

The **WITNESS**

CHICAGO, MAY 28, 1925



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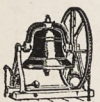
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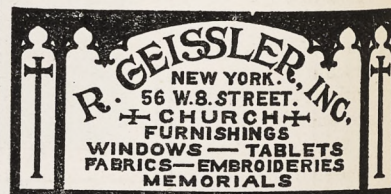
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PROPOSED PRAYER BOOK CHANGES

A GENERAL CONVENTION TOPIC

By

RT. REV. CHARLES LEWIS SLATTERY, D. D.

THE editor has asked me to tell the readers of THE WITNESS something about the details of Prayer Book Revision, as they will be presented to the next General Convention. Obviously I can give only a summary in this article.

Any proposal, to become part of the Prayer Book, must be passed in two Conventions. It is the hope of the Church (represented in the Portland Convention) that the present revision be completed in 1928; so that the last new matter must be presented this year. I shall first point out significant changes adopted in 1922 to be ratified or rejected this fall in New Orleans; and then outline the new matter which the Commission will present for its initial adoption in the Convention of this year, to be finally acted upon in 1928.

I *Changes Proposed in 1922, to Be Finally Acted Upon in 1925.*

Morning and Evening Prayer, which have been made more flexible by the completed revision of 1922, have been further enriched by brief sentences, appropriate to various seasons (these to be used immediately before the *Venite*); and by additional prayers for permissive use. Here we note much improved prayers for the sick and for the afflicted, with new prayers for Christian Service and Social Justice.

The Holy Communion permits the omission of the Commandments, provided they be said on one Sunday in each month. And at any time they may be said in shortened form. The third Collect for Good Friday (which has given offence to Jews) has been revised; and a new Epistle is provided for The Circumcision. A new Collect, Epistle, and Gospel are provided for the Second Sunday after Christmas. Permission is given to say after the Gospel, "Praise be to

thee, O Christ." In the Prayer for Christ's Church Militant, are added after "thy servants departed this life in thy faith and fear," these words: "beseeching thee to grant them continual growth in thy love and service." The Prayer of Consecration follows immediately the *Sanctus*, the Prayer of Humble Access being removed to a place just before the reception of the Holy Communion, following the Lord's Prayer, which thus becomes the conclusion of the Prayer of Consecration.

The ministration of Holy Baptism has been dignified by being made one office, the assumption being that public infant baptism is the rule, provision being made in rubrics for private baptism and the baptism of adults. The exhortation at the beginning has been made more direct and is freed of the phrase which has given occasion for stumbling. The Minister may ask the sponsors if they will take the responsibilities which hitherto they have only been charged to take. In the prayers certain words open to misunderstanding have been omitted or changed. Altogether, though the alterations are slight, the service is strengthened. (The Commission will suggest one or two further proposals by way of perfecting the order.)

In Confirmation, the Exhortation in the present office (which even now is permissive) is quite dropped. The Bishop does not summarize the baptismal questions (as now) but asks for the three vows definitely as in the Service of Baptism.

In the Solemnization of Matrimony the vows of the man and the woman are alike, the word "obey" being omitted. The bridegroom omits also the words, "With all my worldly goods I thee endow." A prayer for the blessing of the ring is permitted; Isaac and Rebecca fade from the

prayer asking God's blessing; and two permissive prayers are added.

The Order for the Visitation of the Sick is a wholly new office. It is altogether permissive and is therefore only a manual of suggestion for the good pastor. He will find much that he will be glad to use, especially in the more direct prayers for recovery.

The Burial Office has been given more of a Christian hope and confidence. Several permissive Psalms are added, also two Lessons, so that the Minister may read from I Cor. xv. Rom. viii, or St. John xiv. An alternative form for "Man that is born of a woman" is provided, as are also prayers for the departed. A special office for the Burial of a Child, brief and tender, was passed by the last Convention exactly as proposed by the Commission. It will doubtless be ratified this year in the same way.

The Ordination Services are helped chiefly by a short alternative "Litany for Ordinations," which will permit a briefer service than we have at present and yet omit no vital part.

II *Changes Proposed by the Commission to Be Voted on at New Orleans for the First Time.*

In the Services already acted upon by the General Convention the Commission will suggest no further revision, except in cases where the Commission has voted unanimously that it is necessary or wise. Ordinarily these changes relate to mere matters of arrangement, where corrections are obviously needed. Sometimes it has seemed clear to the Commission that the Convention would desire to have certain further changes because they are involved in changes already made. All these proposals together are, however, few in number. Nearly all the new mat-

ter which the Commission will bring before the coming Convention, therefore, relates to offices which have not yet been touched by the Convention.

The Commission is urging that there be separate title pages marking the various books which make up the whole Book of Common Prayer; namely, (1) Morning and Evening Prayer; (2) The Holy Communion; (3) Holy Baptism and Other Rites of the Church; (4) The Psalter; and (5) The Ordinal (forms of ordination, and of consecration of churches.) This division will teach; and it will also add to the convenient use of the book.

The Litany is only slightly revised, the chief change being in the form of the opening invocations, whereby there will not be the present repetition, but a division of the petitions between minister and people. The Litany will end with the prayer "We humbly beseech thee," and with a rubric giving the Minister permission to add other prayers if he will. No substitute is proposed for deliverance "from sudden death."

A number of additions and changes are made among the Collects, Epistles, and Gospels. Collects are provided for the four weekdays in Holy Week before Good Friday. New Collects, Epistles, and Gospels are provided for any Saint's Day for which such provision is not now made, for the Feast of the Dedication of a Church, for Rogation Days, for Independence Day, and for the Burial of the Dead. The Epistle for Easter-day is shortened to include only the reference to the Resurrection; and the Epistle for the First Sunday after Easter omits the passage about the Three Witnesses which scholars are now agreed does not belong to the early texts. There are a good many minor changes, most of which seem obviously necessary.

The Catechism is retained as we now have it, but is also printed as "Offices of Instruction," with prayers, a few changes in form to clarify the language, and an added section concerning the Church, the Ministry and Confirmation. Many feel that the language in the newer part of the present Catechism should be still further simplified, but the Commission leaves any such suggestion to come in the Convention itself.

Family prayer is removed to the end, showing that it is not really part of the Prayer Book, and also making it more accessible to those wishing to use it for family worship. While the present form, carefully revised, is retained, an exceedingly simple form as an alternate is given, in the hope that it may appeal. After this are added prayers, old and new, which may be used for special needs. The Commission be-

Our Cover

The Church of the Ascension, Atlantic City, N. J., of which the Rev. H. Eugene A. Durell, M. A., is the Rector has the distinction of ministering to an unusually large and varied number of Christian people. The resident congregation of communicants is not over 550, but the number of those attending the services throughout the years will approximate from 50,000 to 60,000.

In addition to this extensive ministry in the Church and Chartry, services are held in the Chapel in five different languages. Beside the English offices there are the occasional services of the Syrians, Armenians and Albanians and the regular services of the Hellenic Orthodox Church. One of the Protestant clergy, commenting upon the situation said that "The ministrations of the Church of the Ascension are not only polyglot, but also almost Pentecostal." Mr. Durell, a graduate of St. Stephen's College, and the General Seminary, has always shown great interest in the work among the foreign born, being a member of a committee in charge of the Italian work of Pennsylvania before going to Atlantic City.

believes that the Convention may allow new prayers to be tested in this section of "Prayers to Be Used in Families," some of which will survive by common consent, and others will drop out by common neglect.

III

What Use May Be Made of the Revision in Its First Stage?

I am frequently asked whether a Rector is at liberty to use the Services as revised by one Convention, without waiting for the final adoption of the revision by the next Convention. The only answer possible is, No. No Bishop has the right either to authorize such changes, or to use them himself.

As a constitutional body, the Church thus protects its congregations. Until the laity have in two Conventions approved a change, no layman can have a partially revised Prayer Book Service imposed upon him by the House of Bishops or a solid vote of all the clergy in the land. Bishops may and do approve special forms of service for occasions or for peculiar conditions; but that is a quite different matter from altering a regular service until the whole Church in the regular way has determined to alter it.

This is not a mere technical counsel. It is also a counsel of wisdom. Here and there a man may be able

to add a prayer equal to a prayer in the Prayer Book, or to suggest a change of order—a Phillips Brooks or a William Huntington. But such men are not apt to visit each generation even; and when they do come, they are strangely loyal to the appointed forms. When the wealth of the Prayer Book and the experience behind it are at our disposal, we are unwise to think that we can improve upon it till the Church so determines. The Church will, we trust, be more and more obedient to the inspiration of the Holy Spirit, and it will not be slow to speak. Meantime, a laity, many of whom are often more sensitive to beauty and reverence than many of the clergy, have a right to be protected from haste in reaching a usage which the Church has not yet fully adopted.

IV

The More Careful Use of the Revision Already Fully Adopted.

It is interesting to see that those who chafe under the slow process of revision do not always use the large liberty now permitted them. Already Morning and Evening Prayer open up an alluring variety of use. Services may be unified as never before, with the careful choice of Psalms, Canticles, Hymns, and Prayers. There are parishes where the Exhortation in Morning Prayer is always said, with no attempt to use the Sentences as a short exhortation; where the Psalter for the day of the month is always read, without regard to the rest of the service; where the Canticles are never varied; and where the very same prayers are always used after the "third Collect," including the inferior prayer for the President for which a beautiful alternate is provided, with no apparent recognition of the wide choice of prayers for the country, the clergy, and the needs of the people, together with thanksgivings, scattered all through the Prayer Book. Before we seek a liberty which is for a few months withheld, we ought to study the liberty which we now have, and to make the full appeal which can be expressed in such a service, for instance, as Morning Prayer. This will require study and careful preparation; each service will need the same kind of earnest thought which we give to the sermon; with such thought the sermon will be better in itself and then will be fused through the whole service. From beginning to end one great lesson will be taught, and the sermon will but clinch it.

Commencement at the General Theological Seminary, May 25-27. Baccalaureate sermon by Bishop Lloyd of New York, alumni essay by the Rev. Charles Townsend, Jr., commencement address by President Sills of Bowdoin College.

Cheerful Confidences

By George Parkin Atwater

BALLOON RACES

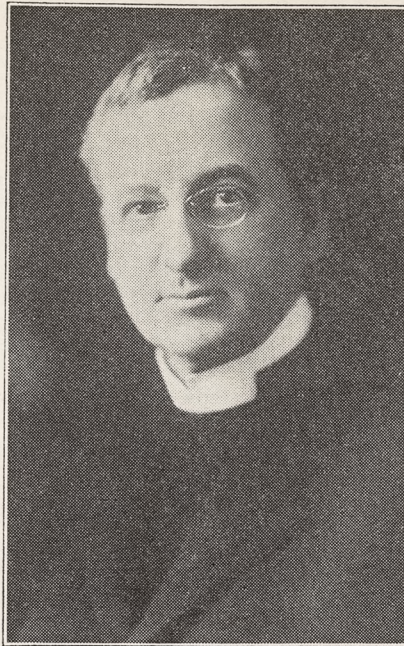
I HAVE just driven to the station to assist in welcoming home Lt. Van Orman, the aeronautical pilot who has just won the national balloon race with the good ship Good-year III. Mr. Van Orman lives directly across the street from the rectory, and so I had the pleasure of bringing him to his home, with a whole car load of baggage and instruments, after the reception.

The balloon race started from St. Joseph, Missouri, on Friday, May 1. Lt. Van Orman and his aide C. K. Wollam were in the air thirty-eight hours, and after being driven by the wind about 620 miles they landed in the field of an astonished farmer at Reform, Alabama, 530 miles in a direct line from St. Joseph.

It might seem as if to ride in a balloon were an easy job, and if the basket were roomy enough the two comrades could have a picnic. They would not have to look out for traffic, or haul in the main sail, or change tires. It might seem as if they could settle down and read the *Saturday Evening Post*, or *THE WITNESS* or some other great national paper; or take long naps, occasionally giving a glance to Mother Earth, and if they were so near that they could hear the farmers discussing the price of wheat, they would heave over a bag of sand and come up smack against the lower side of a cloud. Or if they looked over and if they could not see anything but clouds and a couple of stars between them and the earth, they would open a valve in the gas bag, and sink back to earth, standing at the side of the basket with a pair of oars to fend off from aforesaid stars. So it would seem to one who has never tried it.

But a short talk with Mr. Van Orman would convince you that piloting a balloon was a real task. Their object was to get as far away from the starting point as possible. They would have to land when the buoyancy of the balloon was no longer sufficient to keep them in the air. Consequently when their ballast was gone, and the balloon had lost its buoyancy they were at the end of the journey.

In order to take advantage of the winds that would gain distance for them and also to know in what direction they were going, and how rapidly, the balloon is equipped with a whole battery of instruments. For 38 hours they watched those instruments and made calculations. They could tell of their vertical as well as their horizontal velocity. But the most useful instrument was the ra-



Bishop Slattery

Writes About the Prayer Book

dio. From the radio they got weather reports and other valuable information. Also about midnight on Friday night Mrs. Van Orman and Mrs. Wollam spoke to them from the Goodyear Broadcasting Station at Cleveland. They got the messages when they were sailing along in the darkness over Mississippi.

Mr. Van Orman said that the farmer in whose fields they landed was delighted as well as surprised to see them. Life was getting monotonous in that section of Alabama since nothing had happened since early in the 80's and I am not quite clear what happened then. The farmer had about made up his mind that unless something happened soon he was going to move. Then along came the balloon out of the blue, and that was about the last thing he could imagine to happen.

Mr. Van Orman will go to Europe in June to represent the United States in the International Balloon Races.

Mr. P. W. Litchfield, vice president of the Goodyear Co., is reported to have said that some time in the future "yacht-dirigibles" carrying two persons will be in general use as a means of travel. People will use them as they now use automobiles. Mr. Litchfield is a vestryman of my parish and a man of sound views and sober judgment. It's not a long jump from balloon tires to balloons and Akron will furnish both.

Annual Festival for Acolytes, Christ Church, Chicago, on May 26. The Rev. Howard R. Brinker, rector of St. Bartholomew's, preacher.

Let's Know

By Rev. Frank E. Wilson

VENERABLE BEDE

GLORY be to the Father and to the Son and to the Holy Ghost," said the Venerable Bede, and as the last words were still on his lips the spirit left him and he died.

That was in the year 735 in the monastery of St. Peter and St. Paul at Jarrow in Northumberland, England. The life of Bede was singularly uneventful but nevertheless of the greatest importance for us modern Churchmen. When he was seven years old he was sent to this monastery for his education. It turned out to be the scene of his lifetime labors. At nineteen he was ordained a deacon and at thirty he was advanced to the priesthood. His days were spent in prayer and study and he left behind him more than forty books on various religious subjects. The most important of them all is the "Ecclesiastical History of the English Nation" which gives us the only reliable record of the early centuries of Christian activity in England. There was one point in Bede's writings which give them added and unusual importance. He quoted frequently from other writers of his own time or of earlier times and he was scrupulously careful to credit his quotations to their proper sources. At a time when few people even thought of such a thing as plagiarism, Bede showed an exceptional sense of literary honesty.

Once when he was but a child a terrific plague swept the country and every monk in the monastery except himself and the Abbot died of it. No one knows just how the title "Venerable" came to be attached to him. There are a couple of impossible legends about it but the best we know is that some of his successors used the title and that he was referred to as the "venerabilis doctor" at the council of Aachen a century after his death.

It was a translation into English of St. John's Gospel upon which he was engaged at the end of his life. His strength was so far gone that he could do no writing himself but he dictated to a scribe. Two days before Ascension Day he had a sinking spell and told his scribe to write quickly in order to finish the particular chapter on which he was engaged. By the next evening his strength was about gone when the scribe gently reminded him—"One sentence, dear master, is unfinished." The venerable doctor roused himself enough to complete the single sentence whereupon the scribe announced that it was finished. "True," said Bede, "it is finished."

Take my head between thy hands and raise me." Then he repeated the "Gloria" and slipped into Paradise.

Bede was speaking one day to his fellow monks on the importance of regular attendance at the chapel services. "I know," he said, "that angels are present at the canonical hours and congregations of the brethren. How if they do not find me among them? Will they not say—'Where is Bede? Why does he not come to the devotions of his brethren?'"

I commend the example of the Ven-

erable Bede to our Sunday tourists. The angels must be doing a lot of questioning on these pleasant Sunday mornings when the priest, looking down from the altar, sees so much wood where the worshippers ought to be.

His memory was greatly revered during the Middle Ages throughout the north of England. May 27 is the "black-letter" date assigned to him in the English Church calendar. His name and what he stands for should be familiar to all Church people.

George III Society," but that would not have prevented Virginia from being one kind of a government and Massachusetts another, except for the fact that they consented to become the United States of America.

But the Federation of Churches is not and cannot become a church as the colonies became a state, for they cannot agree on a creed or a discipline. So the Episcopal Church is Protestant in its refusal to accept Italian domination, but Catholic in that it does not intend to depart from the Catholic faith or practice.

It affiliated with protestants in securing liberty of action, but remained Catholic in its traditions.

In the very desperate situation which it encountered after the Revolution, when it had no bishops and was disliked both because it was English and Catholic, our fathers looked for a name that would meet the difficult situation that confronted them. In order that people might know that they were not Roman, they selected the word "Protestant"; and since that they were not schismatical they called themselves "Episcopal."

It was a nomenclature forced out of the difficult situation in which a comparatively small group endeavored to explain themselves to a large hostile group.

For temporary purposes it was admirable; for a permanent name it is antiquated.

The Council's Work

By Mr. Alfred Newbery

THE REAL POINT

A YEAR ago I said in this column something to the following effect: two persons in disagreement are in the largest number of cases differing in fundamental conceptions rather than in the actual details they are arguing about. When the rector, discussing labor questions with one of his parishioners, suddenly finds himself separated from his companion on the subject of industrial democracy, he will do well usually to start all over again and begin with a definition of wealth that is acceptable to both.

This truth I seem to see illustrated time and again. I feel that it should be applied particularly to the case of the man who is opposed to "missions"—usually meaning the attempts of the Church to establish herself in foreign non-Christian lands.

Of course the man who is opposed to Christianity is opposed to Christian missions. We are not talking about him. The man who supports the

QUESTIONS THAT I HAVE BEEN ASKED

Catholic or Protestant

By

BISHOP JOHNSON

IS the Episcopal Church Protestant or Catholic?

Words have a habit of altering their meaning as time goes on.

They have the same tendency to deterioration that people have.

The word "villain" originally meant a farm-servant.

It has come to have a very different significance.

The word "silver" originally meant what it said.

Now if you want to get silver, you must ask for solid sterling silver or you will get plated ware.

Then words have another tendency to become insidious.

Originally a thief was a thief, but now we have nicer words to describe stealing among cultivated folk. We call it peculation, embezzlement, misappropriation of funds, perquisites and similar euphemisms. No one wants to be called a thief.

So the word Catholic and the word Protestant have different phases of meaning. Originally a Catholic was one who belonged to the Apostolic Church. Anyone who belonged to a split from that Church was called a schismatic, from a rootword that means "to cut." He was one who had cut loose from the Catholic Church. The word heretic came from a root meaning "to choose" and he was one who chose his own belief instead of accepting "the faith once for all delivered to the saints."

So the Catholic Church was a definite organization in which Greek, Roman and Anglican were parts.

Then the Mohamedan conquests suppressed the Greek portion of the Church and left Rome in possession of Western Europe. So there grew up in the minds of Western Catholics a certain identity between Catholic and

Roman Catholic. Of course the latter term is paradoxical.

For the word Catholic means "universal" and the word Roman refers to a locality; so that the two terms are contradictory unless one means by them the Roman portion of the Catholic Church.

It is absurd to make the two words identical, because things cannot be both local and universal at the same time, if the word local is made to include the word universal. The part cannot be as great as the whole. It is absurd to say that the Greek Church was ever Roman, but it has always been Catholic.

At the time of the Reformation the question of the Pope's authority over Christendom was questioned. It was found that the Bishop of Rome had exercised no general jurisdiction until the time that the Greek Church had been submerged and cut off from the rest of Christendom. This introduced the word "Protestant" which is a purely negative term and means that certain persons protested against the claims of the Papacy to universal jurisdiction.

The word "Protestant" never has had a positive meaning but may include anyone who denies the claims of the Papacy. Consequently there were heretics, schismatics and Catholics among those who protested. It was a fight for liberty of the right, not for unity of life.

In this sense, Unitarians who deny the divinity of Christ are protestants. Congregationalists who cut themselves off from the Church as a corporation, are protestants. Catholics who refused papal domination are protestants.

The word "Protestant" never was intended to define a creed or a discipline of the Church.

So the thirteen original colonies might have been called "The Anti-

Church at home, and is indifferent or hostile to the spread of the Church elsewhere than at home, is the man we are interested in.

Why do we find ourselves on the opposite side of the fence from him? Is it because he thinks our foreign work is not properly done and we think it is? No, that is a different man.

Our man does not care how it is being done. What he feels resentment about is that it is being done at all.

He is with us in all we say about the local Church. As soon as we move on to the subject of the importance of that Church to other people, he parts company with us.

Is it not obvious that we shall not convert that man by telling him of the splendid work being done at Anvik, or Shanghai or Tokyo? If we apply the truth with which we began we shall go back to fundamental ideas. Is the Christian religion an American product or a privilege of Americans among others? Is the Christian religion a luxury or a necessity? Is it capable of being universally received or should it be considered as sharing the world now and in the future with Buddhism and Mahomedism?

These questions aim at the man's fundamental ideas of Christianity. It is because he and we answer those questions differently that we later find ourselves opposed to him on the question of the red side of the envelope. Actually he does not believe that the revelation of Jesus Christ is for every human being, and that getting that revelation to every human being is an extremely urgent matter. Actually he does not believe that Jesus Christ is not merely one of several great leaders, any of whom is a desirable object of reverent discipleship. If Christianity is to him a special gift meant only for his race or his nation, he is right in opposing himself to any effort to spread it to those for whom it was not meant. The question he needs to have settled is not to be settled by a missionary address on the Church's achievements in foreign fields. It is to be settled by a consideration of the fundamental definition of Christianity.

JAPANESE FUND

Praises for the diocese of Maryland for raising \$173,000 for the Japanese Reconstruction Fund, with special praises for the Rev. Dr. Abbott, rector of Grace and St. Peter's, Baltimore, who headed the campaign, and for his parish that raised \$28,000. The diocese of Washington, with several weeks' to go, was able to report pledges of \$91,000 toward \$100,000 for the same fund.

Honoring the Heroes of Peace

By Dr. W. S. Keller

Flower Strewing for Heroes of Social Construction is a ceremony honoring the dead whose claims to honor have long been overlooked.

Miners, railroaders, builders, electricians, mechanics, firemen, policemen, explorers, physicians, nurses, mothers, and others upon whose risks and sufferings life depends form an army larger than any fighting force of which history has record. It is an army serving without intermission and knowing no armistice, an army that endures both pain and privation. It numbers its losses of life by the tens of thousands every year and its other casualties by the hundreds of thousands. It goes to its hard, perilous battles without decorations and without honors; it does not wait for

"The roll of the stirring drum
and the trumpet that speaks of
fame."

Yet it is the army of our real national defense, our defense against hunger, cold, sickness, exposure, disorder, exhaustion, extinction: ultimately perhaps, our truest defense against foreign foes. Enabling us to supply all the world with things of necessity, comfort, and beauty, the army of social construction makes the rest of the world unwilling to be our foes.

Let us hope that, some day, our people will rear a fitting monument to the heroes of social construction, a workers' investigators' and mothers' monument. Part of this monument should be a hall of record in which will be listed, from day to day, the names of all who have fallen in these socially constructive tasks.

It is in this spirit that the Flower Strewing for Heroes of Social Construction is held on May thirtieth. The day on which the heroes of the battlefield are honored is the day on which the heroes of social construction are honored. The atmosphere of the one occasion is thus utilized for the other. The common date also facilitates the comparison, bringing out the resemblances and the difference between the two.

The hour selected is eight o'clock in the morning, before the cemetery becomes crowded and before the heat and the fatigues of the day can impair the needed solemnity. The inconvenience of the early hour has the further advantage of assuring the attendance of such persons only as are truly interested and devoted.

At the Flower Strewing for Heroes of Social Construction held at Spring Grove Cemetery, Cincinnati,

on May 30, 1923 and 1924, the following graves were decorated:

Clarence Smock, Factory Worker;
Frank Hueftlein, Police Officer;
Louis Tapp, Railroader;
Joseph Schott, Fireman;
Daisy K. Williams, who died in childbirth.

For geographical reasons, the ceremony could not take in others who are equally deserving. An outstanding purpose of these exercises and of the publicity sought is to stimulate other groups in other localities to organize similar flower strewings for heroes of social construction until every hero and heroine of this type will be duly remembered and honored. One feature of every program should be that of reading the names of those who have, during the previous year or number of years, given their lives for the social good within that particular community.

Persons of all creeds and races are invited to participate in the memorial ceremony on May 30th. Those who are interested in starting a similar memorial in other localities may have the details by addressing me at Glendale, Ohio.

Preacher, Pulpit and Pew

By E. P. Jots

"I know what the preacher meant when he spoke of the lay members this morning," remarked little Constant on his way home from church.

"What did he mean, dear?" queried his mother.

"He meant poultry," answered little Constant. "I heard him tell papa the other day that there was a lot of old gossiping hens in his congregation."

* * *

A colored preacher in Alabama had at one time served a short jail sentence and was fearful lest his congregation discover the fact, as in his later years he had been a model of rectitude.

One Sunday, rising to begin his sermon, his heart sank to see a former cellmate sitting in the front row.

Quick thinking was necessary. Fixing his eye on the unwelcome guest, the preacher announced solemnly:

"Ah takes mah text dis mo'nin' from de sixty-fo'th chaptah and fo-hundredth verse of de book of Job, which says: 'Dem as sees and knows me, and says nothin', dem will Ah see later.'"

* * *

"Hit may be hard fo' a rich man to enter de Kingdom of Heaven," says Rastus to the preacher, "but hits just as hard fo' a po' man to stay on de earth."

Stockholm Conference On Duties of Wealth

The Obligations of Christian Capital
the Subject of Stockholm
Conference

PROMINENT COMMITTEE

Among the reports which will be submitted at the Universal Christian Conference on Life and Work, to be held this year at Stockholm, Sweden, from August 19 to 30, is one commenting on the ethical problem which confronts the man of wealth. Briefly, it asks: What are the obligations of the capitalist—and to whom are those obligations owed?

The report, which is the result of a thorough investigation into the causes and remedies of industrial disturbances, has been in preparation during more than a year by the Commission on Economic and Industrial Problems of the American Section headed by Dean Shailer Mathews of Chicago University, and made up of such leaders in religious, social and industrial work as the Rev. Worth M. Tippy, secretary of the Social Service Commission of the Federal Council of Churches; John P. Frey, president of the Moulders' Union; Sherwood Eddy, an officer of the Y. M. C. A.; Raymond Robins, the publicist; Prof. Graham Taylor, head of Chicago Commons; Mrs. Mary Simkhovitch, head of Greenwich House, New York, and a member of the Executive Committee of the Church League for Industrial Democracy; George Foster Peabody, treasurer of this same organization; Samuel Mather, a member of the National Council of the Episcopal Church; Kirby Page, the economist; Bishop McConnell of the Methodist Church; and Bishop Jones of the Methodist Church.

This particular phase of the industrial problem is one which often goes unstressed in the face of more obvious physical problems. The social disadvantages of the poor man are more insistent in the public eye. But the rich man's problem is, none the less, of major importance.

"Many Christians are disturbed," the report notes, "by the great gulf that has come to exist between the rich and the poor, not only because of the sufferings and privations of those at the bottom of the economic scale, but also because of the spiritual isolation which the possession of wealth in the face of others' poverty brings to those on top."

The problem of the capitalist, the investigators remark, is ethical. He is one into whose hands circumstances have placed a power—the rewards of industrialism. But that power is, be-

sides, a trust—he holds it under obligations.

"There is a disposition today within the Christian community," the report reads, "to question the ethical validity of pure profit in the economic sense—that is, a return from enterprise, a business transaction, that is quite beyond and separate from the 'going rate' upon invested capital and the 'wages of superintendence.'" On the other hand, the investigators note that "American business men still cling as a rule to the individualism, which resulted from boundless resources and unhampered enterprise, which no longer exists."

In those two observations are contained the sides of the conflict. On the one hand stands a principle of just reward for service, and on the other a popular conception of economic reward.

"In practice," the report continues, "speculative enterprises demand a return according to the risk involved without references to the question, whether, granted that it is legitimate, the risk involved should not be socially insured. Although most would accept, probably few critical minds would attempt to justify by a Christian standard the enormous profits, which are frequently reaped from fortunate investment, and which are often dependent upon values created by the community, when it is impossible to show corresponding service which the community has received."

The whole problem rests on the concept of service, according to the investigators. The excuse for an enterprise should reside in its serviceability—its usefulness to society—rather than in its economic fruitfulness. In other words, the capitalist is placed in a position of trust—he is the steward, only, of the industrial benefits—and he owes an obligation to society. His enterprise must be economically sound, but it must, at the same time, be ethically and socially sound.

"An individual or a corporation," says the report, "serves the public when it supplies a real need at a just price. It is commonly assumed that to meet such a demand of the market is a fulfillment of the service requirement, and justifies the accumulation of a fortune in the process. Not only so, but industries which have their beginnings in a bona fide demand, frequently lost the service motive in the rapid accumulation of wealth."

The members of the commission present as the only standard of measurement, one which is found in Christian ethics.

"It is difficult to see," they observe, "how there can be more than one answer to the issue. It is contained in

(Continued on page 16)

The National Council To Push the Campaign

Five Leading Rectors Are Elected
Members of the Church
Field Department

ACCEPTANCE UNCERTAIN

The most important action of the National Council at its meeting in the Church Missions House, New York, on May 13-14 was the addition of five field secretaries to the staff of the Field Department, and the election to these important positions of outstanding men conspicuous for their service to the Church. Those elected were the Rev. Ernest M. Stires, D. D., rector of St. Thomas' Church, New York City; the Rev. Elmer N. Schmuck, rector of St. Mark's Church, Denver, Col.; the Rev. Benjamin T. Kemerer, rector of St. Clement's Church, El Paso, Texas; the Rev. Frank E. Wilson, S. T. D., rector of Christ Church, Eau Claire, Wis.; and the Rev. Beverley D. Tucker, Jr., D. D., rector of St. Paul's Church, Richmond, Va.

At the same meeting the Rev. Herman R. Page, rector of St. Michael's Church, Yakima, Wash., was chosen to fill a vacancy in the staff. Within the past year two other men have resigned important parishes to become field secretaries, the Rev. Middleton S. Barnwell, rector of the Church of the Advent, Birmingham, Ala., and the Rev. J. I. B. Larned, rector of St. John's Church, Yonkers, N. Y.

The National Council took this forward step in the light of the experience of the past five years and after careful consideration at two meetings of the Council. Convinced that the success of the Program is in large measure dependent upon an adequate field staff, the Council decided to adhere to its policy of drafting the strongest possible men from the field for this service.

In explanation of this forward step the Rev. R. Bland Mitchell, executive secretary of the Field Department, said: "It has been demonstrated that correspondence, publications and other literature, supplemented by three full-time field men is not sufficient to meet the needs of the situation. The work of winning the interest and support of the Church cannot be done without personalizing the work. The Church is in danger of losing its perspective and shifting its emphasis, as shown by the annually increasing volume of giving for all purposes while the Council's income remains stationary. It is only a question of time when the loss of power will be felt not only in the general Church but in diocese and parish as well."

G. Bernard Shaw On Me and Shakespeare

Convocation of Canterbury Considers Membership in the House of Parliament

MEETING WITH SHAW

By Rev. A. Manby Lloyd

Convocation of Canterbury met this week at the Church House. The Bishop of Oxford presented a report on Kalendar reform, which saw no dogmatic reason why the Church should oppose a fixed date for Easter, but we could not act alone. The Archbishop thought that if Anglicans and Romans could agree upon a fixed date (April, for preference) the Eastern Churches would not find any difficulty in concurring.

The Bishop of Winchester sounded a trumpet call on behalf of the League of Nations; he would like it wafted to every Parish in the land. The money spent on war preparation was colossal—Great Britain was still spending twelve shillings in every pound raised by taxation for old and new wars, while less than one-tenth of a farthing in each pound was spent on the League.

In the Lower House the morning was given up to the consideration of a *Gravamen* presented by the Rev. A. G. B. Atkinson and supported by Canon T. A. Lacey:

"That persons in Holy Orders have been and are still disqualified for election to the House of Commons on the sole ground of their ordination. That this disqualification has no ground in justice or the good order of the realm."

It was proposed to remedy this and Mr. Atkinson said that the subject had not engaged the attention of the House since the reign of James I. The disability had come about by a historic accident, and was an insular prejudice; not based on any religious grounds, but on a question of taxation. In the 18th Century, in his opinion, one or two parsons sat in the House of Commons, from time to time.

Canon Lacey thought the clergy at large had not the slightest desire to sit in the House of Commons, and it had not been a live question, but he ventured to think that some of them would not only adorn the House, but prove of first-rate value to the country.

Dr. Waggett said it seemed to him to be a gain to the nation that there should be some people who could not conceivably get into Parliament. The proposal was lost, the voting being 50 against 36.

* * *

To cycle from Warwick to Shakespeare's birthplace, to revel in the

glories of the "Merry Wives," to breathe murder with Macbeth and revenge with Hamlet; to ride back by moonlight; to listen to the nightingale's luscious song and liquid notes; to hear Bernard Shaw, our super-cynic, propose the toast of "The immortal memory of William Shakespeare"—such is an experience not often meted out to mortal man. But we have known it.

Mr. Shaw proposed the toast with a glass of tonic water in his hand.

He began by warning his audience that "for some years a strong conviction has been coming over me that Stratford-on-Avon is my birthplace. The prosaic fact is I was born elsewhere. The place where I was born (Belfast?) I called my country until I conquered this one."

A silver beard has taken the place of the red one, but the sardonic smile is still there and Mephistopheles continued: "London is entirely hopeless from Shakespeare's point of view. It is the place where they cut two-thirds of a Shakespeare play without the critics noticing the curtailment, and render the rest absolutely unintelligible.

If you go to a London theatre and find that the acting manager is in a state of wild enthusiasm, you will find that he is boiling over, not because his great actor or actress has given an exceptionally magnificent performance, but because Lord Somebody or Lady Somebody has been in the stalls the previous night."

The correct length of a play, he said, is three and a half hours—the length Shakespeare and I use. Anybody who does not get a play of that length has not got fair market value for money.

If interest in the theatre is to be kept alive, there must be produced plays that call for the exercise of moral judgment and criticism, and the plays of the modern school, which the author of "Hamlet" founded.

The drama should be the instrument for the purification and criticism of our current morality, and, therefore, of our spiritual problems.

Mr. Shaw dodged rather obviously the procession from Shakespeare's birthplace to the poet's tomb. The farthest he would go was to watch the procession off from the pavement. "Shakespeare and I"—that was the sublime phrase he gave us at the luncheon in honor of the 361st anniversary of the poet's birthday. And the toast was drunk in tonic water. Is Shaw also among the Pussyfoots?

Bishop Cook of Delaware is to be the pastor of the Geneva Conference, which meets from July 6th to the 17th.

New Orleans Busy On Plans for Convention

Things Are Getting into Shape for the General Convention in New Orleans

MANY MEETINGS

The General Convention will open in New Orleans on Wednesday, Oct. 7th with the usual deeply inspiring massed service.

The time for closing has been definitely set for Saturday, Oct. 24th. The business of the Convention will continue up to that day, on the afternoon of which closing exercises will be conducted and the Pastoral Letter will be read.

On the second day, Oct. 8th, the United Thank Offering Service of the Woman's Auxiliary, will be held in Trinity Church at 7:30 in the morning. That same day, in the evening, there will be a mass meeting in connection with this offering and the work of the Auxiliary.

The Committees in New Orleans are working with the Departments in New York on the details of Mass Meetings that will command a wide interest. One of these will be devoted to the Subject of social service, another to the work of the field department. The American Church Institute for Negroes will provide its program for another mass meeting. The department of missions and the department of religious education will each conduct a similar meeting in the interest of the work they promote.

An unusual and very important feature of the Convention will be an occasion which the sixteen hundredth anniversary of the Council of Nicea will be suitably commemorated. This will probably occur at an afternoon hour.

There will be joint sessions of the House of Deputies and the House of Bishops for the consideration of the presentation of the program and for discussion of the budget. There will also be a joint session to consider the work of domestic and foreign missions.

The Saturday afternoons will be kept open for the entertainment of visitors to New Orleans. Many will want to visit and some will want to study closely the Old French Quarter. Excursions on the Mississippi and on Lake Pontchartrain will be inviting to large crowds.

Through the activities of the committee on hospitality the names of eighty per cent of the elected delegates have been received. Some dioceses do not elect their delegates until May so a complete roster of the delegates will not be available before June 1st.

News Paragraphs of The American Church

Important Matters Are Considered
at the Meeting of the National
Council

A CONVOCATION

Time and tide waits for no man, to which add newspapers, including a Church weekly. I have been up in North Dakota attending the convocation of that Missionary District. I went in the cheapest automobile made, and came back in the same one, which is something to boast about. More than that, I drove that bus 350 miles this very day in order to make this issue . . . which is law-breaking to be ashamed of. All of which is by way of apology for these notes. I have three hours to get them to the printer, with stacks of copy to wade through before I write, so excuse the errors.

You folks who figure that this Church in America consists of those Episcopalians who live within a radius of one hundred miles of the Cathedral of St. John the Divine could get something out of a convocation of a missionary district. One of the North Dakota parsons told me that all of the New England states could be packed away in that District, which in itself was a fact worth going up there to get. As a result these Church people on the frontier see each other seldom, and they make the most of it when they do. I have been to a few diocesan conventions . . . the next thing removed from a provincial synod in boredom. But not so, a convocation. This one in North Dakota was more like a summer conference in spirit. Lots of parties, which doesn't mean banquets; lots of "whoop'er-up" speeches on every sort of subject; plenty of life, with a minimum of necessary business. Bishop Tyler presided like a father at a family meeting. As one of the delegates said at one of the parties: "Bishop Tyler must know all of the rules of parliamentary law, otherwise he wouldn't be able to ignore them so completely."

CONFERENCE FOR CHURCH WORKERS

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Miss Winifred Maynard,
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The most delightfully unconventional Bishop that it has been my privilege to meet . . . except one . . . you can have three guesses as to which one that is. They elected Archdeacon Martyr and Senator Overson delegates to the General Convention. . . I ring that in so as to justify this in a column which is supposed to be news.

The Greater New York Federation of Churches tendered the Rev. Henry Mottet a complimentary luncheon on his 80th birthday, May 20. Dr. Mottet is the rector of the Church of the Holy Communion, where he has been a parishoner for 67 years, and where he has served as a clergyman for 52 years. He is now planning a Community House. . . How many rectors, that age, have such plans for the future. The story of the Holy Communion, and the rector, calls for a great deal of space. A down-town New York church, that has stayed down-town. Sometime we will tell it more completely, with pictures.

Meetings of the National Council and the various departments, the reports of which I shall attempt to paraphrase. The most important action, the election of five field secretaries, is reported elsewhere, so we will pass that, letting you know whether or not they accept as soon as possible. At the meeting in February the Council instructed the president to write to all of the bishops about the debt of one million dollars, with the request that each bishop make an effort to raise some of it. At this meeting the other day it was reported that the appeal 'fell flat', to put it frankly, due to the urgency of other campaigns, such

as the Japanese Reconstruction Fund drive. As a result the Council decided to concentrate every effort on meeting 100 per cent of the 1925 budget. The Council will report to the General Convention that it has included a portion of the total debt in the budget of each of the three years of the next triennium, so that the debt may be wiped out during that time. The proposed budget for 1926 calls for four and a half million dollars. About a half million of this is on the debt. As there is an anticipated income of about \$600,000 from interest on invested funds and the United Thank Offering, the budget apportioned to the dioceses in quotas is \$3,900,000.

Bishop Reese of Southern Ohio, Rev. W. H. Milton, Mr. P. S. Parker and Mr. Harper Sibley were appointed to approve the Askings for Advanced Work for the program for the next three years. They are to do this in consultation with the secretaries of the various departments of '281.'

Two new members of the Field

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320 McClintock Building Denver, Colorado

Department, Mrs. Kingman Robins of Rochester, N. Y., and Mrs. G. A. Strong of Needham, Mass.

* * *

Department of Religious Education passed a resolution to tell us all that the entire Church Schools Lenten offering should go to the National Council to be spent entirely for the work of the General Church. It seems that some of the dioceses were using, at least some of it, locally, Mustn't do that.

* * *

The Rev John W. Suter, Jr., of Boston was elected as Executive Secretary of the Department of Religious Education, to succeed the Rev. Dr. Gardner.

* * *

Report of the committee to consider the present Commission on Registration and Reference of Church Workers. First of all they changed the name to The Personnel Bureau, which, I will say, is a gain. Lots of other recommendations, which mean, when lumped together, that a parish or a mission looking for a rector or worker, or a clergyman or worker looking for a job, should write to this bureau as the recognized official agency.

* * *

Bishop Gailor paid tribute to the splendid work which has been done by Mr. Edward Sargent, assistant secretary of the department of religious education during the vacancy of the executive secretaryship.

* * *

The Bishop of London, who was invited to deliver a course of lectures in this country, and to be present at the General Convention, has written his "can't-be-done-too-busy."

* * *

The Woman's Auxiliary of North Carolina sent in a resolution urging the women study the subject of international peace. It was a good one.

* * *

The committee to consider the matter of enlarging the power of the provinces reported that they couldn't see much to the idea. They sized up the agitation in this direction as being due to a desire on the part of some people to give the synods something to do, and the friction which now exists between certain of the diocesan bishops and the bishops of missionary districts. The committee

felt that nothing should be done to change the present method of administration of Church affairs, and that some other method, besides giving more power to the provinces, should be found to remove the friction where it exists.

* * *

Fine diocesan convention in New York, with much enthusiasm shown for the Cathedral, and praise for Bishop Manning. Delegates to the General Convention: The Rev. Messrs. Stires, Stetson, Chorley and Nichols, and Messrs. Stephen Baker, E. L. Baylies, George Zabriskie and George W. Wickersham. Alternates: Rev. Messrs. Smithers, Gilbert, Bowie and Sutton and Messrs. Samuel Thorne, Arthur Woods, Haley Fiske and C. C. Burlingtonham.

* * *

The committee which had charge of the Priest's Convention, which met a year ago in Philadelphia, have voted to hold an annual Catholic

Congress, meeting in different cities from year to year, with papers by leading clergymen and laymen who belong to that party of the Church's life. The Congress this year will be held in New Haven on November 3, 4 and 5.

* * *

The Federal Council of Churches, thru their committee on International Friendship, is making an effort to have Armistice Day, November 11th, dedicated to peace and the outlawry

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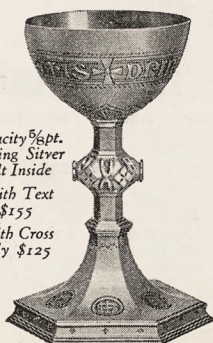
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of war and not to "ringing the fire bells of National Defense." They are sending literature to the clergy about it.

* * *

Bishop Gray, the new bishop of Northern Indiana, has not as yet decided where he will make his permanent residence. During the summer months his address is R. F. D. 3, Syracuse, Indiana.

* * *

Bishop White, of Springfield, Illinois, emphasized the need for proportionate giving. . . the new phrase for tithing. . . in the address before the convention, which met in Cairo, May 18 and 19. The following were elected delegates to the General Convention: Rev. Messrs. Wilson, Haughton, Wallace and Wilcox; Messrs. H. E. Halliday, H. N. Andre, D. G. Swannell and F. M. Morgan.

* * *

Prof. H. N. Ogden of Cornell University, who begins a sabbatical year in September, has agreed to help the Church with the campaign in the fall, and has been made assistant director for the campaign in Central New York.

* * *

Important action at the convocation of South Dakota. An effort is to be made to make the District self-supporting, so that it may become a diocese. A resolution was passed protesting against the proposal to grant to provinces the power to determine appropriation, and favoring the changing of missionary districts into dioceses, with equal representation, missionary funds to be distributed on the basis of needs in all dioceses. A resolution was also passed, as was one also at the convocation of North Dakota, supporting the effort being made

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by the commissioners in charge of the Indian Reservations to keep the Indians at home during the summer rather than to allow them to wander about to various fairs where they are exploited by the whites. Delegates for South Dakota: Dean Woodruff and the Hon. J. H. Gates.

* * *

An example of modern liberality may be noted in the Good Friday service at one of the Presbyterian churches in Utica, N. Y. It was a service for communion in the evening and the pastor invited "all who believe in the ideas and principles of Jesus Christ" to "partake of the symbols with us." He made the invitation very general; "all are invited, whether you are Presbyterian, Methodists, Baptists, Roman Catholics or Jews."

We imagine that as far the Roman Catholics were concerned the invitation was a mere "gesture" and we doubt whether any Jews were present, or, if they were, that the symbolism of the Good Friday evening communion appealed to them.

And why were "Episcopalians" omitted? And why not specify Christian Scientists, followers of the New Thought and members of the "I. B. S. A. Ecclesia?"

* * *

The Colorado Clericus has elected the Rev. Neil Stanley of St. Andrew's Denver, president, and the Rev. Elmer N. Schmuck of St. Mark's, Den-

ver, secretary, for the coming year.

* * *

Many pretty pictures in this last week's *Living Church*. Sometime when you are bored with your Church paper, buy a weekly of one of the other denominations and make comparisons.

* * *

Sixty-ninth commencement at the Berkeley Divinity School, June 2 and 3. Sermon the first day by Bishop Ferris, coadjutor of Western New York. Graduation address by Rev. Karl Reiland of St. George's, New York.

* * *

I know a little parish near Chicago, on the north shore of Lake Michigan, with a fine rectory, a delightful church, plenty of room to breath, with green things growing in the garden

(Continued on page 14)

WANTED! AN ORGAN

SAINT MATTHEW'S CHURCH, ST. PAUL, Minnesota, is in need of a small pipe organ, and would be glad to know of any parish having one to dispose of that could be rebuilt. The church seats three hundred. Please communicate with the rector, Rev. C. Edgar Haupt, 2102 Carter Ave., St. Paul, Minn.

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This conference offers special opportunities for combining recreation, Church instruction, and the development of the spiritual life. The presence of the Cleveland Symphony Orchestra and the rendition of our oratorios offers unusual musical attractions. The dates are from July 6 to 17. For full particulars address Miss Charlotte E. Forsyth, 325 Oliver Avenue, Pittsburgh, Pa.

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7:30, Service and Address.

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Daily: 8 and 12 A. M.

Holy Days and Thursdays: 11 A. M.

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Week Days: 7:30 A. M.

Holy Days and Wednesdays, 10 A. M.

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Rev. Frank H. Nelson and Rev. C. Russell Moodey, Clergy.

Sundays: 8:45 and 11 A. M. and 7:45 P. M.

Daily: 12:10 P. M.

Saints' Days: Holy Communion, 10 A. M.

DALLAS

St. Matthew's Cathedral

Very Rev. Robert S. Chalmers, Dean.

Rev. B. L. Smith, Associate Priest.

Sundays: 8 and 10:45 A. M. and 7:45 P. M.

Daily Services: 7:30, 9:30 and 5:30.

PHILADELPHIA

St. James's Church

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Rev. John Mockridge, Rector.

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

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Thursdays and Holy Days: 10 A. M.

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Sunday Services: Holy Communion, 8 A. M.; Bible Class, 10 A. M.; Morning Service and Church School, 11 A. M.; Community Service, 4 P. M.; Young People's Fellowship, 5:30 P. M.

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Sundays: 8 and 11 A. M., 7:45 P. M.
Wednesdays, Thursdays and Holy Days.

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Very Rev. Charles C. Williams Carver, B. D., Dean.

Sundays: 7:30, 9:45, 11:00 and 4 P. M.

Week Days: 7:30, 9:00 and 5:30. Even-song, Wednesdays and Fridays, the Litany, 9:30; Thursdays and Holy Days, Eucharist, 11 A. M.

DENVER

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14th Ave., Washington and Clarkson.

Very Rev. D. B. Dagwell, Dean.

Rev. Jonathan Watson, D. D., Assistant.

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7:30 P. M.; Church School, 9:30 A. M.;

Young People's Society, 6:00 P. M.

MILWAUKEE

All Saints Cathedral

Cor. Juneau Ave. and Marshall St.

Very Rev. C. S. Hutchinson, D. D., Dean.

Sundays: 7:30, 11:00, 7:30.

Week Days: 7:00 and 5:00.

Holy Days: 9:30.

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* * *

Convention, diocese of Atlanta, May 12-14, at the Cathedral, Atlanta. Women have done fine work, with their U. T. O. quota nearly all raised. Bishop Mikell appealed for loyal support of the Church Program, Convention delegates: Clergy, C. B. Wiemer, O. J. Hart, T. H. Johnston and S. A. Wragg. Lay: R. C. Alston, C. L. Bunting, Z. D. Harrison and T. H. Nicholson. The stress of the convention was almost entirely on national church affairs rather than diocesan affairs.

* * *

Convention of diocese of Southwestern Virginia, Roanoke, May 12 and 13. Missionary meeting the evening before the convention with Bishop Maxon of Tennessee as the preacher. Aggressive evangelism, said the Bishop, is the sole and great work of the Church. The sermon at the opening service of the convention was preached by Dr. Almon Abbott of Baltimore. The emphasis at the convention likewise was on national rather than diocesan events, with much said of matters to come before the General Convention. The delegates elected were as follows: Clergy, C. J. Gibson, K. M. Block, Carlton Barnwell and G. Otis Mead. Lay, C. E. Michael, C. F. Cocke, R. L. Pierce and C. E. Magill. The Bishop in his address, came out strongly against proposed changes in the Prayer Book.

* * *

A choir of young girls has been organized in Ascension Church, Denver, Colo., and sings every Sunday. There are about thirty members, ranging in age from 8 and 9 years to the early teens; with two older women for special solos.

* * *

Canon Douglas has returned to his home in Evergreen, Colo., after spending several months in the Philippines. He visited the mission station of Sagada, which he found so understaffed that he volunteered his services, and remained there for six weeks. Its prospects are now most promising.

* * *

Captain Mountford, who has been in this country for some weeks as advance agent for the crusaders of the British Church Army has received a great welcome from the clergy. By Dean Fosbroke's invitation he addressed the students of the General Theological Seminary. On May 18th he spoke on "The Place of Trained Laymen in the Church," before the New York Churchman's Association.

He has arranged for work in six cities and towns.

The crusaders are expected to arrive in New York on Monday, May 25th. On Wednesday, Prof. Cline, of the General Theological Seminary, will conduct a quiet day for them at the Cathedral. On Thursday, Bishop Manning will entertain them at luncheon at Synod Hall, and at three o'clock that afternoon will give them his benediction on the Cathedral green. That evening at 7 they will begin their evangelistic work at the intersection of 125th Street and 5th Avenue. At 9 they will speak in Columbus Circle. Friday they will speak in Huntington Close, of Grace Church; in Wall Street; near Battery Park; and at the Seaman's Church Institute. All day Saturday they will be at work on the beach at Coney Island. Sunday, by co-operation with Dr. Sunderland, all the prisons and institutions where work is carried on by the City Mission Society will be visited. One speaker will occupy the pulpit of Grace Church Chapel at morning service. In the evening there will be speakers at Holy Apostles', St. Thomas' Chapel, St. Andrew's, The Church of the Holy Trinity, and the Seamen's Church Institute.

On Monday, June 1st, the company will divide, one column marching to Mt. Vernon, and another to Yonkers, from which places they will proceed on their marches, one group, after two months arriving at Waterville, Maine, while the other will end their march the last of July in Old Orchard, Maine.

* * *

Rev. Dr. Major, principal of Ripon Hall, Oxford, and editor of the Modern Churchman (organ of the Church-

man's Union for the Advancement of Liberal Religious Thought), has accepted an invitation to deliver the William Belden Noble Lectures at Harvard, 1925-26.

* * *

There is a church in Canada that is 140 years old . . . St. George's Cathedral, Kingston. They have a debt of \$35,000 so that the Cathedral has never been consecrated, but this money is now being raised so that it may be consecrated during the anniversary celebration in June.

The Witness Fund

Each year there are those among our readers who send in a little extra money with their own subscriptions. This money goes into a Fund which is used to take care of the subscriptions of those, many of them clergy, who feel unable to pay for it themselves. Gifts to this Fund are acknowledged in the paper. We wish to thank the following subscribers for helping with the 1925 Fund:

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DEADLOCK IN CONNECTICUT

Because of the failure of the Connecticut convention to name a bishop coadjutor at New Haven, Wednesday, a special convention will be called to elect one. On the seventh ballot a field of many candidates had been narrowed to three leaders and on the twelfth and final ballot, Rev. Samuel S. Drury, rector of St. Paul's School, Concord, N. H., had fifty-five votes; Suffragan Bishop E. Campion Acheson, forty-five, and Rev. John N. Lewis, of St. John's Church, Waterbury, Conn., nineteen. Sixty-two votes were necessary to elect.

DUTIES OF WEALTH

(Continued from page 8)

the familiar concept of stewardship. But unfortunately that word seems to have lost its major significance—namely, that for the Christian, private property, strictly speaking, does not exist, as it does not exist absolutely for any citizen. He does not own property, he holds it in trust for God. There is clearly no agreement among American Christians as to the consistency of the accumulation of large fortunes with the Christian view of wealth, but Christianity plainly requires that wealth shall be accumulated by a corresponding service; and if one has come into the possession of wealth, it becomes a social trust."

The obligations of the rich man, then, are the obligations of Christian

service. The enterprise which he undertakes must have merit in the sight of God and society. It must satisfy more than a whim. And its rewards must be the just rewards of the undertaking rather than the economic rewards, out of proportion to any service rendered. In his spiritual isolation he must depend on himself alone—guided by a proper conception of Christian ethical standards.

"In any case," the report concludes, "it is from the Christian point of view axiomatic that, if the existence of large fortunes is held to be

essential to the conservation of the social surplus, then it becomes the spiritual responsibility of those to whom this stewardship falls, to use their wealth as a tool rather than to wear it as a garment, and to recognize that stewardship is not alone a responsibility to God, but also directly to society."

It is in the avoidance of that responsibility—in the failure to recognize the obligations of Christian service and Christian stewardship—that the spiritual jeopardy of the rich man lies.

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