

The **WITNESS**

CHICAGO, ILL., MAY 9, 1929



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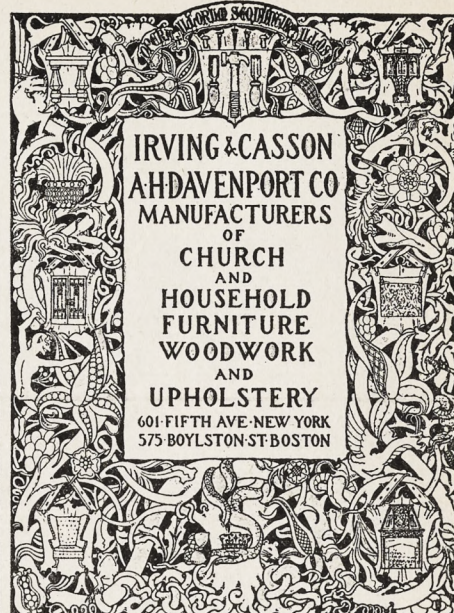
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A DONKEY WITH THREE LEGS

By

THE LATE G. A. STUDDERT-KENNEDY

"THE longer I live the more convinced I become that crises last much longer than people suppose, and I do not anticipate any escape from the present industrial crisis for at least forty years, and not then if we have another war." One of the wisest and youngest old men I know made that remark to me during the great coal strike of 1921. At the time I thought it was unduly pessimistic, but the more one ponders over it, the truer it becomes.

What is popularly called a "crisis" is, as a rule, a calamity due to our not having seen that there has been a crisis, calling for determined action and honest thought, under our very noses for years. We shut our eyes tight and pretend that it is not there, and then, just on the edge of calamity, we patch it up, and put off disaster to another day.

The true meaning of the word "crisis" is a test—what our benighted but in many ways more really intelligent forefathers called "a judgment." The essence of the Christian view of life is that it is a perpetual crisis, a time of testing. It is forever putting men upon their mettle, and forcing them to face up to fresh realities.

LIFE THAT CANNOT LAST

The scientific and religious views of life are utterly at one in this—they both reveal to us a continual testing. Whether you call it "natural selection" or "divine judgment" makes but little difference, the fact remains that all forms of life are for ever being tried. Some have what is called survival value. Those forms of life which have no survival value must perish, whether they be forms of life in individuals, or in clans, tribes, or societies. There is, and can be, no ultimate escape for them; they cannot last. They may take a long time dying, and do an immense amount of damage while they are at it, but in the end they must die.

"The soul that sinneth it shall die," is not a pious

opinion to frighten people into being good, it is a bald statement of the final law of life and death. It is no good arguing about it. You have got to accept it. You can no more argue it away than you can argue the hind leg off a donkey.

You may prove to your own satisfaction that the beast has only three legs, but like as not it will kick you in the stomach with the fourth, and then there will be what we call a crisis—a man with a wounded stomach, and ten men bawling out for ten different doctors.

But the real crisis was the existence of those four solid legs, demanding that they should be taken into account.

THREE LEGS

What is called the present Industrial Crisis, which has been going on for years, is a donkey with three legs, very solid legs, not one of which can be left out of the inevitable reckoning. The names of the three legs are **Production, Population, and Distribution**, and you cannot argue any one of them away. They are the three legs of one living and growing donkey, but at present the poor beast is in that piteous state when it is not quite sure that its legs belong to it.

It looks first at one leg and then at another, and tries to work them separately. Each one looked at by itself looks enormous and seems to be growing at a terrifying pace, and out of all proportion to the others.

The population leg is a holy terror. You can see the poor old donkey looking at it in shocked amazement, and then shaking its ears and trying to forget it. Still it grows on gaily. Four million every ten years, and already the beastly thing has no room to stretch itself.

It gets hideous pains in the joints and cries out in agony: "For God's sake give me space, or I'll go mad! I am only a donkey!" That is bad enough,

but a mad donkey is an awful thought: it kicks and bites, and blunders into china shops, and tries to eat coal and burn corn, and all sorts of other lunatic things like that.

POPULATION

This pain in the population leg is responsible for a lot of the madness, apart from ordinary stupidity, which the donkey displays. There is never going to be any peace for the beast until he learns to control the population leg and prevent its growing out of all proportion, and from coming out in congested lumps as at present.

How that is to be done, whether by what is called "birth control," or by more self-control, is one of the greatest questions that the present crisis is driving the donkey to study earnestly.

He has never been honest about it—never even tried to be. He has talked vaguely about "natural instincts," and "divine providence," and "interfering with Nature," and in that way has hidden from himself the fact that children were born anyhow and anywhere, under the most disgusting conditions, and often with an impossible handicap of inherited disease.

But the crisis will compel him in the end to recognise that he must think about the manner in which children are born, and the motives that bring them to their birth.

DISTRIBUTION

The distribution leg has got the devil of a twist, as the Irishman said when he tumbled off the scaffolding with his trousers back to front. There seems to be any amount of money, but it goes into the wrong places and keeps on doing the wrong things. The poor old donkey has to shake his ears and scratch himself to make sure that he is awake. He has always assumed that capital flowed "naturally," like water, and always found its level. That was the function of "profit." It not only paid the man who took the risks, but it regulated automatically the flow of capital from one industry to another.

It was all a matter of "supply and demand," those blessed and comforting words that set the limits to the donkey's thinking. But the crisis is compelling him to see, what should have been evident long ago, that this automatic working does not work, and that what is profitable for individuals is not of necessity good for the community.

The only pump he knows of yet is Taxation, and he is working that to get money into building, coal, and food for the people. But the pump is not a good one; it gets jammed and leaks into Government offices. Sometimes in his madder moments the donkey wants to abolish the flow altogether, and turns all hands on to the pumps. But he needs rather brains to invent new pumps than hands to work the old one.

PRODUCTION

The production leg, to put it bluntly, is in the devil of a mess. It is all twisted into knots. At times it runs away with the donkey and won't stop. Then suddenly it stops and won't budge an inch. When it runs the poor old donkey mutters: "Lord, I'm in

for a boom," and when it stops he sighs and says: "And now I've come to the slump!"

It is an awful state of things. He has called in a whole galaxy of veterinary surgeons—experts—and they all shake their heads and talk learnedly about "credit," and "exchange," and "speculation," and use figures that make the donkey see stars, but they cannot stop that leg running to a boom, or stop it stopping to a slump, and the poor old beast is in such a state, fat in some parts like an alderman, and thin in others like a rake.

But the crisis is compelling him to see that "credit" and overdraft banking must no longer be to him an ineffable mystery, but must be mastered, governed, and controlled by exercise of wits and work. He is beginning to see that the old-fashioned method of kicking against the pricks won't do. He knows now that he may upset the apple cart and starve himself.

THE REAL PROBLEM

He will get through if only he does not go mad. But that is the fear. He has a lot to endure. There are multitudes of flies all buzzing round his ears, and some have stings. They keep his attention off the real problem of his legs, and he may go mad. A donkey is a joke, but a mad donkey is a tragedy. That is the crisis.

A Modern Saint

A Review By

BISHOP JOHNSON

MOTHER EVA MARY C. T. *The Story of a Foundation by Mrs. Harlan Cleveland. Morehouse Publishing Co. \$3.*

It has been my great pleasure recently to read the biography of Mother Mary C. T., the founder of the Community of the Transfiguration, written by her sister, Mrs. Harlan Cleveland. It is a fascinating story, told in a most intimate way, without eulogy, of the faith and courage by which a young woman found her vocation and achieved the ideals in an age which deems itself superior to such joyous sacrifices.

It was my good fortune to meet Mother Eva, when she was Eva Lee Matthews, on an ocean liner as she accompanied her brother on a pilgrimage to Oxford where we remained for several months. The friendship formed there was extended when she came to Omaha to assist us in the work of the Associate Mission for several years. And it was further continued during the period in which she founded and guided the Community of the Transfiguration in its consecrated service to the Church.

It was therefore a great job to read this book which so faithfully records the successive steps by which a devout Presbyterian became the Mother Superior of a modern Sisterhood in the communion of this Church. To me the book is particularly fascinating as it brings back memories of by-gone years, but I can assure my readers that if they are interested in biography that they will find this a charming story,

well told and full of interesting anecdote and stimulating example.

It has all of the human interest that you would seek in a work of fiction and yet it never deviates from the incidents that actually happened. I am very sure that if you are prejudiced against sisterhoods you ought to read it to correct your misapprehensions and if you are disposed in favor of the community life you should read it for your delectation.

The book contains a graphic description of home life in the Victorian period; of religious experiences in a by-gone age; of adventures of faith; of achievements in love and of a joyous peace at the last. I cannot sum up the effect of the book better than to quote from the afterword:

"The Rev. Mother, sitting in her chair, out in the bright sunshine on the wide convent balcony overlooking the scene of happy healthy child life and child culture, when she was almost too weak to speak, with the light of perfect satisfaction in her eyes whispered to her sister, 'My dear, it has all been more than fulfilled! Just as He promised! Homes and lands and children and Sisters! All but persecutions'".

My only hope is that those who read this work of love may derive some portion of the benediction which her life has meant to some of us who knew her best. It is a story of love, and joy and of complete satisfaction in the service of the Master. The Community of the Transfiguration founded by Mother Eva Mary is located at Glendale, Ohio (in the environs of Cincinnati) where Mother Eva was reared. It has a membership of about twenty-five sisters, and conducts a large orphans home at the Mother House. It has a house in China which has been reopened since the persecution and it also has a house in Honolulu. The Mother Superior to succeed Mother Eva Mary is Mother Beatrice Martha, who has been associated with the founder since the inception of the Order.

Let's Know

By
BISHOP WILSON
WINE

A LETTER is here from one of our readers, which should have been answered long ago, but a succession of very pressing duties has made me an uncertain quantity in THE WITNESS for a couple of months past. This letter asks a question: "May I suggest that in the columns of your valued paper you explain the spiritual significance of the use of fermented wine rather than grape juice in the Holy Communion."

The desire of the Church has been to adhere as closely as possible to the actual facts of the Lord's Supper in its important characteristics. For that reason it has always been required that the words of our Lord should be reiterated at every celebration of the Holy Eucharist, and that the elements used should correspond to those which He actually used. There

were very careful regulations among the Jews as to the kind of wine that should be used for sacred purposes. It had to be the juice of the grape rather than that of any other fruit or grain; it was fermented; and it was also mixed with water. There seems to be no doubt that this was the composition of the Cup used by our Lord at the Last Supper. Anything offered to God should be as pure and unadulterated as possible. (I remember a woman who always used to look over her money before making an offering in Church in order to select the brightest and newest coins—rather different from some others who love to get rid of a plugged nickel or a Canadian dime by saving it for the alms basin.) The juice of the grape naturally tends to ferment as soon as it is pressed out. This is its nature unless artificially prevented, and as a conveyor of the spiritual life of our Lord it ought to receive the least possible human doctoring. The addition of a little water is symbolical of the water and blood shed by our Lord on the cross; it also represents the union of the human and divine natures—and the spiritual identification of the people with their Savior.

When it comes to the bread, we cannot be quite so sure. Unleavened bread was used at the Passover by the Jews, and it is likely that this was the kind of bread used by our Lord. But the Eastern Church has always used leavened bread on the theory that the Passover had not yet really begun on the night of the Institution of the Sacrament, and therefore the leavened bread, which was in daily use, would have been more easily secured. The Western Church has generally followed the former course, using some sort of wafer such as may be found in most of our parish churches, while the Eastern Church still keeps its old tradition of leavened bread. In any case, it is properly made from wheat flour, rather than from the flour of any other grain.

I hope this answers our questioner, though I really think the whole matter is better approached from the opposite direction. The Church has always used fermented grape wine after the example of our Lord. It isn't a question of why we should keep on doing what we have always done—but what good reason is there for us to do anything else?

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WITNESS BOOKS

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CHICAGO

GRACE CHURCH: COLORADO SPRINGS

IN OCTOBER of 1926, the first service was held in the new Grace Church, Colorado Springs. Under the leadership of their respective rectors, the Rev. Chauncey Blodgett, and the Rev. Arthur N. Taft, the parishes of Grace Church and St. Stephen's joined congregations and moved into the new building, the construction of which had been in charge of the architects, Frohman, Robb and Little, of Boston. Built in the style of fifteenth century English Gothic architecture, it stands partly on the site of St. Stephen's Church, whose main building became the present parish house, with complete janitor's quarters in the rear of the building, separate from and yet part of that structure. The property of old Grace Church, in an older part of the town, was sold and the amount of the sale set towards the lifting of the debt on the new building; by degrees this has been cleared, and with the recent sale of the former Grace church rectory, entirely accomplished. Considerable land about the church was purchased and utilized for the building of a separate choir room, a single story structure; and the laying out of sufficient grounds to adequately frame so large a church.

The main altar and reredos were gifts of Mr. and Mrs. Clarence Carpenter. The altar is of golden Spanish marble, and the reredos—the work of Irving & Casson-A. H. Davenport Co.—is carved with great delicacy and elaboration. About the central figure of the glorified Christ are six little kneeling figures of angels playing various musical instruments. Extending across the top of the reredos is a wide border of carved open work, in which are combined the grape vine and ears of corn, symbolic of the Bread and Wine of the Communion, and interwoven with them the words, "Thine eyes shall see the King in His beauty." The figures below are of those who, through spiritual vision saw the true beauty of Christ—Peter, James and John, who witnessed the Transfiguration; Mary of Bethany, who recognized in Jesus the expected Messiah and anointed His head in token of it; St. Stephen, who saw the heavens open and the glorified Christ standing at the right hand of God; Paul, who saw the risen Lord on the way to Damascus; Anna the prophetess, who recognized in the infant Jesus the promised One, and spoke of His

coming to many in Jerusalem; and lastly, Cleopas, who at the Supper of Emmaus, saw the risen Saviour and knew Him in the breaking of bread, all who in one way or another had a gift of spiritual insight.

The large window back of the main altar, is the Skelton Memorial Window, and is suggestive of fifteenth century English stained glass. Since the name of the church is Grace Church, so this window represents the grace of God in giving His Son to the world for its salvation. The dominating figure is our Saviour, clothed in rich red robes, while below Him is an Angel standing among Columbines, the Colorado state flower.

Above the Prophets are the two Evangelists who tell of Christ's birth, St. Matthew and St. Luke, and two great leaders who carried on the account and work of Christ, St. Paul and St. Peter. Seated is the figure of St. John, writing his Prologue, and beneath him, the other Colorado flower, the Anemone. In fact, two of Colorado's most beautiful wild flowers, the columbine and the anemone have been used in the floral decoration throughout the window, expressive of God's grace in nature.

The Taylor Memorial Organ is a thoroughly modern instrument, the specifications for which were drawn by the organist of the parish and by Mr. Robert Pier El-

liot, now of the Wurlitzer Company, and the organ built under their direction. It is a four manual organ, with some thirty-eight hundred pipes. The organ cases were designed by the architects, Frohman, Robb and Little. Semi-weekly organ recitals are a point of interest and appreciation throughout the winter months to the members of the community, as well as to parishioners. During the winter season well known artists, such as the Salzedo Harp Ensemble, the English Singers, and Marcel Lanquetuit, have given concerts in the Church, affairs which are free to the public as a part of the memorial gift.

The Marjory Palmer Watt Memorial Altar and Reredos in St. Stephen's Chapel were designed by Mr. E. Donald Robb. The altar is Sienna Marble, and the reredos is carved wood, painted and gilded in the style of the Middle ages. Early Communion services, weekly Communion services, private funerals and wed-

(Continued on page 15)



REV. PAUL ROBERTS



THE BEAUTIFUL REREDOS



AN EXTERIOR VIEW



THE NAVE AND CHANCEL



ST. STEPHEN'S CHAPEL

NEWS OF THE EPISCOPAL CHURCH

Edited By

WILLIAM B. SPOFFORD

A MEMORIAL Service for Bishop Brent was the first thing the members of the National Council attended when they gathered for the regular Council Meeting the other day. Bishop Murray celebrated and Bishop Lloyd preached. Later the Council passed a fine resolution on the life and work of the great bishop.

* * *

The Council voted to give St. Mark's Hospital, Salt Lake City, \$100,000 for the building of a new hospital. That is a professional money raiser appeared before the Council and informed them that it was more than likely that Salt Lake City would raise a lot of cash, and that with what was raised elsewhere they should get a lot. So the Council voted to give an amount equal to 10% of the amount raised, with the understanding that it would not be over \$100,000.

* * *

I am not so good at figures but I think I am right in reporting that there is something like four hundred and twenty five thousand dollars in undesignated legacies in the possession of the National Council. Of this amount \$122,723 has been appropriated, and there is about a half million asked for by various dioceses and missionary districts. If I have this wrong it is because they sent me figures instead of writing a nice little paragraph that I could hand to the linotyper.

* * *

Here are some of the places for which the Council voted cash; how cash is disposed of I find to be eagerly read news. At Albuquerque, N. M., \$10,000 is to be sent to help build a diocesan centre, Bishop's office and parish house for the cathedral. Then \$4,000 is to go to Oklahoma for a couple of chapels. East St. Louis, diocese of Springfield, \$30,000 for a parish house for St. Paul's, with the understanding that they get never a penny if they fail to raise an equal amount for themselves by next July—that is July, 1930. At Ames, Iowa, where Brother LeRoy Burroughs has been doing a nice bit of work with the boys and girls of the state university, \$15,000 is to go to help build a \$100,000 student centre. Already over half the amount necessary has been raised.

* * *

Let's have a paragraph; talking about so much cash sort of takes my breath away. In South Dakota

\$5,500 for rebuilding St. Elizabeth's at Wakpala, destroyed by fire. This is an Indian mission. Negro work; American Church Institute for Negroes gets \$30,000 to insure payment of contingent funds granted by national educational boards (Bob Patton got back from Liberia you see); at Muskogee, Okla., \$5,000 for a church and parish house for Negroes. Then over in Honolulu, at Mkapula, \$1,000 toward their parish house; Philippines, \$5,000 for a church building at Bagnen and \$10,000 for a residence and Bishop's office at Manila. Brazil, at Porto Alegre, \$25,000 for a school. Ponce, Porto Rico, \$20,000 toward St. Luke's Hospital. At Kyoto, \$8,400 for a church—rather land for the church; North Tokyo, work at St. Paul's University, \$5,000; Tohoku, \$6,500 for repairs on Bishop's House, and at Osaka land for a Bishop's House, \$4,000. Lot of money if you add it all up.

* * *

The meeting of the department of religious education was concerned mainly with shifts among its troupe of assistant experts. Dr. Gertrude Bussey from somewhere or other was added to the staff. Then Miss Mildred Hewitt resigned as secretary for Church school administration (accepted regretfully) and Miss Lily Cheston of Chestnut Hill, Pa., was given the job. Mr. W. E. Leidt, who for a long time now has been the secretary for missionary education resigned that job to accept another one at "281", associate editor of the *Spirit of Missions*. This is a new job, there never having been an associate editor before. The Rev. Arthur C. Lichtenberger, Cincinnati, was then appointed to Mr. Leidt's old job. Mr. Van F. Garrett and Mr. Alden Kelley, students at the General, were appointed as part time secretaries for student work.

* * *

At the February meeting of the Council, when the reports were received from the dioceses of what they expected to pay on account of the quotas for 1929, these expectations were found to be less than the appropriations. Drastic cuts had to be made in the appropriations to all fields. After this action was taken it was found that the bishops of certain dioceses, depending upon the approval of the appropriations by General Convention, had undertaken work with the expectation of receiving the appropriation so approved.

The necessary cuts in their budgets of these appropriations in some cases caused great embarrassment to the bishops, because of the fact that men had been engaged for the work and were already embarked thereon. It was decided to restore some of these cuts because of the fact that a number of dioceses which had not completed payments on the amounts promised on account of the quotas of 1928 had finally paid these amounts, thus giving the Council additional funds which were used to relieve the bishops of the difficulties in which they found themselves. Accordingly, restorations were made of the following amounts:

Idaho	\$1,600
Northern Indiana	1,800
Sacramento	2,400
Western North Carolina	400
Nevada	750
Oklahoma	7,796
Philippines	1,600
Porto Rico	150

The treasurer reported that the year 1928 closed with a surplus of \$147,923.91.

* * *

The Field Department gave a lot of time to a pow-wow over the Every Member Canvass. It seems that some of the boys have effected easy substitutes for the approved method of gathering in the cash. So passed a resolution which informs you that the Every Member Canvass is indispensable; 2), every parish and mission should conduct a thorough one preceded by a thorough educational preparation; 3), the purpose must be kept clear, namely, information to the membership, to deepen spiritual life, cultivate the spirit of Christian stewardship—that's nearer it—and here it is—to produce adequate financial support.

* * *

A number of diocesan surveys have been made lately. The Field Department likes the idea and recommended, in the form of a resolution, that each diocese and missionary district have such a survey made by some qualified outsider.

* * *

Mrs. Arthur Gammack, field secretary of the Woman's Auxiliary, has resigned.

* * *

The Church Congress met at Ann Arbor, Michigan, April 30, May 1 and 2; fine crowd and the usual inspiring papers and animated discussion. To report the entire Congress would fill this humble sheet; we

have already told you who the speakers were to be so there is no need of running that list again. But we do hope soon to reprint here a number of the outstanding contributions to a most successful occasion.

* * *

I suppose all of us connected with Church papers ask our subscribers for too much. But we are pretty much in the same position as the rector of a parish—you are our parishioners and it is before you that we have to present our problems and ask for aid in solving them. THE WITNESS has done very little begging for itself. We are charging you \$2 a year and trying to give you your money's worth. What begging we have done has been for others. But there is one thing that we would like help with—circulation. We are greedy for more; not that we have anything to complain about particularly, but you know, the more the merrier. We can give you all sorts of reasons for encouraging people to take a paper like this one. It makes Churchmen out of parishioners . . . maybe that's reason enough. *Vestrymen ought to take it.* We have asked rectors to urge them to do so, giving the special rate of \$1.50 when a number of subscriptions are sent in together. Just ask the men about it at the next meeting. Then the women can speak of the paper at the Auxiliary meeting; again we will accept subscriptions when a number are sent in at once at \$1.50 apiece. Then speak of the paper to your Church neighbor. You can really help a lot. The more readers the better paper and the more fun all around. What say? That's the stuff.

* * *

Miss Margaret L. Marston, educational secretary of the Auxiliary, is to go to England to attend a conference at Cambridge on adult education.

* * *

The Rev. H. Percy Silver, rector of the Incarnation, New York, was elected to the National Council to serve the unexpired term of the Rev. H. P. Almon Abbott, to be consecrated bishop of Lexington next week.

* * *

Imagine this—he wants to leave Alaska after being there only forty-two years as a missionary. Rev. Dr. John W. Chapman who has been at Anvik since the Civil War or thereabouts says that he will quit this coming summer if the National Council will let him. They said all right, if Bishop Rowe is willing.

* * *

And the Rev. L. B. Ridely is going to retire at the end of the year. He

?Did You Know?

THE General Theological Seminary was founded in 1817 by resolution of General Convention and is the only official seminary of the Church—Two hundred and sixty tons of coal are carried to the room in scuttles by the students of the General to be burned in grates, there being no heating plant—more than fifty per cent of the rectors in the diocese of New York are alumni of the General—43 of the present members of the House of Bishops are General alumni.

had been in the ministry for 41 years and 36 in the mission fields. He is at present in China.

* * *

Young People of Upper South Carolina met at Columbia for a couple of days; model programs, pageants, services of course, and a lot of good times. Bishop Finley preached at the big service.

* * *

Ground was broken for a new \$200,000 church, parish house and rectory for the Church of St. John the Baptist, Brooklyn, last Sunday. The Rev. John L. Zacker is rector.

* * *

The Rev. Robert Rogers of Brooklyn has been voted the degree of Doctor of Divinity from Alexandria.

* * *

Seabury Divinity School is to hold a special session for the clergy from May 27th to June 15th, with the usual seminary faculty giving courses on various subjects. The cost is but one dollar a day.

* * *

Money is being raised in Galveston, Texas, for a \$150,000 parish house. It will be modern in every detail.

* * *

The diocese of New York has formulated a new system for distributing the Diocesan Quota over the parishes and missions. Its two principal and revolutionary features are the exemption of the salaries of the clergy from the figures on which the Quota is based, and the computation of the Quota upon a Flat rate instead of a sliding scale of percentages. This new method for computing parish quotas has been approved by the Committee on Diocesan Finances and will be presented, with appropriate canon covering the same, to the Diocesan Convention.

* * *

As a result of action of the General Convention of 1928, a special committee of the General Convention was appointed to act with the Na-

tional Council in analyzing the needs for new equipment, and to prepare a list of projects to be presented to the people of the Church for their special support, and that in this list emphasis should be placed upon strategic points in the domestic field. This committee has held a number of meetings, and hopes to finish its work early this summer in order that proper publicity can be given to the projects selected.

The National Council at its last meeting appointed a committee from its own membership to cooperate with this committee of the General Convention, and at this meeting of the Council authority was given to its committee to approve in the name of the Council, in cooperation, of course, with the General Convention Committee, the projects to be included in the Advance Work Program for this Triennium. This was necessary in view of the fact that no further meeting of the Council will be held until the second week in October, before which publicity must be given to this program.

* * *

Provision was made for the further safeguarding of all deeds for mission property in China.

* * *

The Department heard with interest the report of Bishop Graves with regard to plans for a new St. Luke's Hospital, Shanghai. The former property of the Hospital, a legacy received from the estate of a British business man in Shanghai, and other sources of income available to it, will make it possible for St. Luke's to erect a new building on a new site with probably no help from the United States.

* * *

The Department re-affirmed and the Council later approved as it had done on February 6th, the action taken on that date providing that the conclusions reached by a conference held in Washington on October 25th, attended by the Bishops of Shanghai and Hankow with representatives of the Department, should be made the procedure to be followed in any cases where registration of schools in China is contemplated, and providing also that all proposals to register schools and the regulations under which registration in such cases is to be effected, should be forwarded to the Department for approval before final action is taken.

* * *

Dean Gateson of Bethlehem was the preacher at a community religious service held at St. John's, Cynwyd, Pa., April 28th. The Rev. Benjamin Bird, rector of St. Asaph's, Rev. Frank M. Gray, Methodist, Rev. Henry A. F. Hoyt, rector emeritus and Rev. A. E. Clattenburg

rector, all took part in the service. It was the beginning of boy's week in the town.

At a largely attended service, the congregation of St. Mary's, Speed, honored Mr. Sam S. Nash, layman extraordinary of the diocese of North Carolina and of Calvary parish, Tarboro, in particular. This service commemorated the forty-fifth year of Mr. Nash's service at this church. He organized it forty five years ago, and has served it as Sunday School superintendent and layreader ever since. Mr. Nash is the dean of a staff of laymen of Calvary Church that serves a number of county missions.

The Rev. F. L. H. Pott, president of St. John's University, Shanghai, was 65 in February. That's the retiring age but Bishop Graves wants him to keep on and he plans to do so. He has been 43 years in China. The Council gave him three cheers in the form of a resolution.

The Church of England in Canada through the House of Bishops issued to the clergy this pronouncement against divorce:

"The breaking up of families by divorce and the increase of the grounds and of facilities for divorce do constitute a moral peril. We dare not look upon this thing with light-hearted unconcern or pass it by with a flippant cynical jest. History tells us that it is not an evidence, as some are urging, of progress working out toward self-development and greater freedom of the individual. The New Testament tells that it is not according to the mind of Christ. It must be looked upon as nothing short of a menace threatening the stability of our modern civilization."

Bishop Stires presented 56 certificates to folks in his diocese who have completed courses in the diocesan training school for teachers. Two got diplomas of the National Accredited Teachers' Association. Then there was a dinner at a Brooklyn hotel with a hundred there.

Six hundred attended the annual diocesan service of the Girls' Friendly, held at St. Ann's, Brooklyn. The Rev. F. H. Melish of Holy Trinity was the preacher.

Contracts totaling over \$365,000 for the building of the crypt of the nave of Washington Cathedral, and for the foundations for the massive western towers, have been placed. It is expected that it will take 18 months to complete this construction.

Two representatives of the National Council were at the convoca-

tion of the district of New Mexico and Southwest Texas that met at El Paso, April 16-18, Rev. B. T. Kemerer of Duluth and Rev. W. J. Loring-Clark of New York, the latter speaking on evangelism and the part the layman should play in it. The committee on the state of the Church brought in a report to the effect that everything in the district was in better shape than it had ever been.

The Young People's Service League had a session in El Paso at the same time their elders were meeting. Miss Dorothy Fischer who is the provincial director of young people's work was in charge. A lot of them went over to Juarez—lots of soldiers about but no sign of war.

Miss Sidney Smith, woman missionary in the diocese of Long Island, was presented with \$1,000 the other day in appreciation of her work; Miss Eveleen Harrison, secretary of religious education, was given \$600. Both figure on going to Europe. Good idea.

Bishop Longley of Iowa conducted the funeral service for his brother, Rev. Albert Longley of the diocese of Long Island, who died on April 24th.

The Bishop of Dallas has appointed a flock of canons for the Cathedral down there; Rev. H. Ellis, Rev. Goodrich R. Fenner, Rev. W. J. H. Petter are all honorary canons now. Under the leadership of Dean Chalmers St. Mathew's Cathedral is becoming more and more a diocesan centre.

Summer School at Dallas, June 11-19; Faculty, Rev. Frederick Deis of the National Council, Miss E. Beecher of Western Nebraska; Dean Chalmers, Canon Fenner, Rev. B. L. Smith, now of Fort Worth, Rev. W. Garner, Rev. W. Bratton, son of the bishop, Miss A. K. Fergusson, organist at the Dallas Cathedral and Mrs. A. Lucas, prominent in the Auxiliary in the diocese.

Bishop Cook of Delaware is to be the preacher at the service of consecration of the Rev. H. P. Almon Abbott as Bishop of Lexington, May 15th, at the cathedral.

A study of the technique and purpose of parochial and preaching missions was made this week by a group of clergymen from eleven states who were assembled at Washington Cathedral for a five-day conference under the leadership of Bishop Johnson.

The sessions which were sponsored by the College of Preachers began Monday and continued throughout

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the week, ending with a final service Saturday morning. Bishop Johnson was assisted in directing the studies by the Rev. G. M. Williams of Brooklyn, N. Y., and the Rev. Dr. Churchell J. Gibson of Richmond, Va.

One of the purposes of the College of Preachers, as the evangelistic agency of the Cathedral Foundation, is to give selected clergymen special training in preaching intended to reach the millions of people in America who are out of touch with any form of organized Christianity.

Among the clergymen in attendance were: The Rev. Fred Clayton, D. D., Omaha, Nebr.; Rev. Thomas A. Conover, Bernardsville, N. J.; Rev. Dr. Edmund P. Dandridge, Nashville, Tenn.; Rev. Hiram K. Douglass, Detroit, Mich.; Rev. Frederick T. Henstridge, Elmira, N. Y.; Rev. Howard I. Johnson, Jersey City, N. J.; Rev. Stephen E. Keeler, Akron, Ohio; Very Rev. John M. McGann, Springfield, Mass.; Rev. Dr. Henry D. Phillips, Columbia, S. C.; Rev. Malcolm S. Taylor, Greenville, S. C.; Rev. Frederick D. Tyner, Minneapolis, Minn.; Rev. John M. Walker, Charlotte, N. C.; Rev. Dr. William Way, Charleston, S. C.; and the Rev. E. Reginald Williams, Milwaukee, Wis.

* * *

In the poorest section of the city of El Paso, which is inhabited only by Mexicans, stands a narrow, shabby little house surmounted by the Cross. It is the original St. Anne's Mission. A few steps away, across a grassy court, stands now a new stuccoed structure of impressive size and graceful proportions, built in the style of the old Spanish missions of the Southwest. It is the new St. Anne's.

In the high-arched gateway swing two heavy iron gates slightly ajar, through which one gains a view of an outdoor chapel or oratory. The altar is decked with flowers and candles, and above it are written the words, "Come ye apart and rest

awhile." At the left one enters a large recreation hall, and at the right a clinic where the Mexican babies are treated. The building is thus adapted to serve its three-fold purpose — religious, medical, and recreational.

The work is in charge of Miss Aline M. Conrad, and Miss Howden, daughter of the Bishop. In its earlier stages, the Mission was under the wise and energetic guidance of the Rev. B. T. Kemerer, then rector of St. Clement's, El Paso, and a large part of its funds came from his parish. Later the National Council contributed generously to the project.

The new building was consecrated on April 17 by Bishop Howden, assisted by Kemerer and the El Paso clergy, in the presence of the Convocation delegates from New Mexico and Texas.

* * *

President Hoover's nomination of Lawrence H. Judd to be governor of Hawaii is a personal news item to every Woman's Auxiliary member, for Mrs. Judd is educational secretary of the Woman's Auxiliary of Hawaii, an active worker and a charming person, as many know who met her when she attended the

triennial meeting in Washington.

Mr. Judd takes office July 4th. He was born in Honolulu, according to the newspaper report, and is a graduate of the University of Pennsylvania. He has served two terms in the Hawaiian Senate.

* * *

There have been over nine thousand students from foreign lands enrolled in educational institutions in the United States during the present academic year. From Canada, which, to be sure, is technically but not psychologically "foreign," came 1,173; from China, 1,109; from Japan, 814; from the Philip-

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pires, which are foreign psychologically and not technically, 804. Others in varying numbers down to one each from Abyssinia, Afghanistan, Bahama Islands, Burma, Mesopotamia, Malta, and Paraguay. Altogether, 101 countries are represented. Twenty different institutions had at least 100. Michigan had 265, Chicago 266, Harvard 298, Washington 326, New York University 462, University of California 651, Columbia 873.

The World Tomorrow, quoting these figures from a Y. M. C. A. report, urges the same point that every church worker among foreign students tries to make.

"Many of these men and women will return to their own countries to fill important positions and to exercise great influence in the determination of the future policies of their respective peoples. If the citizens of the United States were wise they would go out of their way to make these foreign students feel at home and to interpret to them the more wholesome phases of American life. Here is a practical project in creating international friendship."

It was emphasized by speakers at the Woman's Auxiliary triennial that this can best be done by people of moderate means. Butlers and Cadillacs have their place, but the thing that one foreign student reported as having given him more pleasure than anything else in America was his little visit in a small home where he was allowed to help put the children to bed.

* * *

The Canadian minister to the United States, the Honorable Vincent Massey, Dr. William Holland Wilmer of John Hopkins University, and Dr. William C. Sturgis, former educational secretary of the department of missions spoke on cathedral building at the annual meeting of the National Cathedral Association held Thursday, May 9, at Washington Cathedral. An all-day program of events was scheduled beginning with an early celebration of the Holy Communion and concluding

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with the laying of the cornerstone of the Lower School of St. Albans, the National Cathedral School for Boys.

* * *

A Conference on the Mystical Element in the Christian Faith is to be held at St. Paul's Cathedral, Boston, May 13th. Among the speakers are Bishop Slattery, Rev. Herbert Parrish, Rev. Joseph Fort Newton, Canon H. Adye Prichard, Rev. Elbert B. Holmes, Rev. Thomas Marshall, Rev. Thom Williamson, Rev. L. W. Snell, Rev. H. R. Smith, Rev. Lee W. Heaton, and Rev. Grieg Taber.

* * *

The Woman's Auxiliary of North Carolina held their convention at the Good Shepherd, Raleigh, April 9-11. Speakers: Bishop Darst and Bishop Penick, Rev. G. Warfield

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Hobbs, Captain Mountford, and a number of others. The report went in that \$26,000 was raised by the women in the diocese during 1928.

* * *

Rev. Robert W. Patton returned to New York April 24 from Liberia where he has been studying the possibilities of establishing schools for Negroes.

* * *

One sometimes wonders if something should not be done to regulate the appeals that apparently can be sent out by anyone at all into whose hands falls a "sucker list." Within the past week three such appeals have been sent to us by subscribers, requesting our opinion. One is from the rector of a parish in a large

ANNOUNCEMENT

Married: On Wednesday, April 24th, in St. Mark's Pro-Cathedral, Grand Rapids, by the Bishop of Western Michigan, Michael Freeman Scully to Virginia Newton McCormick, only daughter of Bishop and Mrs. Jno. Newton McCormick. Mr. and Mrs. Scully will be at home after May 15th at 50 Central Park West, New York City.

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July 8th to 25th, 1929

The Church's Faith, Rev. Felix L. Ciriot, General Theological Seminary, New York.

Old Testament, From Moses to Christ, A Study of Hebrew Theism, Dr. William H. DuBose, The Theological School of Sewanee.

New Testament, Apostolic Ideas and Customs, Prof. MacKinley Helm, B.A., S.T.B., Nashotah House, Nashotah, Wisconsin.

Church History, The Church Since the Reformation, Rev. Harwood Sturtevant, S.T.B., Rector, St. Luke's Parish and Racine College School, Racine, Wisconsin.

The World Mission of Christianity, Mr. William E. Leidt, National Department of Religious Education, New York City.

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city asking for aid for his church. The person who sent it on to us lives in a small western town where there is a tiny church served by a rector who labors on a salary not a third that received by his city brother who is pouching in his fields. Why should the rector of a large city parish send out a national appeal for funds with which to build himself a rectory? Of one thing I am very certain; any such appeal that does not have the backing of the diocesan authorities seems to me to be fishy on the face of it and I surely would advise people against giving under such circumstances.

* * *

The Churchwomen's League for Patriotic Service met in New York the other day. Bishop Manning addressed the ladies and told them that they were doing a nice job. Then Colonel Russell C. Langdon threw a scare into them with a talk of the menace of communism. Whenever these speakers talk of the great menace I always think of a pat remark that was made by Professor Veblen on a similar occasion. Said he: "There is no doubt about Communism being a menace. The question is, a menace to whom?" The only folks I find who get excited about it are those comfortable people living for the most part on unearned income—Wall Streeters and \$15,000 a year labor officials.

* * *

It's a lot better sense to try to understand it.

* * *

The Very Rev. Frances S. White, Dean of Trinity Cathedral, Cleveland, with the Rev. Henry Roth of St. Paul's Church, Milwaukee, left on the steamship, Cristobal Colon,

May second, to be gone six weeks on a tour through Spain.

* * *

On May first Mr. Sydney H. Bourne completed forty-two years as organist and choirmaster of Trinity Church, Trenton, N. J. During that time he has missed very few Sundays because of illness. Another "long timer" is Mr. Wil-

liam O. Burgelin, who will shortly complete fifty years membership in Trinity Choir. Mr. F. A. Bebbington has been a member of the same choir for over forty years, while other members of the choir can boast of ten to twenty-five years membership. A rather notable record for one choir. By the way, the rector of the parish, the Rev. Ham-

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Weekdays, 8 A. M. and Noonday.
Holy Days and Thursday, 11 A. M.

Trinity Cathedral, Cleveland
Dean, Francis S. White, D. D.
Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

Grace Church, Chicago
Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 and 7:45.

St. Paul's, Chicago
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 5:00 P. M.
Holy Days at 10 A. M.

The Atonement, Chicago
Rev. Alfred Newbery
5749 Kenmore Avenue
Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Chrysostom's, Chicago
Rev. John Crippen Evans
Locum Tenens
Sunday, 8, 9:30 and 11 A. M.
Sunday, 4 P. M. Carillon Recital.
Holy Days, 7:30 A. M.

St. Luke's, Evanston
Rev. George C. Stewart, D.D.
Sunday, 7:30, 8:15, 11 and 4:30.
Daily, 7:30 and 5. From Chicago, off at Main, one block east and one north.

The Ascension, Atlantic City
Rev. H. Eugene A. Durell, M.A.
Pacific and Kentucky Aves.
Sundays, 7:30, 10:30, 12 and 8.
Daily, 7:30 and 10:30.

Christ Church, Cincinnati
Rev. Frank H. Nelson
Rev. Bernard W. Hummel
Sundays, 8:45, 11 A. M. and 7:45 P. M.
Holy Days, Holy Communion 10 A. M.

St. Matthew's Cathedral, Dallas
Very Rev. R. S. Chalmers, Dean
Rev. E. Caldwell Lewis
Rev. Charles James Kinsolving
Sunday, 8, 9:30, 11:00 and 7:45.
Week days, 10 A. M.

Christ Church Cathedral, Eau Claire, Wisconsin
Rev. F. E. Wilson, Rector
Sundays: 8, 9:30, and 11:00 A. M.
Holy Days: 10:00 A. M.

St. Mark's, Berkeley, California
Bancroft Way and Ellsworth Street
Near the University of California
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Tuesdays: 10:00 A. M.

ilton Schuyler, has entered upon the thirtieth year of his incumbency.

* * *

Speaking of records, beat this one. At Ellenville, New York, lives Mrs. Anna Rilla Freer, communicant of St. John's there, who is to be 84 years old in July. She has stood sponsor in 107 baptisms, all except three of them in the parish. And what is better still she takes the job real seriously—none of this formal stuff for her. Nearly all of her Godchildren were finally confirmed and the rector, the Rev. George R. Hiatt, says that most of them are still living in town and are active Church workers. *Notable service*

* * *

Canon H. Adye Prichard was the preacher last Sunday at a service for the Girls' Friendly at the Cathedral of St. John the Divine, New York.

* * *

The festival for the acolytes of the diocese of Chicago is to be held at Grace Church, Oak Park, May 16; supper before the service. The Rev. John Henry Hopkins, preacher.

* * *

The Rev. William Holmes of Wak-pala, N. D., foremost Indian priest, died suddenly April 10 of heart trouble while driving to an appointment. Another priest with him noticed his condition and was able to stop the car.

* * *

Rev. Randolph R. Claiborne, rector of St. John's, Camden, Arkansas, preached a mission at St. Mary's, El Dorado, recently.

* * *

The Rev. D. S. Drury and the Rev. Remsen Ogilby, president of Trinity College, Hartford, Connecticut, were appointed literary executors by Bishop Brent, and the family have asked them to write his biography. They now seek letters, extracts from letters and other material that will aid them. Copies will then be made and the originals returned. No quotations will of course be made without the consent of the persons to whom the letters were addressed. If you have any such material you are asked to send it to Dr. Ogilby, address as above.

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Rev. Caleb R. Stetson, S.T.D.

Broadway and Wall St.
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Daily, 7:15, 12 and 4:45.

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Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

Grace Church, New York

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(Continued from Page 6.)

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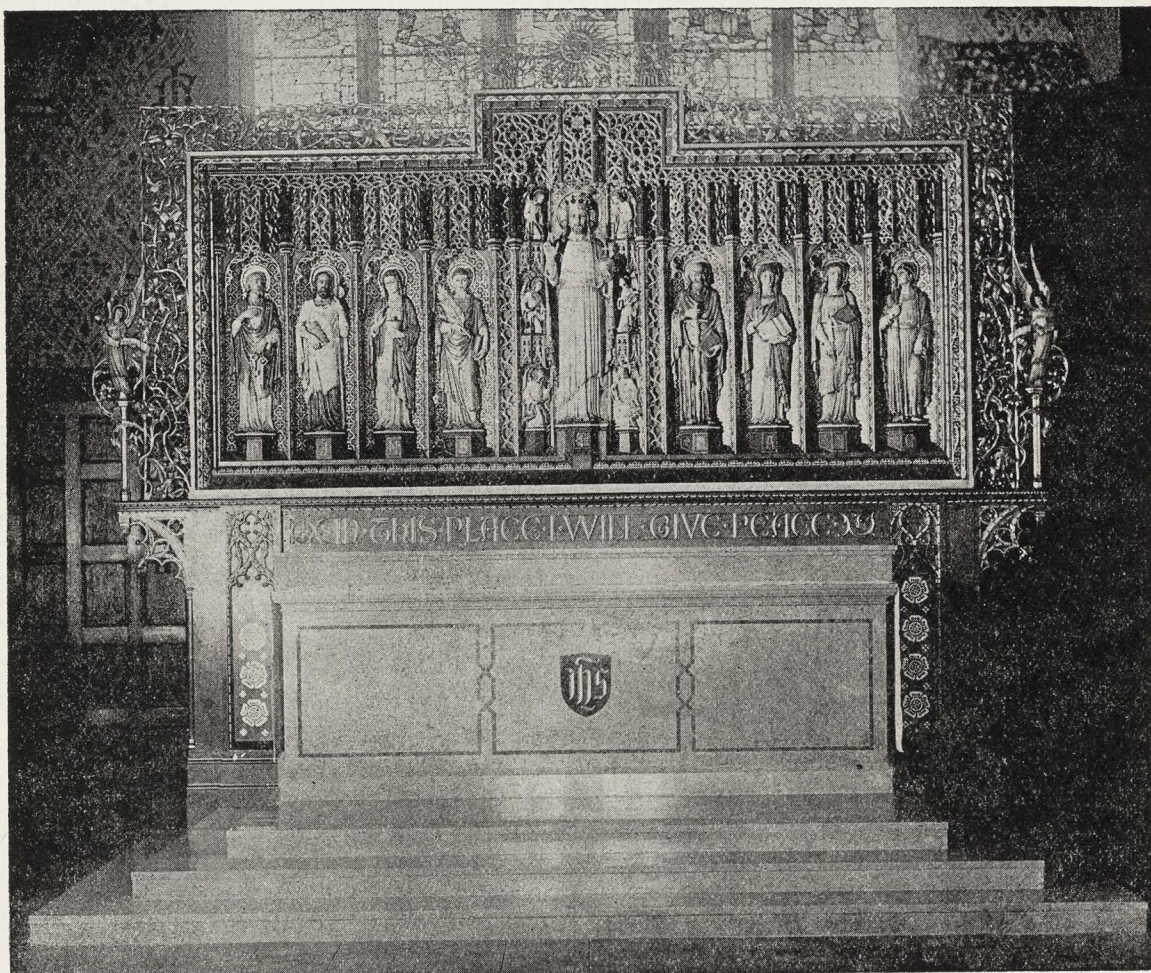
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