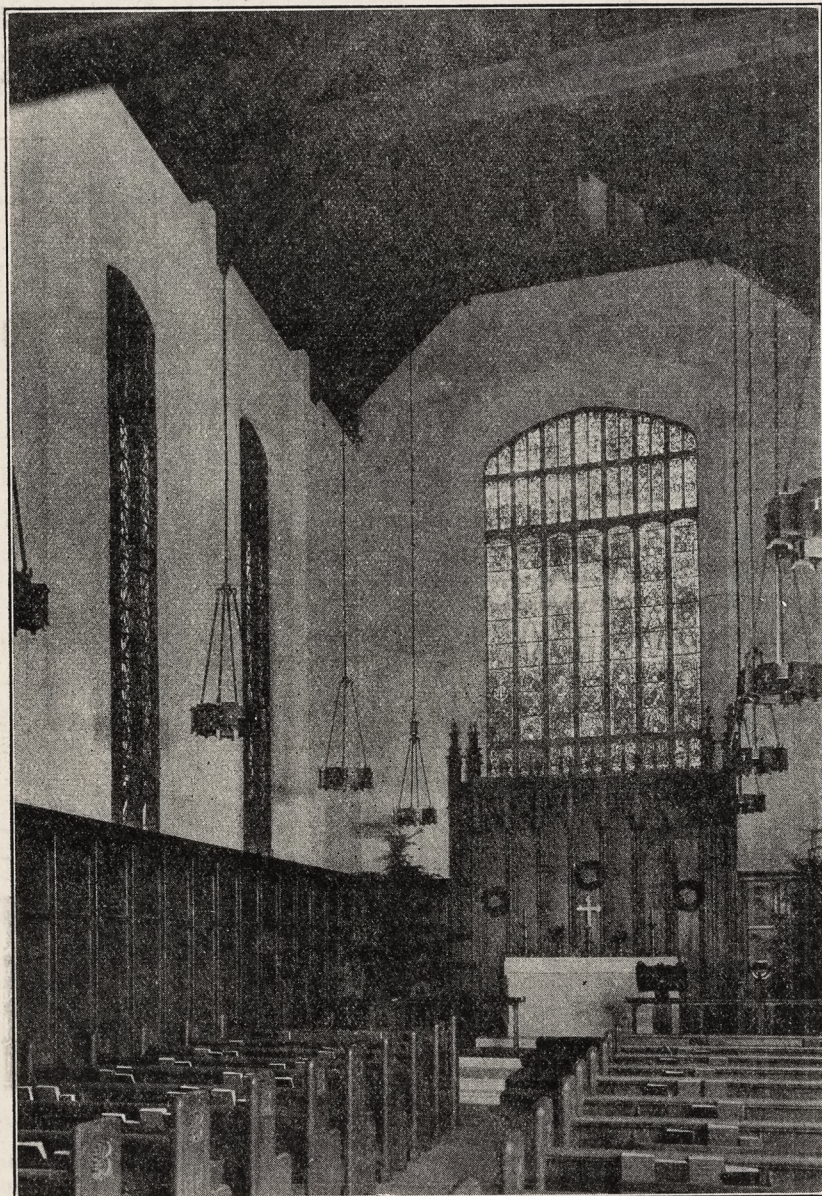


# *The* **WITNESS**

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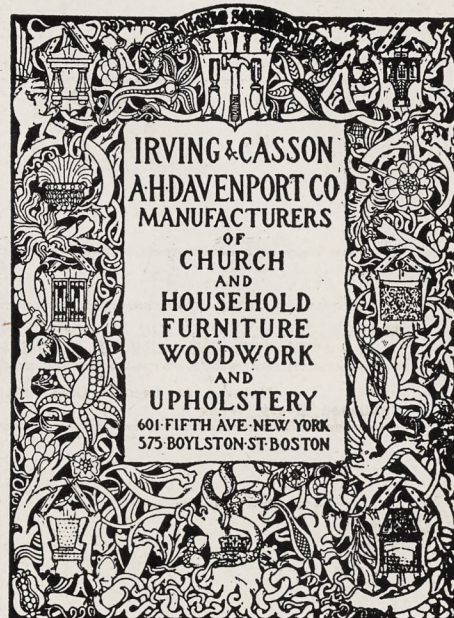
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# THE WITNESS

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## BLIND ALLEYS

*An Editorial By*

BISHOP JOHNSON

IT WOULD seem reasonable if we have intelligence that we should attribute intelligence to the Creator; that if we value integrity that one could not question the integrity of God; and that if the Father of us all has these qualities there are no blind alleys in man's endeavor to find truth.

The assumption that we are justified in seeking only that which has been already demonstrated is as vicious as it is absurd for it is contrary to the whole scheme of progress. If the lower forms of life were evolved into higher species then the principle of development comes from an inward urge rather than from an outward demonstration. What induced a primitive shell fish to get out of his shell and explore his environment? It certainly must have been an inward urge and not external proof that he could do it. What induced the cave man to quit his cave and build his house in the trees? It certainly was a hunch that there was a value beyond his previous experience. Why did the savage remain a savage excepting that he refused to believe that there was something beyond his wigwam which was worth while. History has shown that barbarians have a latent power to develop, but so long as they are satisfied with what they are and what they have they remain static. There is no history of savage tribes because their lives are endless repetitions of previous actions.

The secret of progress lay not in the findings of primitive scientists but in the explorations of believing adventurers. "I believe" was the motive power behind the efforts of the first scientists and artists. There was within them a latent energy which demanded that they pursue "the substance of things hoped for, the evidence of things not seen" even though they were laughed at by their fellow citizens and disciplined by their ecclesiastical superiors. "I believe" lies behind every advance in thought or action, and this faith could not demonstrate to the stupid that which it saw darkly as through very imperfect glass.

There are no blind alleys in God's universe. Wher-

ever man has had the faith and the courage to explore they have found that the trail opened up to conscientious effort. The human intellect is like a beggar who has been elevated to a throne on which he forgets his very humble origin. He started having little or nothing and finds himself in power because of the faith of his ancestors. He then makes the common mistake of thinking that "his might and his power had gotten him this wealth" whereas he is merely the product of those poor students who believed before they knew.

There are three lines along which the faith of primitive endeavor has travelled. In science, art and religion men have sought the true, the beautiful and the good. In each pursuit the beginnings have been very crude, the mistakes have been very many and the progress has been very slow. In these attacks upon the absurdities of primitive religion men seem to forget the absurdities of primitive science and primitive art. They seem to expect that the authors of Joshua and Judges should have written their books with the knowledge of a modern scientist. This is pure fundamentalism. It is queer that scientists should scoff at fundamentalism and then assume it when it is convenient.

God seems to have given man a universe in which He has hidden many treasures which man could appreciate only when they developed the capacity to appreciate. The real motive power behind this appreciation is faith.

Faith in what?

In the integrity of the universe and of its Creator in which to those who overcome He giveth the victory.

In this sense Job asked if a man die shall he live again. The fact that he asked it is an indication that the question is worth while. It certainly is not absurd. "Why," says St. Paul, "should it be thought a strange thing that God should raise the dead?" Certainly there is nothing more miraculous in raising the

dead than there is in creating the living. It is not the New Jerusalem that is miraculous but rather New York. Wherever it came from the other may also originate. The radio it is true would have been a miracle to your grandfather because he lacked the knowledge to account for it. But the faith which believed in the integrity of nature resulted in developing the capacity to understand it.

Heaven is a miracle to us because we know not the essence of either matter or spirit, nor have we yet discovered the law by which life is given to us now or hereafter. It is true that we walk by faith and not by sight, but as a matter of fact man always has so walked in the pursuit of that which lay beyond his experience.

It is only a step from believing in the integrity of nature to believing in the integrity of God, and that there are no blind alleys in man's endeavor to appropriate the true, the beautiful and the good. I believe in a future life because I have found the beginning of the trail and am confident that it will lead to something decidedly worth while; but I also believe that this particular trail is different from that of science and art and requires a slightly different equipment for the journey. After all why should it be thought a thing incredible that the Creator is a scientist and an artist and a lover of virtue.

## Book Reviews

ARMOR OF LIGHT, by Tracy D. Mygatt and Frances Witherspoon. Publishers, Henry Holt and Company. \$2.00.

This is a story of early Christianity, with a realistic setting placed in the Catacombs of Rome. It is good fiction to begin with; intensely moving, having all the thrill and excitement of tales of mystery and the like. And, it is good reading for modern Christians. They would glimpse an earnestness and a courage which came from a faith for which men were wont to die. It is refreshing also, to turn back thru such a well constructed piece of work, and have pictured a time in which simple men and women of great faith and living, turned the world upside down.

R. P. Kreidler.

\* \* \*

EXPLORING RELIGION WITH EIGHT YEAR OLDS, by Helen Firman Sweet and Sophia Lyon Fahs. Henry Holt and Company, \$2.50.

In the field of religious education no finer example could be found of the practical application to the lives of children of higher criticism, behaviouristic psychology, and the democratic method with life-experience approach than is given in this book which is the actual diary of a teacher of third grade class in the Union School of Religion. She jots down comments made by the children under her instruction upon every conceivable subject, from Jesus' idea of God to military schools and war, and then fully transcribes them. The

book has one serious mechanical defect. The family background of the children should be placed in the front of the book so as to give the reader a better idea of the individual personalities of the pupils.

Mrs. Sweet is a keen psychologist. Her advice and guidance in conduct situations is sound and all that could be desired. Both teacher and pupils are forever exploring without seeming to make any definite discovery. In her effort to get rid of the old anthropomorphic of God, Mrs. Sweet completely depersonalizes Him, leaving Him an abstraction in the minds of the children. When eight year olds should be given a definite object of faith, even though later years of subjective experience may change the form of expression, this teacher leaves God, Jesus, and Immortality spiritually unreal, and pupils puzzled and dissatisfied. The teacher speaks with authority when actual scientific facts are discussed, but when it comes to religion she admits that she doesn't understand the interpretation of the simplest parable. How can her pupils be expected to keep on exploring when they are told that "no one is sure just what He is like"? How can God become a reality to children who are taught "it's better to use your head because you always have it with you" than to trust yourself to a God who is anywhere or nowhere? One closes the book with the feeling that the teacher has let slip many golden opportunities for sharing a great religious faith and experience with children eager to grasp it. Leaders throughout the country should read and study this book for technic in method of approach, but not for the purpose of teaching religion.

Ellen Morris Noe.

\* \* \*

THE FOOLISHNESS OF PREACHING, by Earnest Fremont Tittle. Henry Holt and Company.

When a reader can forget he is reading sermons, while doing so, it is surely high praise, and it was a fact with at least one reader of Dr. Tittle's stimulating volume. The first and the last sermons are especially penetrating, but from first to last the sermons are characterized by their vital analysis of both the causes and the cure of many of the most difficult problems that arise, individually and socially, in the business of Christian living today.

Gardiner M. Day.

\* \* \*

EARLY TRADITIONS ABOUT JESUS, by J. F. Bethune-Baker. The Macmillan Co.

Although the title sounds like another collection of stories from "the hidden years," in reality it is a life of Jesus based on the best modern scholarship, yet written with most remarkable simplicity and clarity. A different event or feature of our Lord's life is considered in each chapter. The author states the most accepted point of view and then gives the most probable alternatives. Brief references for further reading are added to each chapter. It is an excellent book for the layman who wants the facts about Jesus in brief compass.

Gardiner M. Day.

# SOCIAL SERVICE IN LONG ISLAND

## *The Work of the Church Charity Foundation*

By

REV. CHARLES HENRY WEBB

*Director and Chaplain*

THE diocese of Long Island has, in the Church Charity Foundation, a group of charitable institutions of unusual interest from two points of view; first, because of a romantic story of development of



DR. C. H. WEBB

resources from nothing at all to a value of five or six million dollars; secondly, because of a basic idea in organization that is believed to be unique. As to the growth and development, it is the aim of this paper to trace that. As to the uniqueness of the idea, that is believed to consist in the fact that a variety of philanthropic institutions are included in a single corporation:

a home for the aged, an orphanage, a home for the blind, a general hospital, a school of nursing, and a religious order affiliated with them, the Sisterhood of St. John the Evangelist. Further expansion, in the creation of other departments, is provided for in the charter, and one or two such departments are now in contemplation. This is the idea that was intended to be expressed in the name,—a foundation upon which the Church could build up a number of institutions for a variety of purposes.

It was the Rev. Francis Vinton, rector of Grace Church, Brooklyn Heights, who conceived this idea, and it was under his leadership that the corporation was created and its charter procured, in 1852. The various departments that have since been developed are all provided for in the original charter. One remarkable feature of the charter is the mention of a school for the training of nurses to care for the sick; remarkable because this charter was written in 1851, eight years before Florence Nightingale began, in St. Thomas' Hospital, London, what is generally recognized as the first nurses' training course in the modern sense. If financial support for all the projects of the Church Charity Foundation had been immediately forthcoming, Brooklyn might have had the world's first school of nursing; but as a matter of fact it was

forty years before this particular section of the Foundation's superstructure was begun.

### THE HOME FOR THE AGED

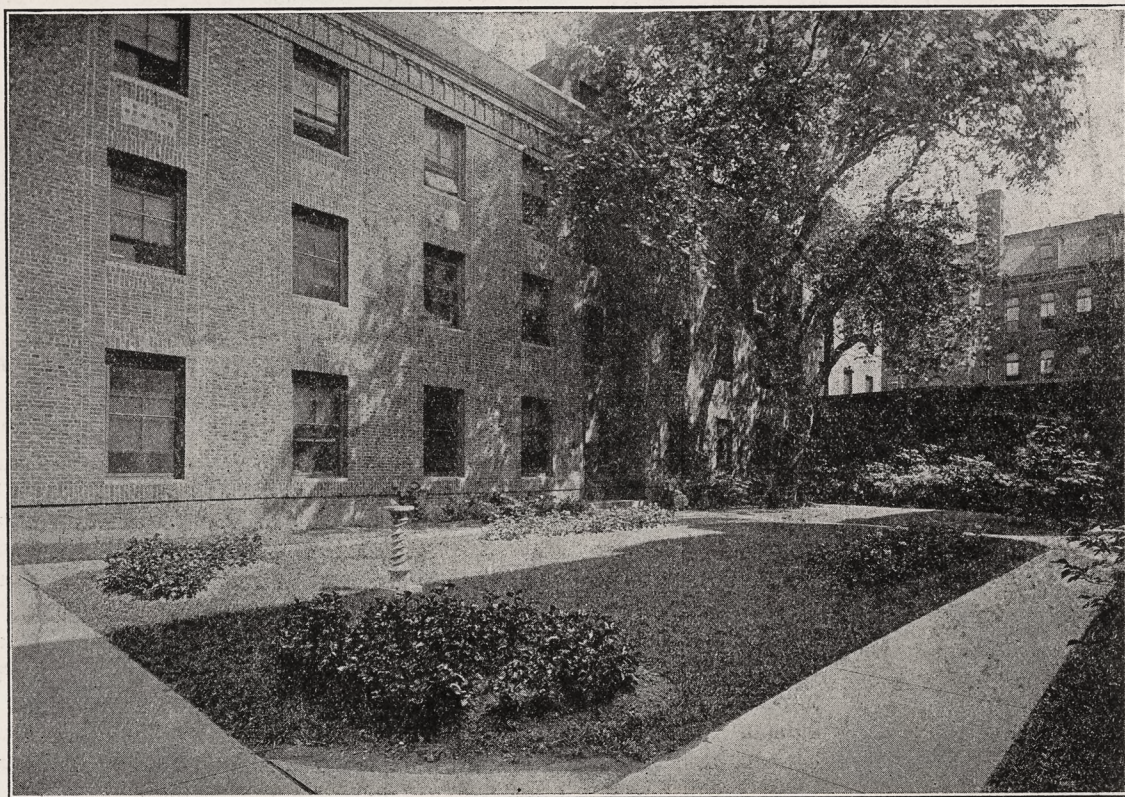
The first department to come into actual operation was the Home for the Aged. There were no funds for land or buildings, but there were needy people without a home. A modest beginning was made in a hired house on Carlton Ave., Brooklyn, one member of Grace Church making himself responsible, if need be, for the rent. Four inmates were at once admitted and others came soon after. The following year, under the necessity of having to care for a particular brood of newly-orphaned children, the adjoining house was rented, and an orphanage organized, some of the old ladies helping in the care of the children.

In 1856 a plot of ground was bought in a rural neighborhood but within the limits of the City of Brooklyn, "about three miles eastward from Fulton Ferry." Here Bishop Horatio Potter laid the cornerstone of a building, and in 1860 he dedicated it. It served for twelve years for both the aged people and the orphan children, and after that for the children alone. In 1868 the diocese of Long Island was erected, and promptly adopted the Church Charity Foundation as a diocesan institution "for which provision is recommended to be made so that each congregation in the diocese may make an annual contribution thereto." The Foundation at the same time made the Bishop of Long Island ex-officio president of its corporation. In 1872 a second building was erected as a Home for the Aged, and the first building was wholly given over to the children.

### ST. JOHN'S HOSPITAL

St. John's Hospital began as a dispensary in 1870. Two years later a few rooms in the new Home for the Aged were allotted for temporary use as a hospital. A Brooklyn churchwoman, Mrs. Julia W. Bull, who after the death of her husband had joined Dr. Muhlenburg's nursing sisterhood at St. Luke's Hospital, New York, was invited by Bishop Littlejohn to come back to Brooklyn and organize and superintend the embryo St. John's Hospital. Sister Julia came, and brought with her another, Sister Emma. These two were the originators of the Order of St. John the Evangelist, which since that time has worked in the various houses on the Foundation.

Sister Julia raised funds to build at once, on adjacent property which had meantime been acquired, a small frame building for a hospital with twenty-four beds. In a few years this was replaced by a fine large brick building of the best known hospital con-



THE INNER COURT, HOME FOR THE AGED

struction, with a capacity for about one hundred patients. In this building was also a beautiful chapel. This hospital and chapel were dedicated in 1882, thirty years after the chartering of the organization. The Foundation now supported a Home for 42 aged people, another for 76 orphan children, and a hospital of 100 beds. It had land and buildings to the value of 268,000, with mortgage debt of \$41,400. It had also accumulated an endowment of \$78,246, the income of which was a considerable help towards the current expense.

#### SCHOOL OF NURSING

The School of Nursing, which was provided for in the charter, was not organized until 1896. Previous to that year the nursing was done by the Sisters. In 1898 diplomas were given to the first five graduates. Since that time nearly two hundred and fifty have been graduated, and St. John's nurses have come to be recognized both for professional ability and for Christian character. After the organization of the school the Sisters gradually gave over the nursing department to them, retaining for themselves the management of the Home for the Aged and the Orphanage. Of late their numbers have been reduced, and the novices admitted have not been sufficient in number to fill up the ranks. At present the Sisters have charge of the Social Service of the Hospital.

#### HOME FOR THE BLIND

In 1896 a Home for the Blind, begun privately in Maspeth by the Maurice family, was transferred to the Church Charity Foundation, and has continued since that time as an integral part of the work.

Passing over intervening years of struggle and success, of difficulty and development, it will suffice to describe the present condition of this group of charities. All the buildings described above have served their time and been razed, except the hospital, which has lately been vacated and is shortly to be renovated for new uses. The Home for the Aged and the Home for the Blind are now housed in a fine fire-proof building accommodating in its two departments 99 people. Deaconess Agnes Louise Hodgkiss is in charge. The Children's Cottages, replacing the old orphanage, are located fifty miles out on Long Island, at Sayville, and have a present capacity of forty. The magnificent new St. John's Hospital, erected in 1927-8 after a successful campaign for one million dollars, under the enthusiastic leadership of Bishop Stires, is second to none in the city in the excellence of its plan, construction and equipment, and it has capacity for 232 patients. Dr. H. Beeckman Delatour is Chief-of-Staff, and Mr. Leighton M. Arrowsmith is Superintendent, and between the Home for the Aged and the new Hospital, and connecting by corridor with both, is the new St. John's Chapel (Walter Gibb Memorial), an exquisite example of perpendicular Gothic, beautiful in every appointment. Here the residents of the Homes, and nurses and convalescent patients from the Hospital, worship; and from its altar the Blessed Sacrament is carried to the sick in their beds. The Rev. Arthur H. Mellen is chaplain. The newly enlarged Residence for Nurses has a capacity for 116, and the school, under the direction of Miss Mary Rogers, is rapidly expanding to that limit. The land

and buildings in Brooklyn and Sayville are valued at about \$3,000,000 and there is productive endowment of over \$2,600,000. Current expense is at present about \$375,000 per year.

A large share of the credit for the success of the work and development of the institution belongs to the Woman's Board, an auxiliary of more than four hundred women from nearly all the parishes of the diocese. They raise substantial sums of money annually, and give much invaluable personal service in the various houses.

The first superintendent of the whole work was the Rev. Albert C. Bunn, who served from 1891 to 1901. Before that the head of each house was separately responsible to a committee of the Board of Managers. In Dr. Bunn's time the scientific development of the hospital was the characteristic feature. Under him the pathological laboratory was begun, the school of nursing started, the ambulance service initiated. From 1904 to 1922 the Superintendent was the Rev. Canon Paul Flynn Swett. Financial strengthening, and the beginning of a rebuilding program, marked his term. The present executive has served since 1922.

Let this story be for the encouragement of those who are planning good works. Let them not "despise the day of small things." The blessing of God may certainly be expected upon a work of charity, begun in faith and love, and carried on with prudence and devotion in the spirit of Him who "took on Him the form of a servant."

## Let's Know

By

BISHOP WILSON

WRITING

**D**ID YOU ever stop to think what a different world it would be if we had no facilities for writing—no letters, no magazines, no books? Yet there was a time when writing was unknown.

The earliest inscription which we know anything about comes to us from Egypt and dates from somewhere around five thousand years before Christ. Stone was the material on which these first inscriptions were made and it was the only material for a great many centuries, not only in Egypt but elsewhere. There was a reason why Moses delivered the Ten Commandments on tables of stone—because there was nothing else to write them on. A little later clay came into use in Assyria and Babylonia. It was sun-baked clay which would take an impression when it was soft and could then be hardened for indefinite preservation. After this came wood, especially in ancient Greece. Wooden tablets were whitened so they would take the ink more easily and sometimes they were overlaid with a coating of wax in which marks could be made with a sharp instrument. The

bark of the tree was used and linen and even lead. In Egypt at one time they kept accounts on potsherds. And then somebody discovered the writing value of leather.

Dating from a couple of thousand years before Christ leather rolls are known to have been used and this was probably the material on which most of the Old Testament scriptures were originally written. Most likely it was a leather roll on which Jeremiah inscribed his unwelcome message which was cut into ribbons and cast into the fire. Then Egypt came to the front again with a new invention known as papyrus. This was a plant which grew in abundance along the Nile. The pith of the stem was cut into thin strips and laid side by side. Then other strips were laid on crosswise, making a double layer of fibres which were pressed or glued together and offered a very satisfactory surface for writing. Sometimes these sheets were used separately but more often they were attached so that a roll could be formed. Often these rolls were exceedingly long, the longest on record being 144 feet. From Egypt papyrus went out into other lands and was used nearly everywhere until vellum began to take its place in the fourth century A. D. It seems that the king of Egypt became jealous of the fine library of the king of Pergamum and attempted to starve out his literary efforts by forbidding the export of papyrus from Egypt. So the king of Pergamum exercised a little ingenuity of his own and devised a means of tanning skin which produced vellum (if taken from calves) and parchment (if taken from sheep). This was the material which was used in Europe through the Middle Ages on which the monks made their copies of the Holy Scriptures. It was not superseded by paper until the fifteenth century when the printing presses were already beginning to hum. Paper was, as we all know, first manufactured in China, though nobody knows how early. Along in the eighth century the Arabs discovered it during a campaign in the East and brought their discovery back with them. They transmitted it to the Spaniards and Italians and eventually Europe began to make paper.

So when you throw away this issue of the WITNESS, remember that you owe a debt of gratitude to a long line of ancestors who have made it possible for Mr. Spofford to mail you a printed sheet instead of a big block of stone.

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# NEWS OF THE EPISCOPAL CHURCH

*Edited by*  
WILLIAM B. SPOFFORD

**W**HY do people leave the church?

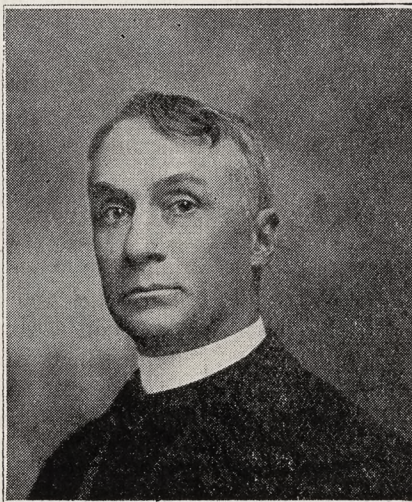
I do not know, but here are reasons recently vouched for by the rector of an eastern parish.

One man left because after an absence of two years he returned to find his pew rented to other parties; another removed from his parish because the paper napkins used at a children's picnic had not been bought at his store; a third man was angered at something he heard in the sermon, and announced his intention never to attend that Church again, "so long as that man is in charge"; a fourth "got mad" because coming late to an oyster supper the oyster stew served him contained no oysters; a woman left one parish and affiliated with another because in the latter "they say the dear old family prayers during Lent," while another woman refused any longer to attend her former parish, after the building had been repainted and redecorated. She had no objections to a new stained glass window, or the new altar with candles, nor to the new crucifix. "No, I don't mind these," she said, "but a hardwood floor is too high church for me!"

Buchmanites conducted services on Boston Common last Sunday under the auspices of the Greater Boston Federation of Churches. The speakers were Jack Smith, Watertown; Viola Mitchell and Lewis Clark, Lynn; Rev. Frederic C. Lawrence, St. Peters Church, Cambridge; Fred Gilley, Boston; Marsden Chapman, Harvard University; George Shriver and Ted Shultz, Episcopal Theological School, Cambridge.

The convention of the diocese of Vermont was held in Middlebury on Tuesday and Wednesday of last week. There were addresses by the Rev. F. G. Deis, national secretary of the National Council; the Rev. Lyman Rollins of White River Junction, Vt.; Mr. John Spargo, once famous as a socialist, now, I am told, a collector of antiques; Sir Wilfred Grenfell and Bishop Booth.

Forty-three of the seventy parishes and missions in the western Massachusetts diocese are on the honor roll as having paid one hundred per cent or more of their missionary apportionment for the first four months of 1930, according to announcement made by John W. B. Brand, missions treasurer. The missionary offerings for this period totaled more than the budget, being \$28,927.32, against a budget of \$28,566. The amount ob-



BISHOP BREWSTER  
*To Preach at Brighton*

tained was \$197 more than for this period in 1929, which was the best up to that time.

The Rev. Leigh R. Urban is to become canon resident of Christ Church Cathedral, Springfield, Mass., October first, resigning the rectorship of Holy Trinity, Southbridge, Mass.

Seven hundred uniformed nurses attended a service recently at St. Paul's Cathedral, Los Angeles, sponsored by the Guild of St. Barnabas.

The Very Rev. J. Wilmer Gresham recently observed his 20th anniversary as dean of Grace Cathedral, San Francisco.

The vicar of Holy Trinity Church, Brighton, England, is the Rev. Horace Fort, a graduate of Trinity College and the Berkeley Divinity School, and for several years an officer of the Church League for Industrial Democracy. This parish church was made famous by the Rev. F. W. Robertson, great English preacher who was one of the first Christian socialists. This summer several American Bishops have been invited to preach there. Bishop Wilson of Eau Claire is to be there as guest preacher on July 27th and Bishop Parsons of California, president of the C.L.I.D., is to be there on July 20th, and Bishop Brewster of Maine, another officer of the League, is to preach there August 3rd.

Women henceforth can be elected delegates to the synod of the

province of the Pacific, due to action taken at the synod held recently in San Francisco. Conferences on various phases of Church work were held and visits made to various Church institutions in the city.

The choir of the Russian Cathedral in New York sang at the afternoon service last Sunday at the Cathedral of St. John the Divine.

The conference of the diocese of West Virginia is to be held at Jackson's Mill, June 9-14. Faculty; Bishop Strider, Rev. P. S. Atkins, Rev. J. Wagner, Rev. E. L. Gettier, Miss Lily Cheston, Miss Margaret Marston, Miss Esther Fifield, Miss Fanny Pratt and Miss Helen Wharton.

Eighty ministers of the York County (Pa.) ministerial association made a pilgrimage to the Washington Cathedral early in May, with the Rev. Paul S. Atkins as host.

Bishop Darlington of Harrisburgh, speaking at a dinner in his honor given on the 25th anniversary of his consecration, said that there was no job that fell to him as a diocesan which was more difficult, or more satisfying, than the advising of young people in regard to marriage. To insure marital happiness he urged long betrothals which he said, "are the real trial marriages." Speakers at the banquet included the Rev. Floyd W. Tomkins of Philadelphia, Bishop Gravatt of West Virginia, General Charles M. Clement, chancellor of the diocese, and the Rt. Rev. Francis Hodur, who is of the Polish National Catholic Church of America, according to the report received. The treasurer of the diocese, Richard M. H. Wharton, in the name of the diocese, presented the bishop and Mrs. Darlington with \$2400 "to be used however they deem best."

Convention of Erie was held at Franklin, Pa., May 20-21. The business of the convention was quickly disposed of after which there was lively conferences on religious education, social service, rural work.

The 2nd annual convention of the diocese of Eau Claire was held at Superior on May 21. Bishop Wilson gave a most stimulating annual address, and also was the speaker at the dinner, along with Captain Atkinson of the Church Army and the Rev. Fred Deis, who seems to be getting about a lot to tell folks of the Advanced Work. The diocese accepted

their project which calls for \$1200 to buy some land in the Virgin Islands.

\* \* \*

The Rev. Herbert A. Donovan, missionary to Liberia, has been giving addresses on the work there in the diocese of Minnesota; he spoke before the clericus at St. Paul, to the students at Shattuck, addressed the annual meeting of the Auxiliary, and also presented the work to innumerable parish groups.

\* \* \*

Real progress in diocesan affairs were reported at the convention of the diocese of Western Massachusetts, held at Westfield on May 21. Several new buildings have been erected, a deanery has been given to the cathedral in Springfield, a city missionary has been appointed for Pittsfield and one will soon be named for Worcester. The Rev. C. E. Snowden, executive secretary of the field department of the National Council presented the Advanced Work Program and the convention voted to accept their project which calls for \$22,000 for work among the Negroes of South Carolina.

\* \* \*

Vermont plans to develop the diocesan centre at Rock Point, Burlington, as a memorial to Bishop Hall. The plan provides for the erection of a cathedral shrine, for the revival of the boy's school, and the establishment of permanent headquarters for missionary work. There will also be an outdoor amphitheatre for the holding of regular mission services.

\* \* \*

The diocese of Kentucky has had its first institute on family relations, arranged by the social service committee of the diocese. It was held in Louisville and was directed by Dr. Frank J. O'Brien who led a conference on mental hygiene.

\* \* \*

A new chapel was recently opened in the Colonial Heights section of Sacramento—St. Christopher's, dedicated by Bishop Moreland on May 13. The Rev. A. J. Mockford, city missionary, is in charge.

\* \* \*

Children to the number of 1400 were in the choir of the Cathedral of St. John the Divine, New York, for the annual presentation service, with 1600 other delegates attending the service. Bishop Manning gave the address, Canon Prichard made the awards, and the total offering was close to \$41,000.

\* \* \*

The Diocese of Kentucky seems to be one to promote the growth of long terms of service for choristers. The current issue of the Bishop's letter contains the picture of Mr. M. M. Hewitt of Grace Church, Paducah, who has sung in that choir for 43

years. Previous to that time, when living in Louisville, he sang in the choirs of Grace Church and St. John's Church from 1876 to 1888, making a record of 54 years as a loyal and faithful choir member. An even longer record was that of Mr. J. H. M. Morris, now deceased, who was a member of the choir of Christ Church Cathedral, Louisville (a brother in law of its first Dean) who served with distinction for 61 years.

\* \* \*

Building projects in the diocese of Arkansas; St. Luke's, Hot Springs, has been given permission to borrow cash for building purposes. Trinity Cathedral, Little Rock, is planning to build a parish house. St. Mary's, El Dorado, is to turn its rectory into a parish house.

\* \* \*

A class of 56 was confirmed at Grace Church, Everett, Mass., on May 16 bringing the total confirmed during the past five months to 115. June 1st was observed as the 2nd anniversary of the present rector, the Rev. William H. Pettus, under whose leadership the parish has made many advances.

\* \* \*

In 1880 Rodney A. Mercur attended his first convention of the diocese of Bethlehem, hence this

years', which met at the Church of the Nativity, Bethlehem, May 20th, was his 50th. He also has a record of 50 years as a vestryman at Christ Church, Towanda. The Convention voted to do everything possible to collect \$25,000 for the General Seminary toward the fund now being raised.

\* \* \*

This year's conference of newly appointed foreign missionaries takes place in Hartford, Conn., June 3 to 10, at the Kennedy School of Missions. The groups taking part are the foreign mission boards, societies or departments of the Presbyterians, Reformed Church, Baptists, Methodists, Congregationalists and Episcopalians. The Rev. H. S. Donovan of the Liberia mission presides over one session; Dr. Mary James of Wuchang speaks on medical missions. The program includes general addresses and discussions of interest to the whole group, and sectional meetings divided according to geography or kind of work or special problems. Dr. Zeemer, Dr. Speer and other internationally famous leaders are to attend.

\* \* \*

St. Paul's, Manhattan, Kansas, seats 90 people, including the choir. There are over 100 Episcopalians

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who are students in the State College which is located there. Also since the Rev. W. A. Jonnard became rector about a year ago the congregation has nearly doubled, with 135 active communicants at the present time. Manhattan is also the centre of a large state wide rural church work. Obviously new buildings are needed. Mr. Jonnard has plans for an enlargement of the present beautiful church and for a plain but adequate parish house. Funds are being sought, the appeal being nation-wide, with the approval of Bishop Wise.

\* \* \*

The Northeastern deanery of the diocese of Chicago met at St. Mark's Evanston, May 26, the speaker in the morning being the Rev. H. W. Prince who spoke on Gandhi and India; the speaker in the afternoon being the Rev. S. E. Keeler, who spoke on the "Bishops Crusade and After."

\* \* \*

"The Hiking Troubadours" which is the name of a gang of Church Army boys now on the march, are at present in the diocese of West Virginia, where they are visiting in nine parishes.

\* \* \*

At Mendon, Mass., a new retreat house has just been opened—Seabury House. It is located in a quiet secluded spot, yet accessible by rail and car. There is a small stone chapel and a comfortable house. It is hoped that the house may be used for retreats, group meetings and conferences.

\* \* \*

The Rev. Robert B. Gooden was consecrated Bishop Suffragan of Los Angeles in St. Paul's Cathedral, Los Angeles on May 27th. The consecrator was Bishop Stevens, with Bishops Sanford and Moreland as co-consecrators. He was presented by Bishops Moulton and Mitchell and the sermon was preached by Bishop Parsons of California.

\* \* \*

The Rev. Robert N. Spencer, we are informed, has accepted his election as Bishop Coadjutor of West Missouri. He was elected May 13. Others to receive substantial votes were the Rev. Benjamin Washburn, the Rev. Henry Neal Hyde and the Rev. James P. DeWolf. He is to have charge of the missionary work of the diocese. The Advanced Work Program was presented by the Rev. Fred G. Deis, national field secretary, and the convention voted to undertake the raising of \$5,000. The convention also voted to make application to the National Council for a grant of \$4000 for missionary and social work within the diocese.

\* \* \*

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order were considered at the convention of Long Island, held at Garden City, May 20-21. It was expected that there might be some show of feeling over these various matters, as there has been in the past, but as a matter of fact, while they were thoroughly discussed, they were adopted unanimously. In addition to exceeding its quota to the National Council the diocese has an enlarged program of extension within the diocese, with important new work to be started shortly.

\* \* \*

The Rev. George Parkin Atwater gave the address at the service held in connection with the spring festival of the Church Charity Foundation, Long Island, held last week.

\* \* \*

Bishop Creighton was the speaker at the annual out-of-town meeting of the diocese of Long Island, held last Friday at Oyster Bay.

\* \* \*

The council of the diocese of Southwestern Virginia was held May 20-21 at Trinity, Staunton. The feature event was the service celebrating the tenth anniversary of the consecration of Bishop Jett. There were addresses of praise and a trip to the Lambeth Conference and a new automobile, both gifts of the people of the diocese. At the request of Bishop Jett, the Rev. T. D. Lewis, president of the standing committee, put to the bishop the questions which were asked at his consecration, and he reaffirmed the pledges then given. The bishop then called the clergy to the chancel and they in turn reaffirmed the pledges of their ordination to the priesthood. And that wasn't all; the congregation was then asked to reaffirm their confirmation vows. Another interesting occasion during the convention was the meeting of the Layman's League with addresses by several leading laymen. The business of the convention was entirely routine.

\* \* \*

At the Church club dinner of the diocese of Delaware held at the country club near Dover on May 15th Mr. A. J. County, vice president of the Pennsylvania railroad, made a telling speech on the similarity of the running of a railroad system to the work of the Church. In commenting on the speech of Mr. County Bishop Cook said that the constructing of the great system of highways throughout the length of Dela-

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were has had the effect of breaking down sectional barriers of ignorance and prejudice and has brought the people of the whole diocese together as a working unit such as could not have existed in the past.

\* \* \*

Bishop Rowe advanced three deacons to the priesthood in St. Matthew's, Fairbanks, Alaska, on May 7; M. F. Williams, in charge of St. Stephen's, Fort Yukon; W. R. Macpherson of All Saints, Anchorage and E. A. McIntosh of St. Mark's, Nenana.

\* \* \*

The diocese of Albany figures that over 3000 children attended the four services for the presentation of Lenten offerings, held in different centres. The total offering was more than \$8000.

\* \* \*

The corner stone for the new parish house for the Good Shepherd, Ruxton, Maryland, was laid May 18th by the rector, the Rev. W. O. Smith Jr. When this fine building is finished in September the parish will have one of the most complete plants in the diocese of Maryland.

\* \* \*

The Rev. Royal K. Tucker, rector of St. Mark's, Brunswick, Ga., observed the 25th anniversary of his ordination recently.

\* \* \*

The Council of Colored Churchmen of the diocese of Georgia met in Augusta last week, the Bishop presiding. The Colored branch of the Woman's Auxiliary met at the same time.

\* \* \*

An association for the founding of the Gertrude Butz Memorial Home was organized at the convention of the diocese of Newark which met in Orange last month. This home for orphans and destitute children is the gift of the late George W. Butz as a memorial to his wife, and will be one of the finest of Church homes when completed.

\* \* \*

The convention of the diocese of Springfield was held this year at St. John's, Centralia, the first time that a mission congregation has entertained the convention. The dinner was held the evening before with Dr. L. W. Glazebrook, the Rev. Herbert W. Prince and the Rev. R. A. Seilhamer as speakers. Bishop White's report dealt with work within the diocese and showed advancement all along the line.

\* \* \*

Bishop Sumner presented diplomas to forty nurses graduating this year from the school of the Good Samaritan Hospital, Portland, Oregon.

\* \* \*

St. John's, Keokuk, Iowa, celebrated their 80th anniversary May

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18 and 19 with prayer and feasting. The honor guest during the celebration was Bishop Longley. Many notable records have been established in the parish; the Rev. J. C. McIlwain was rector for forty years; Mr. Howard Tucker was vestryman and warden for fifty years, and the present senior warden, Mr. H. W. Upham is now serving his 48th year as vestryman and warden.

\* \* \*

Mr. Spencer Miller, Jr., consultant on industrial relations for the National Council and director of the Workers Education Bureau is now also the director of the Citizens Committee on American Prisons. The purpose of the committee is to call public attention to prison conditions which are an affront to civilization. On the committee are Cardinal Hayes, Dr. Cadman, Walter Lippman, Otto Kahn, Walter Damrosch, Bishop Manning, Norman Thomas, Dr. C. K. Gilbert, Mr. John M. Glenn, Dean C. N. Lathrop and Mr. Matthew Woll.

\* \* \*

Ellen Gammack, student worker at the University of Michigan, told of the work of the Church there at the golden jubilee of the Woman's Auxiliary of the diocese of Western Michigan, held at St. Mark's, Grand Rapids, May 20-21. There was considerable discussion of the advanced work program.

\* \* \*

The Negro star of "Green Pastures," Richard B. Harrison, acclaimed by critics, read the lesson at the evening service last Sunday

at St. George's, New York. The service was devoted largely to Negro Spirituals, sung and many of them composed by Harry T. Burleigh, for thirty-six years a member of the choir at St. George's.

\* \* \*

"Jehovah tries to make up for last week's defeat"; "St. Luke forges to the front"; "A trouncing handed to St. Stephen's." These and similar headlines are being objected to by a weekly of the Lutheran Church. They appear on the sport pages of dailies and refer to athletic contests between teams of various churches. Stop the games, change the names of the teams or cut out the publicity rather than

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take sacred names in vain, says the weekly.

\* \* \*

Bishop Shayler preached at the

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\* \* \*

Due to grants from the National Council several building projects are now going forward in the district of Oklahoma. When these buildings are completed the Church will be planted in every place thought strategic. It is hoped that by the time of the General Convention of 1934 the district will have raised an endowment and will be admitted as a diocese.

\* \* \*

A special convention of Duluth is to be held June 11 for the election of a Bishop Coadjutor.

\* \* \*

The Rev. Angus Dun of Cambridge Seminary is to lead a conference of young college women at Adelynrood, South Byfield, Mass., September 5 to 8.

\* \* \*

The cornerstone of the \$200,000 parish house of St. George's, Flushing, Long Island, was laid last Sunday by the rector, the Rev. George F. Taylor. A gold medal carrying the church seal and the figures of St. George and the dragon was presented to Dr. Lewis B. Franklin who was the chairman of the committee that solicited the fund for the building.

\* \* \*

The Rev. J. Howard Melish of Brooklyn, preaching last Sunday at Holy Trinity, Brooklyn, said:

"If there is something vitally wrong with it, it is better for all concerned that it be set right. There is freedom in the pulpit today, allowing it to turn its hand to many problems in the Church. To the Church are intrusted great human needs and with this vital task to be done it behooves the fellowship of the Church to do it."

The trouble in the Church, Dr. Melish explained lay not only in the clergy and the Church as a whole but with the individuals who compose it.

"What is the effect of this apathy,

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particularly on the men of the ministry? One reaction is something like this: The clergyman says, 'I'm going on holding services. If the people don't come that's their business and they can come or stay away.' That is usually the attitude of the older men in the ministry.

"The attitude of others in the ministry is illustrated by a case which appeared in the newspapers not long ago. A rector resigned and took a position at a quarter of the salary that he had received as minister. He said that he was set apart to minister to pews and not pew holders. Others have said that religion was dead and that something like socialism is spiritually and intellectually alive. These different phases of attitude do no good to the Church."

The rector said that people who believed that the Church is a body expressing a deep need of human nature would think of the Church as a fellowship and Christianity as a mother. He said that it was a comradeship between man and God and it had brought knowledge, strength and comfort to men who looked "not to life but something beyond life."

\* \* \*

Meeting of the national council of the Brotherhood of St. Andrew was held in Philadelphia last week. It was voted to appoint a secretary for

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junior work and it is expected that one will be named shortly. A committee, headed by President Choate, was appointed to arrange for a meeting with the Japanese Brotherhood in 1932. Also a committee, headed by ex-president Bonsall, was ap-

pointed to make arrangements for the celebration of the semi-centennial of the organization in 1933. An invitation from Dr. Ben Finney of Sewanee to hold the next national convention of the Brotherhood at that institution was accepted.

## Services of Leading Churches

### Cathedral of St. John the Divine New York

Amsterdam Ave. and 111th St.  
Sunday Services: 8, 9, 11 A. M. and 4 P. M.  
Daily: 7:30 and 10 A. M. and 5:00 P. M.

### The Incarnation

Madison Avenue and 35th Street  
Rev. H. Percy Silver, S.T.D., LL.D.  
Sundays: 8, 10, and 11 A. M., 4 P. M.

### 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.

### The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.  
Fifth Ave. and Ninetieth St.  
Sundays: 8 and 11 A. M.

### 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 P. M.  
Church School: 9:45 A. M.

### Grace Church, New York

Rev. W. Russell Bowle, D.D.  
Broadway at 10th St.  
Sundays: 8, 11, 4 and 8.  
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 Bellevue 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: 8, 11:00 and 7:45.  
(Summer Evensong, 3:00)

### 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 4:30.  
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

### 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, off at Main, one block east and one north.

### Grace Church

Sandusky, Ohio  
Donald Wonders, Rector  
Sunday:  
8:00 A. M. Holy Communion.  
10:30 A. M. Morning Service.

### 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. George Rogers, 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.

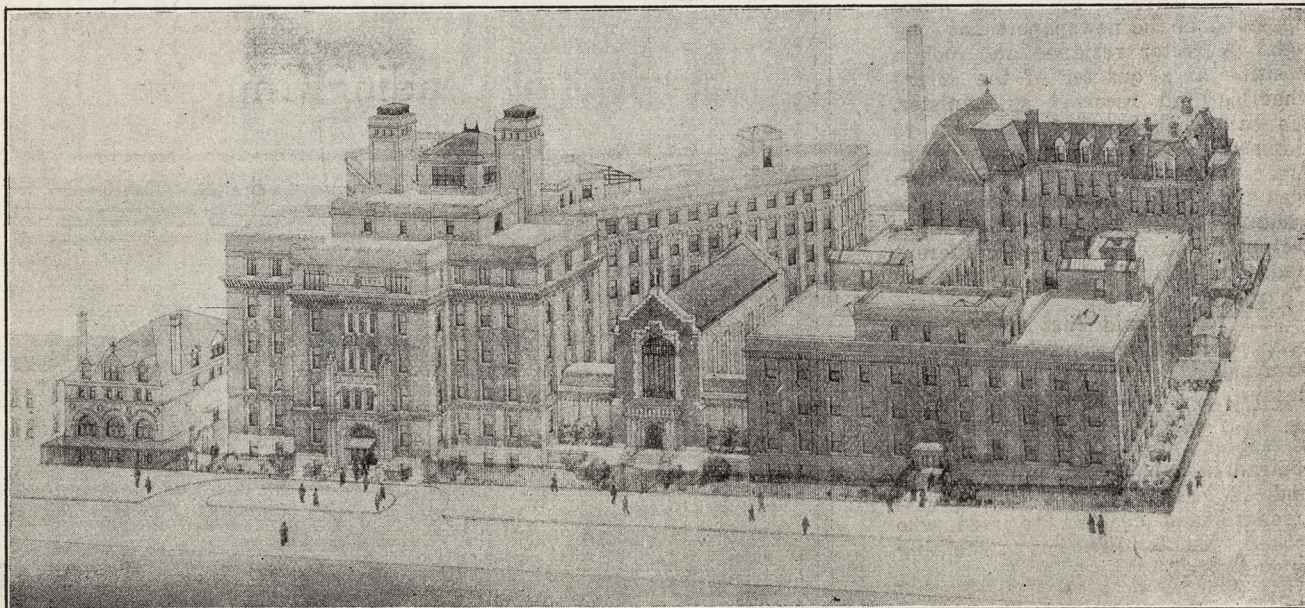
### Clarke County, Virginia

Sunday Services  
11:00 A. M., Christ Church, Millwood.  
8:00 P. M., Emmanuel Chapel, Boyes.  
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## FINANCING SOCIAL PROGRESS



In Brooklyn, N. Y., stands the new St. John's Hospital, built by funds secured through the effort of nearly 3,000 volunteer workers, under the inspiring leadership of Rt. Rev. Ernest M. Stires, Bishop of the Diocese, and Supreme Court Justice Stephen Callaghan, and organized and directed by the firm of Ward, Wells and Dreshman.

The goal of \$1,000,000 was attained and about \$128,000 of additional over-subscriptions secured.

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