

The WITNESS

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ATMOSPHERE

An Editorial by
BISHOP JOHNSON

It is atmosphere that really makes the Church or the home. It is this atmosphere which children breathe into their subconscious selves and it comes out in their ultimate character.

Now the sins of the home and the Church are not apt to be flagrant sins but rather an innumerable company of petty sins which poison the contentment that might otherwise abide there.

We do not expect to find lions or tigers in the home but we are used to gnats and flies which can be very irritating, although not so immediately fatal as the larger beasts.

It must have been someone with a saving sense of humor who called the devil Beelzebub, which means "Lord of flies."

That is just the role he takes when he enters the home and you can hear the buzzing of his innumerable satellites as father complains about the multitude of bills, and mother about the scarcity of comforts, and brother about his inconvenient chores, and sister about her dilapidated clothes.

Satan has entered in, contentment has gone out and the flies settle down industriously at their task of disturbing peace and defiling the white linen of righteousness.

I know excellent parents who really love their children and want them to grow up to be good men and women who are serenely unconscious that flies are sources of fatal infection.

To sit during one's youth at meals where members of the community are discussed and neighbors criticized; to participate in the buzzing murmurs of various members of the family about various complaints; to nag and to be nagged at sundry and various times is to grow up in an atmosphere of envy, malice and all uncharitableness.

What is needed in such homes is to put on screens which will keep out noxious insects, or in other words to



FRANK GAVIN
At International Conference

keep a watch on the door of the tongue.

Moreover, it is a significant fact that will bear meditation, if one considers that those who criticize others most are not those who are the most virtuous themselves.

People who do not lift their finger to help any one else will complain bitterly that they themselves are being neglected.

How often have I been told by some injured soul that they have been in the parish for so many years and no one has called on them. And when I have said in reply, "That's so, you have been in the parish a long time; how many newcomers have you called on?" they not only look surprised but injured.

It is frequently the case that people who are quick to detect sin in others, are expert because they are so familiar with that same sin in themselves.

There is a sign one sees occasion-

ally, "Watch your step!" when there is a pitfall to be avoided.

I never did like mottoes but there is one that might be hung over the door of our homes, "Watch your tongue!"

Another form of this disease which destroys contentment is the habit that so many have of criticizing the Church as though it were something foreign to themselves in which they have no corporate responsibility.

"The Church does this or doesn't do that." "They fail to do this or they fail to do that."

The impersonal pronoun of responsibility is the alibi of irresponsible folk.

Doing little or nothing themselves they fault the failure of those who are at least trying to do something.

I have seldom heard those who were really working hard for the Church, indulge in those accusations. They love the Church too well to criticize.

Nor is it those who are giving largely. It is the shirker and the evader who talk to create an alibi.

After all it is the habit of murmuring which is self-intoxicating.

It is like rheumatic pain. It shows an accumulation of spiritual infection somewhere in the system.

Better have an X-ray to locate the pus-pocket.

What the critic needs is not painful words but self-examination and confession.

The root of bitterness is not in the object of their criticism but in themselves.

If they will purify their own spiritual system, they will be peace-makers and not disturbers of the peace.

If they would say more prayers for their neighbors and themselves, they would use their tongues to better advantage than they do in their floods of criticism.

I do not know what Heaven is but I am sure it is not a large place where critics abound and where murmuring is tolerated.

And especially it is not a place

where the same individual is judge and prosecuting attorney.

I am very sure of one thing, and that is—God never intended a man to judge his neighbor when his own interests are involved.

If you are the plaintiff or the defendant you cannot also be the judge and render the verdict.

But that is what murmurers claim.

I have been injured or insulted. My neighbor is a sinner.

I am the judge. The verdict is that they shall be banished from my presence henceforth.

Silly! All you do is to deceive your self into thinking that your *ex parte* judgment is a valid decision. It will be ruled out of court on the ground of prejudice.

It is true that there are many disagreeable people in the world.

Just remember that you are one of them, and that is why you are to forgive others as you hope to be forgiven; and if you insist that those who owe you a few pence shall pay you to the last farthing, then don't be surprised if your big debt to God is running into the millions.

He has told us plainly that He will not forgive unless we do; that He will not bless us unless we bless others; that if we insist on complaining, we will have some real cause for complaint before we are through.

After all, we are either instruments of grace or else stumbling blocks.

And we do not discharge our duty to God by complaining about His Church and we do not absolve ourselves from condemnation by being expert in our criticism of others.

Murmur not but give praise, for so you will do your share in witnessing Christ to men.

THE NEWS OF THE CHURCH

Edited by

WILLIAM B. SPOFFORD

Rector Frederic Fleming of Trinity, New York, crashed the front pages of the New York papers, picture and all, last Monday morning by having the publicity man for the parish hand to the newsboys a copy of his report that appeared in the year-book of the parish, released that day. It was news because Rector Fleming did a bit of cracking down, not common to Trinity rectors. The efforts being made to hold the young people to the Church are "shot through with sham and unreality"; Sunday schools do more harm than good and sermons are so useless that it would be a smart thing to call a moratorium on them for two years so that people might have a chance to worship God "without always being assaulted by a barrage from the pulpit."

"There is practically no preaching worth the name to be found today. Frankly, a moratorium would be a godsend, heartily hailed on both sides by the pulpit and the pew. Sermons there are without end being delivered, but this is not preaching. Look for a moment at the subjects of these sermons (where there is any subject evident).

"For the most part, sermons today are a very poor edition of 'topical' homiletics, a brand of religious 'pep-talks,' sailing forth for a transitory popularity under the guise of being inspirational. Why cannot a Christian be permitted to go to church to worship his God without always being assaulted by a barrage from the pulpit? Truly, the miracle of the Church is the patience of the laity.

"The idea seems to be that a place must be found for a sermon in every service that is held. The fixity of the plan, with its deadly routine, cannot help but produce mechanical, conventional utterances delivered simply because the schedule calls for it. We

are reminded of a strange practice held in reverence amongst us. It is this: the moment a bishop or any public person enters where two or three are gathered together, he is fastened upon, and there is a demand for a speech or at least just a few words. Our handling of sermons is elevated only a bit beyond this stage.

"People should speak when they have something to say. There is an even more atrocious variant of this practice where services are built around the sermon. I submit that these very prominent methods so much exploited do not fall within the category of true preaching. . . . May we pray to be delivered from any more preaching campaigns, calculated to arouse a numbed and harassed people who have been preached to death! Bishop's crusades, united preaching missions, city-wide drives, the importation of noted orators: these are samples of the inflection that advertise their own delinquency."

To show that he is not tilting at windmills, Dr. Fleming cites figures to the effect that only 30 per cent of the space in Protestant churches in the United States is being used, that only one-third of the communicants give regular financial support to the church, that church attendance reached its peak in 1881, and that the maximum Sunday school attendance was in 1917.

"Where does the weakness lie?" he asks. "The rapid widening of the area of modern living, with its mobility, and rapidity of change, new forms of entertainment, the disastrous growth of 'week ends' which introduces a situation that is not so much ungodly as it is shamefully Godless, disappearance of home life, the more insistent encroachment of business upon the hours of those em-

ployed, the nervous tension under which we all live, the enormous change in the population of our urban communities: these are among the contributing elements of this problem. Their influence is far-reaching and they must be reckoned with in a reasoned appraisal of the ineffectiveness of a large section of American Christianity."

I must say that in the main I agree with the genial Trinity rector, and I can say further that I acted some time ago on the conviction. In the small parish which I am serving at the moment we cut out the Sunday school entirely. Instead the children, of all ages from three up, come to church at the same hour as the adults. There are special prayers which they can understand; the lessons are selected with them chiefly in mind, and there is a six or seven minute address or instruction for them before the sermon (if any), after which they leave with the singing of a hymn. The great advantage of the plan of course is that by directing an instruction to the children in language that they can understand you actually reach the parents in language that they also can understand. It also permits the entire family to worship together which I think is swell. Last Sunday for instance there was one family that filled three pews, with a very proud papa and mama leading the procession. As for sermons, I announced my first Sunday in the place that I would preach only when I had something to say, and that if there were any who felt cheated because the sermon was omitted that I would be glad to place in their hands a good book or pamphlet which they could read for fifteen or twenty minutes in their pews at the end of the service.

I don't suppose Rector Fleming's

outburst will be taken very seriously, beyond supplying preachers with a topic for the following Sunday. Just the same a modification of his proposal I think would be grand—sermons only when the preacher really feels he has something of importance to say, which would mean perhaps a dozen or two sermons a year. The rest of the time people could come to church "to know God and glorify Him forever" without being assaulted with what Rector Fleming calls a "barrage from the pulpit". I am not as sure as he apparently is that an end of pulpit windjamming "would once again bring salvation to the world" but just the same I'm all for giving it a try.

* * *

Trinity has Lots of Money

Since one of the chief interests of man is money you may be interested in the financial condition of Trinity Parish, New York. In its consolidated balance sheet it lists more than \$32,000,000 in income-producing assets, mostly in office and industrial buildings that have replaced tenements. This does not include the even greater value of non-productive property used for church purposes.

The gross 1935 income of the parish is listed as \$2,457,780, mostly from real estate. As usual, contributions from 7,788 communicants were a minor factor. Maintenance, interest, insurance and administration took \$1,260,125 of this. The parish paid \$523,842 in real estate taxes to the city.

Among the largest items of expense were \$125,073 for salaries to staff; \$77,959 for music, organists and choirs; \$46,781 for sextons, assistants and engineers, and \$38,379 for lay assistants and parish visitors.

After providing for parish expenses there was still \$15,734 in excess income, but this was absorbed in gifts to churches and charities outside the parish.

* * *

Texas Ministers Get Together

Ministers of Texas are to get together for their second annual conference at Austin, under the chairmanship of the Rev. Everett Jones, rector of St. Paul's, Waco. It is to be an interdenominational gathering, with discussion of historic standards, Christian experience, morals and the application of Christianity to social life.

* * *

An Experiment in England

Miss A. Graham Ikin, a psychologist, has been authorized by the Archbishop of York to open a mission which has the support of both physicians and priests. Her aim is to bring together those who practice

psychotherapy, whether as doctors or ministers. Several English bishops and a number of well known physicians are on the sponsoring committee.

* * *

Here Are Some Big Names

Here are the names of people of importance: Miss Mary van Kleeck, director of industrial studies of the Russell Sage Foundation; Mrs. Mary Simkhovitch, head of Greenwich House, New York; Harry W. Laidler, one of the foremost writers on economic subjects in the country; Mr. Charles Taft, attorney-Churchman of Cincinnati. And if that isn't enough we will mention the Rev. Reinhold Niebuhr of Union Seminary and Archbishop Temple of England, certainly two of the outstanding theologians in the world today. We will have an announcement to make about these people presently. Watch for it.

* * *

Bishop Johnson on Preaching

An editorial on preaching, dealing with the recent statement of the rector of Trinity Church, New York, will appear in the next issue of THE WITNESS. It arrived too late for this week . . . but it is good so look for it.

* * *

No Road Representatives For J. M. Hall

J. M. Hall, Inc., makers of Church vestments, New York City, wish to call attention to the fact that Vincent Verdakel of Wilkes-Barre, Pa., and C. R. Lyons of Forty Fort, Pa., are not connected with them in any way and have not been for some time. The company has no road representatives so that all communications should be addressed to the firm, 392 Fifth Ave.

* * *

Conference on International Friendship

The annual meeting of the World Alliance for international friendship through the churches is to be held in Denver, Colorado, November 7-11. Among the leaders are Major General John F. Ryan, Professor James T. Shotwell, Bishop McConnell of the Methodists, the Rev. William P. Merrill of New York and Rabbi Louis Mann of Chicago.

* * *

Secretary Reports on Investigations

Miss Alice Rex, field secretary of the Church League for Industrial Democracy, spent a number of days last week with the seminarians who are attending the summer school in Cincinnati, run by Dr. William S. Keller. She told of her recent investigation of the situation among the

sharecroppers in Arkansas, a field which she just visited, and reported on the Delta Cooperative Farm in Mississippi, which is a haven for dispossessed sharecroppers that is being supported in its formative days by large numbers of Church people, where she also spent a number of days this month.

* * *

Jerusalem Professor at Conference

Norman Bentwich, professor of international relations at the University of Jerusalem, has accepted an invitation to address the midwest institute of human relations to be held at Lawrence College, Appleton, Wisconsin, August 30 to September 4. He was an associate of James G. Mac Donald on the high commission for refugees from Germany, and was formerly attorney-general of Palestine.

* * *

Is Youth Awake?

One of the favorite topics of old folks when they go into a huddle to discuss the affairs of the world, generally with their faces down to their knee-caps, is youth's lack of concern with anything of importance. Their criticisms may be justified, but not if the findings of a thousand young people, representing seventy-one Christian churches, who gathered this summer in Ohio is any indication of what young folks are thinking about. Indeed after reading the record I am disposed to think that the elders will soon be complaining because the youngsters are thinking too much. Thus they declared that "the present economic system is unchristian in its motivation, operation and results and that a Christian economic order can be obtained only by a fundamental change." They went on record as favoring the American Youth Act, the Wagner-Costigan anti-lynching bill, declared that the 1924 Oriental exclusion act should be modified; that the munitions industry should be nationalized and that military training in schools and colleges should come to an end. They cracked down on Mr. Hearst and his newspapers, which the Forward Movement lacked the courage to do since those running the affair went to considerable pains and expense in crossing out the name of Mr. Hearst when the author of the recent pamphlet "Why Be a Christian" asked the readers to compare the belief that motivates such well-known figures as Woodrow Wilson and William Randolph Hearst. The young Church folks, in contrast, spoke their piece about the well-known publisher by passing a resolution which denounced his publications because "they perpetrate lies, pervert the truth, withhold news, oppose academic freedom and other civil rights and exploit vice

and crime for his own interests." Another resolution called for an intelligent use of the ballot based upon an evaluation of candidates' and parties' records on relief of tenant farmers, the Tampa floggings, the teachers' oath bills, the largest peace time military budget and the furthering of civil rights to all races.

* * *

Church Not a Political Agent

Concluding a series of sermons in the Cathedral of St. John the Divine, New York, Bishop Johnson, WITNESS editor, declared last Sunday that the Church was not an agency to run the politics of society.

Warning that if the Christian Church is used for other purposes than for which it was created it will eventually be foredoomed to failure, he explained that the duties of the Church are manifold.

"One of the purposes is to witness and perpetuate the teachings of Christ and, like a trust officer, it is not to speculate with the faith once delivered to it through the saints," he said.

"The Church is imbued with power from on high and with justification is the one institution that is indestructible in the history of Christian civilization. Its mission is to create an atmosphere of reverent worship and to establish a beloved community for a belligerent world—not that Christian men should think alike, but that they should love and live in peace with one another."

"The Church should act as an agent to leaven society," the Bishop warned, "but should not act as an agent to run the politics of the society."

Education, business, and diplomacy he likened to measures of meal which, without a little leaven from the Church, will easily return back to the wilds of barbarism.

* * *

Fosdick Preaches on Prayer

Harry Emerson Fosdick, doubtless the most popular preacher in New York, devoted the last of his six summer sermons (preached while the Columbia summer school was in session) to prayer.

"Men get into a tight place and then try to pray themselves out of it," he said, "only to discover that the great God is too august to be a suddenly called errand boy to answer our frantically pushed buttons. Prayer is not a magic means by which we may control God, but a humble means by which he can control us.

"He who cannot have serenity within loses everything without and prayer can be used for serenity and interior relaxation. It can not only remind and rehearse convictions and

arouse powers to action, from which comes the most tremendous objective consequences in the world, but also can serve as a means of habitual companionship with God."

In spite of our surroundings and the company into which we are thrown, Dr. Fosdick pointed out, we "still have the power to choose our interior company and contact through this spiritual fellowship a divine companionship with God."

"No man can extemporize character," he added. "Decisions must be made triumphantly within before they can be declared triumphantly without." Prophets are created by the intenseness of their inner conflicts, hopes and prayers, he said, "and we can only know a man when we hear his inner prayer. It is putting ourselves in a relationship so that He can do in, through and for us what He wants done."

* * *

American Justice in the Headlines

In June, 1934, Joseph W. Harriman was convicted of misapplying funds and falsifying accounts to the tune of about two and a half million dollars. He was eventually brought to trial and sentenced to four and a half years in a federal prison. It is now announced by the government that he has been a model prisoner and is therefore to be released after serving less than half the term. Thomas Mooney was sentenced to be hanged for a crime he did not commit in the state of California. It took the intervention of the president of the United States to save him from hanging. He has suffered in prison for over twenty years in spite of the efforts friends have made to get him out, costing many thousands of dollars. He is still in prison, in spite of the fact that he too is a model prisoner and in spite of the fact that everyone knows that he is innocent. The difference seems to be that Harriman robbed the poor and was therefore given four and a half years, of which he served but two, whereas Mooney was a friend of the poor so he was framed and given life.

* * *

Over to Fish But He Talks

The Bishop of London, the Rt. Rev. F. W. Ingram, was caught by reporters as he sailed into New York last week. He protested that he was not here to talk but to run off to Canada to fish, and the seventy-eight year old prelate pointed to his three salmon rods and his box of flies to prove his statement. But the newsmen wanted talk and they got it as follows: "I'm glad to be here again," the Bishop said, "and glad to say that I'm in good health. I seem to do everything I did thirty years ago. It's good to be able

to get around and travel. Most of my time must be spent in Canada this year. I have some thirty-five relatives to visit—grand-nieces and grand-nephews, most of them. And perhaps I shall be able to baptize some great-grand-nephews this time."

The Bishop first visited the United States in 1907, for the 300th anniversary of the Protestant Episcopal Church, when he was the guest of President Theodore Roosevelt. He returned again in 1926 to tour the nation, speaking at twenty-two colleges and universities.

"That was a priceless opportunity to meet and talk with American students," Bishop Ingram said. "I always have believed that the more we could hold our two nations together, the better it would be for the peace of the world. Close friendship and co-operation between Great Britain and the United States may be the most powerful force for averting war in the future. And there is danger of war, although I cannot believe that it will come. I know of no one who really wants war.

"I have not lost faith in the League of Nations, although I must admit that the League, in some ways, has been a disappointment. I simply feel that we must keep on with it, and we mustn't give up hope. If America had joined, it would have been a very different story. But in any case, the League must be reconstituted."

* * *

Church Workers Announce Engagement

The engagement is announced of Miss Clarissa L. Townsend, secretary for adult education in the diocese of Massachusetts, to the Rev. Ernest H. Forster of Yangchow, China. Their marriage, followed by a return to China, will take place in Los Angeles early in November. Miss Townsend recently returned home after accompanying Miss Margaret I. Marton on a nine months' tour of Episcopal missions in the Far East. Mr. Forster, priest-in-charge of the Episcopal Church's work in Yangchow, is a graduate of Princeton University and of the Philadelphia Theological Seminary. Before entering the China mission field, he was headmaster of St. Paul's School for Boys in Baltimore, Md.

* * *

Bishops and Baseball

Supporting my statement that Bishops are rabid baseball fans, Bishop Francis of Indianapolis sent in this bit: Several years ago, the House of Bishops was holding a special meeting in New York. The World Series was being played in the same city at the same time. During a discussion, the Bishop of Texas ("Texas George") left the room, being gone a

few minutes. On his return, a new subject being under discussion, he rose and said he thought that the former subject should not be allowed to pass without action being taken. The chairman, Bishop Doane, replied that the vote on that question had been taken, whereupon the Bishop of Texas remarked: "You must excuse me, brethren. I stepped out to learn what the score was." From all parts of the House came the query, "Well, what was it?"

* * *

Episcopalians in National Mission

A number of Episcopalians are to take part in the national preaching mission that is to be held this winter under the auspices of the Federal Council of Churches. The aim of the mission is to "seek to bring about a reconsecration of individual life to God and reestablish a faith in Christianity as the fundamental basis for curing the ills that oppress society." Bishop Dallas of New Hampshire, Bishop Darst of East Carolina, Bishop Freeman of Washington, Bishop Hobson of Southern Ohio, Bishop Parsons of California, Bishop Scarlett of Missouri, Bishop Spencer of West Missouri, Mrs. Harper Sibley of Rochester, N. Y., and Under Secretary of State Francis B. Sayre are the Episcopalians who are to take part. Bishop Dallas is the only Epis-

copalian on the committee of fifteen that is managing the affair.

* * *

Evangelism in Arizona

The district of Arizona is to send four teams throughout the district in October to reach every congregation with an evangelistic message. A conference to prepare the teams is to be held in Phoenix, September 14-18, led by the Rev. Arthur Sherman of Cincinnati. One of the members of the team, a woman, will talk to the women. Another, either lay man, woman, or clergyman, will talk to the young people. The clergyman will preach at a night service. The general theme will be "Religion in the Family," and Family Prayer, with an attempt made to get a small altar into each home. Last year only one team was in the field. It was composed of Mrs. C. E. Huntingtin, the Rev. C. E. Burnz, and the Rev. Mr. Williams.

* * *

Conferences at Adelynrood

Church unity was the subject of a three day conference ending August 9th in Adelynrood, the retreat house of the Society of the Companions of the Holy Cross, South Byfield, Mass. The Rev. Floyd W. Tompkins was chaplain; Miss Gertrude G. Harris, chairman. The conference on Social Justice followed, Aug. 9-12, with the

Cooperative Movement as subject and Miss Mary K. Simkhovitch as chairman. On Aug. 9, as one conference closed and another began, there was a joint day of devotion with a series of meditations given by the Rev. William Adams Brown. The annual conference for members of the Society will be held Aug. 18-28, during which time "The Church in Action" will be presented in a series of papers. Mrs. Irving Bruce is the chairman and Mrs. Albert Cook the Bible Class leader, while the Rev. Truman Heminway will conduct the retreat and take Eternal Life as the subject of his meditations.

* * *

Sharecroppers in Georgia

Friends in Southern states along the eastern seaboard inform me from time to time that conditions among the sharecroppers in Arkansas may be as I indicate, but that no such conditions exist in their part of the country. Maybe not. Just the same I want to call their attention to a story that was sent over the wires by the Associated Press the other day. Andrew Shinholster, sixty-year-old Negro sharecropper, worked on the farm of Mrs. Margaret Napier of Milledgeville, Georgia. He stole cotton seed from her last November which he sold for \$29.50. When he was about to cash the check Frank

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Bell, Mrs. Napier's son-in-law, reached over his shoulder and grabbed the check. Seeing that he was in trouble Shinholster fled to Pennsylvania, and it is from that state that Georgia authorities are seeking to have him extradited now. In testifying before the deputy attorney general of Pennsylvania, the Negro declared that he had worked as a sharecropper on this one plantation for thirty-one years and that he had never received pay, except "for five or six dollars around Christmas." Other sharecroppers on the same plantation related that they never received pay, being told when they asked for an accounting that they were "even with the books." Shinholster's wife testified that she had been jailed for fifteen days, fined \$50 and charged \$9 for jail board because she did not know where her husband was. The testimony may all be false. Church folks in that part of the country I am sure will want to find out and then take whatever action seems to them necessary.

* * *

New Rector for Savannah Parish

The Rev. Ernest Risley, rector of St. Mary's, Beaver Falls, Pa., has accepted the rectorship of St. John's, Savannah, Ga., left vacant when the Rev. C. C. J. Carpenter became the rector of the Advent, Birmingham, Alabama, some weeks ago.

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Prayer During the Fray

"Prayer During the Fray" was the title of an editorial in the Boston Herald which mentioned the good being done through those churches whose open doors give the passer-by the chance for moments of quiet and prayer. A commendatory letter in the correspondence columns of the same paper listed still more as having been for many years wonderful "oases." Tribute was paid to the Roman Catholic and Episcopal Churches for meeting this need which has now caught the attention of other denominations. Among the Episcopal

churches in Boston, mention was made of the Cathedral Church of St. Paul, Trinity, the Church of the Advent, the Church of St. John the Evangelist on Bowdoin Street, and the Church of the Good Shepherd, Waban. In the diocese of Massachusetts it is the usual custom for the parish churches to be open freely during the day.

* * *

Good Plays Rather Than Bad

The Rev. J. Warren Albinson, rector of Trinity, Elkton, Maryland, carried on the discussion about plays in his sermon last Sunday. Said he:

"Christians should seek to prevent the corruption of public amusements. It is possible to elevate men through fun or entertainment and not debase them. For instance, a play with an uplifting motive, such as *Outward Bound*, is to my mind far more fascinating and entertaining than *To-*

bacco Road ever could be. It may be a fact that such corruptive scenes are true to life; but we want to eliminate that kind of life, not augment it. Every household has its refuse from its table. We don't spread it out in the open where it may attract insects and increase the population of worms and maggots. We keep it hidden in garbage cans and have it hauled away to the incinerator as quickly as possible to prevent its corruption from polluting the air we breathe. You may laugh at the Mid-Victorians but their mental and

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* * *

New Leaders of Religious Education

Mr. John M. Garrison of New York City has been appointed director of religious education at Christ Church, Winnetka, Illinois, succeeding Miss Marcella Prugh who has taken a similar position at St. Mark's, Evanston. For the past four years he has supervised the pre-kindergarten and elementary schools in the state of New York.

* * *

New Rector for Buffalo Parish

The Rev. W. Thomas Health, assistant for the past four years, has been elected rector of Trinity, Buffalo, succeeding the Rev. Elmore McKee who has accepted the rectorship of St. George's, New York City. The parish plans to have a centennial celebration in 1937.

* * *

More Pressure on the Movies

A committee of the Federal Council of Churches on motion pictures has issued a report in which they declare that many pictures are "still distinctly low grade," and they suggest six points of attack to clean them up. They suggest that continued pressure be exerted on producers and exhibitors; that the public be urged to exercise greater care in the choice of pictures, especially when the children go; that special support be given the good pictures; that efforts be made to organize better film groups, wholly independent of the industry, in every community; that the public urge the showing of the more desirable foreign films; and that daily and weekly papers be urged to be more critical, giving particular attention to the social and moral values of the pictures.

Notes From Los Angeles

* * *

Bishop Gooden spent part of July in Good Samaritan Hospital, not because he is ill but because he figured it to be a swell place to rest after a strenuous program of engagements. And I can say, after having been entertained there for ten days last fall, that he picked out a dandy place. . . St. Bartholomew's, El Serreno, won a ten dollar prize for its new lawn in the city beautification awards made by the chamber of commerce. . . A laymen's conference was held

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at St. Augustine's, Santa Monica, on August 6th, with Bishops Stevens and Gooden and Mr. William A. Monten as headliners. Dean Lane of Phoenix, Arizona, supplied at St. Luke's, Long Beach, during July and at St. Paul's San Diego, this month.

* * *

Frank Gavin in Geneva

The Rev. Frank Gavin, professor at the General Seminary, is one of the leaders at the annual international seminar, now in session at Geneva, Switzerland, under the auspices of the universal Christian Council for Life and Work. The purpose of the seminar is to prepare members for the ecumenical conferences to be held next year at Oxford and at Edinburgh. Leaders from many countries are attending the sessions.

* * *

Oxford Group at Adelynrood

A Church unity conference was held at Adelynrood, South Byfield, Mass., on August 6-8, under the chairmanship of Miss Gertrude Harris of Boston. One of the features was the presence of a rather larger number of the Oxford Group (Buchmanites) Miss Harris herself being an enthusiastic Grouper. The leader

of this particular group at the conference was the Rev. Edgar Chandler, Congregationalist pastor from Jamaica Plain, Mass. Other speakers were the Rev. Robert Ashworth, representing the national conference of Jews and Christians; the Rev. E. Talmadge Root of the Universal Christian Council and the Rev. Floyd W. Tomkins, Episcopalian, who is an officer of the Faith and Order Movement. The latter conducted the day of devotion.

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