

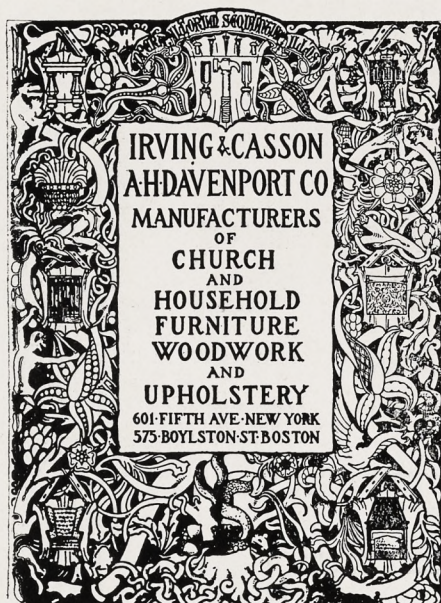
ARTICLES BY V. A. DEMANT and D. A. McGREGOR

The **WITNESS**

CHICAGO, ILL., MARCH 10, 1932



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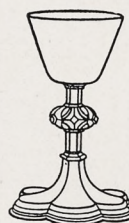
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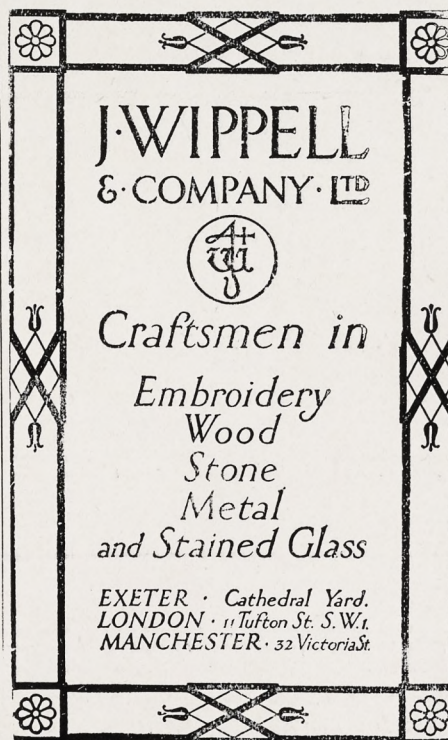
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JOHN R. OLIVER
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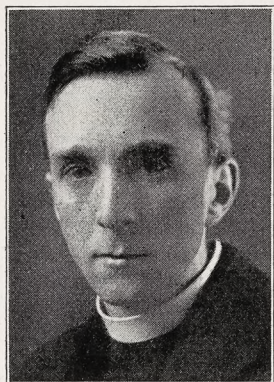
THE CHRISTIAN WAY OUT

By

V. A. DEMANT

Research Director: Christian Social Council, England

THERE are a thousand ways of getting away from a place; there is only one direct way to a place. If you are merely worrying for a way out you will be for long hesitating as to whether this or that way is the best. The quickest way out of one place is to have a definite goal somewhere else.



A Christian Way out of our present difficulties is the way to a Christian World Order. The Church must challenge right away the objectives of our modern civilization. Since the growth of the modern Christian Social Movement she has accepted the objectives of the world and merely fussed about the methods and motives of men in pursuing those objectives. The purpose of economic life has consequently never been clear either to the Church or to the world.

V. A. DEMANT

It is this question of "ends"—what is it for—that should be the first question which the Church makes the world ask and answer about its economic system. Questions of motive don't arise if the "end" is wrong. And in fact while the Church has been rioting about "production for use or production for profit," the world has reached the ridiculous pass of being able to produce so successfully that there is no profit in the production and no use in the wasted product.

The problem of objective seems to me fundamental for the Christian way out. Christians must make clear to the world, from their insight into the nature and destiny of man, what purpose it expects the world's economic system to fulfil. It is quite clear that we are in this confusion and distress because the economic system of all industrial communities is unconsciously striving for conflicting objectives. The technicians of

production are out to produce goods with the least amount of human energy, that is, with the minimum of trouble; the business side of industry has, on the other hand, to be concerned with selling its goods and if the need for human service is diminished by labour saving devices—and people don't get the wages of the machine—selling becomes difficult. Governments too have to be concerned with making work, for out of production's profit they collect their revenues in taxes. And behind all this there is the financial system, whose objective is the purely theoretical one of maintaining the integrity of its own rules. And those rules must be in flagrant contradiction with economic realities, for otherwise there could be no absurd phenomenon of a world rich in goods and poor in the means to pay for them.

This conflict, between the objective of finance and the objective of the community as producer and consumer is a spiritual problem of the first order, for it concerns the true activity of man. While we have all the physical conditions that would enable us to relax our economic activities, the producing and consuming sides of the community's economic life cannot meet each other's needs in money. And the banks who control the world's money don't increase it except for more production, and within their own rules have no way of increasing the buying power of consumers except by making them add to the unsaleable surplus! Finance fastens man upon a treadmill of economic activity and in consequence our civilization makes economic activity the sole end of man.

THAT is the main factor in our international difficulties. We must all try to have a surplus of exports over imports. In terms of goods that is a net loss but it encourages economic activity. Creditor Nations dare not receive goods and services in payment of debts—an arrangement which would settle the worst international problem in a year or two—because they have no money mechanism to distribute goods acquired

without further economic activity. Our international difficulties are said to be due to the interdependence of nations. Yes, they are interdependent in the sense that each depends upon others to take away from it the difficulties it won't solve itself. We hang together because we hang from the same scaffold. The scaffold is a money system compelling communities to seek more economic activity, instead of enjoying the fruits of production which now requires less and less economic activity from human beings.

The Church must call upon the financiers to do a purely technical job—namely to count correctly, so that consumer purchasing power is always equal to the remunerative price value of its unsold production. The Church can make this demand with a healthy conscience because embedded in this challenge is the re-

quirement that men shall be allowed to reap the rewards of their labour, skill and association, and shall not be subjected to an eternal grind of economic activity.

The Money Problem is not purely a technical one, it involves the whole question of the true end of man on earth. The present financial crisis is the inevitable result of a system of counting completely out of accord with the realities it is supposed to represent. And on any Christian view, the realities of nature's bounty, men's skill and their needs, must be held as nearer to the mind of God, than the purely theoretical devices of men, such as the money system which now rules the world for evil. A Christian way out is the way towards a world order in which man has submitted the strutting theories which feed his pride and power to the real world that God has made and that Christ has redeemed.

MORE ON THE WAY OUT

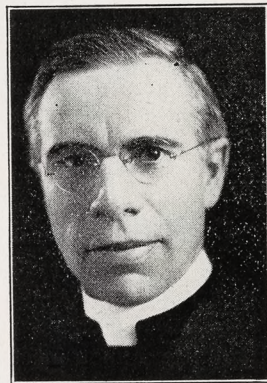
By

D. A. MCGREGOR

Professor at Western Theological Seminary

PERHAPS there is no Christian way out of this so-called depression. Perhaps the Christian road leads deeper and deeper into it. We are in danger of making a false assumption in the very stating of the

question, we are in danger of assuming that it is the proper function of Christianity to restore prosperity and to give us comfort and ease.



D. A. MCGREGOR

Christianity is not a means to a tolerable and comfortable existence; the New Testament holds out no promise of the improvement of this world by easy methods. The only "way out" which the New Testament could see was by the overthrowing of the business and governmental powers

which were in control in the first century. The Book of Revelation which expressed the hope which animated the early Christians is not written in rosewater but in blood and fire. Christianity does not believe in the saving of the world by progress, but in the destruction of the world by God and in the creation of a new city which hath foundations whose builder and maker is God. The mere fact that these Christians expected this great change to occur by means of a cosmic cataclysm and that we find this difficult to believe today must not blind us to the principle involved. Christianity does not believe in the saving of this world to prosperity but in the creation by God of a new world wherein dwelleth righteousness.

No patching up of the old order of this old worldly world can save us; a patch may defer the day of destruction but it is not permanent nor is it saving. God is not a tinker, He is a Creator.

God's method of creation is through the Eternal Son, by Whom all things were made, and without Whom was not anything made that was made. Jesus Christ did not come in the flesh, He did not live and die and found His Church, to make dividends secure. No glossing over the surface of our present unjust and unchristian order can save man, not even if that glossing be made of Christian words and phrases. There must be a new creation, a creation by Christ Jesus. Or, to change the figure, there must be a new building in which He is not a decoration but the chief cornerstone.

The Body of Christ in the world today is the Christian Church. The Living Christ dwells within His Church, and He will create a new world when His Body moves according to the life that is within her. The Christian Church is not an appendage to this world, she is the embryo of a new world. The Christ life within her is the hope, the only hope of the future. There is no "way out" except the way of giving that life free rein in every field of man's activity.

THE inherent life of the Church is the life of a family, of the family of God in which Jesus Christ is the great Elder Brother. The Christian "way out" of a difficulty is the way which would be taken by such a family. What would such a family do, what does any decent family do in a time of crisis? What does it do when a member is overcome by economic disaster or

when its very life is threatened by outside forces? Its members do not shelter themselves behind legal and economic fictions called laws. In such a situation a true family meets together, generally around the dinner table, pools its resources of money, ability and wisdom, and devotes them to the salvation of the member who is weak. The individual members sacrifice themselves to save the family, and they do not call it sacrifice, they call it joy.

The Christian Church will never find its own life until it ceases to act like an anaemic club and begins to act like a healthy family. This is not communism. Communism is the enforced equal division of all material assets among the subjects of a state. Christianity is the voluntary sharing of personal love and understanding among the members of a family. The Christian way to meet economic trouble is for the members of the family to meet around the dinner-table of the family, the altar, in the company of the Elder Brother, and to face all the facts together. That is all, just to face all the facts. We cannot bear our brother's burden if we do not know what it is, and at present we don't know the load which our brothers are carrying. Family life cannot live on these terms.

There is plenty of Christian sentiment in the Church, but sentiment is powerless except as it bears on facts. We fairly ooze with sentiment in the Church but we keep the facts of our brothers' lives hermetically sealed from us. The Christian way is the family way, to bring the facts to the place where the sentiment of the family can play on them.

IF THIS way were tried in any parish church the reactions would be astounding. It was tried in the early Church, and the world shook with the resulting re-actions. It would be a revolutionary practise today, but it is not a revolutionary idea, it is the family idea, the Christian idea. The Spirit of Christ who is in the Church would bring about new social and economic adjustments which would amaze us and the world. He would guide us to a new order within the Church which would be as different from the social and economic order of the world as heaven is from earth.

Christian people cannot reform or re-form the world, and we may as well not waste any more time than is necessary on the futile effort. But we can be true to that life of the family of God into which we have been born by regeneration. Christian morals and Christian economics will not work in the world, let us face this fact. But they will work, they do work, in any decent family. And if we Christians will act as a family, for we are a family, we will discover the techniques of Christian social and economic life for lack of which the world is crumbling today.

There is no easy "way out." The world passeth away. Today we see the passing in blood and pain of the old competitive, nationalistic, capitalistic world. But within this world is a new reality, a super-natural reality, the new family of God in Christ Jesus. There is no hope for the future except in this new life. If we will practise it socially we will live. If we will not practise it, God will send His punishments upon us,

war and famine and chaos, until in pain and terror we cling to one another for help. And then and thus will He teach us what the life of His family is.

There is one "way out," and only one; it is the way of family living by the family of God.

QUESTIONS FOR DISCUSSION

1. Do you agree that on the whole the Church has accepted worldly standards?
2. Is it true that the world has produced so successfully that it has brought about the present economic situation?
3. What is the economic objective of technical experts? of most business men? of governments? of bankers?
4. Discuss Dr. Demant's statement that "finance fastens man upon a treadmill of economic activity and in consequence our civilization makes economic activity the sole end of man."
5. How does this effect the international situation?
6. Would making "consumer purchasing power always equal to the remunerative price value of its unsold production" solve our economic difficulties?
7. Do you agree with Dr. McGregor that an entirely new social order must be created?
8. Does Christianity require us to share our material possessions?
9. Do you agree that "the competitive, nationalistic, capitalistic world is passing?"
10. Is a world based upon the conception of a Christian family to be the next social order?

Defeat or Victory

By

GEORGE PARKIN ATWATER

OUR Church has an opportunity if it acts promptly, decisively and with courage, to turn from a pathway of accumulating trouble to a way of increased strength and cumulative results.

The National Church must reach the wealth of the Church directly and not through parish quotas, and do it in such a manner as not to injure the work of the parishes.

Both Bishop Freeman in Washington and Bishop Manning in New York have discovered this way, and great cathedrals are arising in consequence of their discovery. These cathedrals are being erected, even in the depression, and the National Church languishes. Watch the papers and you will see bequests to the cathedrals.

Likewise you will note bequests to parishes. The very Church paper that brought word of the gloomy meeting of the National Council in February had two news items recording substantial gifts to parishes, and the New York Times of the same week recorded another.

The wealth of the Church must be educated to support the National Church directly, by gift and by legacy.

It is a fruitless task to chide the parishes and to malign the people in the pews.

The parishes have their own problems and difficulties. We probably have in the Church a few hundred parishes whose giving capacity is in excess of the quota. But there are more hundreds of parishes that are having a struggle to exist. They consist of a few families of substance, more of moderate means, and many whose gifts must be very meagre.

The constant appeal for money disturbs many and

distresses the poor, and actually keeps people from the Church. Many people have said that they cannot afford to belong to the Church because of the incessant appeals for money.

In spite of the wail that the parishes have failed the Church, most parishes have done nobly whether they have met their quotas or not. The quotas are arbitrary sums, fixed with but little reference to the financial condition of the parish. Most quotas are based on the budget for parish expenses. But this budget gives but a slight clue to the giving capacity of the parish. To raise that budget may mean that every available cent has been scraped together. To add a quota to that means a burden in excess of giving capacity. It is quite remarkable that parishes have done as well as they have. It shows a loyal and vigorous effort to meet the expectations of the Church.

The National Church has not been exempt from the

excessive zeal that has brought many a great business concern into difficulties. As their apparent resources grew, they expanded the work, creating additional liabilities. Many corporations did this to their sorrow. They created new facilities for the production of goods, and when the demand ceased to grow, they found themselves with burdensome and idle equipment.

A large part of the income of the National Church has been secured from the most uncertain of resources, the gifts of parishes. And when the parishes' resources decreased for the countless reasons that affect them, the National Church found itself under obligations, with no money to meet them.

There is a way out and the Church should have the courage to retrace its steps, and to seek that way.

That way lies in an effort to secure gifts and legacies for a National Endowment foundation.

THE STORY OF THE CHURCH

V. *The Catholic Church*

By

BISHOP JOHNSON

IN FOLLOWING the history of the Church it is very difficult to get rid of our theories and to ask ourselves not what we prefer but what Christ planned. We must endeavor to get His purpose rather than to confirm our prejudices; to get his telescopic view rather than our microscopic inspection of a little segment of His whole plan.

Whether we accept this or that theory of Church polity it would seem as though Christ desired to "make of one blood all nations of the earth" and to create a household of faith in which His disciples should be the salt of the earth. He also warns us that the salt may lose its savor and then it is good for nothing.

He designed the Church to be the instrument for perpetuating the faith and for creating a brotherhood which should be bound together by the ties that He indicated. The difficulty in doing this is that we are always evaluating His purpose in terms of our own personal salvation. Let us grant that God can and does save individuals regardless of the group to which they belong. Then ask ourselves what He wants us to do besides saving our own little souls. Liberty was a wonderful idea and many people longed for it, but men did not enjoy liberty until it was embodied in an institution. And it would be a poor soldier who would interpret the constitution of the United States in terms of his own personal safety.

So the grace of our Lord Jesus Christ is a wonderful privilege and men may receive it in various ways, but there are values other than that of our own personal salvation that we ought to consider. Let me

state them. First there is the development of the corporate virtues as distinguished from personal piety. He purposed that we should love one another rather than that we should think alike. What we prefer is to belong to a party in which everyone thinks alike. What we need is to belong to a kingdom in which we have to harmonize different notes. We are to "keep the unity of the spirit in the bond of peace" which is very different from keeping the uniformity of our opinions in the bonds of prejudice. Christ never intended to institute a picket-fence religion, nor an orchestra in which the instruments were all saxophones.

It is the sect idea, based upon intellectual agreement, which has destroyed the bigness of the Church and the magnitude of Christ's plan. It isn't that Christians are so wicked as it is that they are petty.

But in planning His kingdom Christ intended to place upon His disciples the obligations incident to a covenant relationship. Just as the narrow group demands a sect so the tolerant group demands a fog. Tolerance today is a synonym for shallow thinking and avoidance of responsibility. It is true that Christ founded a kingdom and not a party, but it is also true that He intended that those who became His disciples should have certain definite responsibilities, and should obey a larger authority than that of their own egotistical self will. His orchestra was to have many instruments, each striking its own note, but harmony does not come in each player following his own bent and playing anything he pleases. So the primitive Christians continued steadfast in the Apostles' doctrine (not their own philosophies); in the Apostles'

fellowship (not as unrelated individuals); breaking bread (as an act of loyalty); and saying their prayers in common (not merely as soloists).

This general principle was universally recognized by the primitive Church. To be a citizen of the kingdom one had to be baptized, confirmed and observe the Lord's Day by breaking bread. As a citizen of the kingdom he was expected to respect the authority of certain officials (whatever they may have been called at any one time or place). The continuity of the Church as well as its unity was bound up in such corporate life.

This ministry was limited to those who were officially related in some way to the Apostles and was universally distinguished from sporadic groups who refused to cooperate with the existing society. The organization had such solidarity that they had a common creed from which the Apostles' Creed as we have it was derived, and, whatever local differences there may have been in its recitation, it was unanimous as to the cardinal doctrines which St. Paul outlined in the fifteenth chapter of First Corinthians.

It was a going society for which the Roman Empire grew to have an intense hatred. There was no doubt in the mind of those Roman officials as to the solidarity of the Church and its corporate existence.

But the weakness of the Church lay in the fact that Christ elected to use human instruments for the propagation of the faith; men who were liable to all the faults and weakness common to our human nature. It has been difficult in any age for men to get an international viewpoint. We are still far from having it. It was natural that each race should interpret the Gospel in terms of its national importance instead of orientating the nation to Christ's larger conception of a Catholic Church which should be a universal brotherhood. So in the history of the Church we shall find constantly that men were insisting on a hyphenated Catholicity. In the Epistle to the Galatians we find St. Paul battling against those who were insisting upon a Hebrew-Catholic Church. It was the tendency to Judaize the Church which caused St. Paul to proclaim that there was neither Jew nor Greek in the brotherhood. It was this tendency to localize Catholicity which caused a murmuring of the Grecians against the Hebrews because their widows were neglected. Of course the destruction of the Temple and the large infusion of Gentile converts soon overthrew this Hebrew supremacy.

Then for about three centuries or more the Church was dominated by the Greeks. Even in Rome itself the Christian Church was looked upon as a Greek religion. As a matter of fact, of the first ten bishops of Rome nine of them had Greek names. The books of the New Testament were in Greek; the General Councils were dominated by the Greek bishops; the creeds and canons were set forth in the Greek language.

It was the period in which the faith was defined and interpreted by minds which were familiar with Greek philosophy. It was in fact a Greek-Catholic Church, which to this day has never acknowledged the Papal

supremacy, chiefly because the claims of the papacy were subsequent to the leadership which the Greeks had exercised for centuries. But this principle will be manifest in the subsequent history of the Church. First a Hebrew-Catholic Church; second, a Greek-Catholic Church; third, a Roman Catholic Church. And if we do not look out these will be succeeded by an Anglo-Catholic Church.

But it is an axiom in both mathematics and religion that the whole is greater than any of its parts. As soon as you hyphenate Catholicity it ceases to be Catholicity, for in Christ Jesus there is neither Jew nor Greek, for all are one in Him. As St. Paul says the hand cannot say to the foot I have no need of thee; neither can one part of the Catholic Church cut off another part from the body. It is an assumption of authority which exceeds the authority of any part.

It is sufficient for the present to lay down these principles. The institution which Christ evidently outlined and the Apostles devotedly organized does have certain characteristics, which may or may not be related to the salvation of the individual (God knows); but which is related to the ultimate purpose of Christ to make of one blood all nations of the earth and in doing so to form a brotherhood in which the members have specific requirements and obligations. They are a part of a continuous whole, however much the tree may have separated into branches. It is still true that He is the Vine and we are the branches, and that the branch cannot bear fruit except it abide in the Vine.

(To be continued)

THIS UNEMPLOYMENT

By

V. AUGUSTE DEMANT

*Director of the Christian Social Council
of England*



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MILLIONS PLEAD FOR DISARMAMENT AT CONFERENCE

By HENRY A. ATKINSON

"The world is sick and tired of war, its staggering cost, its senseless futility and its dismal failure to make secure any nation or people. The world is in desolation today because of war and the war makers. Things are all wrong and will never be righted until the war system is abolished." This is what the deputations from peace organizations, women's clubs, the churches, schools, colleges, universities, and the labor unions told the delegates in a most impressive session of the Disarmament Conference.

Whatever the cynic may say and however hard they may work who want to see the conference fail, and however difficult the problems may be, there is no doubt that the common people of all lands are stirred up on this question and united as perhaps on no other issue that has presented itself to the mind of man in our day. If the common people had their say, arms would be slashed, and after all, these are they who pay the taxes out of their toil and who furnish most of the soldiers. A new question in international gatherings is emerging. Do these delegates gathered here in Geneva really represent the people and their various countries, or are they here to represent special interests? This is the same old question that we are asking in our cities and in our nations. Two answers are given. If the delegates here are really representing the people and public opinion, there will be secured in this conference a drastic reduction in armaments. If they are not, the very failure of the conference and the weight of public indignation will force changes and embarrass governments to an extent that is not pleasant to contemplate. The world is awake and alert and a group thus representing the people can not fail without the people knowing of that failure.

Whatever may be the outcome, this session was a great day for the peace forces of the world and I believe that the determination expressed by these deputations will not go unheeded. The churches and religious organizations of the world were represented by two speakers, Madam Steenbergh-Engeringh, president of the International Union of Catholic Women's organizations, and Dr. Joachim Muller, who represented innumerable organizations, including the Federal Council of Churches in America and the Lambeth Conference. There were many petitions presented, including a huge one signed by eight million women.

The situation in the Far East is



CHARLES COLLETT
Leads Western Conferences

of course having a great effect on the Disarmament Conference. There was a report circulated on February 25th that the Chinese delegates had made a formal request that a loud speaker be installed in the hall and that a hook-up be made with the battle area in Shanghai so that the delegates, as they talked of reduction of arms, might hear the roar of Japanese cannons. China has shown her pacific spirit by her willingness to arbitrate. However war's intervention into the conference may be the one thing needed to bring home to the minds of the delegates the almost impossible task of stabilizing peace as long as nations remain armed. It is also convincing many of them of the futility of treaties.

The peace organizations are not the only ones represented at the Conference.

There is another group, not numerous, but ubiquitous and powerful, which has made itself felt even before the conference convened. It is the unofficial, unclassified group representing the munition makers from America, England, Germany, France, and other industrial countries. While others are seeking a method by which recurring problems in international life can be solved in a peaceable way, these sellers of war material, manufacturers of gunpowder, makers of guns and instruments of war, are busily spreading the information that this problem is too difficult to be solved in our generation. They are laying a smoke screen behind which they hope to be able to inspire more distrust than already exists, so that they can carry on their traffic in human blood.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. SPOFFORD

A considerable stack of letters, from people of all ranks within the Church, have come to me as a result of the editorial printed in the issue of February 18th, called "Stand By the Missionaries." Most of them patted me gently on the back. A few however panned me rather vigorously with accusations of "rocking the boat in a storm" and of "throwing monkey-wrenches into the machinery" and of "blowing off steam without really knowing what you are talking about."

I fear that I am the sort of person who does blow off steam on occasions. But in doing it I hope that I do not hesitate to be destructive if the facts seem to warrant it. There is nothing that gets me quite as mad as folks who write urging me "to be critical if you like, but please be constructive about it." Clearing the ground is necessary before the construction gets under way, and I believe history bears out the statement that both jobs have seldom been performed by the same person.

However it just happens that I was entirely constructive in that editorial of February 18th. I doubt if a negative statement can be found in the entire thing. It is also true that I worked very hard over it. First I sat up several nights digging up facts. I then presented these facts to a group of distinguished Churchmen in New York and asked their advice. I then spent hours in the Church Missions House, conferring with innumerable people of distinction. Next I wrote the editorial and mailed copies to a dozen people, including the Presiding Bishop and several other officers at the Church Missions House. Suggestions and criticisms offered by these various people were carefully considered and a number of changes in the editorial were made as a result. So don't say that it was done hastily. It might, as a matter of fact, have been a better editorial if less pains were taken with it. One never writes particularly well with the brakes on.

Of course one can insist that to say anything was ill advised. But it did not seem possible, to me at least, to have THE WITNESS urge the people of the Church to support the effort being made to raise \$400,000, which we do emphatically, without also expressing the opinion that there are situations that need correcting. A Bishop of the Church, himself one of the most outspoken champions of the present administration at the Church Missions House, said to me the other day: "The whole thing is sound at the core. Our job is to insist upon

this fact and to stand by the administration in this emergency. After this job is done we can set to work removing the bad spots which I admit are there."

He has said exactly what I attempted to say. Support the effort now being made to raise the \$400,000. That is absolutely essential if the Church is to carry on without crippling the work beyond repair. But the job is done less than well if we let the matter end there. The matter of cuts should be reopened and considered carefully by a committee not directly involved. Also there should be a thorough study of the entire work done by the National Church, at headquarters and in the field. And the time to insist upon this is now. Otherwise what we now speak of as an emergency will become a chronic condition.

* * *

Now a word or two about the recent affairs of the National Church. For one thing the Presiding Bishop, Bishop Perry, sailed on February 26th to visit the churches in Europe. He is to visit Dresden, Munich, Paris, Rome, Florence, Nice and Geneva. He is to visit London for a week, sailing for home on April 13th so as to be on hand for the meeting of the House of Bishops which convenes in Garden City, Long Island, on the 26th. There has been no little chin-wagging about the departure of the Presiding Bishop during the present emergency in council affairs, particularly in view of the fact that Bishop Burleson visited the European Churches only last year. Many have said that his leadership is essential here at this time. Others have questioned the expenditure. In reply to the latter it should be generally known that episcopal visitation of the churches in Europe is financed entirely by endowment provided in the will of the late Bishop G. Mott Williams of Marquette.

* * *

Meetings of bishops, diocesan representatives and Auxiliary leaders are being held in all of the eight provinces to promote the effort now under way to secure additional offerings by Whitsunday for the 1932 Deficiency Fund of \$400,000. Incidentally it should be borne in mind that this fund is not for the purpose of restoring the ten per cent reduction in the salaries of missionaries. Rather \$400,000 is needed to prevent further cuts. Two meetings were held in February, one in Boston with Dr. Louis B. Franklin, vice-president of the Council as speaker, and the other in Washington with Bishop Perry and the Rev. David Covell as the National Council representatives. The third meeting was held in the Church Missions House, New York, last Thursday, with Dr. Reinheimer and Dr. Franklin as the speakers.



GEORGE THOMAS

Pays Tribute to Bishop Anderson

On Wednesday a meeting was held in Chicago at Brent House, with the Rev. F. P. Houghton and Dr. Franklin as the speakers. Means you see that Dr. Franklin is doing some stepping about. On March 10th Bishop Fred Bartlett gathered the leaders of the Northwest in Minneapolis and they heard the story of the emergency from the Rev. F. P. Houghton. On the 11th there is to be a meeting in Atlanta, called by Bishop Penick, with addresses by Dr. Reinheimer and David Covell. Meanwhile the Rev. Charles H. Collett, general secretary, presents the problem on the Pacific Coast and points adjacent; Dallas on the first of March; the southern part of the Pacific Province held a meeting also this week; the northern part is holding one today, and there is to be a meeting of leaders of the sixth province in Omaha on the 15th. The Rev. B. H. Reinheimer, executive secretary of the field department, is to share the program with Mr. Collett at several of these meetings. So things are under way very definitely as you see.

* * *

Here are a few remarks from abroad about the ten per cent reduction in the salaries of missionaries. Bishop Binsted of Japan says: "All our staff are courageous, sympathetic and loyal, but appropriations reduction means distress for native workers, forfeited opportunities, inevitable retreat when times demand ad-

vance." Bishop Graves, Shanghai, said the reduction will cause great distress especially among Chinese workers. "The reductions, added to wide-spread distress from flood and war, are a crushing blow and will involve serious retrenchments going so far as to require possibly the closing of St. John's University." Bishop Campbell of Liberia says that the reduction is terribly serious, necessitating the closing of half the mission schools. Bishop Huntington of Anking, China, says that the reductions mean great difficulty, especially for the Chinese clergy and teachers who suffered severely in the floods. Bishop Roots of China says: "Hospitals and churches will severely feel reductions just when China, in the midst of famine, political insecurity and other manifold distresses, increasingly welcomes comfort and hope of the Christian message. Workers and Chinese particularly hard hit because of rapidly mounting living costs." Bishop Colmore, Porto Rico, writes of the difficulties of his field and of applying the reductions to the members of the staff there, many of whom are hardly able now to get on. He asks that his own salary be reduced. Finally a missionary in China, whose name is not given, says these will be the results of the cut: 1. Decrease the efficiency of workers by increasing already great financial cares and tempting them to undertake extra-parochial activities. 2. Work undue hardship upon their children. 3. Cripple work already in progress. 4. Prevent the undertaking of imperative advance work.

* * *

Well, there you are. The job, obviously, is to get the money so that no further cuts in the mission field will be necessary. And then, as stated in the editorial in this paper February 18th, have a thorough study made of the entire business in order to clear up a lot of questions which are dampening the enthusiasm of many people.

* * *

Bishop Huntington, now en route to China, received the following cable from the Rev. Lloyd R. Craig-hill from Wuhu, China: "Local situation quiet. Future very uncertain. It may be necessary for us to leave." He also advised Bishop Huntington not to bring his family to China at this time. Bishop Huntington therefore arranged to leave Mrs. Huntington and their children in Honolulu.

* * *

There is enclosed in all copies of THE WITNESS going out this week in bundles a Business Reply Postal. If you are not a regular subscriber to THE WITNESS may we make this suggestion: first find out from your rec-tor whether or not the paper is to be on sale at the church after Easter.

If so we hope you will continue to buy it there. But if the bundle is to be discontinued with the Easter Number we urge you to mail the postal at once so that we may put your name on our list to receive the paper at your home regularly each week.

* * *

There is pictured on the cover this week an interior of the Cathedral of St. John the Divine, New York. It shows the beautiful lectern, the work of the Gorham Company of New York.

* * *

A parish social service project at Grace Church, Newark, N. J., takes the form of feeding undernourished school children. In the New Jersey parish, about sixty children from the nearest public school, some of them in really serious condition from lack of adequate food, are given a lunch every school day. They have one hot dish, bread and butter, milk, and a simple dessert. Their home conditions are watched and care is taken to help the most needy children; the school teacher in charge of nutrition selects them. Volunteer workers manage the work. The woman in charge of buying and cooking is a mother who has successfully reared ten children of her own, so she ought to know something about it.

* * *

The Rev. T. DeWitt Tanner, rector at Joliet, Illinois, for twenty-one years, has resigned to accept the rectorship of St. Paul's, Bellingham, Washington.

* * *

Something has happened in the Church,—a gathering of bishops did not discuss budgets, depression, schemes for this and that. On February 24-25 at the College of Preachers, Washington, D. C., the Presiding Bishop held a retreat for bishops of the south. Present were Bishops Gravatt, Jett, Goodwin, Thompson, Darst, Horner, Finlay, Thomas, McDowell, Juhan, Wing, Green, Morris, Maxon, and Woodcock. The theme was a deeply spiritual search into the real values of the Ministry. Especially impressive was the study of the pastoral office. So helpful was this retreat that Bishop Perry is being urged to do the same for other groups of bishops. The College of Preachers has been kindly offered for this purpose.

* * *

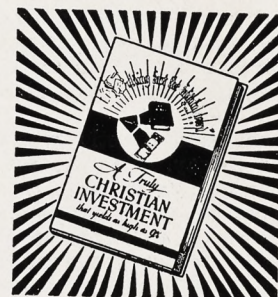
There is more than one way of raising cash. They had a parish dinner at St. Thomas', Buffalo, the other night to discuss ways and means. A farmer present said he had no cash but he would like to give a pig. This he promptly did and the fatted porker, up for auction, caused such lively bidding that the parish netted \$30 by the sale. Now if each one of us would deliver a pig to the Church Missions House it might be arranged

to have some bishop auction them off in Madison Square Garden. It would be a lot more exciting than a six day bicycle race and might go a long way toward raising that needed cash for missions. We need to inject a bit of fun into a very serious job and this might just turn the trick. We could decorate the pigs with pretty ribbons and plaster them with signs like "Support the Missionaries", "No Retreat" and "Purchase a Pretty Pig for Anking" and have them paraded up Fifth Avenue by charming young ladies, with the procession headed by a Rolls Royce decorated with bishops and surrounded by screeching motorcycle cops. Or if they insist on being ecclesiastically correct they might bring up the rear of the procession—it doesn't matter. Arriving at the Garden we might open the ceremonies by having Mayor Jimmie Walker make a speech. Then after Al Jolson has sung "Happy Days Are Here Again" we could get at the pigs and raise that half million dollars in a hurry. Seems to me the idea has all sorts of possibilities—I haven't much of a mind for working out the details but if the general idea was turned over to experts I am sure they could do a lot with it.

* * *

The Rev. George Thomas, Chicago, paid a fine tribute to the late Bishop Anderson in a service on February 24th at the Anderson Chapel of the Western Theological Seminary, where the late primate of the Church lies buried. "Bishop Anderson's life was one piece. His absorbing passions were Jesus Christ and the love of souls. That is why he carried his best into every action. Fair play, interest in all sorts and conditions of men, a generous host, a good neighbor, a man never suspected of duplicity, always giving his best to people with no ulterior motives of profit, loved by youth and children, never losing his sense of humor—these are qualities that far from being lightweight are foundational for the Gospel of glad tidings on which to build the good and great man he was.

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warring generation, now stung and eating its heart out over failures of greed and the love of money—"I owe nothing and I own nothing"—what an Apostolic testimony to the Man who had not a place to lay his head, to the faith once delivered to the saints! What a rebuke and a challenge to the times! What a warning of failure to them who love riches! What a witness that righteousness is great riches!"

* * *

Bishop Beecker of Western Nebraska spent the week of February 21st in the diocese of Maryland, telling all sorts of Church groups about Buffalo Bill and the Indians. Which reminds me of a remark made recently by a well known Bishop of the West: "When I got into my missionary district, much to my horror, I found that there was no Indian work. Of course I started some at once. You have to have it in order to raise money in the East."

* * *

The work of the department of city missions, diocese of Maryland, is now under the direction of a committee headed by the Rev. Philip J. Jansen, until the successor to the late Rev. R. F. Humphries is secured.

* * *

The last word to be received in

this office about the resignation of the Rev. Charles E. McAllister as the rector of St. Luke's, Evanston, is that he expects to leave Chicago very soon. His resignation was effective at once and the Rev. J. McNeal Wheatley, assistant, was made priest in charge until another rector is elected. It was emphatically denied that the sudden resignation was prompted by interference in parochial affairs by Bishop Stewart, rector of this parish for 26 years. Both Bishop Stewart and Dr. McAllister declared that their relationship had been the most friendly and cordial. Members of the vestry also denied this rumor. Beyond the statement that "differences of opinion between himself and his vestry" was the cause for the sudden resignation no positive information is available. Dr. McAllister was the rector of St. Luke's but ten months. He was seen at the Church Missions House, New York, a few days after his resignation and it was thought that he might be again returning to his old position as a member of the field department. This was denied however by officers of the National Council.

* * *

There is considerable to-do in the diocese of Newark over the election of a Bishop Coadjutor, which takes

place on the 15th. Rumors are flying all over the place, with the names of the Rev. Appleton Lawrence of Providence and the Rev. Frederic Fleming of the Intercession, New York, most frequently heard.

* * *

Bishop Abbott of Lexington was the preacher last week at Old Saint Paul's, Baltimore.

* * *

There are enough news stories about George Washington services held on the 21st and 22nd of last month to fill a paper the size of the Sunday Times. Sorry, but there is but one thing to do when we get too much of one thing, no matter how good.

* * *

No less a person than the Archbishop of Canterbury made the following comment in a recent speech in England about his visit to the Near East:

"I was particularly struck by the kindness and friendliness of our Armenian brethren, not least of the company of really fine-looking young men who are there being trained for the priesthood of the Armenian Church, particularly under the teaching and help of Canon Bridgeman, a member of the Episcopal Church of the United States, who is doing work



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The Macmillan Company of New York issues a Biblical tale from the pen of Louis Wallis, "By the Waters of Babylon, A Story of Ancient Israel." It is the first novel based on Scriptural "higher criticism," and is warmly commended for historical and scientific accuracy by theological scholars. The plot is cast in a dramatic period of Israel's history, when ethical monotheism was evolving out of paganism through a great struggle for social justice. In *THE LIVING CHURCH*, Dr. John H. Hopkins writes, "This brilliant book is a most helpful addition to our libraries."

The author, whose earlier volume, "Sociological Study of the Bible," is a standard work, says, "The Bible should be re-examined as a literature coming out of hard times, which raises the problem of social justice and world peace. The Scriptural conception of one true God entered the human mind as a revelation taking form through the pressure of economic and sociological forces identical in nature with the forces which are now influencing religious thought."

By the *Waters of Babylon*, by Louis Wallis, can be had from all booksellers, or from the Macmillan Company, New York City, for \$2.00—*Advt.*

of the greatest value in the Armenian Theological Seminary in Jerusalem." Canon Bridgeman is supported by the Good Friday Offering.

* * *

The Teaching Mission on the Great Commission is under way in the diocese of New Jersey. A series of brief, intensive meetings is being held in every parish, each lasting three days. The purpose is to present in an attractive way the fundamental principles of Christian belief and practice and to teach definite, concrete facts about the work of the Church throughout the world. No effort is being made to raise funds. It is a teaching mission and not a campaign.

* * *

The Rev. Donald Aldrich, rector of the Ascension, New York, was the preacher at the annual service of the Church Mission of Help, held on February 28th at the Cathedral of St. John the Divine.

* * *

Depicting the history and progress of Christianity from its beginning to the present day, one of the tallest stained glass windows in any cathedral in the world has been installed in the apse of Washington Cathedral. The window is 65 feet high.

* * *

A mass meeting is to be held tonight at Holy Trinity, Philadelphia. The subject is announced as "The Call to Service" and the card informs me that it is a "joint service for Junior W. A.—G. F. S.—C. P. C.—St. B. G.—D. A. G.—D. K.—C. M. H.—Y. P. F.—W. A. and St. A. B." Now there is a chance for you to test your knowledge of Church organizations by translating into words those letters of the alphabet. They ought to offer a prize or something. The speakers are the Rev. Floyd W. Tomkins, Dr. William C. Sturgis and Miss Helen Littell.

* * *

Bishop Rowe of Alaska was the preacher last Sunday at St. James Church, New York.

* * *

The Faith and Youth program of the Brotherhood of St. Andrew has been translated into Japanese and was carried out in Tokyo the latter part of January. As a result 106 young Japanese signed forward step cards, including 47 non-Christian students asking for baptism.


* * *

Some time ago the diocese of Long Island contracted with the Church Life Insurance Corporation for group insurance on the lives of all the clergy of the diocese, the premium being paid by the diocese. The Rev. J. H. Heady, rector at Farmingdale, who died on February 19th, was the first to die in active service since the insurance was taken out. A check

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for \$500, the amount of the insurance, was mailed to his widow the same day her husband died.

* * *

Bishop Sterrett of Bethlehem was the preacher last week at the noon-day services at the Incarnation, New York. The preacher this week is the Rev. Henry Darlington of the Church of the Heavenly Rest, with the Rev. E. G. Lier of Tarrytown, New York, the following week. The Rector of the parish, the Rev. H. Percy Silver, is to be the preacher during Holy Week.

* * *

A record attendance of 100 per cent of the communicant strength of the parish was achieved in a mission held in St. Paul's, Coffeyville, Kansas, February 14th to 21st. The mission was conducted by the Rev. J. N. MacKenzie of Bartlesville, Oklahoma, and the Rev. O. F. Crawford of Pittsburg, Kansas. There was a grand choir composed of the choirs of churches in Independence, Sedan and Parsons.

* * *

Miss Grace Lindley, executive secretary of the Woman's Auxiliary, spoke at a mass meeting of the Auxiliary of Rhode Island last week. Her subject was the "Place of women in the spread of the Church."

* * *

The diocese of Rhode Island has followed the example of the clergy of Massachusetts in accepting cuts in their salaries, the money to go to "281" to help toward the emergency fund of \$400,000. A letter has been sent to all the clergy inviting them to send a pledge of a fraction of their salaries or income to the Presiding Bishop as an expression of brotherhood and loyalty. "Our thought", the letter reads, "is that the clergy of the Church are one great brotherhood; we are proud to be missionaries of the Church whether in China or

Rhode Island. Must we not every one of us be willing to share this sacrifice of our brethren in the mission fields."

The clergy pledge whatever they wish to the treasurer, the Rev. William Pressey, who keeps the information strictly confidential. The amount already received was telegraphed to Bishop Perry just before he sailed for Europe.

* * *

Roman Catholics and Jews are now cooperating in running the centre for the unemployed of Providence which was started early in the winter by our Church. Methodists, Baptists and Congregationalists some time ago joined in the endeavor. Among the interesting features of this enterprise is a barber shop, operated by men out of work; unemployed tailors and bootblacks also help pay for the privileges they enjoy by improving the appearance of their fellows.

* * *

A series of leadership training and life guidance conferences are being held on the Pacific Coast under the auspices of the Brotherhood of St. Andrew. The leaders are the Rev. Irwin C. Johnson of the diocese of Michigan and Mr. Walter MacPherson, western representative of the Brotherhood. They got under way at the Cathedral, Los Angeles, on February 26th and 27th. On the 28th they were at San Diego and on the 29th at Redlands. On March 2nd they went to St. Mark's, Berkeley, and on the 3rd held a conference at St. Margaret's House. On the 4th and 5th they were at Trinity and at St. Paul's, San Francisco. They then moved up the coast to Oregon, with conferences at Eugene, Corvallis and Portland. On the 16th they opened

the conferences in the diocese of Olympia, closing on the 19th with a conference at Trinity, Seattle.

* * *

Are you praying regularly for the World Disarmament Conference? It is vital certainly that we all do this. Here is a letter from Mrs. Robert B. Gregory of Chicago which contains a valuable suggestion.

"The eyes of all the world are largely turned toward Geneva, but would it not be well if we should lift up our prayers daily to the God of Peace and especially on every Sunday pray for the 'Family of Nations'.

"I asked the rector of Grace Church, Chicago, to use that prayer (p. 44 of the Prayer Book) and also the one for the 'Unity of God's People' (p. 37). He gladly did so, prefacing it with the words, 'Let us pray for the peace of the world'. This draws the special attention of the congregation to the share which each one can have in the work for Peace which we all desire."

* * *

A plan inaugurated about two years ago at St. Michael and All Angels' Church, Savannah, Ga., by the Rev. Joseph Burton, rector, to have Evensong conducted entirely by the young people themselves has proven most successful. They meet with the rector three or four times a week for rehearsals and, except for the choir, different ones are in charge of the service each Sunday.

* * *

The Rev. Walter C. Middleton has become the rector of Trinity, Watertown, New York.

* * *

The meeting of the House of Bishops in Garden City, April 26, 27

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and 28 is assured as more than the necessary number of acceptances have been received. One hundred bishops had indicated their intention of being present up to March 2nd.

* * *

The Rev. Henry Hale Gifford has resigned the rectorship of St. Andrew's, New Berlin, N. Y., effective this spring.

* * *

The Rev. Ernest W. Churchill, Windsor, N. Y., has accepted the rectorship of Grace Church, Nyack, New York.

* * *

The Ven. V. G. Lowery has a notable record of twenty-one years as a diocesan missionary in Alabama. He went to Prattville in 1910 as a lay-reader and was ordained the following year. He built up the work until in a short time he was serving seven mission stations. He has never been the rector of a parish, and I take it does not want to be. But he has, during his ministry, served at different times twenty congregations in the mission field of the diocese. And that isn't all; he has played a large part in the affairs of the diocese, particularly as a member and as treasurer of the department of missions. He was largely responsible for wiping out a debt of the department which ran to \$7,300. Ought to run his picture here but unfortunately we haven't one.

* * *

Two thousand sandwiches may not be the most important statistic in Bishop Jenkins' latest report of the missionary district of Nevada, but as a statistic it does stand out. The sandwiches were made by Miss Alice Wright, formerly of Alaska, now at Nixon, Nevada, and her cohort of helpers. The occasion was the opening and dedication of St. Joseph's Hall, now mission center and recreation room for the Indians around St. Mary's Mission. The need for such a place has been extremely pressing. As the Bishop wrote last year, gambling, drinking and promiscuous living have crept in among the Indians, to degrade and impoverish them, and the mission has been greatly hampered by having no recreation to offer them, no place for them to gather. Three hundred Indians attended the opening festivities, with a band, and everybody had a grand time. This was an Advance Work project.

* * *

About sixty university men on the staff of a wireless station near Tochi, Japan, meet with the Rev. Dr. Robert W. Andrews once a week for English lessons. They have a fair knowledge of the language, and they are always ready to discuss Christianity with him from any standpoint and write him letters between sessions.

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Dr. Andrews has carried on evangelistic work in Japan since 1899. Another part of his work in and around Tochihi is with a class of high school teachers, to whom he is lecturing on the philosophy of Shakespeare, a subject rich in Christian implications.

A third group includes a dozen or so men and women who have been led to the mission one by one through their individual problems and griefs. One is an artistic genius who fell into despair. One is a deserted wife. One was a would-be suicide rescued from the river with her dead baby. To them Dr. Andrews is giving a series of talks on the simple subject, "What is worth while?" The artist is learning to say "Our Father." The woman is finding new values in life. The girl has not missed a meeting.

* * *

Six babies arriving in one day, at St. James' Hospital, Anking, China, were too much for the already crowded wards, and the babies had to be kept in the operating room for several days. To perform operations surrounded by the squalls of this continent, Dr. Taylor says, was "interesting." Dr. Taylor has been in China since 1905.

* * *

An encouraging step forward in social service is the appointment of a full-time resident chaplain for the Mayo Hospitals in Rochester, Minnesota. He is one of our clergy, the Rev. George L. Brown. This has been a long-standing need, carried at first by the rector of Calvary Church, Rochester, the Rev. Guy Menefee, who is also social service chairman for the diocese. Then Mr. Brown did what he could from Chatfield, where he was rector, but this meant much loss of time in travel and less time for the hospital work than it required.

As chaplain he has been caring not only for Episcopal Church patients but for over 1,600 people, last year, who registered no church affiliation whatever. One man who was visited

for six weeks asked to be referred to our rector in his home town when he left, and he and his wife have since been confirmed. Correspondence with clergy, to follow up contacts made at the hospital takes much of the chaplain's time. Sundays he looks after three near-by diocesan missions.

* * *

Did you notice in your February copy of the National Geographic an article on Tokyo Today, by the Hon. William R. Castle, Jr., assistant secretary of state? Mr. Castle is a new member of the National Council and

of the Departments of Social Service and Foreign Missions. For many years he has been a member of the Commission on Ecclesiastical Relations.

Bishop Willis confided Mr. Castle years ago in Honolulu. His grandparents were missionaries there; not in the Church of England, however. Mr. Castle has told the story that on the night of his confirmation in the Cathedral, there was a prayer meeting of the group he was leaving who offered earnest prayer on behalf of the young man who was taking such a dubious step.

Services of Leading Churches

Cathedral of St. John the Divine New York City

Amsterdam Avenue and 112th St.
Sundays: Holy Communion, 8, 9, 9 (French); Children's Service, 9:30 A. M.; Morning Prayer or Litany, 10 A. M.; Morning Prayer, Holy Communion and Sermon, 11 A. M.; Evening Prayer, 4 P. M.
Weekdays: Holy Communion, 7:30 A. M. (Saints' Days, 10:15); Morning Prayer, 10 A. M.; Evening Prayer, 5 P. M. (Choral).

The Incarnation

Madison Avenue and 35th Street
Rector
Rev. H. Percy Silver, S.T.D., LL.D.
Sundays: 8, 10, 11 A. M.; 4 P. M.
Daily: 12:20.

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: Holy Communion, 8:00 a. m., Church School 9:30 a. m., Morning Service and Sermon 11:00 a. m., Vespers 4:00 p. m., Evening Prayer 8:00 p. m.
Saints' Days and Holy Days: Holy Communion 10:00 a. m.

Little Church Around the Corner

Transfiguration

1 East 29th Street
Rev. Randolph Ray, D.D., Rector
Communions, 8 and 9 (Daily 7:30).
11—Missa Cantata—Sermon; 4—Vespers.

Grace Church, Brooklyn Heights

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

Grace Church, New York

Rev. W. Russell Bowie, 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.

Grace and St. Peter's Church Baltimore, Md.

(Park Avenue and Monument Street)
The Rev. Robert S. Chalmers
The Rev. Harold F. Hohly
Sundays: 8, 9:30 and 11 A. M.; 8 P. M.
Week Days: 8 A. M.

Trinity Cathedral, Cleveland

Sundays: 8, 11 and 4.
Daily: 10:30.

Gethsemane, Minneapolis

Rev. Austin Pardue
4th Ave. South at 9th St.
Sundays: 8, 9:30, 11 and 7:45.
Wed., Thurs., and Holy Days.

Grace Church, Chicago

(St. Luke's Hospital Chapel)
Rev. Wm. Turton Travis
1450 Indiana Ave.
Sundays: 8, 11 A. M. and 7:30 P. M.
Week Days: 6:40 A. M. except Monday.
Holy Days: 10:30.

St. Stephen's, Chicago

The Little Church at the End of the Road
3533 N. Albany Avenue
Rev. Irwin St. John Tucker
11 A. M. 4:30 P. M.

St. Luke's, Evanston

Charles E. McAllister, 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.

Christ Church, Cincinnati

Rev. Frank H. Nelson
Rev. Bernard W. Hummel
Sundays: 8:45, 11 A. M. and 5 P. M.
Holy Days: Holy Communion, 10 A. M.

Church of the Advent, Boston

Mt. Vernon and Brimmer Sts.
Rev. Julian D. Hamlin
Sundays: Holy Communion, 7:30 and 8:15 A. M.; Young People's Mass, 9 A. M.; Church School, 9:30 A. M.; Matins, 10 A. M.; Solemn High Mass and Sermon, 10:30 A. M.; Solemn Evensong and Sermon, 7:30 P. M.
Week Days: Matins 7:15 A. M.; Mass 7:30. Evensong 5 P. M.; additional Mass Thursdays and Holy Days, 9:30 A. M.

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street
Near the University of California
Sundays: 7:30, 11 A. M.; 7:45 P. M.
Tuesdays: 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.

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.

MEMORIAL RESOLUTION

At a meeting of the Bishop and Clergy of Long Island held on Monday, February 22d, 1932, at St. Thomas' Church, Farmingdale, L. I., the following resolution was adopted:

John Henry Heady, for twenty-seven years a faithful and devoted priest of the Church, has exercised a ministry marked by consecration and courage. He has ever shown that full sense of a priest's care for his people, giving himself in conscientious and indefatigable labors.

We rejoice in the witness which he bore, at times in difficult fields.

During an extended illness he has shown such a spirit of Christian fortitude as to inspire those who knew him.

We thank God for his life and service.

To his family and congregation we extend our sympathy, and rejoice that in his dying they have seen with us his living faith.

Committee:

Benjamin Mottram
Bayard H. Goodwin
Henry Mesier

The Answer of the Dioceses

Cheering Messages Reveal Instant Co-operation Toward Completing \$400,000 Emergency Offering On Or Before Whitsunday, May 15th

IF ALL will measure up to the earlier responses of the Dioceses we can save the missionary work of the Church and open the way to a genuine advance. Remember—the Budget has been cut by the National Council to a point that threatens wreckage. The Emergency Offering will restore nothing. It merely prevents further havoc after July 1st.

Says the Presiding Bishop:

“I ask every loyal member of the Church to consider seriously the great issues at stake and to take part in the effort which will be organized within each Diocese for the restoration and adequate support of the Church’s Mission at home and throughout the world.”

Some Early Responses

The following have pledged their full 1932 Quotas.

5 Dioceses:

Delaware
East Carolina
New Hampshire
Rhode Island
Southern Ohio

9 Domestic Districts:

Arizona
Eastern Oregon
Idaho
Nevada
North Dakota
Oklahoma
South Dakota
Utah
Western Nebraska

6 Overseas Districts:

Alaska
Canal Zone
Haiti
Honolulu
Porto Rico
Philippines

4 Foreign Districts:

Brazil
Cuba
Liberia
Mexico

Massachusetts—“The Brotherhood Fund.” Led by the Bishop the clergy have contributed \$28,000.00 from their salaries for the Deficiency Fund and hope to increase the sum.

Rhode Island—Has unhesitatingly followed the Massachusetts plan, reporting \$4,000.00 contributed by its clergy and more to be added.

Chicago—The Bishop has appealed to the parishes to secure an additional \$34,000.00 to be applied equally to the diocesan Missionary Budget and the Deficiency Fund of the General Church.

Albany—“Additional Missionary Gifts” have been asked for, \$7,500.00 for the diocese and \$10,000.00 for the Deficiency Fund of the General Church.

California—Did not wait to formulate plans or fix a goal but notified the Presiding Bishop that the contribution of California would be “as much and as quickly as possible.”

Erie—Has launched a “Church Loyalty Fund” and aims at securing two hundred individual contributions of \$50.00 each, and expects to “come through better fitted for greater tasks in the future.”

Duluth—Speaks of the Deficiency Fund as “a challenge to the spiritual resources of the Church rather than a cause for discouragement. . . the outskirts are with you.”

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