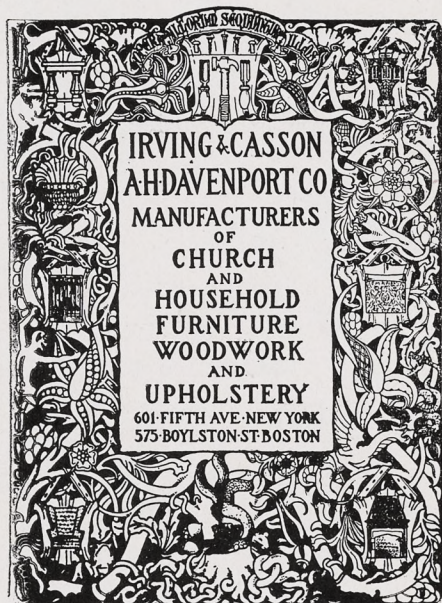


The **WITNESS**

CHICAGO, ILL., JUNE 23, 1932



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THE WITNESS

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Associate Editors

FRANK E. WILSON

GEORGE P. ATWATER

C. RUSSELL MOODEY

IRWIN ST. J. TUCKER

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DR. LOUIS B. FRANKLIN, treasurer of the National Council, in reporting the figures for the Whitsunday offering for the deficiency fund, states that "an important feature in balancing the budget with the aid of the emergency fund is that careful economies in every feature of missionary expenditure, whether for administration or for work in the field have produced exceptional savings." A few days later we received a message from a member of the staff at the Church Missions House. For stationery this person had used the back of an envelope; certainly a demonstration of New England thrift. And a part of the message received was in the form of verse which went:

With the most persistent virtue
And with conscientious bonhommie
We may do things that hurt you
But we're practising economy.

This staff member should be encouraged in the art. Then possibly we could find some genius to set the words to music so that at the next General Convention we could present the problems of the Church Missions House in a comic opera, after the manner of Gilbert and Sullivan. Mr. Franklin might play the part of the hard-boiled boss, running about booming in his best bass:

There is need for strict economy
So when the sun is in the sky
Do not think that you will die
If pennies you must save,
In this House so like a grave,
By shutting off electricity.

Old Man Depression, aided in his evil ways by Extravagance and Waste, would of course be the villains of the play, doing their best to persuade secretaries to dine on caviar and to travel on extra fare trains. Caviar and extra fare trains could be personified by fair ladies, which would give us a chance to bring in an attractive chorus, played by members of the Woman's Auxiliary, tempting the secretaries with their charms. Evil at first would appear to triumph but in the end Thrift, Economy and Good Management, played of course by Bishop Perry, Bishop Burleson and Dr. Franklin, would win the victory and everyone would be happy as the attractive evil ones, aware of impending defeat at the hands of the Church, scur-

ried off to Washington where they felt they had a better chance of success—with whatever administration happens to be running things at that time. This is only a rough idea of what we have in mind. But if you feel that it has possibilities we will whip it into shape. Then we will see if we can't have some fun at the Atlantic City convention. After all there is more than one way of handling these serious business problems that arise from the depression and possibly laughing at them is as good as any.

THE DAY APPROACHES when the Church must limit the number of men preparing for the ministry. Up until recently we have felt it necessary to hold conferences for young men in order to encourage them to enter the ministry. Yet a casual examination of the catalogues of our seminaries convince us that more men are now being prepared for the ministry than can ever be placed in parishes. Many bishops, apparently, accept men as candidates without much sense of obligation to place them after they finish their seminary courses. Seminaries are jammed and men are being ordained at a faster rate than places are provided for them. The result in many instances is that older men, after years of service to the Church, are crowded out by the young attractive fellows; or else the young fellows, no matter how attractive, find themselves without a place to function after their expensive preparation. There is little doubt but that there is serious unemployment among the clergy at the present time. One hears it said of course that only second rate men are without churches. We doubt if this is true. Nevertheless, second rate or not, if they were accepted as candidates and found fit for ordination, the Church has a moral obligation to provide for them. The whole question needs careful study.

THE EDITOR OF The Presbyterian Advance, the Rev. James E. Clarke, has recently completed a study of the press of the Roman Catholic Church in this country. During the past fifteen years there has been a steady decline in the circulation of Protestant religious journals. Yet from 1920 to 1930 Roman Catholic journals practically doubled their circulations. Mr. Clarke states that "it is unquestionably due to a church-wide determination on the part of Catholic leaders to create, from the Church point of view, a

more intelligent and better informed constituency." They began with a Catholic Press Sunday, when there were sermons on the journals and people were urged to subscribe. This program was later expanded so that now there is a Catholic Press Month when every effort is made to persuade Catholics to subscribe to a Church paper. Mr. Clarke goes on to say: "It seems to me that the contrast between the situation in the Protestant churches and that of the Catholic Church is a matter of intense interest. It is a rare exception that a Protestant minister or Protestant church official makes any effort to push the circulation of church papers. Indeed, it is a very common thing in our church for pastors to refuse to permit their congregations to be canvassed for any church periodicals. But our Catholic brethren give a whole month to arousing interest in their church periodicals. The priests preach on the subject and their young people are faithfully taught the value of a church paper. That is a tremendous significant fact. I might add that the latest copy of the Catholic Press Directory lists 310 Catholic publications. Of the total, 267 report their circulations, giving an aggregate of over 7,100,000." Some day, we hope, the problem may be squarely faced in our own Church.

DR. FREDERIC C. MOREHOUSE, editor of the Living Church, suffered a severe stroke on June 11th leaving him in a most critical condition. He was slightly improved at last reports but there is but a remote possibility of recovery either for Dr. Morehouse or for Mrs. Morehouse who has been ill for some time. We earnestly request the prayers of our readers for both of them.

CALEB R. STETSON, rector of Trinity Church, New York, died of a heart attack on June 15th. His ministry was not spectacular. His name seldom appeared in the newspapers in spite of the fact that he was the rector of the largest and strongest parish in the American Church. He spoke seldom on controversial subjects out of which newspaper copy is made, but when he did he spoke courageously and as a Christian. Neither was he one to allow his fellows to know of his good works, yet one constantly discovered missions, parishes and Church institutions that received generous support from Dr. Stetson. Sympathetic and understanding always, those who knew him even slightly will be conscious of having lost a friend; whereas the Church, in whose affairs he played a large part, has lost a leader.

THE THREE LEVELS OF LIFE

By

SAMUEL M. SHOEMAKER, JR.

THERE are three general levels of life on which people, as individuals tend to live. The first of these is the level of instinctive desire, the level of instinct, where people frankly want their own way, and so far as they are able, get it. It is the level of sheer desire, where that is the over-mastering concern. It is the level where we most nearly approach the brute-beasts. If a dog is big enough to take a bone away from a little dog, or several little dogs, he takes it. If a man on the level of instinct is economically big enough to take a business away from a man who is economically small, or from several such men, he takes it. If a man in such a day of depression is living on the level of instinct, he will not be much concerned for people who are hungry; he will be saving his money to put it into the first "good thing" he hears about when the tide begins to turn and business improves. The level of instinct ranges all the way from animal sensuality to the most refined types of selfishness. Some people wallow there all their days, pampering their bodies, indulging their fancies and pleasing their tastes. They live on the level of instinct.

Then there is the level of conscience, and here one has moved up from the level of instinct. One has seen its selfishness and its short-sightedness. One realizes that alongside the urge to feather one's own nest and enjoy one's own indulged desires, there is an-

other urge, the urge to character and service and brotherliness. If one knows any psychology, he will know that it is no safer to cause repressions in the moral and spiritual sphere than in the physical. On the level of conscientiousness the dog does not steal the bone from the little dog, though nothing is said about what goes on in his mind as he goes off, lies down and watches the little dog finish it off, while his own mouth drips with water! The man with money in the bank will send more of it off to some charitable organization, because he ought, and his friends are doing it. This kind of a person has a moral code. It may be a family code, or a caste code; and below that code this person will not drop. One simply has certain social, municipal, patriotic and moral obligations. They will be decent people and decent people fulfil those obligations. They think it is not necessary to deal too much with how they feel about these things personally; whether any great amount of heart goes into them, whether there are inner areas which are not touched by them, whether this Stoicism represents the best that life has offered. They live on the level of conscience.

AND then there is the level of grace — the level where God's mind is first believed in, and then sought, in every matter. One has moved up from the

level of irresponsibility to conscientiousness; and then one has moved through the level of conscientiousness to the level of guidedness. One may upon the level of conscience bring religion down to life's common affairs: but the level of grace brings life's common affairs up to religion. The man with money in the bank will long ago have given that money to God: and he will anew ask God what He wants him to do with it. There may be a dozen right things for him to do with that money; there is only one guided thing, and God will tell him, if he is open, what that guided thing is. The man who thought of pushing his competitor to the wall will do something more than desist: he will probably go and confess his meanness of spirit, make friends with the other man and bring the relationship to a level of creative spiritual fruitfulness. There is no irresponsibility there, and no hard conscientiousness; there is freedom in the knowledge of God's ideal plan, and our power to realize our portion of that plan if we are willing to realize it, and in that way God is continually taking things from us only to give them back transfigured, or else turn them to help someone else. This is the level of grace.

All mankind lives upon one of those three levels predominately. The pagans and the heathen, with imperfect gods or none, deify instinct and live by it. The religions of law deify moral code or scruple and live by that: the Law, as one finds it in Judaism, is the outward logic of inner conscience. It pulls men up from carelessness to scrupulosity: but it has no power to pull them further into freedom. Read St. Paul's struggles while he was in the Law, and see the way it was used to show him the difference between right and wrong, but how powerless it was to enable him to do the thing he knew was right. Then came that great day when he moved up to the third level, the level of grace. He stopped struggling morally and handed himself over to God. From then on this divided, scrupulous, torn, conscientious man moved along quietly within, no matter what the tumult without. The level of grace combines the relaxation of the level of instinct with the righteousness of the level of conscience. The guided life takes account of our physical needs and is disciplined without being ascetic. It includes the moral demands of the law, but transcends them, as St. Paul found. It is without question the level on which our Lord has always wanted His Church to live, since He gave us His Holy Spirit.

THERE is but little doubt that ninety-nine people out of every hundred go to church to be lifted off the level of instinctive desire to the level of conscientiousness. They go to be helped to be good. Jesus Christ came into this world to tell people about God and get them to know Him; and only secondarily and as a consequence, to help them to be good. American Protestantism has gone further off the rails in this respect than any branch of the whole Christian Church. What does being a Christian mean to the average American brought up in our Protestant Churches? It means an attempt to live by the ethics of Jesus.

That, without the help of Jesus, is an impossibility. And so American Christianity has slid down to a kind of smiling humanitarianism, with no God in it. The thing which men found in Jesus on earth was not another code: they were burdened beyond endurance with a code already, and at times He smashed the code to atoms. They found in Him a principle of life and a power of life. The heart of Christianity is not ethics, it is a laying hold of the supernatural. It is a life lived by grace.

The most important thing is that Jesus Christ did not come to make people conscientious, but to make them God-led. Righteous people, religious people can be unlovely and un-Christlike, while they are highly conscientious: but they can be loving and Christlike if they are living by grace.

How can one move up from conscience to grace? For years one has been a good law-abider. How can he become a good grace-abider? One cannot do that by himself; the grace of the Spirit is a gift and can only be given to a willing receiver, to one who has his hands out. The Holy Spirit was given to a converted Church, and He is still given to converted individuals. Go back to the step of the new birth, with all it means of giving your self to God in complete surrender. Pray that you will move forward from even the Christ of the Resurrection to the Lord Who is the Spirit. Pray for the Holy Spirit in your life, for the honesty that really wants Him by intending to obey Him. His best gifts are not for the gifted but for the given. There is, there actually is that third category, of the Spirit-led, Spirit-taught, free, loving and lovable people who really live by grace.

God help us all to be bouyed above our carelessness, and above our conscientiousness, into the free upper ether of His grace!

A Book Review

By

IRVINE GODDARD

THOSE of us who know Jane Addams recognize in her a great soul. In this book, "The Excellent Becomes the Permanent" (The Macmillan Company, \$1.75) she describes the passing of other great souls who have been linked with her in the great work of Hull House. It is self revelatory. How beautiful her religion, how real her prayers, how deeply philosophic her thoughts of death and the beyond, how poignant her grief over the loss of these dear helpmates, all are made clear to us in these memorial addresses with that true simplicity of the great. And yet these memorials have a quality about them so universal that they cannot fail to be of interest to those who have never known or heard of these gracious personalities; and even to those whom absorption in great causes tends to belittle the importance of individual survival.

STUART HALL

By
J. LEWIS GIBBS

TIME was when it was considered indelicate to refer to a lady's age. With the coming of woman's era, however, "length of days" is a thing of which to be proud; at least so far as educational institutions are concerned. We find numerous claimants for the distinction of being "the oldest school for girls", "the oldest Church school for girls", "the oldest Church school in the South", and the like.

Stuart Hall claims a continuous existence of over one hundred years. Way back in 1831 a school for girls was started in Staunton, Virginia, by a Church

before the end of the session and was succeeded by the Rev. R. H. Phillips. Dr. Phillips, during his thirty-two years of service, built up for the school a wide reputation.

In 1880 Mrs. J. E. B. Stuart, widow of Virginia's famous Cavalry leader, succeeded Dr. Phillips, and for nineteen years of the trying reconstruction period trained the daughters of the new South. In grateful memory of her services the name of the school was changed in 1907 from the Virginia Female Institute to Stuart Hall.



SENIORS ON CLASS DAY

woman, Mrs. Maria Sheffey, and called The Kalorama. In 1843, at a meeting of the "friends of Mrs. Sheffey's school", it was decided to organize a Church school for girls. This organization was effected and the school chartered by the legislature of Virginia as the Virginia Female Institute in 1843. Mrs. Sheffey and the Rev. James McElroy were unanimously elected principals.

At first the school was conducted at Mrs. Sheffey's home, The Kalorama. Gossip, still alive after all these years, has it that the board and the school marm could not agree on the rent. A separation was effected, amicably we hope, and the first of the present group of buildings was begun in the spring of 1846; the corner stone being laid June first "with much ceremony and the order of Masons in procession".

Mrs. Sheffey and Mr. McElroy were succeeded in 1847 by Mr. B. B. Minor, of Richmond, who evidently found that his experience as editor of the *Southern Literary Messenger* did not qualify him to preside over a seminary of young ladies, since he resigned

SO MUCH for history. From the years "befo' de war" the school has inherited traditions rich in the glory of the old South; traditions which have not been lost even in this high powered, motorized age. In the apt phrase of the present principal, Mrs. H. N. Hills, one of Wellesley's first graduates, Stuart Hall is "rich in traditions of the past; alive to the needs of the present". It is the present and future which hold our chief interest, even while we cherish the memories of the past.

Located in the heart of a section in which education is the chief rival of apples as a product, Stuart Hall ranks among the best educational institutions of the country. It was said of this school by the dean of admissions of a well known eastern college for women: "Stuart Hall is third on our preferred list of preparatory schools." Girls who graduate here have little difficulty in passing college board examinations, and have consistently stood high in their chosen colleges.

Stuart Hall is accredited by the Southern Association of Schools and Colleges. It does not profess to be a junior college; the idea being that it is better for a girl to enjoy the benefits of a full four year course in one of the larger colleges rather than to do her first two years work in a preparatory school environment. There is, however, in addition to the college preparatory course, a general course covering six years, the last two of which parallel very closely the first two of college, intended for those who do not expect to go to some higher institution of learning.



OUT FOR A CANTER

All study and no play has as serious an effect on Jill as on Jack. Every encouragement is offered to girls to enjoy healthy outdoor exercise. The four modern tennis courts are crowded in fall and spring. Archery is one of the most popular sports on the athletic field, and in season hockey teams disport themselves on a nearby field. The beautifully equipped new swimming pool is a popular place all during the session. Basketball and regular classes in the recently completed and fully equipped gymnasium furnish an outlet for a vast amount of surplus energy when the weather does not permit exercise in the open. Although the school has no horses of its own, it has access to quite an extensive riding stable, and the girls, under the tutelage of the physical director and her assistant, both expert horsewomen, are frequently seen on the bridle paths of the city park and the unpaved country roads nearby, enjoying this most delightful exercise. A horse show in the spring gives the community an opportunity of judging how adept the girls have become in the equestrian art.

STUART HALL is a Church school, owned and operated by the dioceses of Virginia, Southern Virginia, and Southwestern Virginia, and makes no apology for so being. The only excuse the Church has for entering the field of education is that it may offer its own young people, and those who care to avail themselves of its facilities, an opportunity to attain a well-rounded life; to develop mind, body, and spirit into a harmonious personality. The last of these objectives is by no means the least of the contributions which Stuart Hall makes to education.

The formal side of religion is presented by the attendance of the entire school at church services Sunday mornings and afternoons. Emmanuel Church, being just across the street from the school grounds, and closely identified with the school management, is to all intents and purposes the school church. The rector of the church is also the chaplain of the school, and he, together with the principal, who is a devoted Church woman, give instruction on the Bible and related subjects as a part of the regular academic curriculum. Prayers are conducted by the principal every morning and evening in the school.

It is recognized that this is merely the formal presentation of religion. The whole atmosphere of the school is designed to foster those ideals of honor, truthfulness, self-control, helpfulness, and consideration for others which mark the Christian gentleman.

In its physical equipment Stuart Hall combines the richness of past traditions with alertness to present needs in a most remarkable way. The original building, to which three wings have been added during the past century, has about it the atmosphere of an old Colonial mansion as, with its stately columns, it nestles among the magnificent old trees which shade its rolling lawns. Within the past year there has been completed and put into use a fully equipped modern academic building. In this building are located the splendid

ly appointed gymnasium and eighteen well lighted and well ventilated classrooms. On the first floor of the unit which connects the new with the old buildings are located showers, lockers and dressing rooms. On the floor above are the chemical and physical laboratories. The top floor is an arcade, or covered passageway, leading from the library to the classrooms. Off of this it is expected, as soon as financial conditions warrant, to build a new dining hall, the foundations for which are already in place and house an up-to-date central heating plant.

At very small cost Stuart Hall is prepared to give to Church girls, and their friends, the advantages of an unexcelled climate in the Shenandoah Valley of Virginia, a healthy normal life, and a well-rounded education.

The Art of Glass

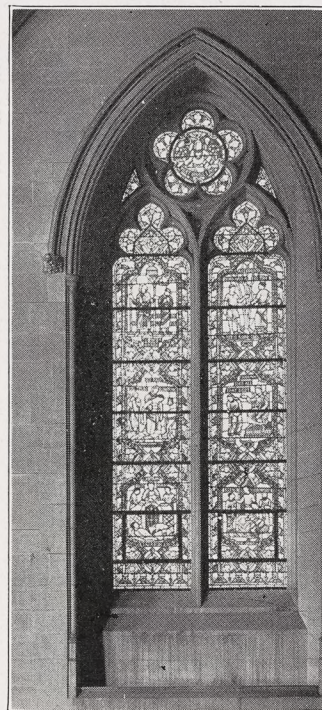
By

ELEANOR H. WILSON

SOME three years ago a notable artistic project was begun when Washington Cathedral established its own glass making plant at Huntingdon, Valley, Pa.,

under the direction of Lawrence Saint. Here Mr. Saint and his craftsmen actually create the glass itself from ancient formulas, a rather unusual departure as practically all other glass used for the making of windows is imported in large sheets of various colors from abroad.

In addition to several years of study in England and the Continent, Mr. Saint during eleven years was connected with the building of the Church of the New Jerusalem at Bryn Athyn, Pa., where he not only painted and designed windows, but was enabled to penetrate deeply into the technical



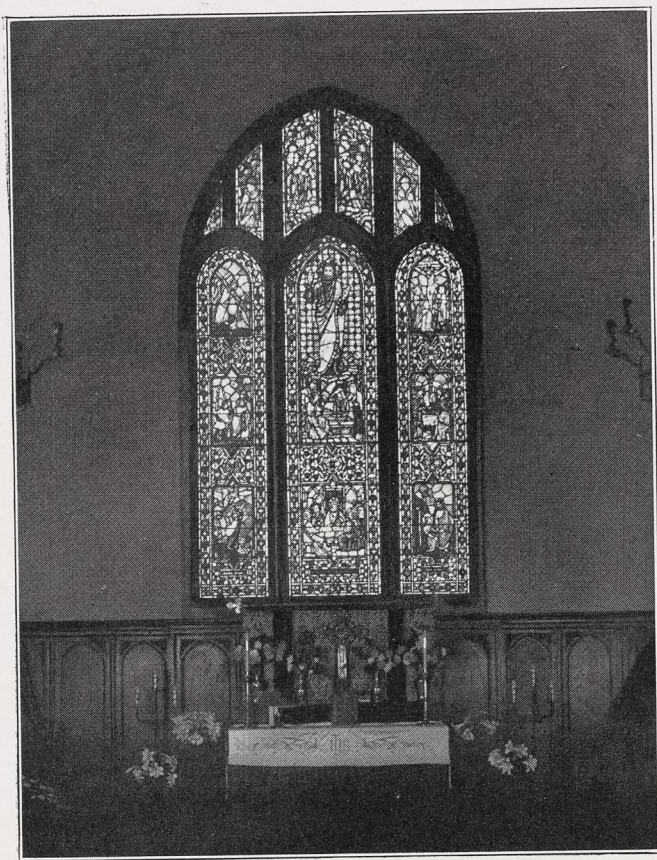
PARABLE WINDOW
In Washington Cathedral

secrets of the Middle Ages in the making of glass, which fitted him admirably for his present undertaking.

"My main inspiration", says Mr. Saint, "is a spiritual one, the artistic part, important as it is, coming second in my mind. It is my purpose to translate the Bible thoughts and subjects into the beautiful art of stained glass, hoping to bring honor to our Lord

Jesus Christ." Ordinarily he does not use professional models, but secures his inspiration from persons whose lives resemble those of the characters portrayed, endeavoring to catch the expression in such faces, conventionalizing them to fit properly with lead lines and iron bars. In the window on page seven the Good Samaritan appears. He met a man on shipboard who had charge of mission stations in a part of Africa where Christians were persecuted by Mohammedans. Lines of character in his face recorded his contact with and sympathy for the deepest human suffering. In response to Mr. Saint's appeal he came to the studio and posed for the head of the figure of the Good Samaritan.

Symbolism, the main key to the interpretation of the



RESURRECTION WINDOW
In Christ Church, Oyster Bay

spiritual message of stained glass is illustrated in the topmost medallion, the "Rich Fool". He was spoken to by God,—symbolized by a cloud; suddenly,—symbolized by lightning at the top of his head; at night,—by the moon to the left; and told he must die,—symbolized by the skull at the right. The decorative scheme of the window is based on a leaf motif, and a truly American touch was given by the use of the maple leaf. "Stained glass should be to the Cathedral what the tulip flower is to the plant", says Mr. Saint, "The accent and the thrill". The ancient glass workers assembled elements that enabled their product to withstand the test of time. Consequently he believes that modern glass with a chemical composition similar to

the past will also weather the elements and the ravages of time. The window illustrated is one of seven already completed for Washington Cathedral by Mr. Saint in the choir aisle chapels of St. Mary and of St. John, those in the first depicting in rich colors the Parables of Our Lord, in the second, His Miracles. The windows were viewed for the first time by thousands who attended services on Ascension Day, when the choir and sanctuary were opened for public worship.

The Metropolitan Museum in New York selected the Huntingdon Valley studio as the scene for a motion picture film, "How to Make a Stained Glass Window," portraying the steps involved beginning with the putting of the chemicals into the crucible to make the glass and ending with the installation of one of the windows in the Cathedral. Inquiries relative to procuring the film should be addressed to Ralph S. Hawkins, in charge of cinema work at the Museum.

OLIVER SMITH whose studio is in Bryn Athyn, Pa., was for three years a co-worker of Mr. Saint's at the Swedenborgian Cathedral of New Jerusalem, under the direction of Raymond Pitcairn, a pioneer in developing the mediaeval principles of craftsmanship in this country. Mr. Smith also manufactures his own basic material. "Since the Guilds of the Middle Ages made glass", says Mr. Smith, "there has been little change in its fabricating. True, we now use a machine drawn 'came' lead instead of the hand drawn and whittled out lead, a cutting wheel instead of a hot iron and water for cutting the glass, paper for drawing the cartoons instead of white washed lime board, but the principles are fundamentally the same."

Mr. Smith studied for six years at the Rhode Island School of Design, receiving a travelling scholarship which took him to Europe, observing and sketching the important glass in England and France and the mosaics of Italy. The illustration shows the Resurrection window in Christ Church, Oyster Bay, the Roosevelt Memorial Church. The pew where the president sat is roped off and draped; here also is a tablet in memory of his son Quentin, killed during the World War. Mr. Smith prepared the design for this window, as well as for those in the transepts while he was at Chartres in 1927. The rose window with lancets above, center aisle windows and four gallery windows of Temple Emanu-El in New York are the work of Mr. Smith as well as many beautiful windows in churches scattered over the country.

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NEWS NOTES OF THE CHURCH

Edited by
WILLIAM B. SPOFFORD

IN HIS convention address Bishop Ablewhite of Marquette recommended a preaching mission in every parish and mission of the diocese the last week of October and the first week in November. He also recommended that the clergy join hands with community agencies in the formulation of programs of recreation for the benefit of the unemployed. He said that play is the antidote of revolutionary discontent and activity. His recommendation went so far as to place parish houses, guild halls and even churches, with the sanctuary properly screened off, at the disposal of community agencies. So the diocese, apparently, is to do what it can to keep the unemployed from thinking by getting them to play ring-around-the-rosie and drop-the-handkerchief. Well it may work for a time but I have an idea those unemployed people, once they get wise to the motive behind all the playfulness, will turn and rend the instigators. Perhaps it would be fairer for me to say that they should. What we need is more Christian revolutionary discontent not less.

There were two visitors to the convention, the Rev. Percy Houghton, field secretary to the National Council, who spoke at the diocesan banquet and Miss Margaret Marston of the Auxiliary who addressed both the Auxiliary meeting and the convention.

* * *

Social Service School In Western New York

To inform the younger clergy in the diocese of the principles of social service and the facilities for the discharge of their responsibilities in this field a short summer school of social work is provided this year by the diocesan social service department of Western New York, the Rev. Leslie F. Chard, chairman. They are to meet on four days and consider Relief, the Handicapped, Correction and County Health Work. Each day begins with a lecture, followed by a sight-seeing trip to institutions and ends with an expert summary.

* * *

Bishop Sherrill A Wellesley Speaker

Bishop Sherrill of Massachusetts is to be the speaker at a meeting for those attending the Wellesley Conference on the evening of June 29th. His subject is to be "Chris-



MARJORIE MARTIN
On Wellesley Faculty

tianity and Social Justice". This meeting is under the auspices of the School for Christian Social Ethics, sponsored at the Wellesley Conference by the Church League for Industrial Democracy. This school is also to have charge of a meeting on the evening of July 4th when the speaker will be Dr. A. J. Muste, chairman of the Conference for Progressive Labor Action and the director of Brookwood Labor College.

* * *

Graduation At National Cathedral School

Twenty-one boys received diplomas on June 4th at the commencement of St. Albans', the National Cathedral School in Washington. The baccalaureate address was delivered by the Rev. ZeBarney Phillips, rector of the Epiphany, Washington.

* * *

History of Church Stressed In Michigan

Trail Blazers is the name of a manual now in use in the diocese of Michigan. It sets forth the history of the Church in the State. The centennial of the diocese is to be celebrated in February and this study book is being used to make people familiar with the outstanding incidents in the life of the Church during that time. Daily Vacation Schools are now in session in 22 centers under the direction of diocesan leaders, and other schools are

being held under local auspices. In all of these this book is being used.

* * *

Manby Lloyd Writes From England

A communication has been received from our English correspondent, the Rev. A. Manby Lloyd, whose breezy letters have not appeared here for some time. He writes:

Doubtless your readers think your correspondent is like the Cuckoo. He sings a song in April, sings again in May, sings another in June Month and then he flies away. We have been hemmed in by Floods, and the only live business has been Noah's.

Will you believe it, but we are still discussing, (in the columns of the Guardian) why churches are full or empty! For the latter phenomenon we blame Darwin, Blatchford, Sir James Jeans or the clergy who do not keep pace with these specialists. One man blames the revised lectionary, another tells us that the old Prayer-book language is stilted and unintelligible to the half-educated, who are the bulk of the parishioners. But I seem to hear the merry laugh of Fr. Paul Bull, C. R. at a garden-party in Birmingham. A lot of us had been discussing this very question when he brushed aside the specious arguments by saying, "Why are the churches empty? We don't believe in God!—that's the real reason." Which we might have thought of before.

The anonymous letter-writers who are angry with me because I said a good Edgar Wallace novel was better stuff than bad theology may be somewhat mollified when they hear Edgar Wallace was a devout churchman who seldom missed his Sunday duties. Mrs. Wallace broadcast the B. B. C. Appeal last Sunday night that her husband should have made. The Bishop of London preached the radio sermon the same night. It was a Church Army service, and Dr. Ingram broadcast a sermon that would have done credit to him 30 years ago. Before, he said, you reject the mysteries of religion, please explain some of the mysteries that we are up against every day of our life. Life itself, the Atom, even the Wireless—no one can really explain them.

Mob-rule has removed more than one clergyman from his charges in recent months, and a remarkable case (that of the rector of Stiffkey)

now deluges the daily papers with more or less questionable copy. Clergy, it seems are ill-advised to neglect their parishes to attend to the needs of nurses and chorus-ladies. The judgment has yet to be delivered, so we refrain from comment.

* * *

Graduation At St. Stephen's College

Thirty men received Columbia University degrees at the commencement of St. Stephen's, the Church's undergraduate college of arts and sciences in Columbia University, at the 72nd commencement held June 5th and 6th. Seven of the graduates are to start training in the fall for the ministry; three enter medical schools; three go to law schools; two go to graduate schools of business, four are to enter schools of research. The preacher of the baccalaureate sermon was Dean Philemon Sturges of St. Paul's Cathedral, Boston. The Phi Beta Kappa oration was delivered by John Erskine, professor, novelist and Churchman. The commencement address was delivered by Mr. Stephen Baker. It was announced during commencement that of the \$50,000 needed to underwrite the expenses of the college during 1932, \$36,000 had already been secured.

* * *

Dr. Yerkes Is Chaplain At Wellesley

The committee in charge of the Wellesley Conference have announced that the Rev. R. K. Yerkes, professor at the Philadelphia Divinity School is to be the chaplain of the conference this year. Dr. Washburn was originally announced for the job but he has found it impossible to carry through his plan. The conference considers itself fortunate indeed to find a man of Dr. Yerkes' gifts as a substitute.

* * *

Rev. A. A. Hastings In Charge of Wyoming Schools

The Rev. A. Abbott Hastings, missionary to the Indians in Wyoming, has been placed in charge of the two schools of the district of Wyoming, Ivinson Hall for girls and Sherwood Hall for boys. These schools were established some years ago by Bishop Thomas on a unique plan of having the students do their academic work at the high school while the Church provided them with religious instruction and residence. There have been stormy days for both institutions but it is hoped that under the leadership of Mr. Hastings these large properties of the Church may again serve fine purposes. Meanwhile the Rev. Barrett P. Tyler, former rector of All Saints', Brookline, Mass., has ac-

cepted the appointment to be warden of St. Michael's mission to the Arapahoe Indians at Ethete.

* * *

Maryland Gives \$8,000 In Offering

The diocese of Maryland has contributed to date \$7,951 to the national deficiency fund, with the possibility of increasing the amount through further contributions.

* * *

Bethlehem Raises Close to \$5,000

The diocese of Bethlehem, through the Whitsunday offering, raised close to \$5,000 for the deficiency fund. The authorities are sure that that sum, which was the amount asked of the people of the diocese, will be raised and it is hoped that the sum can be increased.

* * *

Home For Retired Clergy In Long Island

Some years ago the Rev. Charles Gragg of the diocese of Long Island made a speech in the diocesan convention. He said that pensions for retired clergymen are rarely sufficient to take care of their needs and that the diocese ought to provide for them also by giving them a place to live. Nothing came of the suggestion at that time. However the idea was apparently kept in the back of the minds of the diocesan authorities. The bishops learned of several small dwellings on the large property of the Society of St. Johnland. They needed to be fixed up some, but with money that could be done. Some weeks ago Bishop Larned preached at St. John's, Cold Spring Harbor, and was the guest of Mr. and Mrs. Walter Jennings. Mrs. Jennings asked if there was anything she might do to aid the work of the diocese. Bishop Larned told her of these little houses. Fine idea, thought Mrs. Jennings, and it didn't strike Mr. Jennings as so bad either. As a result two of the retired clergy of the diocese, with their wives, are now comfortably established in the country. What's more, an endowment sufficient for the upkeep of these houses has been provided.

* * *

Vacation Conference In Diocese of Dallas

The Churchman's Vacation Conference of the diocese of Dallas opened on June 6th with an inspirational service in St. Matthew's Cathedral. In addition to the general courses, dealing with various phases of Church life, there are two general courses, one presented by Bishop Moore on "General principles of the spiritual life" and the other by the Rev. DuBose Murphy on the

history of the Church in Texas. The enrollment was excellent.

* * *

Epiphany, Baltimore Plans to Build at Once

Plans have been completed by the building committee of the Church of the Epiphany, Baltimore, Maryland, for the erection of a new building for Church school work and recreational purposes. A campaign was recently undertaken and \$5000 of the necessary \$9000 for the building was received. It is planned to build this summer so that the building will be ready for use by September. The Rev. Francis Daley is the rector of the parish.

* * *

Bishop Wilson To Address Masons

Bishop Wilson of Eau Claire is to address his brother Scottish Rite Masons of Chicago at their annual St. John the Baptist service to be held on June 23rd.

* * *

Choir Sings To Get Wind For Organ

The organ blower of Grace Church, Sandusky, Ohio, which has been in service for many years, heaved a final sigh the other day and passed out of the picture. The blower, lest you be upset, was a machine and not a man. There was no cash on hand to buy another.

The Church School Comes to Life

By Mildred Hewitt

The practical nature of the book is indicated by the chapter headings: Learning to Live by Living, Planning the Parish Program of Religious Education, Building the Church School Curriculum, Organizing for Christian Living, Training for Leadership, Providing the Physical Environment, Planning the Session, Using Money, Keeping Records, Measuring Progress.

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Therefore the enterprising organist, Wesley R. Hartung, arranged a concert by the choir, packed them in at the high school auditorium at so much a head, and as a result a new blower is soon to be installed.

* * *

Long Island Raises Sixteen Thousand Dollars

As a result of the Whitsunday offering for the National Council the diocese of Long Island has been able to forward to the treasurer of the Council a check for \$16,500, with many parishes still to report.

* * *

Young People Meet in Michigan

The Young People's Fellowship of the diocese of Michigan met at Camp Frisbie on June 11 and 12 with delegates present from most of the parishes in the diocese.

* * *

Greer Club Turns To Relief Work

Greer Club, New York, a hostel for young Church women, particularly students, has suspended its student work because of economic conditions. It is hoped that the work may be resumed in the near future. Meanwhile the headquarters of the club has been turned over to the emergency relief committee of the Churchwoman's League for Patriotic Service and is to be used during the summer as a home for a dozen destitute women.

* * *

Glebe House Develops as a Shrine

In the diocese of Connecticut, in the town of Woodbury, there stands the old Glebe House where, on March 25, 1783, ten clergymen out of a possible fourteen met and elected the Rev. Samuel Seabury to be the first bishop of the Episcopal Church in this country. The Glebe House is now owned by the diocese of Connecticut and is open to visitors. The records show an annual visitation of about three thousand people—quite a handful and yet not so many considering our communicant strength, for Glebe House is after all to the Church what Independence Hall is to the nation. At the General Convention Mr. Burton Mansfield introduced a resolution calling for the appointment of a commission to arrange for a suitable recognition of the sesqui-centennial of the election of the first American bishop and of his consecration which took place in Scotland on November 14, 1784, a year and a half later.

* * *

Dr. McGregor the Speaker At Kemper Hall

The Rev. Daniel McGregor of the Western Theological Seminary was the speaker at the commencement

exercises of Kemper Hall, Church school located at Kenosha, Wisconsin. The school graduated 21 girls, the diplomas being conferred by Bishop Webb. The baccalaureate sermon was preached by the Rev. Ashley Gerhard of Winnetka.

* * *

Clergyman Promotes Child Health In South Dakota

The Rev. John B. Clark, Sisseton, S. D., is taking the lead in promoting child health and protection in the state. On a recent Saturday evening a group of twenty-two citizens of Roberts County were guests at his home to listen to an address on the subject by Mrs. Walter Miller, a member of the White House conference on that subject, who has been touring the country in the interest of health promotion for children. As a result of this meeting a council has been organized to push the work, the first to be organized in the state.

* * *

Michigan To Have Two Camps For Boys

The diocese of Michigan, as in previous years, is operating this summer two camps for boys, both under the supervision of the Rev. Irwin C. Johnson, diocesan director of boys' work. He is to be assisted in the work by the Rev. J. G. Widdifield, rector of St. Paul's, Detroit, and William S. Hill, student of Michigan University.

* * *

Florida School Has Commencement

The Cathedral School of the diocese of South Florida held its 32nd commencement the last day of May. The commencement address was delivered by the Rev. Francis White, rector of St. Andrew's, Tampa, and the baccalaureate sermon was preached by Bishop Wing. At the annual meeting of the trustees it was decided to continue the school next year. It had been thought for a time, due to the depression, that it would be necessary to close it in spite of the fact that the school has just had one of its most successful years.

* * *

Dean Sargent and Bishop Budlong Honored

The Rt. Rev. F. G. Budlong, bishop coadjutor of Connecticut, and the Very Rev. G. P. T. Sargent, dean of the cathedral at Garden City,

Long Island, were awarded doctorates at the commencement of the Berkeley Divinity School. Dean Coladay of Christ Church, Hartford, was elected president of the alumni



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association, and the Rev. Karl Reiland, rector of St. George's, New York, and the Rev. Sidney Wallace, rector of Trinity, Portland, Connecticut, were elected alumni trustees.

* * *

Chicago Brotherhood Hold Spring Meeting

Two hundred men, clergy and laity, met at St. Mark's, Glen Ellyn, Illinois on Saturday last for the annual spring assembly of the Brotherhood of St. Andrew. The headline address was given by Bishop Stewart who said that Christianity has an opportunity of a lifetime to stand out in a world rocking to the base. He predicted a new alignment of political forces as a result of the present economic situation, adding that "we will not be satisfied until we have a social order which does not create victims such as we have by thousands today."

* * *

Mrs. Gardiner's Daughter Upset Her Plans

It seems that Mrs. Robert Alexander Gardiner, Park Avenue, New York, had plans for the marriage of her daughter to Mr. James Creel. It was all to be according to Hoyle and a credit to the family. The young lady had other ideas on the subject however and for several days she was reported lost. Last heard from she was going for a canter in Central Park with a nice young man. Instead of this, it later developed, she cantered over to Garden City, along with Mr. Creel, bank clerk, and there they were married by Dean Sargent. All of which very much upset Mrs. Gardiner, mother, who packed herself off to Garden City, with her son, armed herself with a policeman and called upon the dean to give him a bit of her mind. She then discovered that there is now a canon forbidding clergymen to marry without three days' notice. She therefore threatened to report him to the diocesan authorities. To all of which Dean Sargent merely smiles and says, "Don't let anyone worry about me breaking the canons of the Church." Which I presume ends the matter until the newspapers tell us of Mother Gardiner welcoming home her daughter and her new son-in-law.

* * *

Large Class Graduates At Hobart College

A class of sixty-one, equalling the record class of the year before, graduated from Hobart College at the commencement on June 13. On the same day 26 girls received their degrees from William Smith College. Bishop Budlong of Connecticut preached the baccalaureate sermon

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for William Smith College and the chaplain of Hobart, the Rev. Irving A. McGrew, preached the Hobart sermon. The Hon. Vincent Massey, former member of the Canadian Privy Council and first Canadian Minister to the United States, delivered the Phi Beta Kappa address.

Natives Pay Great Tribute To Miss Ridgely

When Margarette Ridgely left Liberia a few weeks ago on furlough, citizens presented her with a resolution expressing their appreciation of her twenty-seven years of service in that country. It is filled with "whereases" and "Therefore be its" which makes this resolution, like all others, anything but snappy reading. Nevertheless it is a tribute to a real missionary that should be passed on. It tells of Miss Ridgely being left alone in the field and of carrying on not only educational work but medical work as well, even though she made no pretense at being prepared for it. The influence of this missionary, according to this resolution, penetrates the country. They express their grateful thanks to God for His servant, and "we further express our deep sense of gratitude, respect and love for Miss Ridgely and her accomplishments among us as a race and people. We pledge our undivided interest and support to the work at the House of Bethany so loyally served by Miss Ridgely. We memorialize the National Council of the Church in America and the good Christian people thereof to spare no efforts to continue this laudable undertaking of Miss Ridgely until such time as we can do so ourselves."

Memorial Dedicated At Canon City Parish

A Sanctuary lamp and eucharistic tabernacle for the altar was dedicated on June 5th at Christ Church, Canon City, Colorado. Both were the gifts of a member of the congregation as a thank offering. The Rev. L. A. Crittenton, who is also chaplain of the state prison at Canon City, is the rector of the parish. Bishop Johnson preached the sermon at the service of dedication.

Dedicate Student Center In Texas

On June 1st the Church's student center at Texas College, Luddock, district of North Texas, was dedicated as Seaman Hall, in honor of the bishop of the district. At the same time the sanctuary was consecrated as Creighton Chapel in honor of Bishop Creighton. The Rev. Bradner J. Moore is in charge and

is doing a notable work among the students at the college in addition to his parish work.

Nurses Hear Alfred Newbery

The Rev. Alfred Newbery, rector of the Atonement, Chicago, was the speaker at the graduation exercises at St. Luke's Hospital Training School, held at St. James Church. The church was packed to witness the graduation of 77 nurses. Said Mr. Newbery: "Do not be ashamed to confess that your dominant idea in having entered the profession of nursing was and is to earn a liv-

ing." Now there is a bit of honest speaking for you. Most parsons, probably, would have discoursed on the theme of service to humanity. "Neither be ashamed" he went on, "if it is an abiding hope that you will sometime abandon this profession to make a home. These are legitimate aims, necessary, praiseworthy. But whether you contemplate self-support or household duties as your main activity, the important accomplishment that challenges you is the making of some kind of personality. Nurse, doctor, teacher, merchant, whatever you may become, the one supreme task

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which cannot be evaded by any person is the creation of a character that can face life unafraid."

* * *

New York Young People Hold Meeting

More than one hundred young people of the diocese of New York were the guests of the Fellowship of St. Paul's, Newburgh, for the annual meeting on June fifth. The Rev. H. Adye Prichard gave an address on the ideals of young people.

* * *

Large Bible Class In New York Parish

The Tower Bible Class at St. George's Church, New York City, is a sort of remembrance of a noted Bible Class inaugurated and taught for many years by the Hon. Seth Low, one time president of Columbia University and Mayor of New York City. The Tower Class (both men and women) meets each Sunday morning at ten o'clock and is conducted as a round table discussion of present day problems.

* * *

Lay Corner Stone For Holderness Building

The corner stone of the social hall, one of the new buildings of Holderness School, was laid on June 7th, the last day of the 52nd commencement. The ceremony was performed by the Rev. William P. Niles, a trustee and son of the late Bishop Niles, one of the founders of the school. The building will contain the rectory, dining hall and offices and for the coming year will also house the boys. This is but the first unit of a large plant which it is hoped may soon be constructed to take the place of the school buildings destroyed last fall by fire. The Rev. Edric A. Weld is the rector of the school.

* * *

Large Class Confirmed At Yonkers Parish

A class numbering one hundred and seven was confirmed on a recent Sunday at St. John's, Yonkers. They were presented by the Rev. Oliver S. Newall, rector, and confirmed by Bishop Gilbert.

* * *

Retires After Thirty Years of Service

The Rev. Irving Todd after thirty years as a master at Howe School is to retire next month. He and Mrs. Todd are to make their home in Davenport, Iowa.

* * *

Dottie Dimple Would Never Do

Apropos of the item that appeared here recently about the man presented to Bishop McCormick for confirmation by the name of "Hal-

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ley Comet" this communication has been received:

"Gracious me, if you think 'Harold' is a come-down from 'Halley Comet,' what would you think of that Holy Cross Father in Tennessee who was about to baptize a little girl whose mountaineer father wanted her named 'Dottie Dimple,' and when the Father just couldn't go that, he persuaded the father to change it to 'Dorothea' and, as it was the Easter Season, added for good measure 'Anastasia.'"

* * *

Training Center Closes

A service marking the closing of the present term of the Church Army Training Centre in Providence is to be held on May 22nd at St. John's Cathedral. The Rev. Leslie Glenn of Cambridge, Mass., is to be the speaker. The following Sunday a service is to be held at St. Paul's Cathedral, Boston, with Captain Mountford as speaker. Following this service the trainees are to start out on an "evangelistic hike", covering about 700 miles and touching 65 parishes in the state of Massachusetts. As usual these men will rough it, sleeping on floors or in the open and preaching along the wayside.

* * *

Dedicate Hall at Fort Valley School

Bishop Reese of Georgia, Bishop Mikell of Atlanta and the Rev. Robert Patton, director of the American Church Institute for Negroes, took part in the dedication of a new dining hall at Fort Valley Normal and Industrial School. The building is a memorial to Samuel Henry Bishop, first executive secretary of the Institute.

* * *

Dedicate New Window At St. Thomas', New York

On June 14th the rector of St. Thomas', New York, dedicated a beautiful clerestory window in memory of Edith Colford Iselin. In addition to Biblical figures the window contains several moderns whose lives were examples of divine love as shown forth in Christian service; Florence Nightingale, Clara Barton, Dr. Walter Reed and the Rev. Dr. Muhlenburg, New York clergyman of a generation ago. This is the third clerestory window placed in St. Thomas', all designed by James H. Hogan and executed by James Powell and Sons (Whitefriars) of England.

* * *

Another Record Confirmation Class

Records are falling right and left on confirmations. The latest to re-

port a record class is St. John's, Lawrence, Massachusetts, where the Rev. E. P. Baker presented sixty-five candidates to Bishop Sherrill on June 12th. This is the largest class

presented in the parish for 59 years. This is the first year in the parish for Mr. Baker and he was warmly complimented by the bishop for the work accomplished during this time.

Services of Leading Churches

Cathedral of St. John the Divine New York City

Amsterdam Avenue and 112th St.
Sundays: Holy Communion, 8, 9; Children's Service, 9:30 A. M.; Morning Prayer and 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); Morning Prayer, 9:30 A. M.; Evening Prayer, 5 P. M.

The Incarnation

Madison Avenue and 35th Street
Rector
Rev. H. Percy Silver, S.T.D., LL.D.
Sundays: 8, 10, 11 A. 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.

St. Bartholomew's Church

Park Ave. and 51st St., New York
Robert Norwood, Rector
8 A. M., Holy Communion.
11 A. M., Morning Prayer and Sermon.

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.; Matins, 10 A. M.; Sung Mass and Sermon, 10:30 A. M.; Solemn Evensong and Sermon, 7:30 P. M.
Week Days: Matins 7:15 A. M.; Mass 7:30. Evensong 5 P. M.; additional Mass Thursdays and Holy Days, 9:30 A. M.

Church of St. John the Evangelist

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

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street
Near the University of California
Sundays: 7:30, 11 A. M.; 7:45 P. M.
Tuesdays: 10 A. M.

Grace and St. Peter's Church Baltimore, Md.

(Park Avenue and Monument Street)
The Rev. Robert S. Chalmers
The Rev. Harold F. Hohly
Sundays: 8, 9:30 and 11 A. M.; 8 P. M.
Week Days: 8 A. M.

St. Mark's, Milwaukee

Rev. E. Reginald Williams
Hackett Ave. and Bellevue Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

The Answer of Whitsunday

Weeks elapse before rainfall at the headwaters of a great continental drainage system registers where the river enters the sea. A month after Whitsunday the final total of contributions to the Deficiency Fund is not known at Church Missions House.

The indications are that the General Church will receive \$325,000 of the amount that is needed to meet an estimated deficiency in income under the reduced budget for 1932. This statement is based on the following figures:

Contributions already received.....	\$167,401.55
Reported but not transmitted.....	50,934.08
Additional assurances	82,742.17
Estimated from dioceses not heard from..	25,000.00
TOTAL.....	\$326,077.80

This is not a full measure of success (*) but it represents earnest effort and genuine sacrifice, and it is sufficient to transform an impossible situation into one which is possible of solution before the end of the year. This hope is justified by the following considerations:

(1) Further economies in administration of the budget of the National Council.

(2) The door remains open for additional gifts to the Deficiency Fund throughout the remaining six months of the year. Many are contributing a percentage of their salary in instalments as the salary is received.

(3) The receipts from the dioceses on quotas may exceed "the expectancies" reported last January.

In the midst of days of fearfulness and difficulty the people of the Church have met valiantly a desperate situation. Every little brown penny in this offering has a religious lustre.

SURSUM CORDA!

* If sums raised for diocesan emergencies are included, the total given on Whitsunday is nearly a half million dollars.

THE NATIONAL COUNCIL

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New York, N. Y.