

The **WITNESS**

CHICAGO, ILL., NOVEMBER 30, 1933

Thanksgiving

A Proclamation by
PRESIDENT ROOSEVELT

MAY we on this day in our churches and in our homes give humble thanks for the blessings bestowed upon us during the year past by Almighty God. May we recall the courage of those who settled a wilderness, the vision of those who founded a nation, the steadfastness of those who in every succeeding generation have fought to keep pure the ideal of equality of opportunity and hold clear the goal of mutual help in time of prosperity as in time of adversity. May we ask guidance in more surely learning the ancient truth that greed and selfishness and striving for undue riches can never bring lasting happiness or good to the individual or to his neighbors. May we be grateful for the passing of dark days; for the new spirit of dependence one on another; for the closer unity of all parts of our wide land; for the greater friendship between employer and those who toil; for a clearer knowledge by all nations that we seek no conquests and ask only honorable engagements by all peoples to respect the lands and rights of their neighbors; for the brighter day to which we can win through by seeking the help of God in a more unselfish striving for the common betterment of mankind.

MESSAGE OF THE WEEK

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THE WITNESS

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IN THE REPORT of the meeting of the House of Bishops, held this month at Davenport, which appeared in THE WITNESS of November 16th, it was impossible for us to give you the entire Pastoral Letter because of our limited space. However it has now been printed and may be secured by writing the secretary of the House of Bishops, 281 Fourth Avenue, New York City, enclosing five cents to cover the costs. There are two things we would like to say about the Pastoral. First the message is right up to November, 1933, and we are disposed to believe that it runs several years ahead of most of us in outlook. It deals with vital social questions, and it deals with them realistically and spiritually. It is a grand statement. Further, we would like to give a slap on the back to the person who is responsible for the printing of it. We presume it is the publicity department of the National Council. Whoever it is they have turned out a beautiful job. Copies have been mailed to all of the clergy, with the suggestion that they comply with the canon by reading the Pastoral to their congregations on the First Sunday in Advent, December third.

THE YOUNG PEOPLE of the Church apparently mean business. It was recently proposed by the National Project Board, which grew out of the conference held at Evanston last summer, that young people's groups undertake parish surveys, calling upon communicants and urging them to attend services regularly. There has been such a hearty response to the idea, we are informed, that a concentrated effort, to be known as "Churchman's Challenge," is to be made from January 7 to 21. It is to be in the nature of a follow-up of the Every Member Canvass, with the young people calling at each Church home to urge those of each household to attend worship regularly. An effort will be made in some parishes to get pledges from parishioners to attend at least one service a week until Easter, the pledge cards already being ready for distribution by the president of the Y. P. F. of the province of Washington, Mr. Henry G. Raab of Baltimore (2720 Silver Hill Road, in case you are interested). There will be objections to the idea doubtless on the ground that such delicate work as urging people to attend church should not be left to inexperienced youngsters. There may be something to that; nevertheless the whole undertaking is an effective answer to those who say that the young people of the Church are interested only in parties and cocoa drinking.

RECTORS, LIKE EDITORS, must often wonder whether their work is appreciated. People, for the most part, take it for granted and one hears from them only when there is a kick to be registered. People on the whole are like that. However occasionally one stops to praise. One such person was the father of a family of five who, after a year under a new rector, took the trouble to write what the year had meant to him and his grown-up family. The letter is shared, not with an idea of showing what this one gifted rector meant to this family, but rather to show what most rectors mean to their less articulate parishioners.

"It occurred to me that you might be interested to learn of some of our impressions and spiritual experiences during our first year in your parish. We have acquired a deeper knowledge of the real function and value of the Church from the dignified and impressive manner in which all the services are conducted and the inspiring and helpful messages from the pulpit, and above all we have been helped beyond measure by participating in that early morning celebration of the Holy Eucharist, when in the quiet morning hour we partake of that heavenly food prepared for those who seek nourishment for their hungry souls. We have experienced a re-kindling of our faith and found new hope and strength for the duties and problems of our daily life.

"By the earnest and sincere presentation and the emphasis placed on the spiritual value of tithing by our good rector, we rejoice to say that our entire family have adopted the plan. This venture of faith on the part of our two boys has given us much real joy and satisfaction, and was brought about by the earnest words and prayers of a Godly mother who was inspired and deeply impressed by words and prayers of a Godly rector. This meant a considerable increase in our giving, and came at a time when our earnings were being drastically reduced, with no assurance of permanent employment. With very ordinary salaries this seemed like an impossible thing for us to attempt. For about a year God has made it possible, and we are earnestly praying and trusting and have every reason to believe that by His grace and power we will be able to continue.

"We rejoice to have the privilege of attending the deeply spiritual hour of devotion, meditation and beautiful music at the closing of the Lord's Day. We have been impressed by the careful planning in maintaining the Church Services throughout the entire year. We might go on and mention the helpful and inspiring

Lenten Services, the triumphant, hopeful and beautiful Services of Christmas and Easter Day. We are indeed most thankful to our Heavenly Father for bringing us to these wonderful green pastures and beside the living waters of spiritual food and drink for those who hunger and thirst after righteousness.

"This is written in all humility, with no spirit of boasting or thought of flattery, but only with thankful and grateful hearts for the wonderful things our

Heavenly Father has done for His most unworthy servants. We would ask that you offer up a special prayer of thanksgiving to Almighty God for all these blessings, with a petition that in a humble manner we may bear witness to the fact that Christ has become more real to us through the ministry and sacraments of His Holy Church. Please pardon this most imperfect letter, but I believe you will understand what we have tried to express."

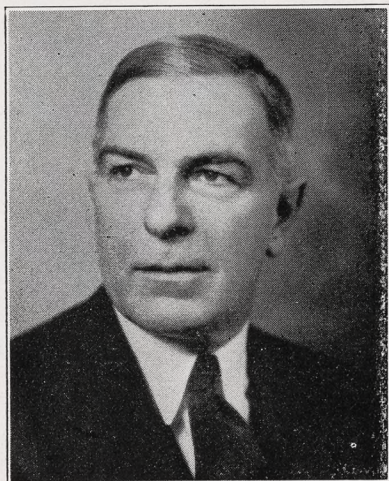
WHAT DO WE EXPECT OF LAYMEN?

By

ADRIAN H. ONDERDONK

Headmaster of St. James School

WHAT does the Church expect of Laymen? The answer is simple. Loyalty and support. We might even leave out the word loyalty, for if the Church has the support of its laymen there will be no question about their loyalty.



Adrian H. Onderdonk

This brings us to another question. How may the Church secure the support of the laymen? To answer that question is a larger order. It would be interesting as a fad to make a collection of all the articles which have been written on this subject. We read these articles and we are impressed or we

are not impressed. Whether we are impressed or not, we throw the article aside and forget it. We talk religion, we discuss Churchmanship, we deplore the lack of interest of Churchmen but we do nothing about it.

Who is at fault? The Church or the so-called Churchmen? Is it not true that interest in anything is based upon respect for that thing? Respect engenders loyalty and loyalty demands support. Employees of a business concern will not be loyal to that concern if the president and his officers are always at loggerheads. School boys will show little interest in teams which represent the school if each member of the team thinks he knows more about the game than the coach, and the coach says, "All right, have it your own way." Will these same boys feel any loyalty to the school itself if the Headmaster cannot control his faculty in the matter of discipline. Have you ever sat in with a group of low Churchmen and heard them discuss the Anglo-Catholic group and vice versa? Have you ever attended a diocesan convention? If you have I need say no more. If you have not, it would be worth your

while to do so if you are interested in this question, "What the Church expects of its Laymen" and fails to get.

Laymen are too apt to give their interest and support to one little department of the Church's activity and be bored with, or even antagonistic to, other departments which they know nothing about because they have not taken the trouble to make a study of it. I happen to be in this class. I go to a convention full of my own department. I sit through every discussion with one thought in my mind, "Why this everlasting talk about trivial things which keeps me from introducing a more vital question." At last my turn comes. As I arise, it seems to be a signal for most of the delegates to go out and take a smoke.

CHURCH unity may be of vital importance to the cause of Christianity but it is of greater importance that there should be unity in the Church if we expect to hold the respect of the laymen and to gain their loyalty and support. Why cannot the low Churchman say to the Anglo-Catholic, "Your type of Churchmanship does not personally appeal to me but if it does to you the more power to you," and why cannot the Anglo-Catholic have an understanding sympathy for the low Churchman's views? A house divided against itself is not one which is apt to secure the loyalty and support of its laymen. It is right that the Church should have different types of Churchmanship but they should all be welded into a strong chain binding the ship (the Church) to the anchor (Christ).

I asked a college student how he would answer the question "What does the Church expect of Laymen?" Without a moment's hesitation he said, "Too much." Was that answer an attempt to be funny? Let us hope so. If it was not, why does he feel that way? Is he voicing the feeling of thousands of college students? If he is, the Church and the colleges have a serious problem to face. Are these students turning against the Church because they are compelled to attend chapel? That much used argument fails to convince when we see the empty pews in the chapel of colleges which have voluntary chapel. The statement that the few who attend voluntary chapel receive a greater benefit than the hundreds who are required to attend is not the answer.

What is the answer? That is a problem for the Church and the colleges to solve. At St. James School we hope we are finding the answer by requiring the boys in the school, under direction, to be responsible for the chapel services and the chapel itself, just as we require them to be responsible for their studies, their athletics and other school activities, on the theory that one gets out of a thing in proportion to what he puts into that thing.

We all know what the Church expects of its laymen but how it may secure it is a horse of another color. If I may be so bold I would suggest that the Church hold a nation wide campaign to abolish selfishness, jealousy, intolerance and cheap politics and to establish authority and discipline. Give the laymen some definite work to do and, if they refuse, treat them as any business firm would treat an insubordinate employee. The Church tolerates to too great an extent the "gimmie type" of laymen.

I can almost hear my reader saying "the school master is speaking." He is right! It is the school

master speaking, for what is true in a school is very apt to be true in the town, the county and the state. Where authority and discipline are lax the people become indifferent and vice versa. If the Church will emphasize that support means *giving of themselves* for the work of the Church and not primarily that it means giving money it will reap a richer reward. If laymen can be taught that priests of the Church are not merely "sky pilots" but statesmen who are developing a better civilization and one more in keeping with the teachings of all great philosophers and especially the greatest of all, Christ, the attitude of many of the indifferent laymen will change.

Let me close by paraphrasing that wonderful statement of St. James to read: Pure religion and undefiled is this: to be square in all dealings with one's fellow man, to help others in their adversity at some cost to oneself, to recognize the Church as the fountain which supplies the strength to carry through such a program for good citizenship and for the advancement of Christ's Kingdom and to practise what one preaches.

RELIGION LEADS AND FOLLOWS

By

FREDERICK C. GRANT

Dean of Seabury-Western Theological Seminary

YOU often hear it said that the Church has steadily opposed the advancement of scientific knowledge, fearing that the new knowledge meant the end of the old dogmas. But certainly the history of modern science does not bear out this generalization. Many of the greatest names in the annals of science are the names of devout and earnest believers in religion—not only in the past but also today; perhaps even more of them today than in the past. Obstruction and opposition there certainly was, to the growth of science. But it was quite as often political and social opposition as it was ecclesiastical; it was the tenacity and immobility and inertia of fixed ideas, inherited from the past, partly religious, partly political, partly social, partly even economic, which too often stood in the way of scientific progress. But it is absurd to make religion responsible for the total situation, and to accuse the Church of opposing the advance of science, on principle. And certainly today the charge is almost ridiculous. The late William Jennings Bryan was opposed to the scientific theory of evolution, as he understood it. But Mr. Bryan was no representative of the Christian Church, as a whole, or of the religious forces in America, but only of his own relatively small minority. Nor was he sufficiently familiar with either modern science or the modern view of the Bible to enjoy the right to speak authoritatively on either subject. I am not maligning the memory of a great commoner, a man of wide and still-surviving political influence. I wish only to point out the limitations of his view, since a good many persons take it for granted that Mr. Bryan uttered the last word on the relations of science and religion.

Canvass the churches and theological seminaries of

this country, and you will find men eagerly studying the latest works in the scientific field, as well as in history, sociology, economics, and politics. You will find men hard at work on the problem of relating religion to the whole of life, trying to answer the questions that puzzle us all, endeavoring to bring the vast and largely unused powers of religious faith to bear upon the common tasks. They are not wasting their time or their energy of thought upon problems that faded out of view fifty or seventy-five years ago; instead, they are concentrating all their intellectual and moral ability upon the problems that confront us now, today, this year 1933. I think I can speak, without presumption, for all my colleagues on all the faculties of theology in America: we are not engaged in slaying the slain, or in solving the riddles of 1860 or 1890; we are doing our best to face the problems of *today*—though many of them are really old problems brought up to date; are the perennial questions that confront our human race in every generation.

THE Christian Church in America, and most of the other religious groups, certainly take science seriously at the present time. Far from opposing it, they welcome every advance in human knowledge, every unveiling of the truth about the world we live in: from the starry depths with their unimaginable magnitudes, to the intricate processes of this web of life which enfolds and sustains us all; from the tiny and incomprehensibly small, infra-microscopic points of energy whose ceaseless motions make up the material substratum of the universe, to the subtle processes of mental behavior in the individual, and the deep-laid, often

obscure, desires and aversions that mould the outward forms and explain the history of organized human society. All this religion accepts, in the authoritative and fact-substantiated findings of responsible researchers—scientists, historians, sociologists, psychologists, and every other group whose labor is dedicated to advancing the boundaries of human knowledge. Every sane and sensible man accepts facts, when they are demonstrated clearly to his mind. The Church and its theologians, its preachers and teachers, are no exception to the rule. We all accept facts—unless we are headed for the mental hospital.

But how can we accept such facts as modern astronomy, geology, and physics lay bare, regarding the origin of the universe, for example? Do they not conflict with the doctrine of the creation of the world by God? I for one cannot see how they do so. The *religious* view is that "in the beginning God created the heaven and the earth"; "I believe in God the Father Almighty, maker of heaven and earth, and of all things, visible and invisible." The latest science recognizes that the universe had a beginning—an expanding universe certainly must have had some initial point at which expansion began; and a material order destined eventually to run down, like a clock, must have had a beginning, some point in time when the mighty clock was wound up—perhaps many such beginnings, who knows? What science does away with is the story-book idea of God, the picturesque, aged Creator, of Milton and the old artists; and it is certainly to the interest of religion to take a higher and more spiritual view of God. A universe whose subtlest inner structure is more like a poem or a song, or a perfect mathematical equation, is certainly much nearer to the religious view of things than a universe of mud and rubble! In fact, the old Greek theologians almost suggested it—in their language, God the "maker" of all things was the Infinite Poet. Of course science does not tell us about God; it is concerned with the *processes* of the natural universe. But to a religious-minded person this is really telling us about God's ways of doing things, "thinking God's thoughts after Him", and thus learning to know the Creator from His works.

BUT if religion plays the game fairly with science, has it nothing to contribute? Cooperation is out of the question, unless religion *leads* as well as follows. The fear men have sometimes felt that the progress of science meant the end of faith, was grounded, I believe, in a suspicion that science meant to crowd religion out of court, and silence for ever its testimony. But that fear is really groundless, if we are talking about facts. For religion has certainly facts to present, certain testimony to offer, that no other witness is capable of offering. It is this: from the beginning of human history, and probably from long before our recorded history began, men have been conscious of a Presence in the world, of a Person or Persons whose will was supreme, and whose laws or other requirements could not be disregarded or overlooked, save at fearful cost. This primitive sense of God, of the Holy one, lies at the heart of religion—just as much as the hunger for bread lies at the heart of economics, or the need of social organiza-

tion lies at the heart of politics. As time went on, men learned more and more about this Holy Being—discovered that He prefers beauty to ugliness, justice to barbarism, love and tenderness to ruthlessness and self-assertion: everything good in human life found its sanction and its consecration in Him. No matter if horrid and repulsive ideas of God lived on in spite of better knowledge and higher aims: that was only natural—all men are conservative, and old ideas have a firm grip on all of us. But slowly and gradually, through the centuries, ever nobler and more inspiring ideas of God took hold of men's minds, until, as we Christians believe, "God, having of old time spoken unto the fathers through the prophets, by divers portions and in divers manners, hath at the end. . . spoken unto us in His Son, whom He appointed heir to all things, through whom also He made the worlds." That is, the meaning of human life, the clue to the secret of man's long struggle out of darkness into light, the full revelation of God's character and purpose, is clear from the life and teaching of Jesus Christ. Not that we grasped it all at once; there is still much to learn from Him—and we are learning.

Science does not give us the *meaning* of life. How can it? Nor should we blame it for not doing so; nor condemn it when we hear men, presuming to speak for science, whose theories (not founded on science at all) would mean the end of all effort after beauty and goodness and truth in human relations! Here is where I believe the greatest contribution of religion is to be made, in this day of marvellous scientific advance: our faith in God is no private wishing that things were different, like the despairing pretense of the prisoner that he is free, or of the shipwrecked sailor that he is safe at home. It is, rather, the strong, confident affirmation that, despite the limitations of our knowledge, we know that God is; that God is good; that He has a purpose for us to fulfil, not only as a race, but for every human individual; that on beyond our dim discerning, blinded sometimes with excess of earthly light, every effort and motive toward goodness, beauty, truth will somehow not fail to come to effect; that man is no higher animal gifted with superior cunning, born to get what he wills, if he can, and then perish along with all the beasts, but an immortal soul, born in the image and likeness of God, and destined to live beyond the twilight of the suns and stars; that somehow, explain it or not if you can, "everything works together for good to them that love God"; and that out of the tangled and troublous mess we have too often made of life, God will bring good, somewhere, sometime—if only we keep the faith and struggle on.

I know not where His islands lift
Their fronded palms in air;
I only know, I cannot drift
Beyond His love and care.

That is an affirmation every religious man can make—and does make, by his very profession of religion. And it is an affirmation, founded on the facts of actual living experience, that our modern scientific age most sadly needs and most eagerly awaits. "If only it could be so!"—we hear men say. "It *is* so; live it yourself, and find out."—is the answer of religion.

Let's Know

By
BISHOP WILSON
WOLF AND DOVE

IT WAS back in the days before the country was called Ireland. It was really Scotland at that time and what we now call Scotland was known as Caledonia. Ireland had already been partly Christianized by the old British Church while in Caledonia, or Scotland, lived the Picts who were Druids.

A young man grew up in Ireland who came of aristocratic blood, born in County Donegal in the year 521. He is said to have been given two baptismal names, one being Crimthann meaning a wolf and the other being Colum meaning a dove. He seems to have been just about such a mixture as the two names imply. He was a great, burly, powerful fellow of a tempestuous disposition, tempered by his Christian training. As a young man he showed a leaning toward the Church and so was called Columkille or Colum of the Church. He is usually known to us by a variation, Columba.

Columba was ordained to the priesthood, became a monk and a missionary, and was soon well known among his own people as an earnest, vigorous Christian, strong in his faith and also in his muscles. He got into some difficulty with a local tribal leader, King Dermot. One of the old accounts lays it all to a book. There were no printed volumes in those days. Books were copied by hand. A neighbor of Columba's named Finnian owned a Gospel book of which Columba made a copy. Then Finnian claimed possession of it because it had been made from his own book. The question was referred to King Dermot and he decided against Columba, saying that "to every book belongs its Son-book, as to every cow belongs its calf." This was copyright with a vengeance. Whereupon Columba gathered his kinsmen and friends and made war on the king. But he was defeated and had to leave the country.

With twelve companions he embarked in a little wicker boat, called a coracle, and sailed after some of his predecessors for Caledonia. They landed on an island named Iona, built a monastery, and settled down to missionary work among the neighboring Picts. Columba himself converted their king and the people gradually followed suit. He also made approaches to the Scots in the Lowlands and crowned a new king for them. This king's palace was at Scone and at his coronation the king was seated on a rough stone which was carried off to London centuries later when the English conquered Scotland. That Stone of Scone is still part of the coronation chair of English sovereigns today.

For thirty-four years Columba carried on his sturdy ministry from Iona. He added to the number of his monks and established another center over on the east coast of Scotland known as Lindisfarne, scarcely less famous than Iona. He did manual labor and tended the sick when he was not preaching the Gospel with his huge, resounding voice. He loved to drive his little boat out in the wildest weather. At times he could be rough but it is also said that he scarcely passed an hour

without prayer or study. He continued his liking for copying books. From his two centers a stream of missionaries poured out over Scotland and the north of England. At last, an old man worn out with his gruelling labors, he crept to the Chapel altar one night and there they found him dead. He was a man built for his times, one of Christ's adventurers who did a magnificent work for his Lord.

St. Columba died in the same year that St. Augustine landed in the south of England with his band of missionaries from Rome.

Casual Comment

By
BERNARD IDDINGS BELL

AN English Thespian of some note, now in America, has been telling me how hard it is to act in this country. "The trouble lies with the audiences", he insists. "In England the curtain rises, you make your entrance, and immediately you feel from out front a wave of kindness. It is as though they were all saying, 'Here we are. We have paid our money. We are going to enjoy the play, and you, if we possibly can'. But in America the curtain rises, you make your entrance, and from the stalls comes a note of surly inertness as if they had paid down their money and felt in advance that they were sure to be bored. 'Interest us if you can', they seem to be saying. 'We dare you to try'."

"With an atmosphere like that," he concluded, "there can never be first-rate acting in America, for the art of the stage is a communal art. When an audience refuses to do its part the player on the stage is bound to be at best self-conscious and at worst indifferent."

After I had thought this over a bit it seemed to me true, not only of the theatre but much music as well. There is no first-rate opera in America, and never has been, simply for lack of audiences able and willing to cooperate. And it certainly seems true also of the art of worship. Take St. Botolph's Church, for instance, in Greater Babylon. In a building of great beauty Sunday after Sunday a fine choir sings the most noble liturgical music. A procession of great preachers has held forth there for years past. The pageantry of worship moves expertly, but the service never quite comes off. It is the congregation that is lacking—not in numbers but in civilization. They sit and stand and kneel for all the world like lumps of dough. They never sing, not even hymns. They never shout "Amen". One wishes sometimes that they would venture freely to sneeze.

My friend Heuricus went to St. Botolph's the other Sunday. "Never anymore!" he told me afterward. "They are too stupid, those people. God may love them, though I doubt it. At any rate, I am afraid I do not." But for once Heuricus was wrong. They are not stupid, anymore than the theatre audiences my English friend finds troublesome. They are only a little crude as yet, not quite civilized. They are like gawky children, fearful lest they do the wrong thing, and therefore they do nothing. But there will be no really decent worship in St. Botolph's till the congregation does unbend and does its part.

DR. WORCESTER'S BOOKS GREAT HELP IN THESE TIMES

By GARDINER M. DAY

Since his retirement from the rectorship of Emmanuel Church, Boston, Dr. Elwood Worcester has been giving his entire time to individuals who come to see him in clinics conducted by a few large city parishes. Many more people have come than he has been able to see personally. Consequently, he speaks with some authority when he tells us in the opening chapter of *Making Life Better* that he finds greater courage and cheerfulness among those people who, having already lost property or jobs, come to talk to him about subsistence, than he does among those who still remain in relative security, but are in perpetual turmoil of mind through apprehension and worry. From these facts Dr. Worcester draws the moral that, "Throughout our whole life it is not the actual hardships and misfortunes of our existence which most afflict us. It is our cowardly fears, our causeless depression, our anxiety as to a future of which we know little or nothing."

The author then proceeds in the remainder of the volume, which is published by Scribners (\$2), to give in the simplest possible way the methods of religious treatment which he has found most helpful in enabling one to banish the demon fear, cast out apprehension, prevent living on too low a tension, sublimate persistent evil desires, ally oneself with invisible supernatural forces and make prayer a reality. The religious philosophy which has been the dynamic power in Dr. Worcester's whole ministry is evident on every page and a good many questions such as one's belief about Jesus' miracles and psychic research are seriously considered. Those who have read *Body, Mind and Spirit* by the same author will not find anything new here for the purpose of this work, as stated in the introduction, has been to write so simply that "readers unlearned in psychology might easily practice in their own lives the principles involved." Fortunately this purpose has been admirably accomplished and I doubt not but that many a rector will find the volume a valuable one to put in the hands of laymen and women who are struggling to overcome conflicts of the inner life and other problems of our existence. Let me add that the book is written in the author's inimitable style which is nothing if not delightfully readable.

I turn now to another volume



BISHOP LAWRENCE
Preaches at Grace Church

dealing with the inner life but in a much more restricted sense as it is concerned as the title indicates with *Direction in Prayer*. It is a symposium on the subject written by seven English priests edited by The Rev. Patrick Thompson, assistant curate of St. Augustine's Church, Haggerston, and published in its American edition by Morehouse (\$1.50) with an introductory commendation by Bishop Booth of Vermont. The book deals with prayer from the viewpoint of theory, of history and of the direction of individual's prayer life. Like most symposiums the worth of the various chapters varies enormously, so much so that I found a chapter like that of the Rev. Philip Bacon on the Ignatian methods worth the price of the book because of the simplicity and clarity with which he deals with those complex exercises, while the Rev. Mr. Palmer's chapter on certain historical origins seemed vastly inferior. Again the Rev. Harry Davis' chapter on "The theory and practice of prayer historically considered" is a remarkably able condensation of that tremendous subject, while the chapter on "Scientific classification" is extremely weak. The final section of the book would have benefited by greater concreteness. I believe that anyone who is relatively unacquainted with the great historic methods, such as the Ignatian, will find this book a splendid introduction to them, but I am humbly sceptical about how useful a clergyman will find the third section on actual direction in prayer.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

This isn't exactly churchy but it is nevertheless encouraging news I am sure to every Christian. In Chile last year the national budget for education surpassed the budget for national defense by a million and a half pesos. Also word comes from Mexico that the government has arranged a good will tour of South and Central American countries. A caravan is to tour them all, urging friendship and co-operation between nations.

* * *

Memorial Service to Bishop Slattery

Last Sunday, as a part of the 125th anniversary of Grace Church, New York, the life and ministry of Charles Lewis Slattery, former rector and late bishop of Massachusetts, was commemorated. Bishop Lawrence was the preacher. The culminating services in the anniversary celebration are to be held on December 17, when the preacher in the morning is to be Bishop Washburn of Newark, former vicar of Grace Chapel, and in the evening the Rev. Karl Reiland, formerly an assistant at Grace Church. It has also been announced that "The Roosevelt Reconstruction Memorial" is being created as a feature of the commemoration. The sum of \$1,250 has already been contributed by anonymous donors as the nucleus of this memorial which is "in grateful recognition of the attempt to introduce the principles of Christianity into the conduct of American business in the administration of Franklin D. Roosevelt." The fund is to be kept in United States government bonds and the interest is to be used for the relief of persons of the parish who are in need. It is also announced that, without an organized campaign, the parish is receiving contributions to its endowment and current funds, as well as gifts for memorials.

* * *

California Celebrates Oxford Movement

A service to commemorate the Oxford Movement was held at the Cathedral, San Francisco, on November 19th, with Dean Ramsey of Portland, Oregon, preaching the sermon.

* * *

C. L. I. D. Meets in Boston

The largest meeting of the C. L. I. D. ever held in Boston took place on November 22nd to hear the Rev. W. G. Peck of Manchester, England. About 250 people gathered

at the Cathedral at six o'clock for a service of intercession, led by the Rev. Norman Nash of Cambridge Seminary. The service was followed by a dinner at which the Rev. Julian Hamlin was the toastmaster, and at which Mr. Peck gave the principle address. On Tuesday he preached at the Berkeley Divinity School. He was at Cambridge Seminary on Thursday, preached at the Advent, Boston, on Sunday and sailed for home early this week.

* * *

Thomas Wright Goes to Virginia

The Rev. Thomas H. Wright, acting secretary for college work under the National Council, has accepted a call to be rector of the Robert E. Lee Memorial Church, Lexington, Virginia. He is to assume his new duties the first of the year.

* * *

Broadcasts from Albany Cathedral

Each Sunday afternoon at four o'clock the choir of All Saints Cathedral, Albany, N. Y., broadcasts over station WGY, Schenectady. It is said that the excellent acoustic properties of the cathedral make it possible to transmit the music so that those listening in may hear it as though they were in the nave of the church.

* * *

Canon Atkins Has a Celebration

Canon Paul S. Atkins observed the 15th anniversary of his rectorship at St. John's, York, Pa., on November 12th; the longest rectorate in the parish for seventy years.

* * *

Spencer Miller on the New Deal

A special meeting of the Buffalo, N. Y., Clericus was held the other day to hear Spencer Miller Jr., consultant of industry for the National Council, on "The religious aspects of the new deal." The Rev. Vincent Gowan, Philippines, also spoke.

* * *

Bishop Perry in Baltimore

Presiding Bishop Perry was the speaker on our missions in the Orient at a service for the diocese of Maryland, held at Emanuel Church, Baltimore, on November 21st. Bishop Helfenstein, in speaking, urged all parishes to do all in their power to pay their 1933 quotas in full.

* * *

New Set-Up in West Virginia

A committee has been appointed in the diocese of West Virginia to draft a new set-up of the northwestern convocation, looking toward missionary expansion. The convocation met at Fairmont on the 17th.



BISHOP SCHMUCK
Ohio Keeps Him Busy

Parish Presents Third Class in Year

St. Paul's, Mayville, N. Y., had its third confirmation service this year on November 19th. The church building also has been greatly improved during the past year—in other words a lot of progress, both spiritual and material. The Rev. A. P. Morrell is rector.

* * *

Missionary is in Wreck

The Rev. Harold Lascelles, vicar of the 15,000 square miles of desert centered around Winnemucca, Nevada, suffered severe injuries recently when his car turned over after a front tire blew out. The wreck was not discovered for two hours, during which time Mr. Lascelles crawled from the wreckage to the highway and finally succeeded in signaling a passerby who took him to the hospital. Broken pelvic bone, dislocated hip, broken and dislocated jaw and severe head lacerations, so it will be many months before he is back on the job. He is at present in the hospital at Reno.

* * *

Bishop Oldham at Cornell

Bishop Oldham of Albany was the preacher last Sunday at Cornell, his own college.

* * *

Auxiliary Secretary Visits Nevada

Edna Beardsley, educational secretary of the Auxiliary, has just completed a trip around Nevada, with Charlotte L. Brown, educational secretary of the district and Ruth Jen-

kins, the bishop's secretary, the latter acting as chauffeur. They had seven all-day regional meetings in various centers and thus reached practically all of the women of the widely scattered district. From Nevada Miss Beardsley went to the northwest where she is leading meetings in Oregon, Eastern Oregon, Olympia and Spokane. It is on the Church Program and the canvass.

* * *

Albany Dean Gets Married

Dean Charles S. Lewis of the Albany Cathedral, widower, was married on November 22nd to Mrs. William E. Lawson, widow of the former head of the Albany tuberculosis association.

* * *

Rector of Parish in Spokane

The Rev. Spence A. Dunbar, curate at St. John's, Waterbury, Connecticut, becomes the rector of St. Andrew's, Spokane, Washington, on December 1.

* * *

Institute Rector in Philadelphia

Here is still another rector to be instituted in Philadelphia: Rev. John H. Lever, Free Church of St. John, the service being held on November 28th. He was elected rector this summer after having served the parish for a time as locum tenens.

* * *

Here's a Good Idea

I suppose there are a good many parishes that do this—anyhow at All Saints', Providence, there is a trained kindergartener to look after children while their parents are in church on Sunday morning.

* * *

Virginia Alumni Hold Meeting

The Philadelphia alumni of the Virginia Seminary held a meeting on November 23. They plan a dinner for January 15th.

* * *

Omaha Cathedral Has Celebration

Trinity Cathedral, Omaha, Nebr., celebrated the 50th anniversary of the consecration of the present building on November 12th. Bishop Stevens of Los Angeles preached in the morning; Bishop Abbott of Lexington in the evening.

* * *

Reaching Sunday School Teachers

Remember that radio institute for Church school teachers, broadcasting Saturdays from Atlanta, that we told you about some weeks ago? Word now comes from the Rev. G. W. Gasque, diocesan religious education chairman and broadcaster,

that 451 teachers have definitely enrolled.

Death of Philadelphia Clergyman

The Rev. S. N. Craven, vicar of St. Mary's Chapel, Philadelphia, since 1915 died on November 17th after a long heart illness. He was 71 years old.

* * *

Woman Conducts Teaching Mission

Mrs. James Griffith, secretary of religious education, Georgia, conducted a teaching mission at St. Paul's, Augusta, last week.

* * *

Negroes Hear President Praised

A thousand people attended the November meeting of the Colored Citizens Council of Chatham County, Virginia, held in Savannah, and heard President Roosevelt praised by Archdeacon Brown: "A man who, if he is a dreamer, is in the company of that great galaxy of broad-shouldered men by whose visions the world has been moved forward."

* * *

Evangelism for Boston

The Greater Boston Federation of Churches is having an all-day program for evangelism on December 11th—conferences and addresses. The leaders are to be Charles L. Goodell, head of evangelism for the Federal Council of Churches; Jesse M. Bader, his associate; Albert W. Beavens, president of the Federal Council and Charles Emerson Burton of the National Council of the Congregationalists. The Rev. George L. Paine, ours, is the secretary of the Federation.

* * *

Death of Chicago Layman

A. F. Crosby, member of the council of the diocese of Chicago and a vestryman of St. Paul's, Kenwood, died on November 16th after a long illness. He was the father of the Rev. Kenneth Crosby, rector of Howe School.

* * *

Dedicate Window at Lake Forest

A memorial window was dedicated on November 12th at the Church of the Holy Spirit, Lake Forest, by the Rev. Herbert W. Prince, rector. It is a memorial to the late Frank P. Hixon, for many years a vestryman of the parish.

* * *

Seattle Has School of Religious Education

With an average attendance of more than eighty the educational department of the diocese of Olympia has just brought to a close a most successful ten-session school of religious education. It was held in the parish house of Trinity Church,

Seattle. The teaching was modern and constructive, the younger people especially voicing approval of the way in which Bible and Prayer Book were made applicable to modern minds and modern problems.

* * *

New Missionaries Arrive in India

The arrival in India of the Rev. George Van B. Shriver and his wife is reported in a letter just received from their bishop, the Right Rev. V. S. Azariah, of the diocese of Dornakal. The Bishop says:

"Mr. and Mrs. Shriver arrived here on the evening of October 18th. They are both in good health and are speedily entering into the study of Telugu and the life and work of the Diocese. This was their first Sunday in Dornakal and Shriver assisted me at the Telugu celebration this morning. Our first impressions are exceedingly favorable and I thank you most heartily for sending us two people of such capacity, keenness and spiritual strength."

Mr. Shriver is appointed by the National Council and supported by funds given especially for his work.

* * *

Presiding Bishop in Minnesota

Six thousand persons turned out to hear Presiding Bishop Perry in the Minneapolis auditorium on November 12th. The place was filled an hour before the service began, and

many were forced to remain standing during the address. There was a combined choir of 400 voices, and practically all of the clergy of St. Paul and Minneapolis were in the colorful procession.

A similar service was held at St. Paul that evening, again with a huge crowd. Participating in both services were Bishops McElwain, Keeler, Kemerer and Cross. The entire cost of the meetings was met by private subscription, with the offerings being sent to the National Council.

* * *

Woman Preaches in Providence

Mrs. Henry C. Babcock, speaking at the first of a series of noon day services on the theme "This Changing World" was the first woman ever to occupy the pulpit of Grace Church, the down-town parish of Providence, R. I., where the Rev. W. Appleton Lawrence is rector.

* * *

Canvass Methods at Hartford Cathedral

In the issue of November 16th I stated that St. Luke's, Scranton, had a unique way of collecting pledges; with all those pledging the same or more than the year previous presenting their pledges on a given Sunday, and then the others being called upon. I now discover that much the same method is used at Christ Church Cathedral, Hartford, Conn., with the result that this year they

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gave by far the largest amount to missions of any parish in the diocese of Connecticut. The parish is heavily endowed but even so the parishioners gave over \$18,000 this year, about evenly divided between local support and missions. There is every indication that the totals next year will be about the same.

* * *

New Rector for St. Paul Parish

The Rev. O. Herbert Aanestad, Marshall, Minnesota, recently took over the duties as rector of St. Matthew's, St. Paul, Minnesota. He is also to serve as chaplain at University Farm School and Hamlin University.

* * *

New Cathedral Dean in Minnesota

The Rev. Vesper O. Ward is to become the new dean of the Cathedral at Faribault, Minnesota on December first. For the past two years he has been the chaplain at Carleton College and rector of the church in that college town. He is to be succeeded at Carleton by the Rev. D. R. Haupt.

* * *

Dr. Hobbs Speaks at Men's Dinner

The executive secretary of the department of publicity of the National Council, the Rev. G. Warfield

Hobbs, was the speaker at a men's club dinner on November 15th. About eighty men of the parish were present. It was in preparation for the every member canvass.

* * *

A Hand Book for Young People

Bishop Mikell of Atlanta writes to say that Gardiner Day was all wrong in a recent review of books for young people's groups when he stated that "unfortunately our Church is singularly lacking in any literature especially adapted to the age of the members of most of our Young People's Fellowships." The Bishop says that doubtless the handbooks of the Congregationalists and Methodists recommended by Mr. Day are excellent, but he questions whether they are any better than the Handbook of the Y. P. S. L. of the Province of Sewanee. "This has been compiled by very experienced leaders in young people's work and both the young people and their leaders have found it extremely helpful and valuable." Right; and no doubt Mr. Day would be delighted to review it if he was sent a copy.

* * *

Anniversary of Seabury Consecration

The anniversary of the consecration of Bishop Seabury was observed at the Glebe House, Woodbury, Con-

necticut, on November 14th. The service was attended by pilgrims from parishes throughout the state.

* * *

Auxiliary Has Missionary Meeting

The Rev. Karl Tiedermann of the Order of the Holy Cross conducted a quiet hour at the opening of the annual meeting of the Woman's Auxiliary of the diocese of Harrisburg, held at Bloomsburg on November 14th and 15th. There was a missionary mass meeting in the evening, with addresses by Bishop Brown, Mr. John I. Hartman of Lancaster, the Rev. Squire Schofield, the chairman of the field department of the diocese, and the Rev. Richard Trapnell of the National Council.

* * *

Brotherhood Has a Dinner

The 50th anniversary of the founding of the Brotherhood of St. Andrew was celebrated in Detroit on November 24th when a dinner was held at St. Paul's Cathedral, preceded by a service, conducted by Bishop Page. He also was the speaker at the dinner.

* * *

Death of Church Worker

After a long illness due to the strain of her devoted work among the poor, Madelaine Appleton died

* * *

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DIRECTION IN PRAYER

Edited by Patrick Thompson, for the Society of Retreat Conductors.

Introduction by the Rt. Rev. Samuel Booth, D.D., Bishop of Vermont

\$1.50

Bishop Booth in the introduction says, "It is becoming more and more evident to thinking people that the one hope of the world lies in the revival of the devotional life. . . . This new book on Direction in Prayer is one more evidence of the serious consideration the subject is receiving; and its well ordered chapters are impressive arguments on behalf of the thesis that it is prayer that matters."

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on November 9th. Her work was greatly valued at St. Clement's, Brooklyn; Trinity Chapel, New York, the Messiah, Glens Falls and lastly at Grace Church, Providence. She was buried from the Chapel of the Intercession, New York, on November 11th.

* * *

Three Million Visit Hall of Religion

The final figures from the world's fair reveal that over three million persons visited the Hall of Religion. Also you will be interested to know perhaps that more than twenty-two million paid admission to the fair grounds. The trustees of the Hall of Religion met this past week and voted not to undertake the management of the building for the reopening of the fair next summer, though they did express satisfaction with the results obtained this summer. However, it is hinted about that plans are now under way to organize a new board of trustees to take over the building and continue it as an exposition place for the churches when the fair reopens in June, 1934.

* * *

Cleveland Dean is Ordained

The Rev. C. B. Emerson, acting dean of Trinity Cathedral, Cleveland, was ordained to the priesthood on November 22nd. The sermon was preached by Bishop Page of Detroit, where Mr. Emerson was formerly a pastor.

* * *

Bishop Schmuck Has Busy Time

Bishop Schmuck of Wyoming and the Rev. Vincent Gowen of the Philippines had a busy time this fall in Southern Ohio. They were there for the every member canvass preliminaries and between them addressed 73 missionary meetings. The effort was topped off with a service at Trinity Cathedral, Cleveland on November 5th at which the preacher was Presiding Bishop Perry, with Bishops Schmuck, Jenkins of Nevada and Rogers of Ohio also taking part



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in the service. The Rev. Eric Tasman of the field department of the National Council was also in the diocese for two weeks.

* * *

Groupers Visit Providence

The Groupers visited Providence November 19th and 20th, with meetings at St. Martin's where the Rev. Russell S. Hubbard is the rector. The Rev. F. C. Lawrence of Cambridge, Mass., preached at the service on the 19th in the morning and a personal witness meeting was held in the auditorium in the evening. The following evening outstanding Groupers were the speakers at a meeting, also held at St. Martin's.

* * *

Chapel for Rockford, Illinois

Emmanuel, Rockford, Illinois, is building a Chapel of Youth with different parish organizations being responsible for various parts. The Brotherhood is providing the altar and the pews; the Crusaders of Youth are furnishing the crucifix and candles; the Church school boys the art work, the older girls the frontals.

* * *

Picking on the Poor Dog

The Rev. Bland Mitchell of Birmingham, Alabama, has brought back

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to his diocese the following sad story from Western North Carolina. At the Kanuga Conference this past summer a pathetic little cur dog suddenly appeared from nowhere and insisted on hanging around. He attended all the exercises but nobody claimed him. Finally the conference began to refer to the dog as "281". When Bland asked why he was told,

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* * *

Mission at Topeka Cathedral

A preaching mission was held at Grace Cathedral, Topeka, Kansas, for a week commencing November 12th, conducted by the Rev. F. C. Sherman, rector of Grace Church, Cleveland, and president of the American Guild of Health. Also morning conferences and instruction classes were held daily in the guild hall. This mission was the first to be held at the Cathedral since the Bishop's Crusade.

* * *

Chicago Laymen Have Meeting

The final of a series of seven meetings on the Church Program, held in various parts of the diocese of Chicago, was held at Joliet the other day with 150 laymen present. Bishop Stewart was top man.

* * *

St. Mary's, New York Has Anniversary

St. Mary's, New York, where the Rev. Charles B. Ackley is rector, took their 110th anniversary in their stride today, Thanksgiving. Oh, they did make a bit of it by having a big Thanksgiving service. Incidentally in announcing the service the rector told his parishioners that they should not desecrate this national holiday by allowing their children to dress as vagabonds and going into the street to beg, which is the custom in some American cities.

* * *

Large Congregation at Westchester Meeting

There were 5000 people at the Bishop's Meeting at White Plains, N. Y., on November 19th at which Bishop Manning preached. The meeting was opened by Bishop Lloyd, and there were addresses also by Bishop Woodcock of Kentucky and the Rev. H. Adye Prichard, the chairman of the field department of the diocese of New York. All of the speakers said that the uncertainty of modern life made the need and the opportunity of Christianity all the greater.

* * *

The Need for Foreign Missions

Bishop Barnwell of Idaho, preaching last Sunday at St. Bartholomew's, New York City, said that the Christless nations of the world are pressing closer on us each year and we will have to raise them to Christ through the work of foreign missions, or have them drag us down to their Christless level. "In the midst of the fears and difficulties that beset the world today the only thing that will save us is found in the ethics of Christ Jesus; call it foreign missions

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if you wish. No man is a Christian unless he believes in the necessity of building God's Kingdom throughout the world."

I should also add that Bishop Barnwell said that it was just as important to build the kingdom on Park Avenue, New York, as it was to build it in Africa and China.

* * *

The World We Live In

Norman Thomas, wise gentleman, in addressing a group of students the other day, declared that we have passed from individual to state capitalism. And now, he said, we have private ownership with government regulation. While this method imposes restraints upon business, it protects the man with wealth who is unable to protect it for himself. And fascism is nothing more than a veneering of the real social issues with nationalism. He said that peace is far from a reality, and that death would characterize another war, for none is big enough to legislate against deadly gas, any more than the knights could regulate muskets. He saw little hope for progress through peace societies. His only hope lay in building an effective organization to resist war, entailing a change to new ideals in economics and politics, through the process of education. There is need to replace the present system with a federation of co-operative commonwealths with a plan to regulate production and distribution for use not profit.

* * *

Appeal for Stained Glass Workers

The stained glass artists have organized and have issued a strong appeal to the religious institutions of the country. They point out that unemployment among them has steadily increased since 1930 until today fully 90% of them are out of work. They ask that every religious institution consider carefully whether it may not put in new windows or repair their old ones.

* * *

Bishop Davis Wants the Church in Front

The diocese of Western New York has launched a thorough campaign for increased financial support of every phase of Church work. "If there is to be a financial recovery," declares the bishop, "the Church must be in it at the outset. She must not wait until every other cause has been cared for, then if anything remains, share in the leftovers."

* * *

St. Louis Cathedral Has Anniversary

The 114th anniversary of Christ Church Cathedral, St. Louis, was celebrated recently. The first services were held in an old store that was

sometimes used for a court and at other times for a dance hall. Later services were held in the Methodist and the Baptist churches. The parish has always been noted for its spirit of tolerance and its willingness to co-operate with Christians of other households.

* * *

Death Takes Chicago Laymen

Thomas T. Lyman, senior warden of St. Luke's, Evanston, died on November 5th. Henry E. Bullock, senior warden of St. James, died on

the 8th. Both had long been active in diocesan affairs.

* * *

From Six to Thousands

A rented house in a suburb, and six boys to be taught there,— this was St. Paul's School, Tokyo, at its founding by Bishop Williams in November, 1873. Now, although its needs are still many and urgent, it has become "Rikkyo Dai Gaku"— "Great School of the Religion of Light." It has some 2,000 students, boys and young men, in middle

Services of Leading Churches

Cathedral of St. John the Divine

Cathedral Heights
New York City

Sundays: Holy Communion, 8 and 9 a. m. Children's Service, 9:30; Morning Prayer or Litany, 10; Holy Communion and Sermon, 11. Evening Prayer and Sermon, 4 p. m.

Weekdays: Holy Communion, 7:30 (Saints' Days, 10); Morning Prayer, 9:30; Evening Prayer, 5 p. m. (choral). Organ Recital on Saturdays, 4:30.

Church of St. Mary the Virgin

New York

46th St. between 6th and 7th Aves.

Rev. Granville M. Williams, S.S.J.E.

Sunday Masses, 7, 8, 9, 10, 11.

Evensong and Benediction, 6 P. M.

Week-day Masses: 7, 8 and 9:30.

Grace Church, New York

Rev. W. Russell Bowie, D.D.

Broadway at 10th St.

Sundays: 8, 11, 4 and 8.

Daily: 12:30 except Saturday.

Holy Days and Thursday: Holy Communion, 11:45.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.

Fifth Ave. and Ninetieth St.

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

The Incarnation

Madison Avenue and 35th Street
Rector

Rev. H. Percy Silver, S.T.D.

Sundays: 8, 10 and 11 a. m., 4 p. m.

Daily: 12:20.

St. Bartholomew's Church

New York

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector

8 A. M., Holy Communion.

11 A. M., Morning Service and Sermon.

4 P. M., Evensong. Special Music.

Church School Service, 9:30 and 11 A. M., 4 P. M.

Holy Communion Thursday and Saints' Days, 10:30 A. M.

St. Paul's Church

Flatbush, Brooklyn, N. Y.

Sunday Services:

Holy Communion, 7:30 a. m.

Holy Communion Choral, 8:30 a. m.

Morning Service, 11:00 a. m.

Evening Service, 8:00 p. m.

St. James' Church, New York

Madison Avenue and 71st Street

The Rev. H. W. B. Donegan, Rector

Sunday Services: 8, 9:30, 11 a. m.; 6, 8 p. m.

Weekdays, Thursdays and Holy Days:

12 M. Fridays, 5:15 p. m.

Trinity Church, New York

Broadway and Wall St.

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

Daily: 8, 12 and 3.

St. Paul's Cathedral

Buffalo, New York

Sundays: 8, 9:30, 11, 6.

Weekdays: 8, 12:05.

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

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street

Near the University of California.

Sundays: 7:30, 11 a. m.; 6:30 p. m.

Wednesdays: 10:30 a. m.

Christ Church Cathedral

Hartford, Conn.

Cor. Main and Church Streets

The Very Rev. S. R. Colladay, D.D.

Sundays: 8:00, 10:05, 11:00 a. m.; 7:30 p. m.

Daily: 7:00, 12:10, 5:00.

Holy Days and Wednesdays, 11:00 a. m. Holy Communion.

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

(Park Avenue and Monument Street)

The Rev. Robert S. Chalmers

The Rev. Harold F. Hohly

Sundays: 8, 9:30 and 11 a. m.; 8 p. m.

Week Days: 8 a. m.

Church of St. Michael and

All Angels

Baltimore, Md.

St. Paul and 20th Sts.

Sundays: 7:30, 9:30, and 11 a. m.; 8 p. m.

Week Days: Wednesdays 10 a. m.,

Thursdays and Fridays 7 a. m., Holy

Days 7 and 10 a. m.

Church of St. John the Evangelist

Boston

Bowdoin Street, Beacon Hill

The Cowley Fathers

Sundays: Masses, 7:30, 9:30 and 11

a. m. Benediction, 7:30 p. m.

Weekdays: Masses, 7 and 8 a. m.

Thursdays and Holy Days, 9:30 a. m.,

also.

Confessions: Saturdays, 3-5 and 7-9

p. m.

Gethsemane, Minneapolis

Rev. Austin Pardue

4th Ave. South at 9th St.

Sundays: 8, 9:30, 11 and 7:45.

Wed., Thurs., and Holy Days.

school, junior college and university. Hundreds if not thousands more would come if space permitted, but the authorities limit the number in order to maintain higher standards of scholarship and of Christian character.

* * *

Canon Streeter Coming to America

Canon B. H. Streeter of Queen's College, Oxford, is to give the Hale Sermon this coming spring at the Seabury-Western Seminary in Evanston, Illinois.

* * *

Wants the Bishops More Solemn

The Rev. E. H. Clark of Portland, Oregon, has this to say about the matter of General Convention in a letter just received:

"In a recent number of THE WITNESS it was suggested that the next General Convention be postponed. A later issue says: 'Let us have them as jolly as we can make them.' Jollity, feasting, are well in their place, but not when we face another world war. Using Robert Browning's phrase, may there not be a 'Tertium Quid', another alternative. The action of the Church at Antioch sets the example (Acts 13/1-3.) 'The Christians were engaged in religious services of peculiar solemnity—one united act of prayer and humiliation—crowned and completed by the Holy Communion—accompanied with Fasting.'

"Let the House of Bishops meet in some retired place, under some experienced Conductor, and in the spirit of Daniel (9/10), go into Retreat for several days, keeping the rule of silence. Then they might hear the Holy Ghost directing them what to do."

* * *

Trinity, Boston to Celebrate

The 200th anniversary celebration of Trinity Church, Boston, was observed for three days, commencing November 19th. On that day Bishop Mann of Pittsburgh, rector there for many years, preached in the morning, and Bishop Sherrill, also a former rector, in the evening. Bishop Lawrence, Bishop Mann and Bishop Sherrill were the speakers at the dinner the following evening, with an historical exhibition being shown in the parish house the following day.

* * *

California Parish Has Unique Garden

Visitors to the convocation of Los Angeles, which met at Santa Monica on the 12th, had an opportunity to see one of the most unique gardens in the country. For a number of years the rector, the Rev. Wallace

N. Pierson, and the members of his congregation, have been developing a garden that tells the stories of the Old and New Testaments in flowers and shrubbery.

The entrance to the New Testament section is a rustic archway, over which are the words, "Via Crucis."

Immediately before the striking reproduction of the manger and its little group of doll size figures is reached, one comes upon the words from Luke, "Fear not, Mary! Thou shalt bring forth a son and shalt call his name Jesus."

The manger, showing the infant

and mother, will soon be covered with the vine, *Star-of-Bethlehem*, *trentalis americana*, which is already growing luxuriantly. Over the little barn is a board bearing the words "For unto you is born this day in the city of David, a savior, which is Christ, the Lord."

Against the back fence are 14 white plaster plaques, which picture the trial of Jesus, his climb to Calvary and the details of the crucifixion and resurrection.

In the Old Testament section are shown many specimens of plants that are mentioned in the literature of antiquity.

Hymnals and Prayer Books For Christmas

The approach of Christmas suggests that each parish should have a full complement of Hymnals and Prayer Books. The gift of a supply of books by some generous parishioner or by groups within the parish would form a suitable and lasting memorial of increasing spiritual value.

In the interest of improved congregational singing, the General Convention has urged all churches to place the musical edition of the Hymnal in the hands of the congregation so far as possible.

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In the Shakespearean garden beds are found examples of the following flowers, all mentioned in the plays of Shakespeare: Pansy, daffodils, the primrose, violets, ivy heder, rosemary, white rose, the woodbine, the Mary buds, the lark's heels the Lancaster rose, and many others.

* * *

Mexicans Build Own Parish House

San Pedro Martir is a small Aztec Indian village, twelve miles south of Mexico City. There the Church has been ministering to the natives for twenty-five years, our San Juan Evangelista mission, a small Spanish church, being in the very center of the town. This small chapel was the only public building in the village and therefore had to serve many purposes. Several years ago an American Churchwoman visited there, saw the need for a parish house, and so bought the land for one, hoping somehow or other a

building could be built upon it. Nobody came along to furnish the cash so this year the Indian congregation undertook the job themselves. The clergyman in charge, the Rev. Jose F. Gomez, writes as follows about the undertaking:

"They blasted and carried four miles the black rock for the base; they made about eight thousand adobes for the walls, besides purchasing the same number of red bricks for six windows and two doors of the building. These same men put into position the beams, the tin roof, and laid the cement floor. To the left of the parish hall is a small room containing the first lavatory in the village. Adjacent to this is the dressing room with a door leading onto the stage of the hall.

"Today this parish hall stands as a symbol of their devotion and loyalty to the Church. Poor indeed are the homes of the congregation but to their Church is given their time,

their labor, and their money. From meager funds they contributed two-thirds of the entire cost of construction and with their hands they made the hall itself. (The remaining one-third was donated by loyal friends in the United States, which gifts helped us both financially and morally, giving us hope during that long year of hard work and self-sacrifice.) Not such a simple task when you remember that there is no water in the entire village. The women and children walked twice a day to a tiny creek three miles away to fetch sand (carried in bags and baskets) for the plaster.

"The completed building serves manifold purposes. It is used not only for the Sunday school, the vestry, and Auxiliary meetings but also for biblical portrayals, recreation, and a health center. It is a real instrument for the upbuilding of the Kingdom of God in San Pedro Martir."

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