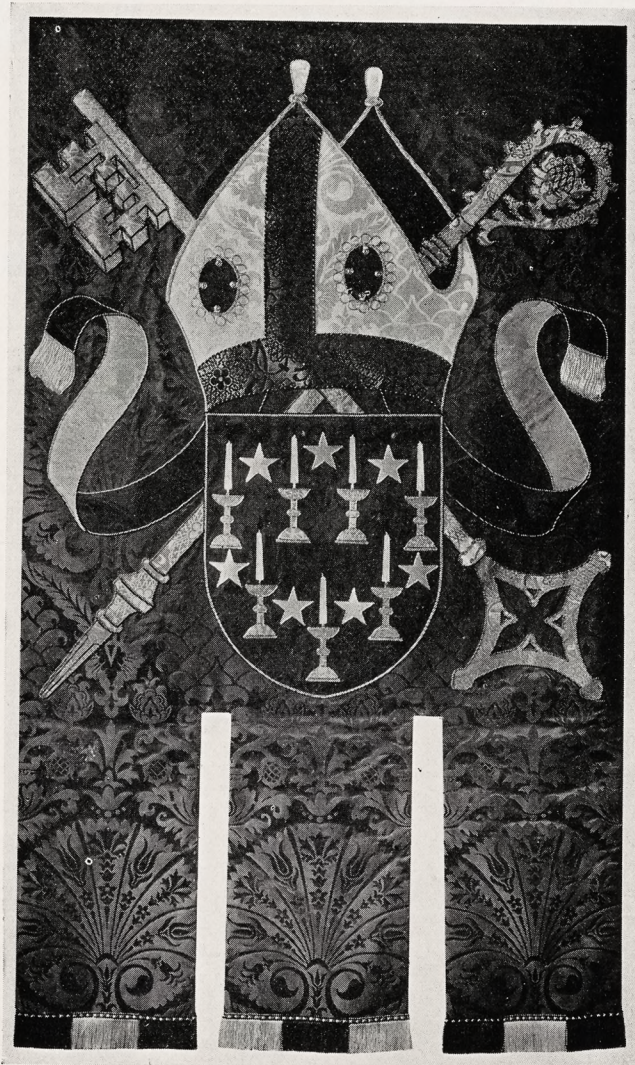


The **WITNESS**

CHICAGO, ILL., FEBRUARY 4, 1932



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LENT AND BOREDOM

An Editorial by
BISHOP JOHNSON

A WISE man once said that "there is a time to plant and a time to pluck up that which is planted; a time to break down and a time to build up; a time to weep and a time to laugh; a time to mourn and a time to dance." In other words an abundant life is one of many interests and correct proportions.

The Church recognizes this human necessity by arranging the Christian year into its feasts and fasts, and instructs us that if we want to get the fullest enjoyment out of the feasts we must be willing to observe the fasts.

In reading Fulop Miller's life of Rasputin I was interested in his description of Prince Yusupov, the murderer of the "bold devil." The Prince had no intellectual or spiritual interests. The author attributes his action, in killing the Czar's sinister adviser, to boredom. "He was tormented by the painful boredom of the absolutely rich and absolutely happy person, the man to whom nothing is forbidden and to whom therefore nothing any longer seems desirable." The author goes on to say "The poor can hope for riches; the unloved for love and the lowly for elevation; but for the man who, like Felix Yusupov, is surrounded by enormous wealth, perpetual indulgence and unending pleasure there remains no other outlet from his spiritual prison but crime."

IT IS a familiar tenet of penologists that many criminals commit crimes, when they might easily make an honest living, because of the thrill that it gives them. People frequent the movies, drive sixty miles an hour and play bridge morning, noon and night chiefly because of the poverty of their minds and the dullness of their lives. To have a maximum of leisure and a minimum of intellectual or spiritual resources is to seek relief from satiety by doing something unusual and sensational. It is such people who get a thrill from appearing on the front page of a newspaper or appearing in police court. The press of the country is guilty as contributory accessories to this flare for notoriety.

It is the besetting sin of empty lives that they care more for the applause of men than they do for the

approval of God. The Easter Parade, like our commercialized Christmas, is an index of this tendency to turn great spiritual feasts into Vanity Fairs. It means that without the spiritual background the people are unable to enjoy the comforts of God's grace.

If you are unwilling to observe Lent you are unable to comprehend real Easter joys. All that one can do is to substitute the parade of clothes for the exaltation of the spirit.

One doesn't observe Lent properly merely because the Church asks us to make it a time of prayer and fasting. One observes Lent primarily because it affords a welcome rest from the monotonous round of social activities and gives one a period in which to think seriously of the deeper and finer things of life, and to do something because one thinks.

The Puritan scowled at Lent because with him there was no time to laugh or to dance, and his morbid emphasis of the sober side of life produced the reaction of levity which followed his regime. His one sided development proved unhealthy and impracticable. He sent squires back to England because they observed Christmas and he blotted Easter out of his calendar because he was incapable of joy. We ought to realize that the highest joys in life come from the effort to overcome those things which prevent, and to cultivate those things which enable men to realize their privileges.

It is a sense of poverty which spurs men on to play up a fortune; it is a sense of ignorance that prompts men to study; it is a realization of sin that urges men to seek the Kingdom of God and His Righteousness. When we deliberately deprive ourselves of this effort to overcome we also deprive ourselves of the capacity to enjoy.

SIN isn't something we can get rid of by wishing. It is like ignorance, something that can be overcome only by arduous effort. One doesn't want to be dwelling on his sins all of the time, else he will become morbid; but on the other hand one should not take his own righteousness so much for granted that it

isn't necessary for him to do anything in order that he may be better than he is. After all the real Pharisee of our day is not the man who goes to church, but the man who is so impressed with his conduct that he doesn't need to confess his sins or to seek the grace of God.

When we stop working and retire from business we are apt to be so bored with existence that we turn over and die, because we have lost the one interest in living. When we stop studying we are apt to fill the void with husks which the swine enjoy. When we stop all spiritual effort we require a constant anaesthetic of pleasure to keep us from being bored with living with ourselves.

Of course one of the ways to be satisfied with ourselves is to feel that the daily round of business and pleasure will furnish all that our poor human nature is capable of receiving. Such a person persuades himself that there is nothing which the Creator has in store for him beyond that which he has already received.

WHY the good God who has given us so many wonderful things should have exhausted Himself

one cannot understand. One can believe that the same processes of work and study and effort which lifted us out of a savage state have not ceased. Never has man asked for bread and been given a stone. But the price of bread has always been man's effort to attain that which was previously unknown. The treasures hidden in the world from the beginning have been appropriated by man because man had the faith to seek and labor.

So Lent is a period of spiritual effort to produce the fruits of the spirit which are love, joy and peace. It is a time when we inventory our lives; deepen our devotion and practice self denial so that we may increase our appetite for spiritual food. You can take it or leave it, but except you utilize some time to sow you will eventually have nothing to reap.

The word Lent means spring. It is time for sowing of seed. Justice Holmes well said upon his retirement that justice is not a succession of legal syllogisms but the product of human experience. So I believe religion is a matter of practice rather than logic and only those who have the experience have any insight into the harvest which comes from intelligent labor at the seasonable period.

BOOKS FOR LENT

By

WILLIAM B. SPOFFORD

BREVITY in recommending books is a bit dangerous, yet with all of the books clamoring for at least some mention we will have to chance it. Lent is a time for reading as a spiritual exercise, but our understanding of religion has been so broadened within recent years that no longer do good Church people limit themselves to books of piety and devotion. Nevertheless such works are always in order during this season, so perhaps we had better start off with a few that fall under such a heading. *Personal Problems of Conduct and Religion* is a little book by J. G. McKenzie that is well worth reading. It deals with moral conflicts and religious doubts and is just the sort of book to start off with this Lent. It is a Macmillan publication and costs \$1.25. Chaplain Knox of Columbia has written an excellent book on the Bible, modern in viewpoint, scholarly and yet not hard reading. It is called *Knowing the Bible*, also a Macmillan publication (\$1.75). The books by Dr. Bowie of Grace Church are always deservedly popular. His last work is *On Being Alive*, a Scribner publication (\$2.00), and I know you will like it. It is beautifully written so that it is worth reading for the style alone. And of course he deals with vital religious matters. *The Prayer of Sonship* is the Lenten book recommended by the Bishop of London. I am sorry that I haven't read it yet, but one can buy it blindly and

be sure of getting a good book. You know, I presume, that Bishop Ingram recommends a book each year, and they are invariably good. The author this year is the Rev. B. F. Simpson of England, and the book is a study of the Lord's Prayer. It is issued by Longmans Green (\$1.00).

The Indispensable Soul is an attempt to restore the confidence of those who have been bothered by the conflicting claims of science. It is ably done by Dr. W. H. Crawshaw, former dean of Colgate University. Macmillan publishes it (\$2.50). Then there is the book by the late president of Brown University called *Facing Life*, which is an excellent book to place in the hands of the boy or girl of college age. It is now brought out by Macmillan at the reduced price of \$1.00. Opinions differ very widely in regard to *The Wanderer's Way*, by Canon Raven. As for me I think it is a great book and I would put it into the hands of anyone whose faith I was trying to save. His *Jesus and the Gospel of Love* is also good, though it does not seem to me to have reached the heights of his first book. Both are Henry Holt books, the former being \$1.75 and the latter \$3.00.

IN BIOGRAPH, especially fine for Lenten reading, there are the Ghandi books, by C. F. Andrews. All of these are, of course, topnotchers; thrilling, and at

the same time deeply religious. They are all Macmillan books and cost \$2.50. *The Life of Charles Lewis Slatery*, by Dean Robbins, is a painstaking study of one of the outstanding Churchmen of our generation. You are sure to like it. Harpers is the publisher (\$2.50). *A Modern Pilgrimage*, by Kenneth G. Budd, is the story of Donald Hankey. You will remember that Hankey was the young British soldier who related his religious experiences from the trenches in *The Student in Arms* and *The Lord of All Good Life*. This book, published by Scribner's, will be read eagerly by all who were thrilled by Hankey's works (\$1.50).

Jesus Came Preaching, by George A. Buttrick, has been reviewed here by Gardiner Day. The book deals primarily with the art of preaching, but attention should be called particularly to the final chapters as being excellent Lenten reading. The book is a fine one and most certainly should be read by all clergymen. It is published by Scribner's and costs \$2.50.

The Forest Hospital at Lambarene, by Albert Schweitzer, is the thrilling story of the work being done in Africa by this modern missionary hero. It too has been reviewed previously and highly recommended by the reviewer, Gardiner Day. It is a Henry Holt book and sells for \$2. *The Procession of the Gods*, by Dr. Atkins, is history and biography in its most interesting form. You have probably read this book—if not be sure to get your hands on it. Ray Long & Richard R. Smith is the publisher. Another book issued by this same house is *God's World*, by Dr. C. H. Patton, which Irvine Goddard in his recent review here declared it to be "the finest and most convincing book on missions that has ever been written." You couldn't ask for much more than that. It costs \$2.

Ernest Fremont Tittle of Evanston, Illinois, is, I presume, one of the foremost preachers in this country. He is the Fosdick of the middle west. He is a man of courage and of conviction, with the ability to express himself so every one can understand. *We Need Religion*, published by Henry Holt (\$1.50), is a plea for motives in harmony with the ideals of the Kingdom of God and is especially timely just now.

IN THE realm of science there is, of course, *The Mysterious Universe*, by Jeans; *Science and Religion*, by J. A. Thomson, and now a new book by Herbert Dingle, a great English scientist, called *Science and Human Experience*, which sets forth quite simply the current views on the nature of physics. Again we have the opinion of a distinguished scientist that the conflict between religion and science is unreal. All of these books are Macmillan publications.

Grace in the New Testament, by Professor James Moffatt, is the January selection of one of the book clubs and is a book highly praised for its scholarship and its religious insight. Ray Long & Richard R. Smith is the publisher, and it is a \$3 book. Another book by this house is *Son of Thunder*, by Dean Llwlyd of Nova Scotia, who is a popular Lenten preacher, usually in the states. It is much to be recommended. Its cost is \$1.50. A new book is being brought out by

Morehouse from the pen of Dr. John Rathbone Oliver. It is called *Tomorrow's Faith* and will tell of his arrival at Anglo-Catholicism after a long pilgrimage. It will be read eagerly by his many friends in the Church. Then Dr. Frank Gavin of the General is turning out a book for Morehouse called *Selfhood and Sacrifice*. Frank Gavin is the one professor who combines profound scholarship with the best of American slang and gets away with it. I don't know that he uses his gifts in this book, for it isn't out yet, but I shall grab it eagerly when it does appear in a few days in order to find out. Both of these books are announced for \$1 each.

On social problems the topnotchers are *America's Way Out*, by Norman Thomas, and *Which Way Religion*, by Harry F. Ward, both brought out by Macmillan, the former for \$2.50 and the latter for \$2.00. Neither of them are new as books go, but I know of nothing better dealing with our present economic situation. V. Auguste Demant, who is a clergyman of the Church of England and who was lecturing in this country not so long ago, has written a little book called *This Unemployment*, which is being declared a masterpiece on the other side. They think so much of it there that study groups are being organized to go after it. It can be secured from THE WITNESS for \$1.25. Incidentally Mr. Demant is one of the contributors to the series on *The Christian Way Out*, the series that is to start in this paper next week.

In regard to our own Church affairs the National Council has issued several small books which deserve your attention. *Building a Christian Nation* is a symposium dealing with the work in various fields, handled by people who are authorities. It can be purchased at the Book Store in New York for 60c. The addresses given at the triennial of the Auxiliary in Denver on family life economics, the international situation and interracial matters are in a book called *The Kingdom*

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tain an article by Nicholas
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of *Our Lord*, which may be purchased for 35c. Then there is *Our Expanding Church*, by James Addison, issued a year ago, which deals with missions, and is worth many times the 25c it costs.

And with those I thought I was through, but there are two or three others that I must mention. *The Growth of the Idea of God*, by Shailer Mathews, is a book that everyone should read, for it is a scholarly and illuminating study, presenting the idea of God as it has been developed in western civilization through the changing social conditions. It is issued by Macmillan and sells for \$2.50. *Pathways to the Reality of God*, issued also by Macmillan (\$2.00), written by Refus Jones of Haverford College, will make excellent Lenten reading. Finally, to close with a book of prayers, there is *Communion with God*, by Elmore McKee (Ray Long & Richard R. Smith, \$1.75). It is a fine book of prayers prepared by Mr. McKee when he was the chaplain at Yale.

Help the National Council

By

GEORGE PARKIN ATWATER

THE depression in business should stimulate most careful concern for the affairs of the Church. The National Council prints a statement in our Church papers beginning with the alarming words "Early reports for 1932 are tragic." I have consulted many of the clergy and I find that many parishes can make the same statement concerning their affairs. The National Church reflects the troubles of the parishes.

We are all interested in the great cause of Missions and Church extension. We are all concerned by the plight of the work sponsored by the National Council, but many of the clergy are distressed by local conditions and the menace to their parishes.

The insecure foundation upon which the work of the National Council rests is quite apparent. Just to refresh your memory the method of obtaining support is this: Each Diocese makes a pledge to the National Council. The National Council arranges to expend the sum total of the pledges. This is the budget of the National Council. It includes, among many other projects, all of our support of missions in foreign lands and of missions in certain districts of the United States. More than 2,000 paid workers are supported by this budget.

The diocese that makes a pledge has likewise a local missionary task. The Diocesan authorities add to the sum of its pledge to the Council the amount needed for its enterprises within the diocese. This sum total is then apportioned to the parishes according to their strength. The parishes make every effort to meet the apportionment called the "Quota."

But parishes, as a rule, have not been consulted as to their ability to pay. The quota assigned to parishes is arbitrary, and not a result of an appraisal of the

giving ability of parishes based on their own judgment after a review of their pledges secured in the every-member canvass. It is true that some dioceses are far more careful than others in assigning quotas. These dioceses make the best records.

Parishes are subject to strange vicissitudes. Any one of twenty different reasons may impair their financial strength, may weaken their resources. A change of rector, the death of generous givers, the removal of people, the need for repairs on the building, and many other conditions affect their ability to pay the quota.

If the parish does not pay its quota, the diocese cannot pay its pledge, and the National Council cannot pay its bills.

If Ebenezer Trelawney (not to say John Smith) in the parish makes a pledge "on the red side" of one hundred dollars, and then loses his job and fails to pay the pledge, the tremor of that small default thrills its way to the most remote corner of our National effort.

Now Ebenezer is but one of many who, in countless parishes, have lost their jobs, or removed, or have been gathered to their fathers. And the quake is felt throughout the Church.

The alleviating conditions are that the parish might have strength enough to pay in spite of Ebenezer's default, or that the diocese may have some rich benefactors, or that the National Council has a reserve of gifts or legacies.

Nevertheless, the method has the defect of uncertain support from pledges. And in times of depression, when the conditions are not normal and the usual alleviating reserves not sufficient, and when parish pledges are not paid or not made, then the accumulating inability of parishes to meet the quota heaps up a tidal wave of trouble for the National Council.

We are able to "muddle through" in times of prosperity when the total amount of the combined quotas were probably well within the giving power of the whole Church. But in times like these we need to face the whole situation courageously and to adjust our method to the facts.

The weakness of the whole system lies in the fact that the National Council has undertaken to spend a sum of money, which is expected ultimately from parish pledges which are not absolutely to be depended upon. Even if the "red-side" parish pledges equal the quota, the parish cannot be sure of collecting the pledge.

Would it be too much to ask the Church to appoint an impartial and disinterested commission, men of wide experience and training in administration, men accustomed to social research, men sympathetic to our work but cool in their judgment.

Such a commission should survey the whole of our vast work and our system and make recommendations for our guidance.

I have no doubt that many a hard-working and harassed bishop is being spurred to undertake more and more duties by the demands of conscience, by the

call of opportunity, and by the pressure of the National Council. Would they not welcome the findings of a commission which would remove the implied blame for failure from the shoulders of bishops, and place it where it belongs, on general conditions, and on a faulty method of fixed quotas.

Let's Know

By

BISHOP WILSON

ON THE SIDE

THE recently published autobiography of the Rev. Dr. Barry, late rector of the Church of St. Mary the Virgin, New York, has some delicious anecdote which are worth passing on to our readers.

There was a certain Seminary professor who used to invite the entering class each fall to a social gathering at his house, where he fed them and provided them with cigars. The crowd was assembled on one of these evenings when the Professor called upstairs to his daughter, "Henrietta, bring down the cigars." And a gentle voice was wafted down from the upper floor, asking, "The students' cigars, papa?"

Speaking of his days in Chicago, he tells of Dr. Lock, rector of Grace Church in those days. Dr. Lock happened to look out of the window and saw a lady of the parish coming to the front door. "Here comes that awful old Miss X," he exclaimed, "I am not going to see her." Mrs. Lock entertained the visitor for a long time until the Doctor, thinking she had gone, called down to his wife, "Has that old bore gone yet?" But Mrs. Lock rose to the occasion. "Yes, dear," she replied, "but here is Miss X, who would like very much to see you."

Bishop Williams of Nebraska, was once traveling in a train when another bishop entered the car, evidently a Roman Catholic. They fell into conversation and Bishop Williams answered a query by saying that he was the Bishop of Nebraska. "But we have no Bishop of Nebraska," the Roman prelate replied. "Nevertheless," said Bishop Williams, "I am Bishop of Nebraska." "Oh, I see," said the Roman, "you are an Episcopal bishop." "Yes," said Bishop Williams, "aren't you?"

When Dr. Barry was rector at Batavia, Ill., a committee from a vestry in Iowa, looking for a rector, was sent to "hear him." They got into Chicago on a Saturday, went out to a horse race, and missed their train for Batavia. So they went to "hear" another man in Chicago, with the result that the other man got the call and Dr. Barry didn't.

The Rev. Dr. Adams was one of the founders of Nashotah House. He was accustomed to say a thanksgiving at the end of a meal. One morning, at the end of breakfast, he ordered a plate of biscuits to be removed from the table, saying that "he would not give

thanks for such a dispensation of Providence as that."

The Church of St. Mary the Virgin was, and is, noted for its elaborate services. Dr. Barry gets a chuckle out of a visitor who gave a glowing description of one of those services to a friend and then added apologetically, "but I should not think they would have it on Sunday." A small boy was once asked whether he liked one of the services and he replied, "Oh, yes; it is much better than the Episcopal Church." And on another occasion a woman who had brought her young son with her was vigorously objecting to many things after the service was over when the youngster broke in, "But mother, what could you expect? You only put in a cent."

Blessed be a sense of humor. What a dreary world it would be if we could not get an occasional laugh on one another—and on ourselves.

Impressions and Opinions, an autobiography, by Rev. J. G. H. Barry. Edwin S. Gorham, Inc. Price \$2.50.

Just Souls

By

C. RUSSELL MOODEY

HOUSES AND HOMES

SOME people say they are painting their home when they mean their house. A home always includes a house but a house doesn't always signify a home. There is always that tendency of confusing terms. The difference can be summed up in two words, namely "Externalism" and "Eternalism." Externalism carries with it the idea that he who saves the surface saves all. Eternalism points to the soul stressing the need of salvation in the inner recesses. So a man may own a palatial house and still lack a home. This is oftentimes the case. He may also call in famous interior decorators to make that house artistic. And still it isn't a home. For a home is a fellowship seeking Eternity. It is the family circle with Christ in the center. Granting all this the question naturally arises, "What are you and I doing to enrich that fellowship?" The test of true manhood and womanhood is in the place he or she occupies inside this circle. And when he or she comes from work there are two gates to pass through. One to the house and one to its fellowship. The first is visible, the second invisible. And when people send out invitations bearing the words "at home" they usually mean "at house." The lawn must be cut and the rugs cleaned. The floors dusted and upstairs properly arranged. Who ever thinks of the fellowship? The inner circle? Or tries to beautify it for the coming guests? So we must discern between "housepitality" and hospitality. Externalism and Eternalism. Everything hinges on Christ. If He is there, truly the dearest spot on earth is home, sweet home. And in heaven, the same. For Eternity begins here and leads us to the final Home.

JAPANESE YOUTH LEAD THE WAY IN CHURCH WORK

By G. W. BROWNING

Several people who know about young people's work in the Church exclaimed when they heard about the following activity, that this represents the ideal way to work. Twenty young men and girls are members of the Young People's Fellowship at St. Peter's Japanese Church, Seattle. During the week they meet separately, the boys as a unit of St. Andrew's Brotherhood; the girls as a branch of the Girls' Friendly Society. Each group is developing work among younger boys or girls.

The social fellowship of these young people, a recent report says, is firmly established on a spiritual fellowship which centers in a Sunday morning service in the church when Morning Prayer is read by a lay reader, appointed by Bishop Huston. The lay reader also makes an address, and he is training the boys to take the service. One of the girls is organizer for the group, and hopes to continue in that position for the parish when they get their much needed new church. After the service the group moves to another part of the building for a business session, and usually a member reads a paper on "some phase of spiritual growth."

They gather enough momentum during the winter and spring to carry them through the summer when they have out-door meetings at nearby lakes and beaches, and are ready to start work again promptly in the fall.

* * *

Bishop Mosher sends a little Year Book of the Port of Manila, issued by the Manila Harbor Board. The following facts may make the location of Manila a little less hazy in some of our minds.

Manila is over 10,000 miles from Boston and New York, nearly 10,000 from London, 6,500 from Los Angeles, 1,500 from Japanese ports, and only 630 miles from Hongkong. So spread out is our mission work in the Philippine Islands that the St. Francis Mission at Upi, on the southern island of Mindanao, is actually a few miles further from Manila than Manila is from Hongkong.

The ships of fifty-one separate steamship lines come to the port of Manila, "the trade center of the Pacific," says the proud Harbor Board.

* * *

This is the twentieth year since the consecration of Bishop V. S. Azariah, Bishop of Dornakal, first native India bishop in the Anglican Communion. He has a son at Cambridge University, studying for Holy Orders.

* * *

Bishop Carey of Bloemfontein,

LAST CALL

THE first Lenten Number of THE WITNESS will be the issue of next week. It will contain the first articles of the series dealing with the present international and economic situations, *The Christian Way Out*, and also the first of Bishop Johnson's series on *The Story of the Church*. In the former series there will appear articles by Nicholas Murray Butler, Archbishop Temple, Vida D. Scudder, Bishop Parsons, Mary Simkhovitch, William Green, Spencer Miller Jr., Reinhold Niebuhr, Bernard Iddings Bell, Harry W. Laidler, Daniel McGregor, W. G. Peck and V. Auguste Demant. It is a timely subject, handled by competent writers of distinction. Those planning to use these series in discussion groups and desiring a Bundle must have their orders in positively not later than Monday, February 8th. Write immediately or wire if necessary.

South Africa, comments on the custom observed in his Cathedral, as in many others all over the world, of having intercessions each day for one or more of the parishes and missions of the diocese, so that in the course of the year every one is remembered before the Cathedral altar. The Bishop says:

"I love to think that not a man goes to work in the diocese, not a woman takes up her household duties, not a child goes to school, without the blessing that is brought on them by the intercession at the Cathedral. I wish every farmer would remember as he goes out to the fields that he is not forgotten of the Church. And I would that this were done for all our people in every parish. We do not only offer the sacrifice for God's glory, we offer it also for a daily blessing on our people."

* * *

The Church Railway Mission in South Africa deals in long distances and isolated stations scattered far apart up and down the long railway line. One of the chaplains, the Rev. Edward W. Shennan, writes of a recent native wedding feast which had to be postponed because while the bridal party were attending to legal matters in the magistrate's office, the guests ate up all the cake, and the nearest source of a fresh supply was a day's journey away.

Mr. Shennan visits one small and distant township which has only three trains a week, where the people could not tell him when they had had any Church service before. There had certainly not been one for three or four years.

BRITISH CANON COMES TO THE DEFENSE OF CHURCH

By A. MANBY LLOYD

An article in the *Guardian* by Ian MacDonald, who describes himself as "a working man never a month's march from starvation" has told the religious world plainly the causes of his avowed estrangement from the Church. Ian is obviously not an Episcopalian, for, once a month, in addition to the usual services, he had to sit through a dreary Gaelic service, not knowing a single word of the language. He tells us how, at 15 years of age, his "faith was shattered". He had persuaded "Roe and Robbie", a dear old couple of his acquaintance to go to "church" with him, and lo! the minister picked them out and preached at them.

This happened a long time ago. Roe and Robbie are dead, and it was not an isolated instance. He has often put the "church" to the test, and almost without exception, he has found it wanting. To-day he is a non-church goer.

* * *

An old story that would have passed unnoticed but for two things—its literary value, and the acceptance of the challenge by Canon Peter Green, of Manchester. Mr. Green is one of the most trenchant of our preachers; he is a writer on Ethics and is steeped in Moral Theology. As a parish priest he has had first-class experience; he is as fearless as he is candid. And he practically tells Mr. MacDonald not to make a fool of himself. The story of Roe and Robbie is really too silly for words. He is "astonished that the *Guardian* allowed such drivel to appear." And so on. Between them, the two have managed to elicit a correspondence of extraordinary interest, and even virulence. There are 17 letters in this day's issue (Jan. 8). A nonconformist minister thanks Peter Green for his frank letter.

Mr. McDonald now says he must remain estranged from the church, and Canon Green retorts that the Church has failed, if at all, in its cowardly failure to insist on the duties as well as on the privileges of religion. "The man who spends his week-days without thought or effort for anyone but himself, and his Sundays in the pursuit of pleasure, is so accustomed to being assured in the Press that he is really more religious than the small minority who carry the entire burden of the nation's social and philanthropic work...that when a priest dares to speak the truth there is a horrified outburst about bigotry, harshness and lack of charity. But with him it is a very small thing that he should be judged of mans judgment..."

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. SPOFFORD

Each week the working men who are building the fine new chapel at Trinity College meet together for worship with the president, the Rev. Remsen Ogilby. Here is a Workman's Prayer that is used at these services which I thought you might be glad to have.

Blessed Lord Jesus, who Thyself didst toil with axe and saw laboring as a carpenter in Nazareth of Galilee, help me to be a true craftsman. Teach me to be careful and skilful, so that no imperfect or dishonest work may ever go out from my hands. May I always build as if for Thine eye alone. Remind me also to think of my fellow laborers, especially those out of employment. Thy sacred hands, which for our salvation were nailed to the Cross, were calloused hands, showing the marks of honorable toil. May blessing from those hands ever rest upon me and those I love, in the name of the Father and of the Son and of the Holy Spirit. Amen.

* * *

Mr. Burton Mansfield, distinguished Churchman of Connecticut, who holds a record for continuous service to the Church as a General Convention deputy, has resigned as senior warden of St. Thomas', New Haven. He has served this parish in various capacities for fifty-two years, and is resigning now because of illness.

* * *

A centennial service to celebrate the founding of the New York City Mission Society was held at the Cathedral of St. John the Divine on January 24th. There were twenty-three parsons in the procession who are on the staff of the society. The sermon was preached by Bishop Manning who called upon the people of his diocese to support the work of the society generously, and praised it particularly for its work among the unemployed.

* * *

Bishop Rowe, preaching last Sunday morning at the Incarnation, New York, told the congregation of the Klondike days, when Tex Rickard and other gamblers and saloon keepers chipped in to build a hospital and thus aided the missionary work of the Church. Where Bishop Rowe once travelled on snow shoes, by dog-sled and in canoes, he now uses an airplane, making in a few hours trips that formerly took weeks. "Christianity has so won the Indians", he said, "that I doubt if you can find any in Alaska who have not accepted the Christian faith. I have known them to come over a hundred miles for communion service." Imagine. And we kick when we are expected to



DEAN GRANT
Balances His Budget

get up in time to be at service a few blocks away at eight. But then of course we are not savages.

* * *

The Rev. Guy E. Shipler, editor of *The Churchman*, and Mr. Clifford Morehouse, who is the boss these days of *The Living Church*, were the speakers at a meeting of the Churchmen's Association of New York last Monday. They spoke on the "Plight of the Church weeklies" by which they meant, I presume, the plight of *The Churchman* and the *Living Church*. No representative of *THE WITNESS* was asked to be present, on the grounds possibly that nothing should be done to disrupt the office hours of the one solvent weekly.

* * *

The Rev. Julian D. Hamlin of the Advent, Boston, was the speaker at the annual meeting of the Connecticut Church Mission of Help, held at Christ Church Cathedral, Hartford, on January 13th.

* * *

A blind young Spaniard in California is transcribing *The Spirit of Missions* into Braille every month. The copy is placed in the state library in Sacramento, for circulation among blind readers.

* * *

Convention of Alabama, held at Huntsville, was the occasion to honor Bishop McDowell on his tenth anniversary as bishop. There was prolonged cheers and expressions of appreciation and pledges of loyalty.

"In spite of the depression" was the keynote apparently for most every remark was prefaced with that expression as people gave accounts of good work accomplished all along the line. Bishop McDowell said that it was inadvisable to elect a coadjutor at this time. There were reductions in salaries and appropriations, for the most part cheerfully accepted, following the example of the bishop who took a nice big cut himself. There were encouraging reports from diocesan institutions, including an interesting one from the House of Happiness in the mountain region. This institution is presided over by Miss Augusta Martin. Her influence can be appreciated when I inform you that the mountain folks no longer settle their differences by shooting it out, as was their custom, but come to her to act as arbitrator. As a result of this service she is known as the High Mayor of Happy Valley. Poetry in that, what — the High Mayor of Happy Valley. Just to run in a few more names, which I am told is still good journalism, I list those elected delegates to the provincial synod: Revs. J. L. Jenkins, J. S. Jones, P. N. McDonald, Bland Mitchell, G. Wallace Ribble and G. L. Tucker. Messrs. Douglas Arant, Algernon Blair, Frank Feltus, Andrew Mitchell, W. C. Pickens and R. J. Williams. I list alternates too, my journalism being that good.

* * *

Alumni of the Berkeley Divinity School gathered in New Haven on Wednesday of last week for the annual winter reunion. There was a delightful luncheon, with informal addresses by visiting alumni. Also there was, later in the day, a paper by Professor Wilbur Urban of Yale, who in addition to being one of America's foremost philosophers is also a devout Churchman. There was a tea, a service in the chapel, a supper at the deanery and an informal evening when alumni had an opportunity to hobnob.

* * *

I wonder if any readers would care to make it possible for us to send a bundle of ten copies of *THE WITNESS* each week during Lent to our theological seminaries. There are over 600 men in these seminaries now preparing for the ministry. They are very busy young men too probably yet I have an idea most of them could find the time to read the series of articles on "The Christian Way Out." Also I am sure they would be better equipped parsons if they did read them. If any of you are struck by this idea and will send \$2.80 to *THE WITNESS* at 931 Tribune Building, New York, I will see that ten copies go each week to one of the seminaries, together with a note to the dean informing him that the papers are a gift from you and that

we will all appreciate it if he will see that they are placed in the reading room, or otherwise distributed. I am reminded to do this by a letter I received from one of the seminaries this morning containing the information that they would like to have copies but that they haven't the money to pay for them.

* * *

The convention of the diocese of California is meeting this week in San Francisco. There are two visiting bishops. Bishop Schmuck of Wyoming addressed a joint session yesterday and last evening there was a missionary mass meeting with Bishop Remington of Eastern Oregon as the headliner.

* * *

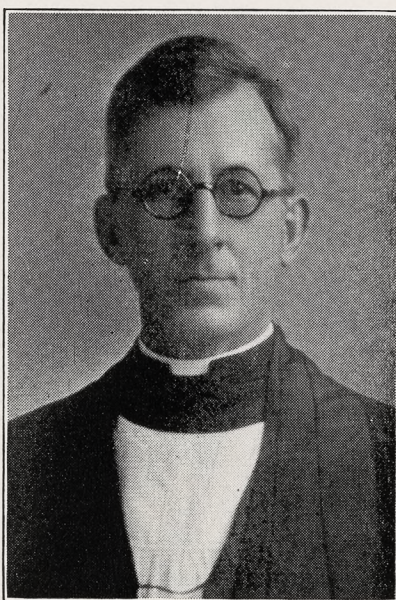
A number of clergymen have asked us for extra copies of our folder, announcing the Lenten series of articles, which they wish for bulletin boards. If any of you care for copies for this purpose they will be sent, as long as our limited supply lasts, if you will send a postal to THE WITNESS, 931 Tribune Building, New York.

* * *

There is pictured on the cover this week the banner recently presented to the Cathedral of St. John the Divine by Mrs. Harold Hadden. It is a large affair, three by five I believe, with the arms of the Cathedral—the mitre, shield with the seven stars and seven candlesticks, the crossed key and staff, superimposed on a background of Megenta brocade. It was made by J. M. Hall of New York.

* * *

A wave of incendiarism is sweeping over the city of Worcester, Mass., and one of the victims was the beautiful All Saints' Church which was completely ruined by fire January 20th, at a loss of close to a quarter million dollars. The maniac lit the



BISHOP CASADY
Tells Them in Chicago

fire which did the damage in the middle of the night so that it was well under way before discovered. At-

tempts have been made recently in the city to burn other churches, including a fine Baptist Church less than a block away from All Saints. According to the rector of the parish, the Rev. John H. Lever, plans are already under way to build another church on the same site. Officers of the church state that the building was fully covered by insurance. Since last July about thirty fires in Worcester have taken place for which a maniac is said to be responsible.

* * *

There is an article in the current *Spirit of Missions* on "Washington—The Churchman in New York" which is fascinating reading. It is written by the Rev. J. P. McComas, the vicar of St. Paul's, Trinity Parish, and tells the story of Washington as a worshipper there. Apparently those were trying days for it seems that the revolutionary leader was not overjoyed at hearing prayers for the king and royal family, whereas the clergyman in charge of Trinity, a pronounced royalist, was just as insistent that they be said. It all makes a very nice story which you must read. Incidentally the Bicentennial

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Committee of General Convention has issued a service for the observation of the Washington bicentennial, copies of which may be purchased from the book store at the Church Missions House in New York.

* * *

Another church has gone free; St. Stephen's, Providence, where the Rev. Charles Townsend is rector. It is not so easy apparently to arrange for free pews; there are charters and constitutions to be changed, and of course some people to be persuaded. However all of these matters have now been attended to and St. Stephen's now has free pews for the first time in the hundred years of its existence. The newspaper story about it states that of the thousands of Episcopal Churches in the country there are now but 386 with the renting system. Of course I don't know whether that is reliable information, nor do I know how to check up to find out.

* * *

The Rev. A. Gordon Fowkes, St. Thomas', Neenah-Menasha, Wisconsin, has accepted a call to the rectorship of St. Luke's, Kalamazoo, Mich.

* * *

Bishop Burleson, assistant to the presiding bishop, was the preacher at a service held in connection with the convention of Western Michigan, held at Muskegon on January 19th and 20th. He also addressed the convention at one of the sessions, urging cooperation with the National Council. The following were elected delegates to the synod; Revs. F. D. King, H. L. Nicholson, James M. Horton and W. S. A. Larter and Messrs. C. Dibble, C. E. Hooker, H. C. Angell and S. G. Deam.

* * *

Problems of religious education were discussed at the meetings of the rural deaneries of Troy and Ogdensburg, diocese of Albany, January 19 and 20. The leaders were the Rev. G. F. Bambach of Schenectady; Mr. John M. Garrison, diocesan secretary of religious education; the Rev. C. H. L. Ford of St. Faith's School and the Rev. C. S. Lewis of Plattsburgh.

* * *

A Ukrainian Orthodox Church has recently been organized in Grand Rapids, Michigan, and services are being held regularly in our St. Paul's Church. There are about 150 Ukrainian families in the city and it is hoped that they may soon have a church of their own.

* * *

Bishop Cook of Delaware, chairman of the joint commission to inquire into the apparent disparity between both quotas and appropriations of missionary districts and aided dioceses, has sent a copy of the resolution to all members of the commission—twenty-five in number.

The resolution calls for a definite and practical study of the whole question, and further suggests in order to make these studies more complete that this commission seek in each of the eight provinces, after consultation with the Bishops, the aid of a group especially well informed concerning the districts and dioceses in question.

* * *

The Rev. S. Whitney Hale was instituted as rector and dean of St. Paul's Cathedral, Buffalo, on January 10th. The sermon was preached by Dean Sturges of Boston.

* * *

A quiet day for the clergy of Western New York is to be held on the 8th, conducted by the Rev. John Rathbone Oliver.

* * *

The Rev. L. B. Henry, Rochester, N. Y., has accepted a call to St. Luke's, Brockport, N. Y. The Rev. P. W. Mosher has resigned as rector of St. Peter's, Niagara Falls after thirty years and has gone south for the winter.

* * *

The anniversary of St. James Parish, New York City, was celebrated on January 31st. They have had 122 of these anniversaries. Bishop Manning was the preacher in the morning. In the afternoon there was a joint service of St. James and Holy Trinity, a part of the parish, when the Rev. H. Percy Silver of the Incarnation was the preacher.

* * *

Most of the news we get these days is of cuts. The executive board of the diocese of Southwestern Virginia for example met the other day. They had hoped to pay the full quota of \$17,100 to the National Council but were simply unable to send more than the \$15,000 they had promised. Of course the answer to that is that if all the dioceses would pay what they promised the crowd at 281 would be very happy. As for 1932 the diocese promised \$14,000 to the National Council instead of the \$16,300 asked for. Items in the budget to care for work done in previous years at several educational institutions was crossed off the list. Also the sum given toward the Sweet Briar summer conference had to be dropped, and since the dioceses of Virginia and Southern Virginia had previously taken similar action it is doubtful if that conference will be held. The excellent diocesan paper is also to be discontinued though resolutions were passed telling of the great value of the paper and expressing the hope that it may be soon revived.

* * *

A fine missionary rally was held recently for Litchfield County, Connecticut, at Torrington. There were choirs there from Litchfield, Thomaston, Torrington and Winsted. Bishop

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Creighton told of his work in Mexico, Dr. John W. Wood spoke on the work of the department of foreign missions and the Rev. George B. Gilbert, rural pastor extraordinary of Connecticut, allowed that there was a great deal that might be done on the very edges of their own parishes to bring light and joy into the lives of weary men and women.

* * *

People get bawled up with the name Brusstar. So the Rev. L. M. Brussstar, now the rector at Farmington, Connecticut, has officially changed it to Brewster.

* * *

Motion pictures of the work the Church is doing in Alaska were shown by Mrs. Rose Habersham, traveler, before two audiences in Savannah, Ga., on January 17th. Then just to show she had really been about a bit she also showed movies she had taken of our work in China and Japan. Mrs. Habersham is contributing her services to the National Council to acquaint people with the foreign work of the Church.

* * *

The Maryland Church Mission of Help held its annual meeting in Baltimore on January 19th and listened to speeches by Albert O. Ritchie, Churchman governor of the state; Bishop Helfenstein, and the Rev. Frederic S. Fleming of the Intercession, New York. They all spoke on "The Church's Contribution to Social Work".

* * *

Sort of late to be telling you about the ringing of New Year's bells. But there is one at Christ Church, Stratford, Connecticut, which has been rung on New Years now for 225 years. That is a long time, but then a bell ought to last a long time when used but once a year.

* * *

The diocesan dinner held on the evening of the 26th of January at Pueblo, Colorado, was the occasion for the celebration of the 15th anniversary of the consecration of Bishop Irving P. Johnson.

* * *

Bishop Casady of Oklahoma was the headliner at the missionary mass meeting held at St. James, Chicago, as a part of the diocesan convention program. The others speakers were the two archdeacons; F. C. Deis and W. H. Ziegler. The Auxiliary held its annual meeting at the Redeemer on the 1st, when addresses were made by Bishop Stewart, Mrs. T. C. Wetmore of Arden, N. C., and Mrs. David Larcomb of Cincinnati. That evening the Church Club dinner was held with speeches by Bishop Stewart and Mr. John N. Van der Vries of the United States Chamber of Commerce.

* * *

The Auxiliary of Bethlehem celebrated its golden anniversary at

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Mauch Chunk, Pa., on January 12th and 13th. Bishop Burleson preached the sermon at a service which taxed the capacity of St. Mark's Church. Two women are still active in the diocese who were present when the Auxiliary was originally established fifty years ago. One of these, Mrs. Charles Webster of Bethlehem, was unable to be present because of illness, but Mrs. W. A. Lathrop of Kingston was present and spoke on the early days of the organization. The program of the convention consisted of addresses by various members on the topics discussed by the Auxiliary at the Denver Convention.

* * *

Bishop Scarlett of Missouri and Mr. J. E. Otis, Chicago banker, were elected trustees of the Western Seminary at the annual meeting last week. The report of the dean, the Rev. Frederick Grant, was encouraging in every way. For one thing it showed revenue for 1931 exceeded expenses, and, if one can believe the papers, which of course one can't, is the only institution in the city of Chicago that can make such a boast. Bishop Roberts of South Dakota was a special guest at a dinner which followed the board meeting and talked about the Indian work. He does that from time to time.

* * *

Mr. Warren A. Wilbur, senior warden of the Pro-Cathedral, Bethlehem, Pa., died on January 15th. He was coming down stairs to enter his car to drive to Florida for the winter when he died of a heart attack. He was 73 years old. He was the leading citizen of Bethlehem, and was one of the most enthusiastic Churchmen in the diocese.

* * *

Lenten speakers for the noonday Lenten services, Chicago, held as usual at the Garrick Theatre, and broadcast each day from 12:30 to 12:50; Bishop Wise of Kansas; Bishop Wilson of Eau Claire; the Rev. Earle B. Jewell of Red Wing, Minnesota; the Very Rev. William H. Nes of New Orleans; the Rev. C. Leslie Glenn of Cambridge; the Rev. Phillips Osgood of Minneapolis, with Bishop Stewart during Holy Week.

* * *

One hundred and fifth convention of Mississippi was held at All Saints' College, Vicksburg, January 19-21. Indicative of the times one of the speakers at the diocesan dinner was Mr. J. S. Love, state bank examiner, one of the busiest men in all Mississippi. Mr. Robert E. Kennington, business man, also spoke, and both he and Mr. Love said that in order to get out of the depression we have to realize that we are our brother's keeper, and that we have to get rid of greed and selfishness. Bishop Bratton had said much the same the day before in addressing the conven-

tion. The Rev. C. Rankin Barnes, social service secretary, was a guest of the convention and spoke on the work of his department.

* * *

Council of the diocese of Texas was held at Trinity, Galveston, January 16-19. The chief job was to cut the budget. The bishop's salary was cut \$720 and the salaries of all missionary clergy ten per cent. One Negro work in the diocese was discontinued and the diocesan paper was suspended. The pledge to the National Council was reduced from \$21,000 to \$12,500.

* * *

Boy, and here is a piece of news. Call Mr. Ripley quick. The Rev. Frank H. Stallknecht, Belleville, Texas, recently baptized seventeen adults and seven children, all members of one family. They were the children and grand children of one for whom the day before he has read the burial service. The Rev. F. Percy Goddard, who sends this information, tells me that several of

the number are now being prepared for confirmation. After that I presume they will organize themselves into a parish and elect delegates to the diocesan convention.

* * *

Convocation of Oklahoma was held at Oklahoma City, January 20 and 21. Bishop Casady's address dealt almost entirely with the need for raising an endowment fund of a million dollars in order that the district might become a diocese. And it must have been an eloquent address for the convocation unanimously adopted a resolution endorsing the bishop's plan to have the fund raised in a couple of years. Synod delegates elected: Revs. E. H. Eckel Jr., Hugh J. Llwyd, James Mills and Messrs. James B. Diggs, T. B. Blake and P. L. Snyder.

* * *

Chicago has raised \$10,500 of the diocesan emergency relief fund for social service stations. They seek \$54,400. Among the gifts received is one from a woman in a rural community who sent in a dollar. This

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* * *

Iraan is an oil town about 65 miles north of Fort Stockton in Texas. Of course you know exactly where that is. Anyhow the town was visited recently by Bishop Howden and the Rev. Paul Newell who conducted the first Episcopal service ever held there.

* * *

Bishop Kemerer of Duluth, former rector at El Paso, Texas, takes a bit of a rest toward the end of each January, preparatory to Lent. This year his "rest" consisted of going to Silver City, Texas, and conducting a preaching mission.

* * *

The Rev. Paul Reese, formerly of Oklahoma, is now general missionary in North Texas. Bishop Seaman now has on his clergy staff all the living ministers whom he has ordained.

* * *

The 75th anniversary of Grace Cathedral, Topeka, Kansas, was celebrated on the 20th of January. There were a number of services, and in the evening a reception at which Bishop Wise presented a few historic facts. One was that the first bishop to be consecrated west of the Mississippi was Bishop Vail, first bishop of Kansas. Another; the man who started Church work in Topeka was the Rev. Charles M. Callaway. His first service was held in a rented hall. He left the town in 1860 leaving behind twelve communicants. On this 75th anniversary the services were held in one of the finest church plants in the country, valued at more than a half million, and there are 837 communicants.

* * *

Dean Sturges of St. Paul's Cathedral, Boston, is conducting a Bible study hour each Sunday afternoon for adults.

* * *

The Nativity, Mineola, Long Island, has taken the first steps in the process of becoming a parish and will doubtless be formally admitted at the diocesan convention in May. The mission was started in 1899 as a mission of the cathedral. The Rev. D. F. Cameron has been in charge since 1924.

* * *

Capitalism, Fascism, Socialism and Communism are to have their innings at a conference for students to be held at Williams College over Lincoln's Birthday. The conference is sponsored by the Liberal Club of Williams, in which the Rev. Gardiner Day, student pastor, is a guiding spirit, and will be attended by students from many eastern colleges. The representative of capitalism is to be Professor Jacob Viner of Chi-

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cago University; of Communism, Mr. William Z. Foster, leader of that party in the United States; Socialism, Mr. Norman Thomas, and Fascism, Mr. Carlo M. Flumiani, an Italian Fascist.

* * *

Eighty-five young people gathered at Holy Trinity, West Palm Beach, Florida, recently for a reunion of Camp Wing-Mann. This camp, named of course after the Bishops, has a two week session each summer which is largely attended by the young people of the diocese. Some of the guests at this reunion travelled six hundred miles, so reports have it, to attend.

* * *

The diocese of North Carolina held a meeting of the executive council on January 12th to revise the budget. Crop failures, bank failures and one thing and another brought the pledges for 1932 far below previous years so that drastic cuts were necessary. Fortunately it was possible to make the main diocesan cuts in administration. The matter of securing an executive secretary was put off for another year, and a combination of certain mission churches was arranged so that less support was needed from the diocesan treasury. The pledge of the diocese to the National Council was also drastically reduced.

* * *

Christ Church, Ottawa, Illinois, is having a series of musical vespers for the benefit of the unemployed. Artists from various parts of the state are contributing their services, and the offerings are being turned over to the United Relief Association.

* * *

Are there anywhere else but at Pierre, South Dakota, twin babies who have been baptized by two bishops? The Rev. and Mrs. Cyril Rouillard of Pierre have twin daughters who, being one month old, took advantage of the presence of Bishops Burleson and Roberts at a clergy conference in Pierre recently to have Bishop Burleson baptize one and Bishop Roberts the other. Their father, one of the younger Indian

clergy, is chaplain to Indian students in South Dakota schools. His wife is a graduate of All Saints School, Sioux Falls.

* * *

The Eastern Church everywhere makes much of the Feast of the Epiphany. One of the places which every year reports great crowds and long picturesque ceremonies is Tarpon Springs, Florida, where there is a colony of Greek sponge fishers. Besides services in St. Nicholas Church there is a gay fiesta on the pier. The Church dignitaries attend in their gorgeous robes and, as part

of the ceremony, toss a golden cross into the water where it is dived for by the fishermen. The one who finds it, a young boy, John Eliou, this year, is led to Archbishop Athenagoras for a special blessing. Many other events take place the account filling two columns in the St. Petersburg Times. Two of our clergy were present this year, the Rev. Drs. T. J. Lacey and R. F. Lau wearing, the newspaper says, "the beautiful black and white robes of the Episcopal Church."

* * *

The 89th council of the diocese of Florida was held last Thursday and

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Weekdays: Holy Communion, 7:30 A. M. (Saints' Days, 10:15); Morning Prayer, 10 A. M.; Evening Prayer, 5 P. M. (Choral).

The Incarnation

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

Trinity Church, New York

Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sundays: 8, 9, 11, and 3:30.
Daily: 7:15, 12 and 3.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: 8 and 11 A. M.
Holy Days: 7:30 and 11 A. M.

Little Church Around the Corner

Transfiguration

1 East 29th Street
Rev. Randolph Ray, D.D., Rector
Communions, 8 and 9 (Daily 7:30).
11—Missa Cantata—Sermon; 4—Vespers.

Grace Church, Brooklyn Heights

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

Grace Church, New York

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays: 8, 11, 4 and 8.
Daily: 12:30, except Saturday.
Holy Days and Thursday: Holy Communion, 11:45.

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

(Park Avenue and Monument Street)
The Rev. Robert S. Chalmers
The Rev. Harold F. Hohly
Sundays: 8, 9:30 and 11 A. M.; 8 P. M.
Week Days: 8 A. M.

Gethsemane, Minneapolis

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

Trinity Cathedral, Cleveland

Dean Francis S. White, D.D.
Sundays: 8, 11 and 4.
Daily: 10:30.

Grace Church, Chicago

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

St. Stephen's, Chicago

The Little Church at the End of the Road
3533 N. Albany Avenue
Rev. Irwin St. John Tucker
11 A. M. 4:30 P. M.

St. Luke's, Evanston

Charles E. McAllister, D.D.
Sundays: 7:30, 8:15, 11 and 4:30.
Daily: 7:30 and 5. From Chicago off at Main, one block east and one north.

Christ Church, Cincinnati

Rev. Frank H. Nelson
Rev. Bernard W. Hummel
Sundays: 8:45, 11 A. M. and 5 P. M.
Holy Days: Holy Communion, 10 A. M.

Church of the Advent, Boston

Mt. Vernon and Brimmer Sts.
Rev. Julian D. Hamlin
Sundays: Holy Communion, 7:30 and 8:15 A. M.; Young People's Mass, 9 A. M.; Church School, 9:30 A. M.; Matins, 10 A. M.; Solemn High Mass and Sermon, 10:30 A. M.; Solemn Evensong and Sermon, 7:30 P. M.
Week Days: Matins 7:15 A. M.; Mass 7:30. Evensong 5 P. M.; additional Mass Thursdays and Holy Days, 9:30 A. M.

St. Mark's, Berkeley, California

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

St. James, Philadelphia

Rev. John Mockridge
22nd and Walnut Sts.
Sundays: 8, 11, and 8.
Daily: 7:30, 9, and 6.
Holy Days and Thursdays: 10.

St. Mark's, Milwaukee

Rev. E. Reginald Williams
Hackett Ave. and Bellevue Place
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Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

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Friday in St. John's, Jacksonville. The Auxiliary is holding a convention at the same time. The Rev. David R. Covell, National Council secretary, gave two addresses, and the boss of the University of the South, Dr. Benjamin Finney, spoke on the work of the college.

* * *

The Church Home for Aged Persons, Chicago, is to receive \$10,000 from the estate of the late Mrs. Luella Pearson, communicant of St. Chrysostom's.

* * *

Archdeacon Duffield has been missed at the House of St. Giles in Garden City. The crippled children to whom he was chaplain for years, and whom he loved, do not forget him. He held a service in their chapel every Sunday afternoon, and made it bright and cheerful; he gave them careful and systematic instruction; and he celebrated Holy Communion at their altar early every Thursday morning. When other duties prevented him from coming he always sent some one in his place; and there are not a few whose interest in St. Giles' began with their acting as his substitute. He had close and tender relations with the children, and they often consulted him seriously about their problems. He was their true pastor, and was greatly beloved. He did this work for years without any remuneration, and it was a ministry that was invaluable. Many of these youngsters will be guided through their handicapped lives by the encouraging truths Archdeacon Duffield taught them about our Lord and Saviour. When he was taken seriously ill last spring, the children missed him, and prayed for him; and none of his friends will be happier to see him come back completely restored to health than will his little friends at St. Giles'.

* * *

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about the Bible and the Church is not good teaching according, to Dr. Norman O. Richardson of the Presbyterian Seminary, Chicago. He addressed the opening session of the diocesan normal school the other evening, held at St. James Community House. There were about 250 there, which is a record. Bishop Stewart was there too and paid tribute to the Church school teachers. There is a Bishop that gets around, what? Seems as though you couldn't get news of any really important affair in Chicago without finding him in the first paragraph. Well that is the kind of a bishop to be if you can stand

the gaff. But to get back to Dr. Richardson's address. He described the good teacher as first of all intelligently purposeful. He knows what truth to use in order to bring about progressively desirable changes in the pupil; 3, he maintains an attitude of vital, intelligent sympathy; 4, he is vitally interested in mastering the technique of classroom procedure; (method in teaching); 5, he guides the learning processes so that the truth is appropriated and digested from the essentials of life and personality. Jesus was the Master Teacher in all of these aspects, the speaker said.

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