

# *The* **WITNESS**

CHICAGO, ILL., APRIL 28, 1932

## **God Is Not Bankrupt**

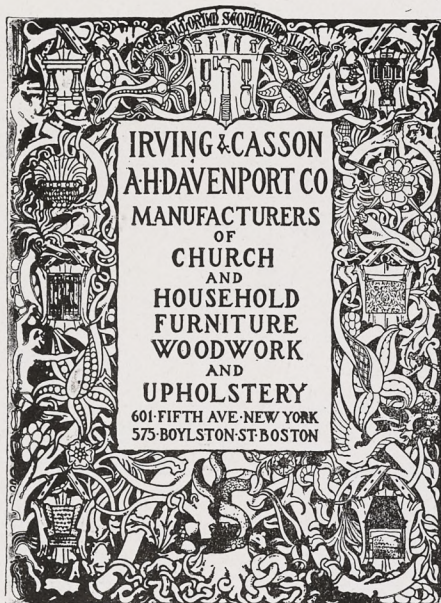
*by*

BISHOP INGLEY

**S**PIRITUAL values remain unimpaired, even though material values have collapsed. Christian people need to be reminded that God is not bankrupt; Christ is still King. When we become disheartened because of the economic conditions which beset us we should remind ourselves that Christians of the Twentieth Century are the heirs and successors of those who in the early days faced peril and persecution without flinching. Let us therefore lift up our hearts to God with Courage, Cheerfulness and Confidence as becometh our Christian heritage. Human need always spells divine opportunity. If ever the ministry had a message for men the time for its utterance is now. God is waiting for our cooperation to prove that spiritual resources are available for every human need.

MESSAGE OF THE WEEK





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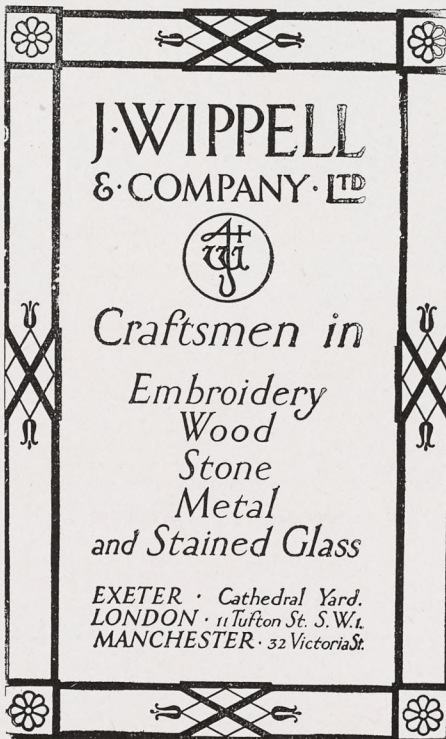
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# THE WITNESS

*A National Weekly of the Episcopal Church*

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IRWIN ST. J. TUCKER

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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.

THE FACT THAT the National Council of the Church is not a legislative body apparently needs to be emphasized over and over again. A large part of the criticism that has been made of that body since their February meeting has been based upon the feeling that the Council then defied mandates of General Convention, the only legislative body for the National Church. Yet the current issue of *The Spirit of Missions*, official mouthpiece of the Council, in announcing the meeting now in session at Garden City, speaks of the Council as being "in a sense the General Convention during all save three weeks of each triennium." If this erroneous idea, under which certain officers are apparently laboring, can be corrected it should do much to restore the sagging morale of the Church. The General Convention is the only legislative body of the National Church. The National Council is the creature of the Convention, obligated to carry out its commands. It is a polity which has the weaknesses of democracy, yet we believe the people of the Church are not yet prepared to scrap it for a bureaucracy even though it might make for greater efficiency.

A SERVICE of more than passing interest is to be held on Friday of this week at historic St. Paul's Chapel, Trinity Church, New York. St. Paul's is New York's oldest public building and it was here that the religious service was held in connection with the inauguration of George Washington on April 30, 1789, conducted by the Rev. Samuel Provoost, rector of the parish and first bishop of New York. At the service this week, in commemoration of that event, there is to be an introductory address by the Rev. Caleb R. Stetson, present rector of Trinity, to be followed by addresses by Bishop Manning and Judge Samuel Seabury.

RECENTLY ONE OR TWO rather elaborate funerals for suicides have been held in churches of our communion. These services have commanded wide attention, and have helped develop the fact that there are many among us who are disposed to regard suicide as either not a sin or else as the act of one of unsound mind, who cannot be held responsible for his act. We are being urged more and more, in the supposed interests of charity, to give Christian burial with the full rites of the Church to those who have taken their own lives. Before we surrender offi-

cially to this pressure, it would be well to remember that the plague of suicide belongs to periods of decadence in civilization. Suicide was common enough in the days of the Church's infancy. The determined stand taken by the Christian Church at that time did much to stamp out this sin. No man has the right to take his own life; no Christian man will dare to take it. To destroy life is to assume that one has dominion over it, that it belongs to one absolutely. It is to put one's self in the place of God to assume that one knows better than God what is right; it is to throw into the face of God the gift he has given us. Suicides increase whenever the influence of Christianity is weak. We are living in an age akin to the age of Rome's decline and fall. Paganism is dominant, now as then. Christianity is weak now as then, but today Christians lack courage. Our Church is afflicted with an inferiority complex. She is afraid to speak the truth for fear of hurting someone's feelings, or of being called narrow minded. It is surely time for the Church to take some leadership in this matter even if her teaching be unpopular. The Church can, if she will, help to guide and direct public opinion as to the responsibility to God for life and as to the sin of suicide and the penalties which inevitably follow. No wonder the Church has lost much of her influence. She deserves to whenever she merely reflects the popular opinions and moral standards of the day.

EVERY SMALL COMMUNITY, that is to say every community under a population of ten thousand, should have at least every other year a religious census. Even if the Roman Catholic Church will not officially join in the movement, the Protestant ministers can easily send out enough men and women in teams to find out, by a signature on a card, the religious affiliation of every family and every household. It is not a scheme for persuasion or conversion. It is a means of information. And surprising results are obtained. Families will live in a village for years, and forget to affiliate with any church, even that of the denomination in which they were brought up. They seem to feel that if they did so they would be showing disloyalty to their original pastor. A tactful call, as the result of the census, will alter all that. People will allow their names to remain indefinitely on the roll of one local church while they cheerfully attend



another. They must be induced to signify what congregation they really desire to belong to. Others will call themselves Atheists or Freethinkers, when, at the bottom of their hearts, and given a sympathetic listener to expand to, they are really more conservative than Adam and more churchly than St. Paul. The

cards are revealing, and very helpful. Also the mere signing of a card to say that the Smith family are all members of Christ Church sometimes reminds the Smith family that Christ Church is still standing at the corner of South and West Streets, and that the door is usually open.

## RUNNING PAST THE SIGNALS

By

GEORGE PARKIN ATWATER

WHEN a locomotive engineer runs past the signals without heeding them, he jeopardizes the lives of passengers. He suffers severe penalties, perhaps dismissal. When a responsible group of leaders ignore every signal of caution that appears in the path of their enterprise, they are become untrustworthy stewards of their responsibilities.

On the high road of the Church's program, are countless red signals, signifying danger. One does not need to be the seventh son of a seventh son, or to gaze into the mysteries of a crystal ball, or to consult omens, to see that the Church is entering an area of great peril.

Let us enumerate them. (1) The unprecedented business depression. (2) The tendency in the Church to create liabilities, without corresponding assets. (3) The expansion of our work beyond our sure resources. (4) The increase of "over-head" expenses. (5) The diminishing of the giving capacity of our parishes. (6) The competition of relief agencies for the money of our people. (7) The ambition of dioceses which cannot but affect national work. (8) The quota system which gives the National work an unstable income. (9) The actual reports of 1931 and 1932. (10) The growing criticism of our system. (11) The passing of the generation of people to whom "missions" was the magic word to open purses. (12) The dependence for income upon high-pressure methods which in time lose their potency.

These are the danger signals. The most unsatisfactory time to weigh the consequences of running past the signals is when viewing the wreckage. As I write these words there is before me the statement of Mr. Lewis B. Franklin, treasurer of the National Council, that the payments from dioceses to April 1, 1932, are \$137,000 short of the sum the dioceses expected to pay in the first three months of the year. (Danger signal, No. 9.)

It is hazardous to make a prediction on insufficient facts, but if the precedent of 1931 is of any value, this seems to indicate that the dioceses will fail in 1932 to meet their expectations by about \$500,000 or twice the deficit of 1931. This possibility is further enhanced by the fact that a vigorous campaign for \$400,000. by Whitsunday will inevitably relax the effort of dioceses and parishes. Even if \$400,000. is raised by Whitsunday, it is not credited on the

quotas of dioceses, and does not affect the veiled menace of this shortage on April first. The people will be bewildered if called upon to save the Church twice within a few months. What 1933 will bring forth is beyond our powers to imagine.

The Church must take some heroic steps. (1) It must give the National Council a stable and guaranteed income. (2) It must determine what fields it intends to occupy within the limits of that income, and must resist every pressure to create further liabilities for work, unless it has increased assured assets. (3) It must reduce overhead expenses to a minimum. (4) It must raise endowments for missionary work. (5) It must invest legacies and so enlarge the work with income. (6) It must create a reserve against unforeseen contingencies. (7) It must re-educate the people by developing the contact between parishes and specific missions.

Encouraged by well-informed Churchmen, I have each year, for seven or eight years, urged that there be a National Christmas offering for missions, of one dollar a communicant. This meant that each parish would endeavor to divert from the flood of Christmas spending, a total sum equivalent in dollars to its numerical strength. This money was to be sent directly to the National Council to be used as a reserve to meet deficits and to provide for emergencies. This plan was very coldly received by the National Council. Their letters about it were polite and cordial, but the Council was not interested. Yet this is exactly what is proposed for Whitsunday, 1932.

I now propose, not a Christmas offering, but a Whitsunday offering each year for missions, to be sent directly to the National Council to be set up as a Reserve. Only I suggest a small objective. If each communicant gave twenty-five cents on Whitsunday for five years, and the money was put out at interest, the Church would have a reserve of more than \$1,500,000 for deficits and emergencies. Many people have a desire to give to general missions who fail to do so because they must filter their gifts through a quota. If they give directly to missionaries they spur mission stations to activities which have no promise of continuous support. It is far better to provide a supervised outlet for missionary enthusiasm. By all means let us have the Whitsunday offering for a Reserve. But let us heed the danger signals.



# THE STORY OF THE CHURCH

## XI. *The XV and XVI Centuries*

By

BISHOP JOHNSON

THE fifteenth century marked the beginning of a new era in the history of Christendom. The invention of gun powder made it possible to pierce the armor and to demolish the castles in which feudal barons had exercised their tyranny with impunity. There was small consideration for the lot of the peasant in those days when the wealth of Europe was in the hands of those specially privileged in Church and State—and when beggars increased in formidable numbers. Great accumulation of wealth in the hands of the few furthered poverty as it always does.

The age was characterized by a flair for learning which was tremendously accentuated by the invention of printing and the founding of many schools and colleges.

The use of the compass and the urge for discovery resulted in opening up the Americas to European exploitation and in increasing the vision of what had been a very provincial existence.

The decay of morality accompanied by an intense interest in religion was another feature of this epoch. Of the clergy it has been said that "one does not know which was greater, their lack of knowledge or their lack of morality."

The capture of Constantinople by the Mahometans (1452) drove a large number of scholarly exiles from that great city who gave an impetus to the new learning which had its inception in the fifteenth century, and was the beginning of modern science. It is significant that Columbus discovered America in 1492 and Copernicus explained the solar system in 1507. The revolt against feudalism, the rise of learning, the expanding of the universe, the beginnings of science, and the upsetting of established authority in religion were events that marched along together, resulting in what is known as the Reformation, although it might more accurately have been described as the Revolution.

In a society of constant fermentation, the Holy Roman Church appeared to be the one stable edifice founded upon a rock and seemingly indestructible. The Church was hated for its iniquities and yet feared for its power. People believed in purgatory and the power of the Keys. They hated rather than loved the hierarchy. It was Luther who struck the blow which shattered the unity of western Christendom and precipitated the unhappy divisions from which we now are suffering.

There are however certain questions which we may well propound. 1st, was the revolt justifiable? 2nd, was the remedy satisfactory? 3rd, what is the ultimate solution of the problem?

Anyone who reads the story of the iniquities of the papal hierarchy in the fifteenth century must acknowledge that an explosion was not only necessary but

imperative. The Church could not go on teaching religion and encouraging criminal practices. When Tetzl, an accredited agent of the Pope could proclaim that "the very instant the piece of money chinks at the bottom of the strong box, the soul is freed from purgatory" the Church had accepted the price promised by Satan as that which must be paid to possess the Kingdoms of this world. It was this greed for temporal power which had perverted the whole moral sense of the Church. Something had to be done and Luther had the courage to do it.

But after you have diagnosed the disease, you must suggest the remedy. If the Papacy is no longer the accredited authority, then what is to take its place? There were three answers given to this question. Luther, Calvin and Zwingle alike substituted the Bible for the Pope as the final and supreme authority. They substituted a book for a man. But who was to interpret the Bible? Luther and Calvin and Zwingle. But, unfortunately they could not agree in their interpretations and the Bible, being merely a book, could not protest against misinterpretation. Instead of the Bible becoming the accepted authority, several hundred different prophets have proclaimed that their interpretation of the Bible is the infallible director of religion. So instead of an unsatisfactory uniformity under Rome, the world received a bewildering diversity under the Reformers. No two of them could agree. In order to attain purity the Reformers sacrificed unity and so lost the purity that they desired.

In England the Reformation pursued a different course. There the opposition to the Papacy was chiefly political and economic. They recognized the moral abuses but they broke with the Papacy over its temporal rather than its religious claims. Consequently the changes were not so drastic. Having rejected the papal claims to both religious and secular supremacy, they proceeded to retain all the essential elements of the faith and worship. The successive changes under Henry VIII, Edward VI, Mary and Elizabeth were caused by the struggle between crown and tiara over the wool and the mutton. Neither Pope nor King were animated by lofty motives in the struggle. The result however was a return to the status of the Church in the first three centuries. Because this reformation in England did not originate in theological passion, its results were not determined by great religious prejudices. It left England with the historic Church freed from the domination of the Papal claims.

There was the Counter Reformation of the Roman Church itself. Ranke describes what happened in the latter half of the sixteenth century in these words "The Church of Rome having lost a large part of



Europe, not only ceased to lose, but actually regained nearly half of what she had lost." The founding of the Jesuit order, (1540) the calling of the Council of Trent (1545) together with such agencies as the Spanish Inquisition and the Massacre of St. Bartholomew (1572) resulted in a Roman Church which was partially reformed and yet not wholly penitent.

The early half of the sixteenth century was not a happy time in which one could make religious decisions. There was no personal liberty permitted in any European country. Whether in Germany, England, France or the Latin countries, your personal safety depended upon your choice of a religion. In Germany, the Emperor Charles forbade under severe penalties (1529) any further propagation of the reformed doctrines. The rulers of certain German principalities entered a solemn protest against the imperial mandate, and from this fact the term Protestant became attached to all non-Roman groups. It was a battle between secular forces and the ecclesiastical hierarchy as to whether papal supremacy was or was not the will of God. Things decided by force and passion have no ultimate value. Such decisions have to stand the test of time. And it is quite possible that this perplexing triangle between private judgment, historic Catholicity and Roman supremacy will be solved in these United States, where each position must stand on its own merits without secular intervention and in which the survival of the fit will determine the issue.

What is the ultimate solution of the problem? It is futile to prophesy at this time. The Anglican Church has grown until it covers the earth and now that it is in fraternal relations with the great Eastern Church it has a universality quite equal to that claimed by our Roman brethren. It has ceased to be an English Church under the crown, and has become a great international communion.

It remains for us to divest ourselves from the passions of the Reformation and from the prejudices of our ancestors and to determine for ourselves the nature of the religious authority which we accept; whether there is no authority which we are called upon to accept other than our right to self interpretation and self determination, based upon our own study of the Bible; whether the Holy Roman Father has been and is still the supreme vicar of Christ, with infallible truth in his official decisions; whether the Holy Catholic Church still exists without such papal domination on the one hand or without the disintegration of private interpretation on the other.

The Federation of Protestant Churches is an effort in the right direction but so far as the Anglican and Roman positions are concerned it fails to solve the fundamental question of authority. The Federation of Churches is practical congregationalism which is consistent individualism. If one cannot accept the Congregational position, then the Federation of Churches is merely a larger congregationalism. It must needs be that divisions came—seemingly it could not be avoided. It is therefore the moral obligation

of each Christian to decide what is the will of the Master as to the obedience which we should render to Him, in the institution of which we believe that He would approve.

(To be continued)

## Early French Glass

By

ELEANOR H. WILSON

THE splendor of stained glass, unsurpassed in art, is not its own, since it depends on light; but in return for the life so given, light is clothed with the radiance of sapphires, rubies, amethysts and emeralds. In France there exists barely a dozen specimens of 12th century glass. The most famous are four windows that the Abbé Sugar placed in the abbey church of St. Denis about 1140. Besides these there are some at Chartres, Bourges, Le Mans, Angers, Rheims and Poitiers. The Crucifixion in Bourges illustrates the fact that the old glazier realized that blue was his most important color, that it was, in fact, his light. Blue, of which there are more varieties in glass than any other color, adds richness and meaning to all other colors and unifies them.

In the clerestory at Rheims where almost all the kings of France were crowned is a procession of the first thirty-six kings of France, each window containing in its lower half the archbishop that consecrated the king above him. All these figures are seated because convention demanded this if the personage represented was dead. Those near the transepts have a deep blue background while those to the west end have behind them a soft rich red.

The Crucifixion at the east end of the Cathedral at Poitiers, the chef d'oeuvre of its time, so ingeniously combines harmony of color that many a visitor has gone away without realizing that the cross is ruby red and the Saviour's hair is blue. The old designers did not hesitate to set the laws of realism aside and make pink camels and green horses. They considered the emotional and visual effect of color rather than the legibility of their picture.

One may see in the Metropolitan Museum a window from Le Mans, the figure of a saint made about 1200. The color is somberly rich, combining in the garments a brownish green with a deep red. The glorious Ascension window at Le Mans, of about this same period, is one of the finest in existence.

"As the pilgrim enters Chartres Cathedral he is penetrating the Holy of Holies of stained glass." The 174 windows represent four centuries of this greatest of decorative arts. In the west front the resplendent rose window showing the Last Judgment with its three lancets that drop like pendants beneath, is of the 12th century. The windows of this century contain slightly larger pieces than those of the 13th, showing that the later artists deliberately used smaller fragments in order to produce a sparkle and sheen



that has never been achieved before nor since.

At Chartres, more than anywhere in France, "the Middle Ages seem to have bequeathed to us the great heartbeat of their middle class." Here are depicted in forty different windows, scenes of the work and life of the guilds that gave them, so proud were they of the crafts which they plied,—goldsmiths, cobblers, vintners, tanners. The Tree of Jesse window is a pictorial geneological tree, a subject whose popularity endured during the entire life of mediaeval stained glass. This window at Chartres is considered by Viollet Le Duc the most complete and perfect example of this art.

It was at Chartres that the king, St. Louis, was baptized and it was thought that the wonderful harmony of these windows came to the babe as a lullaby, the echo growing into the great love for stained glass he later developed, the ultimate expression of which is found in the exquisite Sainte Chapelle in Paris. The beautiful Rose of France window in Chartres was given by St. Louis. It tells the story of the glorification of the Virgin, the window repeating what is shown by the carvings in the porch outside.

Mere words are inadequate to express the glory of Chartres: one must see it to understand, but the most sympathetic interpretation of its spirit is to be found in Henry Adams' "Mont Saint Michel and Chartres." In his preface, Ralph Adams Cram writes: "Seven centuries dissolve and vanish away, and the 13th century lives less for us than we live in it and are a part of its gaiety and light-heartedness, its youthful ardour and abounding action, its childlike simplicity and frankness, its normal and healthy and all embracing devotion."

## Let's Know

By

BISHOP WILSON

### FLOWERS

SPRING is here, gardens call for attention, and many people are busy planting flowers. We are still near enough to Easter to remember the profusion of them which filled our Churches on that great day.

It is interesting to know that at the time of our Lord's ministry the Jews had little interest in flowers, though Palestine at that time bloomed in the spring with many varieties of very beautiful ones just as it still does today. The Holy Land was surrounded by desert country and that which appealed most to the Jews was the contrast of fertility in the way of food resources in their own land. The Psalmist tells us "the valleys also are covered over with corn; they shout for joy, they also sing," "all the trees of the fields shall clap their hands", sings Isaiah. But flowers were scarcely even differentiated by separate names. A Hebrew word translated "lily" in the English Bible applies to a number of different kinds of flowers with which the Jewish people were familiar.

When our Lord said—"consider the lilies of the field" and used them in contrast to the magnificence of the great King Solomon, he must have startled His hearers. Nearly every other saying of Christ was commented upon in the writings of the early Christian teachers, but this particular one was among the last.

Another reason undoubtedly why the early Christians took their time about using flowers in the development of Christian symbolism was because of the pagan custom, common among the Romans, of strewing flowers on the graves of their dead. As paganism gradually declined, the old objections naturally lost force and the lavish wealth of beauty in the blossoming flowers could not help but draw forth expressions of gratitude to the God of all Nature. So we find a fairly early writer saying that in spring-time when the Lord overcame hell, vegetation springs more quickly and the altars are covered with wreaths. Gregory of Tours in the sixth century describes the basilica of Severinus all decorated with lilies; he also says that at Menda, in Spain, three trees were planted before the altar, blossoms from which were carried to the sick. At some places, on Whitsunday, masses of flowers were showered down from an elevated place upon the floors of the Churches as a symbol of the out-pouring of the Holy Spirit.

The word Paradise literally means garden and has been used by Christian people from early times to indicate the abode of departed souls. It was quite natural, therefore, that flowers should be placed on graves and carved on monuments in cemeteries—not merely because of their beauty but because they are such appropriate symbols of the Resurrection. St. Paul, being a Jew, took his symbolism of immortality from the grain of wheat in that splendid fifteenth chapter of First Corinthians but the same thing applies to flowers and has become an accepted tradition in the Church. Therefore when they are placed on the altar in your parish Church every Sunday, they are not merely for purposes of decoration. They complete the story of the Cross. Christ died for us but He also rose for us. The Cross reminds us of the former, the flowers of the latter. Cross and flowers both belong on a Christian altar.

## THIS UNEMPLOYMENT

By

V. AUGUSTE DEMANT

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## WORK AMONG THE ISOLATED CARRIED ON IN COLORADO

By MRS. E. T. BOYD

Great mountain ranges, the backbone of the continent, cross Colorado from north to south. At the foot of the mountains lies the irrigated farm region, and farther toward the east, the dry western plains, where ranching and dry farming are carried on. To the west between the high ranges are plateaus, and high mountain valleys, where are the fruit orchards. Deep canons have been formed by the swift mountain streams. Along these canons run the highways and railroads. Over the passes go the historic pioneer roads.

On these farms and ranches, in the mining camps, up in the gulches, on plateaus live our people. Fine, spirited, courageous, carrying on through hardships that would break a less hardy breed, they turn to their Church and crave for their children the religious training that town children have.

The committee to reach the isolated of the diocese aims to get in touch with our people who are too far away from town to attend service except on rare occasions; to contact those who are interested in our Church, though not confirmed; to help strengthen rural centers that we hope may eventually become responsible for a great part of the work. Several of these centers are now doing splendid service. The work is carried on by a committee of five people: the Rev. H. C. Benjamin, Pueblo, the Rev. E. J. Pipes, Golden, Mrs. Freeman C. Rogers, Pueblo, Miss Regina Bouchelle and Mrs. E. T. Boyd, Denver, with the invaluable help of Bishop Ingley, Bishop Johnson and Mrs. J. E. Kinney, president of the diocesan branch of the Woman's Auxiliary.

The financing of this project is done entirely by the Woman's Auxiliary of this diocese through pledges made each year at the annual meeting.

How did we begin? Bishop Johnson, aided by Auxiliary funds, brought two Church Army men to our diocese for two consecutive summers. They and their "flivers" spent these months in four remote counties of the state, holding services in school houses, halls, ranch homes, open air, anywhere and everywhere. They brought back names of people. Our rural clergy sent us names; county agents and nurses, school teachers, aided in looking out for folks who wanted this contact with the Church.

Each one of our clergy was sent a map of the state, (we used for this purpose just advertising high-

way maps), and was asked to indicate on his map the area to which he would minister. From these maps was made a blue print of the diocese showing all these areas, together with the names of the parishes or missions responsible for them. A copy of the blue print map was sent to each of the clergy, together with a list of names of the isolated people living in the area he had accepted. The clergy were requested to contact these people. When people move into town their names are sent to the proper clergyman with the request that he immediately get in touch with the family. We want to know when our young folks come into town in order to attend school, or to take business positions, or if they are ill in a town hospital, so that they may be looked after.

At present on our mailing list are nearly five hundred families to whom go: an illustrated sermonette, the Colorado Churchman, prayer cards, special letters and greeting cards at Christmas and at Easter, lending library lists, and when requested, Prayer Books, Hymnals, Bibles, correspondence courses on preparation for baptism and confirmation. This year, through the kindness of Bishop Ingley, each family has a copy of the "Churchman's Calendar of Daily Bible Readings."

Our children are banded together in a correspondence Sunday School, two hundred and eighty-seven of them. They have their quarterly lessons as do any Church School children. The birthday of each is remembered by a special card sent by their devoted teacher, Mrs. Rogers.

The Daughters of the King in Denver attend to the directing of the envelopes and the mailing of the material to our adult list,—no light task. They also have sent out copies of the Gospels of St. John and St. Luke to each family, besides remembering with a special gift at Christmas each child on our Honor List. Eleven of our clergy are giving devoted service to this department, over and above their regular duties.

This year Utica, N. Y., is celebrating the 100th anniversary of its incorporation as a city. In connection with the celebration one of the local papers prepared a Centennial Edition and in it a long account of the story of the Church in Utica was published, covering each of the nine Episcopal Churches with a total membership of nearly 6,000. Note was taken of the fact that four of the local clergy became bishops: Chase, who founded old Trinity over 100 years ago; Neely, rector of Calvary Church; Olmsted, rector of Grace Church; and the present Suffragan Bishop E. H. Coley, formerly rector of Calvary Church.

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. SPOFFORD

The House of Bishops is now in session at Garden City, Long Island. The purpose of the meeting, as stated in the resolution calling them together, is to consider "a grave economic situation not only in the light of immediate emergency, but with a view to the reestablishment of the whole work of the Church upon foundations of greater security". The National Council is holding its second meeting of the year at the same time and at the same place, thus allowing for a number of joint sessions. On Monday there were meetings of the various departments of the National Council. On Tuesday the Council met while the Bishops had a quiet day, led by Bishop Booth of Vermont. Late in the afternoon on Tuesday there was held a joint session, with further meetings on Wednesday and Thursday. Because of the deficit of \$400,000 this meeting of the Bishops and the Council is especially important, and we hope to report it adequately in our issue for next week.

\* \* \*

I presume we are all aware of the tendency in some of the other churches toward more liturgical forms of worship. It now finds expression in the report of a committee of the Methodist Church which has been at work for four years. They urge people to kneel in prayer on entering their churches, the Venite and Te Deum have been introduced in place of anthems and set prayers have been introduced, for which the worshippers are asked to kneel instead of merely bow their heads.

\* \* \*

The Rev. Alexander Cummins, editor of the Chronicle, got his name in all the New York papers last week because of an attack he made upon the National Council, which appears in the current issue of his publication. He called upon the officers at the Church Missions House to resign, charging them with insubordination and defiance of the authoritative orders of the General Convention; extravagance and refusal to curtail expense of its overhead system; maintenance of useless and expensive departments; incompetence in management; obsolete methods of accounting and "curious" bookkeeping; favoritism; and illegal pressure upon the executive committee of the Woman's Auxiliary to repudiate the "pay-as-you-go" instructions of the General Convention. "Many other charges besides the seven I have enumerated might be filed against the bureaucrats of Na-



tional Council at 281 Fourth Ave.," the editorial says. "But if only a part of those I have mentioned hold, there is only one course for those men who have forfeited the confidence of the Church. Let them resign."

\* \* \*

A meeting of one hundred Negro women, leaders in the communities in which they live, was recently held in Savannah to work out plans to make more effective the relief work among the poor and unemployed people of their own race. It is planned to organize fifty neighborhood clubs in different sections of the city to aid in the relief work. The Rev. J. Henry Brown, archdeacon of Negro work in the diocese of Georgia, is a leader in the movement.

\* \* \*

A number of dormant missions in the district of North Dakota have been revived by the new bishop, Fred Bartlett.

\* \* \*

The Rev. F. W. Norris of Long Island, who died last November, left an estate valued at more than \$100,000. It is left in trust to his widow and at her death is to be divided equally between the National Council and the Church Charity Foundation of Long Island.

\* \* \*

The organizing secretary of the Anglo-Catholic Congress in England is now in this country in the interest of the centenary of the Oxford Movement which is to be celebrated next year at London and Oxford. He is the Rev. Cecil E. Russell, and was the preacher last week at Trinity Church, New York, at the noon-day services. He stated that he was in the United States to help the Church in this country arrange for its own celebration and to enroll large numbers for a pilgrimage to Oxford in July of next year. He said that he expected fully 50,000 to take part in the celebration.

\* \* \*

The Rev. Robert Poet Norwood, preaching last Sunday at St. Bartholomew's on Park Ave., New York, said that the spirit of aliens was to blame for the move to levy additional taxation upon Wall Street interests.

"It seems to me almost an absurdity that Wall Street should be threatened, as it is at this hour, with the imposition of one of the most unjust taxations in the recent history of political economy. Only an alien spirit could do that. The idea that we are to correct the ills of our country by making the wealthy pay our taxes is destructive of the whole spirit of democracy. Remove from their places of opportunity men who have succeeded by their genius, and



BISHOP BOOTH  
Leads Bishops in Prayer

we shall indeed have a wreck in the heart of the storm, now upon us, which will beggar the description of all our prophets."

Poet Norwood did not state just how he would go about balancing the budget of the federal government; possibly by taxing the ten million unemployed.

He concluded by saying: "Loving this country and believing in it as we do let us buy American products and stand by our native American forces. Spend your money here." Later in the week he announced that he was to leave on May first for his summer vacation, going to his summer home in Canada, where he was born in 1874.

\* \* \*

The First Century Christian Fellowship (Buchmanites) are holding a house party from April 22 to May 2 at Briarcliff, New York. Frank N. Buchman, founder and chief spokesman for the group, arrived in this country last week, accompanied by twenty of his followers, and is the leader of the meetings now in session.

\* \* \*

"Canon law, like all law, deals with the facts of a human society and not with an ideal state," said Dean Grant of Western Seminary, speaking on the new Canon on Marriage before Auxiliary leaders in Chicago. "It is meant to lift life steadily to a higher level. It is the academic theorist who tends to harshness; practical experience modifies this. The Church has to deal not

with abstract laws or Utopian ideals, but with the facts of life as seen in the lives of men and women about us. This was our Lord's way. He dealt with men and women in the spirit of compassion and mercy and with a clear eye for the facts in the case."

\* \* \*

Bishop Brown of Harrisburg has recently instituted three rectors: Rev. L. D. Gottschall at St. Paul's, Philipsburg; Rev. W. T. Sherwood at Trinity, Tyrone; Rev. W. J. Reed, former missionary in Liberia, at St. Paul's, Columbia.

\* \* \*

A glowing tribute to Dean Robert K. Massie, late dean of the cathedral in Lexington, Kentucky, has been passed by the vestry of the cathedral parish which he served for fifteen years up to the time of his retirement because of illness in 1928.

\* \* \*

The Rev. Hugh M. MacWhorter, rector of Christ Church, Ottawa, Illinois, has been appointed dean of the southern deanery of the diocese of Chicago by Bishop Stewart. He has been the rector at Ottawa for nine years.

\* \* \*

The Rev. Ernest V. Collins, rector of St. Luke's, Troy, New York, died suddenly on April 12th. He was sixty-six years old.

\* \* \*

The diocese of Albany is at work on the emergency fund. A statement has been prepared setting forth the needs of the National Council and the diocese and parishes have been asked to endeavor to raise their full quotas, seek extra gifts and to have special offerings. Special meetings of the deaneries of Ogdensburg and Troy have recently been held and further meetings are planned.

\* \* \*

The annual convention of the older boys of the diocese of Michigan is to be held at Ann Arbor, May 6 to 8 under the auspices of the Brotherhood of St. Andrew. The leaders are to be the Rev. Henry Lewis, rector at Ann Arbor, Bishop Page, Mr. Paul Rusch of Japan and the Rev. H. H. Lumkin of Madison, Wisconsin. On Sunday, following a corporate communion, there is to be a breakfast, with an address by Mr. Courtenay Barber, president of the Brotherhood, with the Rev. Murray Bartlett, president of Hobart College, the preacher at the eleven o'clock service.

\* \* \*

A recent survey shows 35 active branches of the Girls' Friendly Society in the diocese of Central New York, with a total of 1665 members.

\* \* \*

The Rev. Smith Owen Dexter, for



twenty-five years the rector of Trinity Church, Concord Massachusetts, and a man who has distinguished himself as a champion of the less fortunate people in American life, has resigned. No statement has been issued as the reason for the resignation but it is thought that the vestry of the parish would not support him in his effort to aid strikers in Massachusetts cities.

\* \* \*

The initial meeting of the Joint Commission on Aided Dioceses and Missionary Districts was convened by Bishop Cook of Delaware in the Parish House of the Church of the Ascension, in St. Louis, on Wednesday, April 13th. Six members of the Commission were present and voted to continue the meeting at one called to assemble at the Church Missions House the afternoon of April 28th, following the Special Meeting of the House of Bishops. The meeting was continued that a larger membership might participate in permanent organization but those present at the initial meeting outlined plans of work to suggest to the larger group and went over the data which has been gathered with some difficulty covering the appropriations and quotas of these Aided Dioceses and Missionary Districts.

\* \* \*

A regional conference for young people in the northern part of the diocese of Michigan was held April 9 and 10. There were representatives there from practically all the parishes in the area, and addresses by Rev. Irwin Johnson, director of boys' work, Mr. Ernest E. Piper, head of the department of religious education of the diocese, the Rev. C. E. Edinger of East Tawas and the Rev. Harold McCausland, rector of Trinity, Bay City, where the conference was held. At the meeting on Saturday evening all the addresses were by young people.

\* \* \*

The men who are using the rest and recreation rooms in Providence, started by the emergency committee of the diocese of Rhode Island, have gone in for minstrel shows. They recently put on a show at a local theatre and crowded it to the doors. So successful were they as entertainers that agencies are now negotiating for engagements in nearby cities.

\* \* \*

The Empire State Symphony orchestra rendered a program of sacred music at the Cathedral of All Saints, Albany, N. Y., on the evening of April 17. Bishop Oldham preached.

\* \* \*

The young people of the diocese of Upper South Carolina had a convention at Spartanburg April 15-17, with a Sunday school convention



ROBERT NORWOOD  
*Urges Greater Nationalism*

held at the same time. There were addresses by all sorts of important people, including Bishop Finlay and the Rev. Rankin Barnes, head of the social service department of the National Council.

\* \* \*

A rural conference for the province of Sewanee is to be held at All Saints College, Vicksburg, Mississippi, from June 8th to 17th. Leaders: the Rev. Val H. Sessions of Bolton, Miss.; the Rev. Randolph Blackford of Leesburg, Florida; the Rev. Gardiner Tucker, religious education secretary of the province; Prof. R. J. Colbert of Wisconsin and Bishop Green, who is the chairman.

\* \* \*

Rev. C. A. Ross, diocese of Mississippi, has accepted a call to St. Mary's, El Dorado, Arkansas. Meanwhile the Rev. W. G. Christian of University, Virginia, has accepted a call to St. Paul's, Meridian, Mississippi, where Mr. Ross has been serving as locum tenens.

\* \* \*

Bishop Sumner of Oregon each year makes a visit to the campus of the University of Oregon and also to the state college at Corvallis. His visits this year brought forth a long story in a daily of Portland, setting forth his great accomplishments there, and the fact that this year witnessed his eighteenth annual visit.

\* \* \*

The "fear bug" is responsible for many of society's ailments according to the Rev. John Rathbone Oliver, psychiatrist and priest.

Dr. Oliver traces much of the responsibility for the present situation to the beginning of the mechanical

age. "In the beginning of this mechanical age," he said, "the foundations were laid upon pagan rather than Christian ideals. Our modern business structure is pagan rather than Christian. There was a time when men put God and their religion first. That day passed with the advent of the mechanical age in England and conditions have never been righted."

The home unit of the great middle class in the United States, on which he said the future of the nation depends, is breaking down, according to Dr. Oliver. Apartment house life and the unChristian attitude toward marriage is largely responsible for this in Dr. Oliver's opinion. He blames this factor largely for the crowded conditions in jails. Eighty-five per cent of the holdups in Baltimore, he said, are committed by young men from eighteen to twenty-one years of age.

\* \* \*

Thunder and Dawn was the topic upon which Bishop Stewart addressed about 1,000 Chicago business men the other day. He told them that the depression was bringing men face to face with realities, and he advised them to invest their cash (if any) in spiritual values rather than in stocks and bonds which fluctuate.

"We are getting down to realities as a result of the depression," said Bishop Stewart. "The day of ballyhoo and whoopee and selfishness and cynicism is passing. There is being born out of the present situation a new appraisal, a new perspective, a revaluation of the values of life. Faith and hope are born out of tragedy and adversity, not out of ease and plenty."

Speaking of investments which are not subject to market fluctuations, the Bishop mentioned education, travel and the lives of unfortunates who come within the care of church institutions.

"The noble note of character is emerging from the unsettled conditions of the past two years," continued Bishop Stewart. "We are beginning to recognize larger horizons for America. We are realizing that the world is one, that we cannot limit our interests to our own country, that our real loyalties do not begin at the center of our own little sphere and swing outward, but begin at the circumference and swing inward."

\* \* \*

A conference on rural social work is to be held at Manlius School in September, under the auspices of the rural committee of the social service commission of the province of New York and New Jersey. Leaders so far announced are Professor J. M. Williams of Hobart who is to lec-



ture on rural psychology, and the Rev. Henry H. Hadley, rector of St. Paul's, Syracuse, who is to lecture on pastoral care.

\* \* \*

I do not know whether or not it is a distinction to be quoted in the Congressional Record. In any case the article by Dr. Nicholas Murray Butler, which appeared in THE WITNESS during Lent, was inserted in the Record at the request of Senator Wagner of New York.

\* \* \*

The diocese of Western New York is pushing the plan of birthday offerings, proposed by the Rev. Henry F. Zwicker of Lockport as a means of raising their share of the deficit. The idea, as you may know by this time, is to have every baptised member of the Church present a birthday offering on Whitsunday—a dollar, a quarter, a dime, a cent, or whatever you happen to have, multiplied by the number of years you have been alive. The results of the plan are to be announced at the diocesan convention which is to meet in Buffalo on May 16th. Special envelopes have been printed for this offering and are now in the hands of the parishes for distribution.

\* \* \*

The Brotherhood of St. Andrew of Chicago is to hold a conference at Grace Church, Galena, Illinois, April 30 and May 1. The speakers are to be Bishop Stewart, Mr. Paul Rusch of Tokyo and Archdeacon Ziegler.

\* \* \*

The Church Army is to hold a Jubilee over this coming week-end. It gets under way with a devotional meeting at St. John's, Boston, which is to be led by the Rev. F. W. Fitts. In the evening there are to be street meetings, closing with a service at the church of the Ascension. Sunday there will be services at the Advent and at the cathedral, with an outdoor service on the Common in the afternoon. Monday evening there is to be "evangelistic sharpshooting," whatever that may be, with Bishop Sherrill as one of the shooters. On Sunday thirty churches are to have Church Army speakers.

\* \* \*

Dr. John F. Wood, secretary of the department of missions, reports great activity in Japan. Our schools from kindergartens to university are crowded to the limit; the two hospitals are doing an enormous work. Two churches have recently been consecrated and others are under construction.

\* \* \*

A number of clergymen of New York City met last week under the auspices of the Church League for Industrial Democracy to discuss the advisability of going into the coal re-

gions of Kentucky to get first hand information about the situation there. Recently twenty-one clergymen of the city signed a petition asking the United States Senate to investigate conditions and this meeting grew out of that. Just what was decided at this meeting was not given out but it is thought likely that at least a committee of clergymen will soon go to Kentucky.

\* \* \*

Bishop Creighton as executive secretary of the Department of Domestic Missions has recently made his first visit to some of the Negro churches and schools in six southern dioceses. After a conference with the bishops and a group of colored clergy in the diocese of Virginia he visited three parishes. In Southern Virginia he went to nine parishes and missions, the Bishop Payne Divinity School, and St. Paul's School, Lawrenceville, where there was another conference with colored clergy. Three visits were made in Georgia, four in Upper South Carolina, several in East and North Carolina, including St. Augustine's College and the Bishop Tuttle Training School, Raleigh.

"I came home," Bishop Creighton says, "impressed with the earnestness of our colored clergy and the loyalty and devotion of our colored congregations. Some were a bit discouraged at the lack of interest in their problems and work; but the majority, grateful for the support of bishop and diocesan authorities, are zealously working to hasten the day when the Episcopal Church will be the Church for the colored people."

"Great credit is due our Negro clergy for their accomplishments and fine spirit. Upon them, more than upon anyone else, depends the success of our colored evangelistic work."

\* \* \*

The Rev. Dr. Rosenthal, vicar of St. Agatha's, Birmingham, England, is to be the speaker at the meeting of the Priests' Fellowship of the diocese of Long Island tomorrow.

\* \* \*

The Rev. William M. Tilton has resigned as rector of Holy Trinity, Southbridge, Mass., to become the assistant at Trinity, Hartford, Connecticut.

\* \* \*

The Rev. Ernest Sinfield, Trinity College, Toronto, is to become the assistant at St. George's, Flushing, Long Island, the first of May.

\* \* \*

St. Andrew's, Astoria, Long Island, was crowded to the door, with many unable to get in, on April 12th when Bishop Stires confirmed a class of sixty. It was also the occasion for the burning of the mortgage on the church. Present at the service, in



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

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addition to a number of rectors of surrounding parishes, was Rabbi Goldman of the local synagogue.

\* \* \*

A new parish house was dedicated on April 10th at Pampa, Texas, by Bishop Seaman. At the same time a class of twelve was presented for confirmation by the Rev. N. C. Smith. It was announced that it is hoped that a rectory and a church may soon be added to the plant.

\* \* \*

The nurses of the school at the Good Samaritan Hospital, Portland, Oregon, together with the members of the alumnae association, have worked out a plan to aid unemployed nurses. A fund has been raised, to which they have all contributed, to employ nurses for people who are ill who cannot afford such service.

\* \* \*

A better chance exists for a revolution in the United States within the next twenty years than in either England or Germany, Professor Reinhold Niebuhr, of Union Theological Seminary, told eighty-five clergymen at a luncheon in New York the other day.

Eliminating a purely Christian solution of individual love and good will as a possible means of attaining social justice, Professor Niebuhr said the only alternative to revolution was a gradual progress to that goal, such as is possible in England and Germany but almost unattainable in this country because of "the entrenched position of the privileged class." He pointed to the present relief drives as an illustration of America's moral confusion, when activities should also be directed toward rectifying the causes that make relief necessary.

Criticizing the churches for cultivating the view that benevolence "is the last word in church conduct," the speaker said the church way is virtually impossible, because "no matter how good a man is, when he gets into power he rationalizes himself into any belief." Benevolence and kindness to the underprivileged is not sufficient, for these things do not lead to social justice, he said. In the present state of civilization it is not easy to lead an ethical life, "one has to be a saint," he declared.

\* \* \*

At the request of some of his clergy, Bishop Carey of Bloemfontein, South Africa, is planning a kind of "campaign" to be held October 18 to 23, "for the deepening of the spiritual life" of the people in his diocese. The general plan includes a service each night in each parish, dealing with such subjects as living the Christian life, the need of the Holy Spirit, prayer, world peace, reunion of Christendom, the Eucharist and personal life. Besides


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losing hundreds of pounds on exchange the diocese is short several hundred pounds in diocesan finances. The Bishop writes, in his diocesan magazine:

"Well, I may have to reduce all our stipends in proportion; and I may have to reduce staff by two white priests and two native priests—anything may happen. But I propose that as a countermove we may show our contempt of the devil and our utter confidence in Christ and true religion by setting aside October 18 to 23 for a diocesan campaign for the deepening of the spiritual life....

"I need hardly say how much my heart and the hearts of all our clergy go out to those stricken by the depression, especially in places where the mines are so desperately hard hit. Let us pray for them and for those who suffer, for courage for them and fresh work elsewhere; as indeed we pray for all the world, for a change of heart and brotherhood and cooperation.

"Do not let us be downcast. We must preach the things of the Spirit as never before, because they alone are going to count...I have travelled much through the diocese and find the spirit of real religion, the quiet surrender of self to the Holy Spirit of Christ, is deepening and growing."

\* \* \*

There has been formed in the city of Buffalo an organization known as the "Elizabeth Lawrence friendly visitors". There are many people from outside Buffalo who from time to time are patients in the hospitals and the purpose of this society is to bring friendship and cheer to these people of other places while they are in the city. A word sent to Mrs. James H. Dyett, 1 Panhurst Parkway, Buffalo, N. Y., will secure this service for those who desire it.

\* \* \*

There is a chance that America, beset by the realities of the depression, may recapture the spirit which animated it during the war years, when it had unity of thought and action, and yet lead the world into an

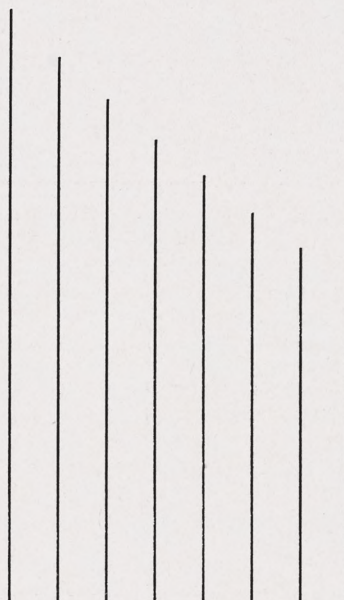
era of social reconstruction, Glenn Frank, president of the University of Wisconsin, told an audience in New York.

Whether we will or not is on the lap of the gods, he said, but he saw faint glimmerings on the horizon. "It is to be hoped that the lesson of this depression is not to be lost on the world at the first upward swing of business recovery, and result in a mere restoration of the old order rather than a reconstruction," Dr. Frank said.

"The 'new era' of supposedly continuous economic upswing failed us just when we expected the most of it. Its sudden collapse sobered us. We

began to realize that we have passed forever out of the pastoral, individualistic era, in which the laissez faire policy permitted us to muddle through, into a technological civilization in which laissez faire is suicidal. Even the most intransigent apostles of capitalism and individualism have begun to question this planless, go-as-you-like, catch-as-catch-can policy of laissez faire. They have begun to plead, even, for planned production. We must no longer refuse to take the long view. We must never fall again into the error of the pre-war world that civilization functions in a state of absence of mind, that world politics can be controlled by statesmen

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who, so to speak, play by ear, or at best improvise on the spur of the moment."

Reasons for the present plight of the Western world go deeper, the speaker said, than the merely economic and material. He traced them back to the neo-paganism of the pre-war world, a materialism that brought on the war. In turn, this materialism yielded before a new idealism, when men caught a fleeting glimpse of their former spiritual bankruptcy, when they thought a new world would emerge from the war, of a day when there would be lasting peace and industrial as well as social democracy. This put into the war a certain millennial content, Dr. Frank observed, which fostered a singular exaltation of spirit.

A recapture of the idealism of the war and a learning of the lesson that planless laissez-faire policies cannot be permitted for the people, en masse, any more than they can for individual business are essentials for the recovery of the western world, the speaker concluded.

"There is a chance just a chance, that we may recapture in a less emotional way than formerly that mood we had, for a great moment during the war, of civilization building. It may come to America to lead the world out of its present chaos into an era of social creation and social reconstruction."

\* \* \*

Plans are announced for the Sewanee Training School. There is to be a clergy training school from August 2 to 12; adult division, August 2 to 16 and young people's division from August 17 to 31.

The National Council sends Dr. John W. Wood, a world-authority on missions; Rev. C. Rankin Barnes, secretary for social service, Miss Mabel Lee Cooper, expert in religious education, Miss Sallie Phillips, new national secretary for young people, Rev. Brooke Stabler, secretary for college students, and Miss Ruth Osgood, of the Woman's Auxiliary.

Other well-known leaders are: Bishop Mikell, president of the province of Sewanee, Bishop McDowell of Alabama, Bishop Gailor of Tennessee; the three members of the provincial educational staff, Dr. Tucker, Dr. Starr and Miss Stout; Rev. Gordon Reese, Mrs. John B. Loman of Philadelphia, Mrs. J. R. Cain, president of the provincial Woman's Auxiliary, Chaplain Guerry of Sewanee, Dean Nes of New Orleans, Dr. Gus Dyer of Vanderbilt University, Dr. M. B. Stewart of the General Theological Seminary, and a number of other teachers and leaders of ability and standing.

\* \* \*

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### THE WITNESS

931 Tribune Bldg. New York City



camp for boys and girls is held this year in Avon Park from June 14 to 28, with the Rev. W. P. S. Lander as the director. Bishop Wing is to be the chaplain and he is to be assisted by a lot of the clergy who are to give lectures. From the 7th to the 14th there is a camp for boys, under the auspices of the Brotherhood of St. Andrew. This camp is to be known as Camp Perry in honor of the Presiding Bishop. The other camp is Camp Wing-Mann.

\* \* \*

All of the work of the Church Army is not done in the field as this report from their office indicates. The boys dispatched 25,000 pieces of mail last year; kept a card index record of 2000 friends and subscribers; handled cash and checks amounting to about \$30,000, and kept accounts totalling \$38,000; kept in use 500 corresponding filing folders; received and recorded 1500 evangelistic reports and financial accounts of field staff; corresponded with 80 candidates, 16 dioceses that used Army men; 62 parishes; 40 captains, sisters and men in training.

\* \* \*

The Presbyterian Church it seems is going in for corn, beets, turnips and cabbages as a way out of the depression, through a revival of the Lord's Acre plan of tithing as practiced in antiquity and later in rural England, enabling the small-income, rural people to support their churches by paying in kind instead of money. Their missionary board indorsed the principle of the plan and said that it was likely to become part of the Church policy of that and other Protestant denominations.

This old method of tithing is of the simplest design. Money being comparatively scarce in the rural sections, the members of a congregation simply pledge the products of an acre of ground, a brood of chickens or a pig, in lieu of money. The one modern feature, and this a distinctly communal one, is the organization by the parishioners of non-profit making, co-operative marketing groups which sell the produce and turn the receipts back to pay the pastors' salaries and support the churches.

The farmer thus pays his tithes with what he has most of, and that is the products of his land. Hundreds of churches of eight Protestant denominations are involved in this return to simplicity, and it is even hoped that the project will be extended to include educational facilities in the regions which have been hard hit by the economic depression.

\* \* \*

Here is a note that appeared recently in the bulletin of All Angels' Church, New York City, that con-

tains a bit of information worth passing on. "It is the custom in all Episcopal Churches for the congregation to remain at their devotions until the server has extinguished the

candles on the altar and left the sanctuary. Kindly do not start opening pocketbooks or putting on coats or moving about in any way until after that time."

## 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.



# The Answer of Our Members

ON Whitsunday, May 15th, a message will be written to Rowe in Alaska, Graves in China, to Campbell in Africa, and three thousand fellow missionaries throughout the world, and signed by a million and a quarter members of the Episcopal Church in the United States.

The sum of \$400,000 is needed if that message is to ring with joy and hope and loyalty and brotherhood. Every member of the Church has been urged to present his individual contribution to the \$400,000 Deficiency Fund before Whitsunday or at one of the services on that day.

On April 15th, a month prior to Whitsunday, the Treasurer of the National Council had received individual gifts amounting to \$15,731.43. These contributions had come from forty-three dioceses and missionary districts, and one each from England, Canada and China.

**"I remember that  
this is the day for  
the collection for  
foreign missions.  
Please find in-  
closed my check."**

**Thomas Jonathan Jackson**  
(*"STONEWALL" JACKSON*)

Written and sent to his pastor  
from the battlefield.

"My personal suggestion toward this end would be that every member of the Church in the Diocese place in the offertory plates on Whitsunday a sum equivalent to One Day's Income."—The Bishop of Lexington.

"It has been suggested that it may be of assistance to you to know that some of the clergy of this diocese are undertaking to contribute their 'mite' toward the missionary deficiency, and that, so far, seventeen clergymen have stated they expect to pay \$2,565 by December 1, 1932."

—Diocese of Western New York.

"Therefore I am asking you to make your birthday offering on the Birthday of the Church. Put in the inclosed envelope (a coin) for every year God has blessed you with life."—The Bishop of Eastern Oregon.

\* \* \*

## WHITSUNDAY OFFERING PRAYER

*Authorized by the Presiding Bishop*

**G**RANT, O Lord, that in this hour of difficulty, thy Church may be so aroused to loyalty and sacrifice that in meeting the present crisis we may be led on to larger and worthier service; through Jesus Christ our Lord. Amen.

## THE NATIONAL COUNCIL

*Church Missions House*

281 Fourth Avenue New York, N. Y.