

THE RECENT CONFERENCE—by Bishop Johnson

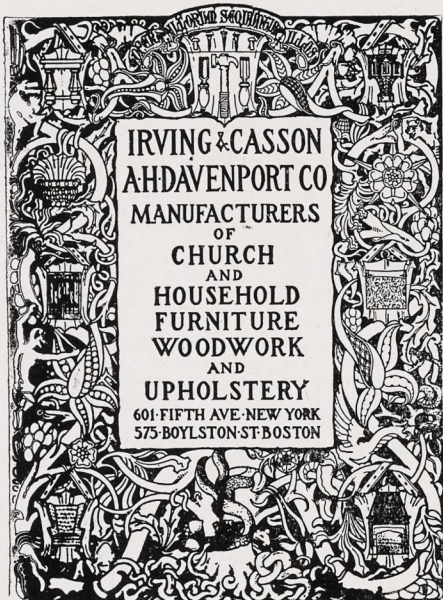
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# THE WITNESS

*A National Weekly of the Episcopal Church*

*Associate Editors*  
FRANK E. WILSON  
GEORGE P. ATWATER  
C. RUSSELL MOODEY  
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## THE RECENT CONFERENCE

*An Editorial by*  
BISHOP JOHNSON

THE joint meeting of the House of Bishops and of the National Council, held recently in Garden City through the generous hospitality of Bishop Stires, was an effort to face the problems which confront the Church in view of the present economic conditions. The session emphasized the faith that the Church must not sacrifice its idealism at a time when moral courage is most essential. The Church proclaims in all times of adversity that men ought to lift up their hearts because God is in Heaven and does not permit us to be tried more than we are able to bear. When all other forces fail men seek God's aid as they do not seek it when man's self sufficiency seems adequate for our immediate needs.

It was pointed out that the ten per cent reduction all along the line was more a matter of readjustment of salaries to the increased purchasing power of the dollar than it was a cut. If salaries have been reduced ten per cent the increased purchasing power of the dollar has increased to a similar amount.

It was also indicated that the National Council was at the present time in a solvent condition, although faced with a possible deficit which it is hoped will be met by the Whitsunday offering. Massachusetts and Pennsylvania have already pledged nearly a fourth of that amount so that the expectancy of raising it all is excellent if each communicant will do something to aid in the effort. If this is done the National Council will be able to meet their budget for the current year.

The assembly however was more concerned in preparing for the year 1933. It was agreed that drastic retrenchment might be necessary in view of the problems which we face in feeding the unemployed with reduced incomes.

AT THE outset of the meeting there was a wide divergence of opinion as to whether future cuts

should be made, if they become necessary. It was hoped that the increased effort on the part of the Church to add to the number of givers would offset the decreased offerings due to the inability of former donors to give as largely as in previous years. It was also understood that the problem is one which faces the National Council and that the House of Bishops were called in to advise and not to dictate.

The House of Bishops unanimously expressed their confidence in the National Council. They realized the difficulties that confront that body in determining where the largest saving could be made without damage to the work already set up. They also acknowledged that those who were the responsible agents of the Church were better informed as to the places where retrenchment could be made and so refrained from attempting any suggestions of a detailed character.

There was an animated discussion in which the House was about evenly divided as to whether the National Council should retrench in departmental activities of administrative or academic character or whether the cut if necessary should be made along the whole front. In the end it was unanimously decided that the suggested order of retrenchment made in General Convention should be adhered to in which the Foreign field should be reached last in such reduction and certain activities mentioned should suffer first. But there was also a distinct emphasis made upon the care which should be exercised in expenditure of the dollar which represented sacrifice on the part of individual, parish and diocese in their contributions.

That there may have been individuals in the personnel of the Church Missions House activities who have sometimes manifested extravagance of an irritating character is most likely. It would be difficult to gather any group of employees in any organization which spends other people's money who would not be



inconsiderate of the same, but it was shown that such petty extravagance aggregated only a small part of the whole amount involved. Unfortunately it is the little things thoughtlessly done, which give the most unpleasant reactions. The Bishops advised a more scrupulous care in the oversight of unnecessary extravagance, even though it involved small sums in the aggregate.

It was pointed out that the departmental activities (so called) did not involve expenditures which would meet the whole need of retrenchment even if they were radically reduced. It was also pointed out that the work in aided dioceses and domestic districts could be profitably investigated. It too often happens that mission churches in small towns are recipients of a pension which they come to regard as a privilege rather than a missionary grant inciting them to greater effort. A committee is at present engaged in making such evaluation.

**I**N SHORT it was clearly seen that in a nation wide institution which annually expends about four million dollars and in which there are innumerable precedents of privilege it requires a long time and extreme care in making drastic alterations. It is for this reason that it is necessary to consider so far in advance the policy for the year 1933.

It is hard for the Church to order evictions and to destroy privileges long enjoyed. It can not be done rapidly by a body which meets but four times a year.

As one who is opposed to the set up of departments as now existing, I am obliged to accede to the mandate of General Convention which set them up and while I would favor retrenchment first in those departments other than those of missions, I could see that a large body of bishops regarded these departments so favorably that it would be a questionable policy to reduce them to skeleton formation at this time. In any event the status of these departments is a matter for General Convention and not for the National Council to decide. After all, the vitality of the Church depends upon the loyal support of that body which has been established by General Convention to do the work that they are conscientiously striving to do. It is our duty as Churchmen to give them our individual support, even if we differ from some of their policies.

It was brought out in the meeting that seventy per cent of Church people do not contribute anything to the work of the whole Church. Eliminating non-wage earners from the computation, it is probable that one-half our membership are giving practically nothing, while the other half do not average ten dollars a year. Surely the average contributor should be willing to give something to the organization which makes the diocese and the parish possible. No member of a lodge would dream of evading the sum allocated to the Grand Chapter. There is a duty to support the whole Church which is not primarily to the acceptance of how all the money is spent.

**I** HAVE no doubt that the widow's mite was spent very foolishly by Annas and Caiaphas, but the Master was looking more at the spirit displayed in a sacrificial gift than by the way in which those responsible for its expenditure used it. They are two different questions involving two separate responsibilities.

A very small fraction of the whole is spent in ways that would not meet the approval of us all. We dare not withhold what we ought to do, because some of it is spent contrary to our desire. The proportion which people give and their attitude toward the giving reminds me of the story of the Irish soldier, who met his Colonel in the city and asked him for the loan of a dime to pay his carfare to the fort. "Didn't you get paid yesterday?" said the Colonel. "Yes, I got \$26.50", said Pat. "What did you do with it?" said the Colonel. "Well I spent ten dollars for liquor and lost sixteen dollars in a game of poker." "What about the other fifty cents?" said the Colonel. "Oh, I guess I spent that foolishly" said Pat.

I don't think that our Church members spend their principal sums so recklessly but I am afraid that they regard the sum given to the work of the whole Church in somewhat the same light as Pat looked upon the half dollar that had slipped through his fingers.

## *A Sunday in New York*

By

WILLIAM PORKESS

**N**OT officiating anywhere, but rather as a worshipper and listener, here and there. And, indeed, it was a luxury and an inspiration. I took my Communion, early, at one of our churches, within walking distance of the hotel at which I was staying. The celebration was held in the chapel and the rector was the celebrant. To me there was a spiritual atmosphere in the way in which he celebrated. When I entered this chapel there was just one person there. Others came before the scheduled time to begin. This person happened to be a bishop, who was a long way from home. For years he has impressed me as one who is tireless in his labors for God, and humble and brilliant to a marked degree. At eleven o'clock it was my privilege to attend St. Bartholomew's Church, when the rector, the Rev. Dr. Robert Norwood, was announced to preach. That large and beautiful building was filled to the doors. The service, from beginning to end, sustained a high worshipful note. So much so that I shall not easily forget its impetus. The rector, without any strained elocutionary effort, read his own lessons. He made them really sermons in themselves. His message gripped, made clear and desirable a spiritual theme, and above all one felt that God was speaking through the man.

At three-thirty I visited the national broadcasting



studio to hear the Rev. Dr. Parkes Cadman's half-hour service. He spoke on "The Simplicities of Life," and said much in little, with convincing effectiveness. The thought of the possibility of an invisible congregation of millions listening to this fearless and strikingly able exponent of the Gospel acted on me as a thrill. In the visible congregation I noticed the Bishop of Utah and he and I, after the service, compared notes, finding ourselves agreed as to the beauty and power of this brief service.

A little after four o'clock I walked across the way to St. Thomas' Church, to attend the annual service for the alumni of St. Paul's School. This great church was well filled. The address was given by the gifted, experienced and much beloved headmaster, the Rev. Dr. Samuel S. Drury. His message I shall long remember. How I wished that all parents, making up the membership of our Church, could have heard him, for all that he said so well, was sound and to the point.

His theme was "Education." A definition that he gave several times, but not too often, I had not heard before. "Education," said he, "is learning through loving." Another expression that he used, and which lingers in my memory was, "it is not yours but you we seek." Still once more I went to church. And, again, it was to St. Bartholomew's, the eight o'clock evensong. The church was three quarters full. The service, described as "The Office of Immortals," was used. It was new to me, and because of its content and the way it was rendered, wonderfully helpful. The rector preached again, and how he preached! For fifty minutes—not a moment too long, he literally poured out his soul on "Experiencing Christ." I felt, and unquestionably many others did, that here was a man telling us about the Man of Galilee, that he himself had definitely met—gloriously experienced. So the Sunday in New York, thus described, was to your writer the Lord's Day in the richest possible way.

## THE STORY OF THE CHURCH

### *XIV. The Anglican Communion*

By

BISHOP JOHNSON

"I AM the tree and ye are the branches." "Except you abide in me, ye will bring forth no fruit." In what sense can a person become a vine having branches and fruit? It is only as we appreciate the word made flesh that this parable can have significance. If God took our nature and became man, then He began a new Kingdom on earth. He was in truth, as St. Paul said, "a second Adam." Then the natural man can be grafted into this vine and receive life and nourishment therefrom. Baptism becomes a new birth. The Eucharist becomes our spiritual food. The Church becomes the extension of our Lord's humanity. Religion becomes a biological relationship instead of a philosophical theory. There is real significance to the statement that we so eat the flesh and drink the blood that Christ dwells in us and we in Him. The Church becomes the instrument through which the grace and virtue that dwelt in Him is imparted to those who are both grafted into the vine and produce its fruits. This is not a mechanical system, for not only must we be incorporated in His body, but we must also be responsive to His teaching. The root of the vine is the word made flesh. The trunk of the vine is the Apostolic Church.

The chief emphasis is not upon the authority vested in this or that order of the ministry but upon the power transmitted to the whole body of the faithful, so that whatsoever they bind on earth, will be confirmed in Heaven.

It is the unity and continuity of the whole Church which was the chief concern of the Master who prayed that all of His disciples might be one and that they might persevere in the life which He bestowed upon them.

"There were to be diversity of gifts but one spirit"; there were to be branches growing out of the common trunk; there were to be differences of administration, but a common loyalty.

In this story of the Church we have seen how the Church preserved its unity during the period of the General Councils, and how the Petrine claims of the Papacy were disallowed at the General Council of 451 at Chalcedon. From that date on there was an increasing friction between the bishops of Rome and Constantinople which finally resulted in the cleavage between the Eastern and the Western Church. From the year 800 there were two branches growing out of the common trunk, each bearing witness to the same faith and worship, but each member saying to the other, "I have no need of thee," regardless of the fact that it was not given to one branch to cut off the other. While the Roman hierarchy was unable to bring the Eastern Church under its domination, it did succeed in imposing its claims upon Western Europe and developed a growing autocracy, not only over Churches, but over secular Kingdoms as well. Primacy evolved into supremacy and supremacy eventuated into infallibility.



The Reformation on the Continent was a revolution in which continuity was lost and unity hopelessly destroyed. Not only were Luther, Calvin and Zwingli at odds with Rome; they were equally at odds with one another. They sacrificed the official ministry to self-constituted prophets; they substituted confessions of faith for the historic creeds; they made the altar subordinate to the pulpit and the organ. Out of this revolt has come the chaos of the modern sects.

In England, a different process took place. There it was a struggle for supremacy between Pope and King in which contest the Pope was handicapped by the intolerable abuses which lay at his door. If the Englishman had to be robbed they preferred that the coin remain in England. If the sheep had to be sheered and butchered, they preferred an English to an Italian shambles.

That which took place in England was exactly similar to that which had taken place previously between Greek and Roman. The cleavage was not on the faith and practice of the Church but over a struggle for power and dominion.

Again there was a branch that grew out of the controversy. There was no intention to alter the ministry, the sacraments, or the faith, but rather to deliver the household from an intolerable situation.

It is not a question of the morals of Henry or Cranmer. If they were no better than their opponents, they certainly were no worse. They were products of the Papal System and reflected such credit upon the forces that produced them as they were able to do.

The question which confronts us is not their characters, but that which came out of their action. One can understand the hesitation of Sir Thomas More to substitute a Tudor for the Pope as head of the Church, but in his "Utopia" he seemed to get rid of both; in England at that date he had to choose between them. There was no third choice then.

During the reign of the Tudors the Church had merely changed Masters. During that of the Stuarts she tried to unite Rome, Geneva and Canterbury in one household. It proved impossible. During Cromwell's time she was forcibly turned over to sectarian rule. It was chaos. Under the Hanoverians she became the tool for politicians and the symbol of religious respectability. But under the providence of God she was rescued from her enemies, inspired by evangelical fervor, restored to Catholic practice, and freed from political bosses and she arose from her lethargy to begin her career of carrying her witness to the uttermost parts of the earth. In Elizabeth's time the Anglican Church was represented by a score of bishops in the British Isles. Today her light shines on every Continent and she numbers among her children all nations of the earth. She has lost her English connotation, and has taken on an international character; and acquired freedom from secular and hierarchial interference. She represents the primitive Church in her faith and practice. That is her aim and object.

It is not the sanctity of individual Roman Catholics that the Anglican Church questions, it is rather the polity of her hierarchy which seems to produce a paralysis of leavening influence in those countries in which she has undisputed sway.

It is not my business to judge the individual in the exercise of his religion, but I am commanded by the Master to judge hierarchies and prophets by their fruits. I have a right to compare Spain and England; the Philippines and Uganda; Mexico and Canada, and to say that the papal system breaks down where it has the most unrestricted opportunity. It fails utterly to leaven the lump as early Christians leavened the Roman Empire.

The Vine has several branches. It is essential for me that I be in the vine and so related to the root. I believe that the sap springing from the root is essential to the life of the branches and to the permanence of its fruitfulness.

The Anglican Church has a cordial relationship today with the Greek communion, for whatever minor differences there may be, we stand on the same platform. We are therefore in the center aisle of that great Cathedral known as the Holy Catholic Church. The side aisles are there but they have walled themselves up. The various denominations have taken the Altar out of their side aisle and have substituted philosophy for worship; intellectual agreement for charity; narrow isolation for an international of love. On the other side aisle is the Roman Altar. They have walled it in by cutting off from communion both the Greek and the Anglican.

I am content to remain in the center between these two religious groups, each of whom are fully persuaded in their own minds that there's is the way of life. In neither of them however do I find that wide catholicity which reflects the candor and charity of the Master.

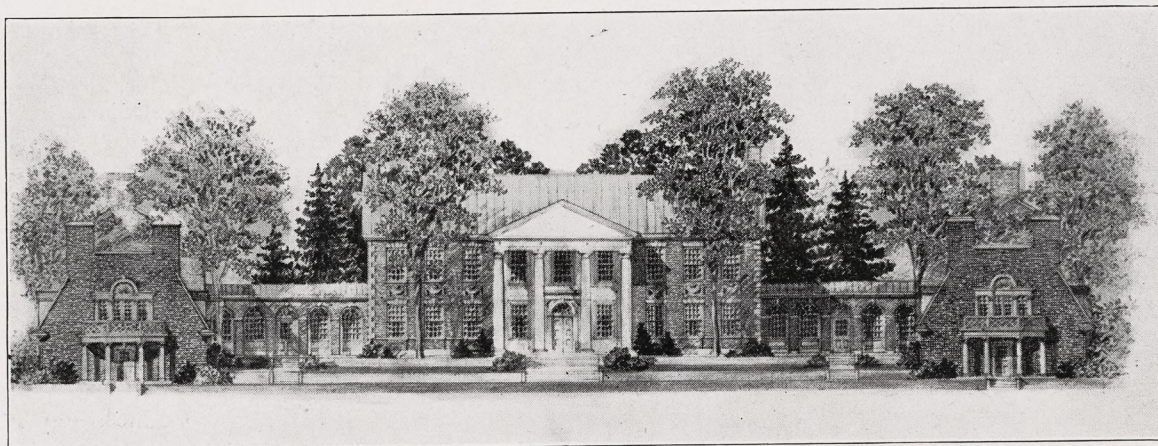
It may have much or little to do with one's personal salvation. God is just and merciful in His dealings with us sinners. That is His business not ours. But it is our business to take heed whom we hear and to test the prophets who claim authority over us. In such a test, entirely devoid of personal judgments, looking solely to the ideals presented by these systems, it would seem that it is the function of the Anglican Church to preserve all that has been entrusted to it with scrupulous fidelity and at the same time to manifest that love for freedom, which is of the essence of the liberty of the sons of God.

We may be lacking in zeal and we may seem lax in discipline, but wherein the Anglican Church has the opportunity to manifest its mission, supported by those who love its ideals and voluntarily obey its directions, it produces the kind of atmosphere which seems most consistent with the ethics of the Master.

Where you find reverence and sanity and kindness, there you are not very far from the Kingdom of Heaven.

*(To be concluded next week)*





A CAMPUS VIEW

## HOLDERNESS SCHOOL

By

JOHN G. WINANT

*The Governor of New Hampshire*

ALL institutions that have seen over half a century have a past, a present, and a future, but I believe few fall into such distinct stages as Holderness School, where the past is very different from the present,



EDRIC A. WELD  
*Rector of Holderness*

and the present from the future. Holderness has completed an era which can not possibly be continued, — her present stage I hope will never need to be repeated, and she looks forward to an uncertain but very tempting future.

From 1883 to 1931 the life of Holderness centered in Knowlton Hall. Within its three story brick walls and under its pointed gables and towers lived from 40 to 80 boys, depending on the times, all the faculty, and the staff. During the morning the boys moved over to the one story wooden school house and in the afternoon they were on the athletic field or in the gym, but to an old Holderness boy the "School" meant Knowlton Hall, in the heart of the New Hampshire hills and woods. They knew every bit of both, from the Livermore Falls Road to the Bishop's Stairs, which led up back of the dining room,—so named because they did not afford sufficient passageway for the large frame of Bishop Niles.

Today Knowlton Hall lives only in the memory of 700 sons. A fire which broke out at two in the morning of October 21st left only the brick walls,—a high wind three days later laid the north wing flat on the

ground, and a skillful wrecking crew finished the job and stacked the brick in neat piles for future use. So the past of Holderness is an era that can not be repeated.

When the alarm was sounded the whole north wing was filled with smoke. The sleepers had no time to collect clothes or valuables. Instead they collected each other, the last ones through smoke so thick that a flashlight could not pierce from bed to door. But when roll-call was held everyone was out without an injury. Then to the work of saving the school records and property, and helping the firemen in their fruitless attempt to save the north and east wings.

It was an emergency that everyone rose to, gloriously; and the same spirit has been shown by boys and masters in the temporary winter quarters, a rented hotel building a mile from the campus. Holderness luck was certainly with us, enabling us to continue to use our chapel, gymnasium and athletic field. But a summer hotel is not designed for school purposes, and the conditions of the present year can not be prolonged into the future.

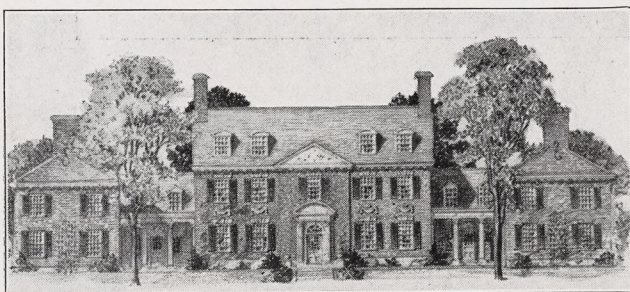
WHAT next? That was the subject of discussion between the rector, the bishop, the trustees, and the architect, Jens Fredrick Larson of Hanover, long a personal friend of Bishop Dallas, who had been called in to contribute his practical knowledge. And not only knowledge but vision: Mr. Larson had just completed the plans for moving Colby College to its new site, and he was ready to look at Holderness in terms of the coming century.

Certain principles emerged. Retaining the best of the past, Holderness must continue as a school that



would make a good all-around education available for boys of moderate means, where religion would be a normal part of everyday life, and where numbers would be kept down so that each boy received the necessary individual attention and friendship from the Rector and the faculty. In the past there were also certain handicaps that made the ideal difficult of realization. With a tuition only slightly over half that charged by most of the leading church schools, and with only a small endowment, it was impossible to provide adequate equipment or to pay adequate salaries.

The answer was: (1) build a first class plant of such



THE SOCIAL HALL

a design that there will be the smallest amount of upkeep and repairs; (2) increase the amount of "self help" to a point where the boys will take complete care of the buildings; (3) increase the size of the school to one hundred, the most economical working unit, but keep it homelike by building four "houses" instead of one large hall; (4) keep the tuition to the minimum that will be necessary for excellent teachers, wholesome food, and a small staff, \$900; (5) secure a scholarship fund for boys who can not meet the tuition.

To complete this program will take more money than can be raised in one year, but it will be a real missionary project:—to give boys from homes where real work is the accepted order of life (the backbone of our country) not merely the education that will help them into college or in business, but will make them reverent far-seeing citizens, with a profound sense of the rights of others, and of their responsibility to lead in making a new world. We also want to give them resources for their leisure time, and the school will encourage each boy to develop some hobby or interest; either some form of craft-work or musical expression such as glee club, choir and orchestra, or dramatics, or the appreciation of painting and drawing. This year we installed a shop for metal work, which has proved a great stimulant, and next year we plan to add a carpenter shop. The school owns two hundred acres of woodland adjoining its campus. This and the northern winters will give us a fine opportunity for the development of winter sports.

THE country is witnessing many valuable experiments in "progressive" education, and we who can not afford to risk so much owe heartfelt thanks to the pioneers. With the College Board exams loom-

ing at such close range our own opportunities are circumscribed. But one feature to which we are looking forward is a new class room building with a separate classroom and office for each instructor, containing the working library of his subject and appropriate pictures. Here the boys can go to study or consult during their free periods, and learning will become more informal in oral recitation and translation.

We have found during this past year that a small group can work together with a minimum of formal discipline. Aided by the common experience of the fire, I believe that Holderness has developed a unique spirit of cooperation. The result has been an increasing self-reliance, and growth in responsibility, which is one of the greatest contributions his school can give to a boy. May it always mark the Holderness boy of the future.

Speaking of the future, there we face uncertainty. At least two buildings, costing nearly \$200,000, are necessary if the school is not to go backward next year. A General Committee has been formed, with Bishop James DeWolf Perry, Governor Franklin D. Roosevelt, Judge Robert J. Peaslee and other distinguished persons serving on it, and an Alumni Committee, of which Dr. William S. Hubbard '84, of Brooklyn, is President, and J. H. K. Davis '95, of Hartford, is Chairman. So far a quarter of the amount has been pledged, which includes the Rectory, the gift of Mrs. E. P. Sanderson of Waltham, in memory of her husband. Contributions of friends may be sent to the Treasurer of Holderness School, Plymouth, New Hampshire. With the aid of these contributions we hope to be ready to take care of forty-eight boys this fall, in a school that will provide the best of equipment for all-around development, and a homelike sympathetic atmosphere that will call out all their qualities of initiative and loyalty.

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## NATIONAL COUNCIL WELCOMES ITS NEW FAMOUS MEMBERS

Two new members of the National Council were present for the first time at the session held at Garden City, April 26-28; the Hon. William R. Castle Jr., under secretary of state, and Colonel William C. Procter of Cincinnati. Somebody said that the "C." in his name stands for "Chipso" but of course we don't know about that. Then there were two old members back, Judge Philip Parker of Boston and Mr. John S. Bryan of Virginia.

\* \* \*

Mr. William F. Severn of Bridgeport, Conn., was elected a member of the department of foreign missions at the recent meeting.

\* \* \*

The Rev. Robert I. Johnson of New Bern, N. C., a Negro priest, has been made a member of the department of domestic missions.

\* \* \*

The rapid development of Boulder City, Nevada, site of Hoover Dam, has precipitated an immediate need for the work of the Church. Bishop Jenkins presented this need before the National Council and asked for \$1800 for a priest. There is a church building now under construction, with the United States government doing some of the work and the cash, \$5000, coming from the Advanced Work Program. The Council hesitated a long time about giving a grant of money these days but the work did seem most urgent. Finally it made an appropriation from emergency funds already in the reduced budget. The amount is to be diminished as rapidly as contributions toward it may be secured from the people of the congregation.

\* \* \*

The Girls' Friendly Society sent word to the Council that from the Council's appropriation of \$10,000 to the Society, \$5,000 has been relinquished, in accordance with the Society's desire to cooperate in the present effort to reduce expenditures.

\* \* \*

Ivinson Hall and Sherwood Hall at Laramie, Wyoming, are hostels for Church students attending the state university high school. The financial situation of the hostels is such that the Bishop of Wyoming asked authorization for special appeals for funds amounting to \$10,000 a year for the next three years, and said that unless this money were secured he would in all probability have to close the Halls. After long

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consideration of this matter, the following resolution was adopted by the Council:

RESOLVED: That in view of the present circumstances, if the Bishop of Wyoming and the Board of Managers of Ivinson Hall and Sherwood Hall, Laramie, find it impossible to operate the Halls without incurring debt, the National Council recommends that the Halls be closed.

\* \* \*

Among matters reported by the field department was the fact that funds for Advance Work projects of the last triennium had been received to the amount of \$771,229.39. The department has relinquished the sum of \$2,000 from its budget appropriation for travel. The cost to date of promoting the 1932 Deficiency Fund appeal for \$400,000 has been \$3,324.28 and the total cost will almost certainly not exceed \$4,000.

\* \* \*

A number of bequests were reported by the treasurer, in amounts varying from \$25.00 to \$10,000. They were received from the estates of the late Caroline L. Chapin of Tenafly, N. J., Elizabeth T. White of New Haven, Conn., Clara C. Griswold, Evanston, Ill., Helen Geisinger, Baltimore, Md., Elizabeth C. Brown, New York City, Ella V. Dering, Utica, N. Y., Virginia C. Langdon, Plymouth, Mass., Kate J. Drumm, Johnston, N. Y. The total amount is nearly \$30,000.

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. SPOFFORD

Bishop Manning tore into corruption in New York political life in his sermon at St. Paul's Chapel, at a service attended by many notables to commemorate the anniversary of the inauguration of George Washington. "Here in the greatest city of our land," he said, "we are faced with a condition of governmental corruption which is a disgrace to our citizenship and a menace to our whole nation, for dishonesty and corruption in our cities will send its poison through all the arteries of our National life." After pointing to the record, revealed by Judge Seabury, who was also a speaker at this memorial service, the Bishop called upon the Governor of the state to support the gallant effort being made to clean up the situation. "It is time for public men of all parties, and for the representatives of all Churches, both Catholic and Protestant, to unite in the demand that this scandalous situation shall end. It will not do to take refuge in the statement that we must not bring politics into the Church." It was a courageous statement, and all honor to Bishop Manning for making it.

\* \* \*

The executive board of the Woman's Auxiliary met in New York on April 22-25, preceding the meeting of the National Council. Every one of the 19 members were present but one, who is abroad. There was a report of the recent experiment which concentrated the efforts of the field and headquarters staff in one locality, and it was decided to continue it until it has had a thorough trial. There were addresses before the board by most of the staff of the Church Missions House. Miss Mary Ladd reported on the work at Windham House and was able to say that it was paying its way, which is a remarkable record in view of the fact that there are but twelve in residence, and they are there for but part of the year. Miss Bertha Richards reported on the work at Tuttle School, Raleigh, N. C., where a fine work is being carried on among Negro women, training them for greater service to the Church.

\* \* \*

A prominent clergyman of the Church, attending the joint meeting of the House of Bishops and the National Council in Garden City, jotted down these observations on a slip of paper and handed them to me. "1. The vital question of restoring the 10% cut in the salaries of mis-



sionaries was evaded. 2. They seemed to assume without question that all of our missionary work was worth what was spent on it. 3. Those present for the most part represented only administrative functions of the Church. The producing units of the Church, the parishes, were not represented. The parishes give the money and should be represented in such a conference. 4. They failed to face the possibility that many parishes will be unable this year to balance their own budgets and may be unable to pay their quotas."

\* \* \*

An interesting event took place at St. Luke's Church, Utica, N. Y. when the Men's Club of that parish, celebrating its 23rd anniversary, held a banquet for all members, the guests of honor being all the past presidents of the club from 1909 to the present time. Out of the 16 men who served in that capacity, all but four responded, two being deceased and two out of the city. Many old time recollections were renewed, the past presidents coming from other parishes and communities for this reunion.

\* \* \*

The Rev. C. Rankin Barnes, social service secretary of the National Council was the speaker at the opening session of the Connecticut Conference of Social Work, held at New Britain May 1-4. On Tuesday there was a meeting of the Connecticut Church Mission of Help in connection with the conference with Professor Fleming James of Berkeley as the speaker.

\* \* \*

The Daughters of the King, diocese of Maryland, had their annual convention at Ten Hills on April 30th. Bishop Helfenstein celebrated and the Rev. Don Frank Fenn gave an address.

\* \* \*

The Fellowship of social workers, diocese of New York, met on May 2nd. The Rev. Donald Aldrich conducted a quiet hour in Calvary Church and this was followed by a dinner when the address was given by Mrs. John M. Glenn.

\* \* \*

A regional conference of the Catholic Congress is being held May 12 at St. James Church, Long Branch, New Jersey. The Rev. William Pitt McCune of New York is presiding and the addresses are by the Rev. Franklin Joiner of Philadelphia, the Rev. A. C. Knowles of Philadelphia and the Rev. George D. Rosenthal of England. A similar regional conference is to be held at Utica on the 19th, with Dean Richardson of Albany presiding, and with addresses

by the Rev. Frederick S. Arnold of Auburn, N. Y., and the Rev. Cecil E. Russell of England.

\* \* \*

St. Mark's, Little Creek, Delaware, celebrated its 75th anniversary on April 24th. It is a little old frame church on a dirt road leading out of Laurel. There was a huge crowd there to hear the sermon by Bishop Cook, many of them travelling many miles to get to this service. The Rev. R. Y. Barber, now in charge of the mission, just came on from the Middle West where he did a notable work as a missionary.

\* \* \*

Mrs. Mary Elizabeth Sterrett, mother of Bishop Sterrett of Bethlehem, died on April 28th at the See House where she had made her home for the past four years. Bishop Sterrett was called away from the meeting of the House of Bishops in Garden City on account of the sudden illness of his mother.

\* \* \*

The Rev. Walter E. Bentley, missionary, has just completed a number of missions in Florida at Miami and at Pensacola. Now he is in Mississippi holding missions at Greenwood and at Clarksdale. Next summer he plans to go to South Africa for several missions.

\* \* \*

The eighth annual conference for young people of the diocese of New England was held at St. Paul's, Pawtucket, Rhode Island, May 7 and 8. Miss Margaret I. Marston, educational secretary of the Woman's Auxiliary, led a group conference on programs for study and discussion; Mrs. Maude Copley, of the Rhode Island department of religious education, led a conference on programs of service activities; Rev. W. M. Bradner, rector at Medford, Mass., held a conference for advisors. Professor Francis B. Sayre of Harvard gave an address, and the Rev. Howard R. Weir of New Haven was the preacher at a service.

\* \* \*

Holy Trinity Church, Brooklyn, is keeping up with the times by having

a conference for consumers. There was a large number of parishioners at the meeting on May 8th when Mr. Peter Hamilton gave a talk on consumers' cooperation, and the Rev. Bradford Young, assistant at the parish, spoke on the work of the Consumers' Research Bureau, an organization headed by Mr. Stuart Chase for the purpose of telling people how to get their money's worth in the retail market.

\* \* \*

The diocese of Bethlehem announced some time ago that they hoped to get \$8000 from the children's Lenten offering. With still a few schools to hear from the amount has already passed that mark.

\* \* \*

The convention of the diocese of New York is in session this week at the Synod House. It opened with a service at the Cathedral of St. John the Divine on Tuesday and the convention met through Wednesday.

\* \* \*

The Rev. Caleb R. Stetson, rector, was the preacher at the Ascension Day service at Trinity Church, New York. It marked the anniversary of the dedication of the present structure.

\* \* \*

The Rev. Cecil E. Russell of the English Catholic Congress was a visitor in Baltimore on May first and second. He was the preacher at Mt. Calvary on Sunday morning and at Grace and St. Peter's in the evening. On Monday he addressed a meeting in the parish house of Grace and St. Peter's on the centenary of the Oxford Movement.

\* \* \*

Here is something to think over; Bishop Maxon of Tennessee, in addressing the students at St. Luke's School of Theology, Sewanee, said that on just one day he received eight letters from diocesan executive secretaries asking if he would place priests who had been thrown out of work because of the combining of parishes. Also the dean of one of our theological seminaries told me

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the other day that whereas ordinarily all of his seniors are all set for jobs months before their graduation, this year not one member of the class knows what he is to do after leaving the seminary. All of which seems to indicate that we have an unemployment problem of our own.

\* \* \*

Mr. Spencer Miller Jr., consultant on industry to the department of social service of the National Council, was a speaker the other day at the University of the South.

\* \* \*

The diocese of Maryland has already started with plans for the Fall every-member canvass. They are going to make a special effort this year.

\* \* \*

The Rev. Frederic W. Fitts, Roxbury, Mass., recently called to a parish in New Hampshire, has declined and is to remain at St. John's.

\* \* \*

Calvary, Bayonne, N. J., the Rev. John Quincy Martin Jr., rector, was the host to the convocation of the Archdeaconry of Jersey City on April 26th. The high-light of the party was an address by Mr. T. Lester Swander, officer of the Monclair council of social agencies, and one by the Rev. George W. Dawson, both of whom spoke on social work.

\* \* \*

Mr. J. William Jones, organist of the Cathedral of All Saints, Albany, sailed for England on May first to spend two months studying music. He also plans to attend the Wagnerian festivals in Germany.

\* \* \*

In the mind of the Master of Balliol, Dr. Alexander D. Lindsay, there is absolutely no question about the relation of the Church to economic questions. He believes that the Christian's and the Church's attitude on economic problems today is of paramount importance and let it be known in no uncertain terms in his lectures at the Episcopal Theological School, in Cambridge. In a series of addresses on "Christianity and Economics", he concluded with a lecture upon "The Duty of Christians in regard to economic relations or the Christian attitude towards the economic system".

\* \* \*

Bishop Davies of Western Massachusetts is rapidly recovering from his recent very serious illness and is again assuming his Diocesan Duties.

\* \* \*

Bishop Freeman of Washington, preaching at the synod of the province of the Pacific, meeting at Sacramento, pleaded for renewed loyalty

to the Church. He also gave a stirring address at the mass meeting the second evening of the synod, and Bishop Rowe of Alaska, in his quiet way, told the story of his life and work and made a profound impression. At the synod banquet the addresses were given by Mrs. W. P. Remington of Eastern Oregon and Bishop Mitchell of Arizona.

\* \* \*

The old lighthouse at Cape Henry, Virginia, the first erected by the Federal government in 1791, was dedicated on April 26th by the Norfolk branch of the association for the preservation of Virginia antiqui-

ties. The religious service was conducted by the Norfolk clericus, the Rev. H. H. Covington in charge.

\* \* \*

One hundred years ago there were 23 Episcopal Churches in New York City (Manhattan, Bronx and Richmond). Today there are 104 in this same area.

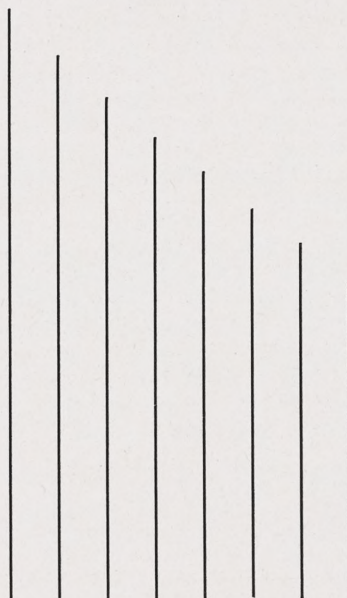
\* \* \*

The Rev. George D. Rosenthal, rector of St. Agatha's, Birmingham, England, shared the program with Bishop Perry at the clerical club of Rhode Island on May 2nd.

\* \* \*

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was badly in need of repair and paint. So the Auxiliary and the woman's guild took over the job, fixed up the furnishings and even painted the exterior of the church. The gardening also was taken over by the women and they have put the grounds in tip-top shape.

\* \* \*

The regional conference of the state conference on social work was held recently in Grace Church parish house, Utica. The speaker was Dr. George H. Johnson, state director of public welfare. The Rev. Wilson E. Tanner of Binghamton, N. Y., was the speaker at a later meeting.

\* \* \*

A new \$45,000 addition to the Church of the Holy Cross, Utica, N. Y., was dedicated on a recent Sunday by Bishop Coley. The addition, matching the church of course, consists of a rector's study, sacristy and choir rooms.

\* \* \*

The Rev. Thomas A. Sparks, rector of the Good Shepherd, Rosemont, Pa., has accepted appointment as the assistant to the rector of Trinity Church, New York. Before going to Rosemont he was the rector of St. Clement's, New York, and was the candidate of the High Church group for Suffragan Bishop several years ago.

\* \* \*

Mrs. John G. Winant, wife of the governor of New Hampshire, gave a lecture the other evening in the parish hall of St. Mary's Church, New York. She illustrated her lecture, which was about India, with lantern slides of pictures she took there about a year ago.

\* \* \*

Ossining, N. Y., opened its campaign to stamp out unemployment with a religious service on May 10th. All choirs of the town were in the procession and the service was held in the high school auditorium. The service, a community affair, was arranged by the Rev. Walter P. Doty, rector of St. Paul's. The lesson was read by a Baptist clergyman, the sermon was preached by a Roman Catholic priest and the Italian band of the community furnish all the music that was not furnished by the choir.


\* \* \*

A class was recently confirmed at the Epiphany, Chicago, in which twelve nationalities were represented; German, French, Indian, Canadian, Belgian, Swedish, Norwegian, Swiss, Scotch, English, Italian and American. There were thirty-one in the class.

\* \* \*

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vicar of the Chapel of the Intercession, Trinity Parish, New York City, has conducted and is continuing to conduct a series of vicar's evenings on Wednesday which have proven of great value to the education and life of the chapel. Topics of timely interest are presented and discussed and various chapel organizations act as hostesses.

\* \* \*

Bishop Mitchell of Arizona received the degree of doctor of sacred theology at the General Seminary on April 29th. Among his numerous distinctions is that of being in charge of the Democratic side of the United States Senate for six years. He also arbitrated a dispute over wages and hours between the workers and owners of the Charleston Electric Railroad company once upon a time.

\* \* \*

The Rev. Gilbert F. Symonds, archdeacon of Southern Ohio, was the preacher at the Ascension night service at the Church of the Ascension, Pittsburgh; a service at which the massed choirs of Calvary, Trinity Cathedral and the Ascension supplied the music. This service, an annual event, attracted Churchmen from all over the diocese.

\* \* \*

The Rev. William J. Dietrich Jr., Port Washington, Long Island, has been called to be the vicar of Holy Trinity, New York. The church, which is a part of St. James' parish, has nearly 1500 active communicants.

\* \* \*

The 20th anniversary of the rectorship of the Rev. Charles C. Harriman was celebrated on May first at historic St. Peter's, Albany, N. Y. During his rectorship an endowment of over \$300,000 has been established, a parish house costing about \$65,000 has been built and a guild house, costing \$70,000, is nearly completed. Dr. Harriman is the president of the standing committee of the diocese.

\* \* \*

The diocese of Georgia had a fine convention April 26-28 at Augusta. Bishop Reese appealed to the diocese to support the work of the Church, both diocesan and national, and urged that "all have courage and confidence in God, be strong, realize their blessings, be generous, unselfish and without fear, pure in heart and happy." It was announced that so far missionary salaries in the diocese had not had to be cut but it was thought likely that they would have to unless conditions change soon. The Rev. C. C. J. Carpenter, rector of St. John's, Savannah, explained the success that parish had last year in their every member can-

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vass, and it was arranged to have two days of intensive training in campaign methods at his parish in June, with Miss Edith D. Johnston, who was in charge of St. John's canvass, giving the instruction. The convention next year is to be held at Christ Church, Savannah, when there will be a real celebration of the bicentennial of the founding of the colony of Georgia by General Oglethorpe and also the celebration of the bicentennial of the founding of the parish.

\* \* \*

Confirmations in the diocese of Pittsburgh are running well ahead of records.

\* \* \*

Dean High Moor was the preacher at the service of the Pittsburgh Woman's Auxiliary, held at the Cathedral, when the united thank offering was presented.

\* \* \*

The men's club of Grace and St. Peter's, Baltimore, was the host at a banquet on April 28th in honor of Dr. Henry B. Jacobs and Mr. Charles E. Falconer, distinguished vestrymen and leading citizens. When Grace and St. Peter's were united, under the leadership of the late Bishop Murray, Dr. Jacobs represented one parish and Mr. Falconer the other in the negotiations. The speakers at the banquet were Bishop Helfenstein, the Rev. A. C. Powell, rector emeritus, Judge Henry D. Harlan, vestryman of Emmanuel Church, Mr. William W. Cloud, senior warden of the parish and the Rev. Robert S. Chalmers, present rector.

\* \* \*

The residuary estate of the late Preston Player was left to the diocese of Western Massachusetts to be used to relieve clergymen who may be in need.

\* \* \*

The annual acolytes festival of the diocese of Chicago is to be held in the chapel of the University of Chicago on May 12th. Bishop Stewart is the preacher.

\* \* \*

Bishop Rowe of Alaska and Bishop Stewart of Chicago were the speakers at the annual meeting of the Church Club of Chicago held on May 8th.

\* \* \*

Patriotism is being killed by politicians, while there is a tendency in both Church and state to take patriotism out in pageantry and song instead of action, according to the Rev. Randolph Ray, rector of the Little-Church-Around - the - Corner, New York.

\* \* \*

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\* \* \*

From Washburn College, Topeka, Kansas, a coeducational school with about 800 students, including only a few Negroes, a young colored man graduated last spring, *summa cum laude*. He was a member of St. Simon's Mission, Topeka, and is now in the Bishop Payne Divinity School studying for the Church's ministry.

\* \* \*

The summer conference of the diocese of Minnesota is to be held at Carleton College, June 19th to 25th. The faculty is to include two members of the staff at the Church Missions House, Dr. Louis B. Franklin and the Rev. C. Rankin Barnes. Bishop McElwain is to be the chaplain and Bishop Keeler is to have charge of the daily morning devotions and will give a course on personal religion and also conduct a clergy conference. Mrs. E. C. Biller of St. Cloud is to give a course for the

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women; Miss Margaret Densmore of Red Wing is to give a course on the work of the Church Periodical Club; Rev. V. E. Pinkham, Seabury professor, is to lecture on Church his-

tory, and the Rev. Charles V. Scovil, chairman of the faculty, who is student pastor at the University of Minnesota, is to give a course for teachers.

## Services of Leading Churches

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

Amsterdam Avenue and 112th St.  
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Weekdays: Holy Communion, 7:30 A. M. (Saints' Days, 10:15); Morning Prayer, 10 A. M.; Evening Prayer, 5 P. M. (Choral).

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Rev. H. Percy Silver, S.T.D., LL.D.  
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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 8.)  
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 8.  
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. Turtan 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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do in later life—they can never forget the impress of the moral standards set up during secondary school days.

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