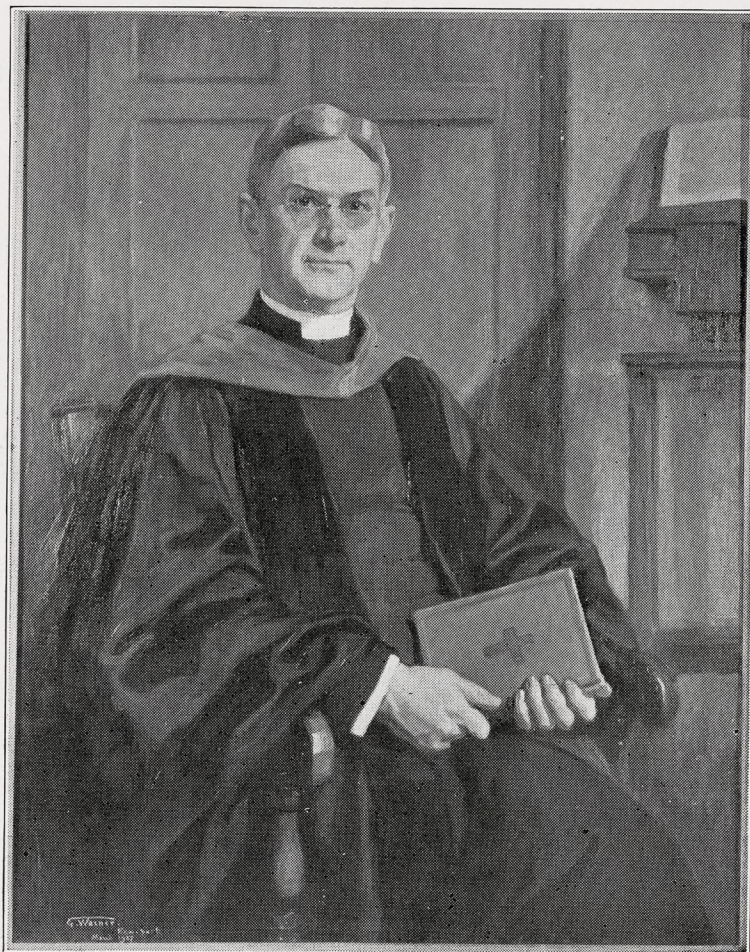


# *The* **WITNESS**

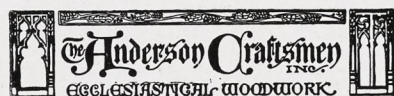
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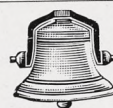
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# THE WITNESS

*A National Weekly of the Episcopal Church*

Associate Editors  
FRANK E. WILSON  
GEORGE P. ATWATER  
C. RUSSELL MOODEY  
IRWIN ST. J. TUCKER

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

IN THE DIOCESE of Southern Ohio some years ago, they abolished parish quotas and adopted a self-apportionment plan. In each parish and mission there is year around preparation for the every member canvass so that communicants are familiar with the entire work of the Church, at home and abroad. There is then a thorough canvass when people are given an opportunity to give to work which they understand and in which they therefore believe. Here the canvasser is not a tax-collector, as he is apt to be considered in parishes where stress is laid upon a quota which must be raised instead of upon work that must be maintained. The plan has worked in Southern Ohio, always near the top in that list of dioceses making full payment to the National Council. Three years ago the same system was adopted in Minnesota, with the result that there has been an increased income from pledges in the canvasses of 1929, 1930, 1931, in spite of the growing intensity of the depression. The fact is that the full budget of the parish, the diocese and the National Council can be raised, in spite of difficult times, if, first, people are made thoroughly familiar with the work of the Church; if, second, a systematic and complete canvass is made so that every one of these people has an opportunity to give.

TACTFUL AND WISE canvassers will be needed for the every member canvass this year. Let a thoughtless person call at the home of an unemployed parishioner and seek a pledge, when the family is itself on the ragged edge, and the results may readily be imagined. But as a wise rector pointed out to us the other day, it will be equally unwise and unchristian to ignore such families. They must not be allowed to feel that they are outside the parish family merely because they are short of cash. The call should be made and the work of the Church explained in such a way that they are made aware that they are sharing in it even though, for the time being, they are unable to pledge money for its support. Canvassers should be informed as to the financial condition of every home. Canvassers also should be carefully instructed just how to deal with each situation.

THE SUGGESTION THAT some of the work now done under the National Council be distributed among provinces has again come to the fore as a result of a communication recently sent out by the joint commission on provinces, of which Bishop Parsons of California is the chairman. There are those who feel

that some of the work now attempted from New York might be done more effectively by smaller units since, they argue, it is obviously impossible for secretaries in New York to know of conditions throughout a country as vast as ours. The immediate communication from the commission deals with the possibility of changing provincial boundaries in order to make the work of each province more effective. After stating that in their opinion the time has come when the provinces can and should carry out the intention of the General Convention and become more effective units in the national work of the Church, the commission raises a number of questions with the request that they be dealt with at synods and diocesan conventions. Would a reduction in the number of provinces to four or five, instead of eight, make for greater power and support? If it is desirable, as many believe, that the provinces take over part of the work of the National Council, could this be more effectively done were the number of provinces reduced with a corresponding increase in size, power and resources? Would it also enable them to render better service to their constituent dioceses? What present advantage, if any, would be sacrificed by the adoption of either of these plans that they propose? Plan I: province I, to be composed of the states included in the present first, second and third provinces, with the exception of the states of Virginia and West Virginia. The District of Columbia is also to be in the first Province. Province II, to be composed of the present fourth province, to which would be added the states of Virginia, West Virginia, Louisiana, Arkansas, Texas and Oklahoma. Province III, to be composed of the present fifth province without change of boundaries. Province IV, to include the present sixth province and also the states of Missouri, Kansas and New Mexico. Province V, to be composed of the present eighth province without change of boundaries. A second plan submitted by the commission for discussion is as follows: Provinces I and II the same as in the first plan. Province III, the present fifth province, to which would be added the states of Minnesota, Iowa, Missouri, Kansas, Nebraska, North Dakota and South Dakota. Province IV, the present eighth province, to which would be added the states of Montana, Wyoming, Colorado and New Mexico.

THE GROUP OF LAYMEN, representing seven denominations including our own, who recently visited the Far East, to study missionary work have begun releasing their report piecemeal to the secular



newspapers. From a publicity point of view it may be wise since these papers doubtless will give space to a number of short stories whereas they would probably ignore a detailed report. However it is doubtless true that many people will get a lopsided impression from these short statements, particularly if they read but one or two of them. Thus the first release stated that there is "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." That rather large body of people who "do not believe in missions" will probably take comfort in that statement, and yet we are certain that it is not the conclusion to be drawn from the full report. May we urge Church people to come to no conclusion until it is possible for us to present them with a detailed statement based upon an analysis of the entire report of this important commission, to be issued early this winter.

HERE IS a news item sent to us by the publicity department of the National Council:

"We are having to cut down on our pastoral visiting a bit," writes a missionary who covers a large field in Mississippi. "The reason? The car will not run without gas, and the gas will not come without money, and

the money has not come in. So that is that."

What a boon it would be to the progress of the Church's mission if there were a generous fund whose income could be used only for gasoline for Church cars on missionary business. Not only pastoral calls but sometimes services for whole congregations are having to be omitted.

It prompts this suggestion; a simple and, we believe, fair way to create such a fund would be to pool fees paid the clergy at the Church Missions House for Sunday work. There is no clergyman at 281 Fourth Avenue whose salary is inadequate, certainly not when compared with those received by the clergy generally. Yet these salaries are supplemented generously by Sunday work, the assignments frequently coming from the supply bureau which is maintained at the expense of the whole Church. We hazard the guess that there are clergymen at the Church Missions House who pick up in extra fees sums greater than many clergymen receive as salaries. If officials of the National Council really believe that such a gasoline fund is desirable this would provide an effective way of maintaining it. The staff at headquarters could then have the satisfaction of knowing that pastoral calls were being made and services held in the far off mission fields due to their devotion.

## WHAT I BELIEVE AND WHY

### *Belief in God*

By

BISHOP JOHNSON

LOVE is the basis of confidence. It is the source from which spring friendships, homes and churches. Unless belief has its foundation in love it is purely an academic thing without fruitfulness.

In the first article in the creed we affirm that "we believe in God the Father Almighty, maker of heaven and earth." Unless we accept Him as a Father there is no particular value in asserting that He is our Creator. Both the creed and the Lord's Prayer begin by asserting the relationship which exists between God and ourselves. Unless we are the sons of God, His power and wealth are not matters that vitally concern us.

I have recently read "The Story of My Life" by Clarence Darrow, who, claiming to have no religion, therefore talks about religion most of the time. He is a savage critic of the Creator and gives the impression that man could have made a better world than this one. Somehow his criticism reminds me of an ant crawling across the floor of a great cathedral and making observations as to its origin and purpose. Darrow's world springs from a vacuum and ends in futility. He calls the world "a speck of dirt" on which "we are drifting to our common doom."

Of course when we come to the fork of the roads our destination is determined by the road we take. We cannot see the end of the road but we believe that the sign posts correctly indicate which road leads to which place. It is true that we cannot prove our major premise. It is the basic assumption in which we differ. Any one of us can make a correct syllogism from this or that fundamental assertion. As children we start on one road or the other.

WHAT are these basic assumptions? Either "I believe that there is a God who created me for an adequate purpose, and that there are signs along the road which indicate the destiny of man," or else "I think I am a thing flung into space for no other purpose than the temporary sensations which give me a transient interest in the journey." In this latter case the road ends in nowhere.

"Verily," said the prophet, "Thou art a God who hideth thyself." That is certainly true of religion, but it is also true of science and art. The precious stones of life are hidden from all eyes but those who seek truth or beauty or goodness. The savage has no eyes for these things and he does not find them. "Seek and



ye shall find" is the law that governs any worthwhile attainments. The inner urge is as much of a necessity and as great a reality as the ultimate goal. It is true that we see through a glass imperfectly, but it is also true that man has attained all of his culture because at a certain stage in his progress he sought "the substance of things hoped for and the evidence of things not seen."

Such is the rule of the game which is a kind of hide and seek. The truth hides itself and man seeks to dig it out. In all games there is a beneficial reaction. It develops the seeker. It gives to life its thrill of adventure. God hides Himself because man is a better creature for having sought. It is the way of good fathers in producing satisfactory sons. Instead of doing everything for them the good father insists on his children doing something for themselves. In the exercise of their faculties they develop character, and in no other way.

The primitive scientist started with an hypothesis; then he made his experiments until he arrived at a conclusion that satisfied the equation. At first he saw through a glass darkly; then the medium became clearer until he finally emerged into the light of clearer vision. But the contemporary crowd did not and could not see what he visualized. Copernicus saw clearly that the sun and not the earth was the center of the solar system, but those who had not travelled the path in which he had plodded denied the truths that he discovered.

In this we find a principle which we ought to recognize. That in any quest for truth or beauty or righteousness we must develop the capacity if we are ever going to appreciate or appropriate the discovery. In science this capacity is the ability to observe, analyze and arrange knowledge. In religion this capacity is the ability to love and trust and sacrifice. It is only as we walk in the path that we arrive at the destination. At first the signs are faint and obscure but as you travel along the day begins to break and things become clearer to the vision.

I REMEMBER how on one occasion years ago I was obliged to walk on a dark night for several miles through a dense forest, on a very faint trail. Fortunately I had a box of matches. Some of the time I could follow the path with my feet. Then I would get off the path and lighting a match get my bearings once more. In this way I completed my journey. I learned two things about life that night. First, that a path was essential to the task, and secondly, that there is greater difference between absolute darkness and the light of a match than there is between the light of a match and the noonday sun. Newman's hymn, "Lead Kindly Light," "The night is dark," "One step enough for me," has had new significance to me ever since that experience. It is perfectly true that I could not see the path, but I could feel it and when the day dawned I could see it.

There is a great deal of difference when we walk by faith and not by sight. It seems to me as I look back over a long and rather busy life that there are many

things which were felt rather than seen in youth that are now matters of clearer vision.

Belief is trust in God verified by experience. If you accept the basic assumptions that God is our Father and that He will reward honest effort to seek Him, then faith, which is hypothesis and not knowledge, will eventuate in sight. Of course it is not enough to find the road. One may travel the right road and yet wreck his car. One may be on the right road and then take a wrong side road. One may be on the right road and make no progress. The road is not to blame for these mishaps.

SOME one has said that belief means "By live." Ethnologically this may not be its proper derivation but it is an excellent interpretation of the word. We believe only that which we live by. The traveller must not only be on the right road, he must also make forward progress. If I say "I believe in God the Father Almighty" I must transform that faith into action or my faith is merely an academic theory which nullifies any progress toward the end of the road. It is not enough to be on the right road; we must go forward along that road.

We have an illustration of the futility of academic knowledge in the attitude of modern youth toward politics as well as religion. Our college men get more political economy than any other students in the world and take less interest in the political welfare of America than most any other group. Why? They confuse theory with sacrificial effort. It is not enough to have a theory either of religion or politics. We must be willing to add to knowledge our sacrificial effort. We must be willing to walk along the road as well as learn about it or we fail utterly to live by that which we claim to believe.

We do not believe in God unless we act as though God sees our actions and our motives.

Religion is not merely a philosophy. It is a toilsome journey along a road which we believe leads to a definite conclusion.

## Cheerful Confidences

By

GEORGE PARKIN ATWATER

SNIPING AT THE CLERGY

A CLERGYMAN visited me recently, who told me that he had not received his salary for six months. He is rector of a parish, he is doing earnest work, he is well thought of, and no exceptional circumstances seem to have arisen, except the general depression. He has a family to support.

I have a suspicion that he is one of many clergymen in a similar predicament.

The problem is more than local. It involves principles of that high moral order that seem sometimes to be ignored by the Church.



Suppose you laymen light up your pipe, and settle down for half an hour, and do a little serious thinking on this subject. For in the long run you are the ones who have permitted this condition and you can remedy it.

Let's start from the beginning. Some bishop has ordained a young man to the priesthood, thereby incurring a responsibility that must weigh very heavily upon that bishop. For he thereby separates that young man from almost every other vocation.

To what does he introduce him by that act. In the eyes of the assembled and proud family, in the eyes of the people who throng the Church, he is introduced into a life of service. To the more secular he is entering one of the professions. The now obsolete classification is that of the professions of doctor, lawyer or clergyman, formerly the so-called learned professions.

Contrast the outlook for the young doctor or lawyer and the young clergyman. The doctor for example, if he meets all the requirements of the state, may go *anywhere* in the state and hang out his shingle. He may form a partnership with an older doctor. He may remain in the locality as long as he cares to do so. Or he may remove to another place. He may build up a practice that will in time bring him a good income, if he is competent. No group of discontents may make life intolerable for him. No ambitious superiors may deprive him of his well deserved remuneration. No Board turns him into a mendicant for schemes of which he knows little. No false modesty prevents him from sending a bill for services rendered. No solemn group of vestrymen collects, in his presence, dimes and quarters to meet his stipend.

Now for the clergyman. Speaking for the Episcopal Church only, I must paint a different picture. The young clergyman may not practice his profession anywhere unless he is either (1) called to a parish or (2) sent by a bishop to a mission. His field of direct action is strictly local. If he leaves a parish because some discontents think he is "too something" he is a derelict. He cannot practice his profession anywhere, without intrusion (unless invited). He is a man without a country. If by chance some place wants him, various formalities must be complied with. He is subject to whims, prejudices, neglects and indifference. He cannot send bills. He cannot collect his salary if it is in arrears. There is no more humiliating position in any profession than that of the clergyman, who is a party to a contract with irresponsible parties of the second part.

Who are the parties of the second part, the ones responsible for the maintenance of the agreement between rector and parish? Not alone the parish, but the bishop, the diocese, and the parish. If the bishop and the diocese do that which impairs the ability of the parish to maintain its contract with the rector, then they are equally guilty of a breach of contract.

To the credit of our parishes and missions it must be said that there are but few instances where the contract is not kept. But those few stand out like accusing fingers and point at some one.

The layman sitting with his pipe at his comfortable

ease, must get this thought firmly in his mind. The obligation of a parish to pay the salary of its clergyman is a primary obligation. It takes precedence over any other obligation whatsoever.

And it is good sense too, to pay the salary. The rector can make a stiff campaign to pay a debt for repairing the roof, but he is humiliated to make the same kind of a campaign to collect his salary.

So pay your rector's salary. You have him on the spot. Don't shoot him with the machine gun fire of neglect.

## Just Souls

By

C. RUSSELL MOODEY

WE WERE discussing the other day the advances that modern medicine had made. And one of the party began to cite the various aids to the upbuilding of the body in its fight against disease. She mentioned cod liver oil, sun lamp treatments, proper diet and inoculation. While she was speaking one of the children slipped in and joined the circle. Being a child she had to get in on the conversation. When it came her turn to say something she startled the group by asking each one to show the mark of vaccination. When her mother rolled up her sleeve to show the scar, the youngster, after carefully studying it, blurted out—"Is that where you were baptized?"

Vaccination—baptism—are they as far apart as we suppose? In the mind of the child they seemed to be closely related. And in a way they are. Vaccination is the medical process of establishing immunity against smallpox. If the vaccine "takes" then the body is fully protected against disease. Baptism represents the granting of the Holy Spirit and its reception by the child. It also supplies immunity providing the sponsors are true to their trust. It too will "take" if the god-fathers and god-mothers are conscientious in their new responsibility. So often they are not and the child is forced to get along as well as he can. There is no religious education, no instruction in the nurture of the Christ. The immunity is broken down because those who assumed a serious obligation turned it into farce. Neither vaccination nor baptism cater to the magical, for it is foolish to think that the doctors and clergymen are magicians. They are not! But something does happen when the body receives vaccine. And something does happen, when the soul receives the Holy Spirit. Each leads into "newness" of the body and soul. Baptism was not instituted by man but by the Master. He took the little children up in His arms, laid His hands upon them and blessed them. He told Nicodemus that a man had to be born again and of the Spirit.

These lines are written to remind you who have been baptized of your profession which is to follow the Christ faithfully all the days of your life.



## Witness Bible Class

Conducted by

IRWIN ST. JOHN TUCKER

### THE CREATION OF MAN

**R**EAD Genesis, the second chapter. It gives the story of the creation of humanity in a slightly different form from that given in the first chapter.

In chapter one, God created man "in His own image; in the image of God created He him; male and female created He them."

In chapter two, God made the male of the human species first. The man sought among the animals to find a help meet for himself, but found none. So God took a rib from the man's side and of it made a woman. And Adam said, "This is bone of my bone, and flesh of my flesh; she shall be called Woman (Ish-shah) because she was taken out of Man (Ish)."

What does this mean?

There are two great battles fought out in these passages. One is a war against the Beast-Gods; the other is the war for the Humanity of Women.

Close beside the land of the Hebrews was the great empire of Egypt. In it beasts were worshipped as Gods. There was a temple to the Bull-God, the Jackal-God, the Ram-God, the Snake-God, the Crocodile-God, and other horrible divinities. Forty-two Beasts were revered as Gods in Egypt. This chapter of Genesis taught the Hebrews that the Creator is a spirit; that the difference between men and beasts is vast, since only into Man did God breathe the breath of life, so that he became a living soul, and that only man is made in the image of God. This of course does not mean the outward shape, since monkeys are very close to the shape of man. It means that the spirit of man, the "living soul" of man, is the image of God.

What about Adam and Eve? The story of the taking of Eve from the side of Adam was directed against the idea that women are inferior creatures, of a different stock from men. In some savage races even today women are regarded as on a level with the dogs and horses and other domestic animals. In the African jungles, a man may have as many wives as he can buy and feed, and he has the power of life and death over them.

This story of Genesis holds up the ideal but there is a gulf between mankind and the beasts (among the animals was found no help meet for the man) and also that Woman is the shield and defense of the life of man. The rib is the protection of the heart; without that strong shield and support, the heart which is the life of man could not beat.

In the Hebrew language, the word Adam means earth, or clay. Genesis 3:19 reads "until thou return unto the adamah—ground." The word Eve, or "Havvah," means life. So the story simply says that mankind is the result of the marriage of Adam—adamah—ground—with Havvah—life. We are all the children of the marriage of earth and life. No scientist will dispute that.

How are we to understand the story that the curiosity of Eve led to the transgression of the law, and the expulsion from Eden? Again this is pure common sense. A dead body cannot sin. An automobile which stands still can never run off the road; it cannot, indeed, run at all. Inert clay can do no wrong. But the moment Life begins, danger of doing wrong begins. A child does not fall until it begins to walk; but the moment it begins to walk it is in danger of falling.

So this whole story of the Fall of Man conveys the teaching, in which we will surely all agree, that progress is made only at the risk of failure.

### PERSONAL APPLICATION

**N**OW read St. John 1, 1-14. "In the beginning was the Word." The Greek word for "Word" is "Logos," from which come our words "logic" and all words ending in "logy," like biology, psychology, geology, etc. It means purpose, plan, or order; roughly translatable as science. Biology is the science or "word" of life; geology is the word, or science, or logic "logy" of the earth; psychology the "word" of the mind; and so with all branches of science.

The New Testament teaches that God made the world, and made it good, and made it for a certain purpose, in accordance with a definite plan. This purpose was explained to us, in the coming of Christ, as the embodiment, or "incarnation" of God in humanity. The WORD WAS MADE FLESH; the logic of Creation is seen in the perfect Humanity of which Christ is the beginning and example.

Our altars give a picture of the creative process; the candles and curtains representing the stars and the skies; the flowers, stones and brasses representing the earth; and the sacrament on the altar is the token of the perfect union of God and humanity in Jesus, both true God and true Man.

### MEMORY WORK

Next in our divisions of the Books of the Bible comes History. They fall in three divisions, easy to remember if you list them rightly. In your notebook write them in three columns, thus:

Joshua	I & II Samuel	Ezra
Judges	I & II Kings	Nehemiah
Ruth	I & II Chronicles	Esther

The first three tell the story Before the establishment of the Kingdom of Israel.

The second group, three doublets, tell the story of the kingdom of Israel.

The last three tell the story After the fall of the kingdom of Israel. You can memorize these in five minutes. Try it.

## Witness Fund

**W**E ACKNOWLEDGE with thanks the following donations to THE WITNESS FUND, which is used to pay the subscriptions of those who otherwise would be without the paper:

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## NATIONAL COUNCIL ADOPTS REDUCED BUDGET FOR 1933

By W. B. SPOFFORD

The National Council met in New York October 12th and 13th and spent the better part of thirty hours dealing with finances. Sessions on these subjects were held behind closed doors which makes it rather difficult for a reporter to give a comprehensive picture of just what took place. However by piecing together information picked up here and there I here present what I believe to be an accurate account, even though it is lacking in the details which presumably will be released eventually.

In thinking of the matter of the Budget of the National Council it is first of all important to keep in mind that it was determined by the General Convention that met in Denver, and calls for the expenditure of \$4,225,000. However, under the Pay-As-You-Go plan, the Council is required annually to balance expenditures with the total sum promised by the people of the Church. This year the budget was reduced, and an emergency fund had to be raised to meet even that. In meeting now to consider finances for 1933 the Council assumed that it would not be possible to raise the budget for 1933 authorized by General Convention; a reconciliation of income and expenditures, they reasoned, would be necessary so they tackled the difficult job in October instead of waiting until next February when the returns on the Every Member Canvass are in.

Here is the way they went about the job: as you know a committee consisting of Bishops Lawrence, Davis and McDowell was appointed at the meeting of the House of Bishops held last spring, for the purpose of advising with the Council on matters of administration and finance. These bishops have been hard on the job ever since and submitted their report, including a detailed recommended budget for 1933, some days ago. The officers of the Church Missions House, that is the heads of the various departments, also prepared a recommended budget. These two budgets were then presented to the finance committee of the National Council and they worked hard and long in preparing still another budget, based upon these recommendations, which was the one adopted by the Council, with only very minor changes.

It is impossible for me to give you the details of this budget for the very good reason that I do not possess them. But I can inform you that the budget of 1932 totalled \$3,611,360; that the committee of three bishops recommended a budget for 1933 to-

talling \$3,174,869; the officers at the Church Missions House recommended a 1933 budget calling for the expenditure of \$3,576,841 and the budget finally adopted calls for the expenditure of approximately \$3,460,000.

Readers, naturally, will be interested to know why there should be a difference of over \$400,000 in the budgets recommended by the committee of bishops and the officers of the Church Missions House. This information also, I am sorry to say, I cannot supply at this time though I believe that an explanation will eventually be given out.

At the conclusion of the meeting of the Council a statement was prepared and authorized by the Council in which it is stated that "We are mindful of the serious conditions which still confront all of us, in spite of the many and undeniably hopeful signs of economic recovery; and your National Council therefore proposes to continue in 1933 the economies of its operating budget now in force. Moreover it has at this meeting put into effect still further economies in every department of its work. . . . In 1933 there should be no repetition of the emergency appeal which was made in 1932. But how shall this be prevented? There are but two ways; either the every member canvass must provide for 1933 a total of expectancies at least equal to the 1932 expectancies plus the emergency appeal fund; or, if this be not accomplished, it is clear that even further cuts will be necessary." This is followed by the reassuring note "that parishes and dioceses everywhere are girding themselves for an unprecedented effort, that the laity are rising up in ever increasing numbers to join their clergy in a determined quest to reach every person in the Church with the message of the Program and to secure from every person a fresh allegiance and consecration to the great task of the Church."

The statement concludes with a ringing appeal to all members of the Church to do their very best this fall in order that further cuts which would be nothing less than disastrous may be prevented.

A recommendation by the committee of bishops that alternative quotas based upon a revised estimate of expenditures be sent to the dioceses was turned down by the National Council.

Also a recommendation of the committee of bishops that the salaries of officers and staff members at the Church Missions House be reduced an additional 10% (they were cut 10% last February) did not receive the support of the National Council.

So much for finances. There were one or two other high lights. Mrs.

(Continued on page 15)

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The rector of the Church of Our Saviour, North Platte, Nebraska, the Rev. Francis J. Pryor, told his vestry that the interior of the church should be renovated. You can imagine the answer that came from these men; depression, great needs all about, etc., etc. But it just happened that the young people of the parish had finished their job of raising money for cassocks and were looking for something else to do. The rector said: "How about cleaning the interior of the church. I know how to muresco walls." Fine idea. They borrowed ladders and brushes, and bought some muresco. Then they all set to work. Members of the congregation heard about it and dropped in to take a look. "Why the little dears. Isn't that splendid. I must help too." So they dug down and bought materials. Well, sir, they started in with an idea of merely cleaning the walls. But the spirit of the young folks got such a hold on the parish that before they were through they had a new carpet, new kneeling benches, and all the wood work was scrubbed and painted. You can imagine what a service they had the Sunday after this job was done—and how well attended it was. But that isn't all. "How about tackling the outside too." So surest thing you know the boys of the parish got themselves paint and brushes and went to work. That job out of the way after several weeks they turned to the basement and, with the help of various organizations of the parish who supplied the cash for materials, they put that in ship shape. So now they have practically a new church. My goodness there seemed to be no end of it—money came to repair the stained glass windows and for all sorts of things. Then they decided to have a grand thanksgiving service. This was held. Then someone suggested that it might be a good time to send out envelopes so that people could give from 2 to 5 cents for each year of age to wipe out the parish deficit.

After what I have already related I don't need to tell you that this was done, with cash to spare, depression or no depression. Well the rector, being a man with a sense of fitness of things, then secured a piece of an old pre-Volstead saloon bar and had a plaque carved in honor of the young people. This was properly dedicated at another service. And Mr. Pryor informs me that it was quite proper that memorials in this church should be made of mahogany saloon bars since the reredos and



altar are both made of the same material and hand carved. They are the work of an old bar keeper who was converted twenty-five years ago, and made his fixtures into church ornaments, doing the hand carving himself. Well, there's the story and it is almost impossible to believe. . . . a church completely transformed by the enthusiasm of a hand full of kids who had the nerve to go ahead. The material gain to the parish is obvious. The spiritual gain of course is all the greater and is the real achievement. And I doubt if it ends there. Like as not this story will be presented to young people's groups in all sorts and places and before long we will be getting the reports of other jobs done because of the enthusiasm kindled by the devotion of these youngsters in far off Nebraska. Let me know if you hear about any further chapters to this story.

\* \* \*

#### **We Need to Defend Our Prized Liberties**

Sit down with yourself before a comfortable fire and in your security ask yourself whether or not you believe in free speech and the chances are that you will say "Surest thing you know." There it is in the bill of rights of the federal constitution, put there, so I am told, by that great man we are hearing so much about these days, Thomas Jefferson. "Congress shall make no law abridging the freedom of speech or the press, or the right of the people peaceably to assemble." Or if you prefer a Republican authority turn to the platform for 1932 and you read "Freedom of speech, press and assemblage are fundamental principles upon which our form of government rests. These vital principles should be preserved and protected." If it is a Church authority that you want turn to the pronouncement of our own General Convention and you find: "This Church deplores any tendency on the part of some in authority to limit free discussion . . . no Christian democracy is possible unless such be based on the principles involved in free assembly, free discussion of national issues, a free press and a free pulpit." It is all very clear.

And yet I wonder how many good American people realize that this freedom is being denied people every day of the week, probably in scores of places. I happen to be a member of the board of directors of an organization that makes it their business to keep track of such things, the American Civil Liberties Union. And I can assure you that our time is very well taken up each Monday afternoon in discussing the many cases brought to the attention of the organization. Occasionally the



HOPE HENRY LUMKIN  
*Madison, Wisconsin, Rector Dies*

task is assigned to me of going into a community to test out this constitutional right. The other day for example we were informed that all meetings had been forbidden in the town of Garfield, New Jersey. By "all" those in authority meant of course those with whom they disagreed. In this particular instance they happened to be the Communist Party and a Tax Payers League, organized to see what might be done to ease the tax burden on small home owners. A peaceful and orderly meeting of the Communists was held, four were arrested, and rather badly handled by the police. Then the mayor made the statement that no meetings would be held except "over my dead body."

Now the American Civil Liberties Union believes that the only way to have free speech is to practice it. So the Rev. Frank Kingdon, a Methodist pastor of Orange, New Jersey, and I were asked to trot out our little box, set it up on the same corner after first telling the mayor we were going to do so, and go to it. I don't mind telling you that I did not look forward to the party. The meeting was to be at night; a communist speaker was to share the platform with us, for after all free speech is meaningless unless it is also granted to those with whom you disagree; the place was a district thickly populated with the foreign born, and the mayor had talked rather glibly about dead bodies. However it would have required more courage not to go, so I trotted over. Nothing happened. We talked to our heart's content, and it was not until our show was over that I learned that

the police had even been about. In any case they didn't bother us. Why, after their threats, I do not know. But I rather have an idea that it was because Mr. Kingdon and I represented respectability in the form of an Anglo-Saxon and a church background, so that the authorities decided that there might be trouble if they threw us in the jug or cracked us over the head. Anyhow I arrived home safely after a rather tame evening, with all of the excitement of the affair coming through speculating as to what might happen.

The moral of this little yarn is that if we are to preserve freedom for ourselves we must also insist that it be granted to those whom we are apt to think less capable of handling it wisely. I can never quote accurately but Voltaire put it something like this: "I do not agree with a word that the man says, but I will give my life for his right to say it." I have no doubt whatever that there will eventually be an infringement of free speech in your community. When it happens dig up the Constitution, party platforms and Church resolutions and hurry yourself to the authorities and tell them like a good American, where to head in. Such protests on the part of a few people of standing in the community will do more than anything else to put an end to the lawlessness of those in authority.

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#### **Confer About New Rector for Trinity**

With three large parishes in New York City without rectors there is a great deal of speculation in the east as to the selections the vestries are apt to make. Trinity, vacant since the death last spring of the Rev. Caleb R. Stetson, is apt to be the first to select their man. Indeed the vestry met the other day and went over a list of forty men, with several vicars of Trinity chapels being high on the list. The Rev. Frederic Fleming of the Intercession is the most frequently mentioned. It is also stated over the tea cups that the Rev. Barney Phillips of the Epiphany, Washington, is in the running. The name of Joseph Fort Newton is most frequently spoken of as the next rector of St. Bartholomew's to succeed the late Rev. Robert Norwood. Since the collapse of the joint rectorship of St. James, Philadelphia, due to finances, Dr. Newton has been available and because of his preaching ability he is a logical choice. On the other hand word goes about that Dr. Newton has gone high Church recently and that for that reason he may not be chosen by this parish with a liberal tradition. Gossip is not so rife about St. James, now without a rector due to the re-



cent untimely death of the Rev. Frank Crowder. The Rev. Howard Robbins is frequently mentioned, though close friends say that he is most happy in his present work and would likely as not decline an election. The popular H. Adye Prichard of Mount Kisco is also frequently mentioned for both St. Bartholomew's and St. James'.

\* \* \*

#### Alabama Hard At Work on Canvass

The diocese of Alabama is doing its best to make the canvass this fall a real success. To this end a conference of the clergy was held at Grand View September 21-23 when all aspects of the undertaking were discussed. The leaders were Bishop McDowell, the Rev. R. Bland Mitchell, the Rev. Charles Clingman, the Rev. V. C. McMaster, the Rev. R. A. Kirchoffer, the Rev. P. N. McDonald and the Rev. T. H. Evans, with the Rev. Oliver Hart of Chattanooga as the invited speaker. It was found impossible to hold a similar laymen's conference so regional conferences are being held this month instead in several centers of population. Assisting in these conferences from outside the diocese are Bishop Maxon of Tennessee, the Rev. Oliver Hart, the Rev. E. P. Dandridge of Nashville and the Rev. D. H. Wattley of New Orleans. As a further step toward the success of the campaign Bishop McDowell is visiting every congregation in the diocese in order to confer with the vestries and to help with the solution of parish problems.

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#### Bishop Bartlett to Speak in Rhode Island

The Rt. Rev. Frederick Bartlett, bishop of North Dakota, arrived in Rhode Island on the 16th to speak throughout the diocese for three weeks in behalf of the every member canvass.

\* \* \*

#### Conference in Quincy

A conference of lay men and women was held at St. Paul's, Peoria, Illinois, October 4th and 5th. Bishop Fawcett and the Rev. Howard Brinker of Chicago conducted quiet days, one for the women and the other for the men. This was followed by general discussion of the missionary work of the Church the second day.

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#### Bishop Bennett at Providence Cathedral

Bishop Bennett of Duluth, assisting Bishop Perry in Rhode Island, is taking services at the Cathedral of St. John, Providence, during October. The resignation of Dean Cotter took effect the first of the month and a new dean has not yet been called.

### OUR BIBLE CLASS

WE ARE happy to pass on to you the following message from Mr. Leon C. Palmer, the general secretary of the Brotherhood of St. Andrew: "Let me congratulate you upon the initiation of THE WITNESS BIBLE CLASS, conducted by the Rev. Irwin St. John Tucker. This is a good move and you have picked a good man to conduct it. I shall take pleasure in calling attention to it through the columns of St. Andrew's Cross, and personally among Brotherhood men." We would also like to tell you of a class that has been organized in Quincy, Illinois. A Church woman, always active in Church life, has been ill for a year and forbidden to continue her strenuous parish activities. However, she has ordered a small bundle of papers each week and has organized a small class of women who meet each week in her home to study the Bible and to discuss Bishop Johnson's articles on "What I Believe and Why."

Send us a postal or a note telling us of your WITNESS activities.

Another vacancy in Providence is at All Saints', where the Rev. A. M. Aucock closed his long rectorship on October first.

\* \* \*

#### Protest the Name of Oxford Groups

The organization of Christians known to some as the First Century Christian Fellowship and to others as the Buchmanites, of which the Rev. Frank Buchman and the Rev. Samuel Shoemaker are leaders, have in recent months been calling themselves the Oxford Groups. The use of this name brought forth a protest the other day from the Plainfield, N. J. Clericus in the form of the following resolution:

"Resolved: that this Clericus go on record as protesting vigorously against the use of the word 'Oxford' in connection with the Group Movement of Dr. Frank N. D. Buchman and his First Century Christian Fellowship, in view of the fact that the Movement is not Oxonian in its origin, and in view of the further fact that the use of the name 'Oxford' all too frequently results in people wrongly identifying the Group Movement with the Oxford Movement, the Centenary of which is to be celebrated throughout the world in 1933."

\* \* \*

#### Chancellor of Maryland Dies Suddenly

Edward Guest Gibson, chancellor of the diocese of Maryland, died suddenly of a heart attack on October

4th. In addition to being chancellor he was a delegate to several General Conventions, a member of the executive council of the diocese and the trustee of a number of diocesan institutions.

\* \* \*

#### Raising Social Service Fund in Chicago

The diocese of Chicago is to make an effort to raise \$43,000 this fall for emergency work to be carried on through the winter by the social service agencies of the diocese.

\* \* \*

#### Bishop Rogers Addresses Indiana Conference

Bishop Rogers of Ohio was the headliner at a conference of clergy and laymen of the diocese of Northern Indiana, held at South Bend on October 5th. "Our program for this year must be based on what finances we have; our budgets must be worked over month by month to include only the things we can pay for." Mr. Courtenay Barber, president of the Brotherhood of St. Andrew, spoke on the work of that organization, the Rev. Albert L. Schrock spoke on the value of publicity and urged that an effort be made to place a Church weekly in every home; the Rev. James Foster spoke on social service, and the Rev. L. C. Ferguson spoke on missions and Church extension. The conference was attended by about one hundred.

\* \* \*

#### Madison, Wisconsin Rector Dies

The Rev. Hope Henry Lumkin, rector of Grace Church, Madison, Wisconsin, died suddenly on October 11th. He was a patient in the hospital in Columbia, S. C. Mr. Lumkin was well known throughout the Church and was always a popular lecturer at several of the Church summer conferences.

\* \* \*

#### Our Own Hall Of Fame

In 1848 the Rev. William B. Corbyn went west as a missionary and teacher to Governor Clark Mission, which later became St. Paul's College at Palmyra, Missouri. Here he became famous for managing unruly boys, and his influence still lives in the lives of many who have grown to useful manhood because of the training he gave them. Their gratitude, occasionally expressed, can be illustrated by the story of Dr. Corbyn walking into a steamboat office in New York and asking the price of a ticket to England. "Not a cent, Dr. Corbyn. I am Billie Garrison. You made a man of me and that pays the fare." The history of his work at this school would fill an interesting book.

In 1870 he resigned to become the first rector of the Good Shepherd,



Quincy, Illinois, and the deepest roots of the parish life today are found in the personality, character and life of this first rector. And with the trend today so markedly toward very young rectors it might be well to point out that this man who left such a mark on an entire community began his pastorate as a mature priest, beyond the prime of life, bringing with him a ripe experience, convincing wisdom, and a patience combined with a rare humility. Here he trained the first boys choir in the Mississippi Valley and his understanding of boys made this choir a school of character as well as of music. Many of these choir boys are men of prominence today. He was also a real builder with a sense of the beautiful, as is witnessed by the interior of this parish church today. His devotion to the Church is evidenced in his readiness to sacrifice part of his own salary when the new diocese of Quincy was formed, and to turn again to teaching part time in the public high school in order to maintain himself. He was a great pastor and a great teacher, still loved and revered by those who came under his care, though he died over thirty years ago.

\* \* \*

#### Here's a Parson Who Gets Around

As an indication of the job of a rural parson in the great west, our missionary in the San Juan Basin of Colorado, who covers a territory larger than three or four eastern states, reports that in two years he has driven his Ford over 30,000 miles in covering that territory, and has dug up over a hundred names of isolated Episcopalians who are so far from any church that we put their names on our diocesan list, to keep in touch with them through correspondence, sending sermons, leaflets, prayer cards, etc., each month. In this great territory he has been able to officiate at 365 services, with 43 baptisms, 40 confirmations, and 16 burials.

\* \* \*

#### Rev. E. R. Carter Leaves Norfolk, Virginia

The Rev. Edwin R. Carter Jr. has resigned as rector of the Epiphany, Norfolk, Va., and is to take charge of churches in Lunenburg and Charlotte counties in the diocese of Southern Virginia.

\* \* \*

#### Bishop Seaman Preaches To Students

Bishop Seaman of North Texas was the preacher at the opening service at Texas Technological College, Lubbock, held in the high school auditorium and attended by 1000 people. The service was attended by all the pastors in town, including the Roman Catholic. The leader of the service

was Bradford Knapp, president of the college, who was one of the rural life speakers at the General Convention in New Orleans. The Rev. Bradner J. Moore, under whose direction the student work has gone on successfully for the past few years, terminated his pastorate on September 30th. His views, both theological and social, were not acceptable to Bishop Seaman and the resignation was the final result. As a matter of fact there was quite a bit of excitement at Lubbock during recent months, with a member of the faculty of long standing and a Y. M. C. A. secretary being forced off their jobs for holding opinions which were not acceptable to a number of the college trustees who are said to be closely identified with the electric power interests. Perhaps eventually we will learn that these so-called-radicals have not been so far wrong as the Insulls and other power magnates have led us to believe.

\* \* \*

#### Wyoming Entertains Synod of the Northwest

St. Mark's, Casper, Wyoming, entertained the 12th synod of the province of the Northwest, September 27-28, the first time that it has met in the state. Distance did not prove to be a barrier for the attendance was tip-top. Bishop Burleson preached at a mass meeting on the problems now facing the Church. Bishop Fox made a hit with a paper on rural work, and Mrs. E. I. Boyd of Colorado gave an outline of methods she uses in reaching the isolated in that diocese. Bishop Schmuck and Bishop Kemerer spoke on "Loyalty to the Church Program", a topic, so I am informed by my operative, which caused spirited discussion though he does not give me the interesting details. Reaching the college students was dealt with snap-pily by a couple of young men who know that job, the Rev. LeRoy Burroughs of Ames, Iowa, and the Rev. L. W. McMillan of Lincoln, Nebraska. The Rev. Oliver Riley of Nebraska dealt with the high school student and the young people's fellowship.

\* \* \*

#### Makers of Hymn Books To be Honored

It isn't every year that the makers of hymn books are singled out for honors. But of course there is no reason why they shouldn't be so I am glad to report that the Hymn Society, a national organization of Hymn writers, are to have them as guests of honor at a dinner to be held in connection with their three day convention to be held at the Union Theological Seminary in November. There are to be learned addresses on hymns by people with "professor" and "doctor" before their names. There will be a festival service of Hymns at the Riverside

Church, when the preacher will be Prof. James Moffatt of Union, with Dr. Harry Emerson Fosdick leading the service—presenting an antiphonal litany with music of all things, just imagine—then there is to be another music service at St. Bartholomew's, with a sermon by Dr. Howard C. Robbins.

\* \* \*

#### Harper Sibley Comes Out as a Wet

Following the lead of John D. Rockefeller Jr., and other prominent drys, Mr. Harper Sibley of Rochester, New York, and member of the National Council of our Church, always one of the most vigorous drys in the state of New York, announced last week that he favored the repeal of the 18th amendment. "Although I am a dry personally I cannot escape the conviction that no law can be enforced that is so regularly disrespected by those men and women that I believe to be the finest people in the community," Mr. Sibley said in a letter to the Monroe County Division of the Crusaders.

"The abolition of the saloon has not meant the abolition of the use of intoxicating liquors," he continued. "Nine out of ten of my friends in Rochester and across the country serve cocktails freely on all occasions without the slightest moral compunction. The men in the community whom I look up to with the greatest respect and admiration buy liquor from bootleggers without hesitation.

"Why should our police force be expected to take a position different from that of our important citizens? These thousands of leaders in American life are actually engaged in paying thousands of our young men to break the law.

"In the old days a few reckless men became open law breakers. Now it is profitable, because our church people make it profitable, for thousands to organize for the very purpose of breaking our laws. The matter has gone far, it seems to me, beyond the immediate question of prohibition. Yet in my opinion, the prohibition amendment is one of the basic roots of this dangerous situation."

\* \* \*

#### Harvest Festival At St. Paul's, New York

The annual British Harvest Festival, celebrated annually at St. Paul's Chapel, New York, was observed on the 16th, with Bishop Perry, presiding bishop, as the preacher. Offerings were made of fruits, vegetables and cereals, used first as church decorations and then distributed among the needy. Many states sent produce through their departments of agriculture and individuals, miles away from New York, also sent in contributions. There



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were many clergymen in the procession and a number of societies sent delegations. What's more a Salvation Army band played Hymns in the Church yard for an hour before the service.

\* \* \*

### Missionary Preacher Reaches Utah

The Rev. W. M. Partridge, who started out from Boston some time ago in an automobile on a preaching mission, has reached Utah, after having preached at innumerable places along the way. He is now holding preaching services in the Utah Indian country.

\* \* \*

### Helping Out the Syrian Church

The Syrian Orthodox Church in Danbury, Connecticut, has a fine Sunday school but is lacking in trained teachers. They appealed to St. James' Church for help. So now each Sunday a faculty of trained teachers goes to the church each Sunday from St. James' to assist and guide the Syrian teachers.

\* \* \*

### Long Island Teachers Have Dinner Meeting

Two hundred Church school teachers of the diocese of Long Island recently held a dinner meeting in Brooklyn. Bishop Larned and Dr. Samuel L. Hamilton of New York University were the speakers.

\* \* \*

### English Canon Visits Massachusetts

Canon Barkway of St. Albans Cathedral, England, in this country under the auspices of the College of Preachers, has been visiting in the diocese of Massachusetts, preaching in a number of churches. He conducted a quiet day at Christ Church, Cambridge, on October 11th.

\* \* \*

### Memorial Church In Japan

A stone from St. Luke's church, Dixon, Illinois, together with one from Westminster Abbey, was used in the erection of a new church and parish house at Hikone, Japan, Diocese of Kyoto, according to information received here. Dixon was the birthplace of the Rev. P. A. Smith, missionary in charge of Hikone and the chapel of the new plant is a memorial to his parents. The chapel was given by Mr. Smith and his wife. They have worked in Japan for twenty years.

\* \* \*

### Students Get Experience Speaking in the Open

Speaking in the open is an art for which special training is needed. Realizing this the Rev. George Paine, head of the Federation of Churches in Boston, arranged to have a number of students from the Cambridge


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\* \* \*

#### **Field Secretary at Work in Western New York**

The Rev. Eric Tasman, field secretary of the National Council, has been assigned to the diocese of Western New York, living at Buffalo. He has already visited many parishes and has been the leader at a number of conferences.

\* \* \*

#### **School for Lay Readers in Michigan**

As far as I know the diocese of Michigan is the only one that has a school for layreaders. It opened this year on the 13th and is to meet each Thursday evening for six weeks. A number of the clergy of the diocese are giving courses on sermons, teaching religion, human relationships, Church history, diocesan history, the inner life. It all comes to an end with a banquet at which Bishop Page will be the speaker. These layreaders have charge of missions in the diocese.

\* \* \*

#### **Reaching the Isolated in North Dakota**

Bishop Bartlett of North Dakota, accompanied by the Rev. David Pierce-Jones, newly appointed gen-

eral missionary of the district, recently visited the south western section of the state. While there they called upon scores of isolated Church families who have been located through a recent effort to rally these "lost" people to the Church once more. In all over 700 people have been enrolled on the list. Services were held at six centers on this trip, seven people were confirmed, and twelve hundred miles was travelled by the bishop and his assistant.

\* \* \*

#### **Fort Wayne Rector Goes to Niagara Falls**

The Rev. Charles N. Tyndell, rector of Trinity, Fort Wayne, Indiana, has accepted the rectorship of St. Peter's, Niagara Falls, N. Y.

\* \* \*

#### **Christ Church, Lockport, Has Centennial**

Christ Church, Lockport, N. Y., recently celebrated the centennial of its founding. There were special services, receptions and all that goes generally with such an affair, including the return of several former rectors.

\* \* \*

#### **Dr. Way Goes to Atlantic City Parish**

The Rev. Warren W. Way, rector until this fall of St. Mary's School, Raleigh, North Carolina, has accepted a call to the rectorship of St. James',

Atlantic City, New Jersey, left vacant this summer by the death of the Rev. W. W. Blatchford.

\* \* \*

#### **Dean Gates Goes In for Cheerfulness**

Dean Gates of the Cathedral of St. John the Divine has announced that he is to preach a series of "Cheerful Sermons" to see if he can not offset some of the gloom that seems to be the favorite form of pulpit oratory these days. He preached the first last Sunday.

"In the old days, intellectuality was judged by what a man could construct; what he could make. Now, alas, it seems that the man who can knock hardest, complain most pitifully and attack most vitriolically is considered the most intellectual. Illustrating this, you might remember what was said about the church when the war began. The church was said to fall because certain leaders who, to my knowledge, had nothing to do with the church, were not members of the church, and were always attacking the church, had plunged the world into that awful disaster. The church, however, was blamed for everything.

"Now, this is a sermon of thanksgiving for the church, its founding, its nature, its ideals and, its accomplishments. I am thanking God for the church. I cannot understand the

## FOR THESE TIMES

### *A Plan That Benefits Everyone Concerned*

Most rectors have communicants these days seeking work. We have a suggestion. Everyone seems to agree that it would be a desirable thing to have a weekly of the Church in every home. The General Convention and the National Council pass resolutions about it; rectors make announcements about it; most everything is done, in fact, except calling upon people and asking them to subscribe. We therefore suggest that one or more of these people seeking work be assigned the task of taking subscriptions in your parish.

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by

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mind of the minister who spends so much of his time, as some seem to do, in attacking the church, the very thing he is supposed to have given his very life to work in. You know perfectly well that no other activity, institution or enterprise in the world would allow for a moment those who were its enlisted officers or soldiers to spend so much time in attacking the institution or organization of which they were members."

\* \* \*

### Memorial Chapel At Westminster

In the lofty chamber beneath the southwest tower of Westminster Abbey and not far from the grave of the Unknown Warrior a new place of pilgrimage has recently been opened to the British public. With as little damage to the medieval structure as possible, and with all due reverence for the traditions of the historic abbey, a chapel in the nature of a war memorial has been constructed—the first new chapel to be opened in the abbey since the dissolution of the monastery.

The Warrior's Chapel, dedicated by the prince of Wales in a solemn ceremonial, is to serve as a place for rest and meditation for the constant stream of visitors to the shrine of the Unknown Warrior. It has been the acknowledged purpose of the authorities to endow the chapel with a devotional atmosphere and this character is implicit in the design and decoration which have been carried out in the project.

The idea of the chapel was the conception of an unknown benefactor who is said to have given half of his life's savings toward defraying the cost of the project, the rest of the sum being raised by "widows' mites" offerings. The cost of the project is placed at about £4,000.

There has been some criticism of the project, it is understood, on the ground that the work has been carried out in a somewhat over-ornate manner. But the whole arrangement has been managed in such a way that it can all be altered or entirely removed if occasion arises and the authorities experience a change of heart.

\* \* \*

### General Opens With Record Enrollment

The General Seminary opened its 115th year with a record enrollment of 179, seven more than last year. There is a new man on the faculty, Professor Albert A. Cock, professor of education and philosophy in University College, Southampton, England, who is to give courses in apologetics. The new building, Seabury Hall, is a great blessing, the men

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using it for all sorts of purposes, including a performance of Gilbert and Sullivan's "Trial by Jury."

\* \* \*

#### Report on Children at Work

More than 2,000,000 boys and girls from ten to seventeen years of age, according to the National Child Labor Committee, were gainfully employed in 1930, of whom 667,118 were under sixteen years. Over 3,000,000 children seven to seventeen years of age, inclusive, were not attending school in 1930, of whom 1,332,872 were under sixteen years.

\* \* \*

#### Preaching on Lies That People Tell

It was the Rev. G. A. Studdert-Kennedy who first made lies interesting by his book by that name. Now a preacher in Worcester, Mass., announces a series of sermons on the subject "Lies" in this order: "Lies the Newspapers Tell", "Lies, the Radio Tells", "Lies the Politicians Tell", "Lies the Preachers Tell." Just to make it inclusive he ought to have one on "Lies I Sometimes Tell Myself".

#### NATIONAL COUNCIL REDUCES BUDGET

(Continued from page 8)

Harper Sibley, who was a member of the commission sent by Mr. Rockefeller to study the missionary work of the Far East, addressed the Council and briefly presented in barest outline, since her time was very limited, the findings of that commission. A committee was appointed by the Council to attend a large meeting in November when that commission's report will be dealt with by the various churches.

A large committee, headed by Bishop Stewart of Chicago, was appointed to work out details and plan for an exhibit of Church work in the Hall of Religion, which will be one of the buildings at the coming World's Fair in Chicago next summer.

The Rev. LeRoy Burroughs, student pastor at Ames, Iowa, has been asked to serve as acting secretary of the student work of the Church, succeeding the Rev. Brooke Stabler, recently resigned.

Mr. William Peterkin of the diocese of West Virginia and Mr. Collin M. Gair of Los Angeles were elected members of the National Council to fill vacancies.

There are other details which possibly should be reported but I have an idea this just about fills the space allotted to me, and besides it is time to eat—so cheerio—if other matters on this meeting do pop up of any importance I shall pass them on to you another week.

## 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  
Clifton Macon, Acting 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

Baxcroft 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  
Sundays: Holy Communion, 7:30 and 8:15 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. Solemn Evensong and Sermon, 7:30 P. M.  
Week Days: Matins 7:15 A. M.; Mass 7:30, Evensong 5 P. M.; additional Mass Thursdays and Holy Days, 9:30 A. M.

### Church of St. John the Evangelist

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

### St. Mark's, 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.



# Regulars vs. Casuals

The Rev. A. W. Price, of St. Philip's Church, Brooklyn, N. Y., uncovers a fact of vital importance to every rector and every parish:

"Please remember that it takes five casual givers on the average, no matter what their aggregate financial capacity, to equal one regular giver, no matter how small his capacity may be.

"If you elect to keep your association with the Church upon the easy-going plan of giving when you come and coming when it is convenient, you are of course free to do so.

"It is not upon such a plan, however, that this or any other Church can build its program and meet its obligations as a Christian institution."

If—Regulars and Casuals can be reached by means of a real Every Member Canvass this fall. . . .

A Canvass with correct balance of spiritual and material;

A Canvass that is an adventure in Christian Fellowship instead of a dunning expedition;

A Canvass so brimming with inspiration and education that it is a regenerating force;

THEN—There will be no Casuals left; and next year the parish, the diocese and the General Church can press forward, joyfully realizing the Promise of Power.

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## CANVASS DATES

**November 27 — December 11, 1932**

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*Printed material as to how to do it and why to do it is obtainable from your Diocesan Office or from*

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