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CHICAGO, ILL., FEBRUARY 1, 1934



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THE WITNESS

A National Paper of the Episcopal Church

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

A NOTABLE ANNIVERSARY will be observed this fall in Philadelphia when the diocese of Pennsylvania celebrates its 150th anniversary. Church people are perhaps more familiar with the name of Samuel Seabury than they are with that of William White, yet it was doubtless due to the leadership of this young bishop that Church leaders of his day were made to think in terms of the entire thirteen Colonies, with their strikingly diverse backgrounds and situations, and it was he, more than any one man, who welded them into a unified Body of Christ. It is most fitting that the celebration this coming fall should center about this great Bishop, who in 1784 committed himself to the pioneer task of securing the Episcopate from the English Church rather than from one or another reader sources.

A committee made up of distinguished Churchmen of the diocese of Pennsylvania, headed by the Rev. Louis C. Washburn, rector of historic Christ Church, is now making plans for the anniversary, to be observed in Philadelphia while the General Convention is in session at nearby Atlantic City, thus making it possible for Church people from all parts of the country to attend.

WHILE MILLIONS of boys and girls in the public schools of certain European countries are being indoctrinated with nationalism and compelled to go through warlike salutes and recitations, in some of the Latin American lands considerable progress has been made in the inculcation of generous good-will toward people in foreign nations.

In Italy, under the system of instruction that accompanied the recent introduction of new textbooks, children approach both geography and history from the angle of Italian supremacy. The ancient warlike days of the Roman Empire are lauded and held up as an ideal. In Hitler's Germany, not only is education devoted largely to the upbuilding of a mentality favorable to war, but student "snooping committees" have been appointed to ferret out all youths who have been guilty of slowness in manifesting military fervor.

Already realized in several Latin American countries, however, is the ideal of making textbooks serve international truth and understanding. Progress in removing inflammatory sections from history volumes has been shown in Brazil, Chile, Colombia, Argentina, and Uruguay. This work was first set in motion at

the International Congress of Teachers in Latin America held at Montevideo in 1930. At the South American Universities Congress in 1931, also at Montevideo, the plans were amplified. In time, unless the tempests of new war sweep away these gains, children of these countries will grow up at least in a mood to understand that good works are distributed among many nations, and that no nation need necessarily be deemed a foe. That is not everything, but in a world like this even the beginnings of a better international attitude can only be welcomed and their development encouraged.

THOSE IN CHARGE of arrangements for the coming General Convention have an opportunity to face up to the New Testament injunction that "We are Members One of Another" by insisting that Atlantic City hotels be opened to all Episcopalians who may care to attend, regardless of race or color. That Atlantic City is notorious for drawing the color line is well known, which makes it all the more important that the authorities of the Church insist that hotels expecting our patronage shall not discriminate against Negroes. The matter was made the subject of a resolution at a conference held at Holy Trinity Church, Brooklyn, on January 13th, under the joint auspices of the diocesan department of Christian social service and the Church League for Industrial Democracy, and we understand that Convention authorities have been asked to recommend only those hotels which will accept Negroes. There is ample time for those in charge of arrangements to act upon the suggestion and we are sure they will be glad to do so; if indeed they have not already arrived at such an understanding with the Atlantic City proprietors.

A FINAL WORD about THE WITNESS features for Lent. We lead off with four articles by the Rev. Angus Dun, professor at Cambridge Seminary, on *Christ and His Rivals in the Modern World*. He is to deal in the first two articles with the Great Commandments, and is to follow with articles on Communism and Nationalism. We are then to present four articles by the Rev. Norman Nash, also a professor at Cambridge, one on each of the Gospels. We believe these features will fit in with your plans for Lent, and will be particularly useful as material for dis-

cussion groups. We are asked by the Presiding Bishop to seek the Purpose of God. We offer you in these articles the leadership of two outstanding scholars as

you start that quest. The first article will appear in the issue of February 15th which means that all Bundle Orders must be in not later than the 7th.

CARROTS AND CONGREGATIONS

By

JOHN R. CROSBY

RECENTLY the editor referred with a certain mild acidity to a Denver minister who delivered a discourse on the subject "Out of the shaker into the soup", and followed with another entitled "Just a gigolo" delivered in appropriate costume. For the first time in our acquaintance, I suspect my friend of a certain hide bound conservatism, and a certain failure to enter into the modern spirit. He does not seem to realize that because it is important to bring—if possible, and why not?—religion into vaudeville, vegetarianism, and politics, it is, conversely, necessary to bring vaudeville, vegetarianism and politics into the life and services of the Church. I am surprised at the editorial attitude. It is no wonder that we are accused of failing to enter into the daily life of the people, and of being at the worst mere fossils, and at the best palaeolithic survivals.

It would seem to be clear that the essence of success is crowded congregations, and the conveying of what I understand is termed "one's message" to the largest possible number, irrespective of the precise value of that message. It is necessary, therefore, to attract, to amuse and to interest, and if unfortunately the modern world does not react to the methods of Saint John Chrysostom, we are perfectly justified in reverting to the methods of Saints Barnum and Bailey, the patron saints of Ballyhoo. "Autres temps, autres moeurs", and it is eminently necessary that the Church, of all institutions, should keep abreast of the times and suit itself to the intellectual capacity of the modern generation.

I understand that we, as a denomination, are sadly deficient in this popular appeal to the craving multitude, which may possibly be the reason that, except in the larger centers of culture and progress, our churches do not seem to be overcrowded at the sermon hour. We seem to have a general feeling that we ought to attend church not altogether for what we can get out of the service in amusement, musical entertainment, or immediate benefit, but as an act of worship offered to Almighty God, of thanksgiving for benefits we have received, and of prayer that we may receive help and guidance to live our lives as good soldiers of Christ, and exemplary members of His Church. Of course this is ridiculous in this modern day and age, and it is gratifying to discover that many of us are beginning to realize the necessity of conforming to the general standards, by showing the truth of the universally accepted modern maxim that the true test of quality is quantity,

and that the easiest way to make the Church unpopular is to do or say anything that will induce our people to think seriously on such unpleasant subjects as death, judgment, heaven and hell or such mediaeval superstitions as sin, repentance, morality, or salvation.

I remember when I was a child that unpleasant powders were always administered in large spoonfuls of jam. It is possible, indeed it is devoutly to be hoped, that the present day system of homiletics conceals unsuspected doses of spiritual medicine of salutary effect upon the health of the souls of the recipients.

I have just received from one of my flock a copy of the services of one of our big city churches. To use the young lady's expression, "O Father, it was lovely, not a bit like church". I note that the main attraction was a mixed choir of "one hundred voices;—the largest in the City"—the star turn being provided by a negro quartette who, in lieu of an anthem, offered "genuine spiritual songs of the Sunny South". The sermon appeared to be a series of vegetarian rhapsodies and, I presume, touched lightly on the catholicity of carrots, and the psychology of spinach. Of course this theme could be expanded to provide a deep spiritual message. The iron of the carrot permeating its whole system, and its roots far reaching into the rich fertilization of the soil, and drawing forth a bounteous store of vitamins for the refreshment of the human frame, might be the text for subtle discourse on the nature and substance of the human soul. Possibly from a dish of spinach one might draw rare allegories of earthly desires strained through a spiritual cullender, mixed with the white sauce of a devout life, and served upon doctrinal toast for the edification of the Faithful.

IT HAS been pointed out in a recent article in a Philadelphia paper that these peculiar excrescences in modern religious life—the phrase is that of the writer of the article, not mine—are absolutely necessary if we would get people to attend church in the present day. This, while savoring somewhat of the old custom of giving away a teapot to each purchaser of a pound of tea, may possibly have something to be said for it, although what the attractions could have been in the primitive Church is a matter of conjecture, unless the giving up of one's private property and the prospect of possible martyrdom can be taken as appealing to the minds of the ordinary Christian.

He goes on to cite the mystery plays of the middle ages, the gorgeous ritual of the Church, the wonderful music of the Mass, the psalms and hymns, as a proof that this practice of showmanship has been always used by the Church to attract its people to services that they would otherwise not attend. I venture to question this statement. The mediaeval mystery plays were emphatically not a service of the Church, they were dramatic representations of the lives of Our Lord and the saints, or allegories representing the virtues, or the seven deadly sins, performed by lay corporations outside the Church to bring home the truths of religion to the people. It would be better to say that the drama was permeated by the Church's spirit, and that the plays were presented as an act of devotion to Almighty God by the common people.

The gorgeous ritual of the Church, the music of the Mass, the great processions on the great feasts were a part of the offering of the people to Almighty God, a real part of the worship of the Church, and certainly not an attraction to draw the people to divine service. The very word "service" implies that all public functions in the house of God, are acts of adoration to Him, and not ecclesiastical vaudeville entertainments to tickle the eyes and ears of the people. That is the great difference between "ritualism" and "ceremonial". The one is a question of millinery, and the other the worship of Almighty God through the eye, the body and the senses, as well as by the ear, and the using of the arts of painting, music, embroidery, and even the ceremonial posturing of the body, to His honor and glory.

THE attendance of the faithful at church to engage in the public worship of Almighty God is the duty, and ought to be the pleasure of every Christian. Attending a public gathering, whether to hear a lecture, listen to a choir of a hundred young ladies, or to a discourse on gigolos by a mountebank in costume, can certainly not be described as an act of worship, whether the star turn is bishop, priest, or laymen.

David danced before the Lord, Saint Francis preached on the flowers of the field; the beasts used to be led in procession to receive the blessing of the Church; processions used to be a part of every Sunday service, but all these, and even the dance of the choristers in the Cathedral of Seville, are definitely acts of worship and not the other kind of act, put on for the amusement and attraction of the people.

Some Sundays ago I was at a resort at six o'clock in the morning. The little Roman Catholic Church was packed to the doors, with people kneeling at the windows and on the sidewalk. A little further on I passed a large placard—"GO TO CHURCH—Sermon—The eyes of the Soul. The whole service as well as sermon expresses the thought of the theme. The services are planned to end in time for an ocean dip before luncheon. All persons are welcome, children, adults, churchmen and nonchurchmen".

We all know and teach that the Gospel is free; it

would seem to be reserved for the present day to make it cheap. I thoroughly agree with the Reverend Samuel Shoemaker in his uncompromising enquiry: "If you counted the number of the people who went into the doors each week, it would reach into thousands. But I kept wondering what went into the people".

Casual Comment

By

BERNARD IDDINGS BELL

THE Rev. D. R. Colony of St. Elizabeth's Church, Philadelphia, has written an article in the February *Harpers Magazine* that is bound to stir up great discussion. He calls it *God Save the Church*. Every parson ought to read it, and every vestryman. The Church, says young Mr. Colony, will in the new day get the contemptuous boot, just as did the Orthodox Church in Russia, unless it excommunicates such notorious evil-livers as Wiggin, Insull *et al*, cares for God's poor, and cries aloud for social justice. He faults the clergy as soft-living, lazy people, given for the most part neither to scholarship nor to shepherding of souls, and overpaid, at least on an average. Churches are wasteful, he says, sycophantic, competitive. The ministry has become a profession instead of a passion.

Already one hears the usual reaction to criticism of this sort. "Colony is a young fool". "Colony is a disappointed man". "Colony is trying to be sensational". "Colony wrote this from personal spite". So spake they of the prophets of old, and it will not do. Here are accusations accompanied by an appeal to facts. We Churchmen cannot turn the issue to an attack on Colony. That is not defense. Are his facts correctly stated, or not?

Most of us who know anything of actual Church conditions will admit that to a great degree they are. They—not Colony who cites them—furnish a warning that is perilously near an indictment. One may disagree with some of the remedies suggested. Soup kitchens, for example, hardly belong to an economy of plenty. We have had of late too much almonry; too little insistence on justice. Equal salaries for parsons also, which he desires, is too mechanical, for costs of living vary. But it is Colony's diagnosis that is significant, not his therapy.

About clergy salaries I dare speak, because mine has always, thank God, been low. When a college dean I was paid more, as college deans are. But \$3,000 and a house, my present pay, is the most I ever got as a parson, and quite enough it is for my wife and me to work beautifully on, and rejoice. It may err on the big side a little but not much. But what is one to think of what some of the clerical brethren demand, and get? What is a parson, anyway? All too often the members of the priestly order seem content to be hangers-on of the better-off. That

is a shameful career, than which none is more repulsive. Even the suspicion of it soils a man in the sight of the folks generally.

"The laborer is worthy of his hire", you say. Right! Let the priest, then, be a laborer, content with a workingman's pay. That seems to be Colony's point, and it is well taken.

Young man you have said something, no matter how the people you have fairly hit hate you for it.

Let's Know

By

BISHOP WILSON

BISHOP JONES

SOMEBODY else ought to be writing this but as no one seems to be doing it—here goes.

Ever since the issuance of the last Pastoral Letter by the House of Bishops various people (especially Mr. Tucker and Mr. Spofford) have been hammering the bishops for their amazing inconsistency. Mr. Tucker began it by stating that Bishop Jones was forced by the other bishops to resign his jurisdiction in 1918 because of a war hysteria in which the bishops joined. Now, he says, they have come out with a pronouncement about war which is practically identical with the attitude of Bishop Jones fifteen years ago and quotes copiously from a report of a Special Commission of the House presented at that time, indicating that in the last Pastoral Letter the bishops have completely reversed themselves. Therefore, he says, the bishops now should do public penance and restore Bishop Jones to his full rights in the House. Mr. Spofford repeatedly supports the idea, adding a request for a brilliant demonstration of abject contrition by the House of Bishops at next General Convention.

Well—as Al Smith says, let's look at the record. It is all to be found in the Journal of 1919 which Mr. Tucker and Mr. Spofford must have overlooked.

At a special meeting of the House in 1917 a petition was received from Utah charging Bishop Jones with disloyalty in time of war and asking for his removal. Bishop Jones addressed the House denying many of the charges, expressing his loyalty to the government of the United States and his willingness to sever his connection with societies which might bring his loyalty into question. He also asked for a full investigation and for a leave of absence while the investigation was going on. The leave of absence was granted and a Special Commission appointed to look into the matter and report.

At a special session in April of 1918 the Commission reported, as quoted by Mr. Tucker. With the report was filed a letter from the Commission to Bishop Jones advising his resignation based on their findings. Such a letter of resignation was presented from Bishop

Jones. After prolonged discussion the House adopted the following:

"Resolved, That the House of Bishops believes that any member of this House is entitled to the same freedom of opinion and speech as any other citizen of the United States, but that in the exercise of this liberty he should be guided by a deep sense of the responsibility which rests upon one who occupies a representative position.

"Resolved, That the House of Bishops is unwilling to accept the resignation of any Bishop in deference to an excited state of public opinion, and therefore declines to adopt the Report of the Special Commission or to accept the resignation of the Bishop of Utah for the reasons assigned by him in his letter of December 20, 1917."

Later a brief note dated Apr. 11, 1918, from Bishop Jones was offered—"I desire to present to you my formal resignation as Bishop of the Missionary District of Utah". This was accepted under the following resolution:

"Resolved, That with full recognition of the right of every member of this House to freedom of speech in political and social matters, subject to the law of the land; nevertheless, in view of Bishop Jones's impaired usefulness in Utah under present conditions, recognized by himself, the House of Bishops accepts the resignation of the Bishop of Utah as now presented."

Apparently what Mr. Tucker quotes against the House is just that which they refused to adopt. He would have them do penance for something which the record shows they never did.

Mr. Spofford would have an elaborate reinstatement of Bishop Jones to a seat and vote in the House. Unfortunately the bishops are governed by the Constitution of the Church. Section 2 of Article I makes such action impossible without revising the Constitution which would require four years. A committee of the House is now at work on that section. Perhaps by 1937 it may be changed.

Of course the bishops are accustomed to being blamed for everything that somebody doesn't like. That's where they get their sense of humor.

Hearts and Spades

By

CAPTAIN B. FRANK MOUNTFORD

A PREACHER who resided near the village of my upbringing, and who, up to the time of his death last year was, by his letters, a constant help and inspiration to me, used to say,—“I have to represent Christ, preach Christ, plead for Christ. For all this I need the vision of Christ, and I find the vision as He is revealed in the fifth of Revelation. I read that chapter early every Sunday morning; and the Seventh of Revelation, verse 9 onwards, is my reading every Sunday night.

"In that former passage Jesus is revealed in the midst of the Throne, in the midst of the angels and in the midst of creation. I can face the day when I have beheld his glory and said 'Amen' Hallelujah!' in his presence.

"At night, my preaching and work over, I come back to the vision of his ultimate triumph, and then I commit to him the activities of the day now drawing to a close, and I rest my head within the Veil.

"Blue Monday is the devil's chance, and sometimes Sunday looks sombre on Monday. Early in my ministry, realizing what a difficult time for the prophet-evangelist Monday could be, I began to read Isaiah forty-one from verse 8; and now, since then, I have invariably begun my Mondays with that Chapter."

Knowing my own feelings and that of lots of other busy ministers, priest and lay, I thought it good to pass on such a word as his. This approaching season of Lent is inviting us all to become yet better friends of the Book, men and women to whom the Word of the Lord is precious.

What Is Prayer?

By

ROBERT KREITLER

PRAYER is the heart of all vital religion. It is the most intimate experience, when and where the soul gets into communion with the God in whom one believes. What is here written is more of a description than a definition.

By prayer we understand those activities and habits through which our inner life is made aware of the resources on which to depend. Practicing the Presence of God re-directs the whole of one's thought and life. It fulfills the major laws of the spiritual world and brings appropriate consequences.

Prayer has a Fourfold function—for it is

APPRECIATION

Prayer creates in us the mood where we perceive the beauty and wonder of the world in which we live. Reverently contemplating these, we yield ourselves to a spirit of thanksgiving. There is, further, an appreciation of the revelation of God as Father, which transfigures life, giving us abiding joy and satisfaction.

Prayer is

FELLOWSHIP

Prayer is communion with God. Not in words only, for it is the recognition we are not alone in the universe. It is a receptive fellowship, an intimate experience by which one grows richer in the inner life. To learn best how to make use of this fellowship, we should be familiar with the great sources of prayer in the past, and those who have been great pray-ers. Study the Psalms afresh and the prayers of the Bible.

RENEWAL

Prayer is re-creation. We come to God to be made strong; in ignorance to be made wise; in sickness to be made well; in our sorrow to be made happy; in our sin to be made righteous. Daring to believe in the promise of Christ, we ask and receive. Prayer furnishes us with energy, re-enforces our limited powers, making us adequate for the daily strain. A prayerful life is always a powerful life.

Prayer is

DISCIPLINE

Prayer becomes the judgment seat, where we test ourselves by God's divine ideals. It is a sort of school, in which we fit and train ourselves for a nobler service. Discovering our short-comings we rededicate ourselves to the cause of our Redeemer and Savior, Jesus Christ.

A Prayer

For Communion with God

O Heavenly Father, forgive us if we, made to commune with Thee, whose lives were ordered to walk with Thee, have grown insensible to Thy presence. have rested in the things that appear, grown careless of the eternal and the holy. Send now some word of Thine to make a highway to our hearts, and Thyself draw near. Shut us in with Thyself, alone, until every heart burns and each spirit moves toward Thee. May the spirit of Jesus come upon us and make us at home with Thee. Amen.

ANGUS DUN and NORMAN NASH

Two of the outstanding scholars of The Church are to contribute articles during Lent. Dr. Dun is to write four articles on "Christ and His Rivals in the Modern World"; Dr. Nash is to follow with four articles on the Gospels.

These articles are particularly suited to study groups and are right in line with the recently launched Church-Wide Endeavor.

Order your WITNESS BUNDLE at once.

THE WITNESS

6140 Cottage Grove Ave. CHICAGO

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

I was at the Berkeley Divinity School a week or so ago for a mid-winter reunion of the old timers and listened-in while Dean Ladd and the other wise ones discussed saintliness. It was the dean's contention that the Church misses out on a great teaching opportunity in neglecting her saints, past and present. I was tempted to rise to an advertising opportunity by pointing out that for a number of months this paper ran a column headed "Present Day Saints" but I restrained myself for fear of again being charged with being a ballyhoo artist. However Dean Ladd and the others were so convincing that it did set me to wondering if the column should not be started again. Certainly one mark of the effectiveness of the Church is the sort of people produced, and there is educational value in the stories of their lives. So if you have nominations send them along.

I would like to start the ball a-rolling by nominating a little woman of the city of Baltimore, Miss Elizabeth Gilman. I do not know the city well enough to know whether or not she is considered their first citizen, but from seeing her in action on numerous occasions I doubt if they have a more useful one. Saintliness needs defining of course but if it can possibly mean seeking the purpose of God for this world and then doing what one can to make His Purpose a reality, regardless of cost to oneself, then I believe Elizabeth Gilman qualifies. A devout woman, she goes to the altar of her parish church, St. Paul's, and there seeks His will, after which she gets in the fight on His side. It has made her champion unpopular causes and to associate herself with all manner of people. Jews and Negroes are no more popular in Baltimore, among "respectable" people, than they are in most other American cities, yet one is rather apt to find a few of them in Elizabeth Gilman's home if one drops in there for tea. A number of years ago for instance a dinner meeting was to be held in Baltimore. One of the hotels was hired. The manager, upon learning that Negroes were to attend, cancelled the arrangement. Those getting up the dinner then went to various churches, always to be turned down. The dinner was about to be cancelled for want of a place when up piped Elizabeth Gilman: "Not on your life. We'll hold the dinner at my house." And it was held there—a bit crowded right enough, but a success nevertheless, and a victory to boot—a victory over blind prejudice.

She is a fighter for social and economic justice. She is the champion of civil liberties. She is a real educator for a new world, as anyone can testify who has attended her open forum held each Sunday afternoon in a great hall, attended by hundreds of people of all classes.

To Elizabeth Gilman, daughter of the first president of Johns Hopkins University, the Christian religion demands action, and she is in there giving it from early morning until late night, seven days a week. She has an honored niche on my list of present day saints.

All right—Nominations.

New Bishop at Oregon Convention

Bishop Noel Porter, new bishop of Sacramento, is the headliner at the convention of the diocese of Oregon, meeting January 31 and February 1st at St. Stephen's Cathedral, Portland. He preached the convention sermon and shared the spotlight with the Rev. David Covell, National Council's general secretary, at the convention dinner.

The Picture on The Cover

The cover picture this week is of the new altar, mosaic panels and revised reredos recently dedicated at Trinity Church, Hartford, the Rev. Raymond Cunningham, rector. The three panels of the reredos were a part of a series of nine in a brownstone wainscot which are indicated at either side of the reredos. The problem was to lend emphasis to the reredos by taking it out of the wainscot effect. It was done by increasing the importance of the pilasters at either end and between the center and the side panels, thus permitting the introduction of the carved cresting at the top which tends to raise the whole reredos above the top of the wainscot. In addition a subordinate and unnecessary retablo of brownstone was removed and replaced by one of French limestone, which is a part of the new altar. The altar is set on a lower level than the former altar, done by removing one brownstone step and inlaying in the top of the bottom step an altar pace of tessellated pattern in colored marbles. The entire work was designed and executed by the firm of Calvert, Herriek & Riedinger, ecclesiastical artists of New York.

Commission on Evangelism Holds Meeting

The annual meeting of the National Commission on Evangelism was held in Cincinnati on January 17th, with the Rev. Malcolm S. Taylor, director, reporting on the work

done during 1933; preaching and teaching missions; conferences and retreats; work with children and young people; formation of Schools of prayer; issuing of literature and other work. Bishop Cook was present to explain the Church-Wide Endeavor, which was greeted with enthusiasm.

* * *

The Socking Gum Machine

I see where an Ohio professor has invented a slot machine that will either sock a person over the head or dump a pail of water over him if he deposits a phoney coin. That's fair enough if he will also have a little hammer handy which we can use to demolish the machine when it refuses to shoot out the piece of gum or handful of peanuts in response to a perfectly good penny. But like most inventions this is solely for the purpose of milching coins from the innocent, and the traffic as usual is but one way.

* * *

Another Parish With An Anniversary

Trinity Church, Carbondale, Pa., observed its centenary last Sunday. There was a special service at which the rector, the Rev. Joseph P. Morris, preached.

* * *

Church Group Supports Reform Bills

At the conference on social and economic questions held on January 13th at Holy Trinity, Brooklyn, under the joint auspices of the Long Island social service department and the Church League for Industrial Democracy, resolutions were passed favoring the proposed federal food and drug act, sponsored by Brain-Truster Tugwell, and also the bill before the New York legislature to establish a Public Housing Authority for New York City. Copies of the resolutions were sent to proper authorities.

* * *

Rector Talks On General Lee

The Rev. C. C. J. Carpenter of Savannah delivered an address on January 20th before the Carriers Association of one of the daily newspapers, his subject being General Robert E. Lee.

* * *

Wants America In The Lead

The Rev. John Nevin Sayre, clergyman of our Church who is the boss of the Fellowship of Reconciliation, declared in an address last Sunday at Grace Church, Providence, that "peace will be possible only when some nation is willing to take the risk of stepping out ahead of the others and proving by example that

the lack of armaments is not as risky as it seems." The reason for the failure of the disarmament conferences, he declared, is because "the last straggler in the cause for peace can block the road for all the rest."

* * *

Bishop And His Dogs Cover Alaska

To report that Bishop Bentley, Bishop Rowe's suffragan in Alaska, confirmed seventy-eight people in 1933 is to reduce to seven words many long weeks of arduous travel through the snowy wilderness by dog sled in winter, or up and down the rivers in the motor boat Pelican IV through the short summer. Bishop Bentley writes: "When one may fly to any point in this country at any period of the year, and when such transport is quicker, cheaper and more comfortable than travel on the winter trail, it is often asked why we persist in using the trails. The answer is that we travel in order that we may see people, and especially the people who live off the beaten track. Were we to fly from mission to mission we might save time and money and effort, but we should miss those people who live between the larger centers, and it is to those people we wish to go."

It might be added that "we" in the Bishop's story must refer to the dog-team for the Bishop travels alone.

* * *

Putting Over A Mission

We all know of course that a preaching mission depends to a large extent upon the preparation for it. One was held at All Saints', Providence, last week, with Canon B. I. Bell for missionary. This is what the Rev. John B. Lyte, rector and chairman of the diocesan publicity department, did in the way of publicity before hand: used newspaper space liberally, both advertising and news stories; distributed a four-page leaflet to his own people and the clergy of the diocese; organized a corps of women to go from house to house spreading the news; set a group of men telephoning to their friends. He also prepared certificates which went to those attending the mission. So it was thoroughly heralded, with results that more than justified the efforts.

* * *

Dr. Lacey At Tarpon Springs

Each year the Greek Orthodox Church has a celebration at Tarpon Springs, Fla., with all sorts of unique shows, including the diving for sponges. Again this year the Rev. Thomas Lacey of the Redeemer, Brooklyn, a great friend of the leaders of the Orthodox Church and an intimate friend of Archbishop Athen-



NEW ALTAR AND REREDOS
At Poughkeepsie, N. Y., Parish

agoras, went south for the occasion. During his trip of a fortnight he acted as toastmaster at two banquets, preached twice and delivered eleven addresses.

* * *

Institutes Rector In Brooklyn

Bishop Stires instituted the Rev. John H. S. Putnam as rector of St. Matthew's, Brooklyn, on January 21st. He also confirmed a class at the same service. The service was attended by fifty members of Old Glory Naval Post of the American Legion who marched into the church with their colors as the organist played the national anthem.

* * *

Clergy Hear Address On Race Relations

The Rev. Robert W. Bagnall, rector of St. Thomas, Philadelphia, addressed the clergy of the diocese on Monday on the subject of better race relations.

* * *

New Rector for Brooklyn Parish

The Rev. J. H. S. Putnam was instituted rector of St. Matthew's, Brooklyn, on Sunday last by Bishop Stires, and was ordained priest at the same service.

* * *

Decline In Pledges In Rhode Island

Pledges on the every member canvass in the diocese of Rhode Island declined \$4692 for the year 1934, in comparison with 1933. With economies now in effect however it is ex-

pected that the present budget will be balanced. The diocese slightly overpaid its pledge to the National Council for 1933, and balanced its own budget for the year.

* * *

New Reredos for Poughkeepsie Church

There was recently dedicated at St. Andrew's, Poughkeepsie, New York, a new altar and reredos, the gift of Mrs. Albert J. Caldwell. The carving was designed by the rector of the parish, the Rev. H. H. R. Thompson. A number of other beautiful memorials were dedicated the same day. Elsewhere in this issue you will find a picture of the altar.

* * *

Convention of California

The consecration of the choir of the Cathedral at San Francisco is to be the outstanding event of the convention of the diocese of California, to be held on February 6th. The choir stands as a memorial to the late Bishop Nichols.

* * *

Bishop Jones Offers An Opportunity

Bishop Wilson, in his column this week, looks at the record and has me stopped. Nevertheless everyone who went through the war knows perfectly well that Paul Jones was kicked out of Utah by the House of Bishops, no matter how skilful they may have been in having their cake and eating it too. Bishop Jones' position during the war was the position now taken by the House of Bishops. If they are right now, he was right then. I think some means should be found to acknowledge that fact. An act of contrition *on the part of all of us* is called for in my opinion. What's the matter with a bit of corporate repentance? And where should we look for leadership in this, as in other things, but to our Fathers in God? It is because I honestly believe that the leadership of the Church—moral, spiritual and intellectual—resides in the House of Bishops that I look to them for leadership in this Jones' matter. It isn't that the Bishops erred more than the rest of us. After all their action merely reflected the opinion generally held at the time.

* * *

Ten Thousand at The Cathedral

Even a Bishop can be wrong. Last week Bishop Manning called up THE WITNESS office to inform us about the plans for the mass meeting to be held at the Cathedral of St. John the Divine in behalf of the unemployed of the diocese. "We have put amplifiers about because the Cathedral will now seat but 4,500 and it is quite possible that we will have

more than that." On Monday morning the papers carried this headline: "Ten Thousand at the Cathedral", indicating that the good Bishop was just about half right. It was a grand affair in every way, and cheering in many ways even though it was on such a depressing subject as the misery of the unemployed. The speaker of the evening was Mayor LaGuardia, introduced by Bishop Manning who in introductory remarks welcomed to the cathedral "the ministers, the rabbis and other representatives of the religious life of our city on one of those occasions for which a cathedral in its very nature is intended." The Bishop also declared himself on the side of the revolution by saying that "We must have an industrial order in which such conditions shall not exist, and in which all shall share justly in God's bountiful provision."

Mayor LaGuardia in his address briefly reviewed the history of the careless days of prosperity, and declared that he did not know whether the existing industrial system was worth preserving.

"The situation," he said, "has gotten beyond family relief. The family can no longer care for their relatives who are out of work. Yes, it has gotten beyond the usual, customary, charitable work of the church. It has gotten beyond the control of the municipality, and even of the state. We are in the midst of a great national crisis."

"Millions are unemployed. What a confusing paradoxical economic situation that on one page of our newspapers we read about surpluses of food and manufactured goods, of plans to curtail production, and on the other side we read of the inability of relief agencies to care for the hungry and the needy!"

Bishop Gilbert delivered the concluding address, praised Mayor LaGuardia for all he was doing to relieve the needy in the city and asked his large audience to support the mayor. He pointed out that the churches by taking care of their own needy could do much to relieve the burden, and he appealed for aid for the 3,175 families of our Church in the diocese who are now in desperate need.

Chicago Shelter Reports on 1933

Feeding sixty-nine thousand and lodging thirty-two thousand persons, almost entirely unemployed men, during 1933 is the remarkable task accomplished by the Cathedral Shelter, according to the annual report of the Rev. Canon David E. Gibson, priest-in-charge, to be submitted to Diocesan Convention, Feb. 6 and 7.

But perhaps no less remarkable is

the record of spiritual ministrations. A total of 351 baptisms are recorded for the year, a larger number by far than any parish in the Diocese. Attendance at services numbered 18,000; communions, 5,828; requests for prayer, 4,082.

Other high spots in the Shelter pastor's report are: financially assisted, 6,543; carfare given to 7,698; lodged at the Shelter, 26,635; lodged outside, 5,533; meals served, 68,939; letters written, 10,655; interviews, 16,900; clothing provided—garments, 21,004; persons, 10,820; Thanksgiving baskets, 237; men fed Thanksgiving day, 1,264; Christmas baskets, 917; men fed, Christmas day, 917; New Year's day, 1,084.

Professor Gavin A Lenten Preacher

The Rev. Frank Gavin, professor at the General, is to be the special preacher at a series of Lenten services on Tuesday evenings during Lent at All Angels', New York. The theme of the addresses is "Temptation and Spiritual Growth".

Associated Mission At Skunk Hollow

Out in the District of Salina, near Hays, is a one room country school-house known as Silverdale, though old timers still call it by its original name, Skunk Hollow. The Church has been ministering to the people of the neighborhood for about thirty years, though the services were far and few between. Then a couple of years ago the General Seminary es-

tablished an associate mission there, with a couple of recent graduates in charge. The experiment has accomplished all that was hoped in this short time and is now seeking \$1000 from its own people for a church building, with the men of the mission agreeing to build it with their own hands, and out of native stone. They are seeking an additional \$1500 with which to complete and equip the building, which they have hopes of completing before Easter.

American Church Building Fund in 1933

The American Church Building Fund made ten loans in nine dioceses and missionary districts during last year, for a total of \$45,063. It also made gifts in twenty dioceses totaling \$14,800. Through this assistance financial payments have been made completing fourteen churches, three rectories, twelve parish houses and three combinations of church and parish house. Eight of these have been in the mission field. The permanent fund of the commission now amounts to \$801,735.

Rector Surprised with A Congregation

To have a congregation march in on you when you least expected it would be a real surprise to most rectors. There is a little church at Pooler, Ga., presided over by the Rev. Robert H. Daniell. On a recent Sunday the entire membership of St. Thomas', Isle of Hope, consisting of 25 people, motored to Pooler to at-

Is Our Civilization in Jeopardy?

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tend service. They had to send out for more chairs.

* * *

The Ups and Downs Of a Cathedral Parish

St. Michaels' cathedral parish, Boise, Idaho, like many other parishes, has its ups and downs, but in this instance they are a bit proud of their ups. Offerings for the general Church in 1933 increased 25% over those of 1932; at the same time, to include the downs, the offerings for local support decreased 30%. Two-thirds of the District's offerings for the general Church came from the cathedral parish.

* * *

Death of Oregon Clergyman

The Rev. John A. Cleland, for twelve years the rector of St. Paul's, Oregon City, Oregon, died on January 10th.

* * *

Anvik on Dried

Fish Standard

They are not worried about inflation and the abandonment of the gold standard at Anvik, Alaska, so our clergyman there reports. He writes that most of the trading is done with dried fish. Frozen dried fish at that I gather, since he also reports that on a recent Sunday his congregation consisted of four communicants who had walked two miles in 35 below zero weather to attend church.

* * *

Older Boys Meet in Michigan

The mid-winter fellowship dinner of the older boys of the diocese of Michigan was held under the auspices of the Brotherhood of St. Andrew on January 26th at St. John's, Wayne. The speakers were the Rev. Benedict Williams, rector of Trinity, Detroit, and the Rev. Irwin C. Johnson, rector of St. Thomas', Detroit, and for several years the director of boys' work in the diocese.

* * *

Waterbury Rector Resigns

The Rev. Henry B. Todd, for twelve years the rector of Trinity, Waterbury, Connecticut, has resigned. No date has been set for his retirement from the parish, though it is assumed that he will remain at Trinity until he announces his acceptance of another parish.

* * *

Oppose the Imitation Of Rome

The American branch of the Anglican Society met at Trinity Chapel, New York, on January 11th and among other things decided that one of their functions is to do everything they can "to offset the unfortunate tendencies to imitate Rome in

either doctrine or ceremonial" and that "the historic faith and position of the Episcopal Church, neither sectarian on the one hand nor Roman on the other, should be stressed". Bishop Oldham of Albany is president, Dean Gates of the Cathedral of St. John the Divine is vice president and the Rev. Charles E. Hill of Ballston Spa, N. Y., is the secretary.

* * *

General Convention Delegates

The following were elected deputies to General Convention by the convention of the diocese of Western Michigan, meeting January 16-17 at Niles; Revs.: A. G. Fowkes,

L. B. Whittemore, W. A. Simms, Harry Nicholson; Messrs.: C. L. Dibble, A. B. Dickie, Norman Libby and A. A. Anderson.

* * *

Chicago Rector on World Peace

The Rev. Herbert W. Prince, Lake Forest, Illinois, was the speaker over a Chicago radio station on January 24th, his subject being world peace.

* * *

Progress Reported In Mexico

The suffragan bishop of Mexico, Bishop Salinas y Velasco, reported progress at the 20th convocation of the district held recently. One of the

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interesting pieces of work reported was that carried on at the House of Hope, Nopala, where Mrs. Samuel Salinas treated more than 1200 sufferers for disease and injury last year, at a total cost of \$823. Mrs. Salinas' husband is archdeacon of the Hidalgo field.

* * *

New Missionary for Desert Field

The Rev. Arthur S. Kean, Las Vegas, Nevada, has been placed in charge of the Winnemucca field of the district, consisting of 10,000 square miles of desert.

* * *

A Nurse Found a Real Job

Miss Katharine Ledgard went to St. Mary's Mission to the Indians on the Pyramid Lake Reservation of Nevada a month or so ago. She conducts an eye clinic four days a week, has treated any number of Indians for pneumonia and other illnesses. Then she is the organist at the mission, trains the choir, assists in the daily religious instruction and, just to keep busy, gets up plays and pageants.

* * *

Has a Modern Sound

A great big envelope was placed on my desk this morning. I opened it expecting to find a manuscript of 1500 words. Instead I found this: "Do you know what Adam said to Eve as they were leaving the Garden of Eden? He said, 'My dear, we are living in an age of transition'."

* * *

Report on Chicago Bishop's Pence

The contributions to the Bishop's Pence plan of the diocese of Chicago amounted to \$5,700 during the first three months of its operation. The second Pence Sunday was on January 28th when 96 of the 112 parishes and missions of the diocese turned in reports. The largest amount recorded in one box was \$21.90; the smallest was one cent. And just to show you that he is good at figures, Mr. S. A. Lyman, the secretary, has taken a pencil and pad and figured

out that if all the money were pennies stacked one on top of the other they would make a pile four times the height of the world's fair sky ride. I doubt whether anyone will pile them up to see if Mr. Lyman is right, however.

* * *

A Report of a Credit Balance

The executive board of the diocese of Southwestern Virginia met on January 19th and learned from the treasurer that the books for the year 1933 had been closed with all bills and appropriations paid in full, with small credit balances remaining over. A resolution was passed authorizing the secretary to write the rectors and their congregations giving them a pat on the back for their splendid loyalty and assistance. Pledges for 1934 were somewhat less than in 1933 but the diocese has nevertheless notified the National Council to expect the same sum, \$9,000.

* * *

Costs Money to Get Rid of Devils

C. A. Middleton Smith of the University of Hong Kong travelled 7,000 miles up the Yang Tze, through the famous gorges to Chung King and in writing of his journey says: "We met a missionary who had spent the best twenty-three years of his life in a Chinese village five hun-

dred miles inland from Hankow. He has a keen sense of humour, but rather pathetically confessed that he wished that his lot had been in the direction of preaching to his own countrymen in America. He told us a story of how a school boy in his village in China was badly beaten by another boy outside the house of a native school master. The victim was carried inside and a Chinese

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doctor was sent for. This gentleman produced a bowl into which he poured water. He then made certain passes and incantations over the water and explained that if the victim drank the water the devil in it which he had persuaded to enter would also enter the victim and relieve him of pain. The victim's father inquired what the cost of this process would be, and on being informed that \$300.00 cash must be paid, entered a long argument making a final counter offer of \$100.00 cash. This infuriated the Chinese doctor who took the bowl, threw the water on the floor and hastily departed. Unfortunately the next day a little slave girl in the house developed something like appendicitis. The wife of the Good Samaritan turned around on him and castigated him severely for bringing the victim into the house, 'For,' she explained, 'if you had not brought this boy into the house, the doctor would not have come, and if the doctor had not come, the devil would not have come, and now see what has happened, the devil has entered the body of our valuable slave girl, and we shall lose much money if she dies.'

"The Missionary assured us that the slave girl recovered and felt sure that the domestic typhoon had spent itself out before there was a complete recovery, but the story illustrates the difficulties against which any foreigner struggles in the interior of China."

* * *

New Rector at Rochester, N. Y.

The Rev. John Dennis this month moved in as the rector of Trinity, Rochester, New York. He was formerly the rector of St. James in the same city. He received a nice puff in the daily papers for the fine work he has done in the city.

* * *

Michigan has Anniversary Convention

The 100th anniversary convention of the diocese of Michigan was held at the Cathedral, Detroit, on January 24-25, with the Auxiliary holding their annual convention at the same time. There were approximately 750 persons present as delegates in addition to the many hundreds who attended the conventions as visitors. Bishop Page gave his annual address at a service on the 24th, and Dr. Lewis B. Franklin, vice-president of the National Council, who according to the publicity given out about him "entered his present post following a highly successful year in Wall Street", was on hand to address the convention on the national work of the Church. The convention dinner was held Wednesday evening, celebrating the tenth anniversary of

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Bishop Page's supervision of the diocese, with Poet Eddie Guest as toastmaster and Dr. Franklin as the star turn.

* * *

Summer Conference At Ocean City

Plans are under way for the annual Peninsula summer conference, to be held from June 24th to June 29th at Ocean City, Maryland. Bishop Davenport is the chairman of the board of governors and Bishop Cook is the vice-chairman.

* * *

New Jersey Parish Receives Gift

Grace Church, Union City, N. J., was bequeathed \$1,500 by the late Robert C. Dixon, parishioner.

* * *

A Letter After Twenty-five Years

The rector of a small parish over in Pennsylvania received an interesting letter the other day from a man who now holds a very responsible government position in the Northwest. It seems that the rector, twenty-five years ago, took this man into his home at Christmas time and ministered to him when he was down and out, though he cannot recall the event. The befriended gentleman now writes: "I have never forgotten you and always think of you at the holiday season. I know that this is rather late to express my appreciation of your kindness of twenty-five years ago, but I assure you that I have not, nor shall I ever, forget it." In sending us a copy of the letter the rector writes: "This sort of a letter is a bit unusual and rather cheering to occasional doers of good works, especially as my wife and I have no recollection of the bird at all."

* * *

Negro Quintet in Diocese of Newark

A quintet representing the American Church Institute for Negroes recently gave programs in the diocese of Newark, appearing at Ridgewood, Paterson, Morristown, Verona, Englewood, East Orange, Montclair and Newark.

* * *

Give Results of Church Census

The church federation of Minneapolis recently completed a city-wide religious census and has given out the following figures: 213,170 Protestants, 100,000 Catholics and 146,830 persons with no church connections.

* * *

Southern Ohio Studies Rural Missions

A commission on rural Church work has been established in the diocese of Southern Ohio under the

direction of the Rev. F. C. F. Randolph, to study conditions in the hope that the Church may more adequately meet rural needs. The commission also plans to build up a list of isolated Church families and to minister to them.

* * *

Chicago Treasurer Is Seriously Ill

Edward J. Rogerson, treasurer of the diocese of Chicago, is seriously ill in a Chicago hospital where an emergency operation was performed on January 20th.

Trebled the Work In Nevada

During the five years of Bishop Jenkins' service in Nevada it is reported that the number of children under religious instruction has trebled, the annual Confirmation numbers trebled, the clergy and missionary staff trebled, and in spite of reduced salaries and running expenses the total receipts exceed by several thousand dollars those of more prosperous years. The total National Council appropriation has remained about the same as it was

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 a. m.; Musical Vespers 4 p. m.
Thursdays and Holy Days: Holy Communion at 11 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

Fltush, 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 8.

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.

when the Bishop came, in spite of increased numbers in the staff.

* * *

There Seems to be Money in it

Father Charles E. Coughlin, Roman Catholic radio preacher, whom, apparently, four out of five listen to every Sunday afternoon, not long ago announced that he was to build a church in Detroit costing \$150,000. He now has presented to his father and mother a beautiful and comfortable home in one of the suburbs of the city.

* * *

Houses Unfit to Live in

According to Dr. Edith E. Wood, consultant for the new Federal housing corporation, about 9,000,000 American families are living in houses unfit for human habitation. This condition, says Dr. Wood, breeds sickness, premature death and crime, which cost the country fully 15 billion dollars annually.

* * *

Biographical Sketches Over England's Radio

A new series of religious radio broadcasts being promoted by the British broadcasting company has as its general title, "Pillars of the English church," with four sections and four speakers. Canon Anthony Deane will discuss four "scribes," Jeremy Taylor, Thomas Ken, George Crabbe and Richard Church. Canon Raven will give four talks on prophets, Prebendary Mackay four on parish priests, and a fourth speaker a series on rulers.

* * *

Parish House Started in Evanston

St. Mark's, Evanston, Illinois, broke ground on January 21st for an extensive building program, the first unit of which is a parish house to cost about \$50,000. The funds for the erection of this unit are in hand according to the rector, the Rev. Harold Bowen.

* * *

Talks to Men on Muscle Shoals

Frederick C. Williams, formerly an engineer at Muscle Shoals, was the speaker at the meeting last week of the newly organized men's club at the Redeemer, Providence. There are forty charter members enrolled in the club. The Rev. John I. Byron is the rector of the parish.

* * *

Holy Water Mass In Louisville

A Holy Water Mass, commemorating the baptism of Jesus, was celebrated by a Syrian Orthodox priest last Thursday night at Christ Church Cathedral, Louisville. There are a large number of communicants of

the Orthodox Church in Louisville, both Syrian and Greek, but they have no church of their own so the cathedral was loaned for the occasion. This particular service, so I am informed, is always held between 11 o'clock at night and 1:30 in the morning.

* * *

Mission at Danbury Parish

The Rev. Richard Wilkinson, Montgomery, Alabama, conducted a mission from January 14th to the 21st at St. John's, Danbury, Connecticut. He preached twice daily and was heard by about 4000 people during the mission. One of the features of the mission was the cooperation extended by the pastors of other churches in the city, several of whom were in the chancel at the evening services and took part in the services.

* * *

A Distinguished Missionary

New York City claims a distinguished son, and the Diocese of New York a famous missionary, in the person of the Rev. Francis Lister Hawks Pott, president of St. John's University, Shanghai, who celebrates his seventieth birthday on February 22. He was ordained deacon by Bishop Potter in 1886, and went at once to China where he was ordained to the priesthood by Bishop Boone and became the head of St. John's in 1888, which office he has held ever since.

* * *

The Thrill of Going to Church

"Maybe I shouldn't be so excited about going to church, but it means so much to me." The writer is a col-

lege woman who is bringing up three or four children in a remote Nevada mining camp where her husband is assistant manager of the mine. She is fifty miles away from the nearest town, which itself has at present no resident priest. When the Bishop gets there for a service, the mining family takes the 100-mile drive to

LAST CALL

THOSE planning WITNESS Bundles for Lent must have their orders in not later than February 7th, as the first article by Dr. Dun will appear in the number of February 15th. Within a few days the clergy will receive a card which should be filled out and mailed immediately to insure delivery of the first Lenten Number.

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AS parochial and diocesan plans develop for the Church-Wide Endeavor, the need arises for an inexpensive means of acquainting your people with what is being done.

May we suggest the **Partly Printed Parish Paper** for this special use?

The first March issue, now available, carries the text of "The Call" in full, and its two blank pages may be printed or mimeographed with your plans for your own people.

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Church Missions House, 281 Fourth Ave., N. Y.

Of course it is hoped that you will consider the regular use of the Partly Printed Paper, as well as this special use.

attend. The mother and the three older children are receiving confirmation instruction by mail. Their enthusiasm in attending the rare services overflowed in a long letter closing with the words quoted above.

* * *

Lord Bishop Rowe Was There

The consecration of the Ven. Archibald Land Fleming as first bishop for the new Canadian diocese of the Arctic took place in the Cathedral Church of St. John, Winnipeg, on St. Thomas Day. Bishop Rowe was among those taking part, "the Lord Bishop of Alaska, U. S. A.," as the Canadian paper said. The diocese of the Arctic stretches right across the northern part of Canada from Yukon to Hudson Bay, bordered on the north by the North Pole. There are about 10,000 Eskimos, white people and Indians in the area.

* * *

The Issue Is Machines vs. Boys

The Rev. D. C. Huntington, rector at Mechanicville, N. Y., one of the leaders among Church and school authorities of the town in a crusade against gambling slot machines, advanced the theory that it was better to scrap the machines than scrap boys guilty of robbery for the purpose of patronizing these tempting

devices. Accordingly, a band of citizens decided to get rid of the machines rather than involve more boys and send them to reformatories.

* * *

Discontinue Secretary of Religious Education

The diocese of Albany, due to financial shortage, has discontinued the job of secretary of religious education. Mr. John M. Garrison, who has been secretary for two and a half years, has taken a job with the state department of education.

* * *

Notable Record for Philadelphia Parish

The Church of the Holy Apostles, Philadelphia, which celebrated an anniversary on January 28th, has a notable record for 1933. They paid to the diocese and to the National Council more than they promised for 1933; they had all parish bills paid for the year, and what's more, had cash left in the till at the beginning of the new year. The rector, the Rev. G. H. Toop, also brings out another significant and encouraging fact when he reports to his congregation that the records of the parish for attendance at Holy Communion were broken last year. This parish, with its various chapels, has 4,111 communicants.

WITNESS FUND

WE acknowledge with thanks the following donations to THE WITNESS FUND, which is drawn upon to pay for the subscriptions of those who otherwise would be without the paper. We also take the opportunity again to urge our readers who can possibly do so to send a small contribution, particularly these days when many deserving people find it utterly impossible to continue their paper unless aided in this way:

Mrs. C. J. Shutt	\$ 2.00
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Mrs. Stella Meeker	2.00

Total for 1934\$34.85

IMAGINATION AND RELIGION

by the Rev.
Lindsay Dewar

"It would be futile to deny the power of imagination. Even logic is powerless when opposed by vivid imagination. For example, you could not endure to see a crucifix kicked round the room. Such a vision would be far more intolerable and likely to raise a more violent protest than the audition of a blasphemy hurled at the Sacred Name of Jesus. Yet the latter is more damaging and sinful, but it makes a smaller appearance to your imagination. Or, again, take the *Spiritual Exercises*, and see how the force and power of St. Ignatius' influence is ultimately derived from an appeal to imagination. . . . Indeed, with infinite reverence we may say that our Lord Himself did not disdain to use the power of vivid visualising . . . when a picture did not suggest itself immediately to His Mind, He cast about to find one. 'Whereunto shall I liken this generation?' We hear Him saying as He thinks aloud. All this and the practical importance of imagination in religion Dr. Dewar has splendidly unfolded in the book at hand. It is a valuable contribution to a subject seldom dealt with in ascetical literature."—*Catholic Daily Tribune*.

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