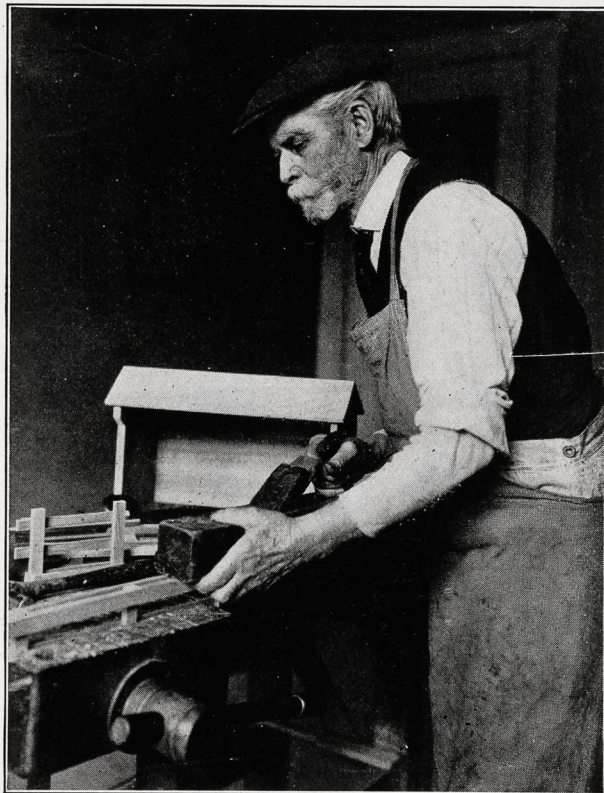


# *The* **WITNESS**

CHICAGO, ILL., OCTOBER 13, 1932



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# THE WITNESS

*A National Weekly of the Episcopal Church*

Associate Editors  
FRANK E. WILSON  
GEORGE P. ATWATER  
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## NEW METHODS FOR OLD

By

JAMES MYERS

*Industrial Secretary, Federal Council of Churches*

INVOLUNTARY unemployment is a curse to the human race comparable in its effects only to the institution of chattel slavery. Unemployment, like slavery, must be abolished! But until unemployment can be abolished, the victims of this economic disease must be supplied at least with the bare necessities of life. What is the most effective, the most self-respecting way in which this can be done?

I have seen the bread lines in this country, the giant "flop houses" where thousands of men are sheltered, the unrelenting labors of the skilled caseworkers of the social agencies, the emergency relief organizations with their relief and made-work programs. I have seen, too, the men sleeping on the ground in the parks and prone upon the sidewalks of New York; I have seen the bonus army with its shacks, many of which looked like make-shift dog kennels—a rusty sheet of iron for roof and a bed of straw; I have seen the shanty-town of Father Cox's followers in Pittsburgh where men have dug themselves into the ground in a litter of abandoned foundations, and I have seen the untold misery of our coal fields. I have seen something, I think, of most of the varieties of the American dole, the efforts of private charity and public relief to meet the terrible strain of our widespread distress.

I must confess that it was a refreshing experience last May when I had the opportunity to inspect the Labor Exchange at Cologne, Germany, where 30,000 unemployed men and women a day are cared for in orderly and systematic fashion. The outstanding impression which I received as Dr. Barwasser, the director, kindly showed me through the many departments, was the look of self-respect on the face of practically everyone as he waited for his weekly unemployment insurance benefit. The whole air of the exchange was one of accepted, business-like routine. One sensed no stigma of charity in the transaction. The unemployed did not look hopeless or even worried. They were not "down in the mouth." I could not get over it. "There is no doubt about it," said Dr. Barwasser, "the sense of security which comes with unemploy-

ment insurance—limited as it is—makes a great difference in the morale of the workers." I received similar impressions on pay day in the Labour Exchange in London.

Is it not odd that some people object to the proposal of setting aside reserves for unemployment insurance as a "dole" which they say destroys character and self-respect? Is it not still more strange that many people who object to unemployment reserves as a form of dole are often themselves the recipients during hard times of dividends which are paid from quite similar reserves set aside for the stockholders of a corporation? The latter practice is considered by them as "only common sense" and "an evidence of intelligent management."

To be sure, provisions for unemployment insurance, to the degree in which it may be paid for by the company or the state, would constitute an increase in total financial return to wage-workers. But who that is familiar with actual earnings of wage-workers doubts that they should have and are entitled to a higher total income?

Viewed from another angle unemployment insurance would merely tend to place wage-workers more nearly upon a footing with salaried workers whose remuneration is calculated on an annual basis.

The state of Wisconsin has adopted the first Unemployment Reserves law in America. Churches and ministers helped, according to reports from the field, the state bodies of Presbyterians and Congregationalists declaring in its favor and individual Baptist, Methodist and Episcopal ministers favoring it at hearings. Unemployment reserve bills will be introduced in many state legislatures and in Congress this winter.

HAVING said so much in praise of unemployment insurance as over against the American dole of charity or public relief, it must be said that while unemployment insurance is the best form of relief, nevertheless certain evils growing out of unemployment itself undoubtedly persist in spite of the best



unemployment insurance plans. The worst of these evils is the effect on human beings of being idle. The Directors of Labor Exchanges abroad admit that after a long period of enforced idleness men suffer spiritual and mental as well as physical deterioration. Some go to pieces under the strain of anxiety which eventuates in despair. Some, on the other hand, lose the capacity or the desire for work.

Anyone close to the unemployed in this country will tell you that the same is true in America under our wholly different system of relief. It is not "the dole" which is to blame. It is in both cases the lack of regular occupation, the indignity of having little or nothing to do. Labor is a divine law of life. Without regular, useful creative work to do, human character tends in one way or another to lose its moral fibre. We can see this not only among the unemployed poor who cannot get work, but also among the unemployed rich who are not obliged to work. I should not favor such high payments in unemployment insurance or in relief—or in dividends—as would remove a man's incentive to work when work is available. The low benefits of unemployment insurance cannot be said to do this any more than does our American dole. But in both cases the opportunity to work is lacking.

When our economic system fails to supply this opportunity to work and government fails to launch adequate public works programs, here is a place for voluntary organizations to function in a useful if limited way. After many years of experience with the effects of unemployment in England a strong conviction has grown up that some opportunity for work must be supplied for the unemployed. As a consequence allotment gardens have been developed for summer work and workshops for winter occupation. Here is a particularly valuable suggestion for American social and religious organizations. Relief in food and clothes, even the opportunities for recreation, reading rooms, games, etc., and the educational classes which have been offered by the Y.W.C.A., Y.M.C.A. and the churches are not enough. Even our conferences and our efforts toward social legislation are not enough. Men and women want something useful to do. They want to *work*.

The English Quakers have helped to organize garden clubs, in which 64,000 plots have been made available for the unemployed around principal cities and in the coal areas. The purpose has been "to save personalities from the despair and deterioration of being useless burdens on the community." Even a small plot of land where he can do useful, interesting work and raise fresh vegetables and winter supplies of potatoes for his family restores a man's self-respect. "He begins to feel himself back in a world of men with a job on hand."

Subsistence gardening, along similar lines has been promoted on a wide scale in America during this last summer. Many churches have also made their kitchens available for canning of the products against next winter's need. It is not too late to arrange for canning fruits and vegetables which may be donated

from nearby farms and estates. It would be well to lay plans now for a great extension of subsistence gardening for next summer.

**E**MPHASIS on need of opportunities to *work* in the winter time as well, brought the development of work shops by civic, labor and religious organizations in Lincoln, England, and later in other cities and in South Wales (the latter under the Quakers). An empty store or the basement of a church is fitted up with work benches and tools, cobblers' lasts, hand looms, and other simple equipment. Instruction is provided and unemployed men and women are given the opportunity to repair their own furniture, make toys for their children's Christmas, and small articles for the home, repair shoes, weave rugs, make dresses and clothing for their families and knit socks. Because the unemployed have at least a little cash from their unemployment insurance, they are able to pay penny dues and to pay for materials used. The articles produced may be used in their own homes or sold to members of the club at low rates. In some places a device for exchange of products has been arranged without the use of money. "Scrip" is issued or books kept in terms of the hours of work a person has put in at any kind of work—shoe repairing, clothing manufacture or repairs, furniture making, bread making, and in South Wales, potato raising and digging coal or cutting wood! The holder of credit for work he or she has done in any of these lines then "purchases" what he needs of the others' products. Professor Frank D. Graham of Princeton University has outlined a plan whereby such a device could be adopted on a large scale by American industry itself during times of unemployment. The practicality of such plans indeed raises basic questions whether our money and credit system could not be made to function more in harmony with the actual realities and possibilities of production. Here is some food for thought!

Since unemployed families would not otherwise buy articles sold or exchanged at the work shops, it is felt in England (where organized labor is most particular on such matters) that the work shops do not compete in sales or decrease the demand for regularly manufactured articles. "When a man has been out of work eight or nine years," said the Director of a Work Shop, "it is like giving him a new lease of life to make it possible for him to do creative work and see the results of his labor." In fact there have been many cases where men have gained new courage and begun to feel that life might be worth living after all. Some have been saved from actual suicide.

Could not many Y's and churches organize such shops this winter? The American Friends Service Committee has already started shops of this kind in some of the coal camps. Of course, our American unemployed have not even the small cash income of the English unemployment insurance, but with all our emergency relief, there are no doubt many men and women who are receiving at least a minimum of food who would be glad of the opportunity for self-express-



sion, renewed hope and additional income or the advantage of exchange of products which can come through the work shops.

**A**N INTERESTING phenomenon in unemployment relief has appeared in the organizations of Unemployed Citizens Leagues in Seattle and other American cities, and one which may well spread to significant proportions. There is a special appeal in the opportunity for self-expression and the maintenance of self-respect when the unemployed band themselves together for mutual self-help and for organized pressure upon local, state and federal governments in favor of adequate relief measures.

A typical program includes the establishing of a headquarters in an empty store or other place, gathering of fruits and vegetables donated by nearby farms or the public markets and distribution to League members together with the milk and bread which are donated by bakeries and dairies. The investigation of all applicants is carried on by the League itself, checking with city relief lists. Cutting firewood for League

members (trees donated by estates or state forests), educational open forums, social meetings and non-partisan political action, are all included in the program. Committees write to or wait upon municipal and state government officials seeking adequate relief, and give publicity in the press to their replies. This technique offers real opportunity to assure better relief in many places and especially to preserve and develop among the unemployed a self-respecting sense of "amounting to something" in the community—a precious human value which is usually so quickly and tragically lost by those who are out of work. Churches can help by offering leadership and helping to secure meeting places. Perhaps no greater Christian service could be done than to assist in this general movement.

While we seek to utilize the best methods of unemployment relief, we should constantly remind ourselves that relief is not enough. It is our principal task to abolish unemployment, to inspire the development of an intelligently planned economy in which there shall be work for all and in which all shall work. For work is a divine law of life.

## WHAT I BELIEVE AND WHY

### *The Approach to Christ*

By

BISHOP JOHNSON

**L**ET us pursue the path that St. Paul points out. It does not have its foundation in reason but in love emerging into reasonable conduct. Christ reveals Himself as one who came on earth to be man's friend.

Now friendship is a phenomenon which we can study. We do not begin our friendships in an academic manner. If we do we don't make friends. Men are drawn to one another in fellowship by an intuitive process which is no less real because it baffles analysis. Friendship begins in that mysterious magnetic attraction by which souls are united. Christ did not seek the friendship of the twelve by logic but by contact. When that constant fellowship became a fact then the apostles began to think. He did not impose Himself upon them by argument. He won them to discipleship because they loved Him, not because they understood Him. Finally He asked them whom they believed Him to be. Then they had to reason.

So if our religious life follows this natural process its elemental need is contact with the Christ which causes us to admire and then to love. As St. Paul puts it, our religion begins when we are rooted and grounded in love, "that Christ may dwell in your hearts by faith." It is like a friendship in which the proof of its value lies in the experience of its development. Without this preliminary relationship there can be no real growth in friendship. We cannot begin friendship by a syllogism. As friendship proceeds,

reason comes in to justify it, but we love first and think afterwards.

It is this which makes a betrayal of friendship so tragic. It is a betrayal of something deeper and finer than mental processes.

**A**ND so it is only those who love who can forgive. Forgiveness of offences is not scientific and yet it is absolutely essential to the preservation of the home or the brotherhood. As St. Paul says in speaking of the development of Christian fellowship, it is only as you begin in love that you are able to comprehend the dimensions of Christian character.

The cynic begins at the wrong end when he refuses to walk with Christ before he attempts to understand Him. We are all familiar with the obstinacy of prejudice. We do something from pure motives and we know at the start that the man who doesn't like us is bound to misconstrue our actions. There is nothing more unscientific than the bias of scientists against the Christ. They begin with a doubt which can never emerge into an understanding relationship. No one can be filled with all the fulness of God who begins in any other premise than the desire to cultivate His friendship. If we wait for proof we will never begin to enter into close and cordial relations with another person, not even with God.

It is curious that those who reject the supernatural



should demand that they should approach God and Christ in the natural way. Surely God does not invite man to analyze Him first and to love Him afterwards. If God be a person then He is conditioned by the laws that govern personal relationship. And so we love Christ because He first loved us. No one can question that Christ was a lover of mankind. He yearned to gather them to His breast in confidential relationship. If this be so then men should be drawn to Him by the cords of affection and then test the relationship in terms of experience. That is the natural process by which friendship is tested.

**A**FTER all the approach to Christ must be the natural one. Does an intimate contact with Him satisfy the needs of friendship. Of course there are dangers. Christ realized that some followed Him for the loaves and fishes, and some because they sought signs and wonders, and some because they hope to be rewarded. The Church has no brief for false relationships. It is the penalty of greatness that it is surrounded by those who are self seekers. The emphasis which has been laid upon salvation by zealous evangelists has too often resulted in creating soldiers who put their own personal safety first. They are not inspiring soldiers but they do not nullify the other type, however rare it may be, who say, "though He slay me yet will I trust in Him and though I walk through the vale of the shadow of death I will fear no evil."

Christ never said "I will have no friends because so many friends are merely self seekers." He did not refuse the love of John because He had to endure the treachery of Judas.

Let us keep our quest upon the same high level which He invites. If friendship with Christ, based upon sound motives results in giving values to life and purpose to the daily grind, then why should I not follow, even though I may never rise from the dead or meet Him hereafter.

It is a frequent sight in these times to see scores of tramps riding in freight trains. They are traveling hither and thither on the continent. As a class they have lost all sense of values and any definite purpose. I do not see how they differ in principle from the great mass of travellers on this terrestrial sphere who are on their way but going nowhere in particular, and who have lost all sense of the values that lie hidden under the things which symbolize values. "Verily thou art a God that hideth thyself." This is true whether we think of Him as the God of science, art or religion. Truths lie hidden under things. Beauty is concealed from the dull eye which sees only things. Goodness is not on the surfaces of life but is also hidden under our daily tasks and relationships.

Christ has done for life what the scientists have done for things. He has revealed to men the sublime realities which lie hidden under the otherwise trivial acts of our daily life. If we are really and truly seeking righteousness as the highest value in life we will find in Christ that which will satisfy our need.

## Cheerful Confidences

By

GEORGE PARKIN ATWATER

THE CHURCH PAPERS

**T**HE Episcopal Church has half a dozen national Church papers.

They are not as smart as the *New Yorker* or as urbane as the *Saturday Evening Post*, or as snappy as *Time*, but they do represent a lively account of real people, doing real things in this great Church of ours.

You would be surprised at the result if you would subscribe to a Church paper, and really read it; not every word perhaps, but what caught your attention.

Suppose some good friend should come to you and say, "Old man (or young man), I am going to do you a favor. I am going to build an additional room to your house. It will be different from the ordinary rooms. It will have a different atmosphere, different pictures, suggest a different outlook on life. When you are tired of the radio and bridge, and all the old set-up you can step into this room, and lo, and behold, you will have a new experience. And it will cost you just two or three dollars."

Would you take it? You would. Now, along comes the editor of the Church paper. He is not some pedantic old bookworm digging up the driest and most moth-eaten padding in the whole market to put into his paper. I know most of these editors and they are alive; young, alert, keen and interesting. They say to you, "Here is a whole realm of serious human effort. It is full of interest, romance and achievement. We will build a little additional room to your brain, and we will furnish it with some notable furnishings. We shall bring you the serious thoughts of intelligent men; we shall give you opinions on subjects of vital importance in this world. And we shall carry you into the remote places, so that you may learn what your Church is doing in spheres of which you have never heard. We shall tell you stories of heroic endeavor that will touch your hearts. One of the greatest gifts of man, Imagination, will be enlisted to make a new world, a present day world, a pulsating, throbbing world. Very soon you will be looking forward to our gift of printed pages, as the man away from home looks forward to news from the old town. We shall make you residents in a new world. We shall make you realize that your Church is not a little building, up the street, whose chief excitement is a chicken supper, but is a nation-wide force, pioneering, struggling, achieving, aspiring and conquering. You will say as St. Paul said, not 'I am a Roman citizen,' but 'I am a member of a great group, a mighty army.'

"You will be inspired to make your post of duty in the parish one that the inspecting officer will commend. And because of the great cause which we represent, you will realize more and more what it means to share in the abundant life."

How will this be accomplished? Go to your rector and subscribe to a Church paper, and read it faithfully for one year.



As I write these words, I know that many persons have recently spent about twenty dollars to see three baseball games, Cubs versus Yankees, the thrill of which lasted less than a week. Why not try a new thrill and give the mind a chance to enlarge its borders. It may seem a little queer at first, but soon the outlook will seem familiar. Think of the condition of our land without its newspapers. Can our Church flourish if its people are deprived of its papers, the mental food that enriches the life? So hunt up your rector today and subscribe for a Church paper.

## Witness Bible Class

Conducted by

IRWIN ST. JOHN TUCKER

### THE CREATION

GENESIS begins with the story of the creation of the world. Read the first chapter and the first three verses of chapter 2. It ends with the statement "And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which he had made."

How about this matter of the seven days? We know how days are made; the world revolving around on its axis, turning from sunlight into shadow. Before the sun and the earth were made, how could there be days?

Turn to Psalm 90. Across the top of it is written "A Prayer of Moses the man of God." Read the first four verses. It says "A thousand years in thy sight are but as a day."

Now turn to 2 Peter, 3:8. He writes "Beloved, be not ignorant of this one thing, that one day with the Lord is as a thousand years, and a thousand years as one day."

So both to Moses in the Old Testament and St. Peter in the New, a Day of God may be a thousand years long. Psalm 137 says "Remember Edom, O Lord, in the Day of Jerusalem." Jesus says (John 8:56) "Your father Abraham rejoiced to see my day." He certainly did not mean a day of 24 hours. He meant the time of triumph; of success; of accomplishment and victory.

We know from the testimony of the Creation itself, by the record written in the rocks, that not only thousands, but millions of years were required in these earth-forming periods. Any length of time in which something is accomplished is a Day of God.

The first chapters of Genesis set forth the teaching that God made the world, and called it good.

To keep forever in memory this teaching, the Sabbath Day was instituted among the Hebrews. Every seventh day all work ceased. The time from Friday at sundown to Saturday at sundown was observed in strict reverence. No other nation had such a custom. Hebrew children, like any other children, would ask "Why do we do this?" And they would be told "To

remind us that God made the world, and it is good."

The story of the Creation was told in the natural order in which children notice things. Most striking of all outward facts, and the first noticed by a baby, is the difference between Light and Darkness. Then the difference between Heaven and Earth. Then the difference between Water and Land. Then the Sun, Moon and Stars. Then birds, fishes and beasts, and lastly man. This order corresponds in a rough way with the process of evolution; but the order in which they are given is simply the order in which a child would ask about them.

In time the Sabbath, given as a memorial of the Creation, became something of a superstition. In the days of Jesus the heads of the Jewish race held that it was wrong even to do good on the Sabbath Day. For this reason Jesus had a continual battle with them. The whole fifth chapter of John describes one of these conflicts. So does the 12th chapter of Matthew. Jesus explained his actions in healing on the Sabbath Day by saying "My Father worketh hitherto, and I work," meaning that God has never stopped working, and that if one does God's work, the Sabbath is as good as any other day for doing it.

The whole Bible is full of references to the Creation and to the Sabbath, as the seal of the worship of the Creator. In Deut. 5:14, the reason for keeping the Sabbath is to show mercy on slaves and cattle "that they may rest as well as thou."

### PRACTICAL APPLICATION

TO PRESS home the teaching that God is still making the world and wants our help, establish a Temple of Science within your church and a Garden of Memory around it.

Let the children plant grass, flowers, shrubs and trees. Name the trees after famous characters, and put their names on the trees. Get the congregation to plant roses or other flowers as acts of thanksgiving.

Let the children start collections of rocks, leaves, flowers and other scientific specimens. Get the aid of a teacher of science in the public schools to help classify and mount them. Explain that God is still creating the world, whenever flowers bloom or gardens grow.

This will help bridge the gap sometimes felt between science and religion. Science is the tool; religion is the motive and the skill which guides it.

### MEMORY WORK

Take the first section of the Books, The Law. Write in your notebook their names, thus:

Genesis Exodus LEVITICUS Numbers Deuteronomy

Say these names over and over until you have learned them. Learn also their abbreviations; Gen; Ex; Lev; Num; Deut. To us, the book of Leviticus is the least important, and we are apt to skip it. But to the Hebrews it was the central one, because it deals with the rules of daily life which they had to observe. These five are called the Books of Moses, not because they were written by him but because they are mainly about him.

More than half of the five books is taken up with rules of conduct. From Exodus 19 to the end, half of Numbers and all of Deuteronomy are rules of conduct. The stories are given to explain the rules; how they originated, and why they must be kept.

Turn to the Communion office, page 68, and read the Ten Commandments. Then say to yourself the Summary of the Law "Hear what our Lord Jesus Christ saith. . . . On these two commandments hang all the Law and the Prophets."

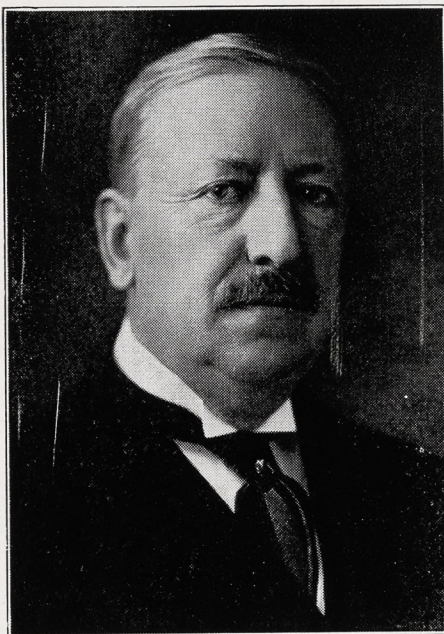


## RECENT SERMONS BY R. J. CAMPBELL AND J. F. NEWTON

Reviewed by G. M. DAY

A new book of sermons by most men would not attract a very wide audience, but a new volume from the pen of Dr. Joseph Fort Newton will be welcomed not only by a multitude of old friends, but will undoubtedly make for him a host of new friends, especially when the Spirit veritably moves upon the faces of its pages as it does in *The Angel in The Soul*. (Harpers \$1). The sermons are very different. For example, there is one on Newman's deservedly popular hymn "Lead Kindly Light" and another on world peace. Nevertheless the main emphasis which runs through them all is upon that deep mysticism which Dr. Newton rightly believes is at the heart of all religion. If there is a greater master of the sermon than Dr. Newton living to-day I have yet to hear of him. The remarkable combination of depth of thought and feeling and beauty of style must be evident to every reader. Let me quote a few sentences as an illustration: "A vision of unity at the heart of multiplicity, finding focus in myriad ways, now suddenly as in a flash, now slowly in quiet unfolding, the mystical experience has one invariable characteristic—it unifies the life of man, gives it depth and direction, and endows it with power. It was a blinding vision at noonday, brighter than the sun, which healed a deep schism in the soul of Saul of Tarsus, organized his life on a new basis, and fed the undying fire of his interpid ministry. But that is only one form of the experience; in other lives it takes other forms, depending upon training, temperament, and the contour of the thought world in which men live. . . . Our fathers called it conversion; in the jargon of our day it is called adjustment to life. No matter; when man makes contact with the reality behind the shapes and shows of life, by what name soever it may be described, his nature is harmonized. His chaos becomes a cosmos, and his life is lifted out of a trembling fear that stands in weakness into a faith that walks in power."

*Christian Faith in Modern Light* is the title of the latest volume by The Rev. R. J. Campbell, Chancellor and Canon Residentiary of Chichester Cathedral in England. (Macmillan Co. \$1.75). Unlike some, the title of this book tells what the book is about with accuracy, for it consists of twelve lectures delivered by Dr. Campbell many times in different parts of his Diocese in the fulfilment of his duty as Canon-teacher of the



BURTON MANSFIELD  
*Eminent Churchman Dies*

Diocese. The chapter headings give a good idea of the content of the book. A few are: "Varying Conceptions of God, Jesus Christ and the Modern World, Human Nature and its Needs, The Historical Christ, The Influence of Belief in Christ upon Belief in God" and "The Meaning and Scope of Redemption". The lectures are written out of the fullness of the author's wide experience and deep spiritual living and are full of real theological meat cooked in a palatable modern form. If I could buy but one volume of recent sermons or sermon-lectures, I would commend this as the one which I find most thought provoking and helpful.

When I pick up another book of Dr. Charles R. Brown's I am reminded of the student reporter for the college paper who told me he liked Dean Brown the best of the college preachers because he was the easiest to take notes on inasmuch as he always had three or four points made unmistakably evident. A reader of *Have We Outgrown Religion* (Harpers \$2) will be struck by the remarkable clarity, and matter-of-factness of these sermons. In contrast to Fort Newton's mystical, and R. J. Campbell's theological note the practical emphasis of these sermons stands out sharply. For example, a sermon entitled "Getting Started" gives college freshmen fatherly advice on four important choices: studies, habits, associates, and religious adjustment; while another entitled "Right Standards" compares from a religious standpoint the various standards which may be used in judging men, namely that of: money, social position, learning, or the Chris-

(Continued on page 16)

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

One would hardly expect the second son of the third Marquis of Salisbury, Queen Victoria's famous prime minister, to give the Soviet government a pat on the back, but he did just that the other day in an address before the few people who make up the social service commission of the Federal Council of Churches. This second son I mention is the Lord Bishop of Exeter, England, a brother of Lord Robert Cecil and of Lord Hugh Cecil. He is now in this country preaching and lecturing and being entertained, for the most part, quite properly, by dignitaries of our Church. He said in this address that what we need to learn primarily is that the world is essentially one, and that an injury to one is an injury to all. We have got to get together or perish. Russia, he said, is essentially Christian, whether they know it or not, in what they are doing for the workers and in their effort to establish a system of society that will make for a greater fullness of life for everyone. And mind you it is the second son of the Marquis of Salisbury who is saying this and not the managing editor of this paper, who on occasions has been hopped on vigorously and denounced as a raving red for saying much less.

The Lord Bishop of Exeter, if you are interested, is an attractive man. He is a huge man, has nice blue eyes, a gorgeous beard, and a lot of grayish hair on his head which he apparently never bothers to comb. It probably wouldn't look as nice if he did. He is a prayerful, spiritual man; it was easy to see that. And he spoke easily and smoothly and without any show of emotion whatever. What he said to us, I thought, was a bit trite, considering his audience. But I always marvel at the way these Britishers can be interesting, even thrilling, in handling commonplace matters. They are educated—I presume that is the answer. Also they have lived through changes in their country and so have a perspective which casts out fear.

\* \* \*

### The Laymen's Foreign Mission Inquiry

A committee of laymen, representing seven denominations, including our own, have returned home after having spent a great deal of time in the Far East studying foreign missions. The final report is to be released early in the winter but they have given out a statement announcing that it will make recommendations for far-reaching changes in the plan and scope of missionary work.



In dealing with the question as to whether or not foreign missions should be continued the committee states in this preliminary report: "That these missions should go on, with whatever changes, we regard as beyond serious question. There is in this fact, however, no ground for a renewed appeal for the support, much less for the enlargement, of these missions in their present form or on their present basis. This commission makes no such appeal. In our judgement, there is not alone room for change, there is necessity for change, in respects which our report will indicate; and the effecting of such change should be the condition for every further enlargement of the enterprise."

\* \* \*

#### Dr. Atwater

##### Recovering Rapidly

The little paragraph that appeared here a couple of weeks ago telling you of the illness of Editor George Parkin Atwater apparently caused undue alarm, since many letters have been received asking for more details. So I take this means of informing you that, while still in the hospital, he is chipper and gay, and will soon be back on the job.

\* \* \*

#### Money Is Still

##### Coming in Slowly

Dr. Lewis B. Franklin, treasurer of the National Council, reports on October 5th that "there was no improvement in September for in that month we received from the dioceses only \$71,471 while one-twelfth of the 'expectations' for 1932 amounts to \$180,000. As of October 1st we have received only 73% of the amount then due even after allowing a full month for collection and transmission. We owe the banks \$350,000. Only three months of the fiscal year remain in which to catch up and 100% payment of 'expectations' is needed from every diocese in order that we may close the year without a deficit. We are confident that the Church will do its utmost."

\* \* \*

#### Helena Dudley Dies in Geneva

Miss Helena Dudley, prominent Church woman and social worker of Boston, died in Geneva, Switzerland, on September 29th. Miss Dudley was widely known for her work at Denison House, Boston, where she was head resident for many years, and for her activity in bettering the lot of her fellows. An intimate friend writes: "Miss Dudley has left us. She was a beloved comrade for forty years, and life looks blank and sad without her. But for her I can rejoice; and she went peacefully, surrounded till the last by tenderest care. It was strangely fitting that

she should die in Geneva, the home of efforts for international peace—and on All Saints."

\* \* \*

#### Negro Church Workers of East to Meet

A conference of Church workers among Negroes of the 1st and 2nd provinces is to be held in New York City October 12 to 14. The sessions are being held at St. Cyprian's Church, with a great service at the Cathedral of St. John the Divine closing the sessions.

\* \* \*

#### Church a Center for Relief Work

Emmanuel Church, Pittsburgh, the Rev. A. W. S. Garden, rector, has been designated as the center for relief work for the north side of the city by the Red Cross and other welfare agencies.

\* \* \*

#### Pennsylvania Holds Annual Institute

The annual church school institute of the diocese of Pennsylvania was held at the Church of the Holy Apostles on October 3rd. Those giving addresses were Miss Mildred Hewitt, secretary for church schools of the National Council; Miss Helen M. O'Neill, who is the director of the school at Whitemarsh; Miss Gertrude Fritzinger, parish visitor for Christ Church; Mrs. C. Stanley Rogers, director of religious education at Ardmore; the Rev. C. Rankin Barnes, executive secretary of social service of the National Council and Bishop Taitt. There were about three hundred present.

\* \* \*

#### Dean of Albany Cathedral Installed

The Very Rev. Charles S. Lewis was inducted into his office as dean of the Cathedral in Albany, N. Y., on October 2nd by Bishop Oldham.

\* \* \*

#### Connecticut Chancellor Burton Mansfield Dies

The Hon. Burton Mansfield, chancellor of the diocese of Connecticut, and known to everyone who has attended a General Convention during the past twenty-five years, died at his home in New Haven on October 4th. He was 76 years of age. He has been an active and prominent Churchman all his life; a trustee of Trinity College; a trustee of the Berkeley Divinity School, and a member of the National Council from its inception until his resignation last year because of illness. His death is a tremendous loss to Connecticut and to the entire Church.

\* \* \*

#### The Chapel at the University of Illinois

A corporation has been formed to care for the work of the Church at the University of Illinois, made up

of fifty members, including the bishops of Springfield, Chicago and Quincy. A student council to enlist the interest of the student body has been established and is working with good results.

\* \* \*

#### Theological School at Sewanee

The Theological School of the University of the South, Sewanee, Tennessee, opened its 55th year on September 15th with an enrollment of thirty students from sixteen dioceses. A new course has been added to the curriculum on modern social and economic problems given by Professor E. M. Kayden of the university faculty. A course of special lectures, begun by Bishop Gailor, is to be continued by the Rev. W. J. Loaring-Clark, Bishop Kemmerer and others.

\* \* \*

#### Albany Opens a Normal School

The diocese of Albany opened a normal school on October 10th which is to meet each Monday evening at St. Paul's parish house until December 12th.

\* \* \*

#### Pittsburgh Holds Conference

In preparation for the every member canvass the Rev. Charles H. Collett, secretary of the National Council, led conferences of the clergy of the diocese of Pittsburgh this past week. It is planned to follow these up with regional conferences from the 23rd to the 30th, with Bishop Remington of Eastern Oregon the principal speaker.

\* \* \*

#### Clergy Conference In Southwestern Virginia

At the call of Bishop Jett a conference of the clergy of Southwestern Virginia was held at Roanoke September 26th to 28th. There were addresses, followed by discussion, on marriage and divorce; the Negro work in the diocese; the proposed organization for laymen of the Church; the various institutions of the diocese and of course the every member canvass, and ways of preparing for it and conducting it.

\* \* \*

#### Bishop Colmore Reports On Porto Rico

To be crouching in church, surrounded by sixty or seventy huddling people who had come there to seek refuge from the fury of a hurricane, and then have the roof come crashing in, smashed to bits by the rectory which had been picked up bodily and hurled on top of the church—not too pleasant, what? That was the experience of the Rev. Modesto Rivera of Vieques. Two people were killed, his wife was injured, the rectory and the church were of course ruined, as



was everything in Vieques for that matter. Bishop Colmore reports other losses from the recent storm; St. Luke's, Puerta de Tierra, probably a total loss; St. Hilda's, Trujillo Alto, roof badly damaged and dispensary entirely blown away; the roof of Bishop Colmore's house was blown away, and much damage was done by water; and there was minor damage to other church property. Bishop Colmore writes that it was by far the worst storm that the island has ever experienced.

\* \* \*

#### School for Teachers In Western Massachusetts

An accredited school for church school teachers has been opened at All Saints, Worcester, Massachusetts, under the direction of the diocesan committee on religious education. Those teaching are the Revs. John H. Lever, Levi T. Miller, Joseph Rogers, Donald Alexander, Deaconess Elizabeth Coe, Mrs. Charles Anderson, Mrs. Frederick H. Danker and Mrs. Harold Moulton.

\* \* \*

#### Church Army Conducts a Rural Survey

Captain George Clarke, Church Army, is in Sullivan County, New York, conducting a rural survey. Isolated Church families are being enrolled with the department of religious education of the diocese and correspondence courses started. Bishop Gilbert has charge of this particular section of New York.

\* \* \*

#### Bishop Stewart Honored By Catholic Club

The Catholic Club of Chicago honored Bishop Stewart by making him an honorary member at a meeting held last Tuesday, attended by more than three hundred men and women. Bishop Stewart was the speaker.

\* \* \*

#### A Record for A Lay Reader

At Manhattan, Illinois, on October 9th a service was held to commemorate the 75th anniversary of St. Paul's Church. But it was much more of a celebration of the 25th anniversary of Major J. H. Smale who has served the mission as lay reader for twenty-five years. Major Smale intended to be a clergyman, and did attend the Western Seminary for a time. But he left to enter business. Twenty-five years ago St. Paul's was without a rector and Bishop Anderson put Mr. Smale temporarily in charge. It proved so satisfactory that he has been there ever since.

\* \* \*

#### Baltimore Rector Goes To Emmanuel, Boston

The Rev. H. W. B. Donegan, youthful rector of Christ Church, Baltimore, has accepted a call to the



H. W. B. DONEGAN  
*Called to Boston Parish*

rectorship of Emmanuel, Boston, succeeding the Rev. Benjamin Washburn who is to be consecrated bishop coadjutor of Newark this week.

\* \* \*

#### Diocese of Michigan Has Normal School

At St. Paul's Cathedral, Detroit, the 16th season of the Church Normal School opened on October 4th. There are sessions each Tuesday for ten weeks; dinner, followed by an address before the entire school; then classes. Bishop Page started things off by giving the first address the other evening. There are classes on all sorts of subjects, with several of the clergy and religious education experts of the diocese doing the teaching. There are over 200 enrolled.

\* \* \*

#### Negro Churchmen of South Carolina Meet

The 23rd annual council of Colored Churchmen of the diocese of South Carolina met at Charleston last week. Bishop Thomas was the celebrant and preacher at the evening service, and presided at the meetings. There were reports on various phases of the work, including an interesting report on the work carried on by Archdeacon Baskerville, and another on the work done by Miss Maude Callen, a community nurse in Pineville.

\* \* \*

#### Seabury Has a Large Enrollment

Seabury Divinity School, Fari-bault, Minnesota, began its 75th year the latter part of September with thirty-one students. Bishop Keeler, acting dean, has appointed the Rev. Victor E. Pinkham as provost of the school to be administra-

tive head of the academic life of the school. The Rev. F. F. Kramer, who resigned as warden last year, is continuing as professor of Old Testament. His son, Paul Kramer, is teaching Greek and New Testament; Professor F. L. Palmer is teaching divinity; Rev. V. O. Ward, ethics; Bishop McElwain, pastoral theology and homiletics.

\* \* \*

#### Dr. Lacey Preaches In Old Parish

The Rev. Thomas J. Lacey, rector of the Redeemer, Brooklyn, visited California this past month and while there preached at Alameda, where he was rector thirty years ago.

\* \* \*

#### Our Own Hall of Fame

We will let Dean Maurice Clarke of Marquette, Michigan, tell you about the person selected for our Hall of Fame this week, under the title of "The Angel of the Woods". He writes:

This is not a name given in soft sentimentality by soft handed and soft lipped people to another of their kind, though different from them. It is a garland of love woven by the horny hands of husky lumber jacks and placed with reverence upon the brow of a dark haired, bright eyed, gentle little woman named Mrs. Hugh Campbell. They called her "The Angel of the Woods" only because in their childlike shyness they couldn't express it more intimately. What they really meant was "The Angel of Our Woods," or even "Our Angel."

For thirty years this little woman has been living and working in the northern woods of Michigan where now the little town of Ralph is about 400 miles due north of the city of Chicago.

When first she went there, Ralph was just a lumber camp and the air was filled from morning till night with the sounds of the axe, the falling trees, and the "jacks" not-too-drawing-room-like exhortations, denunciations and cries of pain. It was a cry of pain that took Mrs. Campbell into those woods. It came from the lips of Hugh Campbell—a cut, infection, blood poison—the shadow of death! Her nursing was rewarded by his recovery. They were married. The lumber camp became her home. New sounds mounted on timid wings into the air. The sound of lumber jacks singing hymns; the sound of a gentle woman's voice teaching them the Bible with its deathless message of the redeeming, fatherly love of God; the sound of children's voices singing in the Sunday School which she started and taught, and later the sound of the voice of that great missionary of the Northern Woods, Archdeacon



Poyseor, reading the services of the Prayer Book and preaching the unsearchable riches of Christ. The years passed.

Then a new sound. Axes on wood—falling trees—saws—yes and hammers and nails. What did it mean? A little log Church—"beautiful for situation: the joy of the people." There it stands in its setting of beautiful trees and they call it—"The Cathedral in the Pines." The witness of the woods to the Angel of the Church in Ralph. She is still there. Gentle as ever—the light in her eyes that never was on land or sea—loved and revered by all.

\* \* \*

#### **Fellowship Meetings At Waterbury Parish**

One evening each week is Fellowship Evening at Trinity Church, Waterbury, Connecticut, where the Rev. Henry B. Todd is rector. And these evenings are not merely a chance to eat doughnuts and drink cocoa; each evening being devoted to some topic. Thus on the 6th they held Wellesley Night with two members of the parish who attended the Wellesley Conference this summer telling the rest of them all about it and urging them to plan now to attend next June. On the 20th the rector is to tell of the work done at the College of Preachers in Washington.

\* \* \*

#### **Holy Cross Fathers Make Direct Appeal**

The Order of the Holy Cross has issued an appeal for \$25,000 to maintain their Liberian Mission. In their letter they state that they were compelled this year to cut the mission budget 20% but that they cannot continue this cut without destroying valuable work.

\* \* \*

#### **Ecclesiastical Court In Michigan**

Bishop Page of Michigan, chairman of the commission on marriage and divorce, has appointed an ecclesiastical court on marital relations, authorized by the new canon. Those to serve are the Rev. W. D. Maxon; the Rev. J. G. Widdifield; Mr. Lewis H. Paddock, chancellor of the diocese; Hon. Henry S. Hulbert and Hon. Henry G. Nicol.

\* \* \*

#### **Mr. Charles J. Stakel Tackles Several Jobs**

Mr. Stakel is the superintendent of a mining company in Northern Michigan; the diocese of Marquette. There isn't an iron mine open in his district. But that doesn't mean starvation and misery for the workers and their families, not with Mr. Stakel on the job. First of all they are occupying company owned houses, rent free. Then the whole gang, hard-handed and soft-handed

workers alike, went into the woods this summer and cut down company lumber to provide fuel for all the families. There were gardens for every family on company land. It is getting a bit cold up there now, but every family has a house, fuel and food for the winter, leaving only the clothes problem to be solved. With that job out of the way Mr. Stakel accepted the appointment as chairman of the diocesan field department. He was at a conference the other day, presided over by Bishop Ablewhite, and reported that he had enlisted a layman in every parish and mission to conduct the every member canvass. What's more

every one of these local chairmen are at least acquaintances of Mr. Stakel and he is confident they will do their jobs thoroughly.

\* \* \*

#### **Bishop Creighton Goes to Harvard**

Bishop Creighton, executive secretary of the department of domestic missions, took services at Harvard last week. He also had office hours in order that students might have conferences with him.

\* \* \*

#### **One Letter Can Make a Difference**

What a difference in atmosphere a single letter in a word sometimes

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produces: We saw a reference to "the Church of St. Mary of the Angels, Hollywood." And not until we came to the rector's name, the Rev. Neal Dodd, did we realize that this meant Hollywood.

\* \* \*

**Buffalo Rector  
Still Going Strong**

The Rev. Charles H. Smith, the rector of St. James', Buffalo, celebrated his 88th birthday with a special service on September 11th. He is still in active service after having served as rector of the parish for fifty-six years. During his long rectorship he has either organized or nurtured most of the parishes on the east side of the city.

\* \* \*

**Bishop Huntington Has  
One Foreign Priest**

There is now, besides Bishop Huntington, only one foreign priest in the missionary district of Anking, China. The Sisters at St. Lioba's Mission, Wuhu, and Miss Alice Gregg, whose work is specifically religious education, and Miss Margaret Monteiro are the only other foreigners doing evangelistic work exclusively; Miss Sada Tomlinson, a nurse, has returned to do chiefly evangelistic work.

"Which leaves me," Miss Monteiro says, "to commute from Anking to Nanchang in the vain hope of keeping up with all the chance for women's and children's work. The opportunity is great. Just a little help and things go so well. But we are so short-handed that when as just now I have malaria, it makes me uneasy."

\* \* \*

**New Worker at  
Northwestern**

Miss Daphne Hughes of Berkeley, California, has been appointed student worker at Northwestern University by the National Council. She was formerly connected with the Y. W. C. A.

\* \* \*

**Brotherhood Conference  
in Michigan**

A three day conference of the diocesan council of the Brotherhood of St. Andrew was held at Camp Frisbie, Michigan, October 7 to 9, with an attendance of about sixty young men. The leaders were Paul Roush, general secretary; Leon C. Palmer, executive secretary; Rev. Irwin C. Johnson, director of boys' work in the diocese.

\* \* \*

**Dr. Fosdick Hits  
at Insults**

The Rev. Harry Emerson Fosdick does not hesitate to deal with current events from the pulpit of the Riverside Church. Last Sunday in speaking of the New York political situation said: "while we draw a


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breath of relief at getting rid of a worse than useless mayor (Walker) and falling heir to a better one (McKee), we still face a system which shamelessly regards politics as a chance for private graft." And while he does not name the Insulls, Churchmen of Chicago, it was clear that he had them in mind when he said:

"In our economic life, too, there are processes for which the men who indulge in them know well that there is no ethical justification. To see public utilities intended for the service of all the people made the sport of private greed until the speculative pyramid collapses, millions are lost to investors, and a basic social service without which life cannot go on is bankrupt and bedeviled is a tragedy for which there is no excuse, for when that happens, as it has been happening, the men responsible know better. They have deliberately surrendered a public trust to private greed. Evidently, they do not think very highly of themselves."

\* \* \*

#### Massachusetts Has Training Schools

The department of religious education of the diocese of Massachusetts is conducting training schools this fall in a number of parishes throughout the diocese.

\* \* \*

#### Takes Charge at Trinity, New York

The Rev. Thomas A. Sparks assumed his duties last Sunday as priest-in-charge of Trinity Church, New York. It is likely that an announcement will be made shortly by the vestry of this parish as to the rector of Trinity, to succeed the late Rev. Caleb R. Stetson.

\* \* \*

#### Church Army Conducts Preaching Missions

Church Army preaching missions are to be held this fall as follows: Captain Conder at Montrose, N. Y. October 2-9; East Dedham, Mass., October 16-23; Captain Clarke at Seal Cove, Maine, and Captain Estabrook at St. Peter's, Salem, Mass., November 27-December 4th.

\* \* \*

#### Another George Gilbert Is on the Job

A second generation enters the Church's rural work in the person of the Rev. George B. Gilbert, Jr., whose father, working in Connecticut, is one of the best known of our rural clergy. The son, a Seabury graduate recently ordained, takes charge of two missions in Minnesota, Waterville and LeSueur Center.

\* \* \*

#### Bishop Perry Visits Texas

Bishop Perry, presiding bishop, was the headliner at a meeting of

the clergy of the diocese of Texas, held on September 26 and 27 at Houston. He stated that it would be necessary for the stronger parishes to do more than their share this coming year in order to raise the sum necessary to carry on the work of the Church. The Rev. Richard Trapnell, field secretary of the Council, was also present and assured the clergy that the Council's budget for 1933 was not an impossible goal.

\* \* \*

#### Plan National Meeting of Young People

According to "The Challenge", publication of the Young People's Fellowship, plans are under way for a national convention of the young people of the Church in the summer of 1933 for the purpose of creating a national organization. An attempt was made to hold such a convention in 1931 but it had to be called off since the response was not great. The publication states that "the success of the meeting of 1933 must be great enough to overshadow the failure on 1931." No definite plans as to place or time are announced, though the Young People's Fellowship of the province of the Mid-west are urging that it be held in or near Chicago, thus affording delegates an opportunity to attend the world's fair.

\* \* \*

#### Mission Workers Meet in Virginia

The workers in the associate mission fields of southwestern Virginia met at Dante on September 16th and 17th for their annual conference, with twenty-three persons attending. Bishop Creighton, executive secretary of domestic missions, preached at the opening service and also addressed the group of the National Council. Bishop Jett was present throughout the conference and talked on the work in the diocese. Mrs. Emily W. Bennett, of the department of health of the state, told of the work being done through institutes at which the mountain people are instructed on home life and care of children. She urged the cooperation of church groups.

\* \* \*

#### A Questionable Compliment to the Departing Rector

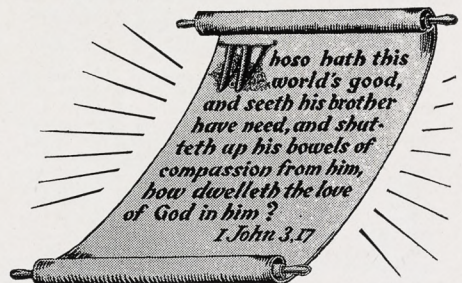
According to the paper of the diocese of Quincy: "The Rev. Arthur B. Cope held his last service at St. Andrew's, Peoria, on July 31st. The largest congregation in recent years was present to bid him good-bye."

\* \* \*

#### By the Light of the Silvery Moon

The moon was so brilliant during the sessions of a Church conference in far western China, some months ago, that the evening meeting was held outdoors. Sitting in a great circle around the compound were

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by

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150 men and women, all Chinese except three or four, planning an evangelistic campaign. They had come in from miles around the countryside, concerned about the many families in that region who were wholly untouched by Christianity.

\* \* \*

### An Honest Little Girl

Some little Nonconformist girls in Nottingham, says The London Church Times, were asked by the Sunday school teacher to write essays on the question of going to moving-picture shows on Sunday. One wrote: "I would rather go to Sunday school than enjoy myself."

\* \* \*

### Begin Work at Boulder City

In the new St. Christopher's, Boulder City, Nevada, the Rev. H. M. Peck began his work as vicar on September 18th. Bishop Jenkins was present at the opening service. Boulder City is a town without a depression. With a population of 5,000 and a daily payroll of \$18,000 and the plan to spend \$376,000,000 before the completion of the government project it is quite natural that everyone is in a happy frame of mind. Bishop Jenkins says: "We hope that the Church will take a prominent part in the lives of those engaged in this most stupendous piece of hydrolic engineering ever undertaken by man. This is only a beginning of what is to come. With the cheap power from the Hoover Dam it is expected that Nevada will become a great manufacturing center, and with the benefit from the irrigation canal which will irrigate two hundred million acres of land in Arizona, California and Nevada, southern Nevada should in reality become an oasis in the great American desert."

\* \* \*

### Bishop Roots' Son To Be Medical Missionary

Dr. Logan H. Roots, son of the bishop of Hanhow, China, has been appointed to the district of Hankow as a medical missionary by the National Council. He plans to take up his work next year at the close of his term of internship in the Massachusetts General Hospital.

\* \* \*

### Pay Back Borrowed Money in a Hurry

Out in California at San Francisco there is a little Negro mission, St. Cyprian's. Fourteen months ago they borrowed \$1000 to purchase property on which to build. They were to pay it back over a period of four years; \$250 a tick. The mission is composed entirely of working class Negroes, many of whom are out of work. Nevertheless they set to work to get that money paid back and today, two years and ten months ahead

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of time, that building lot is free and clear.

\* \* \*

#### Carpenters Donate Labor To Build New Church

Ten carpenters have been donating their labor to building the new chapel at Gruetli, Tenn., a mission in charge of the Rev. A. C. Adamz of Tracy City. A member of St. Paul's, Chattanooga, is giving the doors for the new building—a satisfying kind of gift. Think of people always going through your doors to and from church.

\* \* \*

#### Tuition Fees Reduces Enrollment at Mission Schools

Bishop McKim of Japan writes that inability of parents in Japan to pay the tuition fees for their children will greatly reduce the enrollments in our Church schools this fall.

\* \* \*

#### Brooklyn Rector Defends Capitalism

The Rev. William S. Blackshear upheld the present system of economic life in a sermon at St. Matthew's, Brooklyn, last Sunday.

"Christ was happy to be at the banquets of the rich. It was at such a place that the woman broke the vial of costly ointment and anointed His feet. There were those who cried out for the improvident and rebuked the woman, saying that this should have been converted into cash and given to the poor. It was then that Christ spoke on the economic plan, 'The poor ye have always with you.'"

Christ never thought about economic problems as bearing on the real welfare of mankind, the rector said. "The government in His day was builded on the capitalistic basis. He constantly upheld the government of His day even when they executed Him. Salvation by government and legislation was to Jesus a weak prop for a stalwart soul. The truth of this is being daily proved to us as witness the failure of the prohibition law."

\* \* \*

#### Catholic Priest to Continue Broadcasts

The Rev. Charles E. Coughlin of Detroit is the fiery broadcaster of Sunday afternoons whose messages denouncing malefactors of wealth were listened to eagerly last winter by millions. Naturally there were objections to things he said. Broadcasting net-works, depending entirely on big advertisers for their revenue, finally decided that Father Coughlin could not be given his time on the air this season. However he now announces that he has completed negotiations with 25 independent stations so that he will be able

## Services of Leading Churches

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

Amsterdam Avenue and 112th St.  
Sundays: Holy Communion, 8, 9; Children's Service, 9:30 A. M.; Morning Prayer and Litany, 10 A. M.; Morning Prayer, Holy Communion and Sermon, 11 A. M.; Evening Prayer, 4 P. M.  
Weekdays: Holy Communion, 7:30 A. M. (Saints' Days, 10); Morning Prayer, 9:30 A. M.; Evening Prayer: 5 P. M.

### Calvary Church New York

Rev. Samuel M. Shoemaker, Jr., Rector  
Rev. J. Herbert Smith, Associate Rector  
21st Street and Fourth Ave.  
Sundays: 8, 9:30, 11 and 8.  
Thursdays at 8 P. M. Meeting for Personal Witness in Calvary Hall.

### Church of St. Mary the Virgin New York

46th St., between 6th and 7th Aves.  
Rev. Granville M. Williams, S.S.J.E.  
Sunday Low Masses, 7, 8, 9 and 10.  
High Mass and Sermon, 11.  
Vespers and Benediction, 8.  
Week-day Masses, 7, 8 and 9:30.  
Confessions, Sat. 3 to 5; 8 to 9.

### 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, 8:00 a. m.  
Church School 9:30 a. m., Morning Service and Sermon 11:00 a. m., Vespers 4:00 p. m., Evening Prayer 8:00 p. m.  
Saints' Days and Holy Days: Holy Communion 10:00 a. m.

### The Incarnation

Madison Avenue and 35th Street  
Rector  
Rev. H. Percy Silver, S.T.D.  
Sundays: 8, 10, 11 A. M.; 4 P. M.  
Daily 12:20.

### St. Bartholomew's Church

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

### Little Church Around the Corner Transfiguration

1 East 29th Street  
Rev. Randolph Ray, D.D., Rector  
Communions, 8 and 9 (Daily 8.)  
11—Missa Cantata—Sermon; 4—Vespers.

### Trinity Church, New York

Broadway and Wall St.  
Sundays: 8, 9, 11, and 3:30.  
Daily: 7:15, 12 and 3.

### Grace Church, Brooklyn Heights

Rev. George P. Atwater, D.D.  
Hicks St., near Remsen, Brooklyn, N. Y.  
Sundays: 8 A. M., 11 A. M., 4:30 P. M.  
Church School: 9:45 A. M.

### St. Paul's Cathedral

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

### Grace Church, Chicago

(St. Luke's Hospital Chapel)  
Rev. Wm. Turton Travis  
1450 Indiana Ave.  
Sundays: 8, 11 A. M. and 7:30 P. M.  
Week Days: 6:40 A. M. except Monday.  
Holy Days: 10:30.

### St. Mark's, Berkeley, California

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

### ST. ANNE'S IN THE FIELDS Pointe-au-Pic

Province of Quebec  
Rev. Franklin Joiner, Chaplain  
Sundays: 8, 11 and 6.  
Daily: 8 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 the Advent, Boston

Mt. Vernon and Brimmer Sts.  
Rev. Julian D. Hamlin  
July-August Schedule  
Sundays: Holy Communion, 7:30 A. M.; Young People's Mass, 9 A. M. Church School, 9:30 A. M. Matins, 10 A. M.; Solemn High Mass and Sermon, 10:30 A. M.; Evensong (plain) 5 P. M.  
Week Days: Matins 7:15 A. M.; Mass 7:30. Evensong 5 P. M.; additional Mass Thursdays and Holy Days, 9:30 A. M.

### Church of St. John the Evangelist

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

### St. Mark's, Milwaukee

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

### Gethsemane, Minneapolis

Rev. Austin Pardue  
4th Ave. South at 9th St.  
Sundays: 8, 9:30, 11 and 7:45.  
Wed., Thurs., and Holy Days.

### St. Peter's Church

3rd and Pine Sts., Philadelphia  
Rev. Edward M. Jefferys, E.T.D., Rector.  
Sundays: 7:30 A. M. Holy Communion.  
11 A. M. Morning Service, Sermon and Holy Communion.  
8 P. M. Evening Service and Address.

### Rhode Island

### St. Stephen's Church in Providence

114 George Street  
The Rev. Charles Townsend, Rector  
Sundays: 8 and 9:30 A. M. Holy Communion. 11 A. M. Sung Mass and Sermon. 5:30 P. M. Evening Prayer.  
Week Days: 7 A. M. Mass, 7:30 A. M. Matins, 5:30 P. M. Evensong.  
Confessions Saturdays: 4:30-5:30 P. M. 7:30-8:30 P. M.



to commence a series of 27 broadcasted sermons on October 16th. He is to pay program charges to all of these 25 stations, and in addition is to pay line charges to the American Telephone Company for linking the stations, at a cost of \$7,000 an hour for this latter item alone. Just where the cash comes from to foot the enormous weekly bill is not announced.

\* \* \*

#### Seminary Merger Is Approved

The trustees of both the Western Theological Seminary and of Seabury Divinity School have approved unanimously the merger of the two institutions, reported under way this past summer. It now remains for legal advisors to work out the details of the consolidation. It is hoped that the contract to be drawn up between the two schools may have the approval of the boards this winter so that the union may definitely be effected soon.

\* \* \*

#### Methodists in England United

September 20 marks the formal union of the three Methodist bodies of Great Britain, the Wesleyan, the United Methodist, and the Primitive Methodists. The Wesleyans have 868,795 members; the United Methodists 181,054, and the Primitive Methodists 222,978. These uniting conferences have 50,719 lay preachers and 23,119 local church organizations.

\* \* \*

#### Indianapolis Clergy Are to Meet

Bishop Francis of Indianapolis has called a conference of the clergy of his diocese, to meet at St. John's, Bedford, the early part of November.

#### BOOK REVIEWS BY G. M. D.

(Continued from page 8)

tian spirit. I cannot refrain from wishing, however, that Dean Brown would give us more of the philosophy and theology back of his good advice.

Speaking of advice, The Rev. Louis Jabine of Baltimore has written a small volume called *How to Use Your Church* (Macmillan \$1) which consists of some seventeen chapters telling the new parishioner how he can most wisely avail himself of the privileges of the Church in the ordinary routine of life, as well as in connection with a marriage or a death. The book's chief merit is in its simplicity and brevity and it may prove useful to the busy city Rector in helping new members to make full use of the Church. The country parson, however, ought to be able to give this sort of advice through his various organizations.

Read These Comments — Then Read How to Get This \$1.50 Book for Only 75 Cents.

A profound understanding of the Chinese countryside and a rich, simple prose.—*New York Herald Tribune*.

Mrs. Buck writes superbly; she understands her characters, and she portrays them without a hint of that febrile exoticism which mars other interpreters of the Orient.—*New York Times*.

One lays down the book with a feeling of having read a lovely bit of purposeful writing.—*Record of Christian Work*.

A sensitive and subtly written study of the new China and of the complex forces at work there. It is full of delicate but convincing character sketches, and is written throughout with the sympathy and understanding that came of real knowledge of the people and the country.—*Manchester Guardian*.

Has all the power and the rare qualities of sympathetic insight that made "The Good Earth" a best seller.—*Eastern Press*.

## The YOUNG REVOLUTIONIST

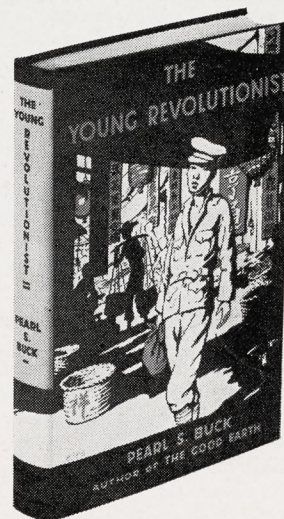
By PEARL S. BUCK

A new book by the author of the Pulitzer Prize winner, "The Good Earth." In it Mrs. Buck portrays Chinese youth today with the same skill with which she pictured the Chinese family in her earlier book.

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