

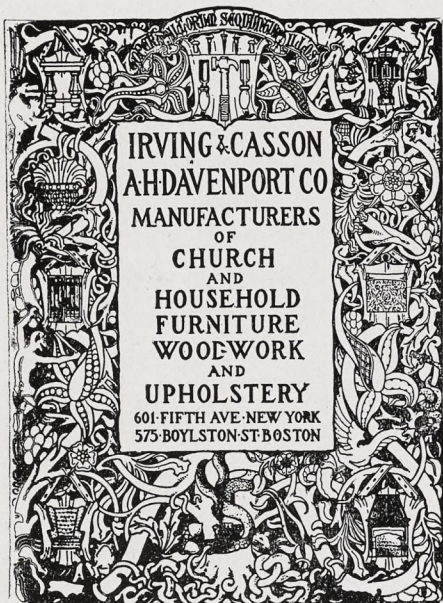
# *The* **WITNESS**

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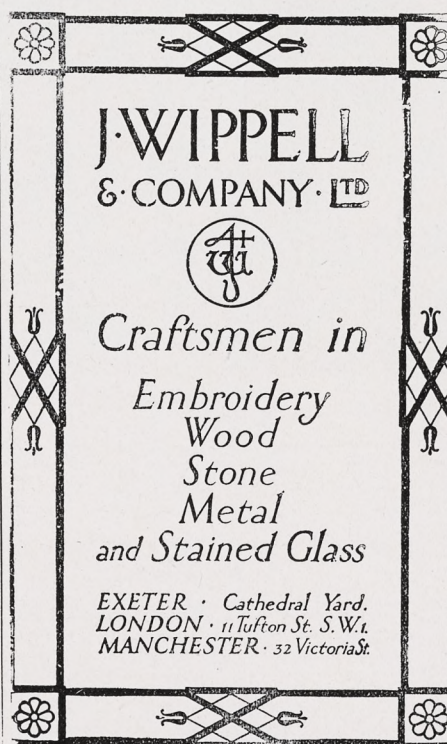
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# THE WITNESS

*A National Weekly of the Episcopal Church*

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

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## EDITORIAL COMMENT

IN CONNECTION with the appeal to meet the large deficit for missions it is reassuring to know that there are indications of a fuller consideration of some of the problems, so serious and acute, which the National Council is facing. For example, it is understood that the recommendation of the Evaluation Committee, made six years ago, has now been put into execution and a general survey is in process to show the amounts contributed to every aided parish and mission; the number of baptisms, confirmations, communicants, etc., in these places over the years, and the amounts received from those to whom aid is given. This is with a view to taking up the question of static work and its continued support from missionary funds.

IT IS ALSO of interest to know that at the meeting of the Bishops of the Second Province, held early last month, a committee consisting of the Bishop of Newark, the Bishop of Central New York and the Bishop of Albany was appointed to draft a statement suggesting new lines of economy in administration and other departmental work. This committee has been in conference with some of the workers at the Church Missions House and will doubtless bring in a report at the meeting of the House of Bishops in Garden City later this month. Bishop Fiske has no doubt won for himself the reputation of being a fault-finder in official Church circles. Nevertheless we feel that Church people generally will, with us, commend him for his courage in heading up an increasing demand for such economies at headquarters as will reestablish the waning confidence in the administration of the Church Program.

THE RECENTLY published statistics of the United Stewardship Council show that the recession in giving to churches, down to the spring of last year, had been effected only six and a half per cent. In all probability a larger recession will be shown for this past year for which figures are not yet available. In the Methodist Church there was a falling off of but

four-tenths of one per cent, from \$94,117,400 to \$93,680,933. The Presbyterians dropped from \$64,685,810 to \$59,274,016, a recession of eight and three-tenths per cent. Our own Church dropped from \$50,140,163 to \$45,944,896, also eight and three-tenths per cent. The communions hardest hit are those in the south. The Southern Methodists dropped thirteen and seven-tenths per cent; the Southern Baptists twelve and three-tenths per cent; the Southern Presbyterians nine and three-tenths per cent. Of the twenty communions included in the study there was only one to show an increase, the Northern Baptist Church in which givings increased from \$32,597,662 to \$33,289,670, an increase of two and one-tenth per cent. The total sum given to these twenty communions for all purposes for the year was \$451,166,539, a figure which represents but a fraction of the cost of religion in the United States since the Roman Church, Jewish congregations and many Protestant communions are not included.

THE ACTIVITIES of Japanese Christians in behalf of peace is encouraging. During the early stages of the Japanese military activities against China a delegation of Japanese churchmen urged their government to settle the dispute by pacific means. More recently they have definitely appealed for a "speedy settlement in the spirit of the League Covenant, the Kellogg Pact, and the Nine-Power Treaty." Most encouraging of all is the report that a group of Japanese Christians, accompanied by American missionaries, went to Shanghai last month on the invitation of a group of Chinese Christians. The purpose of the meeting is to create, if possible, an atmosphere of goodwill between the two countries.

THE CAUSES of crime are set forth in a volume just published by the National Probation Association. The association is composed of eminent authorities; judges, probation officers, psychiatrists, criminologists and others interested in the treatment and prevention of crime. Here are the primary causes in their opinion: first, lack of a sufficient regular family in-



come to insure health and at least a minimum of decency and comfort. Second, inefficient and dishonest standards of government. Third, lack of vocational guidance and clinical facilities in the schools. Fourth, the lack of proper recreation facilities. Fifth,

the inability of the Church to hold the young people of today. The book also points out a fact over which we should all be greatly concerned—that the age of offenders has been slowly descending so that now the grave crimes are committed largely by youths.

## BUILDING GOOD CHURCHES

By

MILO HUDSON GATES

IT SEEMS hardly comprehensible that there should be anybody in the Christian churches to-day who objects to beauty, but, at a recent convention of Church Commissions of Church Art and Architecture and architects, it became evident that there still are people who think churches ought to be built as cheaply, as modernly, and, while they would not call it ugly, as a matter of fact, as ugly as possible.

Not long ago, a distinguished clergyman, in my presence, set forth the thesis that there had never been any great preaching done outside of bare, foursquare and ugly churches, and he defended his thesis by naming a certain number of clergymen who were great preachers and who had preached in buildings like Moody and Spurgeon's tabernacles, tents and the City Temple of London. Finally, however, he did acknowledge that Liddon, St. Chrysostom, Newman and Phillips Brooks were great preachers and that they usually had preached amidst beautiful surroundings.

However, the progress of beauty in our churches has been little short of miraculous in the last generation. It is a matter of satisfaction to us to realize that, in this advance, our Church has been the leader. We established the first Commission on Church Architecture and the Allied Arts, and the architecture in the Episcopal Church in this country has had a beneficent and uplifting influence on all the churches. They have come to realize what was so well stated by Gerald Stanley Lee, when he said:

"It would be hard to deny that, if the Christian Church exists for one thing rather than another, it exists for the purpose of making God eloquent. And if men are on the street, it must make God eloquent on the street. If the Church building, that especially represents God on the streets of the city, is vulgar and hideous or shabby or insincere, or if it is a mere sitting-room, with colored windows, where people drop in pleasantly for a cozy comfortable chat with Him before whom hell is naked, who stretcheth out the north over the empty place, and hangeth the earth upon nothing, why should one notice God? But I do believe that the main fact about the church of the future is that it is going to take the idea of the incarnation seriously. It is going to act on the principle that while the Bible has declared in a general way that God is a spirit, the most important thing about the spirit, as a matter of human history, is that

it has always insisted upon having a body. It also seems to be a matter of history that the final test of the vitality and reality of a good spirit is that it can get a body. In other words, I believe that if the modern church rules the modern city, it is going to look impressive. If it rules, everybody is going to know it. The only church that shall ever rule them shall be a church with a cathedral spirit. It shall be a church of the Strong Men. And the spirit of the Strong Men shall build on all the great streets of the world, mighty homes for God. The church of the future shall not be one that can be looked down on by mere opera-houses, by great hotels or temples for feeding people. It shall be one that suggests, when one looks at it, nations and empires, centuries of love and sacrifice and patience, and it shall gather the great cities like children about its feet."

In spite of the fact of the modern development of what I call the "inserted church,"—that is, the church inserted in a commercial building, and, in spite of the fact that this was hopefully expected to solve all financial problems, the advance in church beauty, I say again, has been miraculous, and the failure of "inserted churches", both financially and artistically, gives us ground to hope that this sort of thing is near its end.

ONE of the things that obsesses the so-called practical layman is the idea that art and good architecture are in some ways first cousins to dreams and visions, and other Cerulean vaguenesses. Let us smite the so-called practical layman, and let us teach him that on the contrary, one of the most practical, the most useful and most valuable things in Church life is good architecture. Over and again, I have said that a well built, rightly built, beautiful church will almost carry itself. It is the most financially practical thing there is in the parish life. It costs no more than an architectural monstrosity, to which no one wants to go, because, once inside, the ugliness therein gives one the horrors.

This we are living in is one of the greatest church building ages the world has ever seen. Enormous sums, running up through the millions are being spent in America alone on churches. The effort of the commissions in all the churches is to see that these sums are rightly spent, that the churches now being



built shall be ornaments to their communities, shall elevate and not degrade the taste of our people.

We rejoice that the past twenty-five years, especially, has witnessed such upward progress. Is it realized that not for hundreds of years has there been such a cathedral building age? How splendid and how magnificent and how right are the cathedrals which are now being built.

I want to offer a certain number of what might perfectly well be called "Church Architecture Axioms" for the Church.

Religious Art must be the best obtainable.

Imitations, substitutes and dishonesty of every kind, together with second-rate work or poor craftsmanship, are intolerable.

Aesthetic infallibility does not inhere in a bishop, a parish priest, the wardens and vestrymen, a clerical

or lay benefactor, or in any architect or other artist because of his vocation.

An architect, just because he is a member of the A. I. A. need not necessarily know anything about church building or religious arts.

A firm that employs many and plausible "drummers", may very likely produce "art goods" that are a scandal.

Paying for a new church, an altar, a window, or a rood-screen does not give the donor the right to impose his own taste on posterity, or justify the rector, wardens and vestrymen in accepting something that is bad.

Nepotism in Church art is as bad as nepotism in Church preferment.

Competition is the worst possible way of selecting an architect, a memorial window, a statue or anything that is linked with the Church.

## THE ART OF STAINED GLASS

By

ELEANOR H. WILSON

THE art of Stained Glass is of all the arts, the most nearly akin to that of music. It is related that a certain lad thought himself listening to music from the glass itself when the organ commenced playing during the time he was gazing raptly up at one of the great rose windows in the Cathedral at Chartres. The harmony of color, the melodious flowing of tone into tone, suggests, as does nothing else, a great symphony, such as Beethoven's Fifth, to which I listened today, played magnificently by the New York Philharmonic Symphony Orchestra. Color and light! "Stained glass," says a writer, "is not merely a decoration for a window, not only an artistic supplement to architecture, it is a manifestation of matter being interpreted by something not material."

Reviewing in memory the glorious windows in the cathedrals of the Old World the beauty that "flashes upon that inward eye, which is the bliss of solitude," one is impelled to render grateful tribute to those faithful artisans whose devoted and painstaking industry has given us such a rich heritage.

The story of stained glass is a fascinating one, from the time the monks labored for the honor and glory of the saints, the rise of the Gothic style in the middle of the 12th century, the brilliant flowering of the art during the 13th century in France, its development in England and Spain during the 14th and 15th centuries, the Renaissance period in France in the 16th. Five centuries, and the art of stained glass passed in oblivion. At the beginning of the 19th century an effort was made to revive the ancient art, a difficult task, as many processes in its creation had to be re-discovered. It is now coming back into its own, but before telling you something of the leading artists of today let us go back to the Middle Ages to see how this wonderful art

originated, and consider some of its early examples as found at Chartres, Canterbury, York, Laon and Seville.

ONE of the chief glories of the later Middle Ages in Western Europe is to be found in the stained glass windows of the churches. Ralph Adams Cram thus explains the beginning of the art: "When Christianity came as the definite revelation of absolute and ultimate truth, it found a great number of arts established and it took over these arts, but Christianity demanded something more, another art more poignant in its quality, more appealing, more constructive, more dominant in spiritual power and more direct in its application than arts that had been taken over from paganism, and so it brought into existence an entirely new art, stained glass.

Early artists worked out their pictures in small pieces of glass called mosaics which were fastened to the walls of the church; then they discovered these mosaics would be even more effective by causing light to shine through the color. Long ribbons of lead were devised having channels on each side to retain the edge of the glass, and so when the window was created,—"light imprisoned in color, material beauty shot through with spiritual light." On account of its beauty and costliness stained glass was always protected with the greatest care and for this reason often escaped destruction, so that the most fragile material proved here the most lasting.

Stained glass, as the term is ordinarily used, is taken to include also painting upon glass, but these are really two quite different processes, employed from the earliest times in close association. One method is to build up a mosaic of pieces of glass colored not only on its surface, but in its very substance, known as "pot metal"



glass. The other is to paint the design upon white or colored glass. Throughout the 12th and 13th centuries the rise of Gothic architecture in Northern France, with its immense increase in the size of windows, brought stained glass into prominence, not only as one of the most important accessories of architecture, but as the one prominent color factor in the great church interiors. The preciousness of the glass of the Gothic church does not lie entirely in the quality and hue of its color, but derives also from the spirit of its treatment by the early glaziers who framed and combined bits of glass in the manner of goldsmiths setting precious stones. Years of experimenting with various combinations taught them secrets of design that have never been surpassed.

One of the results of coloring glass in the pot was that the tone was unequal throughout; this difference in the shading of each piece, as well as the unevenness of its surface, produced great brilliancy, and the freedom from paint resulted in limpidity of color. The 13th century window has far more charm in its color than in its drawing.

THE designer of the Gothic Age worked with small pieces of glass using the leads to outline his picture, the only paint used was a brown pigment to delineate features and accentuate folds of garments. The

window surface was usually divided up into medallions each enclosing a little scene. The best of this is to be found in the exquisite little Sainte Chapelle in Paris. The artist obtained his superb effect by knowledge of the interaction of color, by juxtaposition of complementary colors and the effect of distances, the technique,—that of glass colored not on the surface but in the mass. We are told that color in stained glass is never absolute. It is always modified by neighboring color. An illustration is the lace-like rose window in the north transept of Notre Dame in Paris. It yields a splendid purple tone but this is produced by its deft mingling of reds and blues. This is one reason why 13th century artists used smaller bits of glass than the men of the previous century. In spite of increased labor in leading it resulted in greater interplay of color.

It was early realized that to compensate for the dim light yielded by the medallion windows below, it was necessary to have better illumination from above. Thus was developed what is called "grisaille," made up of softly toned uncolored panes, sometimes picked out with points of color. The light comes through in a cool silvery tone. The finest display of grisaille in the world is the group of lancets called the Five Sisters at York. It was much used in England, it being more practical for a country having little sunlight.

*(This is the first of a series on this subject)*

## THE STORY OF THE CHURCH

### X. *The Temporal Power*

By

BISHOP JOHNSON

IT IS very difficult for us to place ourselves back in the Middle Ages. Life was so very different then than now. Society was not divided into nations as it is at the present time. Theoretically Charlemagne about the year 800 A. D. revived the Roman Empire, and in order to give it a Christian appellation it was called the Holy Roman Empire. There was a great service at St. Peter's in Rome on Christmas Day and in an apparently extemporaneous fashion the pope placed the Imperial crown upon Charlemagne's head. He was duly surprised but not entirely reluctant.

Of course this Holy Roman Empire was not Roman but Teutonic; and it was never particularly holy, and as an empire it became largely a theoretical one after the death of Charlemagne's son.

It is interesting to note how this Holy Roman Empire came into being. Of course the Papacy conceived the idea of temporal power at a very early period. There was in existence a document known as the Donation of Constantine which set forth that Constantine turned over the City of Rome to the Pope and built Constantinople because he recognized the Pope's right to be supreme in Rome. Like the Forged Credentials this also was finally proved a forgery, but for many

centuries it was regarded as authentic. It helped greatly to substantiate the Pope's claim to universal empire. This forged document was created for a very obvious reason. The story is rather an interesting one. Charlemagne's ancestor, Pepin, was Mayor of the Palace in France in the time of the Do-nothing Kings. It was a case in which the prime minister really ruled the kingdom, and naturally aspired to be king. At this time the Pope's sovereignty in the City of Rome was threatened by the Lombards whose greed for territory was far greater than their respect for the papal claims. In his extremity the Pope appealed to Pepin, who in turn not only repulsed the Lombards but deprived them of considerable territory which he turned over to the Pope. This was in reality the foundation of the Papal States and the temporal power which was to be eagerly pressed at a later day. Thus each gave to the other something that he did not really own. Pepin gave to the Pope the Papal States and the Pope gave the crown of France to Pepin. In due season as a sequel to this proceeding, the Pope crowned Charlemagne as the Holy Roman Emperor on Christmas Day.

From Charlemagne's standpoint this was a great honor which he no doubt appreciated, but from the



standpoint of the Papacy this was a great privilege for it established the right of the Papacy to bestow crowns. But there was an embarrassing conflict in this claim. The Papacy had received the Papal States at the hands of Pepin. It was inconvenient to have the right to bestow temporal power due to the largesse of Pepin. So the Donation of Constantine duly appeared in order to demonstrate that Pepin had merely restored to the Pope that which was originally recognized by Constantine as his divine right.

During the life time of Louis the Pious who was the son of Charlemagne this empire had a semblance of reality, but when Louis died, the map of modern Europe was determined by the distribution among his grandchildren. In this division Charles the Bold took France; Ludwig took Germany and Lothair, the eldest son, took a shoe string kingdom including both the summer and winter capitols, out of which shoe string inheritance came the modern kingdoms which afterward separated France and Germany. From Holland to Italy, these buffer states (including Lorraine named after Lothair) became the source of much European diplomacy in later days.

This disintegration of the Imperial power left the fiction of an Emperor with whom the Papacy was subsequently to be at variance at various times. The history of the Middle Ages became an account of the struggle for temporal sovereignty between a long line of able Popes and an equally long line of less able Emperors. To an increasing degree the Pope fought for temporal power until in the 13th century Europe became a theocracy in which the Pope ruled and ecclesiastics were the diplomats. The Supreme Court of Europe was at Rome, to which all sorts of appeals were made at enormous expense, exasperating delays and with indifferent justice. Rome became a city of ecclesiastical lawyers running into the thousands who lived on retainers and fees extracted from all over Europe. At one time in England it was calculated that more English money flowed into the papal treasury than into the royal treasury and England suffered severely from the drain made upon its gold supply.

In this particular economic situation, there was no import from Rome to balance the export to Rome, and England was facetiously referred to as the "milch cow of the pope." It was this economic situation which caused the revolt of king and parliament at various times. Under King John the right to plunder the people was the issue as between the barons of England and the Pope who had succored John in his extremity. King John gave his crown to the Pope and received it back again as a fief of the Papacy. This was something that William the Conqueror had flatly refused to do. The Magna Carta was really a bill of rights of one privileged class against another. The Common people had no rights. It was merely a choice between being exploited by English Lords or Italian prelates.

Following John's reign there were a number of parliamentary laws aimed at this foreign master. In Edward's reign there was statutes of mortmain, provisors and praemunire, forbidding the Church to inherit any more real estate. (It already had about one-fifth of the

real property in England.) There were also statutes forbidding the appointment of foreign ecclesiastics to English living, because their sole interest in the sheep was for the wool and the mutton. Laws were passed forbidding papal legates to land in England without royal permission. One must get this background if he is to understand what happened in the reign of Henry VIII. Back of the separation between Canterbury and Rome lay an economic struggle in which England at one time was exploited by the Papacy to raise funds which were loaned to France to fight against England. It was first of all an economic struggle between the crown and the tiara, without any particular theological differences. This is why the Reformation in England differed from the Reformation on the Continent—although subsequently there was more or less of a fusion in the two revolts. The tight little island with its own consciousness very strongly developed, objected to being exploited for temporal ends far more than that she repudiated the theology of the time. It was the itching for temporal power which had its finals in the Spanish Armada which made the Papacy so unpopular in England that the settlement under Elizabeth was finally effected.

In the time of Henry VIII the objection to the faith and worship as practised was not the source of the final split. It was far more economic than it was religious.

(To be continued)

## A Summary

By

GEORGE PARKIN ATWATER

FOR eight weeks I have been writing about the financial situation of the National Church. There has been proposed in these articles a revision of the present method of maintaining the work of the National Council, so that it shall not be affected by deficits, cuts, recurring crises, and so that our missionary work everywhere may be on a strong financial foundation.

In order that the reader may have the clearest possible view of these proposals, this article will present a summary of the others. It is of course obvious that a summary cannot give all the reasons for the proposals. The articles discussed them at length.

(Premise I) The missionary work of the National Council is of vital and primary importance.

(Premise II) The National Council cannot do this work efficiently with a *fluctuating income*. It must have a *fixed income*, or else the work will suffer.

(Premise III) The chief cause of the fluctuating income of the National Council is the fluctuation in diocesan pledges to the National Council.

(Premise IV) The cause of fluctuations in diocesan pledges arises from the fact that dioceses pay to the National Council a fixed proportion (different in various dioceses) of their income from parishes. Dioceses retain a fixed proportion for their own work.

(Premise V) If the quotas assigned to parishes are



too large, and the parishes cannot pay the quota in full, then the diocesan pledge is not paid in full and the National budget cannot be met and the work suffers.

**CONCLUSION.** *Each diocesan pledge to the National Council should be a fixed sum, based on average performance, and should be a prior claim on the receipts from parishes on the quota.* Thus the National Council has a fixed income from parishes.

The benefit of this method to the National Council's work is obvious. The benefit to the dioceses is fully set forth in one of the papers in this series.

*How shall the Missionary work undertaken by the National Council grow and expand?*

(Premise I) A fixed income means a limited work. The National Council must have an increasing income.

(Premise II) The wealth and strength of the Church are not equally distributed among the parishes.

(Premise III) There is no sure method of apportionment that can enlist this wealth, because *parish* groups are not equal to the task of recruiting the wealth of the Church.

**CONCLUSION 1.** The excess giving power and wealth of the Church must be sought by the National Council directly.

**CONCLUSION 2.** In order to avoid deficits and trouble, and also in order to impress the wealthy of the Church with the stability and permanency of their assistance, these special gifts must be used to create an Endowment Foundation, the income from which may be used to promote the missionary work of the Church.

**CONCLUSION 3.** The National Council must educate people to make legacies to the Endowment Foundation so that the income may permanently assist the missionary work.

**CONCLUSION 4.** The National Council must erect a budget within its fixed and sure income. Thus it can plan for years ahead, being certain of its resources.

The missionary work of the Church will then grow steadily, securely and effectively. Each year, for all time, it will develop, with the growing income.

**CONCLUSION 5.** Thus the normal giving power of the Church is available for the normal needs, and the excess giving power (instead of creating an expectancy which may not again be fulfilled) is consolidated into an Endowment from which will flow security and growth.

#### GENERAL CONCLUSION:

The Church faces an unparalleled opportunity at this time to establish itself firmly upon the solid rock of financial security. Such a method would give courage to missionaries, and inspire wealthy men and women to perpetuate their help to missions. It would give heart to dioceses. It would cause a thrill of achievement to flow through parish life and effort. It would replace the atmosphere of panic, of deficit and debt, of fear and anxiety and defeat, with the atmosphere of security, of accomplishment, of vigorous growth and stability, with the atmosphere, in short, of triumphant victory.

## Just Souls

By

C. RUSSELL MOODEY

Great is the story of power and glory

If Christ directs it all.

Without the Master man courts disaster—

His power effects his fall.

**P**ASSED by the power-house the other evening and couldn't resist the temptation to peek in. Saw the mighty wheels going round and round without noise or effort. Saw other intricate machinery in action but most of it I cannot name, for my knowledge of electrical equipment is lacking. I did recognize the governor and its whirling balls swinging gracefully in its orbit. No noise here either. Man must be clever to be able to construct such graceful monsters and make them produce power. Power that has the power to produce power and light. The whole city depends upon this machinery, and were those wheels to stop the community would be cast into outer and inner darkness. Leaving this monstrous plant I went on my way and for quite a while I pondered over those huge wheels in graceful revolution. Then my thoughts centered in that little governor and how important it is in the creation and control of power. Without it the great dynamo would be utterly useless, for balance is indispensable to mechanical performance whether the equipment be simple or complex.

To describe the civilization of our day we can truthfully say it has supplied the world with power. Man and his engines, man and his science has created something that is bordering on genius. Set the power-plant, described above, down in the jungle and the bushmen will gather round and kneel before it as though it were a god. They, too, would watch the great wheel turn over. They too would pass by the little governor, for humanity isn't very different the world over—we worship bigness and power. And we overlook the necessity of balance and control.

I think religion is the governor of the ages. It keeps society balanced, in judgment and in behavior. I know that there is nothing comparable to the Christ spirit to round out the life and give it grace and poise. So many people have the mania for power—so few see the need of balance. And power in itself is so dangerous. Without a governor which in this instance is the Master, life can only destroy. We must see the need of religion and all that it represents. Our power-plant must house the Christ if our soul is to be dynamic, spiritually.

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## RICHEST MILE IN ASIA MINISTERED TO BY ENGLISH

By G. W. BROWNING

The richest mile in Asia is said to be an island opposite the southern Chinese city of Amoy, an island occupied almost wholly by Chinese who have made money in Singapore and Java. Amoy is in the English diocese of Fukien, established in 1906, though work began in Fukien eighty years ago.

How far these rich gentry contribute to the life of the Church, or whether they contributed at all, is not reported, but whether they do or not, the diocese of Fukien is now said to have the largest membership of any in the Chinese Church, and is farthest advanced toward self-support and self-government. Bishop Hind has a Chinese assistant, Bishop Ding, and a cathedral in Foochow, both the bishop and the cathedral being consecrated in 1927. Fukien is fortunate in having received a fairly steady stream of missionaries in past years, from two English organizations, the Church Missionary Society and the Church of England Zenana Missionary Society.

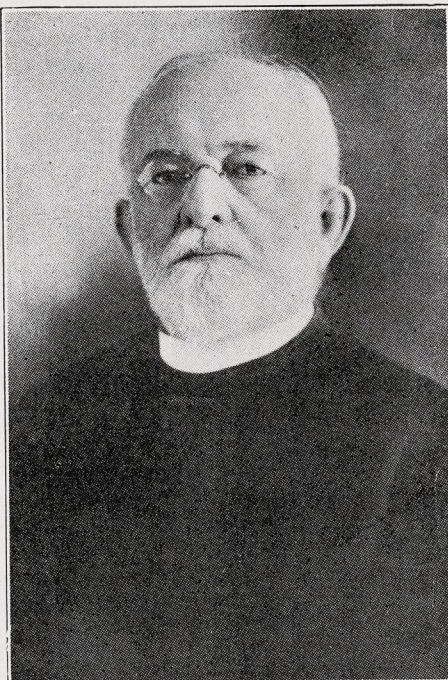
\* \* \*

"The natural trend of the Chinese Church is towards social Christianity," writes an English missionary in western China. "One of the outstanding weaknesses is in the matter of personal religion, private and family prayer, with the intelligent and devotional use of the Bible."

To encourage and deepen personal religion in their students, in the school from which this missionary was writing, they have set apart special "quiet rooms," one in the boys' building and one in the girls' building, where students may go at any time, especially before breakfast, when a member of the staff is there with them in quiet prayer, sometimes directing their meditation, sometimes only saying a closing prayer. This plan has just begun; no reports about it have had time to come.

\* \* \*

One more west China picture. A Chinese Army officer, formerly a colonel, turned an English missionary out of a mission house and occupied it for a while, not many years ago. That former colonel is a general, and he is now sending his daughter to the girls' school in that same mission. The Chinese head of the school didn't want her and tried not to take her, but the general had asked advice from all his friends, and they all told him that was the



BISHOP CHESHIRE  
*Celebrates Eighty-second Birthday*

best school. She comes in a smart rickshaw (west China for Cadillac), attends the Bible class and follows all the rules of the school.

\* \* \*

Some one was asking what becomes of the Russian Orthodox students who are trained in the Russian Seminary in Paris. They go out to serve their Church people scattered in many lands. This past year one of the former students was sent to India as a priest, to serve a Russian community there and to make contact with the ancient Syrian Church of India. Another was sent to Canada to minister to Ukrainians.

In the north of France one of these young Russian priests is doing missionary work among Orthodox in four places, workmen and their families, including 200 children. They are Russian, Serbian, Roumanian, Greek, Bulgarian. "He is radiant in spirit," the report says. "His salary of \$37 supports a family of three. Truly some of these graduates are examples of unselfishness. Emigré life does not assure them normal comfort, but their motive is the maintenance of the spiritual forces among their scattered people."

Bishop Bury, who knows a lot about Russia, writes: "One cannot speak too highly of the zeal, industry and self-denial of these young men. They will be a splendid body of clergy to minister to their refugee fellow-countrymen while Russia is closed to them, and to return, when its frontiers are opened again, and take the place, as far as they can supply it, of those who have died."

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. SPOFFORD

The schedule of meetings for the annual session of the House of Bishops and the April session of the National Council and its department has been announced as follows:

April 26, Tuesday: Morning and afternoon, House of Bishops meeting, Garden City, Long Island, New York; National Council departments meeting, Church Missions House, New York City. Evening, joint meeting of House of Bishops and National Council, Garden City.

April 27, Wednesday: Morning, separate meetings of House of Bishops and National Council. Afternoon and evening, joint meeting.

April 28, Thursday: Separate meetings of House of Bishops and National Council, the House probably adjourning at noon and the Council meeting all day.

\* \* \*

"We are strongly recommending that contributions to the 1932 deficiency fund be in cash rather than in pledges," says the treasurer of the National Council, Dr. Lewis B. Franklin. "We know the difficulty with which a large proportion of our people are keeping up with their regular contributions to the Church and paying their living expenses, and we do not want to add a continuing burden in the way of extra pledges."

"This money ought to come from those who are able to make a cash contribution over and above their regular giving, even though that cash contribution may be only one dollar or five or ten dollars."

"A few days ago we had a check for \$2,500 for the fund from a woman who had read about the need. We have several contributions of \$1,000 each and several between \$1,000 and \$2,500."

"Of course we are not laying down any rule against pledges. Some dioceses have adopted a plan which allows payments up to the end of the year, but if this can be avoided we think it is advisable to avoid it."

\* \* \*

The Rev. Remsen Ogilby, the president of Trinity College, had a service recently for a lot of crippled children in an institution in Hartford. At the end of the service he spoke about heaven and these lame little tots wanted to know if they would have to hobble about on crutches there too. They got their answer and I rather imagine it was a satisfactory one, judging from this poem which Dr. Ogilby jotted down on a bit of paper after he got home.



I do not pretend to know how it stacks up as poetry, but I do know that I like it and hand it on to you because I think you will too.

I Cor. XV:35-54.

It was Children's Day in Heaven,  
And they had a big parade,—  
Saxophones some nineteen hundred—  
You can guess the noise they made.  
Booming bass drums by the thousand

Fair drowned out the angel choirs,  
Who gave up and smiled in silence  
With their idle golden lyres.

Mary Blest reviewed the marchers  
On the Throne beside her Son;  
In her hands she held the prizes  
To award when all was done.  
Pleased she heard the drummers  
drumming

And the tiny bugles toot;  
She acknowledged with precision  
Every juvenile salute.

Paul led off: the children chose him  
For they loved his shining sword;  
Brave St. Martin, half his cloak  
gone,  
Well they knew would please the  
Lord.

Kind St. Nicholas with his reindeer,  
St. Sebastian with his bow:  
All these saints felt gravely honored  
To be asked to march, you know.

But now look! Who are these coming,  
Swinging down the golden street?  
Who are these so bravely marching?  
Hear the rhythm of their feet!  
Every head held high and graceful,  
Every back so straight and fine,—  
It's the Corps of Crippled Children,  
Marching, marching, line on line.

Gone the plaster cast and bandage,  
Gone the braces and the pad,  
But each carries like a banner  
A pair of crutches he once had,—  
Crutches, once a bitter burden,  
Barring hope for race or run,  
Now they raise aloft in triumph,  
Symbols of a victory won.

Cherubs cheer them, seraphs hail  
them

Passing the reviewing stand:  
Earth's great soldiers loud applaud  
them,

Michael waves his warrior's hand.  
Awestruck saints see tears of glad-  
ness

Fill the Blessed Mary's eyes,  
For the Corps of Crippled Children  
Easily wins The Marching Prize.

\* \* \*

A regional conference of the Catholic Congress is being held next Sunday at All Saints', Dorchester, Mass. The subject is "Values of the Holy Eucharist" and the speakers are to be the Rev. S. C. Hughson, O. H. C., the Rev. Julian D. Hamlin, rector of the Advent, Boston, and the Rev. G. D. Fosenthal,

#### CLERICAL SKETCHES

THE Rev. Rodney J. Arney, rector at Kent, Washington, was born in England in 1870. He came to this country in 1886 and was educated at Washington College, Tacoma, and at the University of Washington. He then attended the Seabury Divinity School, graduating with the class of 1900. His first charge was that of St. Paul's, Seattle, which he served until 1905. He then was placed in charge of work at Dunlap, Reuton, Auburn and Kent. The work under his direction was built up and soon became independent so that the work at Kent eventually became his sole charge. When he came to Kent there were 28 communicants. Now there are over 300. The Sunday school likewise has increased from 20 to over 130. Thus has Mr. Arney demonstrated, by his ministry of 27 years in one town, that the Episcopal Church is the Church for small towns as well as urban centers.

vicar of St. Agatha's, Birmingham, England. Other regional conferences are to be held soon at Long Branch, New Jersey, at Utica, New York, and at a young peoples' conference early in May at St. Mary the Virgin's, New York.

\* \* \*

The rector of Trinity Parish, New York, the Rev. Caleb R. Stetson, entertained at the Harvard Club on Wednesday last in honor of the tenth anniversary of the coming to Trinity of the Rev. William B. Kinkead, priest-in-charge, and Channing Lefebvre, organist and choirmaster. Both of them have become distinctively identified with the life of this Mother Church of the great New York parish, which is such a factor in the life of downtown business people.

\* \* \*

The conference of young people of the province of the southwest is to be held at Winslow, Arkansas, July 11-23. Bishop Capers is to give a course on personal religion; Dean John W. Day of Kansas is to give a course on the social teachings of Jesus; Rev. C. W. Sprouse is to lecture on current problems; Rev. W. P. Witsell on Church history; Rev. C. H. Horner on the Bible; there are to be several courses on teaching, and Bishop Scarlett of Missouri is to be the conference preacher.

\* \* \*

I do not know how long it took him to do it—I should think all the morning. Bishop Budlong confirmed

a class of 208 people at St. James', Danbury, Connecticut, on April 3rd. This number included 12 received from the Roman Church and one from the Greek Orthodox. In the past three and a half years 635 people have been presented for confirmation in the parish by the rector, the Rev. Hamilton H. Kellogg. Quite a record.

\* \* \*

A Whitsunday Birthday Thank Offering is being planned throughout the district of Spokane to raise funds for the \$400,000 deficit of the National Council. The clergy of the district met for an all day session on March 30th, under Bishop Cross, to make plans.

\* \* \*

A stone from St. Albans, Glastonbury, England, was inserted in the corner stone of the Cathedral of St. John the Evangelist, Spokane, Washington, at the children's service on Easter afternoon.

\* \* \*

The Rev. Clarence Kopp, Ellensburg, Washington, has accepted a call to St. Peter's, LaGrande, Oregon.

\* \* \*

A new parish house was dedicated on April 6th at St. Thomas Church, Hancock, Maryland. It was dedicated by Bishop Helfenstein. Bishop Cook of Delaware was the preacher in the morning and Bishop Wyatt Brown of Harrisburg gave the address at the service in the afternoon.

\* \* \*

Writing from Anvik, Alaska, the Rev. H. H. Chapman says, "This winter our mail comes part way by airplane. It is landed at Iditarod, about 100 miles east of Anvik, and brought the rest of the way by dog-team every two weeks. So far it has not been very satisfactory. It is reported that the airplanes have been catering more to passenger traffic.

"A little girl came to the mission to have her tooth pulled the other day. An unpleasant time was had by all. She suffered physically and I suffered mentally and nervously. A traveling dentist visits us every summer, but in winter there is no dentist nearer than Fairbanks, six hundred miles away. So far we have come through the winter without any epidemics other than colds."

\* \* \*

A class of fifty-seven young people was confirmed at St. Luke's, Scranton, Pa., last Sunday by Bishop Sterrett. The class was one of the largest to be presented in a number of years, though the rector, the Rev. Robert P. Kreidler has established several records for presenting large classes.

\* \* \*

A recent note from Archdeacon Goodman on the coast at Tigara (Point Hope) says his Esquimeau



people had had epidemics of influenza and a hard winter generally. The supply of driftwood, almost indispensable for fuel, was low, the nearest being several miles away, and the sealing had not been very good. Seals in sight but ice conditions made it impossible to get them. The mission had been able to provide some relief.

\* \* \*

The treasurer of the National Council, Dr. Franklin, writes that the report of collections to April first does not offer much opportunity to congratulate anybody. Out of the 99 dioceses and districts 31 have remitted in the three months of the present year either nothing or only nominal amounts. Only one diocese has paid 100 per cent of the proportionate part of its quota—Delaware. On the basis of what dioceses told the Council to expect they are short \$137,000 on collections, and they are \$65,000 below April 1st of last year.

\* \* \*

The 11th annual conference of Church workers in the mountain area of the South met in Knoxville, March 28th. Twenty workers were present, including Bishops Abbott and Horner, and three from the Church Missions House, Bishop Creighton, Spencer Miller, Jr. and Rev. Franklin Clark.

\* \* \*

The diocese of Bethlehem had a conference on April 12th to consider ways and means of raising funds for the \$400,000 deficit.

\* \* \*

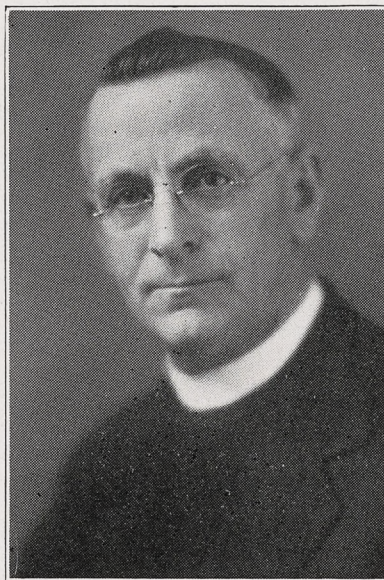
The Presiding Bishop was in Paris from March 14th to 21st. He confirmed five there on the 18th and another class of eleven on Palm Sunday. His week was filled with official conferences and visits to various centers. On the 21st he went to Florence where he confirmed a class of five at St. James. On Easter Day he was in Rome at St. Paul's. On Easter Tuesday he reached Nice for the convocation of the Churches in Europe.

\* \* \*

Southern Virginia is to observe a week of self-denial. Church people will go without something, put the money in a box and then turn it in to the church to be applied on the fund for the \$400,000 National Council deficit.

\* \* \*

Word comes in of lively doings in various spots in behalf of the drive for the deficit. Oklahoma is holding regional meetings. Incidentally they, along with a number of other dioceses and districts, are setting up their organization now for the Every Member Canvass in the Fall. Louisiana is depending on a Whitsunday offering to bring in their share. Western Michigan has a committee



RODNEY J. ARNEY  
Rector at Kent, Washington

of laymen on the job; the bishop of Virginia sent a letter and a special envelope to every communicant; New Hampshire is striving to raise its full 1932 quota; North Carolina has a special committee at work, and so it goes all along the line. Meanwhile along comes a letter to the treasurer of the Council from a layman suggesting that 400 laymen kick in with \$1,000 apiece and he offers to be the first one, just to show that he means it. His name is John R. Van Derlip and he lives in Minneapolis. The report comes from the Church Missions House that there has been a fine response to the need on the part of individuals scattered throughout the land, though there has been no direct solicitation.

\* \* \*

Dean Dumper, Trinity Cathedral, Newark, N. J., is to have noonday services every day, being prompted to do so because of the great success of the Lenten services this year.

\* \* \*

The present financial emergency in support of the Church's missionary work is by no means wholly due to the world-wide economic depression but it is a symptom of underlying conditions which have long received and will continue to receive more than ever, the earnest attention of all Church leaders, national, diocesan and parochial.

"In spite of the past twelve years of hard work (since the National-Wide Campaign of 1919) only one-half of our people are giving regularly to parish support and only about one-third are giving regularly to the Church's mission," says the Rev. B. H. Reinheimer, executive secretary of the Field Department. The Budget of \$4,225,000 (adopted by General Convention for 1932) for national work, and combined budgets

of perhaps \$3,200,000 for diocesan missionary work, after allowing for income from endowments and other such revenue, require giving on the part of the people of about \$6,500,000 a year. This equals about \$5.50 per communicant member. No matter what the economic conditions, we cannot admit that our people will not give an average of ten cents a week for the extension of Christ's Kingdom."

\* \* \*

Good idea for city parishes: St. Mary's Church, Manhattanville, a New York City parish, has had a series of six Wednesday night services at which the preachers were New York diocesan missionaries. In almost any diocese where distances permit, it will be found that men in charge of rural missions, archdeacons, chaplains of diocesan institutions, and other diocesan missionaries have inspiring stories to tell, and need the encouragement of the parishes in their own diocese.

\* \* \*

This isn't exactly Church news but it is nevertheless an interesting bit; at El Paso, Texas, they have turned the prisoners out of the jail in order to make room for the more deserving—the unemployed.

\* \* \*

The Rev. James E. Stratton, vicar of St. Thomas' Mission, Tulsa, Oklahoma, a Negro worker, died March 20th at the age of 28. The cause of his death was given as over-work. He was ordained to the priesthood in 1930.

\* \* \*

A fine new church is being built at Norman, Oklahoma, as the result of a grant of \$25,000 from the National Council. Norman is the seat of the state university and an important work has been done there for some time by the Rev. M. J. Lindloff.

\* \* \*

The summer conference of the diocese of Marquette, under the chairmanship of the Rev. Maurice Clarke, dean of the cathedral, is to be held from July 18th to 27th. Among the instructors will be the Rev. Percy Houghton, field secretary of the council, Miss Ruth Osgood, a field secretary of the Auxiliary, the Rev. J. B. Hubbard of Park Ridge, Illinois and the Rev. Hubert Cowley-Carroll who is to conduct a class on the Bible. A special course is also planned for the clergy on evangelism and preaching missions. The conference is to be held at the Methodist camp grounds on Lake Michigan. Other courses are to be announced later.

\* \* \*

Just to let you know that there are probably people worse off than you are let me tell you this story. In



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Philadelphia the other day a little school girl fainted away. The doctor was called and soon discovered that the child was slowly starving to death. When she came to she was told that she should go home and get something to eat. To this she replied: "There is no sense in my going home. It isn't my turn to eat today." Upon investigation they discovered that the children in this particular family took turns eating. And they burn wheat in the fields because there is too much of it.


\* \* \*  
One doesn't think of the diocese of Fond du Lac as being a missionary area particularly, and yet there is an important Indian work there at Oneida, and there are 25 aided congregations in the diocese, some getting help from the National Council and others getting support from diocesan funds. One outstanding bit of work is at St. Paul's, Big Suamico, where the Rev. L. D. Hopkins has developed in thirty years a congregation from 24 members to 130 members. It consists of farmer and fisher folk unable to assume as yet entire responsibilities of the work, but on their way. Another important work is at Green Bay where the Rev. Edward Hutchinson is carrying on an intensive piece of religious and social work among the poorer people in this city of 40,000 inhabitants.

\* \* \*  
Golden jubilee services of thanksgiving, commemorating the 50th anniversary of the consecration of their church, were held at Calvary, Batavia, Illinois, on April 10th and 11th. Bishop Stewart confirmed and preached at the service last Sunday afternoon, and also was a speaker at a meeting in the evening. On Monday the Rev. John Rathbone Oliver of Baltimore was the guest, and spoke at two meetings.

\* \* \*  
Mrs. Georgia Drake Carpenter of Manchester, N. H., widow of Hon. Josiah Carpenter, died on March 26 at the age of 96. She was a woman of large philanthropies. With her husband she gave the parish house of Grace Church, Manchester. She also gave the gymnasium at Holderness School and gave many gifts of money to both Holderness and St. Mary's School.

\* \* \*  
Not many people have an opportunity of unveiling stained glass windows that are placed in honor of themselves. This honor befell Dr. Archibald M. Campbell of Mount Vernon, N. Y., who on Easter Day unveiled a five-light chancel window at Trinity Church placed in recognition of his fifty years as a vestryman. The window was formally dedicated by Bishop Manning on April 4th. It is the work of Mr. James H.

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Hogan, who was present at the dedication, and was executed by James Powell and Sons of London.

\* \* \*

The new parish house, costing \$160,000, of Christ Church, Manhasset, Long Island, was dedicated by Bishop Stires on April 3rd.

\* \* \*

The Rev. Henry Mesier has been placed in charge of St. Thomas', Farmingdale, Long Island, succeeding the late Rev. John H. Heady.

\* \* \*

A cable from Shanghai to the department of missions announces the reopening on April 1st of St. John's University and St. Mary's Hall, both of which had been closed in February.

Bishop Graves had been hoping it would be possible to open at this time, but owing to unsettled conditions in Shanghai it seemed probable that it would be necessary to delay reopening until after September 1st.

It is evident from the Bishop's message that not only has the Shanghai situation improved greatly, but the demand for the service that St. John's and St. Mary's can render to young men and young women is so great that all difficulties have been disregarded by parents and guardians of students.

\* \* \*

Regional meetings are being held throughout the diocese of Pittsburgh on the drive for funds to make up the deficit of the National Council. The campaign is to close with a service at the Cathedral, Pittsburgh, Whit-sunday night when representatives from every parish and mission will present their offering.

\* \* \*

An important feature of the Wellesley Conference for the past two years has been the School of Christian Social Ethics of which Vida D. Scudder is the dean. Miss Scudder is professor emeritus of English literature at Wellesley, and is widely known for many things, not the least of which is her interest in social questions. In the ten days of the conference, from June 27 to July 8, there will be three courses given by this particular school, one by Professor Fleming James of the Berkeley Divinity School on the social teaching of the Old Testament, one by Professor D. A. McGregor of Western Seminary on Christianity and the international situation, and

a third course under the direction of the secretary of the Church League for Industrial Democracy, which is to deal with the present industrial situation. Those wishing details regarding the school, or the whole Wellesley Conference for that matter, should write Miss Marian DeC. Ward, 50 Commonwealth Avenue, Boston.

\* \* \*

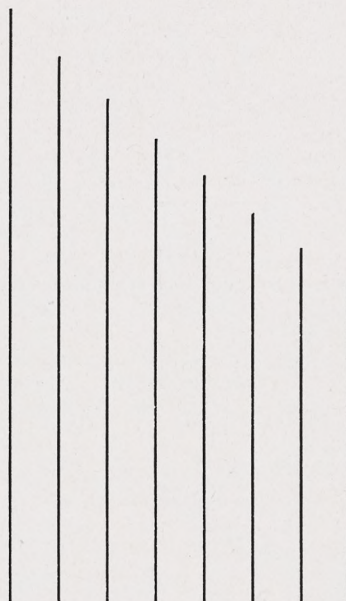
The Rev. A. L. Schrock, rector at Goshen, Indiana, believes in going out after them. The Church, as you may possibly know, is not strong in the rural sections of the state. But he has dug up a number of Church

families in towns around Goshen and brought them to baptism and confirmation. On Easter there were people present at the services at the parish church in Goshen from ten of these nearby villages. Not so nearby either, for some of them had to travel 100 miles to get there. Then there is one family that comes in every Sunday for service and Church school, travelling 30 miles to and fro to do it.

\* \* \*

The Ven. J. Henry Brown, vicar of St. Augustine's, Savannah, a Negro congregation, gets his folks up early on Easter. There was a packed

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church at 4 o'clock in the morning, when the choir presented a cantata. Then at 5 o'clock there was a choral celebration. Following that service the Rev. J. B. Moseley introduced himself to the Rev. Mr. Brown. "I am the pastor of the Seventh Day Adventist Church," he said, "and I brought my entire congregation of 25 members over here so that they might see what a real Easter service is like."

\* \* \*

The Rev. Walter W. Ware, assistant at Christ Church, Media, Pa., has accepted the rectorship of St. Paul's, Savannah, Georgia.

\* \* \*

Church school children of the diocese of Chicago turned out in great numbers last Sunday for the annual post-Easter rallies. The services were held in ten well located churches in the diocese.

\* \* \*

Mr. James E. Brown, age 59, for many years a prominent member of the standing committee of the diocese of Pittsburgh and a vestryman of St. Stephen's, Sewickley, died on March 31st, following an illness of several months. He was a deputy at several General Conventions and has played a large part in diocesan affairs.

\* \* \*

The car in which the Rev. and Mrs. John Henry Hopkins, formerly rector of the Redeemer, Chicago, were riding was hit by an express train and completely demolished. Both miraculously escaped instant death. Mrs. Hopkins came out of it with a broken leg and wounds, while Dr. Hopkins was only slightly injured. The accident occurred in Florida where they have spent the winter.

\* \* \*

Miss Charlotte Tomkins, director of religious education in the diocese of Central New York, was one of the speakers at the recent annual conference on vacation and week-day schools, held under the auspices of the New York State Council of Religious Education. She spoke on the opportunity of vacation schools.

\* \* \*

They made some sort of a record at St. Thomas', Dover, N. H., Easter. There are 416 communicants enrolled in the parish. Yet 418 communions were made Easter, with over 300 of them being at the 6:30 service. The Rev. Arthur M. Dunstan is the rector.

\* \* \*

The Rev. Frank Benfield has resigned the Chenango County Mission, diocese of Central New York.

\* \* \*

The diocese of Harrisburg has organized an ecclesiastical court in marital relations. It is to meet quarterly. Several cases have already

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### THE WITNESS

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been brought to the attention of the court but no action will be taken on them until they have been presented formally on the proper forms which are now being prepared. The members of the court, elected by the standing committee of the diocese, are Dean Treder of Harrisburg, who is the president, Rev. Paul A. Atkins of York, Rev. A. G. W. Pfaffke of Blue Ridge Summit, the Hon. F. S. Reese of Carlisle, Harry S. Knight of Sunbury, William K. Meyers of Harrisburg and Lesley McCreath, clerk of the court.

\* \* \*

A son was born to Bishop and Mrs. Wyatt Brown on March 19th.

\* \* \*

The Rev. Oscar C. Taylor has been placed in charge of St. Matthew's, Alliance, Nebraska, and had his first service there on Easter day. He was a deacon when he arrived but was advanced to the priesthood by Bishop Beecker last Sunday.

\* \* \*

Bishop Stewart of Chicago was the preacher at St. Christopher's, Oak Park, on April 3rd, when the parish began a week of festivities to celebrate their 20th anniversary.

\* \* \*

Archdeacon Poyseor of the diocese of Marquette, who handles an exciting bit of work in the mining towns of northern Michigan, is in the east lecturing under the auspices of the National Council.

\* \* \*

St. Peter's, Auburn, N. Y., has received a legacy of \$5000 from the estate of Sarah B. Hills, for many years a communicant of the parish.

\* \* \*

The churches of Alabama were hit by the recent tornadoes along with everything else. Our correspondent, the Rev. G. W. Ribble, rejoices that there were no casualties among our Church people, but he attributes this largely to the fact that "so scare are Episcopalians in some portions of Alabama that wide

swaths might be cut without discovering any." However property did not fare so well. St. Michael's Faunsdale, was completely destroyed, and the rectory nearby was twisted

all out of shape so that it will have to be demolished. Then there were minor damages to other church property. The churches throughout the diocese are active in relief work.

## 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.

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# The Answer of the Parishes

**During the month of April the movement to put the heart back into the missionary work of the Church has entered the stage of parochial action and response. There are 3,620 parishes and 3,954 missions within the United States. If each congregation does something no congregation need do much to produce an offering of \$400,000 on Whitsunday, May 15th.**

NEW YORK—"The vestry of Christ Church (Corning) has accepted the Missionary apportionment in full this year. It amounts to nearly \$6,000. The rector hopes that our Easter offering will amount to \$3,000. It is good to know that all our money (unless otherwise designated) received on the Glorious Feast of the Resurrection will go for others—will go for the spread of the Gospel of Jesus Christ throughout the world.

LATER: "We received over \$4,000, which shows that the appeal for Missions is not dead even in a time of financial depression." (Signed—F. F. Lynch, Rector.)

**I**T is the conviction of the members of the National Council that the efforts of our Church to assist society in the adjustment of its present difficulties on the basis of truer Christian standards will be impaired if we permit the life and work of the Church to be curtailed.

VIRGINIA—"As we have 20,000 communicants in the Diocese we calculated that an average contributed of \$1.00 per communicant would make up this sum. (\$3,000 for the General Church's Missionary Deficiency and \$7,000 for the diocesan deficiency). Some of the churches decided to take up the offering on Easter but the majority will take it up on Whitsunday. . . . I have just heard from one church in Richmond which has 600 communicants that their Easter gift was a little over \$1,000."

CHICAGO—"While at Christ Church, River Forest, for confirmation the other night, the Bishop was informed by Father Ridgeway that the 1931 and 1932 confirmation classes had decided to give \$113 to the 'Plus Fund.' This is from a church which pledged and paid \$700 to the Quota in 1931, and has pledged \$1,000 for 1932. Later the Bishop learned that this \$113 had been collected to buy a 'Calvary Group' for the rood."

MASSACHUSETTS—Vestry's letter to the parishioners of Trinity Church, Boston:

"In recent years the offerings on Easter Day have been added to the Phillips Brooks Memorial Endowment Fund. This year the Wardens and Vestry have voted to use these offerings to help the National Church."

THE NATIONAL COUNCIL  
*Church Missions House*

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