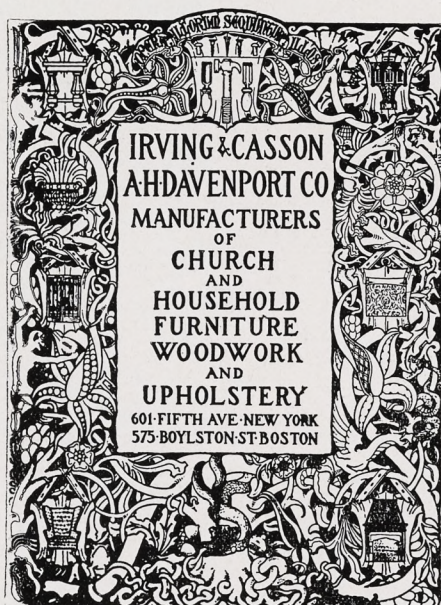


The **WITNESS**

CHICAGO, ILL., APRIL 7, 1932



TABERNACLE
In Christ Church, New Haven



IRVING & CASSON
A-HDAVENPORT CO
MANUFACTURERS
OF
CHURCH
AND
HOUSEHOLD
FURNITURE
WOODWORK
AND
UPHOLSTERY
 601-FIFTH AVE. NEW YORK
 575-BOYLSTON-ST BOSTON



J. & R. LAMB
STUDIOS
 NO. 325 SIXTH AVENUE - NEW YORK
STAINED GLASS · MURALS
MOSAIC · MARBLE · STONE
CARVED WOOD · METAL 1857

Heaton, Butler & Bayne
Stained Glass Artists
 By appointment to the late
 KING EDWARD VII.
Stained Glass Windows
Memorial Brasses, Etc.
 Designs and Estimates
Heaton, Butler & Bayne
 (N. Y.) Ltd.,
 French Building
 551 FIFTH AVE. NEW YORK



Church Furniture
Pews, Pulpits, Chancel Furniture
Sunday School Seating
American Seating Company
 General Offices: Grand Rapids, Michigan
 BRANCHES IN ALL PRINCIPAL CITIES

HALL ORGANS
 have gained much prestige because
 of many outstanding Episcopal
 installations.
The Hall Organ Company
 West Haven, Conn.



MENEELY BELL CO
 TROY, N.Y. AND
 220 BROADWAY, N.Y. CITY.
BELLS



MENEELY & CO.
BELLS ESTABLISHED IN 1826
WATERVLIET, N.Y.
 CHURCH BELLS, CHIMES AND PEALS
 Unequaled Musical Qualities


ST. HILDA GUILD, Inc.
 131 E. 47th St., New York
 CHURCH VESTMENTS
 ECCLESIASTICAL EMBROIDERY
 Conferences with reference to the adornment
 of churches
 Telephone EL-dorado 5-1058

The D'Ascenzo Studios
 PHILADELPHIA—1604 SUMMER ST.
 Designers of
 Historical Windows
WASHINGTON MEMORIAL
CHAPEL
 Valley Forge, Pa.
 Chapel windows,
 Riverside Baptist Church,
 New York City
 Memorial windows, Mural decorations,
 Glass Mosaics.

AUSTIN ORGAN CO.
 Hartford, Conn.
 Designers and Builders
 of
PIPE ORGANS
 noted for their superior tonal qualities
 and mechanical reliability
 Correspondence Solicited




CHURCH VESTMENTS
 Cassocks, Surplices, Stoles, Em-
 broideries, Silks, Cloths, Fringes
CLERICAL SUITS
 Hats, Rabats, Collars
 Specialists in Church vestments
 and Embroideries for a half a
 century.
COX SONS & VINING
 131-133 E. 23rd St., New York



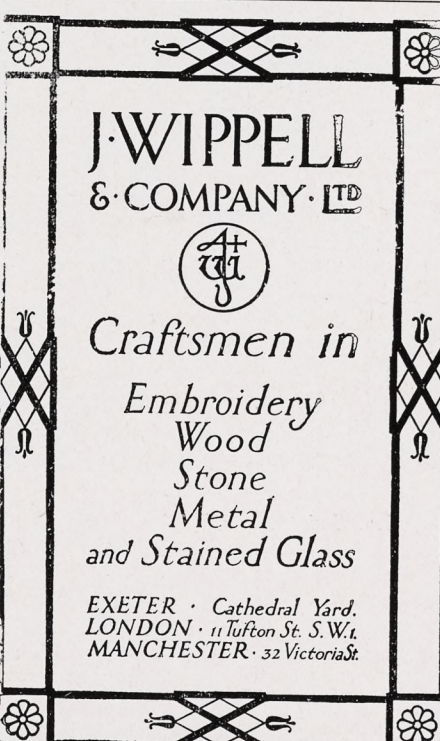
Cassocks
 For the Clergy and Choir
VESTMENTS
 Altar linens, embroideries
 materials
 Clerical and lay tailoring
J. M. HALL, INC.
 174 Madison Avenue
 Bet. 33rd & 34th Sts., N. Y.


MEMORIAL TABLETS
 "of enduring worth
 and attractiveness"
 in genuine cast bronze
 Moderate in Price - Booklet on Request
ELLISON BRONZE CO., INC.
 JAMESTOWN, N. Y.

M. P. MOLLER ORGANS
The Pride of the Church
 Over half a century of success-
 ful organ building have estab-
 lished the Möller reputation for
 quality and workmanship.
 350 Möller Organs in Episcopal
 Churches alone.




R. GEISSLER, INC.
 450 SIXTH AVE. NEAR 10th ST. NEW YORK
Church Furnishings
 IN CARVED WOOD AND
 MARBLE · BRASS · SILVER
 FABRICS + WINDOWS



J. WIPPELL
& COMPANY · LTD

Craftsmen in
Embroidery
Wood
Stone
Metal
and Stained Glass
 EXETER · Cathedral Yard.
 LONDON · 11 Tufton St. S. W.
 MANCHESTER · 32 Victoria St.

Editor
IRVING P. JOHNSON
Managing Editor
WILLIAM B. SPOFFORD

THE WITNESS

A National Weekly of the Episcopal Church

Associate Editors
FRANK E. WILSON
GEORGE P. ATWATER
C. RUSSELL MOODEY
IRWIN ST. J. TUCKER

Vol. XVI No. 33

APRIL 7, 1932

Five Cents a Copy

THE WITNESS is published weekly by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is \$2.00 a year; in bundles of ten or more for sale at the church, the paper selling at five cents, we bill quarterly at three cents a copy. Entered as Second Class Matter April 3, 1919, at the postoffice at Chicago, Illinois, under act of March 3, 1879.

EDITORIAL COMMENT

THE DEPARTMENT of Christian Social Service of the National Council has issued a useful bibliography on The Preparation for Marriage which may be had for five cents by sending to the Church Missions House, 281 Fourth Avenue, New York. There is a list of recommended books for the clergy, for parents, for young people, and for those about to be married. The new canon on marriage passed at the last General Convention requires instruction on the nature of Holy Matrimony. This leaflet is therefore particularly timely. The department has also issued a pamphlet which presents three outlines for sermons on marriage by the Rev. Howard C. Robbins, professor at the General Seminary; the Rev. Harold Holt, rector of Grace Church, Oak Park, Illinois, and Archdeacon J. T. Ware, the executive secretary of social service of the diocese of Southern Ohio.

ALL SORTS OF PLANS have been suggested, and adopted by various dioceses, to raise the \$400,000 necessary to bring the National Council out of the red. Many of them have been reported in our news columns. Could each parish be persuaded to do its share there would be no need for feverish excitement. We have more than 1,200,000 communicants. If every communicant gave fifty cents the desired objective would be far exceeded. Rectors need not be disturbed. The National Council is not trying to raise the debt of the federal government. If your parish gives a sum equal to fifty cents per communicant you are doing more than your share.

IN THE DEATH of the Rev. Floyd Tomkins of Philadelphia, reported in these pages last week, the Church has lost one of her most distinguished sons. A pioneer in missionary work and in social service enterprises he lived to see his once radical proposals accepted by the Church which he so greatly loved. He was an outstanding figure at General Conventions and wherever Churchmen met to debate vital matters. He labored long and well. May he rest in peace.

IN THE RECENTLY published book, "The Church and Industry", written by Spencer Miller, Jr. and the Rev. Joseph Fletcher, appears this statement: "The Church League for Industrial Democracy stands almost alone today as an organization in the Church which is facing the economic problem armed with the commands and promises of Christ." During recent months this organization has done vital and timely work among the miners in West Virginia and Kentucky, the textile workers of North Carolina and Virginia and the silk workers of Paterson. It has steadfastly stood for the sort of economic society urged by Lambeth Conference and General Convention resolutions, and stands alone in interpreting this message to workers, thousands of whom are forsaking the Church each year for the want of just such a message of hope from some Church source. Churchmen and women will, we feel, realize the vital necessity for this pioneer work and will respond as generously as possible to the emergency appeal which appears on the last page of this paper.

DO PARISHES fail to meet their missionary obligations because they are weak or are they weak because they have no vision beyond their own needs?

CHURCHMEN AND WOMEN planning to be in England during July would do well to attend the Summer School of Sociology, to be held under the auspices of the Anglo-Catholic Congress, at Keble College, Oxford. The general subject is "The Social Mission of the Catholic Revival", and the lecturers are to be the Rev. V. Auguste Demant, the Rev. P. E. T. Widdrington, the Rev. W. G. Peck, Mr. Maurice Reckitt, with a devotional address on each of the four mornings of the conference by Canon V. Spencer-Ellis of Liverpool. These men are in the front rank as Christian sociologists. There are Episcopalians who would prefer the word "Christian" to the word "Catholic" in the subject to be considered, but we are sure that it would be a mistake to stay away on that ac-

count. The dates of the conference are July 25 through 28. The entire cost, including room and meals at the college, is but two pounds, ten shillings—barely two

dollars a day at the present rate of exchange. Miss V. Hirst, S. Agathe's Vicarage, Sparkbrook, Birmingham, is the person to whom applications should be sent.

THE CHRISTIAN WAY OUT

By

CONRAD NOEL

Vicar of Thaxted, England, and Leader of the Catholic Crusaders

IT IS imperative to assume, because of the short space at my disposal, that the essentials one mentions here as fundamental to Christ and His immediate followers in their demands for a New World Order will be shared by the Christian public generally as authentic and need not be elaborately argued point by point.

After a life's study of the gospels and early Christian literature I am convinced that the Sermon on the Mount, the story of Dives and Lazarus as implying the social teaching of Moses and the Prophets, the Jewish backgrounds generally, especially the weightier matters of the Mosaic economic and social law, the land for the workers and no loaning at interest (Luke 6: 34-5), the frontal attack on the exploiters in the Temple; that all these are paramount examples of that New World Order which He was about to inaugurate for all the Nations of the world.

This international Commonwealth was to be a kingdom of equality in which none should be eased while another was burdened; all within it would be workers, ministers, contributors; within its borders should be neither Greek nor Jew, male nor female, bond nor free; it should recognize no distinction of race, sex, or class.

Practically all the early Christians were looking forward to such a New World Order, some believing it must come after a short period of accommodation within the empire, others that no such accommodation was possible; all believing that sooner or later the corrupt Jewish Polity, the Roman empire and all other empires must be swept away and an International Community founded on God's righteousness would be established. The Church was not the Kingdom but its organ and midwife. Not till the corrupt compromise of the days of St. Augustine was the Church identified with the Kingdom and the hope of its fruition postponed into a world beyond the grave. Christians were to prepare and live for the coming of "The Day." Whether they themselves by God's inspiration were to hasten it and actually inaugurate it, or whether their role was to be more passive and one of merely waiting is still a disputed point of criticism, although I cannot myself but think that their part in it was to be more active than is generally supposed.

NOW in applying these principles to the modern world crisis I am convinced that no tinkering with the capitalist order, no attempt to make it a little more

endurable, is consistent with the Will of God as revealed in Scripture, nor would any compromise with capitalism in its last phase, namely, capitalist-imperialism be consistent with His Will. The system is evil at the roots and not merely at the circumference, seeing it is built on profit making, trickery, land robbery, greed, domination, forcible exploration of dependencies. All such phrases as "The British Commonwealth of Nations" merely serve to mask our determination to hold on to our very profitable dependencies and to keep them in bondage to a rentier, industrialist and financial oligarchy. The British Empire is of course no worse than the American or the French; in all lie concealed the same unchristian motives under a veneer of moral sentiment. We extract some three hundred million pounds per annum from the "natives" who sometimes work for a few pennies per day under conditions which suggest the old Roman imperial latifundia slave mines.

All this must be swept away, either by the conversion of those who rule, or by the rising tide of the millions below. Each nation must put its house in order; and each, having achieved self determination must use its freedom for cooperation and interdependent service. So only can the New World Order as envisaged by Christ be established. We believe that in reality such an Order would be in the best interests of all mankind, and would give a more joyous life to the present rich and comfortable as well as to the workers. If the "classes" were not so blind they would make common cause with the manual workers, but can they be persuaded? History seems to negative so hopeful a solution. But with or without their help it must be made, for it is the Will of God and they who oppose it will ultimately be swept aside.

THE actual technique of such a revolution would nowadays be comparatively simple, for our problem is no longer poverty in the midst of scarcity but poverty in the midst of plenty. A World redeemed nationally and internationally would form its real League of Peoples (not the present travesty called the League of Nations) with its economic intelligence departments. Nations would be encouraged to produce what their respective soils and climates made it most natural for them to produce, and all would contribute over and above what was home consumed to the common international store. In place of world conferences busy

with the problems of how best to destroy wheat, cotton, oil, rubber, coffee, etc., there would be a permanent world conference regulating production for use not profit according to the needs of each group. The enormous energies now wasted in methods of destruction would be harnessed to channels of production and nations would beat their swords into plough shares.

Machinery would liberate mankind from drudgery and they would turn their leisure hours to creative arts

and craftsmanship. The reign of joy and plenty spoken of by Christ and the prophets would at last have dawned and that early saying attributed to them would in effect have been fulfilled, when every vine would bare a thousand branches and every branch a thousand clusters of grapes and every harvest would be an hundred fold increased, for mankind has only to seek first the Kingdom of God and Justice and all these material blessings would spontaneously be added to them.

THE STORY OF THE CHURCH

IX. The Rise of the Papacy

By

BISHOP JOHNSON

IN FOLLOWING the history of the Church one is impressed by the fact that an institution which was so simple in its original form, so lacking in influential members, so persecuted by powerful interests and so contrary in its ideals to popular sentiment, should have not only survived the Roman Empire but should have successfully endured during the chaotic period which followed the Fall of Rome from 450 to 800 A. D. These centuries have been properly called the dark ages.

In the third and fourth centuries there was a Græco-Roman civilization bordering on the shores of the Mediterranean Sea, which in magnificence and luxury would equal that of our own day. In the fifth century the barbarians of the North looted and dominated the entire population. During the sixth, seventh and eighth centuries, Western Europe presented about as much cohesion as China did under the rule of Mandarins and war lords. Of course the barbarians who ruled were not entirely ignorant of Roman culture but they were disdainful of it. It was about as if several tribes of Indians who had come in contact with civilization through war and trade should have conquered the United States, divided it up among them and substituted their tribal traditions for the law of the land. It is true that the Romans might have their own courts in which cases involving Romans only could be heard, but the Teutons scorned the intricacies of such courts and decided cases in which they were involved by their own crude methods. Education declined almost to the vanishing point. Religion deteriorated and was often a strange mixture of Christian doctrine and pagan ceremonies.

These barbarians called themselves Christians, thanks to the despised missionaries who had labored among them, but their comprehension of ethics was very meagre and their practice far removed from any precepts of the Sermon on the Mount. To this disorder in the West was added the rise of Mohammed and the subjection to Islam of most of the East (except Constantinople and a small area surrounding it).

All of North Africa and most of Spain fell to Islam.

The Eastern Church was thus entirely cut off from the West during this period; and prior to this era the jealousies between Rome and Constantinople resulted in constant friction and mutual recrimination. But Constantinople retained its culture and remained civilized whereas Western Europe became barbaric. It is marvelous that the Church preserved its faith and discipline through this long dark night of barbarism. We must always remember in following the story of the Church, that while it received its faith and sacraments from our Lord, the administration of these divine gifts was placed by Him in human hands. Even in His life on earth, His apostles strove as to which should be greatest in the Kingdom of Heaven. More over, in the days of the Apostles the Church was divided between those who followed St. Paul and those who followed St. Peter. In the same spirit, the bishops of the two imperial cities claimed a universal jurisdiction on their brethren, and during the period preceding the Dark Ages they were continually striving with one another for the mastery. The rise of Mohammedanism left the Bishop of Rome the sole claimant to this universal jurisdiction so far as Western Europe was concerned. The East became completely isolated.

Previous to and during this period of the Dark Ages, the papacy was aided in its contention by several factors. In the first place she had a definite claim based upon Scriptural Texts which she had dexteriously applied to the See of Rome. The General Council at Chalcedon had definitely refused to allow this claim and the Eastern patriarchs never have acknowledged it. This contention between Greek and Roman is the fundamental one. The Church of England has merely allied itself with the Greek Church in their repudiation of Papal claims. As has been well said, "The Greek Church is the breakwater behind which the Anglican Church may rest her case."

But back in the reign of Gratian (375 A. D.) who was the Western Emperor, certain things happened which strengthened the Pope's position. Gratian was

a young and devout Catholic, about the only one of the Emperors who could be thus described. Previous to his reign, the Roman See, in agreement with the common practice of patriarchal sees, had an appellate jurisdiction over adjacent territory. That is, if contentions arose between dioceses, or over matters of faith, the case was appealed to the Archbishop in whose province it originated. There had been a previous controversy between the Pope and Cyprian, a North African primate, over papal interference in Cyprian's jurisdiction. But Gratian invoked his secular power to extend the jurisdiction of Rome to Gaul and North Africa. It is ominous that it should have required an imperial rescript to give the bishop of Rome an extended jurisdiction which however was far short of universal control. Gratian, also was the first of the Emperors to refuse the title of Pontifex Maximus, an imperial office which made the Emperor the high priest of pagan worship. Previous Emperors had less tender consciences; but Gratian was too devout to retain the office. It was too valuable an asset for the Bishop of Rome to overlook and it is a most significant fact that the earliest genuine papal credentials date from Gratian's reign.

It was about the same time that Gratian, or his son, removed the Altar of Victory which was the great shrine of Pagan Rome. It is not surprising that both Gratian and his son were murdered. Paganism made its final stand in the Roman Senate. It marked however, the official overthrow of Paganism, and the transfer of certain pagan prerogatives to the Christian Church. Who was so meritorious to receive these legacies as the Bishop of Rome?

It is not surprising that a few years later, Leo was insisting upon the recognition of Roman claims by the action of a General Council. Both the Greek and Anglican Churches preferred the pronouncement of a General Council to the growing claims of the Papacy. They cheerfully conceded the primacy but declined to accept the supremacy. This absence of any papal credentials (which in that day resembled the decisions of a Supreme Court, but not the mandate of an executive head) caused a devoted partizan of the Roman See to manufacture a series of credentials from St. Peter to the Papacy. These credentials were regarded as authentic (indeed it was not safe to question their authenticity until the scholarly period of the Reformation) and so they had an important bearing upon bolstering the Roman claims. Unfortunately the monk who manufactured them gave scriptural quotations from Jerome's translation of the Bible in the fifth century, in a document purporting to have been produced in the first. Today no scholar could validate the Forged Credentials, but they did their work before the jury for several centuries. It ought not to have been necessary to support a divine right by such a clumsy equivocation.

Far be it from me to detract from the value of the Papacy during the Dark Ages. Without its intelligence and authority it would have been almost impossible for the Church to have survived the chaotic conditions of

those times. It was quite necessary that there should have been a spiritual power whom those barbarous chieftains regarded with fear and awe. But all tyranny usually has its foundation on services rendered. Nero was the beneficiary of the services of Julius and Augustus Caesar. It does not follow that because the original Caesar rendered valuable services to Rome, therefore Nero reigned by divine right. In the same way one cannot attribute supremacy and infallibility to the successor of the Papacy because at times and places the Roman bishop may have saved the ship from shipwreck. It is a specious argument but it has little to do with the case. The issue must always be whether the possession of the primacy and the rendering of many great services in this capacity, carries with it a subsequent supremacy and a belated infallibility.

(Continued Next Week)

Understanding the Parishes

By

GEORGE PARKIN ATWATER

WE HAVE a notable group of men at the head of our National Church. The National Council is the pick of the Church. They give of their time and strength to upbuild the Church and to extend it. In no word that I have written in these articles would I imply any word of criticism of their motives or their zeal and consecration. Likewise they have selected an able group of secretaries and officials who function at 281 Fourth Avenue, New York City. But these men have rested their labors upon a chain of support that has two weak links. These links have suddenly given way. The result is that the National Church is confronted with very great difficulties. I realize that I am repeating what I have said before, but it must be repeated until it becomes clear.

The first weak link is that the National Council undertakes work with only the security of diocesan pledges which may vary from year to year. If all the diocesan pledges are revised downward some of the work of the National Church is wrecked. The remedy for this is to have a constant and unvariable diocesan pledge which must become the first charge upon the diocesan sums collected from the parishes.

The second weak link in the chain is the dependence of the whole system upon the ability of every parish to pay in full the arbitrary amount apportioned to it, called the quota. The inability of the parish to pay its quota affects ultimately the diocesan pledge and consequently the National work. The remedy is to relieve the strain upon parishes and dioceses and to replace their gifts by income from endowments secured by gift and legacy from persons who have large giving capacity.

The depression in business has brought out these weaknesses. For the income of many a parish has been affected. But there is a conviction in many quarters that even if there had been no depression hun-

dreds of parishes could not long meet the demands made upon them. I shall treat the changing condition in parishes in another article, but here I wish to call attention to but one condition which affects their giving capacity. I refer to the constant appeals made to our people to support all kinds of charitable work and institutions.

The pressure upon all people living in communities has grown to be enormous. They are the often unwilling victims of high-pressure drives, of campaigns, of the appeals of friends and neighbors, of the necessities of local institutions. Our people are affected by these efforts. Necessary and good as some of these purposes may be, the result of reiterated appeals, often accompanied by improper pressure, is to annoy the givers, and render them insensible to the real merits of the cause they are asked to support.

With this flood of appeals comes the appeal of the Church. Is it any wonder that it is hard to create the enthusiasm necessary to achieve the desired results. We are in competition with numerous agencies most of which have merit in their claim and inspire in their supporters the feeling that they are doing the Lord's work when they give. This is one of the many things that are affecting parish support. The parishes have done nobly in missionary giving for the past five years.

Many of the clergy look with alarm upon the effort of the National Council to raise \$400,000 in a high pressure campaign in order to meet the revised budget. There is a growing conviction that such an effort at this time will not only affect unfavorably the systematic effort of parishes to meet their 1932 quotas, but will merely postpone the crisis to 1933 when it will overtake the Church in more severe form. It is little short of wilful blindness not to see that the confidence of the people in the present system has been shaken. The people may not be able to lay their finger on the defect in our system, but they know that no matter how generously the parishes give, the very increase of giving tempts the enlargement of the general work, and thus creates the greater and greater expectation of support. This but aggravates the trouble and increases the magnitude of the disaster, when the parishes have reached the very limit of their resources.

The excess giving power of the Church, the wealth of the Church, cannot be allured into supporting a work subject to recurring deficits. There is no promise of permanent gain in such a work.

We may well cry out as did the people of old, "What shall we do then?"

The answer seems obvious. Before asking for \$400,000 or any other sum, let the Church through its House of Bishops, assure the parishes and dioceses that steps will be taken to give the National Council a fixed income from the dioceses. The House of Bishops should assure the dioceses and parishes that the National Council will arrange to spend its fixed income from all sources, *and no more*, until that income is increased by permanent endowments.

If such assurance could be authoritatively given, then the House of Bishops could with better heart ask

the people to give a sum sufficient to save the essentials of its missionary program. They could ask for help in this crisis, because they had done everything humanly possible to make certain that there would never be another crisis of this nature.

To restore the confidence of the whole Church in its own system is of more importance in this crisis than to raise any given sum of money. A present decrease of income may result in giving up temporarily some features of our work, but a loss of confidence in the system will affect the Church for a long, long time.

Jungles Preferred

Reviewed by

GARDINER M. DAY

IT MAY seem strange to turn from Dr. Bowie's interpretation of the best way in which to live the most abundant life in our modern civilization, recently reviewed, to Janet Miller's description, in a most fascinating volume, *Jungles Preferred* (Houghton Mifflin), of how she enjoys life to the full in the heart of Central Africa. "As I write," says Mrs. Miller, "the sun has gone down in such a blaze of glory I feel as though a glimpse of celestial splendor had been granted us. We have tied up as usual on the edge of the jungle, as darkness has settled around us. I feel far, very far away from my home people tonight, farther than the farthest star which shines there hardly discernable in the fathomless sky, but I feel less a stranger in a strange land than I have ever felt, for I have had a glimpse into the heart of the black people—kind, and responsive to kindness—which I had not had before." The whole volume is filled with intimate descriptions of the ways of the different animals of the jungle. Surely few of our modern city dwellers could read it without learning a great deal about lions, crocodiles, chimpanzees, water buffaloes, and all their cousins. In addition a beautiful picture is painted of the moors and manners and beliefs of the primitive black man and his over-decorated wife. No one could read this volume, written in a mission station in the Belgian Congo, without becoming convinced of the absolute necessity of the work of missionaries. An example of the kind of instance that appears again and again is the story of how the witch doctor administers a poison drink to an individual suspected of a crime, on the old belief that if he gets well he is innocent, while if he dies—which he always does—he is guilty. Not very different from this is a story illustrative of the natives' confidence in the power of fetiches, which they believe will protect them from all evil. A five year old child was devoured one day by a crocodile because the child's mother believed so implicitly in a fetich the child carried that she never warned him of the danger of crocodiles. Consequently the child became a victim while playing by the edge of the river. More fascinating hours in the heart of the jungle can hardly be imagined than those which will be given the reader of this amazing record.

THE CHINESE PAY A REAL TRIBUTE TO ROBERT WOOD

By G. W. BROWNING

March 29th was celebrated by numbers of people, Chinese and foreigners, up and down the Yangtze River, as the sixtieth birthday of a distinguished missionary. The Rev. Robert Edward Wood of St. Michael's Church, Wuchang, has been working in China since 1898. He has been longest in China of all our missionaries except Bishops Graves, Huntington and Roots and the Rev. Dr. Pott, though a few others are near him in length of service. He is famous for his understanding of the Chinese, for his kindly dealings with ricksha coolies and other poor people, for the beautiful Chinese he speaks, for his hospitality to foreigners and Chinese alike, for his self-effacing modesty, his deep spiritual insight and his irresistible sense of humor. When Mrs. Habersham was taking her motion pictures of the staff in Wuchang, Father Wood walked up to the camera grinning and saying, "If you can get anything pretty out of me, you're welcome!"

* * *

A thrilling little missionary biography just published in England is the story of Clifford Harris of Persia. He was an English boy who went out to Persia in 1926, when he was twenty-one years old, gave himself devotedly to his work, and at the age of twenty-five died of typhus caught from poor people he was serving. His brief and splendid career, out of all proportion to the usual length of service, recalls a line from E. A. Robinson's *Tristram*, "Years are not life . . . Time is not life." One of his friends says of Clifford Harris, "I always saw in him a happy combination of St. Francis and Peter Pan."

* * *

Are you one of the wise people who know exactly where to look on a map of the world for the island of Tristan da Cunha? If so, you know that it is probably the Church's most isolated and remote mission. It is a tiny British island in the south Atlantic, midway between Capetown and Buenos Aires. For the past eighty years the English Society for the Propagation of the Gospel has shepherded the little colony of fewer than two hundred people, and priests have gone out for three-year terms, cut off from all touch with the world except for a ship's calling perhaps once or twice a year.

There is a little church of native stone, a school house and some twenty cottages with little struggling gardens, a small herd of cattle and a few sheep. A bare wind-swept mountain



BISHOP MORELAND
Host of Pacific Synod

peak towers above the little settlement, and a rocky coast and the stormy ocean surround it.

The Rev. A. G. Partridge has just finished a three-year term there. Bishop Watts of St. Helena, whose diocese includes Tristan da Cunha, went over on the boat that was to take Mr. Partridge away, and the British Admiralty sent along two doctors and two dentists. The doctors found the islanders in good health, and the dentists found so many perfect sets of teeth that even the *New York Times* has been led to comment on them. (The people never use toothbrushes, it seems. Their fine teeth defy explanation, unless by the fact that meat and flour and sugar are rare luxuries in their diet, and all food is rather scarce so that over-eating is unknown.)

Bishop Watts confirmed forty people in the little church which the islanders say is the very heart and soul of the island. The service was one of great beauty save for sadness because their much loved priest was departing.

The people are friendly, simple, shy, and for all the rigors of their life, would not hear of evacuating their lonely island, nor would it seem wise for them to be compelled to do so. Conditions do not demand it, and they could scarcely make a living elsewhere.

A Tristan Welfare Committee has now been formed in Cape Town co-operating with Mr. Douglas M. Gane of London, who for forty years has been the mainstay of the island and by sending supplies has made life possible there.

The island was named for the Portuguese admiral who discovered it in 1506.

CONFERENCE ON BUDGET DEFICIT IN THE NORTHWEST

By C. H. L. CHANDLER

Four Bishops with a number of clerical and lay representatives of the Province of the Pacific, met in the Cathedral parish house, Portland, to decide upon definite action to aid the National Council in raising the \$400,000 deficit. The Bishops were Rt. Rev. M. S. Barnwell, of Idaho; Rt. Rev. S. A. Huston, of Olympia; Rt. Rev. E. M. Cross, of Spokane and Rt. Rev. W. T. Sumner, of Oregon. Bishop Barnwell acted as convener of the conference, introducing the Rev. C. H. Collett, of the National Council, who presided, and also presented the urgency of the occasion demanding the conference.

The representatives pledged their respective diocese or district to do all they "possibly can to make good the deficit" by the time of the Whit-sunday special offering, on May 15.

* * *

At the noon luncheon of the representatives of the conference referred to above, when a number of leading church business men, were present, Bishop Barnwell said:

"The tragedy of the whole thing is not money matters, but lies in the hearts of the people in the Church at large, who have become scared by the depression, and have lost faith in God and in themselves. They forget that God is still in Heaven although the bottom has fallen out of the stock market."

A number of women, members of the Woman's Auxiliary also were present, and volunteered the hearty support of those whom they represented in supporting the efforts to make good the shortage.

* * *

A series of weekly programs, designated "Neighborhood Nights Entertainments," has been sponsored for some time past, by twelve community organizations and groups, in the south east section of the city of Portland, Oregon. The object being "to promote inter-neighborhood friendliness," and to provide opportunities for a social outing for those who might not be able, otherwise, to enjoy such an evening. Admission is free, by ticket, secured from committees representing the parent teacher's association, of the churches. Among the latter participating in the undertaking are, Our Lady of Sorrows, Roman Catholic; All Saints', Episcopal, the Methodist Episcopal and the Community Church. The attendance each night has been a capacity house,

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. SPOFFORD

The problem of "mixed marriages," especially of the marriage of Protestants and Roman Catholics, is treated as a question of serious importance by the Federal Council of the Churches of Christ in America in a study made public last week. The report was made by its committee on marriage and the home, as a result of several months' study, and was approved at the March meeting of the administrative committee of the council.

The report was originally drafted prior to the decree from the Vatican on the same subject on February 5. The Vatican decree requires that the children of marriages between Catholics and non-Catholics must be reared in the Catholic faith under pain of annulment of the marriage, refusal of participation in church activities, denial of a church funeral and, in extreme cases, public excommunication.

The Federal Council of Churches refrains from making any attack upon the Roman Catholic Church, but in good temper takes issue with its position on mixed marriages, on the ground that it is intolerable. The Council's conclusions, which are put forth, not as regulations, but as suggestions to church members for their consideration, deal both with inter-marriage of members of different Protestant groups and also of Protestants and Roman Catholics. These conclusions are embodied in a series of four recommendations, as follows:

"1. Where the persons contemplating marriage are members of different communions nearly related in doctrine or polity, they may well be advised by their respective pastors to settle the question before marriage by agreeing to attend together one or other of their churches, or even a third church, and to bring up their children in it.

"2. Where only one of the persons is a member of a church of the Protestant group and the religious differences are profound, such persons should be advised to consider the situation with great seriousness, in all its aspects, and to reach an agreement before marriage.

"3. Where intolerable conditions are imposed by either church in which membership is held, persons contemplating a mixed marriage should be advised not to enter it. The committee on marriage and the home protests earnestly against the requirement by any church that the children of mixed marriages should be pledged to that church.

ON THE COVER

THERE is pictured on the cover this week the beautiful tabernacle and throne in Christ Church, New Haven. It is intricately and delicately carved in limewood, all finished in burnished gold, antiqued. It has the pelican carved on the doors, the symbol of self sacrifice. It is a very lovely piece of work designed by Frohman, Robb and Little, architects, made and finished by Irving & Casson—A. H. Davenport Company.

"4. Where conferences in the churches interested in the questions arising from mixed marriages can be arranged, such conferences should be welcomed with a view to safeguarding the sanctity of marriage and the spiritual welfare of the home."

The chairman of the commission is the Rev. Howard C. Robbins, professor at the General Seminary.

* * *

The Lenten services held this year in a downtown theatre in Louisville were more successful than ever. This is the first time for some years that a theatre has been available. The first preacher was Bishop Woodcock. He was followed by the Rev. Franklyn Cole Sherman who substituted for the Rev. Charles F. McAllister whose engagement was cancelled at the last moment. Dr. Sherman was in the city conducting classes for the American Guild of Health and was rushed into the breach. Other preachers were Bishop Wise, the Rev. John Gass of Charleston, West Virginia, Bishop Gailor and the Rev. Irving Goddard of LaGrange, Illinois.

* * *

There is a stir in New York over the absence this year of Hot Cross Buns. A man, writing to one of the New York dailies, said that it was absolutely impossible to purchase them this year. Oh, you could get buns all right but as he said; "without the cross the buns tasted insipid and were without virtue. When I was a boy many of them had crosses made of icing and these sold like hot cakes. Why this profane lapse?" The letter prompted the enterprising editor to send out scouts to find the answer. First of all he took his encyclopaedia off the shelf and read: "The sale of cross buns has been a ritual ever since the pagan Saxons devoured cross-bread one day each year in honor of Easter, their goddess of light. The Church adopted the custom centuries ago and devoted years to establishing the rite."

"Well," said he, "such an old custom surely must go on. Go out boys and see what has happened to it." They finally discovered a baker who was quite as indignant as the writer of the letter who started all the hub-dub. "I never would have believed it, buns with no crosses on them," he declared. "The buns I sell have crosses dented on them, an impression in the dough. I do a big business in them too. The Good Friday hot cross bun is different from the every day bun. The dough is richer and there is more filling in them, raisins and spices and things like that. Without a cross it wouldn't seem right."

However, sad to relate, the large wholesale bakeries admitted that they did not bother with this sort of frivolity, though they all admitted that the bun output during Holy Week (the editor called it Easter Week, but you can't expect an editor to know everything) was greater than on ordinary occasions.

Well maybe another year we will have men in our streets on Good Friday shouting:

"Hot cross buns! Hot cross buns! One-a-penny, two-a-penny, hot cross buns!

If you haven't any daughters, give 'em to your sons."

Incidentally the editor, after considerable research, discovered that the bun reached an all-time high in England a century or more ago when there were two well known cross-bun houses in Chelsea which were thronged from dusk until dawn every Good Friday.

* * *

The diocese of Kentucky held their annual "call to the ministry" supper in the Cathedral House, Louisville, recently with young men attending from the various parishes in the city. The speakers were the Revs. John Gass, Charles F. Wulf and Charles G. Leavell.

* * *

The Daughters of the King now has 412 chapters and 75 junior chapters in this country. The order was organized in 1885.

* * *

A throng of fully 40,000 attended the sunrise service in the Hollywood Bowl on Easter Day.

* * *

Approximately 5000 attended Easter services at Washington Cathedral. Among those present were Mrs. Woodrow Wilson, Herbert L. Satterlee, son of the first bishop of Washington who was assistant secretary of the navy during Roosevelt's administration, and General John J. Pershing. Another impressive Washington service was the sunrise service held at Arlington National Cemetery. There was a drizzling rain, but there were nevertheless thousands

there, including President and Mrs. Hoover. The brief sermon at this service was preached by Bishop Freeman, with the Rev. Barney Phillips, chaplain of the Senate, taking part of the service.

* * *

There was a bit of a radio mix-up in Boston on Easter. Cardinal O'Connell, as some of you may know, is strong in his denunciations of jazz bands and radio crooners. On Easter he spoke briefly over the radio, introducing what he supposed was the choir of the North American College of Rome, which was to broadcast Easter hymns. But there was a mix-up somewhere, for no sooner did the Cardinal finish his remarks than there came floating over the air from the imperial city a jazz band playing the great American classic, "Ain't She Sweet". Explanations came later — it seems that some one at the Italian Broadcasting Company neglected to pull a switch in time.

* * *

Several thousand attended the sunrise services at Columbia University, New York; 3500 attended such a service in Brooklyn and about 3000 turned out for this early service on Staten Island.

* * *

Fully 4000 attended the eleven o'clock Easter Service at the Cathedral of St. John the Divine, New York, with many more unable to get in.

Easter bears with it three supreme messages, Bishop Manning said. The first is that Jesus Christ is alive, he said, and secondly, that "Jesus Christ on the throne of God is the one light and guide for our life in this world, and the one hope for the world's future."

Developing his second point, Bishop Manning continued: "We know absolutely that the way that Jesus shows us is the way of God. Which of us does not know that if Christ's way were followed there would be no more war, no more selfishness and wrong and greed in our industrial life, no men and women in want and suffering through unemployment, no repudiated marriage vows and broken homes, no children orphaned by divorce.

"The new paganism which now menaces us, the crime and lawlessness, the mad sex obsession which disgraces our literature and defiles our life, and which finds encouragement even in the lecture halls of some of our colleges and universities, comes from men and women who have turned their backs on Jesus Christ.

* * *

Bishop Stevens of Los Angeles, now recovering rapidly from a series



BISHOP STEVENS
Takes a Sea Voyage

of operations, sailed from Los Angeles on the 19th of March, bound for New York by way of the Panama Canal. He was accompanied by Mrs. Stevens.

* * *

While en route near Banning, California, on March 19th, the automobile of the Rev. Anthony H. Dexter of South Pasadena hit a sand covered rut and turned over four times. Mrs. Dexter died two days later while Mr. Dexter and two daughters were taken to a hospital, severely injured. Mr. Dexter is the assistant chaplain of the City Mission Society of Los Angeles.

* * *

There was a heavy rain in Baltimore on Easter. Nevertheless there was a total attendance of 1633 persons at Grace and St. Peter's, and we have no doubt that other parishes in the city did as well. There were over 800 communions made, over half of them at the two early services. And the offering was over \$5000 — quite a remarkable sum in view of the depression and the fact that the parish had just made a great effort to meet its missionary quota of \$17,500. The Rev. Robert S. Chalmers is the rector.

* * *

Mr. Harvey Lee Marston was ordained deacon on March 27th at St. Michael and All Angels, Baltimore, by Bishop Helfenstein. He was presented by Bishop Cook and the rector, the Rev. Don Frank Fenn,

preached. Mr. Marston is a student at Alexandria. In June he becomes an assistant at St. Luke's, Montclair, N. J.

* * *

The Rev. Frederick Fleming, vicar of the Intercession, New York, was the leader last week at conferences at the College of Preachers, Washington Cathedral. He also preached on Sunday morning at the Cathedral.

* * *

Mid-day Lenten services at St. Paul's, Baltimore, brought out unusually large congregations this year, with the church completely filled on several occasions though the church holds about a thousand. The Good Friday addresses were given by the rector, the Rev. Arthur L. Kinsolving, for the 26th consecutive year. The church was crowded throughout the three hours, with many standing.

* * *

Three enamelled stained glass panels were dedicated on Easter at the Ascension, Yonkers, N. Y. The work was executed by James Powell and Sons (Whitefriars) of London, and designed by the artist James H. Hogan. The only other example of this exquisite material is in the Church of the Heavenly Rest, New York, and made by the same firm.

* * *

Here is something not many bishops could do. On Easter Bishop Cheshire of North Carolina celebrated his 82nd birthday by officiating at the 11 o'clock service at the Good Shepherd, Raleigh; preached, and confirmed a large class, two members of which were his grandchildren.

* * *

The Rev. Warren W. Way has resigned as the rector of St. Mary's School, Raleigh, the resignation to take effect at the end of the present school year. He has been the rector for 14 years and under his administration the school has attained an excellent reputation for scholarship. He is to return to parish work.

* * *

The head of the Church Army, Captain Frank Mountford is sailing for England on the 15th of April to attend the jubilee conference of the Church Army in London. Nine hundred evangelists and mission sisters are expected to attend. He is to be back in New York on the 13th of May.

* * *

Washington Cathedral at the suggestion of the George Washington Bicentennial Commission has recently installed in its south crypt aisle a public exhibit of the history of religion in the United States, consisting of ten large colored charts and graphs, depicting the progress

of Christianity in the country since its settlement and for the 200 years from 1732, the birth of the first President.

* * *

The Rev. Randolph Ray observed the ninth anniversary of his rectorship at the Little Church Around the Corner, New York, last Sunday. In the afternoon he dedicated a shrine to the Blessed Virgin, a memorial of unusual beauty, the work of the firm of Calvert, Herrick and Riedinger of New York.

* * *

The Rev. Graham Brown, principle of Wycliffe College, Oxford, has been appointed Bishop of Jerusalem, succeeding Bishop MacInnes who died last Christmas Eve. Dr. Brown is a leading member of the evangelical party in England and is greatly interested in Church unity, being a leader in the negotiations between the Anglican Communion and the Old Catholics.

* * *

Trinity Church, Boston, has just been given a large estate in Dublin, N. H. to be used as a vacation home for people of the diocese of Massachusetts. It is the gift of Mrs. William Amory of Boston, who also presented the parish with a fund of \$100,000 for the maintenance of the property.

* * *

Chicago reports unusually large congregations at the Holy Week and Easter Services. Fully 5000 people attended the three hour service at the Methodist Temple, under the auspices of the Chicago Federation of Churches. All the non-Roman churches in Rogers Park united for Good Friday services held at St. Paul's-by-the-Lake, and a similar union service was held at Wilmette at St. Augustine's where the Rev. Hubert Carleton is rector. The preacher at the three hour service at St. Paul's, Kenwood, was Bishop Wilson of Eau Claire. Bishop Stewart was the preacher, before large crowds, at the services held at the Garrick Theatre during Holy Week.

* * *

Seven persons were received into the Church from the Roman Church at the Intercession, Trinity Parish, New York, recently. At the same service Bishop Lloyd confirmed a class of ninety-nine. The Rev. Fred-eric S. Fleming is the vicar.

* * *

St. Barnabas mission for colored people, East New York, diocese of Long Island, at last has its new church, complete and in use. The basement, for a number of years the church, has been converted into a fine parish hall. The mission was started in 1907. Rented quarters served as a church for some time;

then land was bought and a stone basement was constructed. Now under the leadership of Bishop Larned the upper church has finally been built, and the mission is now equipped with a church, parish hall and rectory, which is next door and which was purchased some years ago. The Rev. L. C. Dade is in charge.

* * *

Mrs. Arthur Selden Lloyd, wife of Bishop Lloyd of New York, died last week at her home in New York. She was seventy-five years of age. Surviving are Bishop Lloyd, and four daughters, Mrs. E. T. Danbridge of Nashville, Mrs. C. J. Symington of New York, Mrs. C. J. Gibson of Richmond and Mrs. Gavin Hadden of New York. Funeral services were held at the seminary in Alexandria, Va., and burial was in Richmond where Mrs. Lloyd was born.

* * *

New York City churches are seeking 2500 teachers to carry on their daily vacation Bible schools this year. There are 400 schools in the city, opening as soon as the public schools close and continuing for five weeks. The training school for teachers is to open on this Saturday in the parish house of St. George's Church, and will continue for ten Saturdays. All teachers are required to attend these classes.

* * *

Fully 10,000 people attended the Good Friday Service at Old Trinity, New York. Business offices in lower Manhattan were closed for the day in many instances; with many others closing at noon. People leaving these offices streamed into the church for at least a part of the Three Hour Service. Bishop Oldham of Albany preached.

* * *

The synod of the province of the Pacific is to be held at St. Paul's Cathedral, Sacramento, California, April 20-22. Bishop Moreland is host.

* * *

The diocese of Olympia is the latest to discontinue its diocesan paper. They are falling by the way side one by one.

* * *

Three of the noonday preachers during Lent at St. Mark's, San Antonio, Texas, entered the ministry from that parish; the Rev. DuBose Murphy, rector at Tyler, Texas, Rev. E. H. Jones, rector of St. Paul's, Waco, and the Rev. H. N. Herndon, rector at Uvalde, Texas. On Palm Sunday the rector of the parish, the Rev. A. R. McKinstry, presented a class of 92 for confirmation.

* * *

Word reaches us of Bishop Perry's

visit in Europe; of a delightful visit to Dresden where the Rev. Edward M. Bruce is the rector of the American Church of St. John. The presiding Bishop confirmed a class of five. He then went on to Munich where he spent nearly a week with the Rev. Dr. Kirkus who is now in charge of our work there, and who is doing much to invigorate and strengthen it, particularly the work among American and English students. There is no church here at present but there will be one soon—a memorial to a young girl who, three years ago, received her first communion there just before a fatal operation. Everyone in the city is eager for this new building.

* * *

Now here is a real bit of news. The United States Senate the other day passed a bill awarding St. Paul's Church, Selma, Alabama, the sum of \$5,680 for damages done the church by Union soldiers during the Civil War. One of the senators from Alabama must be a vestryman or something.

* * *

Parents cannot rid themselves of the responsibility of "recklessly large families" by saying that "God sends them," the Bishop of Liverpool, Dr. A. A. David, says in his new book "Marriage and Birth Control."

"Both versions of the book of common prayer insist sex intercourse in marriage has a function apart from procreation," Dr. Davis said. "Marriage has a physical counterpart. The time has passed when the physical side must be put aside as 'something not quite nice.'"

"Parents have not only the right but the duty to space the births of their children and limit their numbers reasonably."

* * *

Bishop Parsons of California was the speaker at the Churchmen's Round Table luncheon held in San Francisco on March 16th. The Round Table is a laymen's affair, meeting once a month.

* * *

Harvard School, Los Angeles, has launched a campaign for a half million dollars, the money to be used for expansion. The alumni of the school are attempting to raise half that amount after which they will make a general appeal. Twenty-five acres of land has already been secured in West Los Angeles for the new school, and the campaign is making such headway that it is thought that construction may start this summer. The Rev. Harold H. Kelley is the headmaster, succeeding Dr. Robert B. Gooden, now Suffragan Bishop.

* * *

Dr. Ichiro Itoi, assistant director

For These Hard Times, —A New Religious Novel

The MACMILLAN COMPANY, of New York City, issues the first novel based on modern Biblical scholarship. Unique. Historically accurate. Commended by religious leaders such as Bishop F. J. McConnell, Rev. Dr. S. Parkes Cadman, and Prof. Shailer Mathews. Plot cast in a highly dramatic period, when struggle for social justice and international peace gave motivating force for evolution of monotheism. Shows Bible as a literature developing in hard times. "By the Waters of Babylon, A Story of Ancient Israel," by Louis Wallis. All book-sellers, or the Macmillan Company, New York City, \$2.00.—*Adv.*

The Willet Stained Glass Co.

226 South 11th Street, Philadelphia
Windows of U. S. Chapel, West
Point. Front & Sanctuary
St. John's, Wilmington.

Edwin S. Gorham, Inc.

*Publishers and Distributors
of Church Literature*
18 West 45th Street, New York

CONFIRMATION INSTRUCTIONS

By Bishop Johnson. Formerly 50c a copy. While present edition lasts, 20c a copy. Witness Books, 6140 Cottage Grove Avenue, Chicago.

MARY FAWCETT CO. NEW LINENS AT LOW PRICES. Famous 1800 for surplices or Albs in 46" at \$1.35, also Brown Linen for Covers, etc., 54" at \$1.05. **Special discounts continue.** Send for full set samples free. New Complete Altar Guild Handbook by L. V. Mackrille \$50. 812 Berkeley Avenue, Trenton, N. J.

DEVOTIONAL MANUALS FOR CONFIRMATION CLASSES

Forty-fifth Thousand

A MANUAL OF DEVOTION

By the Rt. Rev. T. F. Gailor. New and revised edition. Illustrated, 16mo. Cloth.....50c
This helpful and excellent manual has been revised and enlarged to conform with the changes in the Prayer Book.

Forty-first Thousand

THE PRACTICE OF RELIGION

A Short Manual of Instructions and Devotions. Illustrated. By Rev. Archibald Campbell Knowles. With a Preface by the late Bishop of Fond du Lac75c
Cloth, thin paper\$1.00
Leather\$3.00

DEVOTIONS FOR PRIVATE USE

By Rev. C. C. Edmunds, D.D. Revised edition. Fifth thousand30c

This little book has stood the test of practical experience. It is found in the hands of many a father as he leads his family in their morning and evening devotions.

EDWIN S. GORHAM, INC.
18 West 45th Street, New York

of St. Luke's Hospital in Tokyo, and one of Japan's leading physicians, arrived in Chicago the other day on his way to New York where he is to study as a fellow of the Rockefeller Foundation. He was accompanied by Tokeo E. Imamura, a young student who is here also to study.

"The Japanese people are not much excited about the Shanghai and Manchurian affairs," said Dr. Itoi, who is making his first visit to the United States. "They hardly know that warfare is going on and life in Japan pursues a normal course. Do you know that Chinese students, wearing their native costumes, have been attending Japanese universities and have never once been molested. As to the causes of the trouble I am not acquainted. I am a physician and have nothing to do with politics."

* * *

Captured by the idea of Whitsunday as "The Birthday of the Church," the people of Western New York are making the Church an enthusiastic birthday gift this year in a new way, for the purpose of helping the 1932 deficiency fund.

Applying the idea which is familiar to many children throughout the Church as the Birthday Thank Offering, grown-ups and young people alike are making individual offerings based on their age. The sum chosen to be multiplied is one cent or one dollar or any amount between, or any greater amount. Perhaps a boy twelve years old will be able to take ten cents as the amount to be multiplied by this age, and will make an offering of \$1.20. A man of fifty who is able to afford it might chose \$10 as his base, and give \$500. A woman of thirty on a tiny salary with dependents to support might not be able to multiply more than five cents, and would give \$1.50.

The thing is to have every person making a joyful willing birthday gift, the whole diocese joining in a great act of thanksgiving for the Church on Whitsunday.

The tremendous educational value of such an undertaking, education as to the meaning of Whitsunday and as to the Church's missionary work, is emphasized by the leaders, and their imagination soars to think what such a Birthday Offering would mean if it were established throughout the Church, over and above all regular giving.

The Rev. Henry F. Zwicker, D.D., rector of Grace Church, Lockport, N. Y., who is chairman of the committee in charge of this offering, writes that "of course it means work, a great deal of work, on the part of the clergy between Easter and Whitsunday." Several district meetings of clergy and vestrymen


ERNEST W. LAKEMAN

Designer and Worker in Stained Glass

36-38 WEST TWENTY-FIFTH STREET

Opposite Trinity Chapel

NEW YORK, N. Y.

 The Payne Studios Inc
Stained - Glass
Memorials.....
Paterson-New Jersey

CATHEDRAL STUDIO, WASHINGTON, D. C. and London, England. Church embroideries, Altar and pulpit hangings, surplices. Exquisite Altar Linens. Stoles with crosses \$6.50 up. Burse and Veil \$10 up. Silk damask cope, \$80 up. Silk chasuble, \$30 up. Silk Low Mass sets, \$60 up. New Handbook for Altar Guilds, 52c. L. V. Mackrille, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Wisconsin 2752.

HOUSE OF THE NAZARENE SAINT AUGUSTINE, FLORIDA

Guests received. Moderate charges. Convenient, comfortable, cheerful. Good meals, attractive grounds, sunshine and quiet. If you are looking for rest or renewed strength, come and see. Open year round. Daily Chapel services next door, open to guests if desired. For further particulars address Sister-in-Charge, 30-34 Rohde Avenue.

DEVOTIONAL

The Confraternity of the Mystical Life (see page 218 of the *Living Church Annual* for 1932) offers monthly studies in Personal Religion, sent by post, without obligation other than voluntary donations. The work of the C. M. L. is commended by many bishops and priests of the American Church. First study sent on request. Address, Box 144, Wall Street Station, New York City.

SCHULTE'S BOOK STORE

We buy and sell Theological libraries and collections of good books. Correspondence solicited. SCHULTE'S BOOKSTORE, 80-82 Fourth Ave., New York City, New York.

Washington Cathedral

A Witness for Christ in the Capital of the Nation

THE CHAPTER appeals to Churchmen throughout the country for gifts, large and small, to continue the work of building now proceeding, and to maintain its work, Missionary, Educational, Charitable, for the benefit of the whole Church.

Chartered under Act of Congress.

Administered by a representative Board of Trustees of leading business men, Clergymen and Bishops.

Full information will be given by the Bishop of Washington, or the Dean, Cathedral Offices, Mount Saint Alban, Washington, D. C., who will receive and acknowledge all contributions.

Legal Title for Use in Making Wills:

THE PROTESTANT EPISCOPAL CATHEDRAL
FOUNDATION OF THE DISTRICT OF
COLUMBIA

The Answer of the Provinces

Cheering messages reveal instant co-operation which ring clear and true with loyalty and confidence, to every member, every parish and mission, and every diocese and missionary district, to put the heart back into the missionary work of the Church with an offering of \$400,000 by Whitsunday, May 15th.

Where the Answers were registered

That ten provincial conferences were held in the midst of Lent and within six weeks after the meeting of the National Council in the interest of raising the 1932 Deficiency Fund is convincing evidence of the corporate responsiveness of the Church.

FIRST PROVINCE
Boston, February 19th

THIRD PROVINCE
Washington, Feb. 23rd

SEVENTH PROVINCE
Dallas, March 1st

FIFTH PROVINCE
Chicago, March 2nd

SECOND PROVINCE
New York, March 3rd

EIGHTH PROVINCE
(Southern section)
Los Angeles, March 9th

SIXTH PROVINCE
(Northern section)
Minneapolis, March 10th

FOURTH PROVINCE
Atlanta, March 11th

EIGHTH PROVINCE
(Northern section)
Portland, March 11th

SIXTH PROVINCE
(Southern section)
Omaha, March 15th

Provincial Findings

The Brotherhood and Solidarity of the Clergy—can be depended upon in this crisis. There is the same sacrificial quality in the widespread acceptance of reductions in salary and in the readiness of clergy not so affected to contribute portions of their salaries. Both acts are directed to the preservation of the Church's work.

Individual Gifts of the Laity—With nearly two months remaining before we reach Whitsunday, the announcement of the Deficiency Fund has again emphasized that the Church is served by a small and precious lay clientele of men and women who, in the presence of a crisis in parish, diocese or general Church, wait neither for organization nor a personal summons, but send in their individual contributions forthwith to hearten their leaders at the outset.

We are Dealing with Realities—Every dollar of the \$400,000 asked for by Whitsunday involves the continuance beyond July first of definite missionary or other religious work impaired by a cut already made and out of which all possible margin of safety in the form of a lapsed balance has been squeezed.

THE NATIONAL COUNCIL
CHURCH MISSIONS HOUSE
281 Fourth Avenue, New York, N. Y.

ST. STEPHEN'S COLLEGE (Columbia University)

A College of Arts, Letters and Sciences definitely and officially of the Episcopal Church but with no ecclesiastical restrictions in the selection of its student body; incorporated into the educational system of Columbia University and conferring the University degree.

It combines the advantages of University education with small college simplicity and inexpensiveness.

The College founded in 1860, is equipped to teach men who, after graduation, are going into business or into post-graduate schools of medicine, law, journalism or theology, or into classical, scientific, social or literary research.

The fees are: For tuition, \$360 a year; for furnished room, \$150 a year; for board in hall, \$300 a year. There are some competitive scholarships and a few bursaries for men contemplating Holy Orders.

Address: Bernard Iddings Bell, Litt.D.,
Warden

ANNANDALE-ON-HUDSON, N. Y.
(R. R. Station: Barrytown)

TRINITY COLLEGE Hartford, Conn.

Offers a general cultural education, with special emphasis on the Classics, Modern Languages, English, Economics, History, Philosophy, Chemistry, Mathematics and Physics, Biology and Pre-Medical, or Pre-Engineering. For information apply, The Dean.

CHILDREN'S HOSPITAL

in New York, Sisters of St. Mary (Episcopal), 405 W. 34th Street. Accredited School of Nursing, two years and eight months. Major subject children. Adult and maternity nursing in affiliated hospitals. Single rooms. Full maintenance and allowance. Write for booklet.

KEMPER HALL

KENOSHA, WISCONSIN

Under the care of the Sisters of Saint Mary. All Episcopal school for girls on North Shore of Lake Michigan, one hour from Chicago. College Preparatory and general courses. Music, Art, Domestic Science. Outdoor and Indoor Sports. Address, The Sister Superior.

Virginia Episcopal School Lynchburg, Virginia

Prepares boys for college and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia. Charges exceptionally low. For catalogue apply to Rev. Oscar deWolf Randolph, Rector.

HARVARD SCHOOL

Los Angeles, California

A school for boys under the auspices of the Episcopal Church. Fully accredited. R. O. T. C. Outdoor sports in a fine climate. For all information, address the Rev. Harold H. Kelley, Headmaster.

ST. MARY'S SCHOOL

MOUNT ST. GABRIEL

Peekskill-on-Hudson

BOARDING SCHOOL FOR GIRLS

Under the care of the Sisters of St. Mary. College preparatory and general courses. New modern fireproof buildings. Extensive recreation grounds. Separate attention given to young children. For catalog address THE SISTER SUPERIOR.

SCHOOL OF NURSING

HOSPITAL OF ST. BARNABAS
NEWARK, N. J.

Fully accredited School and Hospital.
High School Graduates Accepted.
WRITE FOR BOOKLET

were held the first week in April to explain the plan and discuss ways of accomplishing it.

* * *

St. Margaret's, New York City, had an Easter visiting committee that went about the parish before Easter reminding the people of their Christian obligations.

* * *

When you say, if you ever do, that you belong to the Anglican communion have you any idea just what that includes? Well, at present it consists of the Churches of England, Ireland and Wales; the Episcopal Church in Scotland; the Church of England in Australia, Canada, India, Tasmania, the West Indies; the Church of the Province of South Africa, and of the dioceses in eastern South America; Chung Hua Sheng Kung Hui in China, and Nippon Sei Kokwai in Japan, and the Protestant Episcopal Church in the United States, with its missions in Liberia, Cuba, Mexico, Hayti, Brazil and elsewhere. Quite a Church as you see. Now there is this intercommunion with the Old Catholics, approved by the Church of England, which will doubtless be approved enthusiastically by our Church, which means that the Anglican Church has ceased to be Anglican merely and has become international in its fullest sense. The Old Catholics are a group of eight self-governing churches, retaining the ancient faith and order of the Catholic Church, but refusing to accept the infallibility of the Pope and other doctrines which they consider contrary to the teaching of the Primitive Church. These eight churches are in Holland, Germany, Switzerland, Austria, Czechoslovakia, Yugoslavia and Poland, with large numbers also in the United States. They number about 250,000, with about 250 clergy and thirteen bishops.

* * *

The Chinese army general in command of Yangchow requested the local Christians to have a series of special prayer meetings for China. He attended one of the meetings himself and gave the people some very plain talk about the weakness of the Chinese character, and how they did not need to fear Japanese airplanes and cannons so much as their own hearts. The Rev. E. H. Forster says the meetings showed a genuine Christian attitude, with much earnest prayer that the truth might be known, that officials of China and Japan might act with justice and righteousness, and that the hands of the League of Nations and all other organizations working for world peace might be strengthened.

The general above mentioned had a fiftieth birthday recently. The Yangchow Chamber of Commerce

The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

Fourth-year course for graduates, offering larger opportunity for specialization.

Provision for more advanced work, leading to degrees of S.T.M. and S.T.D.

ADDRESS

THE DEAN

4 Chelsea Square New York City
For Catalogue Address the Dean

Episcopal Theological School CAMBRIDGE, MASSACHUSETTS

Affiliation with Harvard University offers unusual opportunities in allied fields, such as philosophy, psychology, history, sociology, etc.

For Catalogue Address the Dean

Berkeley Divinity School

New Haven, Connecticut

Affiliated with Yale University

Address DEAN W. P. LADD

86 Sachem Street

DIVINITY SCHOOL IN PHILADELPHIA

Undergraduate and Graduate Courses
Privileges at University of Pennsylvania

Address:

DEAN BARTLETT, 42nd and Locust Streets

SEABURY-CARLETON

THEOLOGY LIBERAL ARTS

Best Training — Minimum Cost

For information and catalogue write

RT. REV. STEPHEN S. KEELER, D.D.

Acting Dean

Seabury Hall, Faribault, Minn.

The Protestant Episcopal Theological Seminary in Virginia

For catalogue and other information

address the Dean

REV. WALLACE E. ROLLINS, D.D.

Theological Seminary Alexandria, Va.

SAINT MARY'S RALEIGH, NORTH CAROLINA

Episcopal for Girls. High School and two years College. Academic Courses Fully Accredited Southern Association. Departments: Art, Business, Expression, Home Economics, Music.

Catalogue and View Book upon Request

CATHEDRAL SCHOOL FOR GIRLS

Orlando, Florida

A fully accredited Church boarding school situated in the lovely lake region of central Florida. Established by Bishop Gray in 1900. Outdoor classes and sports. Supervised athletics. Primary through college preparatory. Music and art. An altogether glorious place for a girl to spend the winter. Moderate rates. The Rt. Rev. Cameron Mann, D.D., L.L.D., President.

Mrs. Alice Bartlett Stoddard, Principal

Box 33, Orlando, Fla.

SCHOOLS

Are you looking for a good Church School for your boy or girl? A note to us stating your needs will bring you information.

THE WITNESS

931 Tribune Bldg.

New York City

sent him a handsome present but he refused it and every other gift, and asked that all who wished to honor his birthday would contribute to flood relief.

* * *

The jurisdiction of the Anglican Bishop of Gibraltar reaches from Oporto in north-west Portugal to Baku in south-east Russia, a distance of over 5,000 miles by rail. It includes English chaplaincies, permanent or seasonal, in fourteen countries and more than ninety cities and towns. It has been called St. Paul's Diocese, reaching as it does from Asia Minor to Spain.

* * *

The diocesan Social Service Department in Mississippi has issued a mimeographed folder in which for the first time the social resources of the state are summarized for ready reference, indexed under the headings of health, education, welfare, and miscellaneous. "I should not have known where to turn for the information here provided for me," is the comment of one priest. Simple as the folder is, it illustrates well how a diocesan social service department operating on a tiny budget can assist the clergy to serve their parishioners and their community more effectively.

* * *

The Young People's Summer Conference of the diocese of Maine is to be held at Bowdoin College, June 26 to July 2.

* * *

The provincial conference of the Young People's Fellowship of New England is to be held at St. Paul's, Pawtucket, R. I., May 7-8.

* * *

If denominational representation is a fair test then the Church of the Air, sponsored by the Columbia Broadcasting Company, is a success. There have been 53 broadcasts, two each Sunday since the opening in September when Bishop Irving P. Johnson gave the first broadcast. Ten

denominations have been represented since. The Roman Church has had fourteen, the Jews ten, Methodists, Presbyterians and Baptists have had five each, while we, along with the

Lutherans and Congregationalists have had four each. Bishop Johnson, Bishop Stewart, Bishop Scarlett and Bishop Freeman have been our broadcasters.

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.

Church of St. Mary the Virgin

New York
46th St., between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.
Sunday Masses: 7, 8, 9, 10 and 11.
Vespers and Benediction: 8 P. M.
Week-day Masses: 7, 8 and 9:30.

St. Paul's Cathedral

Buffalo, New York
Sundays: 8, 11, 8.
Weekdays: 8, 12:05.
Thursday: 11 (additional).

Calvary Church, New York

Rev. Samuel M. Shoemaker, Jr., Rector
Rev. J. Herbert Smith, Associate Rector
21st Street and Fourth Ave.
Sundays: 8, 9:30, 11 and 6.
Thursdays at 8 P. M. Meeting for Personal Witness in Calvary Hall.

Gethsemane, Minneapolis

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

Trinity Cathedral, Cleveland

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

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. Peter's Church

3rd and Pine Sts., Philadelphia
Rev. Edward M. Jefferys, E.T.D., Rector.
Sundays: 7:30 A. M. Holy Communion.
11 A. M. Morning Service, Sermon and Holy Communion.
8 P. M. Evening Service and Address.

Christ Church Cathedral

Hartford, Conn.
Cor. Main and Church Streets.
The Very Rev. S. R. Colladay, D.D.
Sundays: 8:00, 10:05, 11:00 a. m.; 7:30 p. m.
Daily: 7:00, 12:10; 5:00.
Holy Days and Wednesdays, 11:00 a. m.
Holy Communion.

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.

Church of St. John the

Evangelist

Boston
Bowdoin Street, Beacon Hill
The Cowley Fathers
Sundays: Masses, 7:30, 9:30 and 11 A. M. Benediction, 7:30 P. M.
Weekdays: Masses, 7 and 8 A. M. Thursdays and Holy Days, 9:30 A. M., also.
Confessions: Saturdays, 3-5 and 7-9 P. 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.

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.

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.

REYNOLDS, FRANCIS & ROHNSTOCK

Designers and workers in
STAINED GLASS

One Washington Street
Boston, Massachusetts

CATHEDRAL CHOIR SCHOOL - NEW YORK

A boarding school for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the services in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the Close. Fee—\$250.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address The Precantor, Cathedral Choir School, Cathedral Heights, New York City.

THE CHURCH LEAGUE *for* INDUSTRIAL DEMOCRACY

is an organization of the Episcopal Church for the purpose of bringing together for prayer, study and action those who seek to apply the principles of Christ in industrial society. It has entered labor struggles, notably in Marion, N. C., Danville, Virginia, Paterson and Passaic, New Jersey, and the coal fields of West Virginia and Kentucky, where efforts were made to further the sort of economic relationships for which the Church officially stands. It is the one organization of the Church carrying forward such work. In addition the League sponsors educational work through lectures, conferences, preaching and summer schools.

At this time when there is such a tremendous need for such work the organization finds itself with a depleted treasury.

If you share with us the opinion that such an organization has an important place in the life of the Church in this industrial age we urge you to lend your support, both through membership and donations. The dues are two dollars annually. Donations, however small, will help greatly in maintaining a vital work that is operated on an exceedingly modest budget.

RT. REV. EDWARD L. PARSONS
President

MR. WILLIAM F. COCHRAN
Treasurer

REV. W. B. SPOFFORD
Secretary

RT. REV. BENJAMIN BREWSTER
MISS CAROLINE B. LAMONTE
REV. J. HOWARD MELISH
MISS VIDA D. SCUDDER
MISS MARY VAN KLEECK
Vice-Presidents

EXECUTIVE COMMITTEE

RT. REV. CHARLES K. GILBERT
MISS ELIZABETH GILMAN

REV. SMITH OWEN DEXTER
MRS. MARY SIMKHOVITCH

REV. NORMAN NASH

Office of the League:

154 Nassau Street

New York City