

The **WITNESS**

CHICAGO, ILL., OCTOBER 15, 1936

Thanksgiving

by

CHARLES KINGSLEY

THANK GOD every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never know.

Message of the Week

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CLERGY NOTES

BAER, FRANCIS V., rector of St. Matthew's, Woodhaven, Long Island, since 1918 retired from active work on October first. He was elected rector-emeritus.

BECKER, HEBER W., was instituted rector of St. John's, Lancaster, Pa., on September 29th.

BOWDEN, GEORGE, deacon, is assistant in the Warren County Field, diocese of Newark, not in charge as previously stated. The Rev. O. Meyer is in charge.

HENRY, M. G., in charge of missions in Stokes County, North Carolina, has accepted the rectorship of Calvary Church, Tarboro, North Carolina.

MOLONY, E. H., rector of the Incarnation, San Francisco, has resigned due to illness.

PULLEY, FRANK E., rector of St. Paul's, Louisville, N. C., has accepted a call to the rectorship of Calvary, Wadesboro, North Carolina.

RAMSAY, BENJAMIN, formerly the rector at Mountain Lakes, New Jersey, has accepted the rectorship of St. Mary Magdalene parish in Newark, N. J.

SEYMOUR, CHARLES M. Jr., former assistant at Calvary, Memphis, Tennessee, has accepted a call as priest-in-charge of Holy Trinity, Memphis. Address: 1062 Tally Place.

SECOND THOUGHTS

MARTIN SCHLESINGER of Jamaica, Long Island: The discussion between Bishop Johnson and Mr. Spofford in the September 17th issue of THE WITNESS was a fine treat. It would seem that the conservative Churchman should be sickened by the injustices of the present system. And yet even Bishop Johnson says,

"They believe they can run the world better than the Creator." It is left to the so-called radicals to examine the ills of society and to appeal to the conscience of man to protest against the cruelties in our midst, and yet to the conservative the radical is an out-cast. Due to my own prejudices I really believed up to a few years ago that Marx's CAPITAL dealt in betrayals and insurrections. What was my surprise, on glancing casually through a copy, to find that it concerned itself with the reports of the British Civil Service Investigations; with children working from early dawn to late at night, with mothers working all day with but four hours for sleep and housework. And yet Karl Marx is anathema to God-fearing people who pray to Christ who suffered shame and sorrow on behalf of the despised.

BISHOP MIKELL OF GEORGIA: Several weeks ago there appeared in THE WITNESS an article concerning testimony given by two Negroes on trial in Pennsylvania of their cruel treatment on a plantation near Milledgeville, Georgia. I send herein the statement of the affair, made to me after investigation, by a layman of the highest character and one in whom I have implicit confidence. You will see from it that the story of the Negroes is quite untrue.

THE REPORT

Andrew Shinholser, came to Mrs. Napier, who owns a plantation near Milledgeville, Georgia when sixteen years of age and was employed as a wage hand. In 1914 or 1915 he stole cotton seed, with three other men, to the amount of \$500. All three were caught in the act of loading the wagon from the cotton gin. Shinholser was sentenced to five years on the chain-gang. A few months afterwards he wrote to Mrs. Napier, confessing his guilt, and begging her to try to secure his release. She went before the parole board and then to the governor and succeeded in getting him paroled after he had served a year. He came immediately to Mrs. Napier's plantation and lived there until his last offense. Four years after this Mrs. Napier rented her plantation and the man who rented her place gave Shinholser a half-crop, as he had moved in his wife's family to help him work. This is the only instance of Shinholser being a share-cropper. He had always worked for Mrs. Napier as a wage hand. For the past two years Shinholser has been unable to work, suffering from cancer of the face. The man from whom he was renting, when Shinholser was not able to do his work, hired a man to help, that Shinholser might be able to support his family. Mrs. Napier sent him to a doctor and supplied him with food, paid for an operation on his face, furnished him with

(Continued on page 15)

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SHARING OUR PLAYTHINGS

An Editorial by
BISHOP JOHNSON

IT HAS been my privilege to be a guest at the diocesan convention of Montana and also at the annual convocation of South Dakota. Each of these jurisdictions cover a very large area in which there are no large cities and only a very few places of over ten thousand people. For the most part the clergy officiate in towns and villages widely separated from one another in a territory (if we were to combine the two states) about the size of New England, New York, Pennsylvania, and Virginia, with some of the smaller states such as New Jersey, Delaware and Maryland thrown in. Bishop Fox and Bishop Roberts divide the space between them, Bishop Fox having the lion's share and Bishop Roberts caring for several Indian Reservations.

Most of these clergy graduated from the same seminaries as did the rectors of our larger parishes; they have married young ladies as cultured as the matrons of commodious city rectories and they live on salaries of about the magnitude of the sextons in our prosperous churches. I do not quote these comparisons to be invidious because the missionaries in Montana and South Dakota are not looking for sympathy nor worrying over promotion and they are enjoying the intensive gardening in their little parishes and missions fully as much as their city brethren are elated over their extensive ranching. They are not like Lazarus who lay at Dives' gate waiting to be fed from the crumbs of more prosperous tables. They are more like the laborers in the vineyard who received a living wage for honest toil.

These missionaries are not starving but the wide spread drought in these two states has brought many of them to the point that only a rigid economy can prevent them from incurring debts which are always injurious to the effectiveness of the priest.

Of course if the laity fail to meet their obligations to the Church the clergy cannot meet their obligations to the grocer—so that "with one accord they both begin to make excuses."

But I am raising this question in order to remind the more favored clergy and laity of the Church that the brotherhood to which they belong trained these men and sent them forth to occupy the land and that a fair share of responsibility attaches itself to each of us for

the welfare of our brethren who have voluntarily offered themselves for work which is quite as vital if not so remunerative as that of the more prosperous clergy and laity.

THERE is, or there ought to be, a keen sense of sportsmanship among those who have accepted the ideals of the Church and I am firmly convinced that the lack of it is responsible for much of the joylessness of those who call themselves Christians.

It would seem to me that if two brothers prepare themselves together for a difficult venture and if one goes out to lengthen the cords while the other stays at home to strengthen the stakes then the one who is nearer the source of supplies should not be indifferent to the needs of the one who has volunteered to pioneer.

It is true that it may be as essential for the man at home to wear broadcloth as it is necessary for the one in the field to wear khaki. Expense accounts are after all relative matters and if everybody wore khaki a lot more people would be out of work. You cannot speed up employment by scrimping the prosperous. But there are necessities of life which are basic and come before material comforts.

We do not really share if we live in an expensive hotel and our brother in the enterprize is pinched for food. Of course, it would be silly to pull down expensive hotels in order to give men temporary employment—for after you had done it there would be a lot more living on the dole than there were before.

Visionaries get their political economy all messed up with their sentimental theories which cost them a minimum of mental effort and an absence of personal sacrifice.

I am not entering the field of political economy, merely that of good sportsmanship. Let those that have money spend it. It will buy mighty little, but let partners in an enterprize be careful of using money for self-indulgence which they ought to apply to the needs of their partners. It is a sense of brotherhood for which I plead.

I do not claim to be able to solve the world's economic problem, having never learned—I confess that it is a puzzle which seems to be solved only when the

student erases some of the factors in the problem and then announces that he has found the answer.

I have never been able to discover what socialistic theories are going to do with the man who doesn't want to work; with the man who insists on getting drunk and with the man who insists on shooting anyone who has angered him and with the man who will not play the game according to any rules.

But what I do insist on is that in our great household we are every one members one of another and we have no right to run up unnecessary expenses whether as a parish or as an individual without any concern for the other members of the household.

I HAVE known parishes which are mausoleums of the unburied dead where they think of nothing but their own estate and where indulgent rectors are willing to have it so. Personally I do not think these parishes are worth the ammunition to blow them up.

Fortunately these kind of parishes are fewer than they once were and they are not in good repute excepting in their own estimation. And unless the gospel of Christ is a fairy story, I would rather be buried in an unmarked grave in the open spaces, having served my Master as a humble missionary than to have a marble effigy in a great Cathedral, if I had treated the missionary as a forgotten man—not so much because he was a missionary as because he was my partner in a great enterprise.

I know full well the current alibi that missionary money is not always well spent and it is probably true. It is also probable that Annas and Caiaphas squandered the two mites which the woman gave, but fortunately that was not her responsibility but theirs. She did what she could ill afford to do and she had her compensation. They probably did what they ought not to have done and they had their punishment. This penalty may have been simply that they had to go on living with themselves indefinitely, which is nemesis enough for a self centered egotist.

It occurred to me that the men at these conventions represented a joyous type quite in contrast with some contacts that I have had with prominent rectors and influential laymen. These latter were earnest but lacked joyous spontaneity.

I am not blaming them. I am merely noting the fact that it is too bad that when we get involved in things we get so far away from the spirit of childhood that God gave us. There is a sombre note in the Master's statement that except you become as little children you may not enter His Kingdom. For I imagine that we have made the mistake of taking our playthings too seriously and the love of our brethren too lightly and like naughty children have refused to share our playthings with one another.

I really intended this to be an appreciation of the true missionary. I am afraid that I have fallen into the preaching habit. I'm sorry and I beg pardon of Bishop Fox and Bishop Roberts for dragging them in without their consent.

But I did like the way in which the men in these districts seemed to be willing to share their playthings with one another.

The Second Seventy

By

LYMAN P. POWELL

A GENERATION ago marriage and old age were undiscovered countries to the uninitiated. Those who were in could report nothing understandable to those still out. All the happily married could even try to do was cheerily to call back: "Come on in, the water's fine"; while the comfortably ageing qualified their most favorable report with a dubious, or perhaps rheumatic, word.

Of marriage there is now available to the inexperienced considerable information, authentic and helpful; and the later years are beginning to yield up in advance some of their long withheld secrets.

Evidence increases that old age is not much longer to remain an undiscovered country. From Walter B. Pitkin to Lillian J. Martin, a new literature is developing as interesting as it is informing.

One educational journal now reports a flourishing school for the aged which this year past registered 900 students ranging from 70 to 111 years of age. The schedule and the daily routine are arranged to offset the discouragements and loneliness of old age, and to promote the health, happiness, and usefulness of those inclined to think that life has nothing else to offer them.

Our universities and colleges are giving new consideration to the general problem. Last April Cornell University received from the Rockefeller Foundation a substantial grant with which to begin a careful investigation of the subject. Vassar College has completed a case study of the mental attitude and habits of 400 elderly persons receiving state aid. And a considerable number of the retired professors from the University of Chicago are giving an inspiring demonstration of what to do with the later years by writing books, lecturing in other institutions, or serving pulpits.

With the two major political parties now endorsing pensions for the ageing, with the federal government this year registering 26,000,000 workers under the old age insurance feature of the social security act and with magazines, weekly journals, daily papers and the radio acquainting millions with these facts themselves, this undiscovered country can not remain unknown much longer.

In older countries than ours, pensions for the ageing have long been in successful operation. Under the leadership of Bishop Lawrence our own Church Pension Fund has become a model recognized abroad as well as in our land.

Indisputably, we are on the threshold not merely of discovering how to make the last years happier and more useful, but also what place financial aid should have, and can have, in the enterprise.

Once they make a start Americans work fast. At last we may dare to hope that the inferiority complex of later years will soon give way to confidence and men and women will pass from their first to Second Seventy serene and useful and perhaps agreeing with George Washington that "the prospect of retirement is most grateful to my soul."

WHY I VOTE FOR LEMKE

By

WALTER HENRY THOMAS

Layman of the Diocese of Minnesota

PERMIT me to congratulate THE WITNESS on the policy that "gives intelligent readers the opportunity of hearing any voice that has the courage to claim its own authorship." The opportunity is welcome to the writer who not only has the courage mentioned by his great friend, Bishop Johnson, but who also is glad to respond to Mr. Spofford's invitation to express himself on the vital subject contained in this series of articles.

Over forty years a steadfast Republican, having cast my first vote for Gov. McKinley in 1891 and my last presidential vote for Herbert Hoover in 1932, I now turn from the G. O. P. with a firm conviction that by reason of Wall Street control, neither the Republican nor the Democratic party is any longer able to promote or to safeguard the welfare of the average citizen.

In turning from the party that gave to us our Lincoln and Garfield and McKinley, I find myself face to face with the choice between two men, both of whom represent that rugged type of our citizenry that has made America great, Norman Thomas and William Lemke.

For many years the ideals of Fabian Socialism have had a definite place in my thoughts as the one system in human relationships that bears any resemblance to the teachings and example of Jesus Christ. However, my vote will be cast for Congressman William Lemke for the following reasons: 1st: Congressman Lemke is the only candidate in the field who has given any assurance that he will support the Townsend Plan, which in my judgment will restore prosperity by the enforced circulation of money as a medium of exchange. 2nd: He is the only candidate pledged to rescue our monetary system from the control of a minority group of private bankers, and restore the rightful control to the Congress. 3rd: He is the only candidate who advocates governmental control of individual wealth—incomes and profits. 4th: He pledges himself to an American standard of living for all who are willing to work. 5th: He is pledged to a square deal to the American farmer in recognition of the fact that without agriculture we would starve to death. 6th: He is pledged to promote peace instead of war, as indicated by the first plank of the Union party platform. 7th: As a rugged American, William Lemke is pledged to restore rugged American democracy.

For seven long years of economic travail and suffering poor, the birth-pangs of our Mother America have brought sorrow and distress upon this nation until at last the Union Party is born and the day of our political redemption is at hand.

There are three great storm periods in our national life that will go down in American history as three outstanding stages in our national development; three progressive steps in our national glory. These storm

periods are the Revolutionary period that gave birth to American democracy—the period of the Civil War that tested the life of American democracy—and the titanic struggle through which we are now passing to save American democracy. These three storm periods called forth three great political parties—the Democratic, the Republican, and now the Union party.

The glory of the Democratic and the Republican parties is faded and gone, they have finished the work they were given to do, and today as we look upon those two war-worn parties we see but a remnant of their former greatness, but out of that remnant has come all that is truly American and has found lodgement in the Union party.

IN MY JUDGMENT the key-note thought in this campaign is contained in the question "Shall American democracy live or shall it die?" The answer to that question carries the vital, the momentous, the paramount issue of this campaign. American democracy is trembling this year of grace 1936, between an uncontrolled capitalistic system on the one hand and the menace of atheistic communism on the other hand.

The keystone of the arch under which the Union party will march on to victory is American democracy. The Constitution of the U. S. A. was ordained and established to promote union, justice, tranquility and liberty. As you read these lines, ask yourself—"Is there justice and tranquility among our average people in this 20th Century of alleged Christian civilization—are we enjoying the blessings of liberty?" You know we are not.

As a Catholic minded American Churchman who swears allegiance to the leadership of Jesus Christ—believing "all the articles of the Christian faith as contained in the Apostles' creed," and as a law upholding, law abiding American citizen, I make bold to release the statement that the principles and purposes of the Constitution of the U. S. A. are disavowed and violated by Wall Street.

When I read the words of the Declaration of Independence about "un-alienable rights" and "the pursuit of happiness" and then contemplate our standing army of 12,000,000 unemployed men and women, I am forced to the conclusion that the sinister designs of an uncontrolled, unrestricted capitalistic system have made scraps of paper of the Declaration of Independence and the Constitution of the U. S. A.

Although as an American Churchman I do not conceal the pride that is mine in that our President is a communicant of our branch of the Church Catholic, nevertheless, and all our political differences aside, I am fully persuaded that Roosevelt is powerless to enforce his plans for economic redemption and social security, whenever those plans conflict with Wall Street.

I cast my vote for Lemke because of my loyalty to

American democracy and my love for our flag—the flag that must never be unfurled to wave its silken stars and stripes in a land ruled by a dictator.

In my loyalty as an American Citizen I do not hesitate to hold the Cross of Jesus Christ high above our flag to be an ensign that shall guide us through these dark days. Nor do I hesitate to quote the Latin words, "In hoc signi vinces."

In closing let me repeat, the momentous issue of the campaign of 1936 is contained in the question, "Shall American democracy live or shall it die?" Wall Street says it shall die—"We the people" say it shall live. The soul of America is democracy—I am for the Union party—for the Soul of America is at stake.

Another article in this series on "Why, as a Christian, I shall vote for....." will appear in the next issue.

The Scrap Book

By

JAMES P. DEWOLFE

FAMILY DAY

ONCE a year at least the entire family should prepare to go to the altar together. It would be fitting to make one of the anniversaries in the family a corporate communion. On the evening before gather the family and read one of the forms of family prayer in the back of the Prayer Book, page 575 to 585. Go to the altar with special intention for each member of the family, present and absent. Ask the rector to remember your faithful departed by names in the service. Let each member go to the altar with the intention of thanksgiving for your family and home life together, and to ask God's blessing on each member of the home.

When you return from the altar let each member of the family say the following prayer:

Blessed be thy Name, O God, that thou hast brought us to this hour of reunion and fellowship. What shall we render unto thee for all thy mercy to us as a family? Thou hast given us blessings without number, and made our home a place of peace and happiness. Thou hast fulfilled to us thy promises and crowned our life with joy. Help us to remember thee as the source of all good, and at this time to renew our vows. Regard all who are present with thy favor, bless all who are absent, and unite us more closely in mutual love. Grant us the spirit of unselfishness, that we may live each for the other. Assist us to grow in the graces that are pleasing in thy sight, and may we so stand together in thy service that finally we may go to that land where partings are unknown and our reunion everlasting; through Jesus Christ our Lord and Master. Amen.

J. W.

Then let the children say this prayer for their parents:

O God, who hast commanded us to honor our father and mother, graciously hear us as we commend to thy loving mercy our parents; reward them for all the care and trouble they have borne on our account; give them here all things needful

for soul and body, and hereafter join us with them to the companionship of thy saints; through Jesus Christ our Lord. Amen.

The parents may say the following prayer for their children:

O Lord Jesus Christ, who hast redeemed us with thy most precious blood, visit and quicken, we humbly beseech thee, the children of this family, whom thou through Holy Baptism hast made members of thee and united into thy family. As thou hast brought them into thy fold, so dost thou help them by thy right hand; give them all thy love and direct them in thy way; make them reverent, holy, teachable, temperate, and chaste in their lives; dutiful and loving toward their parents; gentle, patient, and courteous to all. So, Lord, do thou adorn them with the graces of thy Spirit; assist them with thy compassion, and sanctify them by thy truth, that they may grow up in thy holy ways and render acceptable praise and adoration to thee, with the Father and the Holy Ghost. Amen.

For an absent member of the family, see prayer on page 582 of the Prayer Book.

Inform the rector or priest in charge that the family is coming to the altar with special intention. Remain for a few moments after the service and request the priest to give you each and every one a blessing, and have a special prayer for the family. Invite the rector to come and see you in your home on the Family Day.

Talking It Over

By

WILLIAM B. SPOFFORD

I AM FULLY AWARE that it is dangerous for a clergyman to discuss politics, particularly during October of an election year when things are at white heat and men's prejudices are running wild. However since my position is "plague on both your houses" as far as the two leading candidates are concerned, perhaps I may be allowed a word on a matter which seems to me highly important if we are to maintain democratic, parliamentary government in the United States.

Last week a group of distinguished Americans including a number of Churchmen, addressed a communication to all the candidates, asking them to state their positions on the matter of civil liberties. One, how do you stand on the rights of labor to organize without interference by spies, professional strike-breakers or the use of federal or state troops? Two, how do you stand on the proposed "sedition" laws which would punish mere words in the absence of any acts whatever, wholly contrary to the American tradition of drawing the line for prosecution between word and deed? Three, how do you stand on lynching and mob violence, such as has been shockingly revealed in the activities of the Black Legion, the Ku Klux Klan and vigilantes organizations? Four, how do you stand on the question of hostility to aliens, who are now denied in effect the traditional American right of asylum

from foreign tyrannies? Five, how do you stand on the attempt of pseudo-patriots to force upon our schools and colleges an uncritical attitude of mind toward current economic and political problems, chiefly by the passage of so-called compulsory loyalty oath laws? All of these questions seem of vital importance and deserve a serious answer from all the men standing for office.

NONE OF THEM have seen fit to answer it, though Mr. John D. M. Hamilton, chairman of the Republican National Committee, indicated how his party stands, by asking the present administration to "use the strong investigating arm of the government to rout out the alien agents of communism and then have the labor department deport them." Mr. Hamilton then singles out Mr. David Dubinsky, president of a national labor union, as one who ought to be so treated. Which is to laugh. I know Mr. Dubinsky and I know his labor union and I know that both Mr. Dubinsky and his union have devoted most of their time and energies in recent years to fighting communism. Mr. Dubinsky's sin, in the eyes of Mr. Hamilton, is his activity on behalf of the Loyalists of Spain. Through Labor's Red Cross, Dubinsky has raised funds which have been sent to the government of Spain to care for the wounded. But Mr. Hamilton does not want these people aided since, according to his statement, the government of Spain, elected to office by the Spanish people after the manner provided by our own Constitution, continues "to horrify the civilized world by their murders of clergymen and their pillaging of churches." Mr. Hamilton, apparently, is for revolution providing it is his side that is staging the show, and comes out very definitely for a fascist dictatorship in Spain, which is a denial of the democratic government to which he continues to pay lip-service.

I'M NO NATIONALIST and yet I think it unfortunate that the affairs of Russia, Mexico, Germany, Italy and Spain are injected into our presidential campaign. But if they are to be we might as well think straight about them. The Spanish people, when they finally won the right to vote, overwhelmingly backed up democracy and a republican form of government. One would think that this would please all Americans since they moulded their government after our own. However the large Spanish landlords, the few big industrialists and, unfortunately, the Roman Catholic Church of Spain did not like it. They were determined to maintain their positions of privilege and their age-long practice of exploiting the people—and this goes for the Church as well as for the landlords and industrialists. They therefore staged a rebellion, hiring the Foreign Legion and the Moors, and accepted the support of Hitler and Mussolini, in the hope of scrapping democratic government and establishing in Spain a fascist dictatorship that would do their bidding. As one brought up since childhood in the American tradition of democracy and freedom I am all for supporting the one government that exists in Spain, and it seems to me unfortunate that the official spokesman for the Republican party indicates very definitely that he is not.

I might add, just to keep the record straight, that the

questions outlined above have been ignored by Mr. Roosevelt and his associates so that there is nothing to indicate that the present administration is less fascist in trend.

Lanky Jones

LANKY JONES is a last-liner. When he was in high school there was to be a test in Latin translation, so he sat up to study, the night before. He mastered his lesson, all but the last line. Then, feeling sleepy, he went to bed and slept so late that he had only ten minutes in which to get to school. That last line fell to him in class and he failed, miserably. That was the last straw and he was flunked out of Latin. He secured a position as a salesman and was doing well until, one Saturday night, he was inattentive to the last customer and lost a hundred dollar sale and his job. That didn't worry him, for positions were plenty at that time and, a little later, he fell in love with a fine girl, proposed to her and was accepted. Before he was married he broke off with all his old sweethearts but one. She was the cause of his divorce. His divorce discouraged him and, for quite awhile, he went from bad to worse. Then, finally, he decided to assert his will power, give up all his bad habits and join the Church. One thing he did not think necessary to give up. He wasn't going to deprive himself of a harmless glass of beer, now and then. He is now the town drunkard.

THE CHURCHMOUSE.

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A NEW MOVEMENT TO CARRY OUT AIMS OF THE INQUIRY

By GARDINER M. DAY

For two years following the publication of the Layman's Foreign Missions Inquiry in 1932 the religious press was full of discussion of the report and everyone actively interested in the Church listened to analyses, pro and con, almost without end. The net result seemed to be that the theological sections of the report, being very thin, came in for such a beating that attention was almost completely distracted from the practical analysis of the foreign missionary movement on the field which was the main portion of the Inquiry. Soon the discussion died down and it looked as if, like so many other reports upon which people work so hard, this report would be placed on the shelf and nothing done about it.

Consequently, in May 1935 the Modern Missions Movement called together a group of men and women prominently associated with the missionary movement in each of the major denominations to consider the question of what could and ought to be done to carry out as far as practicable the recommendations of the Layman's Inquiry, as well as the suggestions contained in earlier reports, the Burton Educational Commission in 1922 and the Linsay Commission on Higher Education in India in 1931. After two days of thought and discussion at the Colgate-Rochester Divinity School it was resolved that a new movement be organized, dedicated to the world service of Christianity, and by the fall of the year *A Movement for World Christianity* had been born.

The movement was born of the conviction that the Church of God in our time must have a missionary movement which more adequately expresses Christianity's world responsibility. The movement believes that this involves, and here we quote directly from the movement's statement:

"1. A conception of missions which faithfully represents Jesus and His Gospel; which, recognizing every aspect of human need, lays a demand upon the Church to meet those needs in the light of new world conditions and changing forms of thought; and which makes for increased cooperation among religious and social groups, free from ecclesiastical and doctrinal divisiveness and from all sense of national and racial superiority.

"2. The recognition of the responsibility of the Church for Chris-



WALTER GRAY
Called to Hartford Cathedral

tianizing the whole range of influences—economic, political, cultural as well as religious—both within Christendom and in the impact of those influences upon non-Christian peoples.

"3. The appreciation of the spiritual goods and high aspirations of non-Christian peoples, which are also the basis upon which Christianity may hope to fulfill its mission of helping to bring to man and society everywhere the abundant life of the Kingdom of God.

"4. The conviction that any enterprise, venerable as it may be, can be justified only in so far as its methods, motives and principles are constantly subjected to searching inquiry and revision in the light of the truth of any gospel."

The movement considers itself independent only in the sense that it will not be the creature or representative of any denomination or other ecclesiastical body. It hopes to be of service to existing mission boards and other missionary agencies by providing them with concrete information concerning missionary principles and policies, by listing commended enterprises, by developing a fuller understanding of the larger issues involved in missions, and by helping to create new interest in the mission field. Specifically the movement plans to continue the process of objective inquiry and appraisal of the work of the existing enterprise and to encourage experiments and exploratory projects for discovering increasingly effective ways of fulfilling Christianity's world mission.

The movement plans to have a committee of 300 counsellors, at
(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The House of Bishops is in session this week in Chicago with about 100 attending. The first three days are devoted to the business of our own House, with this meeting followed by the Pan-American Conference, attended by Bishops throughout the western hemisphere at which the problem of peace and the problems of missions are the chief matters under consideration. The high spot comes this coming Sunday when there will be a nation-wide broadcast, with the Archbishops of Canada and the West Indies and the Presiding Bishop of our Church the speakers. There is also to be a great service at St. Luke's, Evanston, with Bishop Johnson of Colorado as the preacher, Bishop Stewart of Chicago the celebrant and Presiding Bishop Perry pontificating. There is also to be a missionary mass meeting that night in a down-town theatre with Archbishop Owens of Canada and Bishop Rowe of Alaska as the speakers.

* * *

William Essex Consecrated Bishop

The Rev. William L. Essex is now Bishop Essex of Quincy, having been consecrated in the presence of many Bishops, visiting clergy, all the clergy of the diocese and a large congregation. The service was held at St. Paul's, Peoria, which he has served as rector for eleven years. Bishop Francis of Indianapolis, in his sermon, stressed the uncertainties of these times by declaring that Europe is on the verge of war; that our own country is manufacturing armaments and crime is increasing. "New gods are being created and a consistent effort is being made to drive God out of our life. The full meaning of Christ's mission is being lost. But the most disturbing influence of all is the apathy and indifference of Christian forces. It is in the midst of this darkness that we have to proclaim Christ to the world and to send forth another ambassador. This is the answer we give to the doubts and fears of the faint-hearted."

* * *

Rally of Religious Forces in Washington

The religious forces of Washington, D. C., several thousand strong, staged a monster rally recently, attended by Jews, Catholics and Protestants, under the direction of the committee on religious life in the nation's capitol. Bishop Freeman,

chairman of the committee, presided, and Secretary of Commerce Roper was the chief speaker. There were also stirring addresses by representative Jewish, Catholic and Protestant speakers. Canon Anson Phelps Stokes of the Washington Cathedral staff has been the prime mover in this city-wide effort to solidify the religious life of Washington.

* * *

All Stations to Be Visited

Every parish and mission in the district of Spokane is being visited this month by a team made up of one parson, one layman and one laywoman. The purpose is to increase interest in the Forward Movement. Bishop Cross is in charge of this effort.

* * *

News Notes from Rhode Island

The Rev. Clement Rogers, London clergyman who is in this country as the visiting lecturer at Berkeley Divinity School, is to be a speaker before the clergy club of the diocese of Rhode Island. . . . Bishop Perry officiated last Sunday at the patronal festival of St. Michael's Church, Bristol. . . . Bishop Bennett opened the fall session of the Narragansett convocation's educational institute, held at Coventry, with an address on child psychology. . . . A memorial service for the late Admiral Sims was held on October first at Trinity Church, Newport.

* * *

Called to Cathedral in Hartford

Dean Walter Gray, dean of the cathedral at Bethlehem, Pa., has been called to be the dean of Christ Church Cathedral, Hartford, Connecticut, to succeed Dean Colladay who has been there for many years. It is not known as yet whether Dean Gray will accept. Dean Colladay, with Mrs. Colladay, sailed on October 3rd for Japan where they are to visit their daughter and son-in-law until after Christmas. They plan to spend the first months of the new year in Florida and to return to Hartford in the spring.

* * *

No Work Is Closed

Bishop Roberts reported to his convocation which met in Rapid City, North Dakota, September 23, that in spite of drought, grasshoppers and reduced appropriations, no Indian chapel in his district had been closed, or white chapel either. Bishop Johnson was a headliner at the convocation. Delegates elected



KARL REILAND
Ends Long Rectorship

to General Convention were the Rev. D. G. L. Henning and Mr. Lloyd Mengle.

* * *

Summer School Alumni Meet

A member of the alumni of Doctor Bill Keller's summer school for seminarians met for a reunion the other day. There was a corporate communion, followed by a breakfast at which there were talks by Doctor Bill, the Rev. Joseph Fletcher, who is the director of the Graduate School of Applied Religion in Cincinnati, Canon Gilbert Symons and the Rev. Ronald Garmey.

* * *

Savannah Parish Installs Screens

Four chancel window screens were installed last week at St. John's, Savannah, Ga., the gift of Dr. and Mrs. John K. Train, communicants of the parish.

* * *

English Youth Unites

The Church of England, the Roman Church and the Free Churches of England combined for a youth week from September 20-28. Special meetings were held in an effort to rally the young people of the country for Christ and His Church.

* * *

The Church, Community and State

When the Oxford world conference of churches is held next summer the subject to be considered will be "Church, Community and State." Elaborate preparations have been made, with the Universal Christian Council with headquarters in Geneva, having been at work on it for

the past three years. Already a number of preliminary conferences have been held in various countries, including England, Austria, Bulgaria, Denmark, Estonia, Finland, France, Germany, Greece, Holland, Hungary, Poland, Roumania, Sweden, Switzerland and Yugoslavia.

* * *

Youth Leaders Meet in Switzerland

Twenty-three countries were represented by 58 Christian youth leaders at a conference held in Switzerland last month, under the auspices of the joint youth commission of the Council for Life and Work and the World Alliance for International Friendship. The subject under consideration was what Christian youth could do to establish world peace, with addresses by outstanding world leaders.

* * *

Bishop Dagwell Becomes a Rector

Bishop Dagwell of Oregon has accepted an invitation of the vestry of Trinity Church Portland, Oregon, to become rector. He has announced plans to make the church the outstanding parish of the city, with a special preaching program on Sundays, and a week-day program which will necessitate the construction of a parish house. He is to appoint an assistant to aid him in the work and has announced that he will interview a number of men being considered for the position when in the east attending the meeting of the House of Bishops.

* * *

Mass Meeting in Rochester

Bishop Hobson of Southern Ohio, Dr. Grafton Burke of Alaska and Bishop Reinheimer were the speakers at a mass meeting held on October 6th in Rochester, N. Y., that was attended by 600 laymen from all parts of the diocese. Bishop Reinheimer outlined plans for the reorganization of the diocese, looking toward greater efficiency.

* * *

Ask for Unity in German Church

The council of the Lutheran Church in Germany has sent a message to all the clergy asking for greater unity. It demands that pastors back their superiors in full confidence, asking them to put aside their personal opinions about things which they cannot understand rightly because of the difficulty of corresponding freely in the land of Hitler.

* * *

Study Groups on Staten Island

Young people of the churches on Staten Island met on October 4th at the Ascension, the Rev. Avery

Mason, rector, for a discussion of the relationship of the Church to economic problems, with the secretary of the Church League for Industrial Democracy as speaker. There were about 150 present. At the close of the meeting a committee was appointed, headed by Miss Elisabeth Richardson, director of religious education in Ascension parish and the Rev. O. L. Brodie, to organize a permanent chapter of the League. Plans are now being made for study groups in the various parishes.

* * *

Encouragement from 281

Mr. James E. Whitney, assistant treasurer of the National Council, has issued a statement that "encouragement is found in the fact that borrowings are less than in previous years; that collections are 85% of amounts due as against 82% last year; that 40 dioceses and districts, as compared with 30 in 1935, have paid 100% or more of their due amounts; that collections during the usually slow month of September were \$17,045 greater in 1936 than in the same month last year."

* * *

Auxiliary Meets in Western Michigan

The Auxiliary of Western Michigan met at Muskegon last week and listened to addresses by Canon Gilbert Symons of Southern Ohio and Archdeacon Ziegler of Chicago. Bishop Wittemore also spoke and outlined plans for the opening of every mission and parish in the diocese.

* * *

Karl Reiland Leaves St. George's

The Rev. Karl Reiland preached his last sermon last Sunday at St. George's, New York City, which he has served for many years as rector. He has been succeeded by the Rev. Elmore McKee of Buffalo.

* * *

Detroit Church Is Moved

One of the final stages in the opening of Woodward Avenue, Detroit's main north and south thoroughfare, was the moving of St. John's, erected in 1860 on the outskirts of the city and now one of the few remaining downtown churches. The church has been moved back 61 feet and the work of reconstructing the tower and remodeling the church is proceeding rapidly. The original cornerstone was opened on September 27. It contained documents, all written in longhand on parchment, and still perfectly legible, newspapers, coins,

a city directory which is smaller than a present day novel, and various Church periodicals and pamphlets. The contents of the cornerstone box is to be resealed in the new cornerstone, together with another box containing records and mementos of the present day.

* * *

Auxiliary Meets in New Hampshire

Tadao Kaneko, Christian leader from Japan, was the headliner at the annual meeting of the Auxiliary of New Hampshire, meeting at Bethlehem in the White Mountains. Miss Margaret Marston, education secretary of the national Auxiliary, was also present and told of her recent trip to the Orient. The meeting was attended by about 200 women.

* * *

Literature for Church in Japan

The Church in Japan is to celebrate its jubilee next year so the commission of the Forward Movement has made a grant in order that special literature may be prepared. The year 1937 marks the 50th anniversary of the founding of the Japanese Church as an autonomous body.

* * *

Anniversaries in Diocese of Newark

Churches in the diocese of Newark are having anniversaries this fall: Zion, Belvidere, last month celebrated its 100th anniversary, with Bishop Washburn on hand to preach the sermon; St. Peter's, Washington, observed its 50th anniversary with a three-day celebration, October 8-10, with Bishop Washburn preaching on the 8th; St. Luke's, Phillipsburg, is to observe the 75th anniversary of the erection of the present building next month, and I suppose Bishop Washburn will be there too, though my operative does not say so.

* * *

Clergy Conference on Long Island

The clergy of the diocese of Long Island held their annual conference at Southampton from September 28 to 30th, with 117 present. The leaders, in addition to the three Long Island Bishops (Stires, Larned and Creighton) were Bishop Cook of Delaware, the Rev. Alexander C. Zabriskie of the Alexandria Seminary and the Rev. Malcolm Taylor of the commission on evangelism. Bishop Cook, also president of the National Council, declared that the officers of the Council had difficulty in finding men to fill the positions of secretaries of the social service and field departments because the

salary of \$4,800 a year was too little. He pleaded for more generous giving to the Council.

* * *

New Negro Mission in Detroit

A new work for Colored people has been started in Inkster, suburb of Detroit, with the establishment of St. Clement's mission. This subdivision until recently was a messy shantytown but was developed into a model village, largely through the efforts of Henry Ford. White families live on one side of a wide avenue and Negro families on the other. Services for the Colored people started in a home and moved to a store when the congregation got too large. The work is in charge of Mrs. C. F. Stephens, colored field worker of the diocese.

* * *

They Come Without Promise of Food

Forty men, representing most of the parishes and missions of Detroit, gathered at St. Paul's Cathedral on September 29th to talk over ways and means of the every member canvass. Not even a dinner was held out as bait, so our diocesan correspondent informs us.

* * *

A Missionary Service Book

A missionary service book for use in mission fields is to be presented at the meeting of the House of Bishops this week. It is the work of a committee appointed by the House consisting of Bishop Spencer of West Missouri, Bishop Cross of Spokane, Bishop Jenkins of Nevada, Bishop Ingley of Colorado and Bishop Green of Mississippi. It is not a substitute for the Prayer Book but is to serve as an introduction to it. The authorization of the bishop of a diocese is required before it can be legally used.

* * *

Russian Priest on Tour

Dean Sergius Bulgakoff, dean of the Russia Orthodox Seminary in Paris, is in this country on a speaking tour, aiding an American committee to raise \$10,000 for the seminary. He was in this country in 1934 at the time of General Convention and spoke there at a meeting sponsored by the Church League for Industrial Democracy.

* * *

Normal School in Michigan

The department of religious education in the diocese of Michigan is sponsoring a normal school, meeting at St. Paul's, Flint, on six consecutive Tuesday nights. There were

80 persons enrolled at the first session at which the Rev. W. L. Forsythe of Birmingham was the headliner. Other schools are being held this fall and winter under the direction of Miss Elizabeth Thomas, director of the department. The Saginaw school opened on September 21st, with an enrollment of 70, and the Detroit school opened at the cathedral on October 6th with 300 taking the courses.

* * *

Chicago Parish Celebrates

Christ Church, Chicago, last week celebrated its golden jubilee. Bishop Stewart was the preacher on Sunday, October 4th, and there was a dinner on the 8th with Bishop Stewart and the Rev. Charles Herbert Young, rector for many years, as the chief speakers. The rector of the parish is the Rev. Walter C. Bihler.

* * *

Mission in Pittsburgh Parish

The Rev. William H. Anthony, rector at Phoenixville, Pa., opened an eight day teaching mission at St. Stephen's, Wilksburg, Pa., on October 11th.

* * *

CMH in Diocese of Albany

It is not only girls in the city of Albany that have come under the care of the Church Mission of Help during the last year, but there are also large numbers in the rural regions of the diocese, according to a report made the other day to the directors by the secretary. Forty-five girls, unadjusted young people, are trying to support themselves in spite of having been involved in difficult situations. 135 others are the mothers of children born out of wedlock, the majority of whom have been able with the help of members of their families to keep their children with them and have shown great courage in meeting their problems.

The problem of infants under care was talked over from the point of view of cooperation with state departments and the child caring agencies of the various communities.

* * *

Church Loses Parish House

The parish house of the Church of the Redeemer, Baltimore, was destroyed by fire on September 24th. The Rev. Richard Baker, rector, immediately moved out of the rectory and took other quarters for his family in order that parish ac-

tivities might continue. The property was fully insured. Word also comes from that parish that some enterprising Republican is putting a Landon button in the alms basin each Sunday in order that it may be presented at the altar and blessed.

* * *

Forward Movement to Contact Seminaries

A more adequate contact with the seminaries and seminarians is being arranged by a special committee of the Forward Movement, consist-

ing of the Rev. Oliver J. Hart of Washington, the Rev. Alexander Zabriskie of the Alexandria Seminary and the Rev. John Crocker of Princeton. The Forward Movement commission is to meet December 2-4 at Chestnut Hill, Philadelphia, as the guests of Rector Malcolm Peabody of St. Paul's.

* * *

Armistice Message Challenges Church

The 1936 Armistice Message of the Federal Council's department of international justice and goodwill is

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a trenchant and frank discussion of the mission of the churches in a distracted world. It is entitled "The Churches of Christ in a World of Conflict." The message reviews the danger points in the international situation today and suggests a list of specific objectives in which Christian people can unite to make the witness of the churches effective in a practical way. The churches are summoned to courage based on the faith that God presides over the destinies of nations and that when they forget Him in times of crisis they do so at their own risk. Despair is rebuked without resorting to superficial optimism. Official resolutions of various denominations are cited as expressions of the conscience of the churches and of the behavior which the world may expect of the churches when conflict deepens.

* * *

Clergy Meet in Indianapolis

The clergy of the diocese of Indianapolis met with Bishop Francis during the last week in September at Madison, Indiana, to discuss various diocesan problems, missionary methods and a diocesan program for next Lent.

* * *

Conference in Lexington

Bishop Bratton of Mississippi, Bishop Abbott of Lexington and

Canon Gilbert Symons of Cincinnati were the leaders at a conference of Church people, held September 20-30 at Christ Church, Lexington.

* * *

Bishop Parsons at the General

Bishop Parsons of California was the special preacher at the General Seminary on October 7th.

* * *

Church Dedicated in Volcano's Shadow

At Tecalco, at the base of famous old Popocatepetl, 250 people gathered on September 20 to share in the dedication of St. Matthew's church and to congratulate the Mexican peasants of the region upon

their success in providing this place of worship. During the past thirty years the congregation has been worshipping in a private home, but by saving their pesos (they are fortunate to make two a day, the equivalent of an American dollar)



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they have been able to set aside enough to build a fine little church. Bishop Salinas y Velasco dedicated the building, assisted by Priest in charge Daniel Romero and three visiting Mexican clergy.

Missionary Meeting at the General

The Rev. Lee L. Rose of the Philippines was the speaker on October 5th at the annual banquet of the missionary society of the General Seminary, describing the work being done among the Igorots. Dean Fosbroke presided.

Bishops on Preaching Teams

Bishop Spencer of West Missouri and Bishop Freeman of Washington are among the preachers to visit Chicago next month when the national preaching mission, sponsored by the Federal Council, reaches that city. Reports from other cities where meetings have already been held indicate that thousands of people are being reached through great mass meetings.

Berkeley Opens with Good Enrollment

"A theology based upon Christian tradition and revelation, with its center in the sacraments of the Holy Catholic Church is alone able to challenge the modern world," declared Dean William P. Ladd in an address at the opening of the Berkeley Divinity School, New Haven. Twenty-four students are registered for this year.

Sunday Schools of the World

According to the statistical report presented to the World Sunday School Convention in Oslo, Norway, last July, the total membership of the Sunday Schools of the world is now 37,285,519. This is an advance of 894,579 during the previous quadrennium. Of the total Sun-

day School enrollment more than 22,000,000 are found in North America.

The Annual Day for Sailors

Annual Sailors' day, sponsored by the Seamen's Church Institute comes on October 25th, with many parishes on that day giving their aid to this important work. The Institute in not one single center for seamen but the group of affiliated institutes as a whole working for these men.

Loyalty Sunday in Little Rock

Christ Church, Little Rock, Arkansas, where the Rev. W. P. Witsell is rector, celebrated loyalty Sunday last week.

C.L.I.D. Meets on Pacific Coast

The cooperative movement was the subject discussed at a meeting of the San Francisco Bay chapter of the Church League for Industrial Democracy on October 7th, held at Trinity Church, Oakland. The Rev. Frederick Howard, chairman of a committee to consider cooperatives, presented a report in which it was recommended that the chapter aid various cooperative enterprises.

Vestries, Ancient and Modern

Modern vestrymen are sissies, and their problems infinitesimal compared to the 'good old days.'

Recently we read an historical sketch of Dungiven Parish, in County Londonderry, Ireland, and

the writer had this to say of the Vestry, after an Act of Parliament in 1831: "They were asked to kill foxes, raise militia, put down po-tteen (by just what method we are not informed—'poteen' being whiskey illicitly distilled by the Irish peasantry!), banish microbes, care for babies, protest against high valuation of property, and countless other things too numerous to mention."

Harrisburg Loses Devoted Churchwoman

The diocese of Harrisburg lost one of its most devoted benefactors in the death on September 11th of Miss

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Daisy Grubb. She was a communicant of St. James, Lancaster, with her summers spent at Mount Hope, where the church was erected by her grandmother in 1848 and enlarged by Miss Grubb in 1900.

* * *

Bishop Spencer to Hold Preaching Mission

Bishop Spencer of West Missouri is to conduct a preaching mission at Trinity Church, San Francisco, from November 1-8.

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World Conference of Youth

A world conference of Christian youth is to be held in 1939, according to the announcement of a committee made up of representatives of the World's Student Christian Federation, the World Alliance of Y.M. and Y.W.C.A.'s, the Universal Christian Council of Life and Work and the World Conference on Faith and Order. It will seek to carry to Christian young people the affirmations and issues which these gatherings have revealed to be most vital to Christian Youth in the present day world. To this end the General Committee has adopted the following as the conference purpose: "To gather representative young members and leaders of the youth work of the Churches and of all national and international Christian youth movements in order to mobilize youth to give expression to their belief in the reality of the Christian community and to confront the challenge of the present spiritual, social and political situation to Christian faith and life." It is planned to hold the conference somewhere in Europe for an eight-day period between July 20th and August 10th, 1939, a final decision on the matter being expected this autumn. The Secretary of the Oecumenical Youth

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CHURCH . APPOINTMENTS
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Services of Leading Churches

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.
New York City

Sundays: 8 and 9, Holy Communion. 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. Saturdays: Organ Recital at 4:30.

Church of St. Mary the Virgin

New York
46th St. between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.

Sunday Masses: 7, 8, 9, 10, 11. Evensong, with 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 (except Saturdays) 12:15.

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.
11 A.M.—Morning Prayer and Sermon.
8 P.M.—Evening Prayer and Sermon.
Thursday and Holy Days: 12 M. Holy Communion.

St. Thomas Church

Fifth Avenue and 53rd 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.

Grace Church

Sandusky, Ohio
Rev. Donald Wonders, D.D., Rector

Sunday Services
8 A. M.—Holy Communion.
9:15—Church School.
10:30—Morning Service.

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. 11:30 A.M. Church School, 11:00 A.M. Morning Prayer and Sermon. 4:00 P.M. Evensong and Address.
Daily services in the Chapel.

Cathedral Church of St. John

Market St. and Concord Ave.
Wilmington, Del.

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

Trinity Church, New York

Broadway and Wall St.

Sundays: 8, 9, 11 and 3:30.
Daily: 8, 12 and 3.

St. Paul's Cathedral

Buffalo, New York

Sundays, 8, 9:30, 11 A.M. and 5 P.M.
Weekdays: 8, 12:05.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

Christ Church Cathedral

Hartford, Conn.

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

St. Mark's

San Antonio, Texas

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

St. Michael and All Angels

St. Paul and 20th St., Baltimore, Md.

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

Christ Church

Greenwich, Connecticut

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

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.

CHURCH SERVICE NOTICES

Why not list the services of your church on this page? We offer very special rates for notices that run three or six months or a year. Details on application.

The Witness

6140 Cottage Grove Ave. Chicago

Commission, Mr. R. H. E. Espy, who has also been asked to serve as secretary for the 1939 conference, reports wide interest in the plans for this world gathering, in the countries which he has recently visited. Groups have been set up in different countries for the early preparation of the delegations and for the development of an adequate literature. It is hoped that the conference will form a great factor in making Christian youth, regardless of denominational or organizational affiliations, conscious of the common membership in the Universal Church.

A NEW MOVEMENT TO CARRY OUT AIMS OF THE INQUIRY (Continued from page 8)

least one third of whom will be resident abroad. Among the present counsellors our Church is represented by Bishops Hobson, Scarlett, and Sherrill as well as Dr. Bowie of Grace Church, N. Y., the Rev. Elmore McKee, rector of St. George's Church, N. Y., and the Rev. Howard Robbins of the General Theological Seminary. Bishop Scarlett was elected to the executive committee of twenty-two of the 300 counsellors.

SECOND THOUGHTS

(Continued from page 2)

a cow and was kind to him in every way. The woman who now claims to be his wife has never been married to him.

In the offense for which he is now being sought, he was caught, as he says, at the bank with the check. Knowing that he was sick, Mr. Bell, whose name is mentioned in the article printed in THE WITNESS, had the other two Negroes placed in jail, but took Shinholser to the Napier plantation. Mrs. Napier refused to allow him to be placed on the chain gang, but refused to see him and told Mr. Bell to tell him that he had broken his promise to her that he would not steal again. He stayed about the Napier place. In the meantime the two other Negroes who had been placed in jail confessed that there was a ring engaged in stealing, and twelve bales of cotton which had been stolen were traced to them. The woman who claims to be his wife was not placed in jail because she did not know his whereabouts, but was found guilty and sentenced as an accessory to the stealing as she had written letters notifying the ring when it would be safe to steal the cotton. Mr. Bell and the gentleman who rents Mrs. Napier's plantation have been asked by the sheriff of the county to go with him to Pennsylvania and help in the extradition of Shinholser and they have declined. During the exodus of Negroes from the South to the North only a very few families have left the Napier plantation and all of those except one family have returned.

When Shinholser was in jail after his first cotton-seed stealing offense he wrote Mrs. Napier the following letter.

"Ole Miss. Dis is Andrew—your Andrew. I stole your cotton seed and I knowed I done wrong. I done repented and Christ forgive the thief on the Cross and I knowed you good as Christ. Please come git me I want to come home. Andrew."

She did come and get him and now she cannot believe that Shinholser made the statements which are quoted in THE WITNESS after the many kindnesses he has received from her.

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The Forward Movement Commission

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