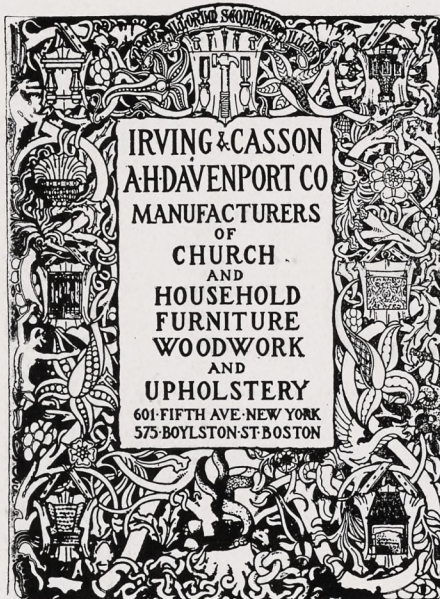


The **WITNESS**

CHICAGO, ILL., JUNE 2, 1932.



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THE WITNESS

A National Weekly of the Episcopal Church

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IRWIN ST. J. TUCKER

Vol. XVI No. 41

JUNE 2, 1932

Five Cents a Copy

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

MISSIONARIES are to be envied. The Rev. Francis Jarvis, missionary of the Church of England recently visiting in New York, relates his experiences on Cat Islands in the Bahamas. He is just ending a four year period of service and during all that time he never heard a radio, saw an automobile or ate a dish of ice cream. There are many of us who would like his job after he retires. Civilization has reached the islands, however. A native woman not long ago got her hands on a mail order catalogue and from the pictures the women got ideas as to what the well-dressed woman should wear. She and her friends copied these styles so that now the ladies strut their stuff in the latest Park Avenue manner. Aside from that Cat Islands, as described by the missionary, sounds like a delightful place.

EARLY reports on the Whitsunday offering are encouraging. There is every indication that considerably more than \$400,000 has been given by the people of the Church in response to the deficiency appeal. Whether the entire sum will reach the treasurer of the National Council remains to be seen. Dioceses too have deficiencies and there is a tendency in some dioceses to take care of their own budgets first and then send anything that may be left to the National Council. However it can be said definitely that the Council has received \$100,000 in cash; another \$100,000 in pledges that are so good that they could be at once discounted at the bank if immediate funds were necessary; while encouraging informal reports are being received from most dioceses who have not yet stated definitely how much they will give. The diocese of Massachusetts has given the largest sum, its gift to the Council for this emergency fund being well over \$50,000.

BISHOP BENNETT of Duluth is to take up residence at Providence, Rhode Island, in order to assist Presiding Bishop Perry in the administration of his diocese during his term of office as the head of the national affairs of the Church. It is a happy arrangement. It is obviously impossible for one man to head

up the work of the Church nationally without neglecting his diocesan affairs. Bishop Bennett assisted Bishop Perry in the diocese during the latter's recent trip abroad and so endeared himself to the people of Rhode Island that the announcement made at the diocesan convention that he was to serve them permanently was greeted with great enthusiasm.

METHODISTS, meeting in quadrennial general convention at Atlantic City, have had sharp things to say about the paganism of modern industry. One of the highlights of the convention was a speech by Bishop Anderson of Boston in which he said: "Industry has as a rule given labor a grudging, insufficient wage, keeping it down by child exploitation, by suppression of legitimate organizations, and by other expedients, while at the same time huge fortunes have been amassed for the favored owners of the resources of production. Today the burden is without conscience shifted to the worker, who after giving his labor for miserable financial results, is turned off to starve or beg. Thus the machine, which might have been used to lift the load of poverty from the backs of all people, has been used selfishly for the benefit of the few." The Rev. Halford E. Luccock, professor at Yale Divinity School, was equally vigorous in his denunciation of industrialism. "The kind of a pagan world we live in," he said, "is clearly pictured in the movement of the stock exchange quotation. The headlines tell the brutal and inhuman story, 'Steel pay cut again; stocks rise rapidly.' That is what we call a Christian civilization, a civilization which imagines that prosperity can be increased as human misery increases; a civilization in which, when 200,000 workers had a pay cut of 15 per cent and men, women and children are pushed closer to the dizzy edge of starvation, investors send up three cheers and press forward to profit on human misery. God save us from perpetuating such an indecent and irrational order of life." The words were strong and yet, according to newspaper reports, they were received with acclaim by the several thousand delegates. If this sort of thing keeps up the observation of Karl Marx that religion is the opium of the people will have to be revised.

THE SURPRISE PARTY

A Story for Boys and Girls

By

EVELEEN HARRISON

THE boys of the little town of Capernaum had a new interest in life. Swimming, fishing, boating on the lake were not to be compared to the thrilling experience of watching a lame boy throw away his crutches and walk; a blind man open his eyes and look into their faces for the first time; a little girl friend, raised from the dead, tell her experience of coming back from Heaven. All at the touch of the great Rabbi Doctor Who had come to make His home in their town on the Lake of Galilee.

Every day tales of the great Rabbi were repeated from mouth to mouth. The boys followed Him closely through the streets, gathered around Him on the seashore, listened eagerly to His wonderful stories, and searched the town for more people to be made well by His God given power.

One day a group of boys waited for Him outside the door of Simon Peter's house. Impossible for even a small boy to squeeze in, for a crowd of people filled the place inside and out; windows and doors packed with eager listeners who could not see the Rabbi, but could hear the clear, vibrating tones of His wonderful voice.

"Wish we could get in and see what He is doing, I'm tired waiting out here," grumbled little Joseph.

"Look, look! see what's coming down the street!" called Matthew, pointing up the road. Such a curious sight; four men, each holding the end of a big rug or mat, used for a bed, carrying something very heavy in the middle.

The boys turned eagerly to this new object of interest. "What are they carrying?" asked John.

Samuel, a little taller than the others, answered, "There's a sick man inside the rug,—they must be bringing him to the Rabbi Doctor."

Nearer and nearer came the little procession; the men had broken step so that the sick friend should not be shaken up too much. Eagerly the boys crowded around as they reached the door and laid their heavy burden down, wiping the sweat from their foreheads; the day was hot, and they had carried the sick man a long way.

"Why, that's my father's old friend, Simeon; he has been sick ever since I was born," whispered Reuben, one of the group of boys.

"How can we get him in to the Rabbi Doctor?" questioned the friends. "It would only hurt him to try to break through that crowd."

The people at the doorway turned to look as they discussed the problem. "No use trying," called one of the crowd, "there is not room for a child to squeeze through, let alone a sick man; better take him home again."

But the four faithful friends would not be discour-

aged; they had promised to bring their comrade to the Great Healer, and had no intention of breaking their word. The Rabbi had said, "Come unto me, all ye that are weary and heavy laden." Was not their friend weary of lying in bed for years, and heavy laden with the suffering of mind and body? for he looked upon his sickness as a punishment from God for past sins.

"Why not take him up the stairs, and let him down through the roof, with cords into the room?" suggested the boy Samuel.

Eastern houses have a short flight of steps on the outside, leading from the ground to the roof, for the people loved to sit or lie on the tops of their houses in the hot summer; and the roof made only from rafters, covered with short sticks, brushwood, mortar or earth, was easy to break up, by scraping away the earth or mortar, and pushing aside the rafters.

"That's the best way," agreed the men. "Get us some rope, boys; a piece for each end of the rug."

Some of the group ran to borrow the rope, and the rest helped the four friends to get their heavy burden up the narrow ladder-like stairway as gently as possible. Inside the house the crowd were listening earnestly to the great Rabbi. Visitors from all over Galilee, scribes and Pharisees from Jerusalem, country people hungry for help and guidance to meet the hard problems of daily living.

Suddenly one man put his hand on his head, and looked up to the ceiling; something had hit him on the forehead. Another, and still another followed his example. What could be the matter? Scraps of earth, brush, mortar, were falling on their heads. Soon the whole crowd were looking up at the ceiling instead of into the face of the great Teacher.

Quick to sense what was happening, He stopped speaking, and waited.

"The roof is falling in," said one. "No, someone is making a hole in it," cried another. "Look, I see a hand, and a face!"

In silence every eye turned up to see what this great surprise might be. A hole was widening gradually in the center; hands, voices, could be seen and heard; then the faces of the four friends appeared, one at each corner of the hole; their hands busy tying strong knots in the ropes. The hole was darkened with a big bundle. "Why, they are letting something down on top of us. Get back, or it will land on our heads!" cried the man directly in front of the Rabbi Jesus.

In spite of the crowded room, they pushed back towards the wall, for the bundle was surely coming down.

"It is a poor sick man," exclaimed Peter, one of the disciples of the Rabbi, as he stretched out his hand

to help guide him gently to the ground. Quickly the crowd again pressed forward. Faint, exhausted with the adventure of his journey, the man sick with the palsy lay at the feet of the Healer of souls and bodies; he could not speak, but his eyes told his whole story. Tenderly, with a face of compassion, He stooped, took hold of the thin worn hand.

"Son, thy sins are forgiven; arise, take up thy bed and go unto thine house."

Walk! Take up his bed! Years since he had had the use of hands or feet! Could it be possible? But see, a warm wave of color slowly flooded his face, as strength poured once more through his veins; a look of surprise came into his eyes; little by little he lifted himself, sat up, stood on his feet; then, sank on his knees and bent to kiss the hands of Healing, tears of thankfulness running down his face. Rolling up the rug, he threw it over his shoulder, and with eyes still fixed in adoration on the great Rabbi, made his way backwards through the awe-stricken crowd to the street.

But what had become of the boys? As soon as the sick man lay at the feet of the Rabbi Doctor, and the four friends,—with sublime confidence that he would be made well,—ran down the staircase to meet him at the door, a row of young eager faces circled the hole in the roof. Not a movement of the thrilling surprise escaped them. Then followed a rush for the stairway, a race to see who would reach the door first. Somewhat in fear they looked at the man who had been sick, but now was well, as he stood for a moment on the threshold, a light from Heaven in his eyes. Then he was encircled with the arms of his four faithful friends. It was through their love, friendship, and service that he had been brought to the feet of the Rabbi Jesus; they shared joyfully in his healing, and walked up the street with him rejoicing.

The boys could not understand the great power of the Rabbi Jesus to heal both soul and body, but they could see His love to God, expressed through service to man, and they went forth to follow Jesus as their Hero and King.

LENOX SCHOOL

By

WALTER H. CLARK

LENOX School, in the diocese of Western Massachusetts, was founded in 1926 by the late Rev. Latta Griswold of Lenox and the Rev. William G. Thayer, then headmaster of St. Mark's School, Southborough, Massachusetts, who has been, since the founding of Lenox, the president of the board of trustees. The headmaster of the school, the Rev. G. Gardner Monks, is a St. Mark's graduate, but despite these close connections with St. Mark's, Lenox is not an outgrowth of the older school. Lenox was not founded to provide for the overflow from any institution but rather was designed to provide a first class secondary school education at a price much below that charged by the general run of private schools. Thus it was designed especially to serve the needs of doctors, teachers, and clergymen, whose sons form a large proportion of the seventy-five boys now attending the school. Underlying these concrete aims was the desire to provide a broad and deep basis for Christian living, both in respect of cultivating habits of worship and practical Christian character. All of the distinctive features of the school outlined in the succeeding paragraphs can be traced to one or more aspects of this threefold aim, of supplying an education that will be economical, thorough, and Christian.

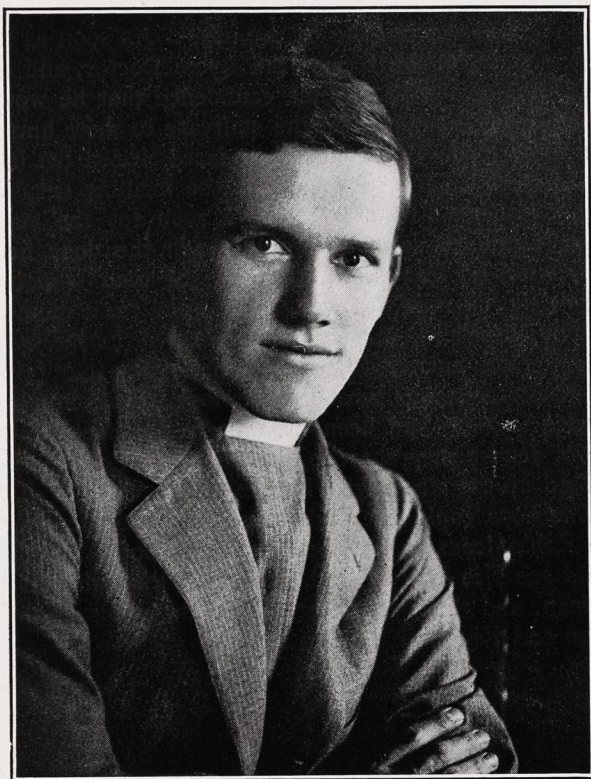
Both as a matter of necessity in order to keep the tuition low and as an educational measure calculated to train boys in habits of self-dependence and simplicity of living, the school adopted the "self-help" system. This means that the boys not only make their own beds and sweep their own rooms, but wait on the

tables, wash the dishes and help in keeping the grounds in order. Probably this feature of the school is partly responsible for the fact that there exists among the boys very little feeling, so common at preparatory schools, that wealth can bring the worthwhile things in life and is the true criterion of a successful career. In place of this there is a truer emphasis on the ideals of democracy in the sense that those individuals are respected whose service to the school and value to the community have marked them as responsible members of the group.

THE school was founded but six years ago; yet its numbers have steadily grown from thirty-seven to



CLIPSTON GRANGE
One of the Lenox Buildings



REV. GARDNER MONKS
Rector of Lenox School

seventy-five and its scholarship has long since passed out of the trial stage. The program is college preparatory and therefore the school aims to admit only those qualified for college work. Of the first graduating class of eleven in 1930, all were admitted to college from Lenox and all are now still in college and in good standing with the exception of one alumnus who is deceased. This year the school has representatives at Harvard, Yale, Williams, Trinity, Bowdoin, and M. I. T. This success has been mainly due to the quality of the faculty. In the six years that the school has been running, three members of the staff have been Rhodes Scholars, and over half have had graduate degrees, while each summer at least half of the staff have attended summer graduate schools in order to improve the quality of their teaching. This testifies sufficiently to the solidity of the scholarship; yet the educational climate is progressive as well. One advantage of the school's youth is that there are no hide-bound and iron-ribbed traditions that prevent reasonable experimentation, and the headmaster is always willing to try any experiment that gives promise of solving those educational problems of which every school has many. For instance, the problem of guiding the young student in his study hours so that he will learn the proper methods of study is one that the school has attacked. It has been very satisfactorily solved by including in the schedule study hours designated for each different subject with the master teaching that subject supervising the study.

The discipline of the school is one of its interesting features and is an example of the direct influence of Christian principles on the policies of the school. Last

year the experiment was tried of abolishing all punishments for minor offenses, major offenses being dealt with exclusively by the headmaster and punishment being inflicted only as a last resort. Instead of punishments, a record is kept of conduct and each boy has a member of the faculty as an advisor who keeps track of the boy's progress and uses moral suasion and pride rather than coercion to guide the boy toward proper conduct and effort. This has led not only to a progressive improvement in conduct but a relation between master and boy much more conducive to mature character formation. Discipline is removed from the negative atmosphere of punishment and approaches much more nearly the Christian ideal of redemption.

THERE is no need to mention the daily chapel services in the school chapel, as on the matter of worship Lenox places the same stress as do all Church schools. There is also close connection with the village Church which the school attends on Sunday. The central feature of the religious life at Lenox is the aim to realize the ideal of every true Christian school—namely, to make the ideals of Jesus pervade every phase of the school life. The practical implications of the Gospel are not allowed to rest with the instruction in sacred studies, but Christian activity, from helping to serve at the Church and teaching Sunday School to helping a classmate and volunteering to tidy up the grounds, is held up as a necessary part of the full Christian life. That Lenox has been successful in carrying this spirit into the realm of athletics as well is evidenced by the fact that she already has an enviable reputation for good sportsmanship with many other schools.

Thus it is evident that the school is one in which the scholarship is high, habits of living simple, and where the ideal of conduct is that of the Christian family. Not that there are no frictions or failures within the family, for what family is without its frictions and failures? Nevertheless Lenox is a school in which any parent could feel confident in entrusting his boy, and it is also a school which is making distinct progress in contributing, in America, to Christian education.



A VIEW OF LENOX

STABLE FOUNDATIONS

By

BISHOP JOHNSON

RELIGION is suffering from bewilderment at present. In that it is like the stock market. People lose their faith in all stocks because of their experience with some stocks. No one really believes that one stock is as good as another, but so many believe that one religion is as good as another, that if a person tries one religion and it fails to impress him, he discards all religion. Now, of course, if there were no clearing houses or stock exchanges, the whole financial world would be in a far worse muddle than it is, for all confidence would be gone, since the individual investor would have no way of knowing the value of his holdings. In the religious world however all one has to do is to say, "This is religion" to put it on a par with all other religions. Thus everyone judges religion as a whole by the way that this or that religion performs in or near his back yard.

The whole thing is evaluated in terms of the local pastor and his flock. Whereas the term religion covers a multitude of sins. For example there are religions based upon the satisfying of one's intellectual curiosity; and other religions which seem to gravitate chiefly around the alimentary canal of the invalid; while still others have a very direct relation to the gate receipts.

It makes no difference. If the prophet has engaging manners and can perform unusual exhibitions of rhetorical skill and can have considerable success with certain forms of diseases, then such a religion ranks high in the stock market.

We have ignored the fact that the Master cautioned us to beware of false prophets; to take heed whom we hear and to remember that the devil may clothe himself in the garb of the saint so as to deceive the very elect.

A good instance of charlatanism is that of Rasputin, the holy devil of Russia, who combined the sensuality of a beast, the shrewdness of a politician and the tactics of a Saint in a single personality. His power over the sick; his kindness to the poor; his courage in attacking the ungodly in high places was remarkable; but his personal habits of self indulgence were detestable. His power over the royal family was absolute and he did not hesitate to use this power for his own personal vanity and aggrandizement. He was such a mixture of good and evil that he baffles analysis. Yet his influence in Russia was very bad and he was largely responsible for the chaos in which the Czar's regime ended.

WHAT the individual needs is some standard of righteousness and of worship which is commensurate with the vital importance of the investment which he makes in religion. He must demand that worship be a dignified and reverent devotion to the King of Kings, in which he himself is permitted to

participate. The kind of worship which conserves the majesty of God, such as we catch glimpses of in the Book of Revelation, is quite foreign to those congregations in which they delegate such functions to a leader who sometimes prays to God and sometimes informs omnipotence of what is going on; and sometimes informs the congregation of its needs.

To sacrifice the impressiveness of worship to the easy informality of a very casual acquaintance with God is to do irreparable damage to any sense of reverence for His Holiness.

There is no trace of familiarity in the prayers which the Master offered to God. Indeed he warns His disciples of those who loved to pray in the synagogues in order to impress the congregation.

Probably the lack of reverence for sacred things in America today is largely due to the absence of reverence in such public worship, where familiarity with God in prayer has promoted an absence of reverence in life.

The seeker after truth must demand kindliness and courtesy as the standards of dealing with sinners and outcasts. So many reformers have that kind of cheap courage which thunders at the sins of those without to the great self satisfaction of those within. It was not the Master's way. He always preached to the congregation in front of him, particularly if they were in danger of self righteousness. Christ dealt with heretics and sinners alike in a firm not kindly manner. He told the Samaritans that they worshipped they knew not what, but at the same time He was most considerate of the individual Samaritan. He told drunkards and harlots that they could not enter the Kingdom of Heaven, but He never hurled epithets at them. In his anxiety to reform the world, He never became impatient with sinners, and yet He was always severe with sin. He was sometimes indignant with his own disciples and was occasionally drastic with religious people. Somehow the modern Gospel is quite the reverse. It is an anaesthetic for the comfortably pious and an irritant to the outsider. The common people on the outside heard Him gladly; those on the inside were not so eager to assimilate His sermons. It was of the prickly preachers that our Lord said, "Do men gather figs of thistles?"

The disciple of Christ must expect that the Gospel is something that lays obligations upon the hearer. If we are Christians He expects us to do something besides rationalize about religion.

IT IS all right to have our doubts resolved and our difficulties met and our diseases cured, but what are we willing to do because of this? "You follow me for the loaves and fishes." "Except ye see signs and wonders ye will not believe." He refused His grace to

those who were merely profiteers or curiosity seekers. His parables against those who refused to use their talents, to voice their gratitude or to forgive their offenders were very searching. He didn't come to patch up those who were temporarily ill for a few more years of earthly comfort, but He did cure the sick in order that they might glorify God and give a good account of their stewardship.

The temporal benefits of the Christian religion are considerable. Young men who are brought up in the Church are much more apt to be prosperous than those reared in the gutter, but woe unto them if they think that Christ came to make them comfortable. Sick people who cultivate faith and love are much more apt to get well than those who nourish bitterness and resentment. But it is sad for them if they think that their own personal health is all there is to it. Religious people are far more apt to be thrifty than are the worldly, but they have missed the mark if they imagine that Christ is impressed with the size of their bank account.

After all there are certain fundamental principles which lie at the foundation of religion and which if we ignore, our labor is but lost in building.

These foundation walls are: Reverent worship of God. Kindly courtesy to all. A sense of obligation to Christ and a willingness to serve Him.

We cannot replace these foundations with: Intellectual curiosity about God. Censorious condemnation of others. An exploitation of religion for what there is in it. And a refusal to give to others as we ourselves have received.

The Heavens are still the Lord's, the earth hath He given to the children of men with the hope that we may find out how to use it.

Let's Know

By

BISHOP WILSON
PRAYER BOOK PSALMS

COMES a question from one of our readers as follows: "In the Bible, King James' translation of the Psalms is used. In the English Prayer Book, Coverdale's. Where does translation in the American Prayer Book come from? Has this translation always been in the American Book?"

A note in the Preface of the English Prayer Book gives specific answer to this question. It reads thus: "Note, That the Psalter followeth the Division of the Hebrews, and the translation of the Great English Bible, set forth and used in the time of King Henry the Eighth and Edward the Sixth." This great Bible was not strictly Coverdale's translation though it was based upon it and was first produced in 1539 for authorized use in the churches in England. When, therefore, the First Prayer Book was compiled ten years later, in 1549, the Great Bible version was naturally introduced. By the time the King James version of

the Bible came out in 1611, the people had become so accustomed to the older form in their public worship that it was retained. The same Great Bible version was taken over in our American Prayer Book and we still use it today with a few verbal emendations brought in under the last revision of 1928.

The Septuagint version (in Greek) was the one used by the first Christians. But so many people in western Europe spoke Latin that it was inevitable that a Latin version should also be produced. No one knows just when this was done but it must have been very early. Quotations from a Latin form of the Holy Scriptures appear in the writings of the early Church Fathers long before St. Jerome made his official Vulgate translation at the end of the fourth century. Indeed St. Jerome himself refers to a Latin translation which is usually called the "old Italic" from which the Psalms were taken for public worship for a long time after him. Gradually his newer Latin translation came into Western use, was introduced into Gaul, and so finally found its way into England. This, I believe, is still used in the Roman Catholic Church today.

During the Middle Ages various translations of these Latin Psalms were made into English and published in a number of editions of the Prymer which was a devotional book for the people. There were other translations before the Reformation, including the Wiclif Bible. All of these form a background for the Great Bible which corrected them by comparison with the Greek and Hebrew originals. The only change of any particular moment which has been made in the Prayer Book version since 1539 is in the numbering of the verses of the English Book in 1620.

In the Jewish Church, of course, the Psalms were used in the Hebrew tongue. So, as Dr. Blunt points out in his "Annotated Book of Common Prayer," our present Prayer Book version of the Psalter is a kind of condensation of the three ecclesiastical languages in which the Psalms have been used for worship, Hebrew, Greek, and Latin—these also being the three languages in which the inscription on the Cross was written, "Jesus of Nazareth, the King of the Jews." It is one more illustration of the manner in which our Book of Common Prayer has gathered up the finest fruits of devotional experience of the last twenty centuries. No wonder we value it so highly.

THIS UNEMPLOYMENT

By

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REREDOS OF CHRIST CHURCH CHAPEL, BROOKLYN

NEWS NOTES OF THE CHURCH

Edited by

WILLIAM B. SPOFFORD

IT IS time you are getting your bag packed for the Church summer conference. They get under way, most of them, this month and there is every indication that the attendance records will be again broken this year. Somehow or other this depression business seems to work out that way as far as attendance at summer conferences is concerned. There are any number of them of course, with the programs of most of them already having appeared in these columns. Several of them are national conferences, drawing people from all over the United States. Outstanding among these are Wellesley and Sewanee. Just which one of these can lay claim to being the mother of Church conferences I don't know—I have seen partisans of each one prepare to do battle over that question. In any case they are both top-notch affairs, with large enrollments and outstanding teachers. Then there is Gambier which is pretty much of a general conference and also Blue Mountain which has come to the front rapidly during recent years until now it is unquestionably one of our great conferences. In North Carolina they have the fine Church

property at Kanuga Lake where conferences are held pretty much all summer, with their adult conference being this year from July 18th to July 29th. At Concord, N. H., there is the conference for the youth of the Church—a provincial conference but I believe that this too has become so popular in recent years that those outside the province have demanded admission. It is held at St. Paul's School, which is one of the beauty spots of that summer state.

In addition there are any number of conferences sponsored by dioceses; in a number of instances neighboring dioceses combining, as Erie, Harrisburg and Pittsburgh do for the Erie-Pittsburgh Conference which meets this year at Saltsburg, Penna., June 26th to July first. And of course I should have mentioned Evergreen as one of the national conferences, and an exceedingly important one too I am told. Evergreen is a Church property located in the Rockies of Colorado, so you may well imagine what a delightful place that is to spend a few days or longer, with a group of likeminded people under the capable leadership that they have there each year.

Then I would like just to mention (I caught that split infinitive barely in time; who made that rule anyhow? Silly business it seems to me. What difference can it possibly make, professor, whether I write "like to just mention" or "like just to mention"). The person I would like to mention is Dr. A. J. Muste who is giving a course this year at Wellesley. I don't suppose he is particularly well known in the Episcopal Church. Yet I am prepared to say that there is no single person in this country who knows more about present social and economic conditions than does this Congregational minister, now the head of Brockwood Labor College, who is known affectionately to thousands of workers as "A. J." It may be that you are not interested in his particular subject but if you are, and if you are to be around Wellesley, here is an opportunity to hear a man who knows what it is all about.

* * *

The Bankers Are Slipping

According to Dean William P. Ladd of the Berkeley Divinity School, preacher last Sunday at the chapel of Columbia University, the

faith of people in bankers is not as strong as it once was.

"A short time ago," he said, "it would have been accounted almost lese majesty, certainly very provincial, to impugn the intelligence of our great bankers, merchants and industrialists. Now they wear faded crowns and few are left who reverence these erstwhile wizards. Half the world has too much and half too little, yet our leading minds are impotent to right this cruel injustice, this egregious folly."

Never has the world needed a savior more than today, Mr. Ladd said, deploring the "disheartening lack of intelligent and courageous leadership" in business, politics, education and religion.

"We differ in our political affiliations," he continued, "but we all seem to agree that the politicians in Washington are not doing much to lead us out of the wilderness. New York, Chicago, Philadelphia, our biggest cities, hardly can pride themselves on the way their public affairs are being administered. Abroad the political horizon presents no better promise. The accepted program, 'Every nation for itself,' is not bringing satisfaction or prosperity to any."

Dr. Ladd doubted if present methods of education were doing anything to prepare the next generation for the leadership.

Jesus, he said, lived in just such a "befuddled, disillusioned world as ours," and viewed it realistically, seeing its shams, despising petty prejudices, understanding the deceitfulness of riches and teaching that the hope of the world was always in the coming generation.

"He taught that the great things of life were not the generally recognized prizes for which men were so prone to fight," Dr. Ladd said, "but sincerity, faith, courage, clear thinking and universal good will."

* * *

Nurses Sing Spirituals

At the Florence Nightingale service held at Christ Church, Savannah, Georgia, which was attended by uniformed nurses, a group of Negro nurses rendered several spirituals.

* * *

Guild Meets in Philadelphia

St. Barnabas Guild of Nurses held their annual council at the Church of the Saviour, Philadelphia, May 19th and 20th.

* * *

Young People Discuss Peace

The eighth annual young people's fellowship of the province of Washington was held recently at York, Penna. Mr. Thomas Q. Harrison of the National Council for the pre-

THE PICTURES

THERE is pictured on the cover an electric church bulletin recently installed at the Church of the Holy Comforter, Richmond, Virginia. Bulletins have been so long in use that they are no longer an experiment. However, there are factors not always considered in selecting a bulletin; its dignity and beauty; its attractiveness and ready legibility; its weather-proof construction and durability, and the ease with which the messages may be changed. All of these factors are met in this bulletin pictured on the cover, made by the H. E. Winters Company of Davenport, Iowa. Over the News Notes is an illustration of the new reredos for Christ Church Chapel, Brooklyn. The central panel done in oil on canvas is of Christ with outstretched arms; on each side of the central figure are six panels each bearing the symbol of one of the apostles. Work was done in specially selected oak and all figures and patterns are in polychrome. The reredos was designed and executed by the Anderson Craftsmen of New York.

vention of war spoke on international peace and the Rev. A. Vincent Bennett of Fitchburg, Mass., on "moral and economic problems of today." One of the features of the conference was a pageant on the subject of war and peace.

* * *

Venerable Clergyman Dies

The Rev. William H. Bulkley, oldest clergyman in the diocese of Michigan, died at his home at Points aux Pine, Bois Blanc Island, on May 6th, in his 83rd year.

* * *

Nurses Service in Lexington

A Florence Nightingale service was held at the cathedral, Lexington, Kentucky, May 12, under the auspices of the Guild of St. Barnabas. There were 100 uniformed nurses present and nine new members were admitted to the guild. The sermon was preached by Dean Sparling, chaplain of the guild. On Whit-sunday Bishop Abbott confirmed a class of forty at the cathedral, the largest class he has confirmed since coming to the diocese three years ago.

* * *

All Saints' Anniversary

A service commemorating the 108th anniversary of All Saints', Henry Street, New York, was held last Sunday evening. The sermon

was preached by Dr. Stetson, rector of Trinity. The Rev. Harrison Rockwell is the rector of the parish.

* * *

Breaks Handshaking Record

Bishop Helfenstein, carrying out an old Maryland custom, went around to each table at the dinner of the Maryland Churchman's Club the other evening and shook hands with everyone present. There were 240 present and if you don't think it is hard to shake hands with that many people try it sometime. The handshaking isn't so tough but the smile comes hard after the first hundred I am told. The speaker was Sir Wil-mot Lewis, Washington correspondent for the London Times, but the headline surely belongs to the handshaking bishop.

* * *

Minnesota Recalls History

The convention of the diocese of Minnesota was held at St. John the Evangelist, St. Paul, May 24-25. Bishop Burleson was guest of honor and spoke at a service commemorating the holding of the first diocesan council in the same city in 1858. And he preached on the text: "Cast the net upon the right side of the ship and ye shall find . . .", which was the text of the sermon preached at the first convention by the Rev. A. B. Paterson, at that time the rector of St. Paul's Church, St. Paul. There was a reception at the new residence of Bishop and Mrs. McElwain and also a convention dinner, sponsored by the Church Club, at the Summit Club. Well just that you may know that progress has been made in this country since that first convention was held in 1858 I might tell you that Bishop Kemper was then in charge of all the territory that has since been chopped up into the states of Indiana, Missouri, Wisconsin, Minnesota, Iowa, Nebraska and Kansas. When he was consecrated there was not one mile of railroad west of the Alleghenies; Chicago was a frontier post and Milwaukee was a village. And just to prevent you from swelling up with pride over the progress we have made it might be wise for me to remind you that railroad bonds are now selling for 20c on the dollar; Chicago is big but broke and Milwaukee is solvent, clean and Socialist. But to get back to Bishop Kemper; for eleven years he had no home but travelled about constantly on horseback, on foot, by river and lumber wagon. His first visit to Minnesota was in 1843 when he arrived at St. Peter, having come up the Mississippi River by steamer. It was not until 1859 that Minnesota had her own bishop—Bishop Henry

B. Whipple of sacred memory. Now the state is divided into two dioceses, Minnesota and Duluth, with two bishops over each.

* * *

Secretaries Address Maine Convention

The Rev. B. H. Reinheimer, speech-maker par excellence of the National Council, told the convention of the diocese of Maine that the Church may well be reassured in the present emergency but that there is real need of education in Christian stewardship. The Rev. G. R. Fenner, rural expert at 281, was the preacher at the missionary service. The diocesan magazine, The North East, said to be the oldest diocesan magazine in the country, was changed by the convention from a monthly to a quarterly. And while the men were having their show the Auxiliary was holding group conferences, discussing such subjects as "financing the Church", "the united thank offering" and "building a parochial program of education."

* * *

Unusual Union Service

Calvary, Bayonne, N. J., is perhaps the first church to have a union service of Anglican, Orthodox and Old Catholic parishes in the United States. I say perhaps because I haven't the slightest idea whether it is first or not, but they make the claim so I am all for giving it to them. They had the service on Whit-sunday evening, with the rectors of our churches, the Russian Orthodox Church and the Polish National Church assisting in the service. The church was crowded to the door. The sermon was preached by the rector of the parish, the Rev. J. Q. Martin, Jr., who spoke on the real progress that had been made in Church unity under the leadership of the Lambeth Conference.

* * *

Work Progresses in Brazil

Work has been steadily progressing in the building of churches, schools, chapels in the missionary district of Brazil, according to Bishop Thomas in summarizing the progress of the work in 1931. Advance Work and the Woman's Auxiliary supplied the cash in most instances. It is hoped that a school for girls may soon be opened, the Auxiliary already having made an appropriation for the purpose from the United Thank Offering.

* * *

Springfield Convention

The synod of the diocese of Springfield met at Jacksonville, Illinois, on May 18th with the Church club dinner the evening before, with over two hundred men and women

from all parts of the diocese attending. The speakers were Dr. Charles E. Beury, layman of Philadelphia who is also the president of Temple University, and the Rev. Dr. Walkley, the rector of Grace Church, Orange, New Jersey.

* * *

Heads Nashotah Alumni

The Rev. Frederick G. Deis, arch-deacon of Chicago, was elected the head of the alumni of Nashotah at the commencement last week. This year's commencement was the ninetieth. The alumni are out to raise \$25,000 as an endowment for the Howard St. George professorship.

* * *

Connecticut Convention

The Rev. ZeBarney Phillips, rector of the Epiphany, Washington, chaplain of the United States Senate and president of the House of Deputies of the General Convention,

was the speaker at the dinner held in connection with the convention of the diocese of Connecticut. The business of the convention was largely routine.

* * *

Alfred Newbery Honored

The Rev. Alfred Newbery, rector of the Atonement, Chicago, was elected president of the clergy's round table, succeeding the Rev. Howard Brinker who has been president of the club for the past five years. The speaker at this final meeting of the club for the year was the Rev. George D. Rosenthal, Britisher, who told of the plan for the centennial celebration of the Oxford Movement. Among other things planned is a great outdoor service in London which will be attended by 100,000 persons. Responding to the address Bishop Stewart expressed sympathy with the plans as outlined and assured Dr.

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* * *

Students are Godless

According to Professor Chauncey Tinker, professor at Yale, there is no religion in American colleges. At least he so stated in his address at the convention of the diocese of Western Massachusetts, which met at Christ Church, Fitchburg, on May 17 and 18. He said that the modern undergraduate is as materialistic as he was twenty-five years ago and that he has not yet discovered that "science has gone mysterious." He concluded his talk with a plea for the revival of Anglo-Catholicism. Bishop Booth of Vermont preached the convention sermon and pleaded for a revival of the retreat movement.

The two addresses which marked the high point of the convention were those by Bishop Davies and Chancellor Gaskill. The latter in a beautifully simple talk urged the clergy to refrain from debating such theological points in the religion about Jesus as the virgin birth and endeavor to meet the present difficult situation by practicing more thoroughly the religion of Jesus.

Bishop Davies pointed out that man has managed to play havoc with the social order he has established. He said "There is plenty of work needing to be done and millions cannot find employment. There is plenty of food for all, and multitudes suffer from hunger. The man, who has toiled and saved to amass a competence to support his family, care for his old age, and do what good he may, cannot find a safe way of keeping what he has gained. Such acute and appalling problems confront the world as no individual effort can solve. There must be collective and united action. The task is so colossal that a vast body of people must undertake it, if there is to be any hope of success. These people must be bound together by a strong tie. For any hope of ultimate solution, they must build a social order in accord with the laws of that vast universe in which we live. The central principle of that Universe I hold to be Almighty Love."

* * *

Women Need Better Chance

Dr. Irene G. Woodcock, member of a committee that is studying opportunities for women's work in the Church, in a report submitted the other day insisted that women rise from "the underlying position which their sex occupies in most affairs of the Church." As a result of studies made she reported that women engaging in Church work professionally were suffering from three things:


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inadequate salaries and unregulated conditions of work; inadequate standards of training and the need of a central bureau to act as a clearing house for positions. The committee was appointed by General Convention.

* * *

Chicago Raises Half

The diocese of Chicago, seeking \$34,000 for the deficiency fund, has to date raised \$19,000 of the sum.

* * *

Southwestern Virginia Convention

Bishop Darst of East Carolina was the clean-up man (hope you don't mind if I swing into baseball lingo occasionally) at the convention of the diocese of Southwestern Virginia, held at Roanoke May 17-18. Another high spot at the convention was the presentation of the Whitsunday offering. They had hoped to raise \$600 in the diocese. Instead the offering amounted to \$1,300, with still more to come. Then there was a laymen's mass meeting with Circuit Court Judge Don P. Halsey telling the boys about George Washington.

* * *

Missionary Service in Pittsburgh

A diocesan missionary service was held on the evening of Whitsunday at Trinity Cathedral, Pittsburgh, for the purpose of presenting the Whitsunday offering for the National Council. Bishop Mann, after his address, called from the altar steps the name of each parish and mission and as he did so each one sent forth its chosen representative to place the offering in the alms basin. The total offering was \$6,840.

* * *

Their First Job

A rather nice custom was established long ago by Bishop Potter of New York which is still being carried on. On Trinity Sunday there is a service of ordination at the Cathedral. Then in the afternoon the newly ordained men go with the bishop to Welfare Island for the annual visitation of the bishop. Thus their first act of ministration is to the unfortunate people who are inmates there. Bishop Manning was there on Trinity Sunday, with a number of newly ordained men, and confirmed a class of eighty presented by Chaplain S. N. Ussher, the city mission society's chaplain at the Island.

* * *

Prominent Layman Dies

Churchmen generally will regret to hear of the death recently of Mr. George L. Bahl, leading churchman of Detroit. He was best known as a churchman outside his own diocese as the chairman of the committee

that had charge of the entertaining at the General Convention of 1919.

* * *

Trinity Commencement

The commencement of Trinity College is to be held June 17 to 20th. The beautiful new chapel will be consecrated; there will be a baseball game between the college and Harvard, and don't stay away from that thinking that it will be a walkover for dear old Harvard for the Trinity nine is a real ball team. I saw them play the other day against Massachusetts Aggies and they made three fast double plays, were clouting the ball to all corners of the lot, and had a pitcher in there who was cutting the corners. Needless to say they won: 11-3. The baccalaureate sermon is to be preached by Bishop Bartlett of North Dakota, who graduated from Trinity in 1904.

* * *

Urges Laymen to Give

Mr. Blaire B. Coles, chancellor of the diocese of Oregon, addressing a laymen's dinner in Portland the other evening, said that the burden of financing the Church at the present time was being borne largely by the clergy and he made a strong plea that the laity assume their share of the responsibility. He also stated that "there must be less talk of money and more about spiritual realities and values."

* * *

Denounces Competition

Bishop Cameron Davis of Western New York, preaching at St. Paul's Cathedral, Buffalo, declared that "for the past thirteen years the leading nations of the world have been waging a war more destructive of humane morale than the conflict which ended in 1918. This war of tariffs and competition uses as its chief weapon the treaty of Versailles. Never before has the world been more divided or dissention more widespread. The message of Christianity—of a universal brotherhood knowing no bounds of race or nation—can save civilization today as it has preserved it through the ages."

* * *

Over \$13,000 from W. New York

The diocese of Western New York is rejoicing over the fact that the Whitsunday offering has passed the \$13,000 mark. Of this sum nearly \$3,000 was given by the clergy of the diocese.

* * *

Prize Won by Japanese

When forty-two young women graduated from the nurses training school of the Good Samaritan Hospital, Portland, Oregon, on May 17th, the award for the nurse representing the best ideals and qualities a nurse

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should possess was won by Shigeko C. Niguma, a young Japanese woman. She was voted the honor by her classmates, which seems to indicate that there is no particular racial feeling in that Church institution.

* * *

The Experts Meet

The social service experts of the second province met at the retreat house at Bernardsville, N. J., May 23rd to 25th, with Bishop Gilbert of New York presiding. There was a discussion of family relations institutes led by the Rev. C. Rankin Barnes; the Rev. Leslie Chard and the Rev. I. G. Rouillard led a discussion on social service programs for young people; the Rev. Dr. Van Keusen of New York and the Rev. George W. Dawson of New York discussed cooperation in social service between the two dioceses; the Rev. Spear Knebel led in a discussion of whether or not we can educate people for peace and the Rev. H. P. Kaulfuss led a discussion on the social service program of the synod.

* * *

Dance for Cathedral

About 1,500 church people of Chicago attended the Cathedral Ball sponsored annually by the young people of the diocese, the proceeds of which go to a fund which they are accumulating to help in the construction of a cathedral.

* * *

Nebraska Council

The Rev. Percy Houghton preached the sermon at the opening of the council of the diocese of Nebraska and urged greater loyalty and sacrifice on the part of church people. Fine reports of social service and community work was reported and it was also reported that the gross income of the diocese had increased over the preceding year.

* * *

Rock Island Festival

An acolytes' festival was held at Trinity, Rock Island, Illinois, the evening of Ascension Day, with ten clergymen present and fifty-five acolytes from three dioceses: Chicago, Quincy and Iowa. The preacher was the Rev. Walter S. Pond of Chicago.

* * *

Many Sing

More than 600 choristers took part in a choir festival held at St. Bartholomew's, Chicago, on May 22nd. The Rev. E. Ashley Gerhard of Winnetka was the preacher.

* * *

Teachers Meet

A religious education conference for the western parishes of the diocese of Kentucky was held at Hopkinsville, May 16-18, under the leadership of the Rev. Gardiner L.

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Tucker. The Town and Rural Commission is to meet at the same time.

* * *

Captain Mountford Back

Captain Mountford of the Church Army, recently back from England, told of the Jubilee Conference of the Church Army held recently in London, at a meeting held in the parish house of Trinity Chapel, New York, on May 18th.

* * *

Long Island Conference

The Long Island Summer Conference for young people is to be held at Stony Brook School from July 5th to 9th. A particularly strong faculty has been organized, headed by the Rev. Joseph H. Titus, dean.

* * *

Girls' Friendly Meets

The Rev. Nathanael B. Groton of Whitmarsh, Pa., was the speaker at the annual banquet of the Girls' Friendly Society of the diocese of Bethlehem, which met in convention in Pottsville, May 5-7. A large number of girls were present from all the parishes and missions of the diocese.

* * *

A Crowded Service

More than one hundred children were baptized in one day recently, by the Rev. Julio Garrett at the little Chapel of the Transfiguration up on the mountain at Quinta Tranquilla, Porto Rico. There were about 500 people in the congregation, and the church holds only 150.

* * *

Lots of Visitors

People from every part of the earth meet at Trinity Church, New York City. On a single page of their visitors' register the other day there were signatures of visitors from the Canary Islands, the Gold Coast and Melbourne. Another page included Berlin, New Zealand, Newfoundland and the Argentine. On another page, a visitor from Edinburgh was followed by one from Bombay.

* * *

Started in New York

At one of the remote little missions in Nevada far off from the railroad, one of the faithful communicants who rides in to services from miles out in the country is a woman who was confirmed a few years ago in Trinity Church, New York.

* * *

They Came Without Coats

St. Paul's University, Tokyo, has a baseball team touring the United States. It seems that they won a championship of some sort in their own country and this trip was the reward for their prowess. And from the record they are making here it is apparent that baseball is taken seriously in Japan. They have

trimmed a number of our best teams, including Yale, which at the moment is leading the league of eastern universities. They trimmed Yale by the handsome score of eight

to one, when Lefty Kikutari, who is said to possess the skill of a Lefty Grove, let them down with but five hits, two of which were scratch. Meanwhile the Japanese students

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.

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, 9, 11 (High Mass).
Week-day Masses: 7, 8 (Thurs., 7, 8, 9:30).

St. Paul's Cathedral

Buffalo, New York
Sundays: 8, 9:30, 11.
Weekdays: 8, 12:05.
Thursdays and Holy Days: 11.

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. 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.

were busting New Haven fences at the expense of the best Yale had to offer in the way of pitchers.

The St. Paul's team did not fare as well against St. Stephen's. It seems that they came over here without overcoats. Besides they had just trimmed Yale. So when they woke up on a chilly spring morning, after an evening among the best Broadway has to offer, they decided that there was little sense in journeying to Anandale-on-the-Hudson in the cold, to play a little college like St. Stephen's. So they just stayed in bed and slept themselves out. When the umpire yelled "Play Ball" that afternoon there was no St. Paul's team to be found. The umpire therefore forfeited the game to St. Stephen's by the score of nine to nothing. Since, according to the newspapers, the Japanese students did not go to the trouble of notifying the authorities at St. Stephen's that they were not coming I do hope that they will be sports enough to chalk up this 9-0 defeat in the record book when they return home. Church authorities in this country probably have nothing to say about the courses of study offered at St. Paul's. Should they have it might not be out of order to suggest a course in Christian sportsmanship.

* * *

Fair Enough

A new missionary bishop in the west, feeling his way about, asked a hardened old rancher what they thought of bishops out that way. "Wal," was the reply, "ef they be all right tutherwise, we don't hold it agin 'em." To which Bishop Stewart of Chicago, in relating the story, added: "That seems fair, and even generous."

* * *

New Orleans Negro Work

Organized colored work in the Diocese of Louisiana includes St. Luke's Mission, the newly organized St. Cyprian's Mission, and the Gaudet Normal and Industrial School, all of New Orleans.

There are about 120,000 Negroes in the city of New Orleans alone. St. Luke's has for many years ministered under the handicap of being badly located and near to a small proportion of the Negro population, which is scattered over a very large area. In order to take advantage of the presence of a considerable group of West Indian Church people several miles away from St. Luke's, St. Cyprian's Mission in the French Quarter has recently been organized, in charge of the Rev. A. M. Roberts, who is also serving as locum tenens at St. Luke's Church. St. Luke's has 134 confirmed persons, and 30 pupils in the Church School.

At the Gaudet Normal and Indus-

trial School a daily service is conducted by the principal, with a weekly service and address by the Rev. Frank L. Levy, chaplain of the school.

Bishop Morris writes that he is conscious only a beginning has been made, for the opportunities are well nigh boundless; but he is happy that the work at St. Luke's is showing a steady improvement, evidenced by

large congregations and the earnest interest and devotion of the people. Offerings have only slightly increased, and the grave unemployment situation is a cause of much concern.

The Bishop is greatly interested in the development of the work among the West Indians, who have come to New Orleans in large numbers, and hopes that St. Cyprian's will be the nucleus of a strong mission.



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