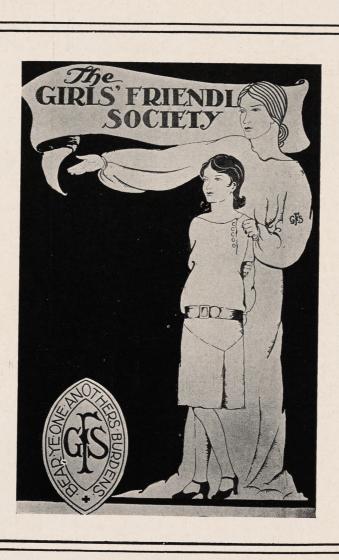
# WITNESS

CHICAGO, ILL., APRIL 24, 1930



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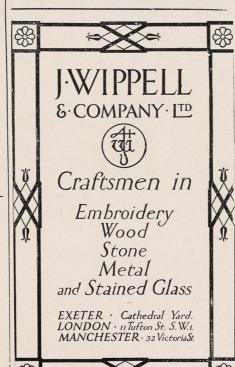
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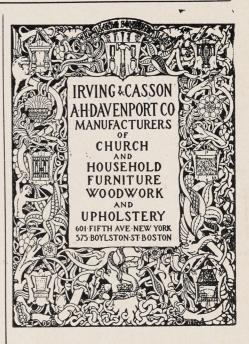
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# THE WITNESS

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## THE CROSS

By

BISHOP JOHNSON

THERE is nothing in history more strange and existence in the next. Socialism is an effort to secure mysterious than the power of the cross in human an equitable division of that which is now enjoyed

lives. It is a symbol of physical torture, mental anguish and spiritual desolation. It represents the malice of wicked men and the futility of real virtue in its effect upon human society. And yet it has been the instrument whereby men have been restrained from sin, incited to holiness, comforted in sorrow and sustained in death.

Of course the cross has to be evaluated in the triumph of the resurrection, and those who deny the latter rob the crucifixion of its one redeeming feature. It is the Christ, willing to endure the cross in order that He might open the gates of Heaven to all believers, who is the hope of those who hunger and thirst after righteousness; who are willing to endure persecution for righteousness sake; who bear their cross cheerfully because of the ultimate victory. And somehow it is not whether we shall bear a cross, but rather how we shall bear it, for no

one is exempt from the suffering that is inevitable. It is the cross which differentiates the Christian religion from all those cults and isms which have been devised to relieve men from the reality of suffering and therefore from the necessity of the cross. They have substituted the value of physical comfort in this world for what they regard as a rather questionable

The Girls' Friendly Society

MARGARET M. LUKENS

President

MORE than 46,000 girls throughout the United States find fellowship, recreation, training of hand and mind, and spiritual. help through their membership in The Girls' Friendly Society. This society, sponsored by the Church, believes that its ideals of Christian fellowship and high standards of living are as acceptable to the girl of 1930 as they were to the girl of 1877, when the movement was first organized in this country, two years after its inception in England. Beginning with a small group of girls under the leadership of Miss Elizabeth Edson, in St. Anne's Church, Lowell, Massachusetts, the organization now has branches in 1115 communities and includes girls of all ages, races, creeds, and many different backgrounds. Its units are established in the big city parish and in the small rural church; in the southern mountains and on Indian reservations; in Church schools attended by the daughters of the well-to-do and in the midst of the sorrow and suffering of a leper colony in Japan. Through a program of activities which varies to suit the needs of the diverse groups, The Girls' Friendly Society becomes a means of fitting girls to meet life and its problems. It develops the power of leadership through self-government in its branches and emphasizes the joy of service to others and the beauty of religion.

of that which is now enjoyed by special privilege. It is a commendable effort but not the end for which Christ endured the cross. He seemed comparatively indifferent to the inequalities of society excepting that the rich were depriving themselves of greater treasure by their failure in stewardship. There is no other-worldliness in the programs of these reformers, and yet without a judgment day the cross is meaningless.

These cults who dissipate sin and suffering alike make the cross a wretched blunder. Modern rationalism, in repudiating the resurrection, have reconstructed the Christ to suit their own theories, although they lack His knowledge of God or understanding of human nature, for they warm no hearts and motivate no human folk.

The same sins which proved the undoing of the Roman character are equally fatal to Americans. And it is futile to revamp the same palliatives which failed

to cure iniquities which are equally fatal now. When one reads Marcus Aurelius and compares it with modern rationalists one is impressed with the same vicious circle of deadly sin and futile medicines. America and Rome have much in common. Our unequal division of wealth; our record in divorce; our passion for gladiatorial shows; our indifference to the

lame and the halt and the blind are very similiar. We have excellent laws but they do not operate just as they were intended. We have workingman's compensation acts, old age pensions and group insurance, but these laws are largely responsible for the rejection of those who cannot pass a high medical examination; for the discharge of faithful employees as they near the pension age and for the debarring from profitable labor of those who have grown old at forty-five.

Probably never in history has there been a more pathetic line of unemployed who fail to meet the efficiency standard of our machine age. It reminds me that the special mission of Christ was not to the state, although He hoped to leaven it; not to the Church, though He hoped to redeem it. It was "to preach the gospel to the poor, to heal the broken hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

Christ's particular interest was in the individual who had been rejected or passed by. And to this group in every age the Cross has meant much. The Church

recognizes this when she places the comforting words in the exalted place which they occupy in the liturgy, "Come unto me all ye that travail and are heavy laden." "God so loved the world that he gave his only begotten son to the end that all that believe in him should not perish but have everlasting life." "This is a true saying and worthy of all men to be believed that Jesus Christ came into the world to save sinners."

After all the cross is for the weak and the foolish whom the world rejects; it is for the heavy laden, the believers and sinners who are troubled over their sins. All these revere the cross, but to the Greeks it is foolishness and to the Parisaical it is a stumbling block.

But the Church must bear witness to her Master's charge which is not primarily to those who desire to be comfortable in this world but rather to those who are patient to endure discomfort because it leads to ultimate fellowship with Him. This may be foolishness, but it is the foolishness of the Christ upon the cross.

# LOOKING AHEAD

By GEORGE PARKIN ATWATER

WE ARE reading in the papers of the tremendous project in Holland of draining portions of the Zuyder Zee. This will add about 867 square miles of new land to Holland, capable of supporting three million people. They do not expect to complete this project until about the year 1959. Holland is looking ahead.

The papers bring the news of the forming of an enormous project for carrying passengers, mail, express and freight across the Atlantic upon Zeppelins. Very active in this project is Paul W. Litchfield, President of the Goodyear Zeppelin Company. (Mr. Litchfield, by the way, is a vestryman in one of the parishes of this Church.) The air-minded people are looking ahead.

We read in the papers of the project of the Firestone Rubber Company to reclaim land in Liberia and to plant rubber trees. This venture is well under way, but it will be a number of years before it is brought to completion. (Mr. Harvey Firestone, by the way, is the senior warden of one of our parishes.) The Firestone Company is looking ahead.

We read in the papers of great activity in the steel industry and of the efforts of Cleveland interests to expand. Very active in this enterprise are Mr. Samuel Mather and Mr. William G. Mather. (Mr. Samuel Mather is senior warden of one of our parishes and Mr. William G. Mather is a vestryman of the same parish.) The steel industry is looking ahead.

We see constantly in the papers of the plans of Mr.

Henry Ford. He seems to be now in England looking after the Ford interests there. (Mr. Ford, by the way, is affiliated with one of our parishes.) The Ford Company is looking ahead.

No one who reads the papers can be unaware of the activity of that giant of Wall Street, the House of Morgan. They seem to be interested in countless developments that will bear fruit in the future. (Mr. Morgan, by the way, is vestryman of one of our parishes.) The House of Morgan is looking ahead.

Why cannot our Church exercise the same foresight and patience that mark the enormous ventures of business?

The worn-out excuse is that the laity do not give us enough money to carry out our projects. That is a futile excuse. The fact is that much of the money we do receive is so diminished in power when it actually reaches its objectives, that it fails of its purpose.

We establish countless missions, then underpay the clergy, and thus invite waste and disaster.

We try to cover too much territory in a meagre

This Church needs a national survey, and an appraisal of its real opportunities. We need the same kind of foresight and patience exhibited by the men mentioned above for their business affairs.

There are a dozen factors that must be considered: the shift of population; the movement of individuals from town to country; the limit of our human resources; the slow but steady decay of many parishes, once strong; the cumulative disaster of an underpaid ministry; the increase of overhead organization which absorbs much of the man-power of the Church; the failure to provide endowments where endowments would be relatively easy to secure.

Many of the men who are looking ahead for industry belong to our Church. If we could get a few such minds to give the affairs of the National Church the keen attention that they give to business, we might see beyond 1930 to the generations that lie ahead of us.

#### Let's Know

By BISHOP WILSON

ASTERISKS

"HAVING been a reader of The Witness from its first printing, I am writing for an explanation of the asterisks in the Psalms of our new Prayer Book. I have had four explanations, all different, but was told I would find explanation in 1925 edition and I did not know a Prayer Book was published that year."

So writes one of our inquiring readers. It does not seem as though such a matter ought to be so difficult as to call forth four different explanations. The Psalter, you will remember, was the hymn book of the Hebrew people. Originally the Psalms were sung as they still are in some places, notably in England, at the present time. This custom probably dates from the time of David. Undoubtedly he composed a large number of the Psalms himself, though they continued to be written for hundreds of years after his time, and his name has become associated with all of them. When David brought the Ark of the Covenant into Jerusalem, he ordered Psalms to be sung in thanksgiving and when the Temple was erected under Solomon, they were introduced as a regular part of the Temple services.

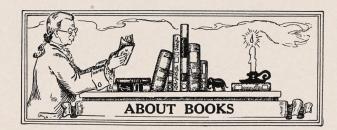
Now when Psalms are sung, they must be rendered with some degree of uniformity or the result will be a scramble of unintelligible sounds. So it is necessary to know where singing phrases end and breathing places come in. This is equally true of reading the Psalms; pauses must be made at the same places to avoid confusion. In the old Prayer Book such pauses were indicated by the colon—not for purposes of punctuation but to indicate breathing places. In the new Book the asterisk has taken the place of the colon.

To be sure there was not a Prayer Book of 1925 but in that year a temporary book was issued by the Morehouse Publishing Co. for tentative use, including those portions of the new Book which had already been adopted by General Convention. In that book there is a paragraph printed in the explanatory pages at the front of the book regarding the use of the Psalter, which reads as follows—"In place of the present breath mark or musical notation, the colon, substitute throughout the Psalter an asterisk or some other mark in the middle of the line, and restore in that place the punctuation of the Psalter as it appeared in the Prayer Book

before the adoption of the colon in 1892."

That, perhaps, may solve the problem of our reader. An asterisk means merely a small star and is used for various kinds of special notation in printing books. It is better than the colon which is really a punctuation mark and therefore is easily confused with the semicolon, comma, and period. The asterisk is meant to catch the eye in a different way.

It might be added that there are occasional changes in the wording of the Psalms in the new Prayer Book. Bits of the old translation were inaccurate, obsolete, and difficult of understanding. In the main, the Psalms remain the same as they have always been but these occasional corrections greatly improve them for congregational use.



ROGUES OF THE BIBLE, by James Black. Harpers. \$2.50. This is the sort of book which would have created quite a ripple in the gay nineties. Today however it reads more like a tedious and wordy attempt to rehabilitate some of the unworthies of the Bible, such as Cain, Esau, Jezebel, Ananias and the Elder Brother. These romantic villains become rather prosy and dull

These romantic villains become rather prosy and dull when they are made into plaster saints. In other words the mountainous intellect of Dr. Black has been in great labor and has brought forth a mouse.

However, if your ancestry is Scottish and your location rural, and you like fair play and think that these outre specimens of humanity have been maligned by generations of preachers, then you have here good counsel for the defence. In a thorough-going Edinburgh fashion, these personalities of remote ages and civilizations have had their reputations cleared of undeserved traditional prejudice. The book will be quite suggestive for the reanimation of pious platitudes.

Irvine Goddard.

\* \* \*

THE PLACE OF JESUS IN MODERN CHRISTIANITY, by John Baillie. Scribners. \$2.00.

This book is indeed a worthy contribution to the discussion of our Lord's place in our modern thinking. In fact it will help to clarify our thinking immensely, that is if we wish to think and not merely rearrange our mental prejudices. We would say that Dr. Baillie approaches his subject with such joy and eagerness that the reader cannot fail to be infected with a similar enthusiasm. There is not a tedious line in the book, and the author's vast erudition, instead of muddying the waters, as is so often the case, lends itself as it should to a clarity and simplicity of style which captures our suffrage and reestablishes our most cherished Christian convictions.

Irvine Goddard.



A GROUP OF G. F. S. GIRLS AND THEIR COUNSELORS Girls' Friendly Society Younger Members Conference, The Newark Holiday House, Delaware, New Jersey

# ACTIVITIES OF THE GIRLS' FRIENDLY SOCIETY

By FLORENCE L. NEWBOLD

Executive Secretary



THE WASHINGTON NATIONAL CENTER

"I HAVE withdrawn my own conference for girls of high school age in favor of The Girls' Friendly Society Conference," writes Bishop Johnson of Colorado, and adds, "This year will show whether our girls' work can be handled at Blue Jay Inn, The Girls' Friendly holiday house where the conference will be held."

This conference for high school girls in Province VI, July 28 to August 3, is one of nine younger members confer-

ences stretching from coast to coast. One of these is national—at the holiday house in Delaware, New Jersey, June 26th to July 3rd; two are provincial—at the Bishop's School in LaJolla, California, and the one in Colorado; while there are diocesan conferences in Connecticut, Rhode Island, Pennsylvania, Lexington, Michigan, and Olympia.

At a time when we hear so much of "the revolt of youth," its questioning of authority and its renouncing of old creeds, it is significant that the committee of Girls' Friendly Society girls, who planned their first national conference last year, asked for a program that would answer such questions as, "What is God like and how can we really pray?" "How can a girl

become charming—liked by her girl friends and boy friends?" "How can members help to make their Girls' Friendly branch programs 'peppy' and worthwhile?"

#### LEADER CONFERENCES

Conferences for leaders and older members are also being planned to bring adults and young people closer together through discussions of the needs and interests of girls. Perhaps the most distinctive features of Girls' Friendly Society work in the fifty-three years of its existence has been the personal relationship between the adviser (called associate) and the girl. With the introduction of self-government in the branches, the adult leader still makes a distinct contribution; for girls still need the companionship of an older person who is sympathetically aware of their changing needs and who is willing to share her experience in helping them to meet their problems. The newer methods of program planning, and the relationship of the leader to groups organized along the lines of self-government are being presented in the society's 1930 conference program.

In February, the Institute on Work with Young People, Berkeley, California, planned largely by leaders of The Girls' Friendly Society, was the first of these conferences in 1930. Dr. Harriett O'Shea of Mills College, Dr. C. E. Rugh of the University of California, and Dr. Herbert Evans of the Pacific School of Religion were on the program. From April 27 to 29



HEATHCOTE HALL
Girls' Friendly Lodge, Los Angeles

a national training conference for leaders will be held in New York City with the following discussion leaders: Dr. Adelaide T. Case of Columbia University, well-known in the field of religious education; Dr. Adele Streeseman, medical consultant for the American Telephone and Telegraph Company; and Mrs. Harrison Elliott, author of the recent book, "Understanding in the Adolescent Girl." Preceding the national council or convention of the society, October 14 to 19, there will also be a three-day training conference in Chicago.

#### THE NATIONAL COUNCIL

About 1000 leaders and members of The Girls' Friendly Society are expected to come to Chicago for this triennial National Council. Outstanding among the speakers will be: the Very Rev. William Scarlett, dean of Christ Church Cathedral, St. Louis, Missouri, and bishop coadjutor-elect of Western Missouri; the Rev. Campbell Gray, bishop of Northern Indiana; Miss Jane Addams, director of Hull House and one of America's outstanding citizens; the Rev. George Craig Stewart, rector of St. Luke's, Evanston. A special feature of the program will be the festival service at St. Luke's, Evanston, at which the branches will present their gifts to the 1930 national budget, their contribution to "missionary work" within the society. At this time, when the National Council of the Church has asked the society to take steps toward making full provision for its own support, this ceremonial becomes especially significant.

In The Girls' Friendly Society there are more than 1100 volunteer leaders, with a professional staff of only thirteen, including the six field secretaries. Hence the meetings of the National Council and this country-wide network of conferences are valuable supplements to the work of the field secretaries who bring to the branches trained help in planning programs and in solving their many problems. One of the services that The Girls' Friendly Society offers parishes through its

field staff is a survey of girls' work in the parish and the community to determine whether it is already sufficiently organized and whether there is need for a club such as The Girls' Friendly Society.

Programs are planned to meet the needs of members and are based upon actual experience. This winter seven experimental groups have taken the subject of "Adventures in Home Life" and have worked out programs based on the various elements that make up a successful home—attractive surroundings, family worship, budgeting, the adjustment of personalities, etc. These experiments will be the basis of the program suggestions to be printed in pamphlet form this summer.

#### MISSION STUDY

The mission study of The Girls' Friendly Society is a vital part of its program. Attitudes of friendship for and sympathetic understanding of the peoples of other countries have been built during the years that the society has studied and contributed to work in China, the Philippines, Africa, and the mountain and colored missions in the United States—to mention only a few. This year "Our World at Work" has been studied by the society as well as by the Department of Religious Education. Because The Girls' Friendly Society stands for high standards of living, it has a vital interest in the conditions under which women and children live and work. It, therefore, welcomed the opportunity to cooperate with the Church in considering this phase of the larger subject, "The World Mission of Christianity." So essential does this work seem to the members that one small branch in New Hampshire wrote, "What can we do about child labor? We are only a small group, but it seems as if there ought to be something we can do." While making this study, branches are raising \$2,500 to enable St. Andrew's Mission, Mayaguez, Porto Rico, to enlarge its craft shop—thereby contributing to the improvement of the working conditions of women in Porto Rico.

Just as The Girls' Friendly Society follows the mission study of the Church, so it also cooperates



AT INTERLOCHEN
The Holiday House at Monroe, N. Y.

with the Church's program through its other departments. It likewise avails itself of the material issued by the Girl Scouts, the Camp Fire Girls, the Child Study Association, the White House Conference on Child Health, and the American Social Hygiene Association

In connection with this larger interest in the problems of women and girls throughout the world, Miss Caroline B. La Monte, Chairman of the Committee on International Understanding, has offered two scholarships to older members of the society for the new School of Christian Social Ethics to be held in connection with the Wellesley Conference on Church Work this June.

#### THE RURAL FIELD

Another opportunity the society finds for serving girls is in rural fields. In Connecticut, one leader has for years corresponded with isolated girls and arranged for them to come together for a week in the summer at the diocesan holiday house, where they are admitted to the society. In Maine, the members of one branch are scattered over the countryside, one girl motoring twenty miles to meetings. Eventually, she came into the Church, driving twenty-six miles to her confirmation.

In a mining town in southwestern Virginia, one member of The Girls' Friendly Society gets up at four o'clock, works all day, and comes regularly to the meeting for the service of worship only. Then she goes home to wash and iron before going to bed. The Girls' Friendly Society is the only group that meets the spiritual needs of the girls in this commun-

ity. In a small New Jersey town, The Girls' Friendly Society sponsored the only respectable and orderly dances, making a real contribution to community recreation.

#### LODGES AND HOLIDAY HOUSES

Another service which eleven dioceses are giving is through their lodges or residence clubs for business girls. Here home-like surroundings are provided at a minimum of expense, adapted to the earning capacity of girls. Many of them take transients and welcome a limited number of women and girls outside the society. In Washington, a charming old house has been secured as a national G. F. S. center for residents and visitors to the Capitol. Here, also, the rates are exceptionally reasonable and all women and girls are welcome.

Believing that the conditions under which girls play is as important as those under which they work, The Girls' Friendly Society in twenty-seven dioceses has established holiday or vacation houses where girls may enjoy inexpensive, outdoor vacations.

At the Holiday houses, at conferences, and in branches, while formal services are frequently held, G. F. S. members are more and more developing their own services of worship to meet special needs or specific occasions. Through the creating and leading of their own services, girls are being led into deeper spiritual experiences. This search after God, this growing fellowship with Him is the fundamental principle on which all Girls' Friendly Society activities are built and through which is attained the purpose of the society—developing Christian womanhood.

# NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

SOME time back the Committee on Placement of the Clergy submitted a temporary plan. This report has received widespread comment and criticism from Church people throughout the country, all of which was the subject matter of a second meeting of the committee held recently. A second report with amended recommendations is now submitted to the Church with the request that there be further discussion with the hope that a general agreement may be reached and an effective plan devised. In this second report the committee states that nobody denies that there is a real problem in the placing of clergymen as rectors, such criticisms as have been received being over details. They conclude therefore that all agree that some plan would prove of great help to bishops, clergymen and vestries.

They then deal with certain criti-

cisms. First, the critic who feels that there is a danger of bureaucracy. They point out that no new machinery is proposed, with the exception of a National Committee on Records, which would be merely an informational body, without executive powers. At the present time there is no authoritative and complete record of the clergy. The National Committee on Records would keep merely factual statements about the clergy; name and address, ordination, family, salary, nature of his work and official acts, without comment or opinion.

They also stress the fact that there is no intention of curtailing the freedom of bishops and vestries in placing men. Rather the plan is to provide a source of information by which their choice may be more intelligently guided.

In regard to removals, over which

some fear has been expressed, the committee provides that no man may be removed unless there has been offered to him opportunity in work or other means of support.

This second report submits the following recommendations, for consideration and discussion, first before diocesan conventions and ultimately by General Convention:

1. That the responsibility of placement be committed to the bishop and standing committee of each diocese or missionary district, or to the bishop and some other elected committee, as may be determined by the diocesan convention.

2. It shall be the duty of this placement committee to maintain a record upon a standard form of all candidates and clergy canonically resident in the diocese. And that a copy of each such record be sent to a Committee on Records under the

direction of the Presiding Bishop and the National Council so that a complete and authoritative record of the clergy of the whole church be made available, under proper regulations, to provincial and diocesan authorities.

3. It shall be the duty of the diocesan placement committee in case of a vacancy occurring in the rectorship of any parish to consult with the proper representatives of such parish and to nominate at least three clergymen to the parish for election as rector. If none of the persons so nominated by the placement committee be satisfactory to the parish the placement committee shall then nominate three more and continue so to nominate until a selection has been made.

4. In case of a vacancy in a mission the bishop shall advise with the placement committee and with the proper representatives of the mission in making an appointment.

5. Assistants having been chosen by a rector or vestry may not become canonically resident in the diocese or district without the consent of the placement committee.

6. Upon recommendation from the bishop, or on petition from the minister or vestry concerned, the diocesan placement committee shall, with the approval of the bishop, have power of removal or transfer, provided that no man so removed shall be turned adrift without work or other provision for his support. The right of a hearing shall be given to all the parties in interest and at least six months must elapse before action becomes effective.

American Educational Chaplain Canon Bridgeman was a visitor recently in Birmingham, Alabama, where he gave Church folks a vivid description of the work of the Church in Jerusalem. He also addressed groups in Mobile and Anniston.

Captain Casey went to bat in the diocese of Minnesota the last two weeks in March, conducting most successful missions in St. Paul; one at St. Paul's Church and the other at St. Mary's. "Rugged and vigorous preaching, fiery conviction, child-like simplicity, deep devotion and consecration" is a description of Captain Casey given by the rector of St. Mary's.

St. Stephen's, Winston - Salem, sponsored a series of Lenten services in a down-town theatre; so well attended that people had to be turned away.

The Federal Council of Churches is preparing a course of lectures on the problems of marriage and family

#### PRAYER

THE meeting of the National Council (and its Departments) will be held in New York from April 29th to May 1st, 1930. It will be the first at which I shall have the privilege of presiding.

May I ask my brothers of the Clergy and the Laity to pray for me and the National Council that we may be rightly guided in the task committed to us by the Church.

JAMES DEWOLF PERRY,
Presiding Bishop and President
of the National Council.

life which will be used by young people's study and discussion groups. Here are some of the interesting problems to be discussed: "Why marriage?", "Relationships before marriage", "Determining factors in the choice of a mate", "Purposes and values of an engagement," "At

what age and income should one marry," "Personal adjustments in married life", "Preparation for the responsibilities of parenthood", "The democratic ideal of the family", "The bearing of religion upon marriage and the home," "Satisfactions and compensations of successful marriage."

A great children's service is to be held at the Cathedral of St. John the Divine, New York, on Sunday, May 24, in the afternoon, when the Lenten offerings will be presented. Last year 141 Church schools were represented, there were 1300 choristers in the procession and the offering was \$41,079.80. Records will be broken this year. Awards of all sorts are made at this service.

College women met at St. Margaret's House, Berkeley, California, April 4-6 for the consideration of vocations within the Church. Among those who addressed the girls and

# The Advance Work Program

#### What It Means

IT IS the answer to the call of all mission fields for new equipment; the tools with which to prosecute the Church's work.

Expressing the will of the whole Church, it was officially adopted and approved by the General Convention.

It is entirely distinct from the annual budget. The budget is raised each year to pay for maintenance of existing work. The Advance Work Program is for forward work.

The total amount of the Program is being distributed among the dioceses and missionary districts in terms of projects—not money.

Each diocese and district is asked to undertake certain units of the work, the Program including about 170 units in all.

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who were available for personal conferences during the week-end were Bishop Parsons of California; Mrs. Harry Sherman, diocesan president of the Woman's Auxiliary; Dr. Kenneth Saunders, Pacific School of Religion; Miss Elizabeth Baker, field secretary of the Woman's Auxiliary; the Rev. Penrose Hirst, student chaplain; Dean Newell, Mrs. Ralph Putman, Miss Avis Harvey of St. Margaret's.

Dean Scarlett is to be consecrated bishop coadjutor of Missouri on May 6th at Christ Church Cathedral, St. Louis. Bishop Atwood, retired bishop of Arizona, is to preach.

The Rev. Henry W. Hobson is to be consecrated bishop coadjutor of Southern Ohio at Christ Church, Cincinnati, May first. Bishop Dallas of New Hampshire is to preach.

The Chinese Minister of Foreign Affairs, at Nanking, Dr. C. T. Wang, has accepted the chairmanship of the finance committee which is preparing for the triple anniversary celebration of Boone Library, Wuchang. May 16th marks the thirtieth anniversary of Miss Mary E. Wood's service, the twentieth anniversary of Boone Library, and the tenth of the Library School. The committee includes thirty-six influential men, many holding national positions in government or education.

On the whole list of bishops and heads of churches in Mexico, published by the government of Mexico, Bishop Creighton is the only foreigner. That, my friends, is a news item that carries a big story and speaks a couple of books full for his ability.

The Rev. Joseph Walker, Alabama specialist on rural Church work, gathered together about 600 people on March 30th at Prairieville, Alabama to consider the subject of "Spiritualized Agriculture." There was a service at St. Andrew's in the

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morning, at which the Rev. Justin Jones of Carlowville was the preacher, with the music furnished by the combined choirs of churches at Demopolis, Faundale and Greensboro. Outdoor luncheon, and then another service at the Baptist Church across the way with addresses by leaders of state-wide reputations.

I have received a note from a New York reader who says that if I really want to get unusual and stimulating news I should find "parishes not having assorted Lenten speakers; New York City churches where Dr. Robbins has not preached; conferences where Dr. John Rathbone Oliver is not going to be on the program." Yes, and a preaching mission that is not a success and a list of city rectors who are not planning two month vacations.

Over a thousand people crowded the Church of the Heavenly Rest, New York, March 30th, to attend the memorial service for Bishop Shipman who was formerly the rector. The sermon was preached by Bishop Lloyd and a tribute was paid by Dr. Darlington, present rector. Plans are being made for a memorial to be placed in the new

church. Preceding the memorial service Bishop Lloyd confirmed a class of 46 candidates.

Bishop Johnson of Colorado was the preacher during Holy Week at Trinity Church, New York; Bishop Fiske of Central New York was the preacher at St. James; Bishop Manning confirmed a class at the Transfiguration on Palm Sunday and the Rev. Spence Burton was the preacher there during Holy Week.

Some time ago Bishop Stires of Long Island disclosed to a few of his clergy that he was seeking, by personal solicitation, the sum of \$35,000, which represented the difference

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between what the parishes of his diocese should give to the National Council and what they actually have been giving. At the meeting of the clericus last week he was able to announce that, as a result of this effort, the diocese of Long Island, which five years ago ranked 86th among the 92 dioceses in the ratio of its giving to the amount of its quota, ranked first. On April 1 Long Island had paid \$7,000 in excess of its quota due on that date. What's more, the finances for the work in the diocese were never in better shape than at the present time.

The convention of the Women's Auxiliary of North Carolina is to meet April 29-May 1 at St. Paul's, Winston-Salem. Bishop Larned of Long Island is to preach the convention sermon. Addresses are to be given by Rev. William H. Nes of New Orleans, Dr. Glazebrook of Washington, Captain Mountford of the Church Army and Bertha Conde, author and lecturer.

The Rev. John S. Haight, rector of St. George's, Hempstead, Long Island, is to exchange parishes during the summer with the rector of the parish at Hempstead, England. The Long Island town was settled two and a quarter centuries ago by folks from Hempstead, England.

What to do when you miss a train connection which means that you will be unable to fill a church appointment? Take a plane. That is what Bishop Wilson of Eau Claire did when he missed a train at Syracuse, N. Y. He had to be at Elmira for a service at noon; he took a plane at 10:10 and was in Elmira 45 minutes later, flying through a nice little snow storm. It not only got



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Bishop Wilson to Elmira on time; it also was worth a front page story which perhaps had something to do with a full church for the services the two days following.

A religious drama, "The Yoke", written by Miriam D. Cooper, is to be presented by the diocesan board of religious education at the Masonic Temple, Brooklyn, May 27. The proceeds are to go to support daily vacation Bible schools and for scholarships for summer conferences.

The picture on the cover is the winning poster in a publicity contest conducted by The Girls' Friendly Society in the Diocese of Newark and is the work of Winifred Zotian.

Grace Church Branch, Orange, New Jersey.

The mission society of New York is seeking \$65,000 to build a chapel, chaplain's residence and recreation hall at Sea View hospital for the tubercular on Staten Island.

Several readers write that these notes have contained too many comments by bishops on the subject of prohibition. One, thinking Henry Ford more reliable, asks me to quote him on the subject. Here 'tis:

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Over 25,000 men were lodged during the past year at the Cathedral Shelter, Chicago, the Rev. David E. Gibson in charge. Fifty thousand men were fed, 38,000 at no cost to them. One of the great features of the work, particularly during these unemployment times, is the employment office where jobs are found for both men and women. It is one of the most praise-worthy works of the Church.

The Rev. Mark G. Paulsen began work as the rector of St. James, Sault Ste Marie, Michigan, on April first, going there from St. John's, Cambridge, Ohio, where he served for seven years. During his rectorship at Cambridge he built a new church, parish house and rectory on new property, centrally located.

A class of 28 persons was confirmed recently at Trinity Church, Paterson, N. J.; nothing unusual about that, but perhaps the fact that one member was 72 years of age and another 74 is news. This parish is raising a fund for a new church.

A new \$50,000 cathedral house is being built at Albuquerque, New Mexico.

Bishop Perry, Presiding Bishop,

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is to lay the corner stone of St. Andrew's Cathedral, Aberdeen, Scotland, this summer.

Bishop Griswold, recently in the hospital, has departed for the south for a rest.

A new chapel was consecrated on Easter Even at Calvary Church, New York, Rev. Samuel Shoemaker, Jr., rector. It is a small chapel designed for private meditation and for celebrations when few are present. Bishop Lloyd gave the address.

All of the Protestant churches of Rhinebeck, N. Y., came together for the Three Hour Service, with addresses by the ministers of the various denominations. Rev. Gabriel Farrell, Jr., rector of the Messiah took the service and gave two of the addresses.

The Rev. Reno S. Harp, Jr., was advanced to the priesthood by Bishop Helfenstein at Christ Church, West River, Maryland, on April 10. On the 12th the Bishop advanced the Rev. T. L. Caution to the priest-

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hood at St. James First African Church, Baltimore. Mr. Caution is in charge of St. Philip's, Cumber-

The Centennial celebration of St. Paul's, New Haven, Connecticut, is to be celebrated on May 11 and 12. Presiding Bishop Perry is to give the historical address.

\* \* \*

Here is a new one; the Chattanooga News, daily of that city, is to be edited on May first by a committee of ministers, headed by the Rev. Oliver J. Hart, our enterprising rector there. The regular editors of the paper are looking forward to the paper for that day with keen anticipation, as reflected in an editorial which accompanied the announcement, part of which we quote as follows:

"It will be of especial interest, to us therefore, to observe their editorial and news policies as reflected in the May 1 issue.

"The treatment of crime news, for instance, is a problem with which newspaper editors are continually wrestling. All subscribers of the paper will be interested in seeing how the ministers approach this problem. Which comics appeal to them most? What branch of sports will be most freely admitted to the sport pages May 1, and which will get the blue pencil? In the matter of general news, what sort will be considered most worthy for the first page? If labor difficulties of major importance are current on May 1, what will be the attitude of the ministers toward them?"

Believe me I am going to have a copy of that paper for May first and see how Editor Hart does the job. And what's more I want a report on how the parsons come up to the dead line and whether they

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get the sheet on the street on time. Some of the boys, I think, will have to be up later on the night of April 30 than they have been for some time. It is a nice little stunt. If the parsons do a good job they will be more respected by the newspapermen; and there is no doubt but that the parsons will be less given to criticism of the paper after a day on that job.

Sunday the 6th was not a spring day in Washington and yet close to 4000 people, representing many states, visited Washington Cathe-dral. But a few more visited Washington Monument, which is in easy access to the hotels. The authorities recently reopened the Chapel of St. Joseph of Arimathea which has been closed for several months on account of construction in adjourning sections of the Cathedral.

Apropos of the item that appeared here recently about the work of the Church in Cuba comes a fine letter from Dr. L. H. Pammel, professor at Iowa State College, telling of his contacts with the Church there during the winter. He has high praise for the work the Church

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is doing, with emphasis on the educational program. In regard to Bishop Hulse's remarks about interference with our work by Roman Catholics, Dr. Pammel says:

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should be strong Protestant churches in Cuba to round out the religious work of that good Republic."

The social service commissions of the two Ohio dioceses, with the Ohio Council of Churches, are sponsoring an institute at the time of the Ohio Welfare Conference to be held in the Fall in Toledo. The Church institute is to be lead by Dr. Ernest R. Groves of the University of North Carolina, who is one of the leading sociologists of the coun-

Sir Wilfred Grenfell is to give the address next Sunday morning at the Cathedral, Garden City, Long Island.

Rev. Elwood Worcester was the preacher during Holy Week at Trinity Church, Boston.

St. James Church, Great Barrington, Mass., has been left \$2000 by the will of G. W. Peters, a summer resident.

A different sort of Lent at Trinity, Cranford, N. J., the Rev. R. T. Foust, rector. At the mid week Lenten service the addresses were on "What religion means to me" and were given by a Rear-Admiral, an editor, an actor, a physician and a spokesman for organized labor. There has been an increase of a hundred communicants in this parish during the past year.

The Rev. Leighton Yang, a well known Chinese priest of the diocese of Hankow, wrote in February from Sian, in the province of Shensi, of the continuing struggle to provide famine relief and the need for it, which would continue at least until the wheat harvest in June. Some of the country people have pulled down their houses to sell the timbers for fuel to city people. After the immediate starvation has passed, there will be many orphaned children still to be cared for.

Mr. Yang has been running a rescue home, made possible through various gifts but chiefly through Bishop Norris. The back part of his thatched church house was divided into three sections, for women and girls, men and boys, and a small infirmary. About two hundred people were being cared for, more than half of them children, given two meals a day, of millet and corn flour. No vegetables. They sleep on straw, on the floor, with what quilts and padded clothes could be secured for them. Mr. Yang says that in the city of Sian 10,000 people were being cared for, in ten rescue homes, under ten auspices.

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In spite of the famine-stricken year, and the bitter cold, the work progresses, Mr. Yang says because of the active labor of the local evan-The house next door was to be pulled down for fuel, and Mr. Yang secured it by a mortgage (\$35 -Mexican-for three years) and extended his parish school.

In a radio address the Rev. L. Ernest Sunderland, head of the City Mission work of the city of New York had this to say on the subject of unemployment: "In a year thousands of people appeal to the workers of our Society for guidance and help in their problems of living. These workers are chaplains in hospitals, in prisons, social service workers in our Relief Department, and in our Goodwill Industries, which furnishes employment to handicapped persons and passes on reconditioned articles to the poor. Also, the group includes those in charge of our temporary shelter for women and children, St. Barnabas' House; and our Convalescent Home, Schermerhorn House, for women and children.

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For Catalogue and View Book address A. W. Tucker, Business Manager individuals do not want to be dependent. They take pride in their work and in the earning of their own living. Work may be a drudgery and even uninteresting, but at least there is the satisfaction of doing something toward the sum total of the world's work and of being independent of others for at least the necessities of life. When all this is swept away through unemployment it has a most harmful effect on the individual. This we all realize, but I question whether the average individual understands how deeply unemployment cuts into the very per-

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Trinity Church, New York Rev. Caleb R. Stetson, S.T.D. Broadway and Wall St. Sundays: 8, 9, '11, and 3:30. Daily: 7:15, 12 and 3.

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Grace Church, Brooklyn Heights Rev. George P. Atwater, D.D. Hicks St., near Remsen, Brooklyn, N. Y. Sundays: 8:00 A. M., 11 A. M., 4:30 Church School: 9:45 A. M.

> Grace Church, New York Rev. W. Russell Bowie, D.D. Broadway at 10th St.

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Daily: 12:30, except Saturday.

Holy Days and Thursday. Holy Communion, 11:45.

St. John's, Waterbury Rev. John N. Lewis, D.D. Sundays: 8, and 10:30 A.M., 7:30 P.M. Holy Communion: Wednesdays and Holy Days, 10 A. M.

Gethsemane, Minneapolis Rev. Don Frank Fenn, B.D. 4th Ave. South at 9th St. Sundays: 7, 8, 9:30, 11:00 and 7:45. Wed., Thurs., Fri., and Holy Days.

St. Paul's, Milwaukee Rev. Holmes Whitmore
Knapp and Marshall Streets
Sundays: 8, 9:30, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
Wells-Downer cars to Marshall St.

St. Mark's, Milwaukee Rev. E. Reginald Williams Hackett Ave. and Belleview Place Sundays: 8, 9:30 and 11. Gamma Kappa Delta: 6 P. M. Holy Days: 10 A. M.

St. James, Philadelphia Rev. John Mockridge 22nd and Walnut Sts.

Sundays: 8, 11, and 8. Daily: 7:30, 9, and 6. Holy Days and Thursdays, 10.

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

Grace Church, Chicago (St. Luke's Hospital Chapel) Rev. Robert Holmes 1450 Indiana Ave. Sundays: 6:45, 11:00 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.

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.

The Atonement, Chicago

St. Luke's, Evanston
Rev. George C. Stewart, D.D.
Sundays: 7:30, 8:15, 11 and 4:30.
Daily: 7:30 and 5. From Chicago, of 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. Edward C. Lewis
Sundays: 8, 9:30, 11:00 and 7:45.
Week Days: 7 A. M.

St. Mark's, Berkeley, California
Bancroft Way and Ellsworth Street
Near the University of California
Sundays: 7:30, 11:00 A. M., 7:45 P. M.
Tuesdays: 10:00 A. M.

Clarke County, Virginia
Sunday Services
11:00 A. M., Christ Church, Millwood.
8:00 P. M., Emmanuel Chapel, Boyce.
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sonality of the idle person, and what a harmful influence it has on those who may be dependent on the person out of employment."

Think of living on nothing but potatoes, potatoes three times a day. Bishop Sturtevant of Fond du Lac, reporting to the National Council on the use of its appropriation for Indian work, writes:

"At Oneida we have a priest, the Rev. L. H. Grant, entirely supported by the National Council, and three sisters of the Holy Nativity who live on a U. T. O. appropriation for two. The priest's house was burned in the early fall, and we are now engaged in a campaign to raise funds for rebuilding. The sisters live in a comfortable cottage owned by the Sisterhood.

"The school, for which you appropriate \$1200 a year, employs an excellent lay teacher at \$100 a month (9 months), and has an enrollment which averages forty boys and girls doing work through the eighth grade. The curriculum is supervised by the state department, and our eighth grade graduates must take a state examination, which they invariably pass with flying colors. The school building is of stone, and also houses the community hall. The church edifice is a splendid, large stone building, put up about two years ago, and seats about six hundred. Here we have large congregations, and, last year, the largest confirmation class in the diocese, a class of eighty

"These Indians are very poor, and in some cases poverty-stricken. There is little or no work to be had in the winter, and their small farms, heavily mortgaged, barely produce a living. It is not unusual to find some families subsisting almost entirely

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on potatoes during the winter. Think of it; potatoes three times a day, and without butter! Our Christmas boxes and other gifts from the W. A. supply department, are tremendously appreciated. If our appropriation were large enough to create a relief fund of only \$1,000 a year, it would work wonders and give cheer in any number of homes. At present the sisters are squeezing small doles occasionally out of their own living, out of which must come their fuel as well as their food and small accounts. Last Christmas it happened

the usual gift of money for candy proved to be \$15 short, so the sisters immediately made it up out of their own living allowance!

"In spite of the poverty of the Oneidas, they pay for all expenses of their church, except salaries.

"In view of the present status of the Church's program, we shall not ask for an increased appropriation until the Church in deep devotion wants to give it to us. But I did want you to know that the money already appropriated is being stretched to the limit."



Carved Panel, The Ascension, in Reredos, St. Joseph's Episcopal Church, Detroit, Mich. Nettleton and Weaver, Architects

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