results. As a high state official said to me recently, "The trouble with social workers today is that if you do not agree with their theories which are pagan, they at once put you down as a mental case."

To mention religion to a self-satisfied intellectual is to encounter a superior attitude which puts you in your place. It used to be that the Pharisee went to Church and thanked God that he was superior to other men. Now it is the critic of the Church who adopts this attitude. They assume at the outset that the Church has been a failure without stopping to inquire that for which a Church was founded. Perhaps the Christian is a failure and perhaps our critic is a still greater one. It is better that we do not assume too great a superiority on either side.

If the Church was instituted to inspire men with a sense of the dignity of every man: to create a desire for righteousness and to implant in man the conviction that a good life is not futile, even if it be crucified, then the Church has a place in society comparable to the university and the art school. Science and art are not failures because in a given time and place men have no urge for the true and the beautiful. Perhaps the agents lack ability; perhaps the people lack appreciation. The scientific school is not a failure because it is unable to produce melodies. That isn't what it is for.

Churches are not institutions which should produce

economists or politicians. That isn't its mission. Scientific schools exist to produce scientists; art schools to produce artists and the Church exists to produce righteous people. But none of these schools are able to show results unless there are students who desire to learn.

The state is the only institution that can force men to pay taxes and to observe laws and even the state has to display a police force to carry out its decrees and to build prisons and asylums for its misfits. It is because the state can regimentate people that it can seem to be efficient.

THE Church may not use force because that is not the way to produce righteousness. There must be the desire for righteousness on the part of people in order that society may be leavened thereby. The Church is not a failure in Sodom and Gomorrah; the people are the cause of its inability to accomplish its results. People who are animated by greed, lust and vanity cannot supply that which is necessary for the Church to fulfill its mission.

Our Lord Himself tells us that those who follow Him are the salt of the earth, but if the salt has lost its savor, it is good for nothing but to be trodden under the feet of men.

The Church is an opportunity for those who seek the Kingdom of God to find the means for their spiritual development and few there be that use it thus. It no more guarantees saints than a university guarantees scholars. Both are there for the purpose of stimulating the culture which they represent, but neither of them can force it upon disciples.

There are four marks or characteristics of the Church which are outstanding and justify its claims.

First, its stability in the face of constant opposition. It has been faithful in preserving the sacraments and the gospels and a commissioned ministry through nineteen centuries.

Second, its universality. From very humble beginnings it has extended its influence throughout the world.



Third, its idealism in holding the life of Christ before men as the standard of righteousness.

Fourth, its sanctity in that it has succeeded in producing some righteous people in every age. If it fails to convert the kingdoms of this world to its ethical standard, one can reply that Christ never claimed that it would. He recognized that the success of His experiment lay in the disposition of His hearers.

If the critics would stop to consider the futility of any other institution than the Church to produce results over long periods of time and throughout the world, they would find little to commend.

It seems that when nations reject Christ they lapse into nationalism which is a savage tribe writ large.

If the Church had done nothing greater than to establish the Christian home, it would have rendered a wonderful service to humanity. Any impartial check upon the inmates of our prisons and the personnel of the underworld would find that a very small percentage were reared in Christian homes. Unfortunately the ounce of prevention isn't as showy as the pound of cure, but in the ultimate results one would find that the cure was in ounces and the prevention in pounds.

Of course if we scrap the moral law and minimize the value of righteousness, we must reject Christ and the Church and substitute innumerable systems to justify our attitude. After all the results of a non-moral group will be as Hosea said, to "call the prophet a fool and the spiritual man a madman."

If it is true that the only values in life are the secretions of the brain and the sensations of the alimentary canal, then the Church is bound to be despised by the same group who rejected Christ.

**T**HE real question is whether we believe in spiritual values or whether we don't and the Church can no more appeal to those who reject them than a university course would appeal to a savage.

Churches resemble colleges in this respect. If there is not a desire for truth and righteousness, then there can be no great achievement in science and religion. Of course it is the business of the Church to stimulate this desire, but when you are appealing to minds that have become closed at an immature age then it is like selling fuel in the tropics. There being no need of coal, there is no sale thereof. Paganism is such a comfortable creed that its adherents do not feel the need of God's grace to be any better than they are.

If you think ministers are ineffective, consider the number of people who, having rejected the Christ, cannot possibly be impressed by the minister who is confessedly a poor substitute for his Master. The wonder to me is that more ministers do not grow weary of the inertia by which their efforts are met and follow the lead of the popular preacher who tries to make converts by diluting the Gospel until it is almost as much of a sedative as sin.

Christ made few converts but He never compromised with the multitude in order to gain their support.

"Because I tell you the truth therefore you will not believe me," is as true now as it was then.

People do not want the truth; they want baloney in both politics and religion.

## Talking It Over

By

WILLIAM B. SPOFFORD

**O**NE HESITATES to suggest to the officers of the National Council that they spend more money, but even at that I am not sure it wouldn't be a good idea to set aside some cash for a public relations expert. There are a lot of them in New York sitting behind their water jugs in their elaborate offices, who, for a fee, will tell you how to get along with your public. The publicity department I presume has this function, but either their advice is not followed or they are unequal to the task. Take this missionary crisis for instance. In February the Council announced to the Church that they had to have \$127,100 more right away or some of the missionary work would have to go by the board. So the people of the Church, led by their bishops and lesser clergy, turned to and rolled in not \$127,100 but \$63,000 in excess of this amount, \$50,000 of which has been salted away for a rainy day. The Church, with some justification, felt rather puffed up over the accomplishment. After all dioceses and parishes are having troubles of their own. Many of the clergy have taken drastic cuts during these depression years; others have found it difficult to collect their salaries at all. Nevertheless, believing as they do in missions, they went to work and found this large sum of money.

But immediately they were greeted with an official communication informing them that they must do better in 1937. The Expectancies for 1936, plus all that has been raised by this crisis appeal, must be exceeded in the fall canvass—or else—again—some of the missionary work will have to be discontinued. That is the gist of the official communicant from our officers at headquarters. A public relations expert, I have a hunch, would tell the boys to lay off for a bit and give the folks a chance to catch their breath.

**T**O STAND AROUND these hot days in Union Square is perhaps asking too much, but at that I think our officers might learn as much there, but a few blocks away, as they will learn through trips to foreign lands. Let them spend a few hours mingling with that smelly gang and they will learn that there are twelve million unemployed in this country; that approximately 25% of our population is depending upon relief for existence; that this coming month 400,000 young people will graduate from schools and colleges to be added to the army of five million people already in the field seeking work . . . with very little prospect of finding any. This is the situation in the United States—they know it in Union Square even if they don't at 281 Fourth



Avenue. And every rector in this country too, if he's any good, knows it, for there isn't a day in the week that he is not brought face to face with some problem growing out of this economic condition. He has plenty of places where he could use a bit of extra cash. But he believes in missions, and he demonstrated the fact by turning in a tidy sum with which to balance this year's budget. I rather doubt if he is going to be particularly happy over the officer's message which now greets him, which is in effect: "Thanks a lot. Come on now, more, more, or else the missionary work will have to be cut."

I HAVE A HUNCH that it won't be long now before someone is going to stand up in meeting and deliver himself a speech. "All right you fellows. We are doing the best we can. And we are doing it at considerable sacrifice to our parochial work. So if you can't get along on what we are sending you each year

you better start making some cuts. And begin on yourselves, not with missions. Cut out your social service, your religious education, your publicity and some of your expensive front stuff. Then we believe you will have enough for missions that we really believe in."

There are more people who feel this way than the big-wigs at "281" seem to realize. A letter came in here just the other day from a bishop who is second to none in his enthusiastic support of missions. He says, "I believe that the people of the Church have become very restive about highly paid secretaries, high pressure, too many people watching others work, and bishops at the Church Missions House. If we are to have departments they should stand on their own feet, and one department should not support the other."

Someday, somebody of importance is going to speak out on this whole business and unless I miss my guess he is going to gather himself a following that will surprise the folks very much.

## AMERICA: CHRISTIAN OR PAGAN?

By

JAMES E. FREEMAN

*The Bishop of Washington*

ONE of the paramount issues of the day has to do with whether this nation is to continue Christian or become wholly pagan. More important than all political or economic questions, this one occupies a foremost place. At no time in our history has the question of our moral and religious standards been subjected to such severe tests as in the present age. On the one hand there are those (and they constitute a majority) who regard Christianity as an "opiate of the people," a principle or practice of life that enervates and destroys initiative, that robs men of their independence and makes them the slaves of a despotic system.

Russia has set as its first task, to purge itself of such an obsolete Christian philosophy of life. In Germany, Italy and other countries, the totalitarian state is set up as the one object of worship. All that a man has must be subservient to the will of the state. Church buildings and properties are confiscated and even its doctrines are subject to an official censor. Conduct and religion bear no relation to each other. There can be no moral standards, nothing that inhibits license and indulgence of appetites and passions so long as the law of the state is not contravened.

A new literature in volume is at hand and a well organized propaganda zealously presses these claims. Not only a red menace threatens—it is an atheistic menace—the substitution of a God-less for a Christian ideal of life. Youth is made the chief attack of this propaganda. Serve the state, worship the flag, hold your life as a pawn of an autocratic and tyrannical power—this is the new credo of our time. Little wonder that the expatriated Russian scholar, Berdyaev, entitles his

remarkable book, the *End of Our Time*, and warns the world against an organized force that moves with as diabolical intent as that of Attila, the "scourge of God," and his Huns, when they sought to destroy Christian civilization in the fifth century.

That this new and pagan movement has its field of occupation on foreign soil gives no assurance that our own country is immune to its aggressive and insidious propaganda. It is not in the more secret places of our congested centers that this anti-Christian attack finds its fertile and responsive soil. As things shape themselves at present, the chief danger lies in places occupied by our more preferred and cultured classes.

The utter abandonment of moral standards, the looseness of marital ties and the complete disregard of a sane observance of Sunday as a day of rest and reverent worship—these and other prevailing symptoms of degeneration are the hallmarks of an age that is God-less and abandoned. Were these conditions confined to those who are alien to the Church, it would be menacing in itself, but it is made the more so by those who are nominally committed to the Church's standards and who yield readily to practices that violate every Christian principle.

THESE enemies of Christ and His cause within the Church bring it into disrepute, especially with the younger generation. There can be no compromise effected between Christian truth and Christian morality and the new paganism. Sunday as a day of consistent reverence for sacred things and the cultivation of man's spiritual nature cannot be made a day of ex-



cesses and social indulgences, without destroying its deep significance and value as a day of rest and worship. It is a part and an indispensable part of the Christian system. Every semblance of religious practice goes and the Church as an institution goes, when Sunday goes.

The reasonable disciplines of our Christian profession are essential parts of the Christian ideal of life. We have so delimited this ideal within restricted areas, that it is becoming meaningless and unappealing. That Christianity as a rule of life is related to public policies, industry and the whole social order and is the professed assumption on which we act, has been our proud boast as a people. That its standards are little by little being undermined is increasingly evident. Nothing that we face in our corporate life is more menacing than this situation, as it affects every institution that we most cherish. Unresisted and unchallenged it means their untimely destruction. There is a species of optimism that binds itself to perils, even as there is a type of pessimism that casts dark and forbidding shadows over the fair prospect of life itself.

It is to a fair and sane appraisal of conditions that I invite you; to a just and consistent understanding of the will of Him whose standard we are pledged to follow. We may build cathedrals, multiply parish churches and make our altar service dramatic and colorful with the richest of ceremonial practices, but unless we can stay the hand of the destroyer, we shall witness the slow but certain decline of the Church as an institution. A new exhibition of Christian heroism is called for today. A Church that is militant and daring in its presentation of truth is more needed in our life than the recovery of the gold standard or the rehabilitation of industry. If there be no moral and religious standards, our man-made standards will prove valueless to us.

The statesmanship of our time calls for something other than the clever and adroit politician. The curatives for our maladies will not be found in halls of legislation; the guarantees of a peaceful world will not be determined in secret chancelleries. Today, as nineteen centuries ago, we shall find the satisfaction of our highest hopes in a fresh and obedient recognition of Him, who gave Himself for the sin of the world.

## *Let's Know*

By

BISHOP WILSON

GOSSIP

WORDS have a strange way of changing their meaning. I was reminded of this the other day when reading an excellent little book by Morse-Boycott called "Is It a Sin?" He has a brief chapter on gossip in which he reminds us that originally gossips were perfectly respectable people. "Godsibs" was the old Saxon name that was given to sponsors or godparents

at Holy Baptism signifying simply kindred-in-God. A "gossiping" was a "merry meeting of Godsibs or Gossips at a woman's lying-in." The word had begun to take on an offensive meaning in the time of Shakespeare who makes it mean a tipling companion. By the time of Dryden it began to take on the sinister meaning which it possesses today.

There are two kinds of gossip—malicious and idle. The first of these is concerned with the circulating of unfounded or unprovable remarks about another person with the definite intention of inflicting an injury. It is a cowardly thing to do because the victim is usually defenseless. It is always a difficult thing to trace down anonymous remarks and nail them for what they are. In the long run such statements will generally hang themselves but in the meantime they do enormous damage and bring endless distress upon the helpless object against whom they are aimed. Our Lord condemned this sort of thing in no uncertain terms when He talked about calling a person "Raca" (worthless one) or a fool. He compared it to murder.

Then there is the idle gossip which may be less evil in its intention but not much less harmful in its results. Poisonous insinuations or cryptic remarks accompanied with a shrug of the shoulders. They may not say much but they convey impressions about which the speaker would never dare to become specific. Sometimes there is a half-truth in them which makes them all the more difficult to run down. An odious significance attaches to this kind of gossip but tabloid columnists make a good living out of it nevertheless and many people think there is something cynically smart in conversation of this description. They never stop to think of the heart-aches caused by their irresponsible chatter. Plainly it is offensive to God and is therefore a sin. To steal a man's watch is a violation of the eighth Commandment. To steal his reputation is just as surely a crashing of the ninth. The law will put you in jail for the former. God will judge you for the latter. Remember how our Lord declared we would be held responsible for our idle words.

Yet there is nothing more interesting or profitable to talk about than people. Neither is it always necessary to sweeten up a conversation with syrupy remarks. Insincerity is not confined to gossip either of the malicious or the idle kind. Everyone knows it is quite possible to spend an evening discussing other people with no suggestion of pin-pricking or barb-throwing. Where, then, is one to draw the line? By what standard must we govern our conversation?

How would it do to exercise surveillance over our tongues in some such manner as the following. Would you be willing to say this if you were talking to our Lord Himself? Would you feel right about including these statements in your prayers? It is not incongruous that the same Book which gives us the Christian Gospel also warns us about the "unruly member." Free speech may be a desirable privilege but it is not without its attendant responsibilities.



## The Scrapbook

By

JAMES P. DE WOLFE

### ANNIVERSARY OF YOUR BAPTISM

**F**IRST, read over your baptismal vows on page 276 (child) 277 (adult) in the Prayer Book. These vows remind us of our pledge to Discipleship. We must daily turn—follow—learn—pray—serve—worship—and share.

The first vow—that we will hate sin and fight against it.

Second and third vows—that we believe Jesus Christ is the Son of God, and that we will follow Him always.

Fourth vow—that our religion is a matter of conviction, and that we believe "The Faith once delivered to The Saints."

Fifth and sixth vows—that we are a part of that Faith and will be obedient children of God.

As a part of your preparation for the Holy Communion read what the minister says at Baptism on page 280 of the Prayer Book, beginning "We receive this child (person) into the congregation of Christ's flock." This is really your dedication as a Disciple of Christ. Think of this dedication as you say the following prayer:

Heavenly Father, out of Thy love for me Thou didst make me Thy child in Holy Baptism. Help me to overcome any timidity I may have in confessing Thy Name. Use me as a faithful witness and make me a stronger Disciple. Forgive me for my past sins and give me a contrite heart, O God, and renew a right spirit within me. Grant me strength and courage to keep my vows. Renew within me the spirit of holiness which Thou didst pour upon me at my Baptism. Help me to be Thy faithful soldier and servant until my life's end. Through Jesus Christ our Lord. Amen.

On this great anniversary of your life go to the Holy Communion with the intention of thanksgiving for God's great gift given you at your baptism, and also that you may continue a faithful disciple. Think of some unbaptized person and in your "intention" remember him, asking God to help you to bring him to baptism.

After you return from the Altar rail kneel down in your place and make the following resolution:

### RESOLUTION

I am thankful to Thee, O God, because in baptism Thou didst make me "a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven," and I resolve from this hour to "fight against the world the flesh, and the devil," and "not to heed the wounds; to toil and not to seek for rest; to labor and not to ask for any reward save that of knowing that I do Thy will, O Lord." Amen.

## The Best Sermons

**T**HE Churchmouse has had good sermons spoiled for him by the speaker's unpleasant personal appearance, pulpit mannerisms or vocal imperfections. Again, he has been thrilled by a fine voice and attractive personality as he listened to what he thought was a wonderful sermon which, when appearing in cold print, turned out to be the veriest piffle. Now, when he wants the comfort of a really good sermon, he turns to the printed words of the greatest preacher the world has known and picks one out for himself. As he reads he likes to mentally vision the speaker, whose voice was pleasing, personality compelling and appearance altogether lovely, and who practiced what he preached.

THE CHURCHMOUSE.

### TIMELY TRACTS

The following have been added to the Witness series of Timely Tracts. They sell for 5 cents a copy; \$3 for 100 copies, assorted if desired.

THE INNER LIFE by Bishop Cross  
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Why Missions? by Edmund J. Lee  
Why Pray? by Oscar DeWolf Randolph  
Why Worship? by Charles Herbert Young  
The Meaning of the Real Presence by G. A. Studdert-Kennedy  
Why I'm for the Church by Charles P. Taft

### A New Edition of CONFIRMATION INSTRUCTIONS

By

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## PROBLEM OF EVIL IS DISCUSSED BY DR. WEATHERHEAD

By GARDINER M. DAY

"It wrings one's heart to hear a woman saying, 'Why did God let my baby die?' or to hear a dear friend say, 'Why does my loved one suffer so?' or to hear a mother say, 'Why was my boy killed in the war?' We must try to be brave enough to sit down quietly and think things through, and then we shall find that God did not intend them. He put his children into a school where such things might happen. And God has not finished with the baby or the loved one or the soldier boy; but he could not have prevented the calamities without a denial of those principles of the universe which, as far as we can see, are the best on which such a universe could be run."

This quotation from Dr. Leslie D. Weatherhead's latest book, entitled, *Why Do Men Suffer*, (Abingdon, \$1.25), is typical of the frank and realistic way in which he faces the ordinary human problems that bother the minds of us at different times. Dr. Weatherhead has the singular and exceedingly rare gift of speaking in the simplest language which anyone can understand and in that language explaining some of the deepest and most troublesome problems with convincing clarity. In this book he begins by showing why an omnipotent God cannot prevent certain evils in the world without destroying the very structure of His creation. He shows clearly why God must allow suffering. God cannot prevent evil and suffering without the cooperation of man and that cooperation man frequently is too selfish to give. "It is irrational for man plaintively to ask why God should allow him to become smitten by disease," writes Dr. Weatherhead, "when the money spent on a couple of battleships would enable researchers quite shortly to wipe out the scourges which afflict us without much more difficulty than that faced by many an Indian villager who, with or without outside help, has rid his village of man-eating tigers. It will be time to present the problem of germ infection and illness generally, as part of the mystery of pain and a kind of indictment of the goodness of God, when, if ever, it can be proved that the resources open to man must finally fail to deal adequately with the situation."

Dr. Weatherhead goes on to discuss such further problems as, "Why do the innocent suffer? What of earthquake, volcano, and storm?" and "What is God's attitude toward our suffering?" Not the least interesting chapter is the final one on



JAMES P. DeWOLFE  
Leader at Southwest Synod

"Is Death a Calamity?" We commend this book to all, clergymen or lay, but to the latter especially who are troubled by this problem of why God allows suffering and disease. I have not run into any book which I think will prove as helpful and generally satisfying as this one and that is saying a good deal when one recalls the large number of books on this subject. But as someone—I believe it was Dean Sperry—once remarked, most books on the problem of evil have been contributions to it!

A *Portrait of Peter*, by Dr. J. Alexander Findlay (\$1.25) is another Abingdon book of very readable nature. Dr. Findlay is a professor in Didsbury College, England, and in this book gives us the result of a very careful and sympathetic study of the life of St. Peter.

## PACIFIC SEMINARY HAS COMMENCEMENT

Marking the completion of a notable year, the Church Divinity School of the Pacific held its commencement on May 6th with Dean Beal of Los Angeles giving the commencement address. There was a dinner at which Bishop Parsons presided. Bishop Sanford extended the greeting of the province and the Rev. Sturgis Riddle, instructor in the school, spoke on the aims of seminary training. Dean Shires also spoke on the progress made during the year. One honorary degree was conferred, the recipient being Bishop Nichols of Shanghai, a graduate of the school.

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Representative men and women of Florida gathered in Jacksonville, Florida, on May 5th for an institute of the lynching evil. Speakers on the program were chosen because of their accurate knowledge of the origin and causes that underlie this crime of mob violence; their experience in combating this crime and in helping to formulate a public opinion in the south that will not tolerate lynching "for any cause"; and because of their knowledge and influence in helping the Florida Council of the Association of Southern Women for the Prevention of Lynching to educate its constituency through educational programs, through Christian ideals, through legal channels and through the secular press.

An almost general misconception as to the causes of lynchings in southern states was clarified by Mrs. Jessie Daniel Ames, the executive director of the Association, whose headquarters are in Atlanta, Ga. Mrs. Ames said that of the 168 lynchings that have occurred in the south in the past 36 years, only 15 per cent were reported as due to assault on white women and only 10 per cent for attempted assault. Only this 25 per cent involved white women in any way, she said.

Of the 168 lynchings, according to Mrs. Ames, 63 took place in only 23 communities. There were as many as two to six lynchings at one time in one community, and only three women were reported as the contributing causes in the 63 cases.

Lynchings are seasonal, according to Mrs. Ames, who said the records show that about half the lynchings in the south generally take place between June 15th and August 15th. In Florida, she said, most lynchings have taken place between May and August. She attributed the seasonal nature of lynchings to weather, climate, idleness, unemployment and monotony.

Mrs. Ames reported the Association organized in 13 states and with a membership consisting of some 30,000 women and men. The aim for the year 1936 is to secure 6,000 additional women's signatures to the Association's declaration, and also the signatures of some 5,000 men, the latter to include the sheriffs and peace officers of the southern states. Mrs. Ames emphasized that the sole support of the program of the association comes from the signers of the declaration against lynching, which reads as follows:

"We declare lynching is an indefensible crime, destructive of all



principles of government, hateful and hostile to every ideal of religion and humanity, debasing and degrading to every person involved. Though lynchings are not confined to any one section of the United States, we are aroused by the record which discloses our heavy responsibility for the presence of this crime in our country. We believe that this record has been achieved because public opinion has accepted too easily the claim of lynchers and mobsters that they were acting solely in the defense of womanhood. In the light of facts, this claim can no longer be used as a protection to those who lynch. We pledge ourselves to create a new public opinion in the south which will not condone for any reason whatever acts of mobs or lynchers."

The Florida Council of the Association, under the leadership of Mrs. Wm. P. Cornell, Churchwoman, now numbers almost 1,800 signers of the pledge and it has embarked on an intensive program, which will include reaching the young people of the state through the presentation of its program in colleges and schools as well as through Church and civic groups.

Mr. Arthur Raper, research and field secretary of the Commission on Interracial Cooperation, spoke forcefully on the origin and causes of lynchings. Mr. Raper said that lynchings have been found to be more numerous in communities in which standards of education, living and economics are low. He termed these areas the "belated frontiers."

"Lynchings are mostly racial exploitation," he said, "and in most cases can be traced to economic, political or other such reasons. Ninety per cent of the victims of lynch law," said the speaker, "are Negroes and represent only one-tenth of the nation's population." He also stated that many of the lynch victims are not guilty of the crimes of which they are accused. "Mob law in America, a contradiction to her Christian claim," was discussed by the Rev. Armand T. Eyler, the rector of Trinity Church, Saint Augustine.

\* \* \*

#### **Urges Schools of Prayer**

The Forward Movement Commission is recommending Schools of Prayer for the ten days from Ascension to Whitsunday. "Whitsunday came to the first disciples," writes Bishop Hobson, "not as an automatic experience but as the result of a period of preparation which consisted chiefly in prayer and corporate worship. The great ten days offer us the same opportunity to prepare for a new birth of the Spirit that we

may be given the power to share more fully in His eternal Forward Movement. Schools of Prayer are needed in every congregation throughout the Church. A little group of people—if only two or three—who learn to pray can stir a parish with new life."

\* \* \*

#### **Death Takes Leading Layman**

Joseph Bennett, a leading layman of St. John's, North Adams, Mass., died on May 7th. He was the general manager of a large industrial establishment for forty years and there carried on many interesting experiments, including a parliament of employees that took up matters of wages, hours and working conditions. St. John's was jammed for the funeral, conducted by the Rev. Arthur Murray, with hundreds of employees present.

\* \* \*

#### **Bishop Sterrett Raps Lotteries**

Bishop Sterrett of Bethlehem is the latest prelate to take a crack at lotteries. In his address at the convention of his diocese, meeting May 13th, he expressed strong opposition to legalized sanction of gambling for charitable and benevolent purposes. He also advocated the elimination of class and racial hatreds, opposed war in no uncertain terms, and urged good will in human relation.

\* \* \*

#### **Convention of Diocese of Newark**

The diocese of Newark, meeting in convention on May 12th, likewise condemned lotteries and gambling by passing a strong resolution on the subject. The revision of the hymnal was also discussed, with a committee to be appointed to make recommendation to General Convention in 1937.

\* \* \*

#### **Convention of North Carolina**

The request for a commission to make recommendations for advancing the work in the rural fields of the diocese was a feature of the address by Bishop Penick before the convention of North Carolina, meeting at Warrenton, May 12-13. He also recommended that the diocese should, within the next four years, relinquish the \$2,000 it now receives from the National Council for Negro work.

\* \* \*

#### **Must Prevent Future Wars**

"By some means the civilized world must make it certain that events like those which have taken place in Ethiopia since last October cannot again occur," declared the Rev. Duncan Browne of Chicago in a radio address on May 8th. "The most encouraging angle of the world

picture today is the sense of shame and defeat that all the great nations of the world feel. Surely there is reason for shame. But a world ashamed at the breakdown of plans for collective security must set to work to make better ones."

\* \* \*

#### **Philadelphia Parish Has Anniversary**

St. Paul's, Elkins Park, Philadelphia, observed its 75th anniversary on May 17th, with the rector, the Rev. Philip J. Steinmetz, presenting a large class to Bishop Taft for confirmation. Plans were announced for raising an endowment fund of \$75,000, a thousand dollars for each year of its history.

\* \* \*

#### **Bishop Sherrill On Social Needs**

Unemployment and the need for caring for those in want; a denunciation of teachers' oaths and the elimination of war by the establishment of international justice, were the high-spots of the address by Bishop Sherrill before the convention of the diocese of Massachusetts, meeting in Boston.

\* \* \*

#### **Alexandria Professor Visits Southwestern Virginia**

The Rev. A. C. Zabriskie, professor at the Virginia Seminary, Alexandria, was the speaker at two convocations in Southwestern Virginia recently. At both he dealt with the private life and devotions of the clergy and particularly their need for appreciation of God's direction for their lives.

\* \* \*

#### **An Assurance From the Presiding Bishop**

The Sunday schools of the diocese of Rhode Island held a great service at the Cathedral, Providence, for the presentation of their Lenten offering, with about a thousand children, representing 69 schools, present. The largest offering came from St. Paul's, Pawtucket, amounting to over \$1,500, and it also led in per capita giving, \$3.06. The total offering was close to \$8,000. Bishop Perry was the speaker. The diocesan Auxiliary held their service at St. George's, Central Falls, where they presented a United Thank Offering of \$1,555. The speakers at this service were Presiding Bishop Perry and the Rev. G. Warfield Hobbs, head of the national publicity department. Bishop Perry in his address stated that through the darkness of trouble in the world the Woman's Auxiliary was sending the light of praise to God. He also said that he wished to state plainly, in answer to many inquiries, that the Woman's Auxiliary was in no way connected with organizations working for economic change or improvement, or with organized pacifists.



Whether he meant by this that the world is all right as it stands and that Christian forces do not need to be concerned over the threat of war is not made clear by our correspondent. In any case, I have no doubt that the big-boys who have to be depended upon for so much of the cash will be glad to have this assurance from the Presiding Bishop of the Church.

\* \* \*

**William L. Essex  
Elected Bishop**

The unanimous decision to continue as a diocese and the election of the Rev. William L. Essex of Peoria, Illinois, to be their bishop, marked the convention of the diocese of Quincy (Illinois) which met at Moline on May 5th and 6th. There has been considerable discussion of various proposals; the merging of the diocese with Chicago; the division of Quincy between Chicago and Springfield, or the possibility of a larger diocese in Illinois to take in the territory outside the city of Chicago. However, when it was found that the financial problems of Quincy had been solved and the Episcopate assured of adequate support, the diocese voted to continue as is. Mr. Essex is fifty years of age, a graduate of Columbia and the General Seminary, and has been the rector of his present parish for eleven years.

\* \* \*

**Bishop Reinheimer Honored  
in Old Home Town**

The combined vestries of Grace and Calvary parishes, Sandusky, Ohio, gave a dinner on May 2 to Bishop and Mrs. Reinheimer. Bishop Reinheimer, in Ohio for a few days assisting Bishop Rogers with confirmations, lived as a boy in Sandusky.

\* \* \*

**Bishop Manning Honored  
by His Diocese**

The first formal service to be held in the nave of the Cathedral of St. John the Divine was held May 12th, at the opening of the convention of the diocese, and marked Bishop Manning's seventieth birth-

day and the fifteenth anniversary of his consecration. There was a congregation of over 2,000 persons. The service was followed by a reception. Bishop Manning in his convention address urged that funds for carrying forward the construction of the cathedral be raised "to speed the day when the finished building might stand as a symbol of religious faith, the dignity of the human soul and the supreme value of human liberty." He also pleaded for funds for missionary work and also pointed out that a supreme obligation of the diocese was to care for the unemployed, stating that the number of unemployed in the community is as great as ever.

\* \* \*

**Military Field Mass  
Is Protested**

A military field mass was held by the Roman Catholic Church on San Jacinto battlefield on April 21st, as a part of the Texas centennial celebration, and was attended by 100,000 people. Commenting on the occasion, the Texas Churchman, official organ of our diocese, had this to say:

"We are glad that our Roman Catholic brethren had the privilege of emphasizing the note of divine providence in our history at the 100th anniversary of the first San Jacinto day. Yet there creeps into

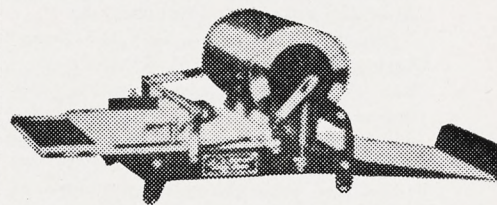
our minds a curious picture of incongruity between the sacrament of the Lord's supper and a military field mass—the sacred altar to the Prince of Peace and the spectacle of armed soldiers, standing stiffly at attention, or else firing salutes at

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the consecration and elevation, the volleys from the army guns taking the place of a bell ordinarily rung. It does not seem reasonable that the sacred moments of the upper room and the solemn memorial which he there gave was intended by him as an adjunct to any military demonstration. It is to be regretted that such a solemn celebration in our state history should have been so unseemly."

\* \* \*

#### **Social Issue up at Methodist Conference**

The social issue played a leading part in the general conference of the Methodist Episcopal Church, meeting at Columbus, Ohio. Dr. Harry F. Ward, professor at the Union Seminary and head of the Methodist Federation of social service, an unofficial organization similar to the Church League for Industrial Democracy in our own Church, was under fire but seemed to carry the day. The highlight of the debate was a statement made by Bishop Edwin H. Hughes who delivered the official Episcopal address and had this to say on the social issue:

"The indisputable statement that Christian principles should be applied to industry is nervously met by the charge that the speaker has become radical. Directly good men are so obsessed by an imaginary menace that they cannot see the obvious faults of the social and financial system. The critic is regarded as an enemy, whereas he may really be the long-run friend. So it occasionally happens that some of the best men are represented as the country's foes, while commercial representatives who take millions in unearned salaries or in subsidies for watered subsidiaries receive no stern condemnation. Without now debating the merit or demerit of the so-called capitalistic system, it may still be said with assurance that the best way to preserve it for its claimed service is to make an honest endeavor to purge it of its wrongs and excesses." The prolonged applause that greeted this statement indicated that it was the position of a vast majority of the delegates.

\* \* \*

#### **Approve Plan for Provincial Secretary**

The province of the Southwest meeting in Kansas City, May 5-6, approved the plan of the National Council for field secretaries to be placed in each province, and voted to raise \$2,500 toward the expenses to have such a man in that province. Leaders at the synod were Bishop Quin of Texas, the Rev. James P. DeWolfe of Houston, Texas, and a large part of the national staff of the Woman's Auxiliary, including Miss Lindley, executive secretary, Miss

Beardsley, assistant secretary, Miss Anderson, educational secretary, and Mrs. T. K. Wade, supply secretary. Bishop Capers, president of the province for ten years, declined reelection and Bishop Spencer of West Missouri was elected to the office.

\* \* \*

#### **Bishop Dallas Is Honored**

Bishop Dallas was honored at the convention of New Hampshire last week, the event marking the tenth anniversary of his consecration. About to go to Japan in response to an invitation from the bishops of that

country he was presented with a wardrobe trunk by his clergy. Other highlights of the convention were addresses by the Rev. Arthur Kingsolving of Trinity, Boston, and Dean Henry Washburn of the Cambridge Seminary. What's more it is the first diocese, I believe, to elect deputies to the General Convention to meet in the fall of 1937 in Cincinnati. Those elected were the Rev. William Porter Niles (for the eleventh time); the Rev. Samuel S. Drury; the Rev. Arthur Dunstan and the Rev. John A. Chapin. The lay deputies were the Hon. Robert J. Peaslee, John R.

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#### Mission Starts Health Contest

St. Francis mission, Upi, one of the remotest missions in the Philippines, has started a health contest for babies. Over 200 were registered from Upi and many more were to be brought in from the out-stations.

#### General Seminary Professor Visits Delaware

The Rev. C. A. Simpson, professor at the General Seminary, was the speaker at the clericus of the diocese of Delaware recently, speaking on modern theological education.

#### Twenty Million Roman Catholics

According to statistics recently compiled at Catholic University in Washington, to be sent to Rome, the total Roman Catholic population in the United States is 20,523,053. There are 30,250 priests; 4,661 publications, 18,344 missions, 10,429 schools and 669 hospitals.

#### Notable Record for Sunday School

The offering of the Sunday School of the Church of the Holy Apostles, Philadelphia, for Lent and Easter this year amounted to \$3,518.90 which must be something of a record. In addition to the usual Sunday School offering, various children's

and young people's groups make special offerings. There are also memorial offerings and alumni offerings, the latter being made for former pupils. The rector of the parish is the Rev. George H. Toop. Another interesting bit is that there have been but two accounting wardens in this parish since it was founded by Phillips Brooks in 1868; Mr. George C. Thomas who was warden from the founding until his death in 1909, and Mr. George W. Jacobs who has been warden since that time, and still is.

#### Japanese Christians Oppose Militarization

Christians in Japan held a great mass meeting in Tokyo on April 28th and passed resolutions opposing war and the war machine. Plans were also made for a series of meetings throughout the country which will seek to convince the people that the Christian religion offers a better way of strengthening the nation than militarism.

#### British Industrialist Makes Gifts

Traveling incognito on his way from England to Australia, a well known English industrialist spent two days in Singapore and asked for



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information about the Church's work and local welfare agencies, letting it be known that he thought of making some gifts amounting to 2,500 pounds. To Bishop Roberts' delight, the Church Hospital in Singapore received 1,000 pounds and the home for blind and crippled children, 500. After he had decided this, the donor had his attention called to a photograph of some of the children doing a Christmas tableau and was so struck by it that he gave the home 1,000 pounds more.

\* \* \*

#### Maude Royden Resigns at Eccleston Guildhouse

Miss Maude Royden, noted British Churchwoman, has announced her resignation as minister of the Eccleston Guildhouse, London, at the end of this year. Under her leadership the Guildhouse has stood for world peace, the betterment of conditions generally, and woman's right to be a Christian pastor. Early next year she is to visit the United States under the auspices of the Emergency Peace Campaign for a series of meetings similar to those now being addressed by Mrs. George Lansbury. The Church League for Industrial Democracy hopes to have her for a meeting in New York upon her arrival.

\* \* \*

#### Commencement at St. Mary's, Faribault

The Commencement at St. Mary's Faribault, Minnesota, is to be held on June 2nd, with the commencement address by the Rev. Lloyd R. Gillmet, rector of St. Paul's, Duluth. Both Bishop McElwain and Bishop Keeler are to be on hand, the former to deliver diplomas to the sixteen girls who are graduating from this Church school.

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#### Dean Colladay Resigns as Hartford Dean

Samuel R. Colladay, for seventeen years the dean of Christ Church Cathedral, Hartford, has resigned, effective October 1st. He declared that he was approaching retirement age and felt the need of being re-

lieved of administrative detail. He will become dean emeritus. Dean Colladay has had a notable career in the Church. For nine years he was a professor at the Berkeley Divinity School and was later the dean of St. Mark's Cathedral, Salt Lake City. He has been an outstanding leader in the diocese of Connecticut and a delegate to several General Conventions. Bishop Budlong is to nominate a successor to Dean Colladay, the election to be by the cathedral chapter.

\* \* \*

#### A Bit from the Mid-West

Bishop Capers, president of the synod of the Southwest, apparently is not keen for the title "Father". In any case this conversation took place at the synod which met in Kansas City, Mo., May 5-6: Bishop Capers: (addressing the Rev. Robert Mize) "Mr. Mize, in the absence of Bishop Mize, whom do you suggest we appoint as the bishop's representative on the province council?"

Mr. Mize: "Father Alden is the

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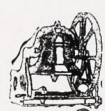
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senior priest of the district, ask him."

Bishop Capers: "Father Alden,—What is your Christian name?"

\* \* \*

#### Angus Hibbard Made President of Fund

Angus Hibbard, well-known Chicago layman, has been made president of the trustees of the endowment fund of the diocese of Chicago. The fund now has a quarter of a million, and efforts are to be made to increase the sum.

\* \* \*

#### Want Students Treated as Normal Beings

Students should be treated as normal human beings as far as the Church's approach to them is concerned, declared the Rev. Edward S. White, rector of the Redeemer, Chicago, and in charge of student work at the University of Chicago. In his work, he said in addressing the Auxiliary of the diocese on May 7th, he tried to relate the students to one of the three parishes in the neighborhood, without making any effort to set up elaborate machinery which would separate students from normal parish life.

\* \* \*

#### Baptised on Reaching Port

Radio messages from a freighter en route from San Francisco to the Orient a few months ago told an interested world that a baby was about to be born on the freighter and there was no doctor. A later message said mother and twin daughters were doing well. Shortly after, the twin daughters were baptized by the Rev. John Linsley at the Cathedral in Manila.

\* \* \*

#### Raising Funds for CMH

Because of the steadily increasing demands upon it, the Church Mission of Help of the diocese of New Jersey is endeavoring to raise \$5,000 this month. A portion of the money will be used to place a full-time case worker in Camden.

\* \* \*

#### Urges Missionary Work for Laymen

Bishop Barnwell in his address at the convention of the diocese of Georgia, which met at Americus on May 6th, urged the need of a laymen's league to care for the rural

missions that cannot afford to have their own priests. He also said that the committee now revising the canons of the diocese could "go as

far as it pleases in the matter of granting recognition to the colored parishes on the floor of the convention, without meeting any opposition

## 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, and 11 A.M.

### 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 8 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, Address 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. E. 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.

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on the part of the ecclesiastical authority." Archdeacon Brown, Negro leader in the diocese, however opposed the scrapping of the Council of Negro Churchmen, stating that the Negro could express himself much more freely in his own council than in a convention made up of representatives of both races.

\* \* \*

### What Is Liked in a Story

Literary criticism finds an outlet in the school paper from Bethany Home in Glendale, Ohio. A junior writes on "What I like to find in a story," saying in part (spelling as delivered): "When I read a murder story I like it to be very mysterious and wierd. I prefer one of the main characters to be the murderer and I like things to happen during the night and to be kept in suspense until the last pages. I do not like a slushy love story but just enough love to let you know who really loves who."

\* \* \*

### News Notes From Michigan

Bishop Page of Michigan held the annual conference for the clergy of his diocese at Pine Lake on May 11-14th. They went thoroughly into the details of building a curriculum for Sunday schools, with various authorities in this field doing the speaking. . . . Festival services for children are being held at various parishes throughout the diocese this month and next. Bishop Page is attending them all, talking at each one on missions. . . . The Brotherhood of St. Andrew of the diocese held its annual convention at Alpena, May 15-17, with a large number of the clergy of the diocese taking part. . . . Mrs. F. A. Habersham of Los Angeles is a visitor at various parishes in the diocese during May, showing motion pictures of missionary work of the Church.

\* \* \*

### Prosper Without a Rector

Langley Parish, down in Virginia, seems to get along in grand style without a rector. At least one of the vestry, Mr. Theodore C. Hudson, reports that during the past nine months, without a rector, the church attendance has doubled and the Len-

ten attendance tripled. They have just called the Rev. Peyton R. Williams, curate at St. John's, Waterbury, to be the rector.

\* \* \*

### Hewlett Parish Has Anniversary

Trinity, Hewlett, Long Island, celebrated its 100th anniversary on May 3rd. The parish is one of the largest in the diocese, having about doubled its size during the past nine years. It now reports 1,155 communicants, 1,000 families and 3,000 baptized persons, with two Sunday schools with a total enrollment of about 400. The rector is the Rev. Allen Evans, Jr. The sermon at the anniversary service was preached by Bishop Stires.

\* \* \*

### Look Out for the Red Faced Man

A fifty year old man with a red face, giving his name as Joseph Hartman, is running about asking for cash with which to go to St. Barnabas Home, Gibsonia, Pa. He has a good line. But the Rev. George Boyd, the rector at Perth Amboy,

N. J., checked up on him a bit, discovered that his story was entirely false, and that he had served a term in Sing Sing. Mr. Boyd wants to save the clergy money by issuing this warning.

### SECOND THOUGHTS

(Continued from page 2)

MRS. THOMAS FLEMING JR., of Pasadena, California: I have read in THE WITNESS the wonderful story of the Delta Cooperative Farm and want to help. I think that it is the finest thing that I have heard of for the pitiful sharecroppers.

MR. JOHN G. BAYLIS of Evanston, Illinois: That is a great experiment in the Mississippi Delta. I would to God the Church possessed more such noble and sacrificial enterprises.

MR. H. R. MATHER of Cincinnati, Ohio: The Cooperative Farm for sharecroppers is a very worthy undertaking and I wish it triumphant success.

Editor's Note: These letters are typical of many that are received daily about this experiment in Mississippi.

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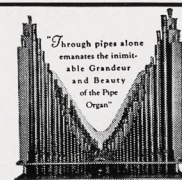
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