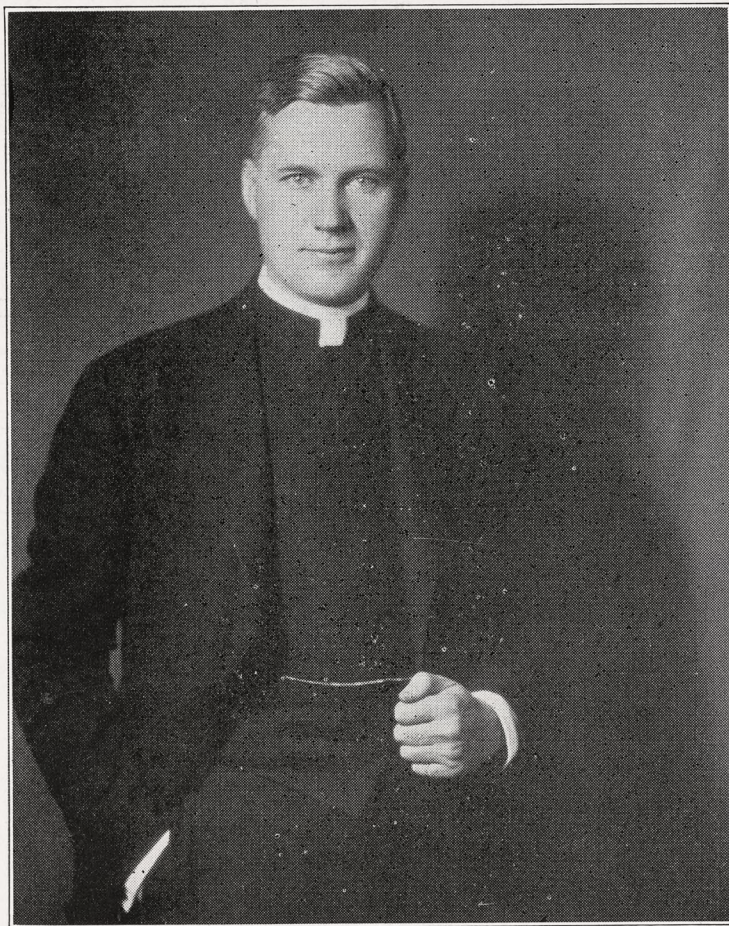


The **WITNESS**

CHICAGO, ILL., SEPTEMBER 26, 1935



HENRY W. HOBSON
Who Writes on New Loyalties

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NEW LOYALTIES

By

HENRY W. HOBSON

Bishop of Southern Ohio and Chairman of Forward Movement

THERE is a surging of the Spirit. It has come to the Church again and again and it is here today. It's Forward Movement. It's man joining God in His eternal onward stride.

It has not come because a resolution was passed at the last General Convention, calling for the appointment of a commission on a Forward Movement. It has not come because the commission appointed has taken its task seriously and set forth a program for use throughout the Church. These details are mere incidents—almost accidents. What has brought Forward Movement is a new spirit which has been stirring in the lives of an increasing number of the members of the Church during recent years. A spirit which has shaken a lot of us out of an easy going state in which Christianity stood for the acceptance of certain commendable principles, and “stabbed us wide awake” to face the fact that it's an adventurous life we are called to live. We have caught the truth of von Hugel's phrase, “the strength of Christianity consists in its being not a view but a life.”

What kind of a life? Well among other things it must be a changed life. For a man must be “born again” to forget the paltry routine of looking out for self; to lift his eyes to horizons beyond his own interests; to make him eager to travel the dangerous road counting sacrifice a joy. It is the change in life which takes place as the Master calls men from fishing boats or money tables to be fishers of men. It is the transformation of men from what they of themselves would be to what God wants them to be.

It was Newman, I think, who said, “To live is to change, and to become perfect is to have changed often.” One of our Southern Bishops was recently greeted by a friend, “What's happened to you, Bishop? You're different—giving us more than ever before.” He is one of many who are going forth with new strength. In their fuller discovery of what it really means to be a disciple a change has taken place. They have dared to face the question, “What does Christ think of my discipleship?” Then an honest answer demands a change.

A lot of us have been forced to the realization that

the troubles the Church is facing are not primarily caused by the circumstances which surround us, or any faulty organization, but come as a result of faulty discipleship. The trouble is in me. As one person put it, “If you want to see what is the matter with the Church go home and look in the mirror.” There is a prayer which has come to us from the Christians in China which puts its finger on the sore spot and at the same time points out the cure; “Lord revive the Church, beginning with me.” A prayer for a changed life. Because more and more people are sincerely offering such a prayer we have this surging of the Spirit which promised united corporate Forward Movement.

AS CHANGES take place in a man's life there emerge new loyalties. They do not come unless a man changes. These may vary a good deal with different individuals, but we can be sure that for each of us there is some new loyalty demanded. There are areas in each of our lives where our discipleship has been lukewarm or even out and out dishonest. As long as we allow these areas to exist without struggling to bring about a change we are living divided lives—we're trying to serve two masters. Christ will not accept our allegiance on any such basis because there is no real loyalty present. But once the changing process sets in the new loyalties, which are the source of Forward Movement, begin to appear. It will help those of us who would share in the advance which is taking place to consider, though of necessity very briefly, some of these new loyalties which are emerging and in which we are called to share.

First, and in some ways most important, there is the call for a new loyalty in prayer. A turning from casual, meaningless and mechanical repetition of words to a search for that close relationship with God which is won only through discipleship, struggle and the dedication of adequate time.

For many Episcopalians there is the new loyalty which must be expressed by having less concern for their own position of social or economic privilege, and sharing more fully in the suffering and destitution which afflict our fellow men. Questions such as these

will have to be answered: "Have I a right to live as I do, when there's a Jim and his wife Mary, and their five children in my town trying to keep body and soul together on nine dollars a week?" As we measure our discipleship by the test Christ established in His parable of the judgment there are new loyalties which will determine our relations with and our responsibilities for our fellow beings.

THERE is the new loyalty to our minds—God given minds. It makes us woefully ashamed of our appalling ignorance about many things which the disciple should know, and impels us to re-order the use of our time, making place for such study as will enable our minds to grow up.

For some there is a new loyalty which attacks the barriers erected between us and others by our preferences and prejudices. An act of ritual or a difference of opinion has too often caused us to put on that holier than thou attitude which breeds narrow sectarianism. The new loyalty shows us that such non-essentials must not separate the disciples of Christ.

About three-fourths of our Church membership must be changed in order to discover that new loyalty which calls us to make worship central in our lives. To have done with this miserable church attendance, or more often non-attendance, based on the selfish motive of getting something out of it, and to realize that in worship comes our great chance to give.

If this Forward Movement is to continue it requires a new loyalty towards each other. We so often miss tragically one of the greatest gifts which our Church offers—the strength of unity. Bishop Johnson once spoke of the presence in the Episcopal Church of "a parochialism which is pernicious anaemia, and a diocesanism which is creeping paralysis." We could add an individualism which is sleeping sickness. The old army game was "passing the buck" down. The Church game is "passing the buck" up. Up until it reaches the National Council, its officers and departments and then we make a scape-goat for every ill that afflicts the

Church. It's not good sportsmanship, but it's far worse than that for the great harm is done not to those we have chosen as officers of the General Church organization, but rather we are poisoning the spirit of unity which offers us, our parishes and our dioceses, as well as the general Church, the only opportunity for real advance.

ALL these and other loyalties, new for some, renewed for others, are various phases of what we might call "loyalty to Christ." I have avoided that phrase because there are always a lot of people around talking in sentimental generalities. But regardless of how vague some may be in talking about our relationship with the Master, we must face the fact that it is He...the Living Christ...Who ever asks us to give Him a new loyalty. We answer in many different ways, but there is one answer we must all give—there is one essential expression of loyalty in which we are all called to share. It is the loyalty we show as we accept the task for ourselves which God entrusted to His Son, and which He in turn committed to His disciples. Call it the building of the Kingdom on earth; or proclaiming the Gospel to the world; or, to be more definite and simple, it's telling all men everywhere about Christ and the good news of God's love which He brings us. The Church stands still or retreats when its members are slack in the fulfillment of this primary task. There is no wisdom in denying that the situation in our day has presented a serious threat. But the Spirit stirs. Men in many places are again hearing the great command and recognizing that it is for them, "Go tell all men the good news!"

As we realize how definitely this precludes either keeping for ourselves, or limiting those to be reached, we find ourselves rising with the surge of the Spirit and going forth with new loyalty to share in the Forward Movement.

This is the first of fourteen articles on "Phases of the Forward Movement," to appear in consecutive issues. The article next week will be "Practical Things to Do," by W. Appleton Lawrence, rector of Grace Church, Providence.

TALKING IT OVER

By

WILLIAM B. SPOFFORD

THE YOUNG PEOPLE of the diocese of Chicago, organized as the Gamma Kappa Delta, expressed a laudable ambition through a resolution that passed their recent convention. They said, "We do not want to be subsidized by the government or made dependent upon the government for our existence; rather we are more interested in an opportunity for an honest livelihood according to our abilities." To which someone might say, you and about twelve million other guys. There are fully that many unemployed in this country, with a good forty million today depending upon relief for existence, according to Hugh Johnson, who is in a position to know as much about it as anyone. What's more there isn't much chance of getting them back to work, he says, and the General ought to know since he

has been trying his best to do it for the past few months. Another authority, Dr. Mark May, who is the head of the Human Relations Institute at Yale, not long ago declared that there are five million young people in the country, between the ages of sixteen and twenty-five, who are through with their education and seeking jobs, with none to be found. And this educator, certainly no red, said that there was not a chance in the world for them to find work until we have a fundamental change in our economic system. The lost generation, he called them. So when these Chicago youngsters went on in their resolution to express opposition to any change in the present system they were merely contradicting themselves. They can't have both work and the present system if these authorities

are right—unless of course they are put to work killing and getting killed to preserve the present system, which at the moment seems likely. Some young people's leader would be performing a service by getting these Chicago youths to face a few facts. The plight of youth is about the most tragic thing in this tragic world of ours, and it doesn't brighten the picture any to find them seemingly ignorant of their own condition and its causes.

THE CHURCHMAN has stirred up quite a bit of opinion on the subject of clerical dress as a result of one of Mr. Shippler's recent editorials. The paper is now full of letters in which readers advocate that clerics wear everything from overalls to monk's habits. Personally I can't get steamed up on the subject one way or the other. Let those who prefer clerical attire wear it, and if distinctive dress will the more readily enable us to place a man in his proper ecclesiastical category, so much the better. So far the rules haven't been carefully worked out, though some progress has been made. Thus if you see a clergyman whose collar is so high that he has to climb a chair in order to open his mouth, it's a ten to one shot that he is a low churchman. Reversely, the man whose collar is low, and so many sizes too large that it is only his pie-hat that keeps him from falling through, is rather sure to be an uncompromising spike. Then I have noticed, particularly at gatherings like General Conventions, a number of parsons wearing purple ribbons around their necks, large seal rings on their fingers and carrying canes. Inquiry brought the information that they were men whose lives and parishes were dominated by their wives. They come to Convention to strut a bit, hoping to be mistaken for bishops by the visitors. For a week or so they thus enjoy the illusion of being men of authority—a partial compensation, at least, for their suffering and lack of authority at home. Real bishops, in the main, don't go in for distinctive dress. True, some of them wear a bit of braid on the sleeve, and most of them have bishop's rings, though I think it is fair to say that the more you find on the finger the

less you'll find in the head. One of them, I'm told, has a ring so large that it completely covers his finger, compelling him to remove it whenever he pares his nails. But he is no great shucks among his fellows and is certainly the exception rather than the rule in the matter of personal adornment.

HERE ARE A FEW miscellaneous facts and figures that you won't see in your newspaper. Loans from the United States to Italy amount to over four hundred million dollars. The bank of Morgan has a particular interest in the fate of Italy, since between 1920 and 1930 they underwrote government and government guaranteed bonds to the extent of \$112,000,000. . . . Barron's magazine, a financial journal, now recommends all stocks whose products are used in war with chemicals particularly recommended. . . . Exports to Italy were a million dollars higher in July, 1935 than in July, 1934. . . . A conference of the International committee for the Defense of Ethiopia was held in Paris September 3rd. Numerous religious organizations took part along with socialist and communist party members from many countries. . . . The British Trades Union Congress, representing more than three million workers, voted on September 6 to urge their government to go the limit against Italy if it persists in forcing the war in Ethiopia. . . . Food consumption is decreasing in the United States; butter consumption is 13% under a year ago, bread consumption fell from 5% to 10% and milk consumption has dropped steadily since 1931. . . . Contrary to newspaper reports the Italian population is not unitedly for war. At Olgiate the people threatened to seize the city hall as a protest against mobilization. Many were arrested. At Pavie students who applauded films showing troops sailing for Africa were roughly handled by soldiers in the audience. Many soldiers are deserting and crossing the border. . . . There was a lynching every six days in this country between June 22 and August 9. Seven of them were in Mississippi. . . . Congressman Bierman of Iowa says that the United States has appropriated \$1,138,000,000 so far this year for war purposes.

SMITH OF SMITHS

By

BISHOP JOHNSON

A FRIEND of mine was good enough to present me with a copy of *Smith of Smiths* written by Heshbeth Pearson and published by Harpers. It records the life and doings of the Rev. Sydney Smith (1771-1844), a clergyman of the Church of England who occupied about the same place in the England of his day that Will Rogers has done in our times. He was the outstanding wit of his time and at the same time an earnest champion of those who suffered from social injustice.

In a way it is a personal misfortune to be known as a wit for there are so many serious minded people in the world, unable to appreciate the serious undertones of wit, that a man like Sydney Smith sacrificed prefer-

ment from those whose solemnity was offended by the ridicule to which they were subjected. Pompous people do not like to have their inflation punctured and resent the rough handling which they are unable to meet. Like Will Rogers, however, Sydney Smith could lampoon without malice and could use his talent to accomplish needed reforms.

He was a power in his day in his opposition to rotten boroughs, to the corn laws, for the emancipation of Roman Catholics and for the improvement of existing laws in their relation to the poor and the unfortunate. He had a worldly side that made him human and a spiritual side that made him tender. Like my dear friend the late Percy Silver, he was very much in the

world but in his objectives not at all of it. Incidentally I know of no clergyman in our time who used his influence and the money which he could secure for the interests of the poor in a greater degree than Dr. Silver. He was not interested in parlor socialism which speculates about the poor but does not minister to them. So many of our leading advocates of racial ideas remind me of the lady who, being asked if she knew Mrs. So-and So, replied "Really I don't know whether I do or not. We live in the same square but do not move in the same circle."

So Sydney Smith took more than an academic interest in human need both in his pastoral work and in his national influence. He was one of the originators of the *Edinburgh Review* which probably did more than any other magazine "to revolutionize the minds of men and change the course of English history."

Let me quote his attack on the brutal use of children as chimney sweeps: "We come now to burning little chimney sweeps. A large party is invited to dinner. A great display is to be made, and about an half hour before dinner there is an alarm that the kitchen chimney is on fire. It is impossible to put off the distinguished persons who are expected. It gets very late for the soup and fish, the cook is frantic. All eyes are turned upon the sable consolation of the master chimney sweeper, and up into the midst of the burning chimney is sent one of the miserable little infants of the brush. But what matters when the pleasures of genteel people are concerned? Or what is a toasted child compared to the agonies of the mistress of the house with a deranged dinner?"

You can understand why a certain type of Pharisee did not care for Smith. One can appreciate why he could write to his brother, "You and I are exceptions to the law of nature. You have risen by your gravity and I have sunk by my levity." Or his wise-crack, "Yes, you will find people ready enough to do the Samaritan without the oil and twopence." The woods are still full of such Samaritans. He also said, "In this world the salary or reward is always in the inverse ratio of the duties performed."

Railroads were crude in his day and magnates careless of human life. In his quaint way he attacked the directors. "We have been very careless of our railroad regulations. The first person of rank who is killed will put everything in order and produce a code of the most careful rules. I hope it will not be one of the bench of bishops but should it be so destined, let the burnt Bishop (the unwilling Latimer) remember that however painful gradual concoction by fire may be, his death will produce unspeakable benefits to the public."

You can see why he was never made a bishop although he probably was the greatest preacher of his day. In his crusade against locking the doors of compartments he visualizes a train wreck. "I should have described the directors as gazing with satisfaction on the burnt train; first, a stewed duke, second, two bishops done in their own gravy, third, three ladies of quality, thoroughly browned." He finally won out in his contention, but some people did not like him.

His wit was not always harmless. He could be as

caustic as the editor of *The Chronicle*, but fortunately more humorous.

Someone mentioned that a young Scot was to marry an Irish widow, twice his age and more than twice his size. "Going to marry her," cried Sydney, "Impossible! You mean a part of her. He could not marry her all himself. It would be a case, not of bigamy but of trigamy. One man marry her. It is monstrous. You might people a colony with her or perhaps take your morning walk around her, always providing there were frequent resting places and you were in rude health." Rather rough but funny.

His repartee was equal to every occasion. A French savant at Holland House spoke scathingly of the Supreme Being. After listening for some time in silence Sydney suddenly addressed him, "Very good soup this." The Frenchman agreed, "Most excellent." Said Sydney, "Pray sir, do you believe in a cook?"

He was an out and out pacifist but had a sense of humor which so many ardent pacifists lack. In a letter to Lady Grey, who had written that England might have to go to war in defense of Spain, he wrote, "For God's sake do not drag me into another war. I am worn down and worn out with crusading and defending Europe and protecting mankind. I must think a little of myself. I am sorry for the Spaniards, I am sorry for the Greeks, I deplore the fate of the Jews, the people of the Sandwich Islands are groaning under detestable tyrannies. The world is bursting with sin and sorrow. We have just done saving Europe and I am afraid that the consequences will be that we shall cut each other's throats."

Surely such a situation is not unlike that which confronts the United States, both in its process of being saved each year by Congressional enactments and multitudinous commissions, but also in the tendency which we have to save Europe for democracy when we can't save ourselves from the Democrats. Not that the Republicans would be any better—they are composed of the same kind of people, only better dressed.

If you enjoy biography and had an affection for Will Rogers and Percy Silver read *The Smith of Smiths*. It will convince you that in order to be good you do not necessarily have to be dull, and that in order to be religious you do not have to be solemn. Men owe much to people like Sydney Smith, Percy Silver and Will Rogers. They illuminate the way and make the journey a cheerful one. Surely wit and humor come from the Lord. It is fine to be serious. Sydney Smith was truly serious but never solemn.

Larry Collins

THE Churchmouse saw old Larry Collins, uptown, the other day, big-bodied, short-legged Larry, with the brain of a ten-year-old child. He is pretty feeble now and goes shuffling along with a cane, but he is just as cheerful as ever. He has been a town character for years and everybody remembers when he would mow your lawn, chop your kindling wood or run his stubby legs off, doing errands for you. For pay he would take just what you chose to give him, and thank you for it. The pay was a small item to Larry for,

like a child, he found joy in just doing things for people. Always willing, always happy and smiling, honest as the day is long, everybody liked him and humored him. When he began to get too old to work, it was suggested that he should apply for town aid, but he wouldn't hear of it. Then the selectmen, the rascals, called him in and told him that, in appreciation of the help he had been to the community for so many years, the town had awarded him a pension. He is mighty proud of his pension and no one would think of un-deceiving him.

Sometimes we have pitied Larry, but we need not have done so, for the Almighty, while denying him many things which men hold dear, gave him a happy, useful life and a heart of gold. THE CHURCHMOUSE.

Second Thoughts

This is not a place for controversy. But we do welcome the opinions of our readers, particularly on subjects previously dealt with by our editors. Because of our limited space we reserve the right to abstract communications and to reject those considered unsuitable.

THE REV. B. Z. STAMBAUGH, rector of the Church of Our Saviour, Akron, Ohio, had it forcibly brought home to him this summer that many church people, supposedly informed, have become adherents of the International Bible Students' Association (Russellites), having been won to this position by the radio addresses of "Judge" Rutherford. He believes that many are thus lost because the clergy assume too readily that their parishioners have a sane and intelligent understanding of the Bible, "and we have small ground for such an assumption since we give them little fundamental teaching in that field." Most religious radio programs, he declares, are appalling from our point of view, since "the teaching of religion on the radio is almost entirely done either by these abysmally fundamentalist groups or by the Roman Catholics." He believes that we should make more use of the air, and suggests the late Dr. Atwater's, "The Episcopal Church" and Cyril Allington's "Doubts and Difficulties" as books which might be effectively dramatized for radio programs. "We have hundreds of other men in the Church who could write material. But we would have to get down out of the clouds and present the best of scholarship in frank low-brow method, in simple language, without much regard to the dignity of our ancient tradition. . . . Isn't there some one, or a group of people, who could put up the money for such a project, to be organized under the direction of one of our Church papers—or even under the charge of the National Council—or as extension work from a theological seminary?"

NO SECOND THOUGHT, we hope, to this, but we do want to pass on an encouraging note received from Bishop Gribbin of Western North Carolina. "Please send THE WITNESS to every clergyman of this diocese who is not already a subscriber, while the series on the Forward Movement is appearing. Send the bill to me for all."

We hope others will follow his lead.

MR. JOHN MARSH, layman of New Jersey, thanks Bishop Manning, through us, for his statement which appeared on the cover of the Septem-

ber 12th number, under the caption, "Today's Need." "The call for a united Church," he writes, "certainly needs to be sounded today when we are called upon to face so many difficulties in Church and state. And I rejoice the more because the statement came from the great Bishop of New York who is himself so often charged with being partial to one party in the Church. I would like to add also that I particularly enjoy your paper because it transcends party."

LETTERS ARRIVE both praising and condemning us for the report of the Institute on Human Relations held at Williamstown, which appeared in the September 12th issue. They are about equally divided between those who maintain that we were unfair to the Roman Catholic Church in Mexico by "playing up" the address of Senor Ramon Beteta, who presented the government's position in the controversy, and those who thank us for so doing.

JUST AT PRESS TIME a letter arrives signed "A Graduate of the General Seminary," heartily approving Bishop Johnson's editorial on theological seminaries in the issue of September 19th. "But," he writes, "the Bishop was wrong in saying that seminaries take no pastoral responsibility for their students. I am not familiar with all of the seminaries of course, but at the General there is a clergyman whose sole responsibility is just that. I have no doubt the same is true of other seminaries. I think the otherwise splendid and timely editorial was greatly weakened by that mis-statement."

NEXT WEEK



W. APPLETON LAWRENCE

PRACTICAL THINGS TO DO

by

W. APPLETON LAWRENCE

In the Series on
Phases of the Forward Movement

Rectors, have these important articles available for your people by adopting THE WITNESS Bundle Plan. Ten or more copies to have on sale at the Church each week sell at 5c a copy; we bill quarterly at 3c a copy.

CHURCH LEADERS MEET TO BUILD WORLD FRIENDSHIP

By C. S. STURGES BALL
Professor at Virginia Seminary

The little village of Chamby, which nestles on the mountain side two thousand feet or more above the beautiful city of Montreux in Switzerland, was the meeting place of the International Association for World Friendship through the churches which met about the middle of August last. As the Association had its birth in the very year in which the World War broke out, this Conference was practically its coming-of-age celebration. It speaks volumes that such an association has been able to carry on so long under such alien conditions, but it is the very spirit of this group of earnest-minded Christians to see in such conditions a call and a challenge for the very kind of work it is trying hard to do. This aim was summed up in brief in the opening address of the retiring president, Lord Dickinson, as the furthering, as rapidly as possible, of that change of mentality, already so much in evidence, which is sternly and strongly opposed to war as the method of settling international differences and disputes. It was useless, he said, to expect politicians to take strong measures for peace unless they knew that there was a strong public opinion behind them lending them every support in its power.

In the message issued to the Churches by the Conference the points stressed were as follows: "There is abroad today a secular and pagan spirit which openly proclaims that the egoism of the State, dominated by national party or class interests, is to set the highest standard for all within its jurisdiction of what is right and wrong. To accept this standard is to violate the first commandment—'Thou shalt have no other gods before Me.' The Churches must, like the Early Christians, affirm that they must, at all costs, obey God rather than man. In other words that to take the Way of the Cross is the only road open to those who would faithfully follow the Christ. Men and women everywhere have learned from the horrors of 1914-1918 to detest war, but cannot make this antagonism effective apart from capable leadership, and this the churches must give. In the present situation it is not wise to stress too much the difficulties which confront us as though they were the *only* factors in the case. To blame the League of Nations unduly is also not fair. Those who compose it are not meeting primarily as Christians, but as representatives of the countries to

which they belong. As such they are necessarily hampered in their actions and attitudes by those who are back home. To expect victory all along the line is asking too much. One line of conduct was, however, clear for all concerned, and that was that pledges solemnly given by peoples and nations should be lived up to. Such a policy could only be departed from at the cost of weakening the very basis of common morality, and if this line were pursued all peoples must, in the long run, suffer. Any nation which breaks its plighted word not to use other than pacific means for the settlement of international disputes, will stand condemned, not only by the moral judgment of human society but by the teaching and spirit of Jesus Christ."

In the speeches and discussions two topics seem to call for special mention. The first was the old, old problem of whether the Churches ought to have anything to do with the political sphere or not. The conservative point of view was upheld, to some extent, in an address by Bishop Rodhe of Sweden who took the position that the Christian idea of a warless world, while perfectly right in the abstract, was an impracticable one as the world was now constituted, with competing and rival nationalities. We must accept these as part of the divine plan, and try to do our Christian work within the limitations which such a situation imposed. Christians who held offices of State ought not to be expected to measure up to the Christian standard in the discharge of their duties. They were only able to do unpleasant tasks with the best Christian spirit they could command. As someone present said the plea was tantamount to saying that if one must lie one should lie like a Christian. Of course the conference could not endorse this position. It asserted that all spheres of human life belong to God and that it was the duty and obligation of churches and individual Christians to do all in their power to make the Mind of Christ the dominant influences, not only in carrying out policies, but in shaping and conceiving them. The world order was *not* God's will for mankind, and it was the task of the church to change it as soon as may be.

Another topic which provoked interest was that of the problem of conscientious objectors in countries where military service was compulsory. It was recognized that such an attitude might be taken up by some who were not sincere in their protests, and could possibly be adopted by those who were practically cowards or shirkers. To meet this difficulty it was recommended

(Continued on page 16)

COUNCIL CALLS ON THE PARISHES FOR GREATER SUPPORT

Edited by W. B. SPOFFORD

The National Council, meeting September 18-20 in New York, devoted most of its time to money. The General Convention last year adopted an Emergency budget for 1935 of \$2,313,118, which called for an increase in giving of 25% over 1934. The Council announced that this advance will in all probability be realized, so that a deficit for 1935 is unlikely. Preliminary consideration was then given to the budget for 1936, after which a statement was issued calling upon parishes for a further advance from \$2,313,118 to \$2,700,000 since, they declare, "it was clearly the intention of General Convention that the Church should regard the \$2,700,000 annual budget as the base for a program of restoration." The statement further declares "that the present year has brought a marked recovery in general conditions throughout the United States which is signalized in increased spending in all directions"—a statement which doubtless will be questioned by many rectors who are behind on their salaries and by Churchmen of the business world who are still buying red ink in large quantities. One might even suppose that the statement would be challenged by members of the Council itself, since on that body are men like Mr. Harper Sibley, president of the United States Chamber of Commerce, and Mr. William Castle, assistant secretary of state in the Hoover administration, who tell us not infrequently that affairs today, under Mr. Roosevelt's guidance, are in anything but a cheerful condition. However I am told that the statement passed the Council unanimously.

Four American-owned banks in Shanghai, in which Church institutions have large sums deposited, recently closed. As a result the merger of St. Luke's and St. Elizabeth's Hospitals, with a proposed new plant, has run into a snag. The treasurer of the Council, Lewis B. Franklin, is therefore to leave immediately for the Orient to try to straighten out affairs. He will take advantage of the opportunity to confer with Church leaders in the Orient on other missionary problems.

Two new missionaries were appointed, both having raised the necessary funds themselves: Mr. Brinkley Snowden of Knoxville is to go to the diocese of Dornakal, India, and Dr. Janet Anderson of Philadelphia is to go to the Philippines to relieve Dr. H. K. Jenkins who is to have a furlough.

Reports of the work of the department of religious education and the

department of social service were presented and enthusiastically received. Bishop Binsted of Japan addressed the Council on the work of St. Luke's Hospital, Tokyo, after which the Council voted a scholarship for the son of the late Dr. Rudolf B. Teusler, former director of the hospital. The young man is now studying medicine.

The treasurer reported that legacies received since the April meeting of the Council totaled \$51,000. The Council also was told that a trust fund had been established by a friend which will give the Council an income of \$2,000 a year.

* * *

Bishop Fawcett of Quincy Dies

Bishop Fawcett of the diocese of Quincy (Illinois) died on September 18th in his 69th year. He was elected in 1904 at which time he was the rector of St. Bartholomew's, Chicago.

* * *

Bradford Young's Call Is Cancelled

The Rev. L. Bradford Young of Brooklyn, recently called to Trinity Church, San Francisco, is not to go, though he accepted the call. He was offered the rectorship and accepted. Then some of the vestrymen became concerned over his liberal social views. There was an exchange of correspondence, after which Mr. Young went to San Francisco to confer with the vestry. It is now announced from San Francisco that the vestry has accepted his resignation. We will give you more details when we have information that we are sure is reliable.

* * *

Oregon to Elect a Bishop

A special convention of the diocese of Oregon is to be held on October 10th to elect a successor to the late Bishop Sumner.

* * *

Newark to Elect a Suffragan

A special convention of the diocese of Newark is to be held October 22nd to elect a Suffragan Bishop.

* * *

Death Takes Elizabeth Rector

The Rev. William R. Cross, rector of Trinity, Elizabeth, N. J., died on September 17th in his 67th year.

* * *

Paterson Rector Has Anniversary

A large number of clergymen and friends gathered in Paterson, N. J., on September 11th to do honor to the Rev. David S. Hamilton who has been the rector of St. Paul's Church for forty years. Bishop Washburn preached and Bishop Stearly pronounced the benediction. Dr. Hamilton is generally recognized through-



BISHOP ROBERTS
Leads Eastern Conferences

out the city as the leading citizen of the community, and is one of the outstanding clergymen of the diocese. During his rectorship the parish has grown from one of 260 communicants to one of more than 2,000.

* * *

Charles H. Young Leads Retreat

The Rev. Charles Herbert Young of Waterloo, Iowa, conducted a retreat for the clergy of Iowa, September 11-13.

* * *

Clergymen Hear Angelo Herndon

A large number of clergymen of all denominations gathered in New York on September 25th to hear the story of Angelo Herndon, young Negro labor leader who has been sentenced to 20 years on the Georgia chain gang for possessing literature considered illegal by the authorities. The meeting was called by the Clergy Fellowship of the Church League for Industrial Democracy.

* * *

Kansas to Elect a Coadjutor

At a special convention of the diocese of Kansas a resolution was unanimously adopted to give Bishop Wise a Coadjutor. A committee will present nominations at the regular convention in January.

* * *

Field Secretary Moves East

The Rev. F. Percy Houghton, general field secretary of the National Council, formerly stationed in the

middle west and living in Chicago, has moved to Jenkintown, Pa., his former home. He continues as a secretary of the field department.

* * *

Bishop Hobson in Rhode Island

Bishop Hobson of Southern Ohio and chairman of the Forward Movement commission, and Mr. Clifford Morehouse, editor of *The Living Church*, were the leaders at conferences in the diocese of Rhode Island last week. The first conference was attended by forty clergymen and the second by seventy laymen.

* * *

The Disaster in Florida

Captain A. Charnock, Church Army worker stationed on the Island of Marco, South Florida, reports that many of the Church families there lost home and property during the recent hurricane. The community house which serves as a chapel was untouched. Captain Charnock was "washed out, saving only medical supplies and a few clothes."

* * *

Reaches Thousands at Resort

During six weeks of services held on the beach at Hampton, New Hampshire, Captain and Mrs. Hall of the Church Army conducted 47 services for adults, with a total attendance of about 14,000, and 9 missions for children with about 500 attending. Copies of the Gospels were given to 2,200 people who made definite application for them.

* * *

Corner Stone Laid for Cuban Church

The laying of the corner stone of the Episcopal Church in the city of Moron, Cuba, took place recently, marked by elaborate ceremonies. The municipal band was there in uniform, the mayor, the chief of police, the head of the health department, and many other notables. Until now the church has been using the rooms of Trinity School, but the increase in activities made a separate church building essential. Bishop Hulse headed the group of clergymen officiating at the ceremony, and the Rev. Ramon C. Moreno greeted visitors and onlookers. After the actual laying of the stone, in which the executive committee of the church and laywomen participated, the assembly was addressed by the Rev. Salvador Berenguer, recognized as one of the most eloquent speakers in Cuba.

* * *

Called to Parish in Jacksonville

After a vacancy of almost a year the Church of the Good Shepherd,

Jacksonville, Florida, is to have the Rev. Malcolm W. Lockhart of Baton Rouge, La., as rector commencing October first. The parish is the largest in the diocese of Florida. The newspapers of Baton Rouge were loud in their praise of the work done by Mr. Lockhart during the eleven years that he was the rector of St. James Church in that city.

* * *

Bishop Blair Roberts to Visit East

Bishop Blair Roberts of South Dakota is to visit the east during the month of October addressing numerous meetings on the missionary work of the Church.

* * *

Bishop Perry Visits Church School

Bishop Perry delivered the address on September 24th at a service held at Kemper Hall, Kenosha, Wis., to commemorate the 100th anniversary of the consecration of Jackson Kemper. Kemper Hall opened on September 16th with a larger enrollment than last year.

* * *

Death of Leading Churchman

Junior Warden Henry E. Hardtner of St. James, Alexandria, La., was killed recently in an automobile accident. He was one of the leading citizens of the state, the father of the reforestation idea, and a contributor to all good causes, especially the Church.

* * *

Pray for the Guidance of Statesmen

Daily prayers are being said in Westminster Abbey for the guidance of the Holy Spirit for British statesmen and representatives. Early this month a special day of intercession was held for the same purpose, with the Archbishop of York delivering a national broadcast the following Sunday on the opportunity of the Council of the League of Nations at this time of crisis.

* * *

Bishops to Gather in Philadelphia

A dozen or more bishops have accepted invitations to take part in the celebration of the 150th anniversary of the Church Convention of 1785, which is to be held in Philadelphia on October 7th. Bishop Cook is to speak. Other Bishops so far to accept invitations are Bishops Sterrett, Brown, Ward, Matthews, Knight, Washburn, Creighton, Moreland and Strider. Bishop Freeman hopes to attend, as does also the Rev. Z. B. T. Phillips, president of the House of Deputies at the last two General Conventions. The celebration is to open in Old Christ Church, the meeting place of the 1785 Conven-

tion. The address is to be by the Rev. C. Clowes Chorley, historiographer of the Church.

* * *

Bishop Freeman to Speak at Mass Meeting

Bishop Freeman of Washington is one of the headliners at a mass meeting to be held in Washington on October 2nd under the auspices of the committee on religious life in the nation's capital. The theme of the meeting is "The importance of religion and Church loyalty in a democracy."

* * *

Protest Against Injustice

The Church of England is sponsoring a mass meeting in Albert Hall, London, on November 5th to protest against "the unreason, injustice and ruthlessness of prevailing social conditions." These are described in detail as "enforced and destitute idleness, malnutrition, overcrowded slum dwellings." The Archbishop of York is to preside.

* * *

Bishop Parsons Protests Against Lynching

Bishop Parsons of California, together with a number of other distinguished citizens, issued a statement protesting against the recent lynching in the state of a bandit who had killed a police officer. He was also one of those to sign a statement protesting against the tar and feathering of two alleged communists by a mob of fascist vigilantes in Santa Rosa. "The honor of California," the statement read, "can only be vindicated by restoring the rule of law where, by armed revolt, it has been overthrown."

* * *

Rector Gives to Church Organizations

The will of the Rev. O. S. Roche, formerly rector of St. Peter's, New York, leaves \$5,000 to the Cathedral of St. John the Divine and the Seamen's Church Institute, New York, and \$2,500 to the Church Pension Fund and St. Peter's Church. A trust fund of \$20,000 is set up for St. Peter's also, with the four institutions sharing in the residuary estate.

* * *

Notes on the Forward Movement

Frank P. Deering of Jacksonville, Fla., a member of the Forward Movement commission, is determined that every rector and parish in his diocese shall know about the Movement and its purposes. He has visited or written to every rector, and sends them the helps that come from headquarters.—St. Clement's, Honolulu, is promoting Bible Reading, with the weekly parish bulletin

giving the schedule of the week's reading. The parish has ordered 250 copies of the fall publication of the commission. — The Rev. Moultrie Guerry, chaplain of the University of the South, Sewanee, based his daily meditations at the Sewanee Conference on the summer manual, "Follow On."

* * *

Canon Symons Leads Clergy Retreat

Canon Gilbert Symons of Cincinnati led a retreat for the clergy of Western Massachusetts that was held at Lenox School for a couple of days last week.

* * *

Building Churches in Nevada

The Indians at Wadsworth, Nevada, wanted a chapel of their own. So Bishop Jenkins bought a disused government school for \$25 and for \$400 converted it into a chapel and a small social hall. Now the Bishop is helping to build a new mission plant at Yerington, and by helping I mean that he is handling lumber and driving nails.—His little *Desert Churchman* also says that the height of faith is "to say grace before any food is placed on the table."—The clergy and women workers of the district are to hold a retreat at Hawthorne in late September and early October, led by Canon Douglas of Colorado.

* * *

Canon Bell is a College Preacher

During the coming winter Canon B. I. Bell of Providence is to preach at fourteen universities and four secondary schools. He is also to hold parochial missions in Evanston, Illinois, Fond du Lac, Pawtucket, and Toronto.

* * *

Fellowship of Reconciliation to Hold Conference

The annual conference of the Fellowship of Reconciliation is to be held at Bound Brook, New Jersey, October 11 to 13. Among the leaders are Richard B. Gregg, author of "The Power of Non-Violence;" the Rev. J. Nevin Sayre, secretary of the organization; Bishop Paul Jones; Dean Van Deusen of Union Seminary; Frank Kingdon of Dana College; Kirby Page and others.

* * *

Sewanee Movement Stressed at School

The Sewanee Movement is the name of a series of activities being carried on by the dioceses of the South, principally educational. It has embodied itself in the University of the South, in the Province, in secondary schools, and in the summer conferences, of which the one held each year at Sewanee is the oldest.

The movement is also making itself felt in young people's organizations, in the rural work of the Church and in similar undertakings. The purpose of the movement was stated by Professor Roy Colbert of Wisconsin in an address delivered at the summer school this year as follows: "To restore neglected American ideals, to unite the people of this nation for the common purpose of realizing these ideals and so to insure stability in our economic and social life—this is the center of the Sewanee Movement."

* * *

A Seminar for Leaders of Youth

A seminar for the counsellors of the young people of the parishes in Savannah was held at Christ Church, September 15-17, led by Mrs. J. W. Griffith, diocesan secretary of religious education and head of the diocesan young people's work, and the Rev. Joseph Burton, rector of St. Michael and All Angels'.

* * *

Housing Conference Hold Protest Meeting

The National Public Housing Conference held a protest meeting on September 17th in New York to protest against the proposed cuts in PWA housing funds which jeopardize the future of the slum clearance and re-housing program. Mrs. Mary K. Simkhovitch, well known Churchwoman who is the head of Greenwich House, was the chairman.

* * *

Chicago Rector Retires

The Rev. Arnold Lutton, for the past 25 years in charge of the Annunciation, Chicago, has retired and is to be succeeded by the Rev. Hugh MacWhorter of Ottawa, Illinois.

* * *

Call on Churches for Prayers for Peace

An appeal for prayers for international justice and the preservation of peace has been issued by the American Committee on the Ethiopian crisis. The purpose of the organization is to aid in maintaining

peace in the present situation; to aid Ethiopia by peaceful means in preserving her sovereignty and to maintain close relations with the Ethiopian government and to act unofficially in its behalf when called upon to do so.

* * *

Western Michigan to Elect Coadjutor

The diocese of Western Michigan is to elect a Bishop-coadjutor at the convention of the diocese to be held January 15-16. The election is made necessary by the failing health of Bishop McCormick who is now in his 73rd year and the 30th year of his Episcopate. It is his hope to continue as Bishop of the diocese until the General Convention of 1937, when he contemplates complete retirement.

* * *

Fine Summer Work at Splashdam

Splashdam is the delightful name of a coal mining camp in the southwestern part of Virginia, not far from the Kentucky line. In former years it was practically inaccessible, but now there is a highway not far away. So the Church is carrying on a lively work there, in charge of Miss Florence Pickard, who this summer was assisted by Miss Gertrude Clark, Miss Mary Averill and Mr. George F. Packard, the latter a student at Virginia Seminary. Together they did all sorts of things; services, vacation Bible school, work with the Colored people, and of course a nice Sunday school. In addition they opened up new work in nearby mining camps.

* * *

Auxiliary Worker in Middle West

Miss Esther Brown, field secretary of the Woman's Auxiliary in charge of Colored work, is spending three weeks in the province of the Midwest, conferring with leaders in

various localities on ways of improving our work among Negroes. While in Chicago she addressed the South Side Church School Institute, the Auxiliary of the diocese and various other groups.

* * *

Chicago Churchwoman Has an Anniversary

Miss Alice J. Comstock of Evanston, Illinois, was present in the old chapel of Northwestern University in 1864 when St. Mark's Church was founded. She has been a communicant of the parish ever since. She was honored by the Altar guild of the parish the other day on the occasion of her 90th birthday.

* * *

The Hale Sermon at Seabury-Western

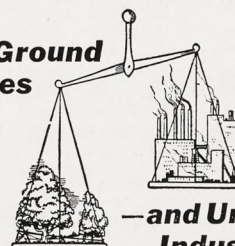
The Rev. James A. Montgomery, professor at the University of Pennsylvania and the Philadelphia Divinity School, is to deliver the Hale Sermon at Seabury - Western on October 16. His subject is "The historical element in the Old Testament."

* * *

Brass Mills Go on Twenty-Four Hours

Prosperity is returning to Waterbury, Connecticut. Three of the largest brass and copper rolling mills in the country are there. These mills furnished much of the raw materials used in munitions making during the world war. All of them are now on a twenty-four hour production basis. It is also reliably reported that machinery for turning out rifle, pistol, machine-gun and artillery shells are being shipped directly to the Italian government and that rush orders have been re-

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ceived for aviation instruments and other instruments of war. One plant which in recent years has been making children's toys is now on a twenty-four hour shift making munitions. All of which brings rejoicing to the secretary of the Chamber of Commerce, who issues a statement that "the first two weeks in September exceeds any other similar period in the past six years for improved business." Hurray! Isn't that just swell. It reminds me of a mother of a boy in school where I was teaching during the world war who cried when the armistice was signed. "It will ruin us," she blabbered, "we are in the munitions business."

* * *

Dean of Canterbury Campaigns for Social Credit

Dean Hewlett Johnson of Canterbury Cathedral, England, landed in New York the other day on his way to Alberta, Canada, where he is to campaign for Social Credit. He declared that the movement was growing rapidly throughout the world, and expressed approval of the plan of the newly elected Premier of the province, William Aberhart, who was elected on the promise of giving everyone \$25 a month. He said that social credit is a great religious crusade against poverty and is the simplest way of maintaining purchasing power at a level with production.

* * *

British Statesman Opposes War

Sir Stafford Cripps, British statesman, declares that the ownership of markets is the greatest curse in the world. "People who think that sanctions by imperial powers are going to stop fascism in Italy are greatly mistaken. If we hand ourselves over

to a League of Nations controlled by imperialists and say we will fight any war they want us to, we shall be putting our heads in a noose they will shortly pull at the other end. How are the imperialistic people who seized the Transvaal by force in 1900 to reply to Mussolini when he tries to seize Ethiopia by force in 1935?" He went on to say that the only way to have peace is to pool colonial resources and markets.

* * *

Clergyman is Deposed

Notice is received from Bishop Gribbin of Western North Carolina that LeRoy A. Jahn was deposed from the ministry on September 12th.

* * *

Didn't Like

Williamstown Conference

Mr. Michael Williams, editor of the Roman Catholic Commonweal, didn't particularly care for the Institute of Human Relations, held at Williamstown, chiefly because the show was attended with what he calls "propagandists" who made victims of the liberals present. He objected particularly to Senor Ramon Beteta, Mexican, who, as reported in this paper, stole the show at the

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meeting at which the Mexican Church-State controversy was debated. Mr. Williams, incidentally, applied for American citizenship on September 18th. He is a native of Nova Scotia though he has lived in the United States for many years.

* * *

Dalton Parish Dedicates Organ

A new organ was dedicated on September 15th at Grace Church, Dalton, Mass., also an altar rail and a credence table. The sermon was preached by Bishop Davies who also confirmed a class of sixteen presented by the vicar, the Rev. Stanley C. S. Shirt.

* * *

A Forward Movement in India

A Forward Movement in Evangelism, with definite plans for five years, is under way among the non-Roman Christian Communions in India. It is planned and guided by a committee of the National Christian Council, Bishop Azariah of Dornakal being chairman and Bishop Banerji, assistant in Lahore, a member of the committee. Dr. Stanley Jones is also a committee member. As the Council represents several Communions, detailed plans are left to each one, the Council committee suggesting only the broad outline. This includes a preparation period of seven weeks, starting in October; leaflets for guidance of pastors; an annual "week of witness" in each mission and church; retreats and conferences for ministers and theological students. Another suggestion reads: "While it was considered that gospel meetings by well known evangelists would be useful, it was decided that the main emphasis in this advance movement should be on the witness of individuals and churches to what Christ has done

for them. Spectacular evangelism often kills individual witness and ought therefore to be discouraged."

The movement has much in common with the Episcopal Church's Forward Movement in the United States. Two notable differences are that leaflets in India must be translated into many languages and dialects in order to reach all who can read, and further than this, plans must be devised to reach the enormous numbers who cannot read at all. One of the objectives suggested to local groups is to place at least a portion of the printed Gospel in the hands of every literate person in the area.

* * *

Our Church Work at Upi

The curious name of Upi first appeared in the Living Church Annual in 1928. It is the southern part of the Philippines, far from Manila and remote from any frequent line of travel. The mission of St. Francis is there, with many outstations. The Rev. Leo G. McAfee writing of the work says that one of the real improvements recently is a new rectory, the only building on the com-

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pound that is of permanent construction. And one of the features of the building is an "iron roof" which is not as picturesque as a grass thatch but is a lot more useful since it serves as a source of water supply. He reports steady advance in the purely religious work, with one of the important features being the instruction of the pupils in the village school. The church also operates dormitories for school children, which they pay for by helping to operate the mission farm. The medical work unfortunately has not gone forward, due to lack of funds, but this important phase of the work has at least held its own. The out-station work has been carried on with good success, as is evidenced by a total of 308 confirmations for the year and 549 baptisms.

* * *

Workshop for Men at New York Parish

One of the unique institutions connected with Grace Church, New York, is a workshop for men where a number of unemployed people have been taught furniture-making, repairing and upholstery, with such efficiency that they have built up an increasingly wide clientele. Forty-two men and six women, some under ordinary conditions unemployable, have found work here. It has been developed under the direction of Mr. Frederick T. Sherwood, using an empty loft, and with such tools and machinery as Mr. Sherwood was able to acquire or invent.

Huntington House, one of the buildings of Grace Church, is operated as a home for young women, providing board and room at a low rate. A number of girls in residence there enter into the activities of the young people's groups of the church. In September of 1934, a similar house for young men was opened in the building which was formerly the dormitory of the Grace Church choristers' school. Other social service activity of Grace Parish is centered in Grace Chapel at 410 East 14th Street, which the Parish maintains as a neighborhood house, providing a daily recreational and social program for the children and young people of the community, as well as a house of worship. Classes at the chapel include music instruction in piano, violin and voice, painting, drawing, sewing and other handicrafts, shop work, coaching in sports and athletics such as swimming, basketball, handball. The work is directed largely by volunteers.

During the summer, the Chapel maintains two separate vacation camps in Palisades Interstate Park, for boys and girls between the ages of six and eighteen with provisions for mothers and their small children.

Attendance at both these camps during the summer is about three hundred, with vacations extending from two weeks to two months.

* * *

Growth of the Church in China

The eleven dioceses and Shensi, the missionary district, in the Chung Hua Sheng Hung Hui, which is the Chinese Church of the Anglican Communion, now have just over 64,000 baptized members. Fukien is the strongest in numbers, with more than 14,000. Shanghai is second, with 10,000. The three American dioceses, Shanghai, Hankow and Anking, total 21,000. The number of persons confirmed in the district of Shanghai last year, 620, is the largest in any year to date. Bishop

Curtis of the neighboring English diocese of Chekiang assisted Bishop Graves and Bishop Nichols.

* * *

A Treasurer Takes a Vacation

The treasurer of the Philippines missionary district, Elizabeth Griffin, is now on her first furlough. On the day she first arrived in Manila, March 23, 1931, she attended a meeting of the Council of Advice to consider a cut in appropriations. During all this first term of service, the appropriations have been cut once, twice or three times each year, and last January it was necessary to open the 1935 accounts with that devastating cut of \$15,000. As there are 214 items in the mission estimates, something of the treas-

Services of Leading Churches

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.
New York City

Sundays: 8 and 9, Holy Communion.
10, Morning Prayer. 11, Holy Communion
and Sermon. 4, Evening Prayer and
Sermon.

Weekdays: 7:30, Holy Communion (on
Saints Days, 7:30 and 10). 9:30, Morn-
ing Prayer. 5, Evening Prayer. Organ
Recital, Saturdays, 4:30.

Church of St. Mary the Virgin New York

46th St. between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.

Sunday Masses, 7, 9, 11 (Sung Mass).
Week-day Masses, 7, 8, (Thurs., 7, 8,
9:30).

Grace Church, New York

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.

Sundays: 8 and 11 A. M. and 8 P. M.
Daily: 12:30 except Mondays and Sat-
urdays.

Holy Communion, 11:45 A. M. on
Thursdays and Holy Days.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.

Sundays: Holy Communion 8 a. m.
Sunday School 9:30 a. m.; Morning
Service and Sermon 11 a. m.; Musical
Vespers 4 p. m.

Thursdays and Holy Days: Holy Com-
munion at 11 a. m.

The Incarnation

Madison Avenue and 35th Street

Rev. George A. Robertshaw
Minister in Charge

Sundays: 8, 10, and 11 A. M.

St. Bartholomew's Church

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector
8 A.M., Holy Communion.
11 A.M., Morning Service and Sermon.
Junior Congregation, 9:30 and 11 A.M.
Holy Comm., Thurs. and Saints' Days,
10:30 A.M.

St. James' Church, New York

Madison Avenue and 71st Street

The Rev. H. W. B. Donegan, Rector
Sunday Services
8 A. M.—Holy Communion.
11 A. M.—Morning Prayer and Sermon.
Thursdays and Holy Days: 12 M.—Holy
Communion.

St. Paul's

Church-in-the-City-of-Albany

Near the Capitol on Lancaster Street
8 a. m. Holy Communion.
9:45 a. m. Church School and Adult
Bible Classes.

11 a. m. Morning Prayer.
6 p. m. Y. P. F.
7:30 p. m. Evening Prayer.
8:30 p. m. Fellowship Hour.

All Welcome

Rev. George A. Taylor, Rector.

Trinity Church, New York

Broadway and Wall St.

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

St. Paul's Cathedral

Buffalo, New York

Sundays: 8, 9:30, 11 A.M. and 8 P.M.
Weekdays: 8, 12:05.

Thursdays (Quiet Hour at 11) and Holy
Days: 10:30 a. m.

Christ Church Cathedral

Hartford, Conn.

Cor. Main and Church Streets

The Very Rev. S. R. Colladay, D.D.
Sundays: 8:00, 10:05, 11:00 a. m.; 7:30
p. m.

Daily: 7:00, 12:10, 5:00.
Holy Days and Wednesdays, 11:00 a. m.
Holy Communion.

Grace and St. Peter's Church, Baltimore, Md.

(Park Avenue and Monument Street)

Rev. Gordon B. Wadhams
Rev. Bernard McK. Garlick
Sundays: 8, 9:30 and 11 a. m.; 8 p. m.
Week Days: 8 a. m.

Church of St. Michael and All Angels

Baltimore, Md.

St. Paul and 20th Sts.

Sundays: 7:30, 9:30 and 11 a. m.;
8 p. m.
Week Days: Wednesdays 10 a. m.;
Thursdays and Fridays 7 a. m., Holy
Days 7 and 10 a. m.

St. Bartholomew's, Chicago

6720 Stewart Ave.

Rev. Howard R. Brinker, S.T.B., Rector
Sundays: 7:30, 9:30, 11:00 A. M. 7:30
P. M.
Week-days, Tuesday and Thursday, 7:30
A. M. Wednesday, Friday and Saturday,
10:00 A. M.

urer's burden may be imagined. Bishop Mosher and the missionaries warmly commend her.

* * *

Famine Relief in China

The city of Anking, China, was invaded not long ago by a crowd of forlorn women and children driven in by famine from their outlying farms and villages. They grabbed the wheels of rickshaws and pulled at coat sleeves, begging food. Anking has a group of Chinese business men who are organized as a Fellow Benevolence Society. They are not all Christians; one of the most active is a Buddhist who has no other occupation than his philanthropy. They give clothes in winter, open rice kitchens during famine, supply coffins for the destitute, and so on.

When this invasion of famine sufferers took place, a committee of the society went through the streets of the city after midnight and picked up all the children between six and twelve years who were sleeping on doorsteps in the rain, 139 of them. Mothers with children under six were taken along. The children were housed in two crowded rooms, sleeping on boards with sacking and a few quilts, which of course was wonderful after the rainy doorsteps.

Some of them had been so long without food they could not at first eat the rice and vegetable given them. They were in bad physical condition with all the afflictions that follow neglect, dirt and starvation.

The men's society appealed to St. James' Hospital. The hospital turned to and vaccinated for smallpox and scrubbed, dosed, treated, dressed wounds, shaved heads and deinfested. The mission's religious education workers took turns going over to teach tooth-brushing, hand-scrubbing and other pleasant "games", and put up posters from the Chinese National Health Administration.

It was a good instance of cooperation between the mission hospital which could not have provided funds or personnel for the work and the Benevolent Society which had no medical resources. The hospital staff and pupil nurses took up a collection to buy 139 toothbrushes, drinking cups and so on. The hospital prevented an almost certain smallpox epidemic.

* * *

The Pence Plan in Florida

The diocese of Florida adopted the Bishop's Pence Can plan last

spring and practically all of the congregations in the diocese are anticipating their first in-gathering on the last Sunday in October. A second in-gathering will be made on the first Sunday in January.

* * *

Three Confirmations Totalling 1,400

The new bishop of Bloemfontein, South Africa, Dr. Howe-Browne, succeeding Bishop Carey, had three confirmations in Basutoland during the summer when nearly 1,400 were confirmed.

* * *

Church Membership Gains a Million

The churches of this country gained over a million members in 1934 according to George L. Kieffer, president of the American Association of religious statisticians. The largest gain, 210,475, was made by the Methodists, with the Baptists second with 161,720 and the Lutherans third with 101,118. The total adult membership of the churches in the country, Protestant, Catholic and Jewish, is 62,035,688. Close to 98% of this number are in fifty denominations with the remaining 2% being scattered in the 157 smaller bodies.

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"How fortunate the bishops and clergy are when they can fall back on the written word of someone who can say for them what they would have said themselves! In these 'Letters to Laymen' by Bishop Anderson, we are happy to find exactly the thing we have wanted to say again and again to those who work with us here and there. All of us are grateful to Bishop Anderson and to the publishers for this very practical help in meeting these everyday problems. In these letters there is not only common sense and humor, but an appeal to high courage and devotion among the laymen of the Church."

—*Rt. Rev. John T. Dallas in the Introduction.*

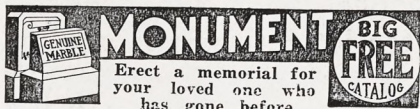
NEW YORK — MOREHOUSE PUBLISHING CO. — MILWAUKEE

CHURCH LEADERS MEET TO BUILD WORLD FRIENDSHIP

(Continued from page 8)

that governments should provide a term of civilian service which should be longer in period and as arduous as consistent with real service to the nation, as could be devised. As for the abstract question of extreme pacifism it was pointed out that such a stand was not so necessary now when war was everywhere regarded as an evil, albeit by some a necessary evil. For the individual to say I will not bear arms did not solve the problem of peace. Even if a clear majority were of this opinion in a country the fact that the minority might conceivably fight, and as guerilla warriors put themselves outside the accepted conventions of war, would mean more bitter reprisals and perhaps, as terrible consequences as a regular declaration of war. On the whole, therefore the conference had to be content with calling upon the governments in mind frankly to recognize that the stand of the true conscientious objector was not to be denounced, but admired, even though his solution of the problem was not adequate, and that instead of letting such splendid human material run to waste in prisons it should be utilized for the benefit of the nation in some kind of required civilian service. As this is already being done in seven countries with good effect it could not be regarded as impracticable. One of these countries, Holland, not only provided compulsory civilian service, but also had divided its compulsory military service into two types, namely, one for men who were ready to serve anywhere, and the other for those who would only fight in defence of their country should she be invaded.

One came away from such a conference feeling that if the representatives of thirty-one nations, and of almost as many religious communions could meet, and worship, and face problems of this kind in such a Christian spirit and way that something was being done by those who call Jesus Lord to try to enthrone Him, not in name only, but indeed as the Prince of Peace.



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THE WITNESS GAME

Check the correct answer to each question. Play the game at home and in the Church school. Make up your own game and send it to THE WITNESS. The author of each one published will be sent a copy of Bishop Johnson's *Personal Christ*. The following game was submitted by Miss Elsie E. Pearce of Brooklyn.

1. The General Convention meets
Every year *Every three years* *Every five years*
2. The last revision of the Book of Common Prayer was in:
1932 *1925* *1928* *1890*
3. The hymn sung or said immediately after the first lesson in Eve-

ning Prayer is:

Benedictus es *Jubilate Deo*
Te Deum *Magnificat*

4. The season of the Church year immediately preceding Easter is:

Whitsuntide *Epiphany*
Lent *Advent*

5. The first diocese to start the Pence system of raising funds was:
New York *Long Island* *Chicago*
Massachusetts

6. The head of a parish is:
The Canon *The Rector* *The Curate*
The Bishop *The Archdeacon*

7. The Benedictus es may be said or sung in place of

The Te Deum *The Deus misereatur*
The Nunc Dimittis

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