

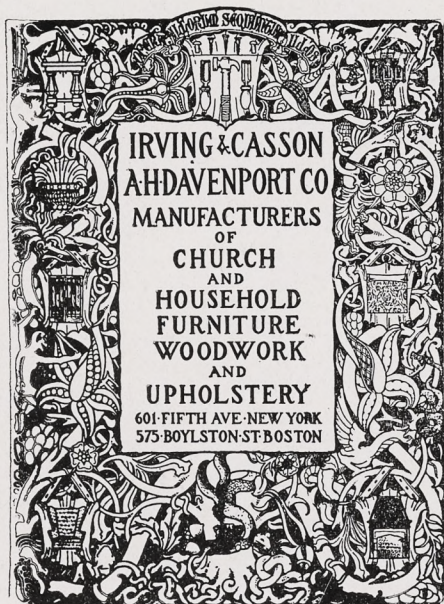
GRIT AND GRACE by Bishop Johnson

The **WITNESS**

CHICAGO, ILL., JUNE 30, 1932



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THE WITNESS

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

A COMMITTEE OF THREE BISHOPS, Bishops Lawrence, Davis and McDowell, was appointed at the conference of the House of Bishops and the National Council held in April at Garden City, for the purpose of advising the Council in matters of finance. A communication has now been received from Bishop Lawrence, chairman of this committee, which assures the Church that "large savings have been effected and that a process of reduction in the force and expense has been initiated and carried forward as rapidly as principles of humanity will permit." The committee was appointed for the purpose, largely, of dealing with the matters raised in the report submitted at Garden City by a committee of bishops of the second province of which Bishop Fiske was the chairman. Bishop Lawrence however, states that his committee, representing but one house of General Convention, felt that they had no authority to advise the Council on questions of policy. He does point out however that on two of them, namely, the static work and comparative allotments to missionary jurisdictions and aided dioceses, executives of the Council and a committee of General Convention are already at work. The communication concludes by saying that "As to the year 1932, we are confident that, assuming that the dioceses will meet their pledges, the funds in hand and promised will end the year with a balanced budget. As to 1933, we have advised heavy cuts and by the beginning of the year may have to advise even heavier, for at this early date it is impossible to name exact figures. The executives of the National Council are with us in the confidence that without further emergency appeal, but by drastic economies, much sacrifice and extraordinary effort to obtain gifts, the 1933 budget will be balanced. To go over the top in 1933, however, will call for the fullest devotion and most generous gifts from every member of the Church, and towards this there must be more thorough and vital organization in every diocese and parish."

THE BRIEF COMMUNICATION, which is merely an informal letter approved by the three members of the committee and in no sense a report, gives little indication of what may be contained in the formal report which presumably will be presented at the next meeting of the National Council in the fall.

The fact that they have advised heavy cuts for 1933 leads one to hope that a real evaluation of the work of the National Council has been undertaken. The people of the Church generally, we believe, have for a considerable time been under the impression that there is waste and extravagance at the Church Missions House. The fact that this committee of bishops is now able to report that "large savings have been effected" seems to indicate that there was justification for the rumpus raised largely by Bishop Fiske and that the Church is indebted to him for a real service, as well as to the executives at the Church Missions House who are now putting through these economies. The communication from Bishop Lawrence leaves many questions unanswered which are of interest to informed Churchmen. He states that heavy cuts for 1933 have been advised but he gives no indication as to where these cuts are to be made. However the committee is composed of three exceedingly capable men and we have confidence that they have made a thorough study of the work being done at the Church Missions House by the various departments, and that when their formal report is submitted that they will recommend the elimination of all work which is not absolutely essential.

MANY LETTERS have been received inquiring whether or not we are to publish in book form the series of articles on "The Story of the Church" by Bishop Johnson, recently concluded. For their information, and for the information of others who may be interested, we wish to take this opportunity to say that we plan to bring out such a book this summer, ready for delivery in the early fall. We cannot as yet give the price but we hope to keep it low enough so that rectors may purchase the book in quantities for use with confirmation classes and in their parishes. There have also been inquiries about the series of articles which appeared during Lent on "The Christian Way Out of Our Economic Difficulties." These also will be made into a little book this summer. There will be further announcements about the dates of publication.

PROFESSOR NICHOLAS BERDYAEV was the professor of philosophy in the University of Moscow, was expelled from his native Russia in 1922

by the Soviet Government and is now a leader among the Russian Orthodox in Paris. He has just published a book, "The Russian Revolution" which is a treatment of that subject from the religious standpoint. Dr. Berdyaev is, as you can well imagine, no communist. But do not turn to his book to secure comfort based upon that fact. For he gives it as his opinion that "if there is not a Christian revival in the world, a re-birth not only among the *elite* but also

among the great masses of the people, atheistic communism will conquer over the whole earth" since communism "acts truths which rhetorical, tattered, decadent Christianity has neglected." "Christianity", he writes, "is again face to face with the question whether it takes its Christianity seriously...if the Christian peoples do not make a tremendous spiritual effort to adopt the Christian way of life atheistic communism will be triumphant in the world."

GRIT AND GRACE

An Editorial by
BISHOP JOHNSON

"AS WE journey through life, let us live by the way." And it is more difficult to live with ourselves and with others, than it is to make a success of one's business. Each human soul is a little world in which the conflicts and trials of the larger world are reflected. In order to live joyously we must not only get along with one another without undue friction. We must also see that there is no root of bitterness springing up within ourselves whereby many will be defiled.

In order to do this successfully we must depend upon three motivations: gratitude, grit and generosity. The grace of God is like the sunlight. It shines continuously, but like the sun it hardens one field, whereas it fertilizes another. The difference lies in the receptivity of the soil. If the soil is properly cultivated and irrigated, the sun will cause the seeds planted therein to grow. If the soil is hard and baked, then the sun only intensifies that condition. The love of God shining upon the Cross made it a fruitful tree. The same love toward those who crucified Christ only intensified their malice. "The Kingdom is within you."

Wherever a soul has disciplined itself to have gratitude to God, grit to overcome obstacles and the generosity to endure the faults of others, then the grace of God can be depended upon to bring forth the fruits of the spirit which are love, joy and peace, but the grace of God is not a mechanical force that will produce results in those who merely observe the conventional habits of religion. The three go together, grit, generosity and gratitude as conditions of the soul which make grace effective.

If you are unhappy in your religious life, do not blame your minister or your community. Examine yourselves and discover the limitations within, which cause the grace of God to be of none effect. If as fishers of men you fail to catch fish do not blame the fish. Study your bait. God's grace is the permanent factor in our lives; it makes no difference what the circumstances which surround us may be, His grace is sufficient for us. Just now the conditions of life are

very hard and if grit abounds, grace will much more abound.

The confident leaders of an economic and political world are amazed to find that they are not really the supermen they were supposed to be. Even our leading educators are baffled. With a multitude of riches, people are hungry and with a plethora of education crime is on the rampage. As usual these leaders look upon religion as a negligible factor in the progress of the race, but in spite of this contemptuous attitude, many of us wonder whether the real trouble with the world may not be that such a small proportion of men have really loved God and their neighbors; and have regarded man as of more value than gold and a child more important than a machine. As a spectator of the game of life I unfeignedly believe that "thou shalt love God" and "thou shalt love thy neighbor" are as basically axioms of decent living as the axioms of geometry and that a merely materialistic leadership will inevitably end in chaos. It is this conviction which makes me confident that the ministrations of the Church are more necessary now than ever, for it is the one place in which it is still possible to lift up our hearts and receive the peace of God which passeth man's understanding.

BUT we, clergy and laity, need to discipline ourselves more than we need to criticize conditions. I am convinced that the habit of complaining and criticizing is usually a defense mechanism for incompetency. What may happen in the world if conditions do not improve, no one can foretell, but one thing is certain that whatever reconstruction society must make, unless there is a respectable leaven of those who love God and man, civilization will end in a mess, in which local demagogues will impose their theories by force, upon a herd of bewildered sheep. He is still the Good Shepherd. One looks in vain for national leadership in which reverence for God and human lives is the animating motive.

As James Truslow Adams has well said, we have surrendered our morals as well as our fortunes into

the hands of financiers and diplomats, and they have bankrupted both. I am of the opinion that an evil and adulterous generation (I do not see how it could be more aptly described if the press, the movies and the modern home be an index) is seeking after a sign and it may be that no sign will be given it. The age is intensely superstitious rather than religious. As the manager of a radio station recently said, "The program in a certain large city which drew the greatest mass of mail, was that given by an ignorant woman who posed as an astrologer." Men are as eager for cheap methods of salvation as they have been for easy money.

People do not believe in God but they are crazy over any fad which will satisfy their curiosity without increasing their obligations. In my judgment there is nothing that the Church can do about it as a Church, but continue to bear witness to the truth whether men hear or whether they fail. For the Church, as such, to enter the political arena is always to demonstrate that the children of this world are wiser in their generation than the children of light; that ministers are poor politicians, and that as soon as they become good politicians they lose their spiritual influence. I do not mean that they are to refuse service to their country in whatever way they may be called to serve as citizens. That is imperative upon us all, but the Church as an institution has no more business in politics than has the university or grand opera. "In quietness and confidence shall be our strength," and not in entangling alliances with sects or parties, neither of which has much in common with the spirit of the Church or its aims and purposes. We need to go on saying our prayers, reading our Bibles, making our communions, and then doing unto others as we would have them do unto us. In the homely phrase of the frontier, we all of us need to be sawing wood.

The Great Picnic

A STORY FOR BOYS AND GIRLS

By

EVELEEN HARRISON

WHERE were all the people going? Such crowds passed quickly through the streets, talking earnestly about something.

"Haste thee, Sarah, or we may be too late to see the wonderful things!"

"Tell us again, Samuel, what saw ye the great Rabbi Jesus do?"

"When we find Him, think you that He will help our Rachel?"

So they talked, as men, women and children passed down the street.

The whole town seemed to be interested in this strange journey; a boy broke through the crowd, and pushed open the door of a small house.

"Mother, may I go? Will you give me some lunch?"

All the town goes today out to the brow of the hill at the end of the Lake, to see such wonderful things! for the great Rabbi Jesus is here!"

The mother looked lovingly into her boy's eager face.

"Yes, my son; see, Reuben, here is thy lunch, fresh barley bread, and fish just caught from the Lake. Take thy basket, and God go with thee."

A long, hot walk, but what of that? The wonderful things were to come.

"On top of that grassy slope,—see that knot of men? There He is!"

The crowd pressed eagerly on; such a strange crowd. Blind men stretched out their hands to be led. Deaf ones kept eyes fixed on the hill. Those who carried dear friends on litters, took up anew their heavy burden. The lame hobbled painfully forward. Lepers followed afar off.

Hush! through the clear air comes the music of His voice.

"Come unto Me, come unto Me—ye weary and heavy laden." And the burdened crowd passed on up the hill.

Right in the front ran Reuben, full of a boy's delight in the wonders to be seen and heard. At the side of the great Rabbi he stood; joined with delight in the shouts of joy as the blind first opened their eyes to the glorious light; the deaf answered the questions of their friends; the lame rose to their feet, leaping and singing for joy; the sick took up their beds and walked, and the lepers, bowing to the ground at the feet of the great Healer, rose clean and whole.

Oh, the gladness and rejoicing! the tears of happiness on the faces of friends and loved ones!

And then the stories the great Rabbi told; of the birds and the flowers, the animals and the jewels. Earnestly Reuben listened and wondered.

Hour after hour passed. Finally the Rabbi Jesus turned to His special friends. "I have compassion on the multitude; give them to eat!"

Give them to eat?

"Two hundred pennyworth of bread is not enough, that each may have a mouthful!" exclaimed Philip.

At these words Reuben, eager to help, stretched out the little lunch basket that his mother had given him.

One of the special friends named Andrew stopped and opened the basket.

"Master," he called, "there is a lad here who hath five barley loaves and two small fishes; but," he added, with a shrug of his shoulders, "what are they among so many?"

The Rabbi Jesus smiled down upon the boy, and turned with outstretched hand. "Bring him hither to Me."

With a radiant face Reuben laid down the basket at the feet of the Master.

"Bid the men sit down," the quiet voice commanded.

Like a large flock of birds the great company settled down upon the grassy hillside. Fifty, and fifty, and fifty; in row after row; men, women and little children, lots of little children.

Closely Reuben watched to see what the great Rabbi would do. What could He do, even He, with five little rolls and two tiny fishes? Hardly enough for one hungry boy.

The hands of the Rabbi Jesus were outstretched, raised to Heaven. Every head was bowed, and a deep silence passed through that great company; for a blessing was asked from God above on the lad's bread and fish.

And then what a marvelous wonder took place! Basket after basket was filled and handed to the special friends. Back and forth they went, up and down the rows of people, urging them all to take what they required.

When a basket was empty, back went the carrier to the Rabbi Jesus, and again it was filled. The more He gave away, the more He had to give.

Could it be possible? Five small loaves and two wee fish?

With joy Reuben helped carry back and forth the baskets. Over and over he kept repeating: "My lunch enough for five thousand people!" His heart beat so fast with joy and pride that he could hardly breathe. For was he not permitted to help the Rabbi Jesus?

Had not his missionary offering—all he had to give—been accepted and magnified a thousand fold?

"Gather up all the fragments, let nothing be lost."

And again the baskets, this time full of broken pieces, were laid at the feet of the Rabbi Jesus.

The people bowed their heads in awe and wonder, then leaped to their feet, shouting: "This is the Prophet, the Great One!—let us make Him our King!"

But the Master had disappeared.

"And Oh mother!" exclaimed Reuben that night, as he told the wonderful story, "He allowed me to help Him; He accepted my offering, and I am only a boy!"

Haunted Pews

By

CURTIS B. CAMP

DID you ever think what the Empty Pew means. It does not mean merely that you do not go to Church regularly. It means much more than that.

In the first place the Church always represents a considerable investment. There is always an expensive site and plant usually comparable with other important investments in the community. The plant is kept in repair, the grass cut, or the snow shoveled, and the whole place is heated, cleaned and dusted just for you to spend a little more than one hour a week in your pew, and then you do not go. From the standpoint of use or economy of the investment, it is wrong for you to be connected with the Church at all, and not go occasionally to sit in your pew.

Some people belong to golf clubs and play very little golf, but that costs them money and they usually are complaining about how much their golf costs them

when they *do* play. Belonging to a Church and leaving your pew vacant is the same kind of a thing except that you would have more real pleasure and get more benefit, socially, morally, intellectually and spiritually by going to church regularly than by playing golf regularly.

Then again the empty pew is a sign of poor breeding. It is impolite to leave your pew vacant Sunday after Sunday without cause. Somebody has worked hard to make that particular hour pleasant for you. Someone has prepared a program of music, the rector has prepared a sermon, your friends are expecting you. Under such circumstances if the occasion was a social or business meeting, it would be poor manners to stay away, yet the church is more intimate in its relation to you, to your family and to your home life than either of these other groups. Give the church an even break with other things in which you would not purposely disappoint anyone who has made a special effort in your behalf.

If you were in your pew every Sunday, and never missed, you would only spend about as much time in Church each week as you spend each day eating your luncheon. About one hour a week, but that hour is the culmination of a whole week's work for your rector. He has been busy ministering to the sick, with young peoples activities, character building probably with your own children, and with other duties that show results in human lives over the years. Priceless results that time alone can measure, but almost devoid of present encouragement—except through your pew, which every week casts a silent vote for or against the success of his efforts. Don't you want to vote every Sunday in the affirmative?

Some folks say that habitually vacant pews become haunted like vacant houses, and that the ghosts that infest them are the excuses people give for not going to church. So that we might have in our pew, if we habitually allow it to be vacant on Sunday mornings, a ghost as our representative at the service, by the name of "Indifference" or "Procrastination," or whatever reason we may give for not going to church. We might have as our proxy at the service a ghost with an Indian name, like "Young-Man-Who-Works-in-the-Garden" or one of less cheerful mien as "Anti-Loyalty" or "Lack-of-Faith."

And then there is the golf ghost whose chief characteristic is certain physical defects, such as "dropping the shoulder," and "looking up." This poor fellow also suffers from a malady called "bringing the heads ahead of the club." He has a distinctive worried look resulting from repeated failures to attain his ideal, and from an ever-present belief, never realized, that tomorrow he will overcome all of his physical defects. His is a sad case, but there are others such as "Rainy Day", "Fair Weather", "Picnics", etc.

But suppose there aren't any ghosts as some will probably contend, well, in that case, this is just poetical license. Suppose our vacant pews are not haunted and that no trace of ghosts can be found in the church, well then we retaliate that the ghosts, although no trace

of them can be found, are just as real as the excuses they represent. If you believe in the excuses people give for not going to church, you will have no trouble whatever believing in ghosts. Even a flimsy ghost is made of more substantial stuff.

But let's first forget the excuses, and then their ghosts will not bother us, and then in that Church hour on Sunday morning we will have a lot of pleasure and good fellowship, and the satisfaction that comes from doing our duty to God and to our neighbors, by supporting with our presence His church that stands for all that is best in the individual and in the home. Being in your pew regularly every Sunday will mean so much to so many people, yourself included. And then when you really need the church some day, in that emergency that comes to us all, it will be the natural thing for you to avail yourself of it, instead of an unfamiliar thing to you in that hour of need. Being in our pews regularly sounds like such a simple matter that we do not realize how important it is.

Let's Know

By

BISHOP WILSON

PETER'S PENCE

THE fortunes of war in Anglo-Saxon England brought to Offa, king of Mercia, the controlling sovereignty in the eighth century. He found the Church organized in such a way that bishops ranked as "ealdermen" while archbishops ranked as princes of the blood, having even the right to issue coinage. There was an archbishop at Canterbury and one at York but none in the kingdom of Mercia. The ambitious Offa therefore determined to have his own archbishop and thereby check the ecclesiastical jurisdiction of Canterbury. The see of Lichfield was chosen for this elevation and the support of the Pope was sought. At a Church Council held at Calcuith in 787 two papal commissioners were received as guests and the plan was put through. In return, Offa promised to pay to Rome an annual sum of money to be collected by a tax of one penny on every household in his kingdom which was not entirely destitute. It was called Peter's Pence or the Rome-fee (Romefeot). The Archbishop of Lichfield lasted only twenty-five years, when it was abolished, but, like most taxes, Peter's Pence was not so easily disposed of. The popes continued to call for it and it was paid intermittently and in varying amounts.

After a couple of centuries the sum was settled to a flat amount of 299 silver marks. At the time of the Norman conquest of England (1066) it was far in arrears. Pope Gregory VII construed it as payment in recognition of the feudal vassalage of England to the Pope and demanded of William the Conqueror that he should make up the payments and at the same time

should render feudal homage to the Pope. William's answer is on record—"to do homage I refuse, because I never promised to do it, nor do I find that my predecessors have ever done it. The money shall be more regularly paid."

So for the next five hundred years Peter's Pence was paid irregularly, depending chiefly on the cordiality of relationships between England and the papal see. In 1553 it was officially abolished by act of Parliament. During the reign of Queen Mary it was restored and, in 1559, with the accession of Elizabeth, it was finally terminated.

Efforts were made, during the Middle Ages, to bring other countries to follow the English example. In the eleventh century Denmark and Poland paid it but the effort to bring Prussia into line failed. The following century Sweden began to send it in and the custom spread to Norway, Iceland, and the Faroe Islands. Attempts to introduce it into France and Spain were entirely unsuccessful. At the time of the Reformation it disappeared.

When, in the middle of the nineteenth century, the movement for a united Italy got under way and the papal territories began to be chipped off, contributions were sent to the Pope from various countries to compensate for the losses of the Papal States. These were also called Peter's Pence and had reached such a sum that the Pope felt justified in refusing the pension of three-and-a-half million francs offered by the Italian government back in the seventies. There is no connection between the modern Peter's Pence and that of the Middle Ages. The amounts received have never been officially published nor any accounting of their use. The Catholic Encyclopedia estimates that after the occupation of Rome they reached a total of four million dollars in one year. Since then they have been greatly reduced. Nobody knows what they may be today.

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BISHOP STEARLY SPEAKING AT COMMENCEMENT

ST. JOHN BAPTIST SCHOOL

By

A SISTER OF THE COMMUNITY OF ST. JOHN BAPTIST

MORRISTOWN is well known as a town of beautiful old houses and shady streets in the hilly section of Northern New Jersey. Drive out westward from Morristown on the Chester road for eight miles; first you will pass through picturesque little Mendham, then high on a hill, 650 feet above sea level, you will see St. John Baptist School, a substantial concrete building of the Georgian type, commanding a view in all directions,—Bernardsville to the south, Mendham, with its houses and spires, to the east, and loveliest of all, Mount Paul and blue distant hills to the west.

The school faces north, so, as we enter, we cross the wide corridor and, stepping out on the enclosed roof of the colonnade, we look down on the playing field, a double tennis court, a running track, the beginning of an orchard on one side, the rose garden, and beyond that, the place destined for the hockey field. To the west lies a pretty little birch wood, with possibilities of a stream and a wild garden. Now we will turn our steps within and walk down the corridor; we shall see four cheerful sunny classrooms, and at the west end a large school room with desks for most of the girls.

The school can accommodate forty-four boarding pupils, and there

are a few day pupils from the neighborhood. The girls are from twelve years old and upward, for there is a six years' course of study. The school is over fifty years old; founded in 1880 in the Sisters' House on Stuyvesant Square, New York. Then in 1885 given its separate establishment, moved to a country house in Ralston in 1915 and in 1929 settled in its larger well-planned home in Mendham, the result of twelve years of prayer and effort and generous gifts from old and new friends.

Our bishop asked once if we found

our new building satisfactory, and we could gladly assure him that it is so. On the south exposure of the ground floor is the spacious dining-room, and a music room. There is also a gymnasium and a sun parlor opening on the colonnade. The second and third floors are used entirely for bedrooms; single for teachers, double for girls, but each girl has her own set of furniture and closet. Nearly all the bedrooms face the south, leaving the north side for bathrooms, linen rooms, etc. The main floor is chiefly given to classrooms.



THE ALTAR
In the School Chapel

THE school has always aimed at a high standard in studies. As far back as 1891 one of our graduates entered Harvard Annex (which later became Radcliffe College) and since then our girls have entered Wellesley, Smith, Bryn Mawr, Barnard, Wilson, Hood and other colleges. For girls not going to college, general cultural courses are provided. While the Sisters have the planning and general supervision of the studies, there is a good staff of secular teachers, young college graduates, a native French mistress, special teachers for music, art, household arts, dramatics and physical training. Athletics are not neglected. There is a vigorous basket-ball team, while tennis, track, archery, riding and aesthetic dancing have their turn in the year's activities.

And religion? Yes, first, there is now (as always, since the school's foundation) a regular obligatory course of sacred studies, beginning with Old Testament and New Testament history and ending with Wakeman's English Church History and Burleson's Conquest of the Continent. Besides this there is a good deal of individual teaching and class preparation for confirmation and first communion. And second, there is the chapel, the dearest and most used place in the school. At present it is temporary, the large east room corresponding to the main school-room, and destined to be the library eventually,—but with its lovely altar and reredos it makes a very devotional chapel. Here the girls assemble for brief morning prayers and later for evensong, on one weekday for holy communion, while on Sunday they may go early to the convent chapel and later to the parish Church in Mendham. The chapel is theirs. One of them sometimes plays the organ, the altar guild rings the bell, lights the candles and cares for the altar. They may also use the chapel for their private prayers, and before bedtime we see the blue veiled figures flitting in and out. Sometime in the '80's, the sister in charge of the school said to a young sister, "Sister, we must teach our girls, but as long as they simply believe what we say, and do as we tell them, it will not last. Every girl must come to a personal knowledge and love of Our Lord for herself, if it is to carry her through life." That saying has since been passed on from one school sister to another, and that *personal conversion* is what we watch and pray for. That it comes, the after lives of many of our girls show. As instances, one has done



A HOMELIKE ATMOSPHERE
Is Maintained at the School

heroic missionary work in China and the Philippines, two are the mainstay of the women's work in a southern diocese, one is at the head of a large summer camp, and sees that Sunday is rightly observed, several are wives of clergy and real help-mates, several are sisters in different religious communities. Truly school work is missionary work and carries far.

IN THE early days of our building campaign, our bishop, the Rt. Rev. Wilson Stearly, said, "The school is needed in northern New Jersey." One proof of this is the large proportion of girls from our own diocese. A school with good college preparatory work and happy and protected home life at a moderate cost meets a real need. During the past two years every place in the boarding department has been filled.

Like every live thing the school ought to grow and develop. It always makes special terms for the daughters of the clergy, but a few fully endowed scholarships (\$10,000 to \$15,000) would be a great blessing, and what a lasting memorial such a scholarship would be!

A separate chapel (for which we have beautiful plans) would be a great thing in itself, and also set the present chapel free for a library. A large gymnasium and swimming pool would mean endless health and delight to generations of girls. \$8,000 to repair and refurnish the former school would make it available for a teachers' residence, and enable us to take fifty girls instead of forty-four.

The school is incorporated under the laws of the State of New Jersey so it can legally receive gifts and bequests. May God, Who has blessed and guided the school thus far, now lead to it new friends and helpers.

BEAUTIFUL TRINITY CHAPEL IS CONSECRATED

Nine bishops and scores of clergymen took part in the consecration of the beautiful new chapel at Trinity College, Hartford, the gift of Mr. William Mather of Cleveland. The service was an exceptionally fine one, being worked out in great detail by President Ogilby. Prominent in the service were the architects, the engineers and what is perhaps something new for a service of this sort, the laborers who toiled on the building. The bishops present were Bishop Brewster who consecrated the chapel; Bishop Perry, presiding bishop; Bishop Cook; Bishop Acheson; Bishop Budlong; Bishop Cheshire; Bishop Roberts; Bishop Bartlett and Bishop Lawrence. The chapel is without doubt one of the most beautiful churches in the country and is well worth visiting whenever you happen to be in Connecticut. In addition to the chapel the new Cook Dormitory was also opened for the first time and the visiting alumni had their first look at this thoroughly modern building, with large dining hall and common room. So the commencement was a real success even though the baseball team did take it on the chin to the tune of ten to three from Harvard.

NEWS NOTES OF THE CHURCH

Edited by

WILLIAM B. SPOFFORD

THEY are offering prizes in the diocese of Long Island to stimulate a bit of thinking along international lines. They are to have a conference next week for young people and three scholarships for the conference are to be awarded to the three members who give the best speeches on Christianity and World Peace. In addition to these speeches peace is to have its innings in the form of a pageant on the subject, to be produced on the last night of the conference under the direction of Miss Mildred Brown.

* * *

Clergy Give Most of Fund in Rhode Island

The diocese of Rhode Island contributed \$5,000 to the deficiency fund of the National Council, with \$4,800 of the sum coming from the clergy. It is also announced that the diocese has taken steps so that there shall be no deficit at the end of the year, having made adequate provision for the balancing of the budget of \$96,500. Although the diocese has met its pledge to the National Council for the past several years it has done so only by intensive solicitation of laymen late in the year. The fact that they have balanced their budget so early in the year is a notable achievement, particularly in this year of depression.

* * *

Break Ground for Philadelphia Chapel

Ground was broken last Saturday for the St. Mary's Chapel, the first unit of the cathedral in Philadelphia, located on the cathedral site at Roxborough.

* * *

Dean Urban Elected New Jersey Bishop

The Very Rev. R. E. Urban, dean of the cathedral in Trenton, was elected Bishop Suffragan of New Jersey on the fourth ballot. Those receiving the largest number of votes in the balloting were, in addition of course to Dean Urban, the Very Rev. Benjamin Dagwell of Denver and the Rev. Oliver Hart of Chattanooga.

* * *

Providence Dean Resigns

Dean Francis J. M. Cotter of the Cathedral of St. John, Providence, R. I., has resigned, effective October first. Before coming to the diocese of Rhode Island in 1927 he had served as a missionary in China for

ten years. The Rev. Edward A. Saunders, rector of St. Martin's, Providence, has also resigned, effective at once.

* * *

Charles E. McAllister Goes to Spokane

The Rev. Charles E. McAllister, who created something of a stir some months ago by his sudden resignation from St. Luke's, Evanston, has accepted an appointment as dean of the Cathedral at Spokane, Washington.

* * *

South Florida Moves Diocesan Offices

The diocesan offices of South Florida have been moved from Winter Park to Orlando, rooms for the purpose having been erected on the cathedral grounds.

* * *

Rector Called for Greenwich Parish

The Rev. Albert J. M. Wilson, rector at Rumson, New Jersey, has been called as rector of Christ Church, Greenwich, Connecticut; vacant since the consecration of the Rev. Frederick Budlong as bishop coadjutor of the diocese. Mr. Wilson was at one time the assistant at St. Bartholomew's, New York.

* * *

Honored by Union College

Union College at its commencement conferred the degree of doctor of divinity upon the Rev. S. Halsted Watkins, priest of the diocese of New York now resident in Arlington, Vermont.

* * *

Bishop Acheson Entertains Canadians

Bishop and Mrs. E. Campion Acheson entertained several hundred Canadians recently at a garden party at their home in Middletown, Connecticut. Both Bishop and Mrs. Acheson are natives of Canada.

* * *

Bishop Freeman Receives Honorary Degree

Bishop James E. Freeman of Washington received the degree of doctor of divinity from Bowdoin College at the recent commencement.

* * *

Auxiliary Founder in Georgia Dies

Miss Annie C. Johnson, communicant of St. John's, Savannah, Ga., who organized the first branch of the Woman's Auxiliary in the state,

died recently at her home in that city. She made several gifts to the Church in her will; \$10,000 to a friend for the balance of her life which is then to revert to the parish; \$1000 to the missionary district of Alaska and \$1000 to a Church orphanage.

* * *

Announce Faculty for Oregon Summer School

A strong faculty has been announced for the summer school of the diocese of Oregon, to be held at Gearhart from July 18 to 29th. Among those on the staff are Dean Ramsey of Portland; the Rev. Hoyt E. Henriques of Salt Lake City; Miss M. I. Marston of the Woman's Auxiliary national staff; the Rev. C. P. Otis, Cowley Father of San Francisco and Mrs. David Leedom of the Portland city schools.

* * *

Vestryman Terry Bringing up the Giants

The Rev. Charles Stuart Hale, rector of St. Luke's, Memphis, Tennessee, informs me that Bill Terry, new manager of the Giants, who has started moving his team up toward the top, is a vestryman of that parish. "He is a loyal Churchman," writes Rector Hale, "and a fine clean fellow." And I can add a great first baseman.

* * *

Bishop Page Sees End of Modern Political Systems

Bishop Page of Michigan, speaking at the commencement of the Western Theological Seminary, said that modern political systems are doomed unless reconciliation of conflicting blows and forces are brought about shortly. He asserted that while basically Christianity is a gospel of reconciliation the divisions of the Christian world tend to accentuate the divisions and competitions of the secular world. "We must admit," he said, "that Christianity is largely a divisive force in modern life. Who are we to tell business men, races, nations and married people that they must compose their differences and cooperate with each other when we Christians cannot cooperate among ourselves? If those who worship the same God and follow the same Christ cannot reasonably work in harmony how far can we expect a needy world to believe that in Christ is to be found the hope of our distracted civilization?" Speaking of the situation Bishop Page asserted that our

civilization is being brought to ruin by the very achievements of which we have had the greatest pride; business efficiency, mass production, inventions that are miraculous, scientific research, national self-determination and even education. "It is clear", he said, "that the great problem in the business world today is coordination of effort. Cut-throat competition must be changed into cooperation, not only within a nation but throughout the world."

Bishop Brent Professorship at Hobart

It was announced at the commencement of Hobart College that a chair of International Relations had been founded in honor of the late Bishop Brent of Western New York. The choice of the field of international relations as the most fitting memorial to Bishop Brent was made because such a field best represents his ideals and his place in history, both as an advocate and a worker for world unity in religion and world friendship among nations. Those honored with degrees at the 107th commencement were the Hon. Vincent Massey, first Canadian minister to the United States; Hon. Cuthbert Winfred Pound, chief justice of the Court of Appeals of New York; Dean F. B. Blodgett of Erie; the Rev. John W. Suter Jr., executive secretary of the department of religious education; Percival H. Whaley, editor; and the Rev. W. W. Way, president of St. Mary's School, Raleigh, North Carolina.

Caleb R. Stetson Was Eleventh Rector of Trinity

The newspaper stated at the time of the death of Dr. Caleb R. Stetson, reported here last week, that he was the twelfth rector of the parish whereas he was the eleventh. The mistake probably arose from counting the Bishop of London as the first rector. For the purposes of the charter the king of England did appoint Henry Compton, the bishop of London, as the rector but he never exercised the office and has therefore not been counted in any American or legal sense as the rector. The first rector was William Vesey who served from 1697 to 1746.

Prominent Georgia Rector Dies

The Rev. Horace C. Chase, College Park, Georgia, and in charge of the Holy Comforter, Atlanta, died on June 7th. Mr. Chase spent twenty years of his early life in religious work in Mexico. He came to Atlanta and was ordained in 1922. Since that time he has been in very

active service in spite of his advanced years . . . he was 84 at the time of his death. He was a grandson of Philander Chase, first bishop of Ohio. He was also one of the oldest graduates of Trinity College, Hartford. He and Mrs. Chase celebrated their golden wedding a few months ago.

Rector Celebrates Fifty Years as Priest

The Rev. Thomas Duck, rector of St. Mark's, Dalton, Georgia, recently celebrated the 50th anniversary of his ordination to the priesthood. He and Mrs. Duck also celebrated their golden wedding on June 15th. Bishop Mikell was on hand for a special service and there was a party with a gift of gold.

Lenox School Has Commencement

The commencement of Lenox School was held on June 15th and 16th with a large number of parents and friends present. The principle speaker was Professor Julian Coolidge, master of Lowell House, Harvard. There were fourteen members of the graduating class, three of whom are sons of clergymen.

Dorothy Canfield Fisher Writes Pageant for Vermont

Mrs. Dorothy Canfield Fisher, novelist, was the author of a pageant presented recently at exercises marking the 100th anniversary of the organization of the diocese of Vermont. It was descriptive of scenes and events leading up to the formation of the parish at Arlington. It was in five scenes, the first in England when our forefathers decided to migrate to the new country. The last scene represented a group of moderns, deploring the decline of all that is good and holy, but their pessimism is knocked into a cocked-hat when there suddenly appeared fifty children behind a processional cross all singing "Onward Christian Soldiers" very lustily.

Church Colleges Competing for Brains

The Church colleges may not be so hot on the football field but they appear to be right there with the brain power, which after all is said may not be such a bad thing for a college to possess. It is revealed that in a psychological examination conducted last fall by the American Council on Education among the freshmen of colleges throughout the country Kenyon College ranked eighth, Trinity was sixteenth and Hobart and also William Smith were not far behind. Of course I presume a lot of the credit for these brains

will have to go to the prep schools since it was a freshman examination, and taken in the fall of the year. Now if they could have an examination of seniors it would be possible for us to determine just how valuable a college education really is.

Canon of York Coming to Berkeley

The Rev. Lindsay Dewar, canon of York, England, is to be the special lecturer at the Berkeley Divinity School next year. Oxford, University of London, pastor, army chaplain, college lecturer is his background. He is an authority in philosophy and psychology and is the author of several books. While at Berkeley he is to do a certain amount of outside lecturing and preaching. Those who desire his services should communicate at an early date with Dean Ladd, New Haven. He is to be at the school during the first term.

Michigan Opens a Summer Conference

The summer conference of the diocese of Michigan, held in the past at Hillsdale College, opened on June 26 at Cranbrook School with an enrollment well over two hundred. There is a dandy faculty, headed by Bishop Page, chaplain.

Dr. Silver Doesn't Think So Much of Keynoters

The Rev. H. Percy Silver, rector of the Incarnation, New York, doesn't think so much of keynoters at political conventions. In his sermon last Sunday he said that delegates to political conventions showed little intelligence in insisting upon self-praise and blackguarding their opponents. "Keynote speakers usually have the intelligence of a ten year old boy", he said, but he corrected this later on by saying that some of them might have the mind of eleven or twelve year olds. He made it clear that he was referring to no particular convention. "Keynoters are an insult to the American intelligence. They select a man with a big voice who can fill a big hall and say a lot against the other party."

Treasurer's Report Sent to the Clergy

The report of the treasurer of the National Council has been mailed to the clergy of the Church. The report this year is in greater detail than usual and gives an analysis of the amount of money spent at the Church Missions House; a very gratifying report as to the condition of the trust funds of the Council; what the dioceses gave in 1931; ex-



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penditures in every field during the past three years and other interesting information. Additional copies may be obtained for the asking by writing the treasurer, Dr. Franklin, at the Church Missions House, and I take it that this offer is not limited to the clergy.

* * *

Woman Layreader in Colorado

Things are getting modern in Colorado. Bishop Ingley began his 12th year as Bishop Coadjutor by visiting the Denver Poor Farm for a confirmation. The class was presented by the Rev. E. J. Skinner, a retired priest, who ministers there regularly. One of the features of the service was the bishop's commission of one of the residents, Mrs. Pettit, as lay reader. She is to read Morning Prayer there every Sunday, with Mr. Skinner continuing to come regularly for communions. As far as we know this is the first licensed woman layreader in the Church.

* * *

Hundreds at Funeral of Caleb R. Stetson

Fully fifteen hundred people crowded into Trinity Church, New York, on Saturday, June 18, for the funeral of the rector, the Rev. Caleb R. Stetson. The service was conducted by Bishop Manning, former rector, and he was assisted by the vicars of the seven Trinity Parish chapels. There were over fifty clergymen in the procession, with scores of others attending the service. Among the prominent laymen present were Nicholas Murray Butler, Mr. Samuel Thorne, Mr. Monell Sayre, and Mr. Alfred E. Marling while scores of leading bankers, ministered to by this downtown parish, were in the congregation.

* * *

Denver Parishes Adopt Mission Churches


The first fruits of a new plan being carried out in the diocese of Colorado were gathered on June 12th when Bishop Ingley confirmed a class of eight at Ascension, Byers. The larger Denver parishes were recently asked to act as big brothers to little mission stations in Denver County. So once a month the Rev. C. H. Brady has been driving 45 miles to Byers for a service and for a confirmation class.

* * *

Brooklyn Rector Has Charge of Summer Parish

The Rev. Horace E. Clute, rector of St. George's, Brooklyn, N. Y., is to have charge of the summer parish at Saltaire, Fire Island, N. Y. (opposite Bay Shore) from July 1 to September 10th. Meanwhile acolytes, some of whom have been under Mr.

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* * *

Friendly Farms to Help Feed the Poor

Friendly Farms is the title chosen for the campaign to collect food-stuffs in the diocese of Chicago for the unemployed of the city, all of which was reported here recently. In addition to taking food in place of cash from the farmers for their pledges, the parishes are being urged to plant gardens in vacant lots. And arrangements have now been made to supply cans for the canning of fruits and vegetables, with an expert canner on hand if his services are required, to show the folks how to do it at a minimum cost.

* * *

Negro Work In South Florida

In the fourteen Negro missions in South Florida, with about 4,000 baptized persons, there were 146 baptisms last year and 250 confirmations. In spite of unemployment conditions, these Negro missions pay more than half their own expenses and also make contributions to the Church's missionary work.

* * *

Dr. Robert Norwood Ill in Long Island Hospital

The Rev. Robert Norwood, rector of St. Bartholomew's, New York City, is confined in a Long Island Hospital because of illness. It was announced last Sunday however that he has considerably improved. He had planned to go to Nova Scotia for his vacation in May but was prevented from doing so by illness.

* * *

Bishop Stewart Confirms a Large Class

A class of eighty was confirmed at St. Edmund's, parish for Negroes on the south side of Chicago. Among those confirmed was Mr. Edwin E. Wilson, a member of the staff of the City Corporation Council. The Rev. Samuel J. Martin is the rector.

* * *

Smart People Pay a Big Price

It is tough to be smart. The Rev. Edward R. Hardy Jr. matriculated a college when he was five; passed the Harvard entrance examinations when he was ten; entered Columbia when he was twelve; had his Phi Beta Kappa key when he was fourteen; had his master's degree when he was sixteen. Then he went to the General and knocked them over there also. 'Tis said that when he came up for his canonical examinations some of the examiners thought they would have a bit of fun by asking him a lot of obscure and

impossible questions. He answered them all. Anyhow the newspaper boys, naturally enough, have their eyes on him so that he has his picture in the papers frequently. June 20th was the last time for he was ordained to the priesthood on the 18th by Bishop Gilbert. He had been ordained deacon in 1929 but he had to wait until he was 24 in order to be advanced to the priesthood.

* * *

Kenyon College Holds Commencement

The 104th commencement of Kenyon College took place on June 20th. President Peirce conferred degrees upon five leading Churchmen; Mr. Monell Sayre, vice-president and director of the Church Pension Fund, who was given the degree of Doctor of Laws. Mr. Sayre incidentally is at the moment the Democratic candidate for Congress from the Princeton district of New Jersey. Dr. R. E. Dyer of Washington, who has done great things in medical research, received the degree of doctor of laws; Very Rev. N. R. High Moor, dean of the cathedral in Pittsburgh, was given the degree of doctor of divinity; the Rev. James P. DeWolfe of Kansas City was also given the same degree. Both are Kenyon graduates, the former in the class of 1916 and the latter in the class of 1917. A degree of doctor of sacred music was conferred upon the Rev. Louis E. Daniels, lecturer on Church music at Bexley Hall.

* * *

Junior Church in Lake Forest Church

A junior church has been organized at the Church of the Holy Spirit, Lake Forest, Illinois. The church has its own vestry, altar guild and acolytes' guild.

* * *

American Legion Didn't Like Banner

A banner bearing the words "Nationalism is Idolotry", carried by St. Philip's Church School in the parade of Sunday School children in Brooklyn, New York, has aroused the ire of the American Legion. The Bay Ridge Post of the Legion had a meeting and raised the objection. Then a committee was appointed to have a conference with the author-

ities of the parish. All of which prompted the rector of the parish, the Rev. A. W. Price, to say: 'shall be glad to confer with such a committee. I fought in the Marines during the war and was wounded.

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* * *

Negro Archdeacon of Long Island Dies

The Rev. N. Peterson Boyd, rector of St. Philip's, Brooklyn, and the archdeacon for colored work in the diocese of Long Island, died on June 12th at Kerhonkson, N. Y., where he had gone to recuperate from a long and severe illness. Dr. Boyd had been in the diocese for close to thirty years and during that time built up a large work among his own people. Thirty-seven clergymen of the diocese were present at his funeral service, conducted by Bishop Larned in the absence of Bishop Stires who is abroad.

* * *

Frederic S. Fleming Mentioned for Trinity

The name of the Rev. Frederic S. Fleming is being mentioned prominently in Church circles as a successor to the rectorship of Trinity Church, New York, left vacant by the death of Dr. Stetson. Dr. Fleming is at present the vicar of the Intercession. No date for a vestry meeting has been set and it is quite possible that the selection of a new rector will be held over until fall.

* * *

Bishop Fiske Entertains His Clergy

The clergy of the diocese of Central New York were entertained by Bishop Fiske on June 14th at Case-novia Lake. There were papers, addresses, and what is perhaps most important, a fine time. There were seventy clergy present.

* * *

Kentucky to Have Own Summer Conference

The dioceses of Kentucky had a conference of their own this year, meeting June 19 to 24 at Margaret Hall, Versailles. The faculty consisted of Bishop Abbott and Bishop Woodcock who gave a course between them on personal religion; the Rev. Frank Gavin of the General Seminary on "The Message of the Prophets for the modern Church". Then Gardiner Tucker was there of course giving his lectures on Church school administration; Dean Sparling gave a course in Church history; the Rev. J. Wilson Sutton told the folks how to attract young people to the Church. Archdeacon Will lectured on rural work; Miss Elizabeth Baker on the Auxiliary; Mrs. H. L. Maury on teaching and Mrs. W. W. Anderson and Mrs. Robert J. Murphy on pageantry. Sounds like a well rounded program.

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