

The **WITNESS**

CHICAGO, ILL., MAY 10, 1934

WORLD RECOVERY

by

JAMES E. FREEMAN

Bishop of Washington

THE members of the Church must make it clear that, as followers of the Master, they cannot give their support to any program of reconstruction which does not recognize the fact that national recovery depends upon world recovery. No mere re-establishment of an old economic order will suffice. Christ demands a new order in which there shall be a more equitable distribution of material wealth, more certain assurance of security for the unemployed and aged, and, above all else, an order which shall substitute the motive of service for the motive of gain. Christians should face the fact that this new order can succeed only as the followers of Christ sacrifice and suffer greatly. It is not enough for us to do our part. The Master calls for us to consecrate our all. For us the Cross stands as the symbol of a world recovery act. It demands that we become world recovery agents who dare to carry the Cross. It demands that through loyalty to our King we serve as leaders in bringing to pass a national and world recovery and redemption.

MESSAGE OF THE WEEK

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THE WITNESS

A National Paper of the Episcopal Church

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PRAYER BOOK REVISION is up again. The recent convention of the diocese of Chicago passed a motion unanimously, urged by the Rev. Irwin St. John Tucker, to memorialize General Convention to transfer the prefatory matter in the Prayer Book to the back of the book and print it as an appendix. The point made was that the table for finding Easter, information about the Golden Number and the cycles of the moon is a bit disconcerting to the stranger in the pew who opens the book expecting to find prayers. This proposal led to others until finally the convention selected General-Convention-Deputy Frederick Grant to receive and collate other suggestions for the improvement of the book and to present them at Atlantic City. Dean Grant, with customary energy, has already received a number of suggestions and has also written a piece to meet the objections of those who say, "Why further revision when the job has just been completed?" Briefly his answer is that if the Prayer Book can be further improved why not tackle the job. To this end he suggests that supplemental devotions, interpolations and permissive uses be authorized and tried out experimentally for some years before a new revision is attempted, and he presents precedents for doing the job that way.

The suggestions that he has so far received, in addition to transferring the prefatory matter to the back, are the following (1) Omit "we are bold to say" in the Holy Communion and substitute "Let us say". (2) A briefer service of Holy Communion for use as a children's eucharist. (3) Permit the use of a hymn before the Prayer of Humble Access as well as after. (4) Print the Holy Communion in the middle of the Prayer Book once more; or at least bind it up in that place in large-size Prayer Books for use at the altar. (5) Introduce the *Benedictus* at an appropriate place. (6) Insert "The Lord be with you. And with thy spirit" before the *Sursum corda*, in accordance with ancient usage. (7) Revise further the translation of the Psalter. This part of the Prayer Book, according to Dean Grant, was most inadequately dealt with in the last revision and does little credit to the scholarship of the Episcopal Church. (8) Make better choice of certain Epistles and Gospels. (9) Print the Private and Family Prayers at the beginning rather than the end of the Book. (10) It is also suggested that a better selection of lessons might be provided. (11) Another proposal is that a brief preparation, to be said at the foot of the altar by the priest and other ministers and perhaps also by the people, might be provided.

In conclusion Dean Grant writes: "It would certainly require an extremely temerarious person to ask for the privilege of the floor for the purpose of proposing a further revision of the Prayer Book, six years after the completion of the last revision! However, that is by no means our purpose. A Church with a living liturgical tradition ought certainly to have a standing body capable of dealing with suggestions for the interpretation, improvement, or 'enrichment' of its Prayer Book — a commission with far more extensive powers than those of the present Liturgical Commission of the General Convention, whose chief duty appears to be to see that the 1928 edition is adequately printed. It is to this body, with, we venture to hope, sufficiently enlarged powers, that we beg to submit our suggestions; and in the meantime, as matter for discussion, to the judgment of the whole Church."

A STATEMENT expressing the hope of finding a way toward a "free, national Church in America" has been issued as a result of a series of conversations between Episcopal and Congregational clergymen meeting in Chicago. They found "a profound similarity of culture in relation to the thought processes and social orders of our time and a similar conviction of the responsibility of the Church for seeking the coming of the Kingdom of God into the total life of mankind. The sense of identity of spirit in these matters thrills us with a new hope that our ecclesiastical conviction and practice may be capable of progressive readjustment. We also clearly recognize in our two communions a deep yearning for the greater unity and unification of Christ's Church and the grave peril there is to Christ's cause in prolonged disunity. We further feel that these two communions, with certain outward diversity finding a way to integration, might turn the tide toward a true, free, national Church in America."

The Congregational group recognized that their churches are historically in direct descent from the Anglican Communion and that the causes of their separation are no longer a living reality; they recognized the values in confirmation and are prepared to practice the same, and they also recognized the value of order, ritual and liturgy in worship. They recognized the wisdom of the organized diocese, and while insisting upon the validity of their own ministry they nevertheless stated that the order of deacon, priest and bishop should be maintained. They further state that the principles of lay responsibility and representative

democracy have been preserved in parish organization, diocesan convention, provincial synod and general convention.

As for our clergy who took part in these conversations they admitted that the separation of the Congregationalists came in part from an unfortunate lack of charity and Christian patience on the part of the Church of England. They also recognized the reality of the prophetic and pastoral offices of the Congregational ministry. "We record our sense of the great values of Congregationalism, especially in the field of education and missions... We recognize in the Congregational Churches a mind and spirit that has made them leaders in cooperation with other communions. ... We deprecate the spirit of aloftness at time apparent in our Communion and assure our brethren of our earnest desire to share reciprocally the treasures of Christ... We look forward eagerly to the time when clergymen of both communions, sharing the same apostolic faith, may be free canonically to exercise their prophetic ministries in the pulpits of either Church."

There were ten clergymen of each communion taking part in the conversations, with Dean Frederick Grant, the Rev. Percy V. Norwood and the Rev. John S. Higgins representing our Church on the committee which drew up the concordat.

THE WOMAN'S AUXILIARY, at their meeting in New York the other day, urged by resolution that each parish have two treasurers, one for the parish offerings and the other for missionary offerings. They also urged similar arrangements in dioceses. A little story will give you an idea of what they have in mind. A large parish in the middle west sent word through

their rector to the officers of the National Council, informing them that they were happy to report that the missionary quota had been raised and had been sent to the diocesan headquarters for forwarding to New York in line with the customary arrangements. Yet the National Council received less money that year from that particular diocese than was raised in this one parish alone for missions. It rather looks as though policemen were needed rather than extra treasurers.

THE REV. CHARLES L. WELLS, dean and professor of ecclesiastical history in the University of the South, has just published privately a pamphlet on English Church history, based upon recent scholarship and research, which will revolutionize the generally accepted views of early English Church history. It is shown that the English Church is not a continuity of the old British Church and that the only relation between them was one of controversy, opposition and open warfare. It is also shown that the origin, unification, organization and protection of the English Church, until the reign of Henry VIII, was due to the earnest and efficient activity of the Roman Papacy, and that the Church of England accepted and earnestly supported the Papacy as supreme head of the Western Church until forced by Henry and the English Parliament to renounce papal allegiance.

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IN REBUTTAL

An Editorial by
BISHOP JOHNSON

I HAVE read with a great deal of interest that which Mr. Spofford had to say in our issue of April 26th about the present capitalistic system and its faults. They are undoubtedly all that which he has pointed out. I am not so clear as to what is to take its place and just how the readjustment is to be made.

It is true that under the present system thousands have suffered hunger and evictions but under a readjustment there would be other thousands whose life savings would be sacrificed if the corporations should cease to pay dividends and insurance companies should fail to pay widows and orphans. It is one thing to diagnose a case and it is quite another thing to prescribe the remedy. I do not fault my co-laborer for his indignation at what is. I merely am unable to visualize what is to take its place. I agree that corporations have little vision beyond profits. I have yet to find labor unions that have much vision beyond wages. I was once a member of the Knights of Labor and I remember saying in open meeting that I could

not see much difference between them and Jay Gould, except that he had the money and they didn't. They had no more sympathy for those outside the union than the capitalists had for them.

I agree that our present system which destroys production in order to conserve profits is stupid. I wish I could be told just what is to take its place.

It is true that Christ wanted the kingdoms of this world to adopt His ethics, but on the other hand He used language which indicated the improbability of such an outcome. "I pray not for the world." "The world hateth me because I am not of this world." "When I come shall I find faith on the earth".

The way in which Christ's rule can prevail is not through external force but by internal conversion to His standards. I look in vain for an influential group on either side whose personal character is such that they would take very much interest in His care for the forgotten man. In Russia they have eased the burden for one group and pressed down most cruelly

on another. In Germany they have been most unmerciful to a large group of citizens. In Italy the Fascists have been less brutal but fully as unmerciful to those who oppose them. In America to whom would we look for kindness and mercy if the present group were to be superceded? I imagine we would add fifteen more millions to the outcasts and just that much acute suffering to the whole.

I am distrustful of much kindness from any people who do not worship God, or much fairness from either capital or labor in its present personnel. It seems to me that the trouble lies with the individual rather than with the system and I find as little hope in the anti-capitalists as I do in the capitalistic group. Of course the outs are always virtuous and the ins are always insincere.

I can see the justice in the statement that Mr. Roosevelt is trying to save the capitalistic system but I cannot visualize what would happen if he were to scrap it. The problem is so intricate, with the needs of widows and orphans in the balance on either side, that I wonder whether there would be less misery or more suffering if the Socialists were to prevail. It is a gigantic problem and one on which more light is needed before any drastic action could be otherwise than tragic. It has had tragic results whenever a change has been suddenly made.

AND yet I agree that the present system puts money making before human needs and such a system must either adapt itself to new conditions and be more concerned with human salvage or it must perish. I wish that I had more faith in the group that would supplant the capitalists and more light as to just how they would proceed in overturning the existing system. In short I have no confidence that selfish men who do not glorify God will ever do anything but tip the boat so far the other way as to engulf myriads on the other side. In my judgment a God fearing group is alone capable of conserving liberty for all.

And one must give praise to the present administration for its unprecedented efforts to feed the hungry and to relieve suffering. No government in any period, unless it be Great Britain, has ever conducted such a gigantic effort to relieve human misery. One is impressed with its inadequacy but one is also impressed with the fact that the government is straining its credit to the very utmost to meet the situation. And again wherever it breaks down it is through the failure of the individual instruments to carry out the program honestly and intelligently.

If the present administration is taxing the public to the limit the bulk of the proceeds is being circulated throughout the country. Possibly this circulation of money has prevented a nationwide catastrophe, however inadequate it may have been to relieve the entire situation. The task that was handed Mr. Roosevelt was a colossal one. He has met it with courage and the best counsel that he could secure. It may be that there was no solution which could have been adequate. Some situations are fatal.

I am certain that a sudden transition to an anti-

capitalistic regime would have been followed by suffering equally acute and far more general.

LET us then be ready to consider the ways and means by which we can rid ourselves of the profit system without an ill considered adoption of a theoretical nature. It seems to me that the Christian is caught between two forces neither of which has very much of the mind of Christ and neither of which has a spiritual outlook. I am not impressed by the wisdom of college professors even though I concede that they have knowledge. Knowledge is not wisdom until applied. I wonder if the Socialist is any less theoretical and whether his wisdom would have been sufficient for this crisis.

I do not expect Godly counsel or wisdom to emanate from any self centered group, whether it is chiefly concerned with profits or wages. I wish that I had more confidence in the real altruism of either force but in any case deliver us from sudden upheavals even if the patient is very sick. I do not believe he will recover by the beating of a tom-tom but by a profound statesmanship that will take into account all the bewildering implications of any action. Perhaps it is a choice between lingering death and sudden destruction, but there is always some ray of hope in a prolonged illness.

As for me and my house we will continue to serve the Lord without any great hope that the materialists will ever be considerate of human needs, and I am of the opinion that neither group will welcome the Church's Gospel as a final solution of the world's problems. Nor am I impressed in any emergency with the "God Sakers" who, seeing the present evils, cry, "for God's sake let's do something", when no one perhaps has the wisdom to do the right thing.

It is the policy of THE WITNESS to hear both sides and even the editors do not promise to agree among themselves. I am profoundly convinced that no real liberty will ever be possible until more men seek the glorious liberty of the Sons of God. But let me say in conclusion that I do not fault Mr. Spofford for championing the cause of the laboring classes. I may not agree with his program but I do approve of his sincerity. And I trust that our readers are broad-minded enough to read what either of us has to say on this question, regardless of their agreement with our views. It is only in fair argument that we can arrive at truth.

Casual Comment

By

BERNARD IDDINGS BELL

FROM here and there I am informed that the suggestion is being made that, in order to economize in these days of million dollar deficits, the Church ought, as a matter of course, to abolish all departments of social service and of Christian education. One presbyter here in New England said quite frankly, in a conference in April, that these works were mere

luxuries and in no way comparable with missions in importance. I cannot help saying that in my opinion such talk is worse than foolish. Those who propose such measures are honest and good men, but do they know what they are saying?

In Rhode Island, for instance, the social service department headed by Miss Ann Vernon, is the one great means of contact by which the Church in southern-most New England touches every angle of governmental and civic activities. Shall we abolish those contacts and use the money for some tuppenny-hapenny mission in Podunkus? And the national department, with its contact with the world of industry, is that to be given up to preserve an infant school in some Chinese village? In Heaven's name let us keep our sense of proportion. Better close down a missionary jurisdiction or two than cut ourselves off from the poor, the workers, the dispossessed, and thereby advertise that we are either afraid of social problems or, worse, indifferent to them.

As for religious education, everyone who reads this column knows how we have poked ridicule from time to time at the absurdities and vague nonsense occasionally emanating from that national department. But now, when things have at last taken a decided turn for the better, there is no time to hamper further a half-starved and important work. For religious education is indeed important. As a matter of fact, as Bishop Murray said shortly before his death, the real trouble with the Episcopal Church in this country is that it has failed to build its entire program on an educational basis. Instead it has built it on a missionary basis, although missions cannot be carried on save as the result of education—constant education—of our people in things religious. Dr. Murray wanted that readjustment and recentering to happen. No one would listen to him. Now our people know so little that they care too little to support the missions program. Yet there apparently are people who still call religious education a luxury. It is a jolly good thing they never tried running a secular business.

If we had sense we should make as our slogans for General Convention, "more and better religious education" and "more and better social work". Instead of that we are being urged to sacrifice both in order to keep a few relatively inconsequential missionaries at some outposts of occidental culture. If we do it will be because, as usual, we Episcopalians have our thinking narcotized by sentimentality.

Just Souls

By

C. RUSSELL MOODEY

FOR every cylinder there must be a spark plug. And every spark plug must be firing otherwise the engine will labor. In those days when the four-cylinder engines were in vogue one could easily discover that a plug was missing, the engine pulled in jerks, especially on a grade. But in the more modern cars with their twelve cylinder motors this dereliction in the ignition is

not quite so easily detected. In the first place the engines are much more quiet and when idling they can scarcely be heard. If a plug is missing however it will eventually be discovered by the engine heating up, especially on a long pull. The motometer will send its tongue of red up into the danger zone. But here is the thing I want to emphasize. If the engine is only hitting on six of the cylinders the other six must go through the motions. They are dead weight doubling up the work of those that are firing. The car will go but the ride is anything but pleasant!

Today society is on a twelve cylinder basis. Man has deliberately stepped up the power of his system. There was a time when people lived in a much simpler way, they were satisfied to get along on four cylinders or less. Circumstances do not permit us to go back to those days. We have outgrown the days of isolation when humanity was content to share its destiny in small groups. With the increase of cylinders, figuratively speaking, we find ourselves lined up with the crowd. We are facing mass effort and purpose. If one group fails to function we can get along. But in this interrelation dereliction in the way of usefulness only increases the load of those units that are firing. For the missing cylinders must turn over even though they do not do their duty. And in the light of these facts is it any wonder that man is delayed in his move for better days?

This is exactly the trouble with Christianity. Consecrated souls are carrying the load of all those who go through the motions but lack the fire of the Christ in their souls! Truly it is a miracle that any progress is made. But before we blame the other fellow let us ask ourselves this question, are we a dead cylinder merely turning over, or are we a unit of power, doing our part in putting the Christ motives into motion, and backing them up with forceful usefulness in the daily turnover?

Need For Aggressive Action

By

KARL M. BLOCK

Rector of St. Michael and St. George's, St. Louis

WE ARE assuming that at General Convention a Pentecostal fire will fall upon us. I cannot believe that people will be transfigured by figures. As I have talked with Churchmen in the field, I have discovered serious question in the minds of some of our Church leaders, not excluding bishops and other clergy, as to the essential and continuing validity of the missionary motive. I am wondering if we can hope for the adoption of a larger budget at General Convention by sitting supinely, believing we have done everything in our power to inform and inspire our people.

The wide publicity given to selections from *Re-thinking Missions*, especially those which are critical of missionary work and its motivation in the past, and the sometimes tragic financial situation in parishes and

dioceses have rather definitely obscured the vision of many of our people with regard to the claims of the Church in the foreign field. I am confident that the time has come for us to reproduce in modern terms the sort of missionary education which was available at the time of the Nation-Wide Campaign and aided greatly in its dramatic success.

There is no romance in the consideration of a budget as such. The romance comes from the interpretation of sums in terms of human values. We must not forget the centrality of the missionary imperative in the words of the Master,—and not alone in the specific missionary commission,—that the New Testament is a book of Missionary Literature, that the Acts of the Apostles is a history of the missionary work of the apostolic Church, that the letters of Paul are the letters of a missionary to his converts, and that the advance of the Church has been geared to the development and emergence of inspired personalities who felt the central emphasis of the Gospel of Christ and whose biographies constitute the romance of our Church's history.

I feel that the National Council should seek to secure opportunity at General Convention—meeting in joint session—for addresses establishing the validity and permanency of our Lord's great Missionary Commission to His Church, and contemporaneous reports of inspiring work now being done. Bishops might be sent on itineraries throughout the Church, for a month at least, after General Convention, so our people can hear their stories (over the heads of indifferent clergy, if necessary) and find in them a vindication of that for which our Lord lived and died.

With the cooperation of the other departments the Field Department could prepare an Advent missionary course of study in which is vindicated the missionary imperative in our modern world. The Woman's Auxiliary has kept missionary interest alive by its continued study, and we must reconvert the Church to this type of loyalty by a similar method.

Can we legitimately expect the Spirit of God to overrule timidity and indifference where there is no strong conviction, and hope to clear a deficit and make substantial advance? I feel sure we must take aggressive action if we are to lead the Church to a consideration of the opportunity and the challenge offered us at the present time.

Let's Know

By

BISHOP WILSON

SOLEMN WARNING

A LITTLE while ago I received through the mail a large sheet of paper containing on one side A Solemn Warning and on the other side a long list of proof texts from the Bible. Most of the texts were taken, of course, from the Book of Daniel and the Apocalypse—two books from which anything can be proven.

The Warning is all about the Coming of Christ, the Doom of Christendom, Judgments, Millenia, the appearance of Anti-Christ, etc. The texts have to do with prophecies which we are told are now obviously being fulfilled—all about wars, tumults, plagues, the corruption of Christendom, apostacies and tribulations, the revival of the Roman Empire, the destructive activities of the Beast, whose mystical number is 666.

There is nothing particularly new about this. Every now and then some such blast comes forth. Indeed, in some quarters, people seem to be constantly worrying their souls about the End of the World and juggling with dates about it. But if conditions today seem to answer these selected prophecies, so did conditions of the fourth and fifth centuries, of the ninth and tenth centuries, and at the time of the Reformation.

This was particularly true of the period leading up to the year one thousand. An even millenium since the time of Christ was drawing to a close and a wave of similar hysteria swept across Christian Europe. It was the period we call the Dark Ages. Plagues and pestilences were raging with relentless fury. Famines were persistent and fearfully destructive. Barbarian invasions were frequent. Riots, brawls, and wars were so numerous that the bishops proclaimed the Truce of God which forbade all kinds of fighting from Wednesday to Sunday of every week. A great storm or an eclipse frightened people into immediate expectation of the end of all things. The western Church was sunk to its deepest point of degradation and seemed helpless to retrieve its spiritual powers until Hildebrand started vigorous house-cleaning in the next century. Convinced that this world was doomed to immediate and irrevocable destruction, people gave away their possessions, abandoned their vocations, and wandered about in idleness and destitution. Bequests and instruments of donation would begin with the significant expression—"The end of the world drawing near." Historical records from that period are remarkably scarce and fragmentary, probably because nobody thought it was worth while to perpetuate a record of a world which was about to be engulfed. Yet somehow the old world kept on going—and here we are today doing it all over again.

Once I preached a sermon on this subject entitled "Mind Your Own Business," taking my text from our Lord's words to the Apostles at the time of His ascension—"It is not for you to know the times or the seasons, which the Father hath put in His own power." We have no way of knowing when God will conclude the affairs of this world and it is not our business to twist prophecies to suit our own curiosity. For instance, the number 666 which has been turned to all manner of strange purposes. It is merely a symbol, like all numbers in the Book of the Revelation. The Beast in Revelation 13 is the concentration of all evil and his number is 666. Well, the number seven is the perfect number. Six, being one less than the perfect number, represents imperfection. Sixty-six accentuates the imperfection and 666 symbolizes the lowest depths of depravity.

LEADING AUTHORS TURN TO RELIGION FOR THEIR THEMES

By GARDINER M. DAY

Who would have dreamed that the author of *Mourning Becomes Electra* would be giving to us in 1934 a modern miracle play! For such a play is Eugene O'Neill's *Days Without End* (published by the Random House, \$2.50). The central character in the play, John Loving, was brought up as a devout Catholic, but like many another lad, when a terrific tragedy in the death of his parents struck him, he gave up his religion and took up one "ism" after another. Despite this fact, John Loving's uncle, a Catholic priest, kept a watchful eye over him and makes him face honestly the question of his eternal salvation. John Loving, tormented by the sin of adultery and the sin of bitter cynicism, thinks he needs a new Savior, but Father Baird makes him realize that the old Savior is all he needs and the only One who can help him. In the end, John Loving turns to the Son of Man and at the same moment the *alter ego* falls dead before the altar. In the light of Eugene O'Neill's past life and writing, it is difficult to believe that the *religious* experience of the play is not in fact at least autobiographical. The play reads well and has one thing which almost all Eugene O'Neill's plays lack—some lines and thoughts of real beauty. I do not believe it is a great play. It lacks conviction. Too much stress is laid upon the single, physical sin. But perhaps Eugene O'Neill will yet give us a truly great modern religious drama—an ability most people two years ago would have said was clearly not his.

In the issue of February 22nd we had a deal to say about religious trends as reflected in current literature. Personally, I believe that this play of Eugene O'Neill's is one of many signs that the hunger of the human heart for religion is so great at the present time that it can not be satisfied by the photographic realism that characterizes most of our recent novels and plays. Another straw in the same wind is the fact that Philip Barrie's latest play is also a religious play and his first religious play. A more significant straw in this religious breeze is the resignation of Mencken from his editorship of *The American Mercury*, which we believe indicates, as Harry Hansen has recently pointed out, "a lessened interest in social satire which offers no program nor direction." Possibly the most significant indication of all is that of the ten most popular novels of the year 1933, judged by the

size of their sales, two were definitely religious novels written with a spiritual purpose by a Christian minister. These two volumes were *The Magnificent Obsession* and *Forgive Us Our Trespases*. Again, these books are not great books by any means and we doubt if they have any value as literature, but the fact that *The Magnificent Obsession* should have had the fourth largest sale of any novel in the United States in 1933 would indicate that there is a tremendous desire on the part of the ordinary reader for something besides the current realistic vogue. Further, *The Magnificent Obsession* is the only book which was one of the first ten in 1932 as well as 1933, and the book itself has been going through editions since its original publication about 1920.

Finally, *Anthony Adverse*, the much talked of best seller of 1933 novels, we are assured by friends who have covered the last long mile (we have been going it by slow stages) is a deeply religious book revealing the author's light particularly on the meaning and value of suffering in life. The author, himself, in an article in *The Saturday Review of Literature* for January 13, states that "the religious or ethical or philosophical theme, mystical if you will," is one of the three main themes running through the entire work. He also observes how much of the meaning arose as he was convalescing after "an all but fatal operation". "I emerged from the hospital", he writes, "prepared to face the labor of composition, determined to carry it through and leave behind me if possible a book that would have in it some of the richness and beauty, the enormous complexity, and yet something of the great and simple principles upon which I conceived life to be conducted. Above all, I desired to reassert some of the prime values which I had found in life."

CONFERENCE ON PREACHERS QUESTIONNAIRE

A series of conferences are being held throughout the country to consider the significance of the clergy questionnaire, which was reported in this paper last week. The first was held in New York May 7-8, with the following taking part: Norman Thomas, Kirby Page, Allan Knight Chalmers, William P. Merrill, Harry Emerson Fosdick, Reinhold Niebuhr, Oswald Garrison Villard, Rabbi Edward Israel and W. Russell Bowie. A similar conference is to be held in Chicago May 12-14, with Norman Thomas, Kirby Page, Sherwood Eddy, Paul H. Douglas and Ernest F. Tittle among the leaders.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

A conference on social and industrial reconstruction, under the auspices of the department of social service of the National Council is to be held at Charlotte, N. C., May 15-16. The aim of the conference is to assist the Church and the public generally in thinking through the economic, social and industrial problems which have arisen as a result of the depression. A similar conference is to be held in St. Louis May 28-29. The program for the conferences has not yet been completed, but the plan and scope of the proposed discussions is indicated by the topics: "An appraisal of American industry," "Social justice and the New Deal," "Government and the New Deal," "The Federal Constitution and the New Deal," "The Church and social reconstruction" and "Statesmanship and Religion."

* * *

More Assets for Church Pension Fund

The financial report of the Church Pension Fund submitted last week by the treasurer, Mr. J. Pierpont Morgan, indicates that during the first quarter of 1934 the market values of the investments of the organization amounted to over \$29,700,000, and had increased to a point where they are now above cost. The Church Properties Fire Insurance Corporation also added materially to its surplus during the quarter, and the Church Life Insurance Corporation, a subsidiary, reported \$203 of assets for every \$100 of liabilities. The resignation of Mr. George W. Wickersham from the board of directors of the life and fire insurance companies, due to ill health, was announced. Mr. Origen S. Seymour, chancellor of the diocese of Connecticut, was elected a director of the life insurance company and Mr. George W. Burleigh a director of the fire insurance corporation. Mr. Wickersham remains a trustee of the Church Pension Fund.

* * *

Death of William Cooper Procter

William Cooper Procter, distinguished layman and member of the National Council, died of pneumonia on May 2nd. He insisted upon attending the meeting of the National Council that met the last of April in New York, though he was then in an enfeebled condition. His last work and thought was for the Church's welfare. He died in a Cincinnati hospital next door to the Children's Hospital to which he gave

much of his thought, strength and fortune.

* * *

Bethlehem Laymen to Promote Offering

At a meeting of the bishop and council of the diocese of Bethlehem it was decided to inaugurate the laymen's plan of the diocese of Southern Ohio to collect funds for the \$500,000 deficit of the National Council. Bishop Sterrett appointed a committee of laymen to act with the national committee of laymen, now being organized.

* * *

Bishop Cook at Washington Convention

Bishop Cook, assistant to the Presiding Bishop, is to be the headliner at the dinner held in connection with the convention of the diocese of Washington, which is to meet May 16-17. He is to speak on the Church-Wide Endeavor.

* * *

Dr. Silver Resigns New York Parish

The Rev. H. Percy Silver, ill since last fall, has resigned as rector of the Church of the Incarnation, New York City. The vestry meeting on April 26th accepted the resignation and appointed a committee to select a new rector. Dr. Silver is one of the best known clergymen in the Church. His early ministry was spent in the middle west, and he was for several years a member of the associated mission in Omaha, made up of clergymen who have since become famous in Church life. He was an army chaplain from 1901 to 1910, and was the chaplain at West Point for a number of years before accepting the rectorship of the Incarnation in 1918. His resignation was prompted by the urgent insistence of his physicians.

* * *

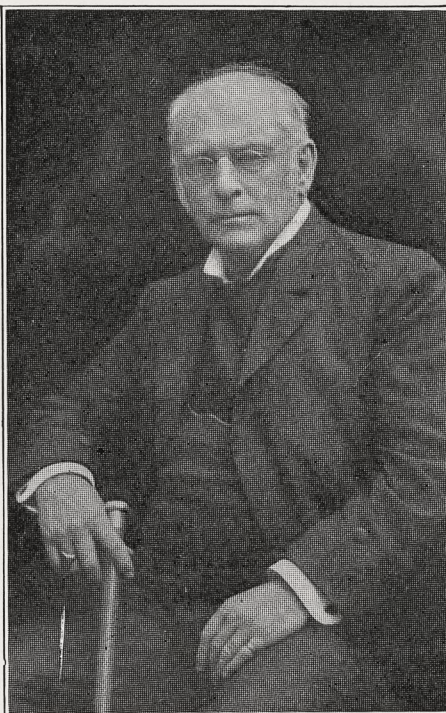
Enthusiasm In Western New York

What can be done once can be done again according to Bishop Cook, speaking at a dinner of parish representatives held at Buffalo on April 30th. The point of that remark was that last fall the diocese, in its canvass, showed an upward turn, and he was urging them to do as well or better with their Whitsunday offering which is to be split three ways to help parish, diocesan and national Church budgets.

* * *

C. L. I. D. Conference In Providence

A regional conference of the Church League for Industrial Democracy is to be held in Providence on May 12th. Among the leaders will be the Rev. Julian D. Hamlin, rector of the Advent, Boston, Miss Vida D. Scudder of Wellesley, the Rev. Rob-



BISHOP BOYD VINCENT
To Have an Anniversary

ert D. Smith, field representative of the League who is devoting a large part of his time to work with the unemployed in New York, and the executive secretary of the League. The conference is to be held at Grace Church, the Rev. W. A. Lawrence, rector.

A most successful regional conference was held in Baltimore on April 26th at Emmanuel Church, attended by about 100 Church people. Bishop Helfenstein, the Rev. Noble Powell, the Rev. Don Frank Fenn, the Rev. J. Nevin Sayre and Mr. A. J. Muste were the leaders.

* * *

Overwhelmed With Generosity

St. Martin's, Pawtucket, R. I., is building a beautiful Basilican church. The rector, the Rev. W. T. Townsend, announced recently that he would furnish the church entirely with memorials. The rush has been so great that he has had to warn his people that there is no more room. A third of the members of this parish have been on public relief at one time or another.

* * *

Cut Out The Excuses Says Bishop Oldham

In his convention address Bishop Oldham of Albany suggested that his people cut out talking about the depression and using it as an excuse for hanging on to their cash. He endorsed the plan of the laymen of Southern Ohio to raise a half million for the National Council deficit. Mr.

Lewis B. Franklin, vice president of the Council, was the speaker at the convention dinner held on May Day. General Convention deputies: clergy: Guy H. Purdy, George F. Bambach, Dean Lewis, C. R. Quinn; laity: J. S. Conover, C. W. Betts, R. R. Raymond, G. R. P. Shackelford.

* * *

Commencement At The General

Bishop Gribbin of Western North Carolina is to be the preacher at the baccalaureate service at the General Seminary on May 21st. The alumni essay is to be by the Rev. Frederick Burgess and Professor Paul Elmer More is to speak at commencement on the 23rd.

* * *

Large Class At Savannah

Bishop Reese confirmed a class of 35 on the 4th Sunday after Easter at St. Paul's, Savannah, Ga., the Rev. W. W. Ware, rector.

* * *

New Haven Rector Not To Retire

The Rev. William O. Baker, whose resignation as rector of Christ Church, New Haven, has been announced, is not to retire but is to take a summer vacation and then again undertake an active ministry.

* * *

Education in Minnesota

"Diocesan Days" have been observed in the diocese of Minnesota from April 15th through the 29th with an idea of giving information on the diocese as the normal unit of Church life. The plan, which called for an exchange of pulpits among the 65 clergy of the diocese, was executed by a special committee appointed by the bishop and directorate. There was no solicitation of funds but the plan did make clear the function of the diocese as a connecting link between the parish and the General Church.

* * *

Scholarships for Kemper Hall

Kemper Hall, Church school for girls at Kenosha, Wisconsin, has announced two scholarships; one full scholarship of \$1100, and fifteen partial scholarships ranging from \$100 to \$500. They are competitive, with the scholarship aptitude test being held on May 19th at the school, though it is announced that arrangements may be made to take the test elsewhere if distance prevents one from coming to Kenosha.

* * *

Altars on Steamships

The junior committee of the New York Altar Guild has made arrangements with the United States Lines

to place portable altars on their boats for the use of our clergy.

* * *

Preaching Mission in Arkansas City

The Rev. Franklyn Cole Sherman, Cleveland, recently conducted a preaching mission at Trinity, Arkansas City, Kansas. The rector, the Rev. O. J. P. Wetklo, writes, "His interpretation of God is so practical and intelligent that one must be thankful for it. His stimulating lectures plus his outstanding personality made a profound impression here."

* * *

Summer Conference of Diocese of Olympia

The annual summer conference of the diocese of Olympia is to be held at Tacoma, Washington from June 21 to June 27th. The faculty consists of Bishop Huston; Dean C. E. McAllister of Spokane; Miss Ruth Osgood, a representative of the Woman's Auxiliary; Frank W. Chace, organist at Bellingham; Rev. George A. Wieland, who is to lecture on Church history, with several other courses on religious education.

* * *

Southern Support for Church Institute

Increasing support for Negro education by southern people was one of the encouraging things in the report of the American Church Institute for Negroes, presented by the Rev. Robert Patton, director. During the past nine and a half years, which includes the depression years, people of the south have given \$452,000 for the support of Institute schools.

* * *

Called to Florida Parish

The Rev. W. A. Lillycrop, Greenville, N. C., has accepted a call to be the rector of the Redeemer, Sarasota, Florida.

* * *

Wilmington Rector Resigns

The Rev. H. J. C. Dowden, rector of St. Mark's, Wilmington, N. C., and dean of the convocation of Colored church workers of East Carolina has resigned and has left for Atlanta, Ga., where he is to make his home.

* * *

Choir Boys Receive Awards

At Christ Church, Fairmont, W. Va., three of the boys in their famous choir, have been awarded scholarships to attend the Bach Festival which is held at Bethlehem, Pa., May 10-13. In the fall there will be three more awards which will entitle the winners to a week of grand opera in New York. Christ Church, under the Rev. C. W. Brickman,

takes its music seriously. As a result they have a great choir, specializing in Bach and Early Gregorian music.

* * *

Michigan Archdeacon Talks to the Ladies

Archdeacon W. W. Poyseor of the diocese of Marquette told the story of his 42 years among the miners and lumberjacks of Northern Michigan to the Auxiliary of Northern Indiana, meeting at Trinity, Fort Wayne on April 25th. The Auxiliary decided at this annual meeting to adopt one or more definite projects each year rather than to raise a certain sum of money. This year they are to raise cash for St. John's Church, Bristol, Indiana, St. Augustine's Mission for Negroes, Gary, and \$100 to help the Rev. George Jewell of Kokomo buy an automobile.

* * *

Governor to Address Diocesan Convention

Governor J. C. B. Ehringhaus of North Carolina is to be one of the speakers at the convention of the diocese of East Carolina, meeting at St. Peter's, Washington, N. C., May 16-17.

* * *

Bishop Vincent Has Anniversary

Bishop Boyd Vincent, in point of consecration the oldest bishop in the Anglican Communion, and for 45 years the Father-in-God to the people of the diocese of Southern Ohio, is to celebrate his 89th birthday on May 18th. He retired as bishop of the diocese in 1929 but he is still in excellent health and is active in diocesan affairs.

* * *

Army Chaplain Is Ordained

Major A. K. Mathews, stationed as chaplain at Fort McClellan, Anniston, Ala., was ordained deacon on April 25th by Bishop McDowell. He comes into the Episcopal Church from the Disciples.

* * *

Girls' Friendly Meets in Louisville

The 28th annual festival service of the Girls' Friendly of Kentucky was held on May 6th at Christ Church, Louisville, Bishop Woodcock preached.

* * *

Church Cooperation in South Bend

Greeks and Anglicans continue to cooperate in Northern Indiana. Bishop Gray and the Rev. L. C. Ferguson have been preachers recently at St. Andrew's Greek Orthodox Church, while the Greek congregation attended our St. James in a body on Low Sunday. The Greek Church owes its existence largely to the efforts of Bishop Gray and the

Rev. John M. Francis, former rector of St. James.

* * *

Booze Controller Addresses Clergy

Edward P. Mulrooney, head of the alcoholic bureau of New York state, was the speaker at the clericus of the diocese of Long Island on May 7th.

* * *

Graduation at Diocesan Hospital

Bishop Gravatt of West Virginia presented diplomas on May 4th to the graduating nurses at Reynold's Memorial Hospital, diocesan institution located at Moundsville. The hospital and nurses school was founded and is at present administered by the Rev. B. M. Spurr, archdeacon.

* * *

Summer Conference at Negro School

Fort Valley Normal and Industrial School down in Georgia, one of the schools of the Church Institute for Negroes, is expecting to have even a larger summer school this year than last, when 300 teachers from public schools were enrolled.

* * *

Locum Tenens of Pennsylvania Parish

The Rev. Francis G. Steinmetz, former rector of St. Mary's, Philadelphia, is to serve as locum tenens of St. Stephen's, Wissahickon Pa., pending the calling of a rector to succeed the Rev. Francis B. Downs who resigned to become rector at Riverton, Rhode Island.

* * *

Ordination in Pittsburgh

George Edward Long was ordained deacon at St. James, Pittsburgh, on April 25th by Bishop Mann. Mr. Long is a graduate of DuBose and was a student at Seawanee, now in charge of missions at Braddock and Duquesne, Pa.

* * *

Large Class at South Bend

A class of 38, record, was confirmed recently at St. James, South Bend, Indiana. Another class is now being prepared by the rector, the Rev. Lawrence C. Ferguson.

* * *

Student Work at Texas College

The registrar of Texas Technological College, Lubbock, has issued a report showing the religious affiliation of the 2360 students there. All but 128 have a preference of one sort or another. The Methodists have 840, Baptists 759, Presbyterians 204, Church of Christ 195, Christian Church 147, Episcopalians 30 and Roman Catholics 24. Bishop Seaman was there the other day to con-

firm a class of eleven, made up of college and high school students.

* * *

Death of Pittsburgh Clergyman

The Rev. John Dows Hills, rector of the Epiphany, Bellevue, Pa., for 25 years and the president of the standing committee of the diocese since 1920, died on April 27 following a long illness. He served as a deputy at three General Conventions and declined election to four others.

* * *

Churchwoman Makes Bequests

By the will of Mrs. Mary Blodgett several Church institutions receive bequests. Mrs. Blodgett had given more than three million dollars to Episcopal churches and to philanthropies before her death. Those benefiting by her will are Zion Church, Green, N. Y., \$72,000; Extension society of the diocese of New York, \$25,000; St. Luke's Hospital, New York, \$10,000. St. Luke's Home for Aged Women, \$5000; Cathedral of St. John the Divine, \$5000.

* * *

Ordination at Grace Church, Jamaica

The Rev. Eugene Marsden Chapman is to be ordained to the priesthood on May 11th at Grace Church, Jamaica, Long Island, where he is curate. He is being ordained on his 24th birthday; twenty-four, so I am informed, being the age required by canons for ordination to the priesthood. He is a graduate of the Cambridge Seminary.

* * *

Kentucky Dioceses to Hold Conference

The dioceses of Lexington and Kentucky are to unite again this year for a summer conference, to be held at Margaret Hall, Versailles, June 24-29. Among those on the faculty are the Rev. Karl Block of

St. Louis, Miss Annie Morton Stout, field secretary of the department of religious education of the province of Sewanee, Mrs. James R. Cain, vice-president of the national board of the Woman's Auxiliary. The Rev. C. P. Sparling of Lexington is the dean.

* * *

In Charge of Indiana Cathedral

The Rev. James B. Coxe, for 24 years rector of Trinity, St. Louis, is now in charge of St. Paul's Pro-cathedral, Mishawaka, Indiana. He is to go on the faculty of Howe School in the fall.

* * *

New Church for Norfolk Parish

St. Luke's, Norfolk, Va., has announced plans to build a new church to cost \$125,000. The rector of the parish is the Rev. W. Taylor Willis.

* * *

Michigan Clergy Hold Conference

A conference of the clergy of Michigan was held from April 30th to May 3 on invitation of Bishop Page. There were addresses by Paul Rankin, director of instruction of the Detroit schools and by Professor W. R. Henderson of Michigan University. Bishop Page directed a quiet morning on "Outstanding

characteristics of the Gospel of Our Lord" and there was a discussion one evening on "Better Pastoral Work." One entire day was given to a discussion of program making for parishes.

* * *

Convention Opposes Block Booking

The convention of the diocese of South Florida, meeting last month, passed a resolution opposing block booking for movies. Under block booking movie managers are compelled to accept practically all the pictures sent to them—can reject but one out of ten to be accurate. As a result they get a lot of harmful trash. The convention said there should be a national law against it, and so informed the president and members of Congress.

* * *

Missionary

Visits Michigan

Miss Ruth I. Mantz of St. Luke's Hospital, Manila, P. I., was in the diocese of Michigan from April 30th to May 4th addressing church groups on her work and the work in the district.

* * *

Southern District Has Convocation

The convocation of the missionary district of New Mexico and South-

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west Texas was held at El Paso, April 24th to 26th. It also marked the 20th anniversary of Bishop Howden's consecration. During the two decades of his service the district has made a gain in population of 49% while the Church has made gains of 100%. Bishop Spencer of West Missouri was the convocation preacher.

* * *

Pastor Forced from His Church

The Rev. Fred W. Shorter is, or was until recently, the pastor of Pilgrims Congregational Church, a large downtown church in Seattle, Washington. For some time conservative members of his congregation have expressed dissatisfaction with him but no move was made to oust him until he allowed an art class to paint on the walls of their class room in the parish house murals satirizing the Nazis, American farmers plowing under their crops while people starved, and capitalists exploiting their workers. A meeting was then called to consider the matter. Their objections to Mr. Shorter were answered by the more liberal members of the congregation and by leading educators of the city. However Mr. Shorter has been forced from his pastorate and the church closed until September. Mr. Shorter however, not to be idle during the summer, has founded a new church, meeting for the present in a theatre, with no creed except "the fatherhood of God and the brotherhood of man."

* * *

Called to Texas Parish

The Rev. Harry Lee Virden, former dean and chaplain of North Texas Military Academy, Dallas, Texas, has accepted a call to St. Luke's, Denison, Texas.

* * *

Staten Island Young People Meet

A meeting of the young people of Staten Island, New York, was held on May 6th, with the chief doings a consideration of the problem of un-

employment. The discussion was led by the Rev. Robert Smith, the field representative of the Church League for Industrial Democracy who is working chiefly among unemployed groups in New York City.

* * *

More for Workers Less for Buildings

The board of the Woman's Auxiliary is to bring a resolution before their triennial in Atlantic City urging that a larger proportion of future United Thank Offerings be used for workers and a correspondingly smaller proportion for building. Sounds like a good idea.

* * *

A Promising Field for Missions

Funds received through the National Council enabled some of the Negro missions in South Florida to remain open which would certainly have had to close otherwise, so desperately hard have conditions been among the Negroes there, but there were more baptisms and confirmations last year than in any year previous. Bishop Wing says, "I doubt if a more promising field of missionary activity could be found."

* * *

Rebuild Bombed Church in China

The Chinese Church at Kiangwan which was entirely destroyed by bombs during the Japanese-Chinese conflict has been replaced by a new one, only half as large but opened

with great rejoicing by a congregation that overflowed and stood around outdoors for the service. Another Shanghai church that was injured in

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the Japanese troubles was not rebuilt on the same site, at Santingko, but in a more convenient place at Yanghaung. The people themselves secured all the money to buy land and erect a church seating 150 and another building with living quarters and parish hall. The Rev. T. H. Tai of St. James, Woosung, is in charge.

* * *

Negro Work in Diocese of Georgia

Parochial schools for Negroes in the diocese of Georgia have been reduced from seven to three, because of reduced appropriations from the general Church, and one of the remaining three is supported by special gifts from friends. Here as elsewhere among Negroes in the South, the Church works not only or chiefly among the well to do and educated but among the desperately poor and illiterate in country places.

* * *

Cedars of Lebanon Come to America

Some cedars of Lebanon have been sent to America by people in the Near East as a mark of their friendship for American people and particularly for the friendly offices of the Near East Foundation. The cedars were planted at Arlington. They are said to be the oldest living things on earth except the California redwoods. The grove from which the transplanted trees came contains some that were undoubtedly there when King Solomon and his friend Hiram, King of Tyre, had timber cut for the Temple at Jerusalem, as told in the fifth chapter of the first Book of the Kings.

* * *

British Youth Opposes War

More than five hundred young people of an age likely to be drafted in the dreaded "next war," have jointly signed an appeal to other youth to unite with them in unbending opposition to war service. Active in fostering the movement are Vera Brittain, whose book, "Testament of Youth," is widely read in the United States; Rev. Donald O. Soper, and Rev. Albert D. Belden. The statement issued by the group asserts: "We, being of military age (18 to 45 regardless of sex) pledge ourselves to refuse combatant service and to do everything in our power to oppose the making of war, and we call upon our fellow-men everywhere to adopt the same policy."

* * *

Muskrats, Skunks and Jackrabbits

Muskrats and skunks and jackrabbits figure in current reports of contributions to the Church's work. In at least one of the rural missions in Louisiana there are people whose


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chief livelihood comes from trapping muskrats. In an Alaskan mission recently the alms basin was piled high with muskrat skins, the best thing the people had to give. Church school boys around Rattlesnake Mountain in Virginia have been catching and selling skunks to earn a generous Offering in the mission where a Church Army Sister is working. And in North Dakota, as we reported here some weeks ago, one of the young Indian boys went out on the prairie and caught twenty-three jack rabbits which he sold to St. James Mission, Cannon Ball, where they are sold again for the benefit of the mission.

* * *

Ministering to Indian Children

One of the country's largest Indian schools is the Stewart School near Carson City, Nevada. It has about 580 pupils. They come, of course, from many different places and it becomes at once a problem to keep in touch with any Episcopal Church children among them.

The Rev. M. J. Hersey of St. Peter's Church, Carson City, goes out every Thursday evening and has our Church children, about sixty-five, for service and instruction, in a room provided by the school. Then once a month the children are brought in to St. Peter's Church for the Holy Communion. When our children leave the school, Mr. Hersey sends word to the missionary in charge of the place where they go. Once a month or oftener he has a religious service at the general assembly of the whole school.

* * *

Chinese Parish Has Anniversary

If it is news when a Chinese parish attains self-support, how much more notable it is when one celebrates the twentieth anniversary of that event. St. Peter's Church, Shanghai, self-supporting for twenty years past, marked that anniversary last year by securing an endowment fund in order to open a chapel in a newly developed western section of the city. Use of a school building has been obtained and regular Sunday services are now held. All the money was given by the people of St. Peter's Church. Bishop Graves told them it illustrates the fact that Chinese Christians can accomplish anything if they will apply themselves. The Rev. E. S. Yu is rector.

* * *

Prepare English Women for War

A new organization entitled the Women's Reserve has been established in England, controlled by Commander Mary Allen, who has said in public addresses and in the press that eventually every member

will be able to drive a wartime ambulance, run a car, or fly a plane. Drill along war lines is used for discipline. Although Commander Allen has asserted that she is not a Fascist, she has also declared that the British Fascists are patriots and are not among the "subversive forces" against which the country must be protected. Commander Allen visited Hitler in Berlin at the end of last January, at the time when she was busiest launching her new movement.

* * *

The Best Preacher in China

Mr. C. C. P'eng (pronounced Pung) of Peiping is the best preacher in North China. For his present job he serves as student worker, visiting the seven high schools connected with the American Board Mission in Peiping,

Tientsin, and other northern cities. He addresses large and small groups, holds all sorts of conferences and discussions, organizes fellowships or associations when desired, and, after a lapse of several months, comes back home again.

Just routine? It is good work. Students listen to P'eng. That is more remarkable than it sounds. For P'eng, from the beginning of the Japanese invasion of Manchuria, has maintained an attitude of absolute pacifism. Meet aggression only with good will? Some of his audiences will not take it readily; but that does not matter to P'eng.

P'eng says to his schoolboys and schoolgirls, as to men and women adult citizens, "Take a hard course. Don't wail and bluster and attack the government's vacillating policy, while you nervously watch the Japanese ad-

Services of Leading Churches

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

Sundays: Holy Communion, 8 and 9 a. m. Children's Service, 9:30; Morning Prayer or Litany, 10; Holy Communion and Sermon, 11. Evening Prayer and Sermon, 4 p. m.

Weekdays: Holy Communion, 7:30 (Saints' Days, 10); Morning Prayer, 9:30; Evening Prayer, 5 p. m. (choral). Organ Recital on Saturdays, 4:30.

Church of St. Mary the Virgin New York

46th St. between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.
Sunday Masses, 7, 8, 9, 10, 11.
Evensong and Benediction, 6 P. M.
Week-day Masses: 7, 8 and 9:30.

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.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: Holy Communion 8 a. m.
Sunday School 9:30 a. m.; Morning Service and Sermon 11 a. m.; Musical Vespers 4 p. m.
Thursdays and Holy Days: Holy Communion at 11 a. m.

The Incarnation

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

St. Bartholomew's Church

Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector
8 A.M., Holy Communion.
11 A.M., Morning Service and Sermon.
4 P.M., Evensong. Special Music.
Junior Congregation, 9:30, 11 A. M.
4 P. M. Holy Comm. Thurs. and Saints' Days 10:30 A. M.

St. Paul's Church

Flatbush, Brooklyn, N. Y.
Sunday Services:
Holy Communion, 7:30 a. m.
Holy Communion Choral, 8:30 a. m.
Morning Service, 11:00 a. m.
Evening Service, 8:00 p. m.

St. James' Church, New York

Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector
Sunday Services: 8, 9:30, 11 a. m.; 6, 8 p. m.
Weekdays: Thursdays and Holy Days: 12 M.

Trinity Church, New York

Broadway and Wall St.
Sundays: 8, 9, 11 and 3:30.
Daily: 8, 12 and 3.

St. Paul's Cathedral

Buffalo, New York
Sundays: 8, 9:30, 11, 6.
Weekdays: 8, 12:05.
Thursdays (Quiet Hour at 11) and Holy Days: 10:30 a. m.

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street
Near the University of California
Sundays: 7:30, 11 a. m.; 6:30 p. m.
Wednesdays: 10:30 a. m.

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.

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.

Church of St. Michael and All Angels

Baltimore, Md.
St. Paul and 20th Sts.
Sundays: 7:30, 9:30, and 11 a. m.; 8 p. m.
Week Days: Wednesdays 10 a. m., Thursdays and Fridays 9 a. m., Holy Days 7 and 10 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.

vances and prepare to save your own skin, scooting for a foreign protected concession area as the invaders seem dangerously near. Fight, if you must! Volunteer. Or else give, for the volunteers in Manchuria and elsewhere. And if you give, do not give meagerly; but to the limit. That is patriotism. That can be respected. BUT—if any of you want to be known as Christians, that is not the Christian way."

"You don't find that way," says P'eng, "in Jesus' teaching. The way of Jesus is a still harder course; a longer course. More of misunderstanding and difficulty will have to be met. For me, this is the way, the only way. I can follow with my conscience; though I admit that in my heart I probably have just as much hatred for the Japanese militarists as any of you. Probably I am not a 'patriot.' Not a good Chinese. But deeply I believe in the long, long run that this Christian way is best for the Chinese and for the Japanese and for all the children in the world who are to follow after us."

To this form of instruction an interesting reaction recently came from some Tientsin schoolboys. They said, at the conclusion of P'eng's visit, "We don't care at all for Mr. P'eng's attitude on religion and the church; but what he had to say on national and international affairs was splendid." What had displeased them in his religious approach they did not make clear; but they backed him up in the difficult question of world problems, into which he had put the deepest religion.

When questioned as to how he came to take up such an attitude of non-violence, P'eng asserted that it began in his mind when, a few years ago, all the city pastors were being requested to help work up a big welcome meeting for Feng Yü Hsiang. The "Christian General" was at that time on a high crest of popularity, both for generalship and for Christianity! But P'eng thought it over and declared: "No; I can't stick it. Christianity has nothing to do with Feng's kind of triumph, good man though he is in many ways. I'll have no part in such a welcome meeting." And he didn't.

* * *

Always Runs a Straight Race

One of the most successful English jockeys riding in France is a lay reader at the English Church in Chantilly. He is known in "the highest French racing circles," as his Vicar expresses it, as the jockey who, in an occupation peculiarly open to bribery and corruption, always runs a straight race. In the Church he reads the lessons at Morning Prayer. He has earned large sums of money

from his racing and yet remains a poor man because he has continually helped the less fortunate and has borne the expense of an institute for the stable boys.

* * *

Connecticut Parish Celebrates

The 175th anniversary of St. John's, North Haven, Conn., was celebrated on April 22nd with services and a dinner the night before at which Bishop Budlong, Lieutenant-Governor Wilcox, and just flocks of clergymen spoke. Bishop Brewster conducted the service and the Rev. William Beardsley of New Haven preached.

* * *

Rhode Island Parish To Celebrate

The 100th anniversary of Christ Church, Lonsdale, R. I., is to be

celebrated from June 6th through the 17th. This is one of the most progressive parishes in the diocese with the largest Sunday school and a fine week-day school of religious education. The Rev. Irving A. Evans is the rector.

* * *

Little Helpers Meet In Long Island

One of the most interesting annual functions in the diocese of Long Island is the service of the Little Helpers. It was held this year at All Saints, Brooklyn, with tots coming from parishes throughout the diocese to present their offerings. There was a brief service at which Bishop Larned preached after which everyone went to the parish house to see the exhibition; models of missions, hospitals and schools in various parts of the world which

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have been helped by the offerings of these Little Helpers.

* * *

The Thief Had

A Bad Conscience

The altar cross of St. James', Elmhurst, Long Island, was stolen the other night. The rector, the Rev. Lawson Willard, notified the police and was told that they had received a phone call which they were unable to trace informing them where the cross could be found. So Mr. Willard went to the spot and there was the cross, all neatly wrapped, with a note from the thief apologizing for stealing from a church.

* * *

Death of Founder

Of Daughters Of The King

Deaconess H. T. Pell-Clarke, one of the founders of the Daughters of the King, died at Ithaca, N. Y., at the age of eighty. She served as a deaconess in parishes in the diocese of Albany, and at St. John's, Ithaca, and with her husband was instrumental in founding St. Mary's at Springfield Center, N. Y.

* * *

Anniversary Of

Philadelphia Rector

The congregations of Holy Apostles, Philadelphia, and its three chapels tendered a reception last week to the rector, the Rev. George H. Toop, in commemoration of the 20th anniversary of his rectorship.

* * *

Bishop Manning To

Visit Albany

Bishop Manning of New York is to speak at a public service on June 6th at the Cathedral of All Saints, Albany, N. Y., when the 50th Anniversary of the laying of the corner stone is to be celebrated.

* * *

Church Women

To Meet

The national council of the Federated Church Women is to meet in Kansas City, Mo., May 15-17, with Bishop Spencer the speaker at one of the services.

* * *

Long Island

Parish To Build

St. Andrew's, Astoria, Long Island, recently completed a successful building fund campaign, raised \$15,000 and then some more, and is not to add a superstructure to the present basement church. The rector is the Rev. J. Langtry Williams.

* * *

Diocesan Secretary

Honored

The Rev. William C. Prout was honored at the convention of the diocese of Albany. And well he might be for he has been the secretary of the diocese for 55 years, with seven more years tacked on to

that when he served as assistant. He gave up the job the other day in his 86th year, figuring he had held it long enough and had better give some young fellow a chance.

* * *

At Kanuga

Retreat For Women

A retreat for women from June 11th to the 14th has been added to the schedule of the Kanuga Lake Conferences, near Hendersonville, N. C. Among the leaders who are to be there during the summer for one conference or another are the Rev. Daniel McGregor, the Rev. Eric Tasman, Bishop Darst, Bishop Thomas,

Dean Nes of New Orleans Bishop Finlay and the Rev. Malcolm S. Taylor of the national commission on evangelism.

* * *

Oliver Hart Called

To Washington

The Rev. Oliver J. Hart rector of St. Paul's, Chattanooga, Tennessee, has accepted a call to St. John's, Washington, D. C. The parish has been without a rector since last October when the Rev. Robert Johnston resigned. Since then the parish has been served by the Rev. Roland Cotton Smith, rector of the parish for many years.

CARDINAL MANNING

defended Life Insurance during the controversy in his day as follows:

"God's providence comes in no sense as a supervision of man's duty to himself ... As much say he shall not harvest his crops or put by food for the winter ... It would appear that Assurances, Annuities and the like are measures of this nature—and being so, I would to God that not some, but all men, should engage their protection and beneficence against the contingencies of our common lot. . . by removing apprehension for the future."

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