

The **WITNESS**

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THE PARABLE OF THE BOILER *Substitutes for True Religion*

BY BISHOP JOHNSON

"NATURE abhors a vacuum!"

What does that mean?

It means that if you are given a boiler, you must have something in it. The moment that it becomes a boiler, it is filled with air. You may get the air out by putting water in, but as soon as the water is poured out, the air rushes back. You may not produce a vacuum in a boiler, for that which we call a vacuum is possible only in a tube that is hermetically sealed.

Man is more like a boiler than he is like such a tube, for things are constantly flowing in and out of him. He is never static.

This is equally true of his body, his mind and his soul.

None of these receptacles are ever quite empty, no matter how vacuous they may seem.

If there is no food in the stomach, there is air; if there is no thought in the brain there is sensation (awareness, I think the philosophers call it.)

If there is no religion in the soul, there is a substitute. There can scarcely be such a thing as non-religion unless the man has lost his soul.

You may not be able to demonstrate that there is such a thing as soul, but you can demonstrate that there is such a thing as religion and since it is neither physical nor merely intellectual, we call that place where it resides, a soul.

"The intellect by itself does nothing," said the great philosopher. It certainly does not enshrine either reverence or love, for men are not in any sense loveable in direct ratio to their intellectuality.

My point is that if you allow a man the possession of a soul, it is never empty.

There is no question in my own mind that one-half of this nation is frankly pagan. This does not mean

that they have nothing in their souls, but that, having forced religion out, the emptiness has been filled with something else.

Moreover, a very large percentage of the half which is formally Christian, is filled with a mixture which is neither flesh, fowl or good red herring, but a cheap substitute for true religion.

In other words, man has a receptacle which is capable of receiving true religion, but which often entertains its substitute.

What are these elements which rush in and fill the empty soul—and which have in themselves something of the nature of religion?

They are certain emotional entities which have a different quality from the merely physical or intellectual pabulum with which we fill our lives.

There are seven devils, any one of which may inhabit a soul that has expelled the presence of God from its own proprietary chapel.

The chapel is there and Christ knocks at the door for entrance, but He will not force an entrance, for religion, to be acceptable to Him, must be spontaneous, for that is the nature of true religion. He wants sons, not trusties. An unwilling religious life is as much of a paradox as an unthinking intellectual life, for the will of the creature must seek to do the will of the Creator.

It is curious to note how versatile water is.

You may have it in your boiler as a liquid or a solid or a gas. It is effective only as it becomes steam. Then and only then is it a power.

Religion in the soul seems to be capable of three similar stages.

It can be as fatal as ice; as impotent as water; as powerful as steam, for the essence of true religion is the love of God, but this can be turned by the alchemy of

human action into hate, indifference or joyous satisfaction.

God does not vary but man's reaction to God's invitation is the variable quantity.

* * *

One of the most interesting phenomena in life is blasphemy.

As I sit in the train writing this, a group of men whose spiritual thermometer is carried in their faces, are interlarding their speech with odorous oaths. What does that signify?

Certainly it does not indicate that the soul which can swear is incapable of prayer. Not at all! They probably would all pray like saints, if they were on a steamer which was sinking in mid-ocean. They have a capacity for prayer, but at the temperature of their souls, it becomes blasphemy, which is a form of acknowledging God much in the same way as the bootlegger recognizes a government officer.

The bootlegger doesn't deny that there is a government. Nor has he any conscious antagonism to it until it interferes with his own personal affairs. If he were marooned in an Armenian city besieged by Turks, he would adore the flag over the consular office as something divine. He only resents the government when it interferes with his own personal desires.

All men are more or less egotists. Swearing is a means of proclaiming our personal superiority to God's interference with our personal habits.

* * *

Another substitute for the emotional experience of loving God is that of attributing divinity to the opposite sex and finding one's satisfaction in stimulating our desire for love by the intoxication of passion.

We hardly realize today how far we have gone in the worship of Baal.

This feministic cult which is propagated as the emancipation of

women is, I greatly fear, degenerating into license and as some one has profoundly remarked, women will pay the bill.

Of course this is a matter which must not be discussed, for it is like all of our Anglo-Saxon religions, a matter of private devotion but never of public discussion.

We worship our God privately. It must seem strange to the angels that we may gaze upon indecency but never mention it. If the object of feminine dress is to protect the body and cover it decently, then we are in a stage of devolution.

One is somewhat surfeited today with the eikons of Venus displayed in the public press.

There is, I fear, from the testimony of magistrates, a tendency on the part of youth to substitute emotional indulgence for religious devotion and it is strictly true that women will pay the bill.

I wonder if there is not something of passing children through Moloch in the indifference or incapacity of the modern parent to the situation.

The story is told of a mother bulldog who was given a baby tiger to raise and when she had raised it, she felt much like a modern parent.

* * *

Of course there is a third substitute for religious devotion which seems to give its devotees a maximum of satisfaction.

The Master referred to it as "Covetousness, which is idolatry." It is more alluring than the other substitutes for it seems to prolong the satisfaction of living a little beyond the grace, because the love of riches can assure the fortunate lover of a metallic casket, an obsequious undertaker and a stately mausoleum.

I rather think it ends there, and that Father Abraham was right when he told Dives that though one rose from the dead, it would not alter the habits of this cult.

It is most difficult to impress this class with the utter futility of satisfying the human soul with our accumulation of material things. Unlike the other groups they are confident of the fact that they are favored of God instead of being tempted of the Devil.

It is strange that they often carry their delusions so far that they can confidently invoke the Carpenter of Nazareth as the patron of a human culture in which the outstanding feature is its expensiveness and exclusiveness.

One might picture the Christ as the patron of art, letters or science, but no one but the most deluded Pharisee could ever picture him as the patron of mere financial respectability, which is so crass that it fancies it can patronize Calvary.

The Cover

The Church of the Good Shepherd, Rosemont, Pa., situated close by Bryn Mawr College on the Lincoln Highway, is one of the most beautiful of the many substantial stone churches in the suburbs of Philadelphia. Built of a local grey stone in the style of early English Gothic the church, tower, lady-chapel, parish house and cloister form one connected group of buildings. Our cover gives a view of the interior with the rough walls and the elaborately carved oak rood screen.

This parish with close to 600 active communicants, served by two clergy and a third in the Mission Field, has for years maintained the Lord's Service as the main act of Sunday worship and also a daily Eucharist. The present incumbent is the Rev. Charles Townsend.

And a further difficulty lies in the fact that a materialistic proletariat is obsessed with the same delusion. They do not really disapprove of Mammon, but merely crowd in to dispossess the more fortunate worshippers.

It is not the possession of wealth which is offensive to God. It is merely His indignation at the presumption of those who fail to see that they are stewards and spend their Lord's bounty on themselves. Like the unjust steward, the time will come when they can be no longer stewards.

Religion is as much of an essential to man's equipment as breath is to his body. His soul cannot be a vacuum. When he ceases to worship God, he worships something else, and finds his ultimate satisfaction in proportion to the real value of that with which he fills his soul.

But if he seeks to fill it with the love of God, then he needs to keep it at such a temperature that his life expresses itself in some more adequate way than trying to fill his soul with self.

The liquid will congeal with inevitable disaster to the boiler. Only those whose lives evaporate in service are really fulfilling the purpose of religion.

THREE FOURTHS OF A MILLION IS IN HAND

The total in hand on pledges on the National Deficit on February 3rd was 1,109,935. Over \$700,000 of the amount has been received at the Church Missions House.

Let's Know

By Rev. Frank E. Wilson

PRAYERS FOR THE DEAD

IF I am correctly informed," writes a correspondent, "the revised Prayer Book will contain prayers for the dead which may be used at the discretion of the minister. Under such circumstances can it be said that the Church officially believes in the doctrine of prayers for the dead?"

The answer to this question depends largely on what one means by prayers for the dead. If it means Purgatory, the Treasury of Merits, and prayers or Masses offered at so much per Mass to reduce the period of punishment in the future life—then we may say that the Church does not teach it. All this is a medieval distortion repudiated by this Church as "Romish doctrine" several hundred years ago.

What the Church has done is to insert a couple of prayers in the new Prayer Book which are of quite a different character. There is a prayer for Memorial Days which contains the following sentences: "We give Thee thanks for all those Thy servants who have laid down their lives in the service of our country. Grant to them Thy mercy and the light of Thy presence that the good work which Thou hast begun in them may be perfected." As an additional prayer in the Burial Office is one containing the following sentence: "Multiply, we beseech Thee, to those who rest in Jesus, the manifold blessings of Thy love, that the good work which Thou didst begin in them may be perfected unto the day of Jesus Christ."

There was also a phrase added to the concluding paragraph in the Prayer for Christ's Church Militant in the Communion Office which was adopted in 1922, but in the hurry of the last sessions, it was not ratified at New Orleans. It would make the paragraph read as follows: "And we also bless Thy holy Name for all Thy servants departed this life in Thy faith and fear; beseeching Thee to grant them continual growth in Thy love and service—." On the last day of the New Orleans Convention this item was re-introduced as new matter, and will come before the next Convention for final action. This phrase would be an actual part of the service, while the two prayers referred to above would be permissive.

Prayers of this kind for the dead have been offered by the Church from the earliest times, and the Episcopal Church has never prohibited them. After a burial service a woman once called me on the telephone to ask where I found any Scriptural author-

ity for offering such prayers for the dead. My answer was that there is no such authority in Holy Scripture just as there is none for praying for missionaries in China. We are merely told to pray for our brethren and that those brethren continue to live after death. The Church has no intention of violating our natural instinct to pray for our loved ones by telling us that death nullifies all such prayers. Our Lord never intimated that the faithful departed were beyond either the reach or need of our prayers. Prayer is a spiritual agent and, therefore, not restricted by human limitations. And just because it is a spiritual agent, we decline to set a price on it or give it a numerical value. For the same reason we understand prayer to be effectual both on this side of death and the other, also. To the Christian, death is not so formidable as to pad-lock our spiritual lips.

The Festival of the Kingdom of Christ

From the Rev. John Suter, secretary of the Commission on the Revision of the Book of Common Prayer.

Dean Ladd's idea to make the Sunday before All Saints Day a Festival for the Kingdom of Christ seems to me a very happy one. In time it might become established through a note in the Calendar, in which there will at some time be noted also, I trust, several other memorial days, both ancient and modern.

This year our National Council might send out word suggesting such an observance for the 22nd Sunday after Trinity, the Eve of All Saints. That the Pope has done it too, makes it, as the dean says, all the more valuable a gesture. No one would, I imagine, consider it dangerous Italianizing, but rather a new emphasis on our growing Christian world-consciousness.

It is to be observed that the Collect, Epistle and Gospel for the 22nd Sunday after Trinity are most appropriate for the festival, with their reference to the Church's "service in good works" and "the fruits of righteousness."

Frim Rt. Rev. Edward L. Parsons, the Bishop of the Diocese of California.

I have read Dean Ladd's suggestion with very great interest. I believe that he is right. To put the Kingdom of Christ Sunday on our Calendar would be a fine step in the interests of the Church in its relation to the world and an equally fine step as a Church unity movement. It might help us also as the dean suggests to get rid of some of the in-



LAST CALL!!

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numerable and troublesome special Sundays which we are asked to keep.

From the Rev. Floyd W. Tomkins, Jr., Secretary of the World Conference on Faith and Order.

Dean Ladd's proposal that all Christians should join with their Roman Catholic brethren in the observance of the new "Festival of the Kingdom of Christ" is the highest sense ideal because it is so practical. The Christian conscience is calling today for such an expression of the social implications of the Gospel. Witness the great gathering at Stockholm last summer, when not only Anglicans and Protestants but the Eastern Orthodox Church sent their representatives to consider our common obligation to bring in His Kingdom upon earth. And now Rome also speaks. The call is unanimous. The action ought to be unanimous, too.

From Rt. Rev. Philip M. Rhinelander, Canon at the National Cathedral.

I read Dean Ladd's article on the "New Day for the Church Year" with much interest and appreciation. I think it is entirely a good idea from every point of view. It will enrich our devotional life. It will bring a new missionary note into the Church year. It will also be a well-considered and timely gesture in the direction of unity where unity at present seems as difficult as it is desirable. I hope it may receive favorable consideration.

The Committee on Evangelism of the Federal Council of Churches is urging the churches of the Council to observe Lent, with particular stress on Bible reading, and noon day services during Holy Week.

The Council's Work

By Alfred Newbery

JAILS AGAIN

THE other day the Bishop of Massachusetts had something to say about out-of-date ways of looking at crime and punishment. Almost at the same time, the Dean of the Cathedral in New York said that the man who turned a deaf ear to the findings of the penologist is worse than deaf. During the past two years in the Diocese of Georgia, two noteworthy attempts have been made by the Diocesan Social Service Department, one to create a wide-spread acquaintance with the actual conduct of jails, the other to create a public opinion in favor of juvenile courts. A Virginia rector writes of his increasing disgust at conditions he finds in a local jail, and asks for suggestions. Not so very long ago a judge speaking at a national prison conference paid high tribute to the work that is being done by our Church in jails throughout the country. An impressive list can be made of dioceses which are doing something about penal institutions through their Diocesan Social Service Departments, of priests who have a record of continuous ministrations to prisoners, either from parochial life, or work on a city mission staff, and of lay people who have been busy for a long time helping the confined inmate or sponsoring him after his release.

Meanwhile outside the Church there is much that is going on under the same subject. Politicians are talking, some wisely, others for effect, about a "crime wave." Prohibitionists and their foes are equally eloquent and possibly, equally wrong. Our periodicals carry articles on crime, either intelligently pointing out the general lack both of data and of ideals in the subject, or foolishly sneering at "jails de luxe" and "pampered prisoners," and crying for bigger and better clubs of punishment. Then also we must mention, with the greatest respect, the organizations, official or otherwise, which are making a study of conditions, of average length of sentence, of the abuse of parole, of reduced bail, of the physical and mental conditions of prisoners, of the corrective possibilities in the jail and the extent of their use. At any rate the subject is up for discussion and the Church is not behind hand. The question is, gentle reader, how much do *you* know about it? What are your attitudes on the subject, and where did you get them? Do you feel perplexed or are you resignedly waiting for the world to get tired of blundering and to come

to you for a solution? If you are bothered, we suggest that you purchase from the National Council's Book Store, for 75 cents, a copy of "Imprisonment," by Bernard Shaw. Then for 15 cents buy from the

Book Store, our "Program for Church Groups in Jail Work." Both these are publications of the national department of Christian Social Service. And they really are interesting.

YOUNG PEOPLE'S DEPARTMENT

EDITED BY REV. W. AIMISON JONNARD

News from Africa

By Rev. McVeigh Harrison, O. H. C.

I wrote Father Harrison in Liberia to let the young people of our country know something of his work. I know that those who have learned to love and admire him at our summer schools will be interested, and I trust that every young people's society will remember his work in the prayers and intercessions for which he writes.

Let me try to give you a bird's eye view of our work and its principal problems and needs. I shall divide the subject into three heads:

- (1) The School at Bolahun.
- (2) Outside Missionary Work.
- (3) Medical Work.

(1) The School now contains over forty boys. I am a little indefinite because some of the older chaps are half employes and half pupils. Thus far, our highest grade is the fourth, with only two members, aged 19 and 25 respectively. You see, we have to develop boys for the higher grades, and quite likely we shall have to wait for the next graduation before we have material for a high school. The desire to "learn book" is decidedly keen on the part of both parents and boys. This intellectual ardor extends to the laborers on the farm, most of whom have a class with one of the fathers for an hour after they finish work in the afternoon. It is one of the most appealing things we see, to meet some huge, broad-shouldered fellow, the father of a family, conning over and over, "The hen is on the nest." Recently on a twelve days' trek which I made, I found that after carrying heavy loads for five or six hours, my "boys" produced their little first books of the primer department and sat down for the still more strenuous labors of spelling our "d-o, DO; t-o, TO; s-o, SO."

A REAL PROBLEM

Our principal problem in this department is to establish a girls' school. Our only proximate opportunity to do this would be to have one of the Grade 4 boys conduct a village school for girls and small boys in Masambalahun,—only twenty minutes' walk from the Mission. Thus far, however, I have not been able to arouse any interest in the chiefs or their people although they are all very enthusiastic over the school for

boys. The ultimate solution will be the establishment of a boarding school some miles from here, under the charge of Sisters or other good women. You can see how absolutely important this matter is, for, not only is the spiritual and intellectual welfare of the girls involved in it, but until we develop Christian women, we have only heathen for the boys to marry. One of our big fellows is soon to take a mate; we have been obliged by native conditions to receive her here and put her under the care of a Christian family. Father Hawkins is giving her daily instructions, and we hope to baptize her before the marriage takes place, which will be no more than two or three weeks hence. Such a rapid, intensive catechumenate is far from our intention, but we are driven to do it as the least evil of the courses open to us. Pray earnestly for the supply of Sisters or other women to undertake this all-important department for us.

NEEDS

As to our needs, the most outstanding is the dearth of boys' books and boys' magazines which are in great demand among our smaller lads. If somebody would like to send us "The American Boy," "The Youth's Companion," or some similar much-illustrated and very simple boy's magazine, it would help greatly. Then I have been under the necessity of furnishing blankets (marvelous to relate) one for each boy, because our winter nights are quite cool enough to make our boys very uncomfortable. The five dozen ordered will cost laid down here about \$75. I find this phase of tropical Africa work a good joke on Dickens for making such fun of the woman who was for ever sending blankets to the natives of Africa.

The best way to bring this vividly before you is to give you the most important details of my recent twelve days' trek through the sections presided over by two of our Ghande paramount chiefs, and also through one side of the Bizzi country. On our arrival at a town where we intended to "sit down," i. e., spend the night, we first of all went to the Palaver House and sent a messenger for the chief. He assigned us two native houses, one for myself and the other

for a kitchen and the lodging of my six carriers. As we arrived about midday, we proceeded to have "chop" (food), but immediately after, the sick people began to arrive. All the afternoon Fatoma and I are busy dealing with the ugliest sores you ever saw, many of them with the most repulsive odor and not a few, we suspect as we work, tubercular. Patients with interior troubles have to be postponed until the late afternoon or evening because we do not need the light for our prescriptions to them. Some of their troubles are fictitious, invented after they learn that the white "doctors" had arrived, or from a childish desire to take the medicine. But many are simple interior physical difficulties which we can cure with our equally simple remedies. Always there are a few cases in which I have to say: "We cannot" or "we dare not" "try to help you, because we would make a bad matter worse; your case is for a doctor." Then we tell them of our hope that the doctor will come before long.

THE SERVICE

In the evening, we have, by arrangement with the chief, our little mission service in the Palaver House. This includes a number of hymns played on the gramophone, to the greater or less amazement of the natives, the display of pictures such as you have seen in the Sunday School of those illustrating the life of Our Lord, and an instruction on the pictures interpreted by one of my boys. At every turn of such a day's work, we are able to promote the Faith; thus, by administering genuine and helpful ointments and drugs, we discredit the local "medicine man" with his charms and fake remedies. The use of the gramophone enables us to point the lesson that wonderful things beyond the comprehension of the natives are not therefore to be thought of by them as magical. We find them remarkably receptive to the fundamental teachings of our religion. In fact, we have already found in their minds a dim conception of God and of His power, though not of His love. There is also a firm belief in immortality represented even by their cemeteries, in which the head of the grave is marked by "irons" (the native arrow-shaped pennies about a foot and a half long) driven into the earth, and food placed religiously there every day, for the expenses and the "chop" of the departed spirit, respectively. The mission service always ends by asking for two results: (a) that everyone in the congregation will promise to say every night and morning, "O God, help us and save us"; (b) that they express their willingness to put up a church for our mission station in their town. This latter request has received so gener-

ous a response that we have now definite arrangements with the people for mission services in a considerable number of towns—more, in fact, than we can supply with clergy. Thus the great matter for prayers under this head is that we may have one or two more good priests to act on our staff. We could, of course, use more than two. When your prayers are answered, I would want the applicants to write to Holy Cross about coming.

MEDICAL WORK

Our Medical Work, rightly so-called, will begin when our doctor comes. I do not mean by this to belittle the service to the sick and sore who come to throng our little dispensary. Dear Father Allen and his native assistants have helped a long and ever-lengthening line of patients, but Father Allen would be the first to tell you that case after case has to be dismissed because only a surgeon can help. For example, we treated for weeks a frightful sore on a man's foot which entirely resisted the remedies, because the bone was tubercular. In the end we had to send the poor fellow home to await the coming of a physician. You who heard me talk last summer may wonder why I have not at least begun the erection of our new hospital, in view of this tremendous need for it. The fact is that we have not as yet secured the leasehold title to our mission property, and until we have clear legal rights to the premises, I dared not spend several thousand dollars more on a building. The delay, however, should come to an end very soon now. We have the plans and specifications for a very satisfactory first section of a hospital. It will be made of cement, because no other material will permanently resist the disintegrating forces of nature and the ants. Also it will be possible to secure the very best sanitary conditions by this construction. It is all very fine and will serve our purpose admirably when used in connection with native buildings for those who are not so ill as to require being placed in one of the eight beds of the little hospital ward, but the cost will be a little over \$6,000 for the building, and probably \$1,000 more for beds, closets, and some equipment. Pray about this with all your might.

In the meantime, before the hospital can be built, we are putting up a temporary ward and operating room. This is in view of the kind offer we have received from Dr. Llovd Fowzer of St. Timothy's Hospital, Cane Mount, to spend Christmas and the following two months with us. We are going to line up all our worst surgical cases and have them ready for him, for the doctor loves work and we shall do our best to supply him. Later, when we have put up our cement building, we will use this tempo-



BISHOP WEBB

He has an anniversary

rary hospital for one of the new school dormitories.

It is a great joy to us to hear of the election of Bishop Campbell. A large number of boys and older people are looking forward to receiving from their beloved father the imposition of his Episcopal hands and we, of his Community, regard his consecration for Liberia to be the crowning proof that a new and greater day is breaking for all the missions of the district but especially for ours in the Hinterland.

* * *

Boys' books and magazines can be addressed: Care, Bank of British West Africa, Pendembu, Sierra Leone, West Africa. Selah!

Church Colleges

By Bishop Johnson

IN regard to the action of the College Presidents regarding educational institutions and the standards required before they should receive any recognition in the Church press or support from Church people, I am wondering how if their rule were observed, the institutions which they now represent could have been started or revived, and how any educational institutions could ever begin unless they issued full fledged from the head of Jove.

Most collegiate institutions have sprung from small beginnings.

I am afraid that the authors of this singular resolution have never pioneered in a new country, or have

not sufficiently reviewed the ups and downs of the institutions which they now so ably represent.

Possibly they are fundamentalists and do not believe in evolution, but think that colleges should spring into full standing by the fiat of some millionaire who can provide at once all things necessary for higher education.

So far as this paper is concerned it will gladly support any educational institution which is trying to grow under the auspices of this Church, but will gladly welcome investigation as to its present status, but will not guarantee to stop operations because such institution is not full grown, but rather on it condition of health when so investigated.

Preacher, Pulpit and Pew

By E. P. Jots

Rev. G. A. Studdert-Kennedy tells the story of a "rookie" who had joined a crack cavalry corps, and after several attempts to stay on his horse had lost some of his exuberance.

He was standing on the sunny side of the canteen looking like the spirit of melancholy when the regimental chaplain approached.

"What's the matter, my boy?" asked the good man. "Homesick?"

"Oh, a little," was the answer. "You see, I'm just a raw recruit."

"Cheer up, you'll be all right. But you shouldn't say 'raw recruit'. The raw is superfluous."

Rubbing his chin reflectively the rookie replied with sad emphasis: "Not when you join the cavalry it ain't sir."

* * *

The Rev. Melchizedek Johnsing was preaching in Blackville on "The Prodigal Son." This is the way he elucidated the parable:

"An' de prodigal son he done went away fum his pore ole daddy, an' he stayed in a far-off country foh yeahs and yeahs. But den, after yeahs and yeahs, he done come back to de ole home place, and his daddy done say to de servants: 'Look heah, yo good-fer-nothin' rapscalliums, you jes' fetch forth dat fatted calf dat we all been a-fattin' fer all dese yeahs and yeahs—'"

"Hole on dar," protested an old darkey in the mourners' seat: "you's off de track dar, Brudder Johnsing. Who ebber hear tell of a calf dat ole? Dat calf what you's talkin' erbout would done been a tough ole cow after so many ob dem 'yeahs and yeahs' you specifics."

Interesting News Of The English Church

Psycho-Analysts Come in for a
Good Rapping From
Mr. Chesterton

STEEL HOUSES

By Rev. A. Manby Lloyd

The Dean of St. Paul's is in another of his gloomy moods. The war, he says, gave a great impetus to lower kinds of religion. Post-war society is more superstitious, but less strict and consequently Puritanism has for a time fallen into contempt. The qualities which were encouraged by the old Calvinism happen to be those which, at this crisis, we most sorely need. Troetsch summed them up in the phrase, "Intra-worldly asceticism."

One result of the War is that the public schools and universities are crowded. As the "gentry" class is now impoverished and unable to give its sons the best education, we must suppose that the profiteers wish their sons to be gentlemen and besiege the gates of Eton, Harrow, of Oxford and Cambridge. But hundreds of undergraduates from the middle and lower classes find their way thither, assisted by grants from the public funds, intent on entering the learned professions. What will be the result? All the professions will be overcrowded—there will be cut-throat competition and starvation salaries. Life in the Twentieth Century is going to be a Purgatory for the man in a black coat. There will be a privileged class—organized labor, and the members of trade unions. It is they who will enjoy protection from competition.

* * *

Referring to a recent tragedy, Mr. G. K. Chesterton comments as follows: "The suicide of the young man who had his soul analyzed by a mountebank is the sort of thing we must expect so long as the disciples of the abominable Freud and Jung are allowed to deceive mankind. We do not say that every "psycho-analyst" is a conscious humbug. Some are better than that, some infinitely worse. Not all are infected with the vices of the Freudian theory of the sex-complex, and some do try to act as amateur father-confessors, and to give guidance to the mentally and spiritually perplexed. But some have an unclean delight in playing with souls; theirs is the worst kind of black magic, and their crime is far worse than murder of the body.... Strange that the world that rejected religion is taking it up all wrong and in bits! What there is of value in

psycho-analysis has always been recognized by the Church, but the aim was never to make a man conscious of his sub-consciousness. That is as unhealthy as being conscious of your digestive process. Even in clean hands the practice (of p.-a.) must be dangerous and lessen the manhood of the victim. In the hands of the charlatan and the devil-worshipper who shall plumb its hellish possibilities?"

* * *

Lord Beaverbrook's expression, that Mr. Baldwin is not of "Prime Minister timber," is one of the outward and visible signs of the cabal which, rumor hath it, is being formed to eject the latter, but for once they are up against an Englishman. Lloyd George has resolved to devote his declining years to Land Reform. George Lansbury returned home in Christmas week saddened by the expulsion of the "live" members of the Labor Party from the executive, demands that the workers should indulge in one day's strike a week in order to compel the government to let the Communists out of gaol.

* * *

The Rev. H. R. L. Sheppard in November last announced to his church council that he felt it necessary to hand in his resignation, since the persistence of asthma made it impossible for him to go on. At the next meeting the council suggested six months' leave of absence, leaving Mr. Ritchie in charge. With the Bishop's approval, "Dick" has agreed to this for 1926, and will reconsider the position at the end of the year. He will spend the next 3 months in Egypt.

* * *

Dr. Gore is delivering his White lectures in the nave of St. Paul's Cathedral on Ash Wednesday and successive Wednesdays in Lent. His subject will be "Intellectual Apprehensions and Reassurances."

* * *

G. K. C. joins with Mr. Wheatley, Mr. Duncan Graham and other labor M. P.'s who object to steel houses or "pens for poor people." They say that if the steel house (of Lord Weir's planning) is not good enough for the wealthier classes, it is not good enough for the workers.

But Mr. Rosslyn Mitchell, the Socialist M. P. for Paisley protests against "any one group of the community—no matter who they may be—keeping fellow-citizens from employment and other citizens in degrading and disgusting housing conditions." Mr. Mitchell won his seat from Mr. Asquith, now Lord Oxford.

The building operatives and indeed the employers too, object to steel houses, but Mr. Mitchell points out that this is an engineer's job and not a building operative's job, and engineering rates will be paid.

Tremendous Waste In Church Rural Work

Professor Douglas of University of
Chicago Shows the Ineffective-
ness of Rural Work

GREAT WASTE

"How Shall Country Youth Be Saved?" is the title of a report, just published by the Institute of Social and Religious Research, of the findings of a survey of the rural work of such national character-building agencies as the Young Men's Christian Association, the Young Women's Christian Association, the Boy Scouts, the Girl Scouts, the Camp Fire Girls.

The author, Dr. H. Paul Douglas, while paying tribute to the altruistic aims, high ideals and real accomplishments of the agencies, is also unsparing in pointing out their weaknesses. He finds, for instance, that much of the so-called "rural" work carried on by the agencies is not, strictly speaking, rural at all but suburban in character, and further that in the fifty-three counties surveyed, which probably gave an unduly favorable sample of the work, the agencies were found competing for prestige and support in places of considerable size, while making little or no effort to reach the boys and girls of distinctly rural areas.

When these conditions were discovered, the five agencies named were urged, according to the report, to select certain experimental territory and there actually try to reach farm boys and girls, not by present competitive methods but by a carefully supervised cooperative effort which, if successful, might be adopted on a national scale.

"The date of the study showed," says the report, "that relatively only a few boys and girls in a few places are reached by all the character-building agencies combined. Only a little of the territory of the nation is covered by definitely organized work, and that fragmentarily and with poor internal diffusion of actual units.

"At the most favored age, 14 and 15 years, the five agencies are reaching only about 10 per cent of the total youth population of the 53 counties studied, and less than 5 per cent in the next most favored age, 16 years and 17 years. In the best counties and combined work includes only about one-sixth of the total youth population of 10 to 20 years of age.

"Since the estimated total of rural membership of the five agencies is less than one-fortieth of the total rural youth population of the nation, it is obvious that most of the country is not occupied to any extent. The fraction reached by any single agency is trifling indeed."

Clergymen Discuss Purposes Of Churches

A Physician Gives His Analysis of
the Mind. The Religions of
the East

RESULT OF WAR

By Rev. H. P. Almon Abbott

"Seven Fears,' All Welcome"—so runs the Sunday Ad of a Boston Church! There are fears and fears, seven fears and more than seven fears; but, well—one should be very careful of the wording of advertisements! To the normal person, any sort of a fear is most unwelcome.

Three eminent Protestant leaders have recently suggested that a church exists to do four things: To pray, to worship, to teach, and to give. All that seems well enough, so far as it goes; but, these prominent ministers are quoted as having made the following statement: "Land and buildings are no more than covers to religious dynamos, to keep off the rain, and the art within them no more than helps to people who try, in human weakness, to do these four things with success." And, we were under the impression that a church was much more than four walls, a steeple, stained glass windows and suitable decorations. Much more, in fact, than the "religious dynamos," vestrymen and others, inside of the house to be out of the wet. We supposed that a church as part of The Church of Christ was "The Bride of Christ," "the perpetuation of the Incarnation," and much else beside! It must be an extraordinary comfort to think of a church as composed solely of the church building and the people inside of the church! It is quite possible, however, that we are "out in the rain" so far as the worthy convictions of these worthy "eminent Protestant Leaders" are concerned. At any rate, we do not like the term "dynamos" as applied to convicted followers of Jesus Christ. We have had no such trouble with dynamos as dynamos!

A well-known physician states that men in the late forties are apt to "go out of their minds." They incline towards Egotism, Apprehension and Suspicion. These three delinquencies rolled into one constitute a well-known mental disorder. Here, then, is a trinity of Evil against which many of us must be on our guard. Let us ask ourselves: Am I the center of the universe? Am I fearful of the consequences of the past and the possibilities of the future? Am I forever suspecting the motives of other people? Should the result of

our meditation incline towards an affirmative answer, then, we must mend our ways, and put ourselves in charge of a reputable practitioner. We do not want to go mad, and so many people are upon the verge of insanity. We notice this as we associate ourselves with our fellow men in daily life. And, perchance, they observe the same phenomenon. We have even known men in the early thirties who were far from impressing us as models of perfect sanity. However—beware of "the late forties." It is the age of somewhat newly-consecrated Bishops!

Chivalry leads us to suggest that women are immune from this inherent catastrophe. And, it is one of the marvels of the world—for, they have had to put up with the egotism, apprehension and suspicion of their fathers, husbands, sons and brothers throughout the sixties, the fifties and the twenties, as well as the forties and thirties. But, then, women are "made of sterner stuff." They could not become mentally unbalanced! How could they?

We were reading the other day an authentic account of present day missionary conditions in India. We were thrilled by the record of the progress being achieved, and we learned something of such significant interest that we would pass it on to those who have not come across the fact in their reading of current missionary outlook and activity. When the Western Nations engaged in the World War it was feared by many Christians in India that the exhibition of so-called Christian Nations engaged in bloody murder on the wholesale would convince the peoples of India that there was nothing in Christianity after all. As a matter of fact, the very opposite has proved to be the case. War and the Religion of Christ seemed so opposed to one another in the Oriental Mind that the peoples of India came to the conclusion that the Western Nations were not Christian Nations! Along the lines of this conviction interest in Christianity has been stirred up to such an extent that the peoples of India are anxious to demonstrate to the rest of the world what Christianity really is! They are, also, convinced of the fact that Christianity as an Eastern Religion will only come into its own in an Eastern Land. This is remarkable; is it not? And, it gives all Western Nations occasion for self-examination and consequent remorse.

The Very Rev. Herbert L. Johnson, dean of Trinity Cathedral, Phoenix, Arizona, is to take up his duties as the dean of St. Paul's Cathedral, Detroit, on the 28th of this month.

Church Prepares For A Period Of Study

The First Article of the Lenten
Series on Personal Religion Is
Next Week

CONVENTIONS

By Rev. W. B. Spofford

The series for Lent, "The Church and the World Today," begins next week with an article by the Rev. Samuel M. Shoemaker, Jr., on "Personal Religion." Mr. Shoemaker is at the present time the rector of Calvary Church, New York City. Previous to taking up work in this famous parish he was student chaplain at Princeton University. He is well known for his work among young people, especially in developing in them a sense of personal responsibility. The article is followed by a number of questions which will stimulate discussion in the many Lenten classes that are planning to use this WITNESS series as a text. The second article of the series, in the issue of February 25th, will be "The Church and Missions," written by Dr. William Sturgis, the educational secretary of the department of missions.

As it is essential that the paper be in the mail early in the week to insure delivery in all parts of the country the week of publication it will be necessary for you to have your order in the WITNESS office not later than Monday, the 15th. The prices of bundles will be found in a small advertisement elsewhere in this issue. I suggest that you telegraph your order if it hasn't already been placed.

* * *

Isn't there a place in our Church papers for a column headed: "Untrue Stories About the Church in the Press?" There are two difficulties: first those who read the Church papers regularly know enough about their Church to be able to "spot" untrue stories for themselves; while those who might profit by such a column say: "Oh, I don't need a Church paper. If anything really important happens in the Church it will be in the daily papers." And as a result of this attitude they now believe that official representatives of the Church are now in Washington cooperating with representatives of the Roman Catholic Church in lobbying against the legalizing of birth control. Likewise they believe that the Church has officially gone "wet," whereas the fact is that one man, who happens to be an Episcopalian clergyman, has announced, through an unofficial organization, that he believes the Volstead Act should be modified. He may be right.

... I'm not arguing that. But it is important that people know that it is one man's opinion and not the opinion of the Episcopal Church, since the Church has no opinion on the subject.

* * *

The fifty-second annual convention of the diocese of Southern Ohio was held at Christ Church, Springfield, January 26th and 27th. One of the features of the convention, as it was last year, was an open forum when the problems of the Church and diocese were discussed in open session. The guest-speakers of the convention were Bishop Murray, the presiding bishop, and Bishop Thomas of Wyoming.

* * *

The Rev. Frank Nelson, one of the outstanding leaders of the Church, who is the rector of Christ Church, Cincinnati, held a week's mission recently at St. Paul's, Columbus, Ohio. While Dr. Nelson was at St. Paul's the rector of that parish was conducting a mission at Christ Church, Cincinnati.

* * *

St. John's Church, St. Paul, Minnesota, is taking part in the movement in the city for weekday religious education which is being tried in the four public school districts of the city.

* * *

More politicians nominated as Famous Living Episcopalians: Senator Hiram W. Johnson, Senator W. E. Edge, Senator Wadsworth of New York. Speaker Longworth of the House of Representatives and Justice Harlan F. Stone are also Episcopalians.

* * *

Over four hundred people attended a banquet of All Saint's Cathedral, Spokane, last week, the largest number that ever attended this annual "get-together." Bishop Cross spoke optimistically of plans for the building of a new cathedral. He stated that the campaign for the money would be conducted in the Fall.

* * *

On a recent Sunday a statue of St. Barabas was dedicated at St.

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Barnabas' Church, Omaha, Nebraska. It was a memorial to the Rev. John Williams who served the parish as rector for thirty-seven years. The present rector is the Rev. Bertram Smith.

* * *

Money is being raised for new buildings for St. Mark's, Newark, New Jersey. Close to \$20,000 has been raised. The rector is the Rev. Louis Pitt.

* * *

The school of Saint Elizabeth of the Roses has moved from Norton, Connecticut, to Stamford, Connecticut, so as to better care for its increased enrollment. The head of the school, Mrs. Stoddard, has been very successful in caring for girls from four to twelve years of age.

* * *

Cornerstone laid for new church for St. James, Alexandria, Louisiana, Rev. William S. Slack, rector.

* * *

St. Christopher's, Oak Park, Illinois, has declared its intention of becoming a parish in 1927 and to that end has relinquished assistance from the Bishop and Council. The Rev. John S. Cole is in charge.

* * *

The Chapel of the Intercession, New York City, is trying an experiment of a short period of religious instruction after public school hours on Wednesdays. It is under the personal direction of the vicar, Dr. Milo Gates.

* * *

Diocesan assembly of the Daughters of the King, diocese of New York, was held at St. John the Evangelist, New York City, on January 22nd. The Rev. Samuel Shoemaker and Bishop Murray gave the addresses.

* * *

Sectional Normal Schools are being held in Chicago. At the diocesan

headquarters Miss Mabel Lee Cooper is giving a course on Child Psychology; Miss Bertha Rhodes a course on Child Studying, and Miss Vera Noyes on Church School Administration. At St. Barnabas' Church a class on the Life of Christ is being led by the Rev. A. Gordon Fowkes, and at St. George's a course on the Art of Teaching is being given by the Rev. William A. Simms.

* * *

Bishop Paul Jones preached at St. Mark's, Waterloo, Iowa, last Sunday. He is to spend the next two months in the northwest speaking in the interest of international peace.

* * *

The Rev. Floyd Tomkins, Jr., sends me copies of ST. LUKE'S THINGS, a tiny four page parish paper published weekly by the Rev. Dr. Leach for the parish at Noroton, Conn. Mr. Tomkins is of the opinion that it is a neat job. I quite agree. He also calls attention to the method of paying for the printing—paid for each week by a member of the congregation as a memorial. As Mr. Tomkins writes on the margin: GOOD IDEA.

* * *

Bishop Campbell sailed from New York for Liverpool on his way to Liberia, on January 30th. On the same day Bishop Creighton sailed for

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Mexico. The day before a farewell service was held in the chapel of the Church Missions House, the Rev. A. B. Parson celebrating and each Bishop giving a brief address.

* * *

In the amount sent from Japan for the national deficit there was included a gift of \$25 from a non-Christian, a business man, interested in education. He has built an addition to his house for the Sunday School and Church services which are conducted by a Japanese priest.

* * *

Thirty-first annual convention, Duluth, held at St. Cloud, January 26th and 27th. Bishop Bennett set forth the following goals for the diocese: full payment on quota, including deficit; erection of a boarding school at Cass Lake for Indian boys; creation of an endowment of \$100,000 to carry on missionary work in the diocese; division of the diocese into two dioceses. Plans were made for a diocesan summer school to be held at Cass Lake. Bishop Faber of Montana was the guest of the convention.

* * *

It isn't every day that a subscriber sends us a poem along with the two dollars for a renewal. But one did come today, from Miss Janet Hay:

"I wish to be counted a steady subscriber,

So shame overcomes me that I had forgot

That January ended my own subscription,

So I beg of you humbly this sin to blot out.

For whenever the WITNESS appears it is welcome,

So clever and concise, and bringing good cheer,

It keeps me in touch with all that's of interest,

A brave little paper—it has not a peer."

* * *

Diocesan Council in Milwaukee last week. It was decided to organize with a "Bishop and Executive Board" and the Rev. William Dawson, archdeacon of Madison, was elected executive secretary. At the Church Club

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BISHOP MCELWAIN
Much building in his diocese

dinner a purse of \$300 was presented to Bishop Webb by the clergy in recognition of the 20th anniversary of his consecration. The bishop explained that the deputation at New Orleans had pledged the diocese to \$12,000 as its share of the deficit. He stated that he had \$9,000 of it and was anxious about the remaining \$3,000. It was therefore suggested by someone that the laymen should make up this amount as their gift to the bishop. In fifteen minutes \$3,500 was pledged. Of course everyone went home happy.

The rector of the Church of Our Saviour, Akron, Editor George Parkin Atwater, spoke at a Men's Club dinner last week on "The Roman Fever in the Episcopal Church."

* * *

Five hundred sat down to dinner at the annual parish dinner of St. Luke's, Evanston. Reports: 73 confirmations during the year, 41 marriages and 839 public services. Net gain in communicants brings the total to 1,500. The Church School has increased to 615. The total income for the year was \$170,115.93. The parish now ranks first in the diocese in communicants, Church School pupils, missionary pledges and in budget of current expense.

* * *

The Grand Master of the Masons of Georgia laid the cornerstone of the new \$100,000 parish house of Christ Church, Macon, Georgia, on the 25th. The Rev. Oliver J. Hart is rector.

* * *

A drive is on for funds for a new plant for the Church of the Advent,

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Chicago; Rev. Gerald Moore, rector. Mundie and Jensen are the architects of the proposed \$120,000 plant.

The Young People's Fellowship took charge of the evening services at St. Paul's, Burlington, Vermont, last Sunday. Two of them read the lessons, they make up the choir, and three of the young men gave short addresses. Members of the society also acted as ushers and crucifer. Good idea.

The Bishop of Washington is asking that churchmen be given an opportunity on the Sunday nearest to Washington's birthday to make contributions toward the building of the National Cathedral.

The four Episcopalian rectors of Fort Worth, Texas, have formed themselves into a clericus to meet twice a month to discuss theological and practical problems. They are also arranging for united services during Lent.

Lots of mistakes are made in the WITNESS office. But we don't make them all. For example this morning someone in Denver sent us a renewal, unsigned, with a postal money order receipt enclosed. Not knowing who it is of course we can do nothing. When another month rolls around that subscriber will be sent another notice and the chances are will write in a strong protest on our sloppy business methods, claiming that payment was made in February. I should say off hand that on an average of three such cases are received here every day. Moral: Be gentle in fault-finding.

The Rev. William Rice who was ordained deacon at the Evergreen Conference last summer was advanced to the priesthood on February 2nd. Mr. Rice was formerly a Presbyterian minister and served them as pastor for strangers in New York City.

Boys and girls in your parish have an opportunity this Lent to make money for their Easter offering, and

at the same time perform a real service, by taking subscriptions for THE WITNESS. We are allowing this Lent an extra large commission on new subscriptions. Dear Rector: Will you please speak to some energetic boy or girl, or group about it, and ask them to get in touch with me? I am sure the paper in the homes of a few more families won't hurt the life of the parish, and it will mean a tremendous lot to us. If each of the rectors who takes the paper would see to it that just two or three new subscriptions came from their parish—oh, well, it would be awfully nice.

From reports that have been received here I believe I am safe in saying that "Social Service Sunday" was very generally observed on the third Sunday after Epiphany, as requested by Dean Lathrop, secretary of Social Service.

They had a big dinner for the communicants of St. John's Church, Camden, N. J., last week. Dr. John Wilkinson, a layman from Philadelphia, was the guest. And he created a bit of a sensation by declaring that "men are shouldering off onto women their responsibility for the training of children in the home and in the Church."

Great convention on Religious Education is to be held in Birmingham, Alabama, from April 12th to the 19th.

The Rev. J. O. Huntington, O. H. C., is to conduct a mission at the Nativity, Bethlehem, Pa., from the 7th to the 17th.

Mr. F. M. Kirby, a communicant of St. Stephen's, Wilkes-Barre, Pa., has presented the city with a park, and the sum of \$500,000 to maintain it.

Here is a letter from Dean Frederic Charles Meredith of the Cathedral of St. Luke, Canal Zone:

"For some time I have intended telling you that I get quite a 'kick'

out of your news paragraphs in the WITNESS.

I realize that, like Oliver Holmes, you can say truthfully:

'I never dare to write As funny as I can' but I think I 'get' what you do not write as nicely as I 'get' the things you do.

This Episcopal Church College Football Conference would be a mighty good thing. If Sewanee had staged its Tulane game in New Orleans during the convention instead of after, more interest would have been aroused than the contests we saw between Tulane and Mississippi A. and M. and the University of Mississippi, for instance.

However, if Trinity, Hobart and St. Stephens got together with perhaps Kenyon, I for one think it would do more good than people imagine. In the old days when I played right end on Trinity and there were 'Giants on the earth in those days!' we would not have had the slightest interest in either St. Stephens or Hobart, but with Hobart trimming Trinity easily and St. S. doing the same, Trinity will have to 'come unto them delicately' as Agag of old, to be allowed to play at all.

If Kenyon is too far away why not a Triangular League of Trinity, Ho-

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bart and St. Stephens? I'd like to see football scores in the Church papers. I'd like to know how Tabor made out last fall. I'd like to see Ogilby and Bartlett and Bell get into this thing and work it up. See how Fordham and Holy Cross and Georgetown and Boston College play up the matter of Church colleges.

And listen to me—I like the WITNESS and hope to continue my subscription for years to come. Put over this sporting feature and you will be doing the Church a real service. Why shouldn't we be interested in sports? I am writing this dressed in a bathing suit waiting to go out to the "Fortified Islands" for a swim. This is not a news item but just to let you know of at least one person who finds it quite easy to keep his head above water these winter months."

* * *

Of course I am grateful to Dean Meredith for this letter, backing up as it does so effectively, my contention that our Church colleges should make more of each other in the matter of football. But that last paragraph is rather mean. Here I am writing on the top of the kitchen stove with the wind howling off Lake Michigan and the thermometer registering ten degrees minus. I almost hope that a few of those New Orleans man-eaters have migrated to the Canal Zone and will spy the Dean as he prances about in his bathing suit.

* * *

Bishop Brewster, of the diocese of Connecticut, commenting at Hartford on Luther Burbank's recent confession that he is an infidel and his statement that religion everywhere is tottering, declared that Mr. Burbank is not a good judge of religion. The bishop's statement in defense of religion follows: "With all due respect to Mr. Burbank he is not a good judge. He lacks the condition of fairly judging the value of religion.

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Spiritual things are to be appreciated through spiritual experience; not otherwise. They are things 'eye hath not seen nor ear heard, but God prepares for them that love Him.' Spiritual experience alone can discern spiritual values. Mr. Burbank concedes there is a universal power. This source of all we know in the universe may be more, but certainly it cannot be less, than personal, with the attributes of what are called personality. Religion is not tottering. It elicits a wider interest than ever before. There are many scientists who are earnestly religious; for example, Professor Lull of Yale, and Dr. Fairfield Osborne of New York."

* * *

Rev. Gardner H. Day will be in active charge of the Church of the Good Shepherd, Boston, for the next few months, under the rector, Rev. William E. Gardner, who also is rector of the Church of the Messiah. Rev. Mr. Day is a Yale graduate, has taught in Dartmouth and Columbia, and is completing his studies at the Episcopal Theological School, Cambridge, after two years at the Union Theological Seminary, New York.

* * *

Sixty-ninth annual diocesan council of Minnesota was held at Lake City, January 27th and 28th. Reports of progress: Sr. Mary's Hall, destroyed by fire, completely rebuilt at a cost of \$300,000. St. Mark's destroyed by fire, entirely rebuilt at a cost of \$25,000. Trinity, Fridley, destroyed by tornado, rebuilt at cost of \$3,000. Following new plants: Calvary, Waseca, \$25,000; St. Mary's,

St. Paul, \$130,000; St. John's, White Bear Lake, \$25,000; Guild Hall, at the Ascension, Stillwater, \$16,000.

* * *

I shall let this letter stand just as it is. It is from the Rev. Mercer P. Logan, D.D., the dean of the DuBose Memorial Training School, who seems to be known to everyone in that part of the country, in spite of his youth,

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"Dear Brother:

I am enclosing my check for the WITNESS. I always enjoy it. A live paper.

Do you not think people have more religion that we sometimes think? It is true they have a way of expressing themselves which may not be the way that will suit everybody. I had a remarkable experience on my way to Charleston, S. C., on December 31st. I was on the Pullman and had gone to sleep when a colored man, the porter, came to my birth, pushed aside the curtains and said: 'Is this Doctor Logins?' I replied, 'Yes,' and then he said, 'There are some drummers in de smoker who wants you to hold a New Year's meeting for 'em—you can just slip on your cote and come in.' I said, 'Well, if that's what they want I guess I can get up and dress.' So we all went to the drawing room of the Pullman and at 12 o'clock on January 1st we had a New Year's service. I read that psalm which gives a description of a citizen of Zion and then had a few prayers. I had in my New Year's congregation a Baptist, a Congregationalist, a Christian (Disciple), a Methodist, a Catholic, and an Episcopalian. Also the porter who didn't tell me his church. The next morning quite a number of people said: 'If we had known about that service last night we would have been there.'

Now remember these people came after me and not I after them. It looks as though they had 'more religion' than I had.

While writing I would like to say a word about DuBose. We just had four men leave us to go into the field—two to Porto Rico, one into mission work in North Dakota, and one to Arkansas. Then, as we have what we call non-resident periods, the men go to various dioceses to labor at mission points. Right now we have men in North Carolina, Newark, New York, Southwestern Virginia, Georgia, Texas, North Texas, Tennessee, and Kentucky. When these men return they report on their work. Our idea is that during this non-resident period they put to practice what they have learned at the school. Thus you see we really keep the men busy for twelve months."

* * *

I have been known to complain about the dullness of Church news. And I have even kicked over the dreariness of Bishop's diaries. But here it is—clipped from the diary of Bishop Faber of Montana:

"Two days later—Sunday the 27th, St. John Evangelist's Day—I was to be at Ascension Church, Belgrade. I had arranged for my taxi for the 7:45 stub as usual. By a misunderstanding we expected the train to be

half an hour or more belated; the taxi came, and I was ready, but we thought (as at former times, in such cases) we should find a long tedious wait at the station, and so we were in no hurry. However, we arrived at the station at 7:50. Inquiring how long we should have to wait, we were informed that my train had gone out on schedule time!

Here was a situation indeed! Belgrade ninety miles away—not even an auto could bring me there in time for my appointment. There was one single ray of hope. If we could make East Helena, and found my train on a siding waiting for the belated west-bound train to pass it, it might be done. We drove to East Helena (five miles) at a terrific rate; as we drew

near the station we saw our train on the siding—and the belated train coming in and passing it. We could not approach the track at once because of barbed wire fences. Finally we found an opening (in less time than it takes to tell it) and I jumped out, grabbed my bags, and made for the stub, got aboard at the rear end, and—the day was saved."

Excitement enough there for an eight reel movie.

* * *

Noonday Lenton speakers, Garrick Theatre, Chicago: Bishop Wise, Kansas; Editor Frank Wilson, Eau Claire, Wisconsin; Bishop Bennett, Duluth; Rev. A. P. Shatford, Montreal; President Bell, St. Stephen's College; Rev. P. E. Osgood, Minneapolis; Bishop Anderson, Chicago.

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