

The **WITNESS**

CHICAGO, ILL., MAY 31, 1934



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THE WITNESS

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IT IS A REMARKABLY fine piece of loyalty that the laymen of Southern Ohio are displaying in their herculean effort to interest the men of the Church in coming to her rescue this year when she is faced with another deficit. As we understand it the main effort is not to pay for the dead horse of 1933, but to prevent the death of another one in 1934. This movement is very timely and quite heroic. There is nothing more difficult this year than to raise funds for purposes beyond those of regular support. Institutions all over the country are sending out S. O. S. calls for relief, and their clientele is responding.

The Church has seldom made an appeal for her laymen to come to her rescue. The children pile up an offering at Easter in their mite chests. The women make a goodly offering at each General Convention in their U. T. O. boxes. And now the appeal is made to the men to use the little brown envelope in an Everyman's Offering. Of course in most families there is only one wage earner and so to a large extent both the children's mite chests and the U. T. O. boxes look to the wage earner for their supply. But so it is at Christmas and yet the father of the family wants to make his own gift regardless of the fact that the other gifts come from his pocket. In a real sense it is an appeal to the men to show their love and devotion to the Church by a specific offering made by them in the name of the Master, representing their own labor and their own particular act of self-sacrifice. If each man would give one-hundredth part of one month's income to this cause the line would be held during the current year.

It is hard to visualize our responsibility beyond the limits of our immediate horizon. We can see the needs of our own particular parish and will exert ourselves to meet these needs. We realize that there is a diocese and the occasional visit of the bishop reminds us that it must be maintained. But we have a very vague idea about the Church as a whole and a very nebulous conception of any obligation thereto. We hear a little about it once in a while from the pulpit, occasionally we are visited by a field secretary, but we have no vivid conception of how much the vitality of the parish in which we worship is dependent upon the generosity with which we obey the Master's command to go out into the world with the message that He has given us.

We cannot be live members of a dead body. We

cannot have prosperous parts of a bankrupt whole. Just as the prosperity of every community depends upon the solvency of the U. S. A., so the life of each unit in the Church is absolutely dependent upon the welfare of the whole. The flag must come first in the nation. So the cross of Christ and all that it implies must come first in our religion. Let us therefore hold the line. We can if every man will do his share.

RE-THINKING MISSIONS has become a movement. Over a year ago over one hundred leaders of the churches were asked to serve as a national committee to sponsor an effort to make the findings of the Inquiry known as widely as possible. Only six of those invited declined, with but two of these refusing because they were out of sympathy. These men and women have now reconstituted themselves as the national committee of the Modern Missions Movement, convinced that the time has come for the adoption of the conclusions of the Inquiry's Report without evasion or delay. At the moment it is attempting to cooperate with any denominational boards or agencies which avows its "determination to do what is needful" in the vigorous application of the conclusions advanced in the Report, "without counting the cost of personal and denominational advantages". It does not desire to start or maintain any specific projects of its own, but it does plan to secure support for those types of mission work that are approved by its research department. The cooperation of sympathetic missionaries in the field and of leading nationals is also being sought. The Movement announces its intention of publishing from time to time a list of specific pieces of work which in its judgment should be supported. Thus it is at least within the realm of possibilities that eventually any missionary project, at home or abroad, will have difficulty in securing support if it fails to meet the standards of the Modern Missions Movement.

Episcopalians serving on the national committee are Bishop Hobson of Southern Ohio, Bishop Sherrill of Massachusetts, Bishop Parsons of California, Bishop Scarlett of Missouri, the Rev. W. Russell Bowie of New York, the Rev. Duncan Browne of Chicago, the Rev. Elmore McKee of Buffalo, the Rev. Howard C. Robbins of New York and Mr. Charles P. Taft of Cincinnati, the chairman of the Everyman's Offering,

which is now seeking a half million dollars to take care of the anticipated 1934 deficit of our National Council.

THE IMPRESSION seems to be widespread that the only ones suffering persecutions at the hands of the Nazi government of Germany are the Jews. Yet at a meeting of the autonomous body created by the League of Nations for the refugees coming out of Germany, the high commissioner, Mr. James G. McDonald, laid stress upon the apparent wide-spread indifference among Christians to the helpless plight of these refugees, a good proportion of whom are Chris-

tian, both Protestant and Catholic. He asserted that the situation of the refugees still left in Paris is pitiable. Worst of all, he said, is the condition of non-Jewish refugees who are ignored by Christian charities and almost entirely dependent on money contributed by Jewish organizations. "One of the most satisfying experiences in our work," he told the governing body, within which there is not a single Jew, "has been to find Jewish leaders so willing to have their resources used for those not of their faith. One of the most discouraging features has been the failure of Christians everywhere to realize the seriousness of the problem or the extent of their responsibilities."

INSTRUCTION FOR MARRIAGE

By

VESPER O. WARD

Dean of the Cathedral at Faribault, Minnesota

WHAT should the minister tell people about the nature of Holy Matrimony? It is fundamental that persons contemplating marriage should be impressed with the fact that the success of their venture will be largely determined by the honesty and sincerity of their motives, together with their willingness to learn to live together. The state may give them a license and the Church may bless their union, but a valid marriage consists fundamentally in the determination to live together, permanently, as man and wife. If this determination does not exist, no license or blessing can guarantee happiness.

In the next place, I consider it the minister's bounden duty to prevent some marriages. Some individuals were never intended to be married and for such individuals, marriage is neither a certain solution for their problems nor a blessing; rather, it is necessarily a bitter tragedy and disappointment, because they lack the power to meet the normal expectations of marital relations. It is the minister's duty to help these people realize that it is possible to live a rich and satisfying life in an unmarried state. In this class should be included all those who are the victims of unstable or undeveloped emotions, all who are the victims of active tuberculosis or of venereal disease, all who have a bad family record of insanity, and all who are the victims of sexual perversions, such as pronounced homo-sexual tendencies. A careful analysis of the canonical impediments to marriage will cover most of these cases.

It is quite important that people should be reminded of the essential difference between courtship and marriage. Courtship is characterized by doubt, stress, strain and expectancy. It is civilization's way of conditioning the personality of an individual for the exact-

ing standards and obligations of modern marriage. The transition from courtship to marriage creates definite problems,—taut nerves, pride, and a sense of personal esteem often interfere with the supreme confidence necessary to a happy marital experience. Yet few newly married people realize that they have been literally torn up by the roots and set down in a new and strange relationship in which one must give one's personality in complete faith and confidence to another. The mistaking of physical attraction for love, the desire to make another over according to one's own ideas, the practice of petty forms of dishonesty and deception, the failure to make allowance for differences in social and cultural background, domination by parents, extreme differences in age, the attempt of either to monopolize the other, conflicting ideas of economic independence, physical and nervous inadequacy to meet the demands of marriage, are all very definite barriers on the road to marital happiness. Unless marriage eventuates in each partner realizing the fulfillment of his own life in the life of the other, it is at best, a second rate affair.

MARRIAGE is set apart from all other human relations because it is consummated in the act of sexual union, which serves two purposes: The creation of new personalities and the fusing of two human beings into a union of body, mind, and soul, so blissful and ecstatic that it cannot be adequately described or understood unless one has experienced it in its perfection. It is the most personal, intimate and satisfying experience that can come to an individual. It has been well named a sacrament of life. Despite this fact, an amazing proportion of individuals contemplating marriage are utterly ignorant of the fundamental, biological, physical and spiritual factors involved. In fact, sex is the most misunderstood and misused of all gifts that God has given to man. It is incumbent upon the

Extracts from a paper read on May 24th at the Episcopal Social Work Conference.

minister to help young people to approach marriage with no mental reservations or emotional complexes about the value of sex. In addition, he should see to it that a practical knowledge of sexual procedure is made available to the contracting parties. I think that many ministers are entirely ignorant of the fact that love-making among modern men and women is an art which must be learned, just as walking or cooking is learned.

It cannot be too strongly emphasized that the sexual act is also a spiritual relationship wherein two persons are fused together into a glorious unity of love. The physical sexual mechanism is for the procreation of children; but this mechanism is supplemented by sensitive areas which furnish the basis for a profound emotional experience, which is intense and satisfying in proportion as the actors cease to be two individuals and become literally one flesh and one personality. This is only another way of saying that sexual experience is never perfect unless it involves the mind and the soul as well as the body. Otherwise, all the spiritual possibilities of the act are blasted. It requires perfect confidence and perfect selfgiving. It is a complete and unreserved act of loving sharing. Mental impediments are worse than physical impediments. Hurry, fear, suspicion, unfaithfulness, dread of pregnancy will absolutely wreck joy and health. Entrance into the relationship requires a relaxed mind and a good conscience.

THERE is no point at which Christian issues are so acute as when we discuss children. This is a difficult subject because so many primitive urges, superstitions, attitudes, and motives come into the picture. Some people still think of children as property. Some think of them as potential cannon fodder. Others think that all births are sacred and that all souls are capable of glorifying God. If we agree that marriage is something more than a personal plaything, then we must agree, that parents should be physically, intellectually and spiritually competent to accept the obligation of children. If they are not, children are no blessing to the parents or to the world. If parents are competent, then the most sacred episode in married life is the hour in which definite plans are laid to enlarge the family circle. I advise young people to become parents comparatively early in their married life. Children should come at intervals of not more than three years. To accomplish this ideal, parents must have safe and scientific knowledge as to how to space the births of children. Furthermore, the modern situation is complicated by the arrival of more children than parents can feed, clothe and properly educate, long before normal sex desire has run its course. The most acute problem confronting Christian married folk is how to manage sex life when they recognize that because of poverty or communicable disease, they have no moral or social right to bring children into the world; or when they already have as many children as they can rear with due regard to family decency and health.

At this point, I usually indicate the various ineffec-

tive or harmful popular methods of family limitation. I then advise every young couple to consult an expert physician and to have him prescribe the type of contraceptive most suitable for their individual use. If this plan is not feasible, I refer them to standard books by recognized authorities.

Shifting the emphasis of instruction from the sacrament of love to the economic problems of home life, may seem to some a sudden plunge from the sublime to the sordid. However, most of the family difficulties which are not produced by sexual maladjustments, grow out of the problem of the family money. We must help people to see that their attitude toward money is a significant test of their character.

THROUGHOUT this presentation, I have been emphasizing the fact that while marriage is a very intimate and personal relationship, it can never be a success in the largest way unless its values are shared with the community. The selfish basis upon which so many modern marriages are contracted, utterly fails organically to relate the family to the community which has been in a condition of travail for generations, struggling to create the social structure which serves as the frame-work for the marital experiment. The community offers the family an established order where the fundamental needs of family life may be supplied. A family cannot live alone no matter how hard it tries. As other men and women have created a community to serve the family, the family must strive to re-create the community to serve its children. It must put back into the stream of community life at least as much value as it has drawn out. Common decency requires this. If the family fails here, the community will have its revenge.

Thus far it has been maintained that the success and happiness of marital relations are profoundly influenced by health,—physical, mental, emotional and moral; by the capacity of each party to the marriage to appreciate, respect, and complete the personality of the beloved; by the ability of both to appropriate the art of sex love; by their willingness to meet the sacramental requirements of marriage; by their readiness to become parents, modified by the requirements of normal family health and an adequate life for the offspring; by their determination and ability to maintain the family economically; and finally, by their responsible adjustment to the opportunities and demands of community life. My final word is that any or all of these achievements are powerless in themselves. They are building stones, so-to-speak in a social structure. This structure will fail to house perfect love and happiness unless it is bound together by the spirit of Christ, and crowned by the intelligent, regular and conscientious practice of religion. Practically speaking, this means that every family has need of the Grace which God has provided through His Church. Success in any fundamental, human relationship, depends ultimately upon wholesome conditions in the secret places of the soul. This is pre-eminently true of success in the marital relation.



PANORAMIC VIEW OF ATLANTIC CITY'S SKYLINE

THE GENERAL CONVENTION

NEXT October, New Jersey will have the honor for the second time in 133 years, of entertaining the General Convention of the Church. This year it is not historic Trenton, with its many reminders of the early days of Church and state in the Colonies, but Atlantic City which will be the scene of the great Church gathering. Few more unique or delightful places could have been chosen, or one with more ample and comfortable facilities for the entertainment of the thousands of delegates and visitors who will attend.

Situated beside the sea, Atlantic City is enjoyable at all seasons of the year, but especially so in October, when ordinarily the weather is at its best and the Atlantic its richest and deepest blue. At this season, when the air is brisk and invigorating, the wide boardwalk is a constant invitation. It stretches for seven miles along the beach, giving a broad view of the sea on one side and stately hotels and fascinating shops on the other.

Along the boardwalk is the great Convention Hall. In its main auditorium, with seating for 40,000, the impressive opening service will be held at 11 o'clock on the morning of Wednesday, October 10, with the Rt. Rev. James DeWolf Perry, Presiding Bishop of the Church, heading the officiants and preaching the sermon. In the same place on the following morning will be celebrated the Corporate Communion of the

Woman's Auxiliary, for the presentation of the United Thank Offering. There, too, at the great missionary mass meeting in the evening of Thursday, October 11th, the amount of that Offering will be announced.

Under the direction of the diocesan convention committees, on plans prepared by Mr. Samuel Mountford of Trenton, this vast hall will be transformed into the semblance of a Cathedral and given a fitting churchly air for a notable church gathering. One feature will be the display of the national flags of the largest size of ten foreign nations where the Church is active.

Within this building, in the Assembly Hall, the House of Deputies will convene, and there also will be the joint sessions of Bishops and Deputies, to which the Woman's Auxiliary delegates are invited. The House of Bishops and the Woman's Auxiliary will also meet in ocean front buildings, both within easy walking distance of Convention Hall.

Atlantic City is noted for its marvelous hotel facilities and excellent accommodations, obtainable for all varying tastes and purses. Beach front hotels will be available for those who desire such surroundings, while hotels just off the ocean front will provide delightful quarters at even more moderate prices. Furthermore, the diocesan hospitality committee of which Mrs. Arthur S. Phelps of Plainfield is chairman, is

now, with the assistance of Mrs. Walter Molineux, of the Atlantic City General Convention committees, making a systematic canvass of families in the various parishes of those who will open their doors and offer hospitality to some Convention guests.

One of the most pleasant duties of this committee is to arrange for the entertainment of Missionary Bishops and other missionaries during their stay in Atlantic City. A number from the foreign field whose furloughs are due this summer are planning to be present at the General Convention.

While the program is being completed by the Church authorities, Atlantic City is busy with her plans for the reception and entertainment of the General Convention. Working in cooperation with the diocesan committees appointed by the Rt. Rev. Paul Matthews, bishop of the entertaining diocese of New Jersey, these local committees are caring for the thousand and one details that will make for the smooth running of the Convention and for the comfort and happiness of the delegates and guests. The Rev. H. E. A. Durrell, rector of the Church of the Ascension, is general chairman of the special Atlantic City committees.

It is in this church that the Holy Communion for the Bishops, clerical and lay deputies to the Convention will be held at 7:30 o'clock the morning of October 10, preceding the great opening service in the Convention Hall auditorium.

Mr. Alger Evans Weeden, organist and choirmaster of the Church of the Ascension, is training the convention choir of 1,000 voices, which will provide the music for the Opening Service, and seven members of that parish are serving as heads of as many committees on local arrangements.

Atlantic City has five Episcopalian churches, and during the General Convention each of them will have special services for the convenience of persons attending that gathering. Likewise the Church of the Epiphany will make it possible for visiting clergy to use altars.

Atlantic City itself will be an unfailing source of interest to General Convention visitors, but it will be well for those who come for this occasion, especially those from a distance who have seldom or never visited this region, to plan for trips to nearby regions of New Jersey. The convenient location of Atlantic City, between the two important cities of New York and Philadelphia, will enable delegates to visit both of these cities easily and comfortably.

Nor should the opportunity be missed to see the places of rich historical and scenic interest that New Jersey offers. Not far from Atlantic City and easily accessible by motor is that mysterious and wonderful region known as the Jersey Pines, where for thousands of acres may be seen a vast stretch of pines, like a rolling sea of green. It is broken only at rare intervals by the cabin of some plainsman, and the silence is undisturbed except for the whirr of passing motor cars or the call of some bird sweeping above the forest. In autumn, as in spring, the Pines are a place of unusual beauty, the foliage of the scrub oaks and under-

brush turning into a riot of red, gold, yellow and brown and converting the countryside into a veritable fairyland.

Within easy reach also are some of the 21 colonial parishes of New Jersey, all established before 1800 and many with the old church edifices still standing. Among those well worth a visit by churchmen is St. Mary's at Burlington, appropriately called "The Mother Church of New Jersey." The parish really began as long ago as 1702 when the Rev. George Keith, one of the very first missionaries sent to New York by the recently formed Society for the Propagation of the Gospel in Foreign Parts, held service according to the Church of England, in the Court House. The following February, land was bought and the next month the corner stone was laid for a church. St. Mary's is indeed the visible evidence of the missionary efforts of Keith and Talbot and of the latter's fruitful ministry of 25 years.

Still standing today, although no longer used for church services, these being held in the new edifice, is the old St. Mary's Church, surrounded by the old churchyard, where lie buried Bishop George Washington Doane, so closely and so long identified with this parish, and other churchly and civil authorities.

At Trenton is historic St. Michael's, where was held in 1801 the General Convention of the Church. Dr. Benjamin Moore was on this occasion consecrated (the second) Bishop of New York, the Rev. John Croes was elected as the first Bishop of New Jersey and the 39 Articles of Religion were established.

Christ Church at New Brunswick will appeal to many, since here on May 11, 1784, just 150 years ago, the first steps were taken that led to a united church in the United States and the establishment of the General Convention. The first Convention was actually held in September, 1785, in Philadelphia, but it was brought about by the meeting called at New Brunswick to consider ways and means of reestablishing the "Corporation for the Relief of Widows and Children of Clergymen" and the meeting then agreed upon held at New York the following October.

Casual Comment

By

BERNARD IDDINGS BELL

THE Reverend Dominick Bone was giving a talk to some of us the other day. Dominick is an earnest and charming young gentleman who performs the miracle of believing in Marxian Communism and Christianity at one and the same time. Such intellectual comprehensiveness is too much for his Russian comrades, and is a matter of some astonishment to his clerical brethren; but he accomplishes it with no difficulty at all. At least we used to marvel at him, but no more; not after that speech of his last week. For someone asked him a question; and lo, it appeared that he did not know what a capitalist is; and so we came to surmise that he probably does not know what a communist is either. That explained a good deal.

Dominick had been whacking the big bankers pretty hammer-and-tongsy. He said they were well-meaning enough, he supposed; but they had been renting out too long their huge sums of money; and we could pay them their horrid interest no more. We must repudiate the debt owing to them, that society might survive. Dispossess a few plutocrats and everyone would be happy.

Then good little Father Allenhurst, who lives on nothing to speak of in a mill parish, asked Dominick what was the largest aggregation of capital in the world. Dominick replied that it might be the House of Morgan, he supposed, but more probably the Bank of England. But Allenhurst said no, that it was the Metropolitan Life Insurance Company, mutually owned by some millions of small policy-owners—one in four, to be exact, of the whole population.

"Put the capitalists speedily out of business", said he, "and the losers are mostly the same people that Dominick wants to help. Add to those policy-holders all the ones in the other companies, and all the folks with money in savings banks and it looks to me as though somehow this thing is not quite as simple as Mr. Bone makes out. Robbing Peter to pay Peter butters no parsnips."

Afterward Jimmie Smith and I walked home together.

"Why," I asked, "do you suppose Bone's congregation of bankers and so on take his radicalism so easily and placidly?"

"Well," replied Jimmie, "they think he's a bit of a fool; but they know he does not know what he is talking about, and therefore will not do much harm."

"But how," I insisted, "can they respect him when he talks about religion, if he gets off such stupid economics?"

"Do they?" Jimmie asked.

Let's Know

By

BISHOP WILSON

EXPERIMENTING

HERE comes a bill of complaint from one of our readers. He describes himself as a Churchman of a half century's experience and asks for something to be written about "the shortening of our Church services."

One who has been a Churchman for that length of time is apt to be rather well established in his habits of worship and anything like a change is sure to be unwelcome. If we were to think only of the sensibilities of these good people, the Church would doubtless become static to the point of immobility. Nevertheless, I do believe their feelings deserve consideration. I am sometimes irritated myself over the way in which some of the clergy seem determined to experiment with public services for no particular reason than that they like to try something different. If public worship were merely a one-man affair, no one could have any ob-

jection. But a congregation has certain sensibilities which deserve to be respected. I know the answer is—well, you can't please everybody, so what is one to do? But that is evading the real point. For instance, I once asked a priest why he had transposed a certain part of the service. He replied that he and a group of clergy had been talking it over and one of them suggested that they should all try it the new way and see how it would go. It struck me as being altogether unfair to a congregation to subject them to such useless experimentation—and I said so.

To be sure the old custom of two generations ago of saying Morning Prayer, the Litany, and the Ante-Communion all on a Sunday morning with a sermon added was more than the average worshipper could very well digest and was confusing to a degree to visitors. The changes introduced into the Prayer Book allowing for the use of services singly are very wholesome provisions. I also welcome the rubrics which allow for shortening some of these services. But it is only fair to say that these provisions for abbreviation were meant to be used for special services and on special occasions and not for steady consumption. Some of the Psalms are divided so that imprecatory verses may be omitted. This is plainly an advantage for devotional purposes but I do not know just where it applies to the complaint of our correspondent that only sixteen verses of Psalm 107 are ever read. He further complains that certain chants in the Prayer Book he has not heard sung for years. They are there to provide variety in the services. Some of our experimenters might do better to try their experiments with some of these unused canticles.

To be sure, tastes differ but those of a priest must at least be balanced by those of a congregation. In my rounds of visitations there is one favorite Confirmation hymn of which I become inexpressibly weary. But I have to remember that the rector uses that hymn perhaps only once a year and considers it eminently fitting for his Confirmation class. He would feel much abused if I were to insist on something else because that particular hymn becomes shop-worn to my ears as I hear it Sunday after Sunday in different parishes. Just as I must consider the rector, so must he consider the congregation. Often there is something to be said for shortened services. What troubles me most is not an occasional abbreviation but the needless experimenting with the devotional life of a church-full of people.

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THE WITNESS

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PLANS ANNOUNCED FOR PRESENTING THANK OFFERING

For members of the Woman's Auxiliary of the Protestant Episcopal Church, one of the most outstanding and impressive services of the entire General Convention is the Corporate Communion, when the Auxiliary's United Thank Offering of the Women of the Church is presented. Women from dioceses all over the United States and from the Church's missionary districts attend, many coming long distances to participate in the ceremony.

In Atlantic City, next October, all of these communicants will be able to enjoy the full solemnity and impressiveness of the service. Usually the number of communicants, running well into the thousands, is beyond the accommodation of any Cathedral or General Convention building. On the coming occasion, the Corporate Communion will take place in the main auditorium of the General Convention Hall, where 40,000 persons may be seated comfortably.

This fact, together with the use of the original communion silver from some of New Jersey's colonial churches and the impressive setting of the service, by the shore of the Atlantic Ocean, will make the 1934 ceremony a memorable one. It is to be held at 8 o'clock in the morning of October 11. As customary, the Presiding Bishop of the Church, the Rt. Rev. James DeWolf Perry, will be the celebrant, assisted by missionary bishops, including those from the Far East.

Since New Jersey has twenty-one colonial churches, many of them of great churchly and historic interest, it is especially fitting that the communion silver presented to some of these parishes by Queen Anne should be used on this occasion. The beautiful service from St. Peter's, Perth Amboy, that from St. Mary's, Burlington, and from St. John's, Elizabeth, have all been offered and will be used.

More than 150 girls, all members of the Girls' Friendly Society, will take up the United Thank Offering. The Dioceses of Newark, Delaware, New York, Long Island and Pennsylvania will each send two girls and the rest will come from the New Jersey branches. They will all wear simple white dresses and blue veils.

At the conclusion of the communion service, the offertory girls, members of the National Board of the Woman's Auxiliary, diocesan and parochial United Thank Offering treasurers and United Thank Offering workers will all be entertained at breakfast at one of the ocean front hotels. Missionaries supported

by the Woman's Auxiliary, through its United Thank Offering, will be the speakers.

Regular sessions of the Woman's Auxiliary, which meets in Triennial Convention at the same time and place as the General Convention, will be held in Westminster Hall, in the Hotel Chelsea. This is a spacious and comfortable room, designed for Convention use and with its adjacent minor rooms well adapted for these meetings. The theme of the addresses and discussion groups will be "If We Be His Disciples."

Miss Elizabeth Matthews, of Glendale, Ohio, niece of the Rt. Rev. Paul Matthews, Bishop of the entertaining diocese of New Jersey, is expected to preside at the sessions. As Woman's Auxiliary members are well aware, the National Board nominates one person particularly trained and gifted in presiding over large gatherings to conduct the Auxiliary's triennial meetings; and the nomination of Miss Matthews has been approved by the delegates at the two preceding conventions, held in Washington and Denver.

For many years a worker in the Church, Miss Matthews was elected in 1919 at Detroit a member of the newly formed National Board of the Woman's Auxiliary and also as one of the three representatives of the Auxiliary on the National Committee of the Church Service League. In January, 1920, she was chosen chairman of the committee. The following year she spent in the Orient, but before leaving this country Miss Matthews was made the Woman's Auxiliary representative to the Department of Religious Education.

CONVENTION OF CENTRAL NEW YORK

A proposal to raise \$12,000 toward the deficit of the National Council, proposed by Bishop Fiske, by collecting one dollar from each male communicant in the diocese was the headline action of the convention of the diocese of Central New York, which met at Utica, May 17-18. A committee was appointed to push the campaign and it is planned to have the fund in hand by July first. There was a successful dinner held in connection with the convention at which there were addresses by the Rev. L. S. Charters of Norwich and Physician Frank W. Moore of Auburn. Archdeacon Jaynes struck a cheerful note in his report on the missionary work of the diocese by declaring that the work "had wintered well" and that "the line is being held." Deputies to General Convention: Clergy; H. H. Hadley, Almon A. Jaynes, W. E. Tanner and F. T. Henstridge. Laymen; F. M. Boyer, F. W. Moore, H. N. Ogden and Paul M. Paine.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The Rev. Frederic S. Fleming, rector of Trinity, New York, was the chief speaker at the session which opened the convention of Western Massachusetts which met in Springfield. He declared that the era in which the self made man was idolized is a thing of the past and that we must prepare for an economic order far different from any we have ever known. "Depression," he declared, "falls far short of any true estimate of this period and we must find a new word to describe it. We are seeing the end of one era; the old things are passing away."

There was an interesting report presented by the social service commission of the diocese in which it was pointed out that the diocese was ill-equipped to care for Church people needing even medical care. It was proposed that an endowment of \$50,000 be raised, the income to be used for this purpose. The matter was referred to a committee headed by Bishop Davies which is to take the matter under advisement. The convention went on record as favoring the Everyman's Offering and a committee was appointed to further it.

The Rev. Gardner Monks, headmaster of Lenox School, started something by introducing a resolution putting the convention on record as opposed to war and the war system. The resolutions committee then changed it to read that the Church was opposed to wars of aggression but not wars of defense. The resolution started by quoting the recent pastoral of the House of Bishops to the effect that "war is incompatible with the mind of Christ." This prompted Bishop Davies to declare that he was not certain that war was incompatible with the mind of Christ. There was then a snappy debate after which the resolution was laid on the table by loud acclaim. Well sir, Gardner Monks, being young and full of energy, is not the man to take a thing like that laying down so he arose and made a brief but pithy address to the effect that if a convention of Christian people had come together solely for the purpose of revising the canons and was going to duck the only large issue presented to them, he was of the opinion the Church had better shut up shop. So a motion to reconsider was entertained but it lost by a vote or two of the necessary two-thirds vote. It was all very exciting while the show was on, with some of the Christians in round collars denouncing their brothers (in stage whispers of course) as "damn pacifists."

Sometime when I have a moment I think I must write a piece on the subject. Some layman, Colonel Some-one-or-other, opposed a similar resolution recently in the convention of the diocese of New York. He declared, if he was correctly quoted in the newspapers, that there were some wrongs which could be put right only by the use of force. Well I would simply like to remind him, and others who feel the same way, that there is an increasing number of working people and unemployed people who feel exactly the same way about it. I was walking down a side street in New York the other day and I saw chalked up on the side of a building in huge letters this message: "They won't let us work for it. They won't give it to us. The only thing left to do is to take it." The man who wrote it may have been a bewhiskered red with very bad morals, but I am blamed if I can find anything the matter with his logic. It may be, as the colonel told the New York convention, that there are some evils that can be righted only by the use of violence. But don't say it above a whisper or the first thing you know you will convince a lot of people whom you don't want to have believe any such thing.

* * *

Industrial Conference Is Postponed

The conference on economic questions which was scheduled for St. Louis for May 28 and 29 was postponed at the request of Bishop Scarlett.

* * *

Convention of Western New York

The most exciting action taken by the convention of Western New York, meeting May 21st, was on the issue of war and peace. A committee consisting of the Rev. Elmore McKee, the Rev. Niles Carpenter, Dean Whitney Hale and the Rev. G. Napier Smith, presented a report in a pamphlet called "Let Us Wage Peace", in which the following recommendations were made: 1. Express and direct the hunger for peace. 2. Proclaim the facts about the war system. 3. Proclaim the facts about the peace system. 4. Bring Church and nation to repentance. 5. Proclaim the peril of the hour due to the impotence of secular machinery. 6. Let the Church out-challenge nationalism. 7. Let the Church outlaw offensive warfare. 8. Call an international Church conference to speak for the churches on war. 9. Let each communion, diocese, parish, etc., have a committee to wage peace.

The convention wholeheartedly supported the report; a committee was appointed to promote the pro-

gram and deputies to General Convention were instructed to introduce resolutions calling upon the National Church to take the initiative in calling a world conference of the churches at which a world-wide educational program for peace could be formulated and launched.

The General Convention Deputies: clergy: Charles D. Broughton, Henry Zwicker, Henry deMauriac and Elmore McKee. Laymen: George Ballachey, Shepard Kimberly, John L. O'Brien and Myron M. Ludlow.

* * *

Death of Bethlehem Clergyman

The Rev. James Porter Ware of Drifton, Pa., died on May 20th, the 48th anniversary of his ordination to the priesthood. He was rector at Drifton for 27 years and was the president of the standing committee of the diocese for the past twenty years.

* * *

Business is Reported as Better

General business conditions are reported on the upward trend in 92 per cent of the returns from a national questionnaire sent out by the Church Life Insurance Corporation to leading lay and clerical officials. Over half the replies, 57 per cent, named various government activities as the chief contributing factor in the upturn. Seventy-four per cent of those noting business improvement were of the opinion that the change in business is a decided one.

* * *

Young People's Conference for Long Island

Plans have been announced for the young people's conference of the diocese of Long Island, to be held at Wading River, July 9-14. Incidentally it is not limited to Long Islanders, so if you are anywhere between 16 and 30 years of age and want to go they will welcome you. Among those on the faculty are the Rev. Gardiner Day of Williamstown, the Rev. Spear Knebel of Woodside, L. I., Miss Mildred Brown of Cold Spring Harbor, L. I., Mrs. Robinson Germond of Elmhurst, L. I., Rev. Alexander MacKechnie of Great Neck, L. I., Dr. George Rutter of Western Reserve University, Rev. Lewis Beissig of Richmond Hill, L. I., Mrs. M. A. Haley of Great Neck and the Rev. Charles W. MacLean of Riverhead. The Rev. Joseph Titus of Jamaica is chaplain and dean.

* * *

Summer Conference in Arizona

Arizona is to hold a summer conference at Prescott from June 12 to 22. The Rev. David Covell of the national field department, the Rev. Rankin Barnes, head of the national

social service department and Mrs. D. D. Taber of the national office of the Auxiliary are members of the faculty.

* * *

Bishop Wilson at Girls' School

Bishop Wilson is to deliver the baccalaureate sermon at Kemper Hall, Kenosha, Wisconsin, on June 3rd, with Bishop Ivins delivering the commencement address on June 7th.

* * *

New Chaplain for St. Mark's School

The Rev. Edward R. Welles of Woodbridge, New Jersey, has been appointed chaplain of St. Mark's School, Southborough, Massachusetts.

* * *

Philadelphia Rector Has Anniversary

The 30th anniversary of the rectorship of the Rev. John E. Hill was celebrated on May 27th at All Saints, Philadelphia. There was a reception on Tuesday evening, with Bishop Taft among the guests. All Saints is one of the oldest parishes in the city having been founded more than 90 years ago.

* * *

Young People to Meet in Mississippi

The annual young people's camp and convention of the Young People's Service League of the diocese of Mississippi is to be held at Bay St. Louis, June 7-16, under the direction of the Rev. Gordon Reese of Vicksburg. Both Bishop Bratton and Bishop Green will be on hand. Last year, so I understand, Bishop Green was the star of the baseball game. He ruined a perfectly good pair of pants in sliding home, but he got there and won the ball game. I like sliding bishops.

* * *

Strong Committee for Everyman's Offering

Among those who have agreed to serve on the national committee of the Everyman's Offering are President Roosevelt, Secretary Henry A. Wallace, Charles P. Taft, youngest son of ex-President Taft, John J. Rowe, bank president of Cincinnati, Stanley W. Allen, Cincinnati manufacturer, Judge Joseph Buffington of Philadelphia, Charles L. Dibble, well-known layman of Western Michigan, Harvey S. Firestone Jr. of Akron, Robert H. Gardiner of Boston, Clifford Morehouse of the Living Church, Raymond Walters, president of the University of Cincinnati, Thomas Goodbody of Toledo, Lewis Williams of Richmond, Alexander Guerry, president of the University of Chattanooga, Warren Kearny of New Orleans and Samuel Thorne of New York. These names

do not exhaust the list but they do indicate the type of men that are actively engaged in promoting the Offering. A report from the Offering headquarters in Cincinnati states that 38 dioceses have already joined the movement.

* * *

Brief Notes from Chicago

A service for the presentation of the United Thank Offering of the Auxiliary of the diocese of Chicago was held at the Atonement on May 17. It was attended by about 500 women and the offering was \$3,200. Miss Grace Lindley, executive secretary of the Auxiliary, was the speaker at an afternoon session.—Mr. Royal D. Smith of Wilmette was re-elected president of the Catholic Club of Chicago last week.—The committee in charge of the Church exhibit at the World's Fair has established a housing bureau to provide rooms in private homes for Church people visiting the fair this summer.—St. James Church is to inaugurate a centennial program on June 3rd when Bishop Stewart makes his annual visitation to the parish.

* * *

Money Stirs

Connecticut Convention

Money caused rather hot debates in the convention of the diocese of Connecticut, meeting in Hartford last week. There was a long debate over increasing the salary of Bishop Budlong, now that he is the diocesan. It was proposed that he receive a substantial increase over his coadjutor salary of \$7,000, but this lost by the narrow margin of 78 to 81. The convention did however later increase his salary \$1,000 and grant him an extra allowance of \$1,000 for this year. Then recommendations were made that minimum salaries be established for the clergy; \$1,600 for unmarried clergy and \$2,100 and rectory for married clergymen. It was supported by Mr. Origen Seymour, chancellor of the

diocese, who declared that "we get our religion pretty cheaply anyway." However Mr. Anson McCook and the Rev. John Lewis of Waterbury opposed it on the grounds that it was "trespassing on the vested rights of parishes" and the proposal was lost. There was much balloting for deputies to General Convention with the following finally being elected: Clergy; Thomas Cline, Dean Colladay, John Plumb, and Frederick Sill. Laymen; H. H. Heminway, Anson T. McCook, Origen S. Seymour and Tracy B. Lord.

* * *

Organization to Promote Retreats

An organization has been formed in the Church, called the Retreat Association, for the purpose of promoting retreats. The president is Father Huntington of the Order of the Holy Cross, the vice-president is Bishop Booth of Vermont and the executive secretary is the Rev. Henry Batcheller of Charlottesville, Virginia.

* * *

Convention of East Carolina

The convention of the diocese of East Carolina was held at Washington, N. C. on May 16 and 17 and

authorized the working out of plans for raising funds for the deficits of the diocese and the National Church. General Convention Deputies: Clergy; W. H. Milton, Walter R. Noe, Stephen Gardner and C. A. Ashby. Laymen; John R. Tolar, George B. Elliott, George C. Royall and George Rountree.

* * *

Acolytes Festival in Chicago

A great acolytes festival was held for the diocese of Chicago at St. Luke's, Evanston, on May 17th with the church filled with worshippers and with 600 clergy, crucifers, acolytes and choristers participating in the service. Bishop Stewart preached.

* * *

Erie Sponsors Everyman's Offering

The Everyman's Offering was approved by the convention of the diocese of Erie which met at Oil City on May 15 and 16th. Bishop Ward in his address pleaded for the maintenance of a minimum wage, restriction of hours of labor and the establishment of unemployment insurance. He also denounced the armament racket, and stressed the need of temperance. The speaker at the con-

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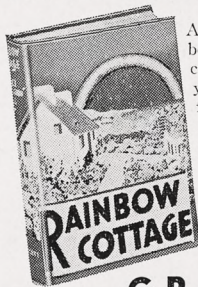
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vention banquet was Dean Chester Emerson of Cleveland. Deputies to General Convention: Clergy; Martin Aigner, Albert Broadhurst, Frederic Atkinson and Thomas Small. Laymen; E. V. D. Selden, Frank B. Mallett, Cyrus F. Mackey and Robert M. Garland. Auxiliary: Mrs. Albert Broadhurst, Mrs. M. W. Jamieson, Mrs. Robert M. Garland, Mrs. W. R. English and Mrs. M. T. Forker.

* * *

Choir Festival at Warren, Ohio

A choir festival was held at Christ Church, Warren, Ohio, on Ascension Day, with the following choirs participating: St. John's, St. Andrew's and St. Rocco's, all of Youngstown, Church of Our Saviour, Salem, Trinity, New Castle, Pa., St. John's, Sharon, Pa., and Christ Church, Warren. The meaning of the Christian Year as interpreted by music was the theme.

* * *

Conference for West Virginia

The diocese of West Virginia is to hold a conference at Jackson's Mills from June 18 to the 23. On the faculty: Bishops Cravatt and Strider, the Rev. Eric Tasman, secretary of the field department of the National Council, the Rev. Malcolm Taylor, director of evangelism of the National Commission on Evangelism, Miss Edna Eastwood of the Church of the Holy Communion, South Orange, N. J., the Rev. C. C. Roach of Bexley Hall, the Rev. L. H. Harris of Pittsburgh, the Rev. J. H. A. Bomberger, the Rev. Clarence Brickman and the Rev. Edwin R. Carter, clergy of the diocese. A convention of the Young People's Fellowship is to be held at the same time.

* * *

York Rector Is Honored

Canon Paul S. Atkins, rector of St. John's, York, Pa., was honored the other day at a banquet. It seems that the Canon has been teaching public speaking in the schools for the past fifteen years, and the graduates

turned out in force to do him honor—presented him with a purse too.

* * *

Bishop Reese Asks for Coadjutor

Bishop Reese of Georgia, at the diocesan convention held last week at Camp Reese, St. Simons Island, announced that he must either have a coadjutor or he will be compelled to retire due to the physical infirmities of age. He will be eighty in October and has been the diocesan for twenty-five years. The convention expressed the opinion, through a resolution, that his spiritual guidance and advice are invaluable to the diocese, after which they referred the matter to the standing committee with instructions to make every effort to retain the Bishop and at the same time relieve him of some of his responsibilities.

One of the high lights of the convention was an address by the Rev. Henry D. Phillips of Columbia, S. C., who told how the diocese of Upper South Carolina has pulled itself out of the depression through sacrifice. Another inspiring event was the dedication of Wright Cottage at Camp Reese, named in honor of the rector of Christ Church, Savannah, and given to the diocese by that congregation. General Convention deputies: clergy; David C. Wright, James B. Lawrence, Royal K. Tucker and C. C. J. Carpenter. Laymen; J. Ran-

dolph Anderson, J. A. Setze, George T. Cann, Frank D. Aiken. Woman's Auxiliary; Mrs. J. H. Parker, Mrs. F. B. Screven, Mrs. Noel Wright and Mrs. H. H. Barber. In connection with the Auxiliary meeting, held at the same time as the diocesan convention, there were addresses by Miss Margaret Weed of Jacksonville, Florida and Miss Louise Starr, work-

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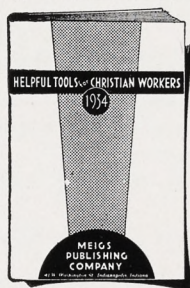
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Gardiner Day on the Red Cross

The Rev. Gardiner M. Day, rector at Williamstown, Mass., recently visited Tennessee and among other places went to Wilder where they had a strike about a year ago in a coal mine. Some of you perhaps recall it for many Church groups helped with the relief in one way or another. Anyhow, Mr. Day, in returning, preached a sermon which the newspapers got a hold of and it has created quite a stir. It seems that he said that the Red Cross in Wilder had discriminated against the miners in administering relief because the head of the Wilder Red Cross relief program was the wife of the mine superintendent. Mr. Walter Davison, assistant manager of the eastern area of the American Red Cross, therefore wrote a letter to the papers denying Mr. Day's charges, ending his letter with the statement that "the responsible leaders of the striking miners will not confirm the story attributed to Mr. Day." Of course a lot depends on your definition of the word "responsible." I followed the Wilder strike fairly closely. Barney Graham was the one leader of the strikers. Company gunmen shot him down in broad daylight. Since then the miners have not dared announce a leader of their own for fear he would receive the same treatment. By "responsible" leaders I have an idea Mr. Davison means leaders acceptable to the company.

I know nothing about this controversy over the Red Cross, at least as far as Wilder is concerned. But I can tell Mr. Davison that I have been in strike situations in other communities where the Red Cross has been controlled by relatives of the employers and has refused to give relief to the families of starving strikers. So I have an idea that Mr. Day knows what he is talking about in this Wilder case. And I say that for several adequate reasons; Mr. Day is an honest man, not given to going off half-cocked; he has investigated on the ground whereas Mr. Davison got his information second hand; and finally because I have myself been in situations when the Red Cross had done identically the thing Mr. Day charges them with having done in Wilder.

* * *

Commencement Plans for Trinity

The Rev. R. H. Brooks of St. Thomas Church, New York, the Rev. W. G. Thayer, former head of St. Mark's School and the Hon. W. W. Maltbie are to be the headliners at the commencement at Trinity College,

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June 15-17. There is a baseball game too, and against Wesleyan, which no doubt will do more to attract the alumni than the speeches.

* * *

Dean Emeritus Preaches in Buffalo

The Rev. Charles A. Jessup, dean emeritus of St. Paul's Cathedral, Buffalo, was the preacher recently at the reunion of the cathedral choir.

* * *

Charles P. Deems Goes to Minneapolis

The Rev. Charles P. Deems, Trinity, San Francisco, has accepted a call to St. Mark's, Minneapolis. This is one of the strongest parishes in the Northwest with over 1000 communicants and a large settlement house that ministers annually to over 200,000 people.

* * *

Announce Courses for Wellesley Conference

The program for the Wellesley Conference, to be held from June 25 to July 6, has been announced and shows an excellent group of courses in all of the divisions of the conference. The Rev. Philips Osgood of Boston is again the head of the school of Religious Drama, with plans under way to present *Everyman* this year, its most ambitious undertaking in years. In the school of Social Ethics there will be courses by the Rev. Daniel A. McGregor, head of the department of religious education of the National Council; the Rev. Joseph Fletcher of St. Mary's School, Raleigh, N. C.; the Rev. Robert Smith, field representative of the C. L. I. D., and Mr. Spencer Miller Jr., consultant on indus-

trial relations of the National Council. The social ethics division is in charge this year of the Rev. Norman Nash of the Cambridge Seminary. In the music school the faculty is to consist of Professor Hugh L. Smith of Yale, the Rev. Winfred Douglas and Mr. Frederick Johnson.

Then too the announcement comes that arrangements have been made with the railroad and boat lines whereby those registering for the conference (Mrs. V. K. Davis, 1352 Beacon St., Brookline) will be sent certificates which will enable them to travel at about half fare.

* * *

Plans for Vermont Convention

The convention of the diocese of Vermont is to be held at St. Peter's, Bennington, June 28 to July 1, with a stained glass window dedication at the opening service. The window is the work of Heaton, Butler and Bayne. Bishop Dallas of New Hampshire is to be the preacher at this

opening service. On July 1st there is to be a Home Coming Day with the service taken by former rectors Elmer McKee, George L. Richardson and Philip Schuyler, together with the present rector, Norman P. Dare.

* * *

Laymen Busy in North Carolina

Laymen of the diocese of North Carolina have organized a committee to raise funds for missions and plan to reach every man in the diocese before June 15th.

* * *

Notables at Asilomar Conference

The Rev. J. Howard Melish of Brooklyn is to give five evening lectures at the conference of the diocese of California, held at Asilomar from June 24th through the 30th, on the subject, "Modern Problems in the Light of Christ and the Kingdom of God." Bishop Parsons also is to give a course on "Making a Place for the Social Gospel in our Worship." An-



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other popular course will be that given by the Rev. David Covell, secretary of the National Council, on "How to make the parish alive and indispensable."

* * *

Nurses Service in New York

More than 1,500 nurses took part in a great service held on May 13th at the Cathedral of St. John the Divine, New York. They represented over 200 institutions. There were brief addresses by Bishop Manning and by the Rev. Henry Sloane Coffin, president of the Union Seminary.

* * *

Spencer Miller at Pittsburgh-Erie Conference

Spencer Miller Jr., consultant on industry of the National Council is to give a course this year at the Pittsburgh-Erie Conference which meets from June 24th to the 29th. His subject is "The Purpose of God in Social Relations." Bishop Ward of Erie is to lead a discussion on the Purpose of God for the Individual and Bishop Mann is to lecture on the Prayer Book.

* * *

South Orange Rector Honored

The Rev. F. Creswick Todd, rector of St. Andrew's, South Orange, N. J., was honored at a reception on May 15th in recognition of his 25th anniversary as rector. There were fully 700 people present.

* * *

Missionary Addresses Erie Auxiliary

Miss Bernice Jansen, missionary to Japan, addressed the Auxiliary of Erie which held its annual convention at Meadville on May 8th and 9th. The convention emphasis was placed on the importance of the Church-Wide Endeavor—the first bit of news incidentally that we have had about the Church-Wide Endeavor in several weeks. Has it died already?

* * *

Bishop Stearly Speaks to Girls

Bishop Stearly of Newark, the Rev. Charles Walkley of Orange and Dean Arthur Dumper of Newark were the speakers at the annual ban-

quet of the Girls' Friendly Society of the diocese, held on May 17th. There had been a meeting of the diocesan council of the society on the 11th at which Miss Estelle Burrill, national chairman of recreation, discussed the problem of how to aid unemployed girls in the constructive use of enforced leisure time.

* * *

Englewood Parish Has Celebration

St. Paul's, Englewood, N. J., where the Rev. James Mitchell is rector, celebrated the 23rd anniversary of the consecration of the present church and the 68th year of the founding of the parish on Whitsunday. The preacher was the Rev. Howard Robbins who was the rector at the time the church was consecrated. The English boys' choir, now touring this country, furnished the music. The offering was for the deficit of the National Council.

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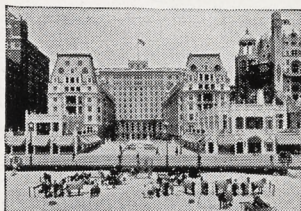
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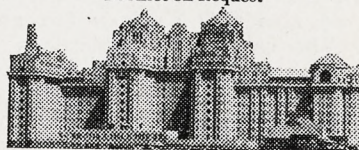
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