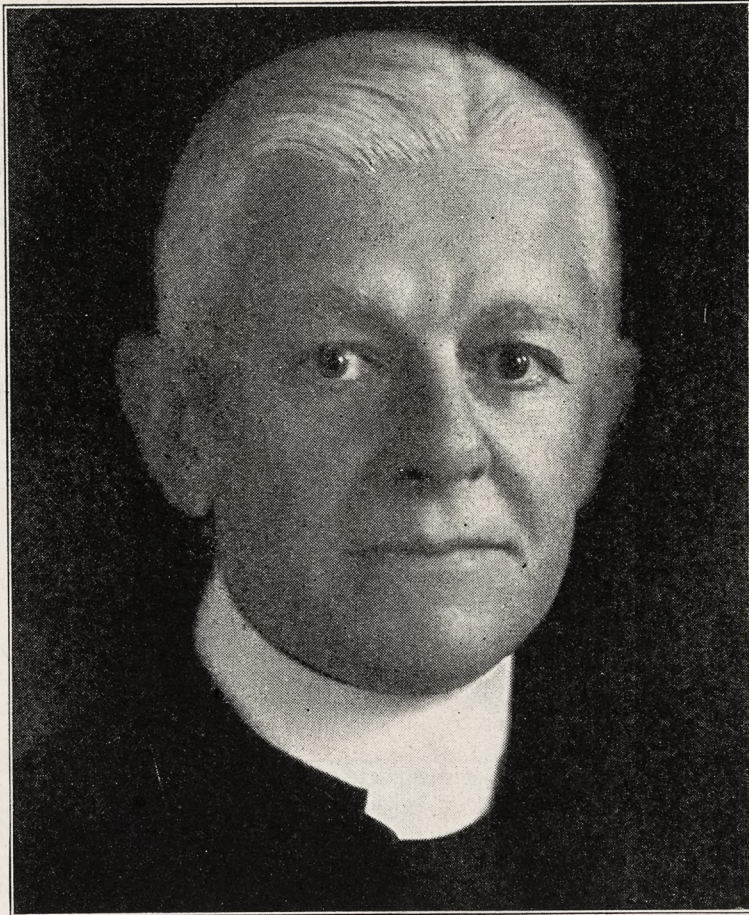


The **WITNESS**

CHICAGO, JUNE 24, 1926



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MEANING AND PURPOSE OF EDUCATION

The Directing of Enthusiasm

By Rev. G. A. Studdert Kennedy

WE all believe in education. We may differ as to what it means, or ought to mean, but we agree that some form of education is a good thing for everybody. We don't all believe in religion. We differ still more widely as to what it means, and there are quite a number of intelligent and public-spirited men and women who feel that whatever it means, and whatever form it takes, religion does more harm than good.

Many of those who distrust religion are enthusiastic about education. They will tell you with intense conviction that the only hope of the world lies in "an educated democracy." They do not believe in religious education, but believe in education as a religion; they look to it as the savior of the world. Education, and education alone, is going to solve our problems and save us from our sins, for the root of sin is ignorance.

There are many who believe this, and act upon their belief, being earnest and unselfish workers in the cause of education, whose enthusiasm puts some of us easy-going Christians to shame.

Their enthusiasm leads them not seldom to oppose religion, and quite often to belittle it, and, consequently, some religious people are tempted to oppose and belittle education, declaring that without religion it is an evil thing.

IS RELIGION SUSPECT?

This division is a disaster, for while the doctors differ, the patients, who in this case are the children, die. Why should any decent man suspect religion? Well, not without reason. Religion is not always a good thing. It has often been a vile and disgusting thing in the past. "Tantum religio potuit suadere malorum"—See thou to what damned deeds religion draweth men—is as true of the Christian religion as of any other.

Under the banner of the Christian faith men have done the most inhuman and repulsive deeds with a rampant and reckless certainty that they were doing right, a certainty that put them beyond the reach of reason or of argument, and led them to look upon all who ventured to criticize or oppose them as being the enemies of God, who needed not to be convinced of error and won over by argument, but to be convicted of crime and punished with pain.

There are many who feel that this state of mind, which is beyond reason and argument, is the inevitable result of religion in all its forms, and that it is a thoroughly bad state of mind, opposed to that spirit of inquiry and unbiased pursuit of truth which is man's only hope.

But admitting this, we do not solve our problem, for reasonable men, really reasonable men, are hard to find, and reasonable women still harder. Reasonableness is not a natural inheritance; it is a supreme achievement. The great mistake which the nineteenth century pioneers of education fell into, was their naive assumption that men were naturally reasonable beings, that, whereas animals were wholly and entirely instinctive, men and women were wholly and entirely rational.

TEN TRAGIC YEARS

From this absurdly optimistic position the experience and research of recent years have routed us utterly. Experience first, for if the history of Europe for the last ten years is to be read as the story of purely rational beings, then either the word rational loses its meaning, or history becomes an intolerable enigma. We have behaved like beasts.

Research comes in to confirm experience and makes it clear that we are born with a very complex and

powerful instinctive nature, and that our kinship with the animals, which the physiologists have demonstrated in the make-up of our bodies, must be extended to the make-up of our minds.

As Dr. McDougall puts it: "We may say, then, that directly or indirectly, the instincts are the prime movers of all human activity. By the impulsive force of some instinct, or of some habit derived from instinct, every train of thought, however cold and passionless it may seem, is borne along to its end. Take away these instinctive dispositions, with their powerful impulses, and the organism would become incapable of activity of any kind; it would lie inert and motionless like some wonderful piece of clockwork whose mainspring had been removed, or a steam engine whose fires had been drawn."

THE PURPOSE OF LIFE

That could not be better said. We are largely instinctive creatures, largely but not wholly instinctive. The animal can follow its instincts blind and be happy and healthy; men cannot. Animals are in a natural state of inward harmony; men are not—they have to discover or create this inward harmony.

In addition, therefore, to all the natural impulses which they have in common with the animals, they are born with an impulse to unify themselves, to concentrate and fix their whole being upon one supreme purpose and end.

This essentially human impulse to unity is at the root both of reason and religion. We are not born reasonable, but we are born reasoning—that is, we have an impulse which grows with our growth, to harmonize and unify our experience, to find a meaning in it, as we say. But we can only harmonize and find a meaning in our experience as we learn to harmonize our natural impulses, for our impulses

determine our interests, and round them our experience inevitably groups itself in systems of associated memories.

We are born, therefore, not only with the impulse to harmonize our experience, which is reason, but with the impulse to unify our instinctive nature, which is religion.

We can no more get rid of it than we can get rid of sex, or curiosity, or pugnacity. We are driven to make a religion of something. That is why we go mad on things. We are crazy about one thing after another. This is the way the religious instinct, the impulse to unity, shows itself.

We are incurably religious, naturally given to enthusiasm. We must have something to give meaning to our lives, something to live for, and what we live for is our God. Atheism is not a creed, it is a nervous disease. A real atheist is a man without anything to live for, and the logical conclusion of that is suicide.

Now, whether we like it or not, our enthusiasm always tends to govern our reason. We may deceive ourselves and unconsciously pretend that we are dispassionate and impartial, but we never are, except on questions we don't care two cents about, and those, of course, are the least important issues of life.

WHY NOT BE REASONABLE?

On living issues our enthusiasms tend to use our reason to justify themselves. We may try to become reasonable by refusing to be enthusiastic about anything, but that is either a pose, with a secret enthusiasm behind it, or it is a symptom of a feeble mind.

There is an idea that the great scientists were cold and passionless people, disciples of pure reason, without any enthusiasm, but their biographies contradict this. It is said of Faraday that to the end of his life he would almost dance with joy over a new discovery or a clever experiment. The lives of the scientists do not differ in this from the lives of the saints—they are brim full of enthusiasm. You could not be a great thinker, or a great anything else, without a great enthusiasm.

We cannot get rid of the religious impulse, we must train and direct it. This is the true meaning and purpose of education, the training and direction of enthusiasm.

No one can be really reasonable unless they have an enthusiasm for goodness, beauty, and truth, i. e., no one can be really reasonable unless they are truly religious. The purpose of religious education is the direction of our enthusiasm to God, that, being so directed, it may not be wasted or frittered away, but may lead to that more abundant life of body, mind, and spirit which is the will of God, and the true destiny of man.

Our Cover

Charles Laban Pardee, the secretary of the American Church Building Fund Commission and the secretary of the House of Bishops, is a graduate of Yale University and the Berkeley Divinity School, class of 1887. His first work was in Connecticut, his native state, leaving there to be the rector of St. Andrew's, Waverly, Iowa. In 1894 he became the rector of St. Paul's, Kittanning, Pa., and in 1896 of St. Andrew's, Orange, N. J. In 1909 he was called to be rector of St. Michael's, Naugatuck, Conn., where he remained until elected to his present position in 1915. He has received honorary degrees from several colleges and is the author of several books.

Cheerful Confidences

BILL'S FOUR-WHEEL BRAKES

By George Parkin Atwater

BILL was a good old scout. Bill liked the rector of his Church well enough and was willing to make a good pledge toward the support of the parish.

But Bill was one of that little army of persons who are so far in the rear of the main army that when they shoot they are likely to hit one of their own men. In other words, Bill was always behind in paying his pledge to the Church.

Bill doesn't quite realize what he is doing when he fails to pay up promptly. So one day the rector resolved to have a frank talk with him, and tell the naked truth. He found a suitable opportunity and opened up.

"Bill," he said, "What the dickens have you against the Church?"

"Why, nothing at all, rector," answered the astonished Bill.

"But you have said that you wanted me to get out."

"Who told you that?" exploded Bill. "I never said that. I don't want you to get out."

"The Treasurer told me," answered the Rector. "He said you were one of a group of persons who recently voted to close the Church."

"No such thing," denied Bill. "I never voted on that. I don't want the Church closed. Some one has been spoofing you."

"Here is the vote, Bill." And the rector drew from his pocket the list of those who did not pay their pledges with reasonable promptness.

"Now see here, Bill. This list is one of the darkest moments in the life of the Church. We all get to-

gether and build up a budget, and everyone makes a pledge to meet it—and then a group of persons let themselves wreck our program by failing to pay up on time. You are doing a number of disheartening things.

"You are discouraging your rector by having the Treasurer constantly report a deficit.

"You are making the members of the vestry say, 'Why should I give more, when Bill does not even pay what he has agreed to pay?'"

"You are making your rector feel that you are not concerned about his leadership and do not give one continental whoop whether he remains rector or not.

"You are helping to create a false expectation of support, and are making the other fellow pay your share.

"You are boring from within, and some day you will succeed in making enough despair in the leaders to achieve some disaster."

"But I intend to pay up, Rector; I have just overlooked it."

"Your intentions don't pay any salaries, Bill. Get busy and get your name off this obituary list of those who, unconsciously, perhaps, but actually are dead weights on this parish. Don't let this day pass without paying your pledge to the Church.

"No one person in arrears may seem to make any difference, but the sum total is appalling and disheartening. Nothing would stimulate the work as much as to have every pledge promptly paid. Moreover, Bill, this is a day when young men are needed in the Church. I'll tell you how we can supply every Church in our land with younger men, and yet take care of our present men."

"How is that?" asked the astonished Bill.

"If every member of our Church—man, woman and boy and girl, would make a pledge, according to his means, and pay it promptly, every present rector would immediately become from five to ten years younger, in vigor, interest and usefulness. Send your check today, Bill, and reduce the age of the clergy."

(Parish papers please copy.)

DR. STUART L. TYSON RENOUNCES THE MINISTRY

The Rev. Stuart L. Tyson, head of the Tyson Lecture Foundation and officer of the Modern Churchmen's Union, has declared his renunciation of the ministry of the Church, and at his own request was formally deposed on June 3rd in the Cathedral of St. John the Divine by Bishop Manning, with the advice and consent of the clerical members of the standing committee of the diocese.

THE HOLY CATHOLIC CHURCH

Our Ancestral Home

BY BISHOP JOHNSON

IT is a cause of wonderment to me that so many persons who have been privileged to enter into the inheritance of the Church and the marvellous treasures that it contains, fall into the error of "those without," who because they have no such treasure belittle its value.

I can thoroughly understand why those who have deliberately disinherited themselves should accept their poverty complacently, but how those who have enjoyed the riches which have been stored up for them, should think lightly of their blessings is more than I can understand.

It is not uncommon to find Churchmen to whom one Ecclesiastical corporation is as good as another, and who fail utterly to attach any deep significance to that article of the Creed which says "I believe in the Holy Catholic Church." If people do not believe in it, how can they say these words, which to them are meaningless.

It seems so to make one's religion consist merely of a bundle of fagots carried on our back instead of a domicile in which we can find shelter and food and fellowship.

I am fully persuaded that we have an incomparably valuable asset in the Church, which, if we really appreciated would make the Catholic faith to be the most winsome religion on the Continent, for a belief in the Church as an organization is the very thing which takes religion out of the sphere of a debating society and lifts it into the atmosphere of an ancestral home.

If one will consider what took place at the Reformation, one may realize how earnest Christians in their zeal to achieve personal liberty went into a very far country and fed on husks.

You can find the husks now, stored in the stock-rooms of denominational seminaries—they are so inedible that you wonder how they ever sustained life.

Try to extract a little nourishment from the Augsburg Confession or Calvin's Institutes or Baxter's Saints' Rest, and you will discover what Christians fed upon in the Post-Reformation period.

The Eating houses are still with us but the bill of fare is changed. I do not know whether the change is more nourishing but it is more succulent. Then we had an abundance of carbonates; now an excess of sugar.

It seems sometimes that only those really appreciate their Father's

house, who have been in that far country. The elder brothers brought up in the Church are very apt to take things for granted and to be rather unappreciative of their blessings.

Of course the reformers left home because it needed housecleaning, there is no doubt about that; and it was easier to leave home than it was to stay and pay rent.

But the fact that the house was both unclean and expensive does not mean that the only alternative is to camp out permanently. And the difference between the Continent and England was that in England they refused to move out or to pay rent. There they had a good housecleaning and also established a good title to the property.

There was a little disturbance over the eviction of an absent landlord but the English did not lose their home. They kept it. They threw out some strange innovations that had accumulated under the usurpation of titles and they tore up some of the documents by which the foreign landlord claimed title, but they retained possession and that constitutes nine points of the law.

There were some Englishmen who wanted to destroy the house and when failed in this effort, they sulked in their tents, but the great majority could see no good reason for leaving their ancestral abode. And so we have retained many treasures which are too solid to be portable and too precious to abandon.

We have learned in modern times that insanity begins in complexes, but that not every one who has a complex is necessarily insane. Still it seems to have been more sane to evict the landlord than to destroy the home, because of a complex.

Living in tents is all right for Arabs and for a temporary vacation, but it does not make for the domestic virtues which is the real glory of the Church and the real poverty of sectarian religion.

They have sacrificed the idea of fellowship at the altar, as the foundation of Christianity, to the idea of satisfying intellectual curiosity and gratifying emotional hysteria. It hasn't worked to produce, in Christian circles, the fruits of the Spirit, which are love, joy and peace. It has sacrificed love to passion; joy to suspicion; and peace to dissension.

These are the characteristics of Arabs who dwell in tents. Love needs a home; liberty needs a constitution;

Religion needs a corporate body which is not a temporary structure but a permanent abode.

The elder brother was reprehensible when he refused to welcome the prodigal back to his father's house. He failed to realize that he did not own his father's house but merely enjoyed its privileges. No coterie of orthodox elder brothers own the Church. On the other hand, the elder brother would have been within his rights if he had declined to negotiate with the younger brother for the adjustment of their differences by erecting a tabernacle, somewhere between a tent and a home in which the family was to be reunited. Really the Church isn't ours to dispose of.

Christ bought it with His own blood, endowed it with the Holy Spirit, furnished it with His own table, entrusted it to a lineal descent, will in time present it to the Father without blemish.

It is built upon the rock of His personality, assured of permanency and entrusted with the treasures of His grace.

It is not surprising that a generation whose homes are portable, adjustable or ephemeral should fail to sense the necessity of a building in which to live and rear one's children. To many an automobile is more essential than a home and acts as a substitute therefor.

Man can eat in a restaurant, sleep in a hotel and live in an auto, but it would be a curious race of nomads who advocated this as a universal and superior practice.

A home brings with it responsibilities, obligations, effort and expense, but really it is worth it all. Nor will the man who finds his love, joy and peace in a home be satisfied or content with the life of a traveling salesman as the sole satisfaction of his craving for fellowship.

When I say that I believe in the Holy Catholic Church, I condemn no one who enjoys travel and welcomes change. These are all right as a recreation, but as a substitute for a home, they deprive mortals of nearly all human attributes.

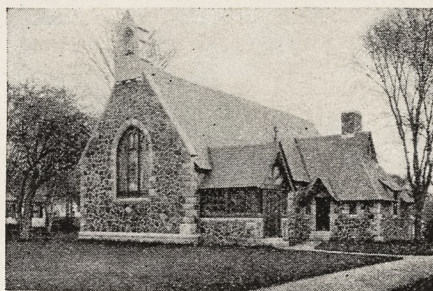
It is an age of cliff-dwellers, motorists and divorcees. To them all homes are on Main Street and change is always progress. But there are souls who crave friends and fellowship and atmosphere. To these the Church is like a great rock out of which bubbles a cooling stream, in a thirsty land.

THE CHURCH BUILDING FUND

The Service Done the Church

BY REV. CHARLES L. PARDEE

WHEN in 1880 the General Convention created the American Church Building Fund Commission, its evident intention was to supply to parishes and missions of the Church, and particularly to the weaker units, a helping hand in the presence of building problems, answering thus the local need, and also strengthening the Church as a whole. That the Convention's view was as inclusive as this is evidenced by its original recommendation that every parish and mission of the Church should take a yearly offering for the benefit of the work, and by fixing the prospective amount to be raised as one million dollars. It is the purpose of this article to present a story of the Build-



CHRIST CHURCH
At Sheffield, Massachusetts

the Church's property of nearly 1,000 buildings obtained by these loans, many of which were for two and some for groups of three buildings.

Thirteen years after the inception of the fund income from loans had sufficiently increased to permit the making of gifts in last payment to complete church buildings, and the scope of work was again enlarged, making possible gifts first for churches, and later on for rectories and parish houses. In this way 1,237 parishes and missions have been helped to finish that many buildings in the past 33 years. The amount given for this work, and without restrictions, has reached the sum of \$444,668.81.

Nor has the pioneer work of the Church been forgotten. Frequently fields must be occupied where success is entirely problematical. To cover possible loss of gifts in such cases, the Grant form of help was instituted in 1915 wherein help from the Income Account is given, but is covered by a mortgage without interest, the mortgage to continue indefinitely unless the work ceases or the building is sold. Under this form of help 69 other buildings have been finished with the help of \$54,508.00 from the fund.

There is no missionary jurisdiction of the Church at home or abroad, and no diocese, with the single exception of Massachusetts, which uses only its own resources, which has not received help from this fund.

It is quite evident therefore that the intention of the General Convention has had reasonable fulfillment so far as the extent and operation of the fund is concerned. The Church itself, thus extended and strengthened, has the witness within itself of what can be accomplished through even a small fund operated solely and fully for its own benefit.

In one point only has the building

fund come short of that goal which the General Convention set for it,—a capital fund of \$1,000,000. So long as parishes and missions observed the recommendation of the convention the fund grew apace. It was a good plan. An average offering of ten dollars a year from all the parishes and missions of the Church would, in the forty-five years which have elapsed, have produced a fund of nearly two million dollars. The recommendation, however, is today more honored in the breach than in the observance. The fund has therefore failed to grow as it should, and as a consequence there has been a curtailment of service to the full amount of the needs of the Church as expressed in applications for help.

The goal of a million dollar fund is still a vision; but with only one quarter of the way to go it could be reached before the year runs out, with only a slight effort of the clergy in the taking of offerings, and of the laity in responding. Our wealth as a Church is proverbial. But even if only a proverb, our national Church Building Fund ought not to be the smallest of its kind among all religi-

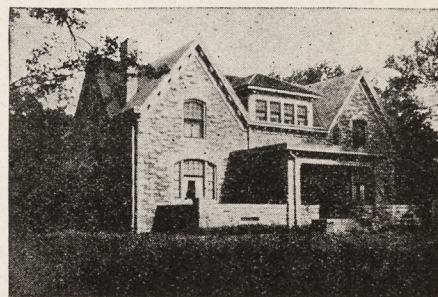


THE GOOD SHEPHERD
At Terrell, Texas

ing Fund's work which will show as simply as possible to what extent this vision has become fact.

In the early years, while the fund was accumulating, only very small loans for the building of churches could be offered. The first was for \$600, and was made to Edwardsville in the Diocese of Springfield in 1881. As the fund increased, larger loans were made possible, and the scope of the work was enlarged to include rectories and parish houses. The interest rate was at the first six per cent but was reduced to five per cent in 1913, which rate is still in force. A variety of methods of payment have been offered, the present, and only method, calling for a ten year period for the life of the loan. These loans have always been covered by mortgage and notes, and their size has gradually been increased until the present limit of forty per cent of property valuation has been reached.

During these past 45 years, by a constant turning over of a fund which has now reached three quarters of a million dollars, 835 parishes and missions have received loans of \$2,099,687.72. This means an addition to



THE BISHOP'S HOUSE
At Topeka, Kansas

ous bodies. The goal can and will be reached with the awakening of the Church to a realization of the usefulness of a fund so equipped as to be able to meet the needs of the parishes and missions which are constantly, at its office in the Church Missions House, seeking help for their building programs.

Trinity Church, Fredonia, New York, was dedicated on June 6th by Bishop Ferris of Western New York. The service was attended by many of our own clergy throughout the diocese and by most of the Protestant pastors of the city. The sermon was preached by the Rev. R. N. Wilcox, rector of St. Luke's, Jamestown, N. Y.

The Council's Work

RECEPTIVE LOYALTY

By Rev. Alferd Newbery

LOYALTY is a very deep feeling, and can be as destructive as it can be full of accomplishment. It can render useless the services of a city inspector whose efforts to discover a source of disease are balked by the loyal efforts of the neighbors to conceal the condition being looked into. It makes the mountains of Tennessee unhealthy places for revenue officers. It hides from the social worker the fact that the deserting husband she is seeking to bring back home is already home. What a wonderful depth of loyalty is contained in the common figure of speech "as thick as thieves!"

Because it is primarily a feeling it can wander astray from intelligence, and defeat its own object. A most interesting instance that is sometimes a bit tragic in its expression is the feeling that regards the work of the National Council as in some way opposed to the work of the parish or the diocese. The invited representative of the National Council sometimes feels that he is regarded as a destructive force whose operations are harmful to the local interests, and finds opposed to him this powerful instinct of loyalty which is impregnable.

It ought not to be so. He does not come trying to steal from the parish the energy that ought to go into winning souls there so that he might bestow it on some pet souls of his among the heathen. He is not an outside collecting agency into whose hands the missionary field has put its bill for collection. It is not even the antithesis of "home" versus "abroad," for a large part of the field of the National Council's work is at home, and a good deal of its effort flows back into the parish itself.

Rather is the National Council the authorized agency for doing the parish's work in places the parish cannot conveniently go, in ways the parish can conveniently use save in combination with the other parishes through a medium.

The National Council is made up of Church members. They are bishops, or priests, or laymen. They all belong to dioceses and to parishes. When they view the work to be done they cannot forget their more local memberships. They cannot easily set themselves to a piece of work which they believe is inimical to the interests of parishes and dioceses.

Beyond that their interests have forced them into a study of parish and diocesan organization and life, and having learned from hundreds of parishes all over the country, they



ST. THOMAS', SAVANNAH
Product of the Building Fund

are at least in a position to act as a clearing house, and bring to any one parish the ideas and plans of many others.

And from having been in touch with so many parishes and dioceses they have acquired a familiarity with the ills that parishes and dioceses are heir to. They can recognize in our parish the same underlying problems met in others and can suggest the general plan of the remedy. We make a mistake in not using them for this service.

It is true undoubtedly that each parish and each diocese is "peculiar" but we should be astonished if we could see how universal most of our peculiarities are and it is good for the health of the whole body that we have in the National Council an agency that can be our eye looking over the whole Church—not merely the problems of the foreign field, not merely the problem of adequate support for the general work, but all the problems of the whole Church—and bringing to us what that view has to tell us, of encouragement, and instruction and guidance.

Let's Know

SOME CONTRAST

Rev. Frank E. Wilson

"WHEN God pleases to convert the heathens, He will do it without your aid or mine." This was the interruption of the chairman of a Baptist meeting during a missionary appeal made by Carey in England little more than a century and a quarter ago.

A little earlier than that a synod of the Scottish Church had stated that sending the Gospel to the heathen was revolutionary, dangerous, absurd, and fanatical. About the same time a church leader in Germany had put it this way: "Go into all the world" was once good advice, but now, 'Remain where God has placed you' is better."

The Church Missionary Society was founded in England in 1799,

chiefly through the consecrated leadership of William Wilberforce. India and Africa were its main objectives but it was forty years before it attained a really reputable standing in the Church of England. The East India Company was at first bitterly opposed to the introduction of Christian Missions into India, though the same company later acknowledged that nothing had done as much good for India.

By way of contrast, I would like to quote from a letter recently received from England: "Our Church has received a bomb-shell in the shape of the four reports issued by the Missionary Council and presented to a representative gathering in London last January. I was privileged to be one of the three thousand delegates and I wouldn't have missed such a wonderful experience for anything. The atmosphere of the whole thing was so wonderful—there were all shades of thought present, from extreme Evangelicals to most advanced Anglo-Catholics and yet there was perfect unity all through. One saw there that if we can only get our eyes fixed on the big issues, there can quite easily be a union of the churches. The convention has been spoken of as the Second Pentecost. The call is for six hundred men and women at once for work overseas and 250,000 pounds over and above the usual amount given for the missionary work of the Church—both these to increase considerably each year. We are now endeavoring to carry this message through the country and those of us who were at Westminster feel that there is a tremendous responsibility resting on us. The clergy of this diocese have sent a letter to the bishop asking that he will consent to some such arrangement as was made during the war, whereby the younger clergy may be free for two or three years' service overseas immediately, to tide over the time while others are being trained—the clergy of the diocese remaining at home to carry on their duty for them meanwhile, even if it means cutting down the services somewhat."

This is a little illustration of the growing missionary interest which keeps the life-blood flowing throughout the Church today. Sometimes when you feel a bit dismayed at the tardy response of many Church people to our most earnest appeals for the extension of His Kingdom, remember that the present-day missionary movement is little more than a century old. Missionary activities suffered a serious lapse for two or three hundred years after the Reformation. But the progress of the spiritual pick-up since the beginning of the nineteenth century has been nothing short of phenomenal.

The Bishop of London Grants an Interview

Bishop of London Gives His Ideas
On Matters Affecting
Church and State

PLANS HIS TRIP

By Rev. A. Manby Lloyd

My name surely should not appear at the head of the English newsletter this week, for I wrote not a word of it. However I may be pardoned perhaps, in view of the fact that the Bishop of London is soon to visit your country, for suggesting to the managing editor that he print instead the following article which appeared recently in the Guardian:

* * *

There is more than one way, I believe, by which, if you are lazy, you can avoid the walk from Putney Bridge Station to Fulham Palace. If you are on good terms with the Bishop of London's chaplain, I have been told that you ask him to leave open a small door that leads from the church yard into the palace grounds; or, it is whispered, you can even climb over the wall and drop safely into the garden on the other side. Knowing the number of things that the Bishop of London's chaplain has to think about, and not being as active at scaling walls as I used to be, I made the full circular tour, along the Park railings, past the allotments and the moat—now filled in and bright with shrubs—into that enchanting courtyard, and so through the hall into the Bishop of London's drawing-room. Here, as is well known, you may meet "all sorts and conditions of men" and women, among the guests and visitors at the palace, from the age of one year to eighty; and, lest readers of the *Witness* should think that this is an exaggeration, I hasten to add that quite the most attractive person I saw in the palace, one Monday morning a few weeks ago, was a good deal under twelve months old. He—or perhaps it was "she," I don't know—did not appear till after lunch; and it was during the half hour before lunch that the bishop took me into his study, and looked back over the quarter of a century of his episcopate.

Let me say at once that it would have been an insult to ask the usual question. Twenty years hence, perhaps, I may totter into the study of Fulham on behalf of the *Witness*, and ask the still upright Bishop of London—"To what do you attribute your longevity?" If he lives to that year, the bishop will be eighty-eight; and then will be the time for him to answer—"Don't drink, don't smoke, and take plenty of exercise." But I find it as hard to believe that he will even

then have given up lawn tennis and squash racquets as I did to remember that the bishop had behind him thirty-eight years of gruelling work in London, as he stood in front of the fire-place that morning, and spoke with the voice and gestures of a man hardly past his prime.

"Looking back" means to-day one thing, and one thing only, for most people who have passed middle life—it is to recall the years before the great curse fell upon the world—so it was natural that we should talk first of the war and of the mark it left upon English life and religion. The bishop had not forgotten the words he used in the early days of the war about "a great day of God," but he made no attempt to conceal his disappointment. "Our Service candidates for ordination," he said, "are a proof that some of the men at the front were purged as by fire, and came out clean, strong and true; but it is hard to see that any general moral improvement has been effected by the war. Let us be frank and admit that we did not realize then that war was so devilish. We have not got the new world for which we hoped—very little more brotherhood, and at least as much luxury and vice."

This led me to ask the bishop whether he thought that the religious difficulties felt by ordinary people had changed as a result of the war.

"I don't think so," he replied, "I look back over all my time in London, and I find very little difference. I have lately held a mission at Edmonton, and answered all the questions that were put to me; and they were just those we used to deal with thirty years ago in our open-air work in Victoria Park. Young people, too, are mentally very much the same. I go to Wellington, Marlborough, Bradfield, and other public schools; and there I find boys not a bit different from the boys I knew in the old days."

"But there is one marked improvement in London life, is there not?" I asked. "There is much less drunkenness than there used to be?"

"True," the bishop answered, "and why? Largely because the public houses are now open for nine hours instead of nineteen and a half. And you don't know what a struggle we have every year to keep down the hours. Here is our difficulty. Out of the present population of London, 4,286,000 can get no drink after ten o'clock at night; 184,000 of them can get it for an hour longer; and a continual effort is being made to keep all the public houses open till eleven. I don't think the Church in London realizes the fight we have over this question every year. Hours mean everything; they are the crux of the temperance problem. And this is one of the few things in which I feel

(Continued on page 12)

Discussion of Peace By World's Religions

The World's Greatest Religious Conference Will Be Held at
Geneva in 1930

COMMITTEE APPOINTED

The names of the living religions that will take part in the universal religious peace conference, to be held at Geneva, Switzerland, in 1930, have been announced by Dr. Henry A. Atkinson, general secretary of the Church peace union, under whose auspices the conference is now being organized. This conference will bring together, for the first time since the "Congress of Religions" was held in Chicago during the world fair, representatives of all the leading religions of the world. Unlike the world fair congress, which was general in its nature, the conference of 1930 will center upon the topic of international friendship and prevention of war, through the churches.

In announcing the religions which will participate, Dr. Atkinson said that the next step will be the organization of an executive committee of 69 members, in which these religions will be represented as follows: Catholics 10, Protestants 10, Eastern Orthodox 5, Buddhists 4, Moslems 4, Jews 4, Hindoos 4, Zoroasters 2, Confucians 2, Shintoists 2, Jains 1, Sikhs 1, Taoists 1.

The general purposes of the universal religious peace conference are described in the following statement: "The purpose of the conference shall be to bring together adherents of the world's living religions to discuss the questions relating to international justice and good will. To make known the content of each religion relating to these questions. To compare the ideals of human brotherhood and world peace as inculcated by the various religions and, if possible, secure agreement on the following:

"a. The emphasis on human brotherhood as essential to all religions. "b. World peace can be established only through the recognition of universal brotherhood. "c. The religion of the world can cooperate by each working in its own sphere for the attainment of these ideals. "d. Adoption of general plans looking toward this end."

BISHOP HOLDS MISSIONS

Bishop Beckwith of Alabama celebrated his 75th birthday anniversary early this month. Since the beginning of the year he has held missions in Georgia, Florida, Louisiana and North Carolina.

Comments on Recent Events of the Church

Church Leaders Have Much to Learn for the Leaders of the Business World

COLLEGE EDUCATION

By Rev. H. P. Almon Abbott

I just received a letter from a most promising undergraduate in one of our greatest universities. Here is an extract: "I find that Professor — is not giving me as much as I hoped he would. The course is not much of a history of the Old Testament. There is little discussion of the Books and their contents. Instead it is a course of Professor —, with amusing tales told in an amusing way; very sarcastic and hyper-critical, very clever, and done in such a manner as to give the students the greatest 'kick' possible."

And, this young man has been brought up under my ministrations, baptised by me, and instructed for confirmation by me. And, here is some friend of a professor, overcome with the sense of his own supabundant smartness, trying, consciously or unconsciously, to undermine the boy's faith! Many clergymen could say the same sort of thing about their proteges, exposed to the ungodly levity of egoistic professors in many of our schools of higher learning.

It is a crying shame. Why not tell the youngsters at once that the Old Testament is interesting solely from its human point of view, from the "humanity" that is wrapped in it, and as a developing record of man's graduated approach to God? Then, why not study the Books of the Old Testament in chronological order, with the discussion of the events which they include and infer, and wrap up the whole business with the pointed moral that "God is only able to get out of each generation the morality of which that generation is capable"? I remember lectures on the Old Testament by Dr. Driver of Oxford, a higher critic, if you like, and everything was said and done in such a holy, reverent way that one's faith in God and in man was enhanced an hundred-fold.

I was present recently at the inaugural meeting of a congress of life underwriters. I heard some remarkable speeches, and I was greatly impressed. It struck me that the Church has much to learn from the enthusiasm and methods of approach of insurance agents. If the average minister of Christ gave as much thought and attention to the selling of "Gospel Goods" as these men do to the



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plying of their craft, the Gospel would soon "cover the earth, as the waters cover the sea." And, they are ever ready to learn, ever ready to hear and master and practice new ideas. They are employing every opportunity to become better and better salesmen as the years go on. Those of us who are parsons have much to learn from business men in every walk of life. Bless them for their whole-souledness, and never-ceasing vigor of attempt!

I read that "Life is motivated by fear," and that the "poverty-complex" is life's greatest compulsion. Something in it; but, not much. If there were much on it, we would be in a bad way in the religious world today; for, so far as fear is concerned, we have been largely bereft of our "thunder"! The appeal of Christ is the appeal of Love, and it is only when the world yields to that appeal that the kingdoms of this world will become the kingdom of our Lord and of His Christ. One of the oft-repeated words of Jesus was "Fear not." The most noticeable of pentecostal gifts was "the BOLDNESS of Peter and John."

Harking back to the underwriters' congress, I observed that the men who made the speeches were comparatively young men, and that in the audience there were men ranging from thirty to seventy-five years of age. And, the oldest men were numbered among the most attentive listeners! "Never too old to learn." How is it in our diocesan conventions, and in our gatherings of clergy? Why, the younger men are almost afraid to open their mouths! They would be looked upon as presumptuous upstarts. The old men are supposed to "know it all." And yet, it is generally the younger men who are; relatively speaking, "abreast of the times." No animus here, for I am growing old myself!

GOVERNOR LAYREADS

The Hon. Charles A. Templeton, governor of Connecticut, is a licensed lay reader and reads services regularly.

Help Requested for the British Strikers

English Bishops Cable an Appeal for American Aid to the British Miners

MUCH SUFFERING

By Rev. W. B. Spofford

Five prominent English churchmen have cabled to Miss Evelyn Preston, Treasurer of the British Miners' Relief Committee at 799 Broadway, New York City, endorsing an appeal to the church people of America to send food to the British miners and their families.

"Women and children need all help possible," reads the cablegram. "We warmly commend appeal to Christians of America."

The cablegram is signed by the Rt. Rev. Charles Gore, former Bishop of Oxford; the Rt. Rev. William Temple, Bishop of Manchester; Dr. F. W. Norwood, pastor of the City Temple of London; Dr. A. E. Garvie, principal of New College, Hampstead, London; Dr. Thomas Nightingale, secretary of the Evangelical Free Church Council.

Miss Preston, who has already cabled money from this country for the relief of the British coal miners, said recently that churches throughout Great Britain are giving generously to the relief funds, but that the need is still great.

The appeal which the committee is sending to the religious press of America follows:

"Whatever your opinion as to the justice of the strike of the coal miners of Great Britain, you are not going to stand idly by while millions of British workers and their families are facing starvation. For that is the truth of the situation in the coal fields of Britain today. Four million miners, their women and children, are in the most desperate straits. Last year they made the pitiful weekly earnings of from \$15 to \$11. This year 300,000 men have been averaging only \$7.30 per week. No chance to save on such earnings. Strike relief has been given only in a few areas.

"And on top of this—the lockout and the threat of starvation. Lady Astor, the Prince of Wales—men and women in all walks of life have been giving to the miners' relief irrespective of their opinions. This is your opportunity to demonstrate the true spirit of brotherhood. Whatever funds you give will be distributed in the form of food to the women and children of the British miners, the innocent victims of a cruel industrial disaster.

"Show the world that the church

people of America are not deaf to the bitter cry of the women and children. Give generously and give NOW. Your prompt action will save countless lives. Send your check or money-order today to MISS EVELYN PRESTON, Treasurer, British Miners' Relief Committee, 799 Broadway, New York, N. Y.

* * *

St. John's Church, Bangor, Maine, was consecrated last Sunday by Bishop Benjamin Brewster. It is a beautiful structure representing an expenditure of \$200,000. Among the most costly memorials are the carved reredos, altar and pulpit. The parish also received recently the sum of \$40,000 as the result of two legacies as the foundation for an endowment. The Rev. John A. Furrer is rector.

* * *

Christ Church, Ottawa, Illinois, is on a summer schedule which the Rev. Hugh MacWhorter, rector, says is working very well; celebration at 7:30; then the service that is usually at 11 at 8:30 o'clock, with choir and sermon; the Church school at 9:45. Idea is, of course, to give folks a chance to get away for the day.

* * *

Nineteen girls were graduated on June 7th from St. Paul's Church School at Walla Walla, Washington. Bishop Cross, in his commencement address, emphasized the value of sacrifice, pointing out that the comforts of the present generation were due to the sacrifices of those who have gone before us. Bishop L. H. Wells, who founded the school 54 years ago, gave the baccalaureate sermon.

* * *

Twenty-five parsons are now attending a rural church conference being held at Manhattan, Kansas. They hail from Kansas, Salina, West Missouri, and Oklahoma. Among the lecturers: Dean Benjamin Bonnell of St. John's College, Greeley, Colorado; Rev. Edwin F. Wilcox of Kansas City; Ven. H. B. Smith of Muskogee, Oklahoma; Rev. E. V. O'Hara, director of the rural life bureau of the Roman Catholic Church; and a dozen professors or more of the State Agricultural College.

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The Rev. J. Raymond Lemert was ordained priest in St. Thomas, Plymouth, Indiana, by Bishop Campbell Gray on June 3rd.

* * *

The Crown Prince and Crown Princess of Sweden presented an antependium for the altar of the Chapel of St. Ansgarius at a service held at the Cathedral of St. John the Divine, New York, on June 5th.

* * *

At the convocation of the district of the Panama Canal Zone the following were elected delegates to the synod of the province of Sewanee, which is to be held in Jacksonville, Florida, next November: Rev. A. F. Nightengale of St. Paul's, Panama; Rev. E. J. Cooper of Christ Church, Colon; Dr. D. P. Curry, assistant chief health officer of the Panama Canal, and Mr. L. S. Carrington of Panama. Dean F. C. Meredith was elected chairman of the Council of Advice.

* * *

A Young Churchman's Conference for the diocese of Connecticut is to be held at Lakeside, Connecticut, from June 26th to July 3rd.

* * *

The ninth social service conference of the diocese of Connecticut was held at Lakeside, Connecticut, June 17th and 18th. The lecturers: Church Mission of Help, Miss Sophie Brown of New Haven; Institutions, Rev. Arthur Lewis of Naugatuck; Education and Publicity, Rev. C. Clark Kennedy of New Haven; Personnel, by Rev. Robert Johnson of West Haven; Rural Work, by Rev. George Gilbert of Middletown; Provincial Work, Rev. Malcolm Taylor of Boston; Seaman's Church Institute, by Rev. William T. Weston, New York; Preaching Missions, by Rev. Anson Phelps Stokes of the National Cathedral; Church and the Community, by Rev. John N. Lewis, Waterbury; City

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Faculty: Bishops Overs, President, and Strider, Dr. Geo. C. Foley, Dr. Samuel A. B. Mercer, Canon Nelson, Fr. Huntington, O. H. C., and other men and women of distinction in the Church, representing all types of thought.

For Program and Information, write the Rev. N. B. Groton, Whitmarsh, Pa., Executive Officer; Reservations, the Rev. Charles E. McCoy, 848 W. 4th St., Williamsport, Pa.

Institutions, by Mr. Edward Parker of Bridgeport; and a lecture of the Nature of Christianity by the Rev. Frederick Sill, head of Kent School. The sunset service was conducted by Bishop Acheson.

* * *

Lorin Bradford Young, a Harvard graduate and in this year's graduating class at the Cambridge Seminary, has accepted an appointment as the associate minister of Holy Trinity Church, Brooklyn, N. Y. Mr. Young is the son of a Methodist minister of the city.

* * *

Rev. Roelif H. Brooks, rector of St. Paul's Church, Albany, N. Y., has accepted a call to the rectorate of St. Thomas's Church, New York, effective in October, to succeed Bishop Ernest M. Stires of the diocese of Long Island, its former rector. Dr. Brooks recently was nominated by Bishop Stires to become dean of the Cathedral of the Incarnation, Garden City, L. I., which is the seat of Bishop Stires's diocese. While he was considering this offer he received word of his selection a rector of St. Thomas's Church. Bishop Manning, who, it is understood, proposed Dr. Brooks's name to the vestry, expressed himself as very happy over the call. The vestry of St. Thomas's Church has

EVERGREEN, COLORADO Annual Retreat for Priests

Conductor, the Rev. William Pitt McCune, P. H. C. The Retreat begins on Monday, August 16th, at 7:30 P. M. and closes Friday morning. Address the Rev. Winfred Douglas, Evergreen, Colorado.

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been looking for a rector since about a year ago, when Dr. Stires announced that he had been called to the Long Island bishopric. Rev. Charles Clingman, rector of Holy Trinity Church, Birmingham, Alabama, was first selected, but he declined.

Dr. Brooks has served as rector of St. Paul's, Albany, more than twenty years.

* * *

"If we cannot Christianize industry we cannot Christianize America," declared Mr. James Myers, New York, at the annual meeting of the executive secretaries of the Federal Council of Churches, held in Cleveland, O., June 4-6. "We must find a way," continued Mr. Myers, "to focus the moral consciousness of every community in America on raising the ethical standards of our common industrial life." It was really Mr. Myers' conviction that church people generally are uninformed on industrial conditions, with the result that the laboring classes are becoming hostile toward the Church and skeptical of religion.

* * *

Christ Church Cathedral, Hartford, Conn., is to have a new pipe organ of large and costly design. The old organ, which has been in service for twenty-six years, has been sold to the Congregational Church, West Hartford.

* * *

Recent anniversary services at the Church of St. James the Apostle, marked the completion of the thirty years' rectorate of Rev. J. Frederick Sexton. Bishop E. C. Acheson and about twenty clergymen were present at a reception held in the parish house. A handsome Durham processional cross, made in England, was among the anniversary presents made to the parish by various members.

* * *

Bishop Perry of Rhode Island offi-

ciated at the ordination of Nelson D. Gifford in Berkeley Chapel, Middletown, Connecticut, Sunday last. Mr. Gifford leaves shortly to take up missionary work in China.

* * *

The Rev. Samuel A. B. Mercer of Trinity College, Toronto, Canada, will be the dean of the faculty of the Blue Mountain Conference to be held here in Hood College, July 19-28. Fr. Huntington will be the chaplain and conduct the courses on personal religion and prayer. Bishop Overs, president of the conference, will have the course in missions.

Opportunity will be given to complete the courses leading to membership in the National Accredited Teachers' Association. There will be special conferences and addresses on all departments of Church work, including women, girls, young people, music, vocation, faith and order, architecture, symbolism, pageantry, and Church history.

The governing board of the conference is chosen from the Church at large; it has received the hearty endorsement of the Washington Provincial commission of religious education; its courses cover all fields of Church activity; its faculty includes Churchmen of international distinction; represents all types of thought; the keynote is personal religion, and the appeal is to all those to whom the life and work of the Church are a real concern.

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Thirty clergymen from three dioceses met in Raleigh, N. C., to consider the subject of evangelism, with Bishop Darst, chairman of the Bishop's Crusade, and Dr. Charles L. Goodell of the commission on evangelism of the Federal Council of Churches as the principal speakers. At the close of the conference the clergymen passed a resolution urging action in this field of Christian work, and promising the Church their loyal support in carrying out the plans of the commission for a campaign next year.

* * *

Rev. Charles W. Findley, rector of St. Andrew's, Albany, N. Y., preached the baccalaureate sermon at Clarkson College of Technology at Potsdam, N. Y., last week.

* * *

The institute of social and religious research has just carried out an interesting study of rural life which contains facts that must interest the churches. It shows that villages have

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* * *

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for more ministers per capita than cities. It also shows that most villages, because of denominational divisions, have far more ministers than they can possibly support.

* * *

Holy Trinity, Lincoln, Nebraska, celebrated its 57th anniversary on Trinity Sunday. They made a week of it; large crowds.

* * *

The rector of Holy Trinity, Lincoln, Rev. Dwight H. Dow, recently produced a pageant for the Lutheran orphanage in a Methodist Church, with a cast of over four hundred, which included representatives of about every known denomination in America.

* * *

Christ Church, Eau Claire, Wisconsin, where Editor Frank E. Wilson presides as rector, is planning many improvements in view of the fact that the church will likely be the cathedral of the newly proposed diocese of North Wisconsin.

* * *

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The Bishop of London Grants an Interview

(Continued from page 8)

I deserve more support than I get from churchpeople in my diocese. But they back me up splendidly in other ways—especially in what I try to do for a clean stage."

"You know, bishop," I hinted, "what the man in the street says about that? He asks whether it is fair to criticise a play that you have not seen."

"I know," was the reply; "but what sensible man can think that I have time to go the round of the theatres myself, or that I condemn a play without the fullest evidence that it is unwholesome? I have the whole of

the Public Morality Council behind me in this matter; and I have never yet criticised a play unless it has been seen by 'men of the world,' who have reported to me that it was my duty to protest; and the last play on which I felt obliged to speak out was one that was almost unanimously condemned by the professional critics."

I put to the bishop the old difficulty—whether public protest does not act as an advertisement, to a certain type of play-goer.

"Perhaps," he replied. "But that does not absolve the Church from its duty of warning decent people against prurient and suggestive pieces. And in the end our protests are bound to tell on the general tone of the stage."

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11 A. M.—Morning Prayer and Sermon
(First Sunday in each month,
Holy Communion).
8 P. M.—Baptisms.
8 P. M.—Evening Prayer and Sermon.

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7:45 P. M.
Holy Days at 10 A. M.

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Wednesdays and Holy Days: 12:10, Holy Communion.

ATLANTIC CITY

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Daily: 7:30, Eucharist; 10:30, Matins, Monday, Tuesday, Saturday; Litany, Wednesday, Friday; Eucharist, Thursday and Holy Days.

NEW YORK

Cathedral of St. John the Divine

Sunday Services: 8:00, 10:15, and 11:00 A. M.; 4 P. M.
Week-day Services: 7:30 and 10 A. M.; 5 P. M. (Choral except Mondays and Saturdays).

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Sunday Services: 8 and 11 A. M., 4 P. M.

BUFFALO

St. Paul's Cathedral

Rev. Charles A. Jessup, D.D., Rector.
Sundays: 8:00, 9:30 and 11 A. M.
Week Days: 8:00 A. M. and Noonday.
Holy Days and Thursdays: 11:00 A. M.

CINCINNATI

Christ Church

Rev. Frank H. Nelson and Rev. Warren C. Herrick.
Sundays: 8:45 and 11:00 A. M. and 7:45 P. M.
Daily: 12:10 P. M.
Saints' Day: Holy Communion, 10 A. M.

DALLAS

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The Rev. Robert J. Murphy
The Rev. H. K. McKinstry
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Daily: Noonday Services and Address, 12:30, except Saturdays. Holy Communion, 12 on Thursdays and Holy Days.

MINNEAPOLIS

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Rev. Don Frank Fenn, B.D., Rector.
Sundays: 8:00 and 11:00 A.M., 7:45 P.M.
Wednesdays, Thursdays, and Holy Days.

ALBANY

All Saints Cathedral

Swan and Elk Streets
The Very Rev. Charles C. W. Carver, B.D., Dean.
Sundays: 7:30 A. M.; Church School, 9:45 A. M.; Sung Eucharist, 11:00 A. M.; Choral Evensong, 4:00 P. M.
Week Days: 7:30 A. M., 9:00, and 5:30 P. M. Wednesday and Friday, the Litany after Matins. Thursday and Holy Days, the Holy Eucharist, 11:00 A. M.

DENVER

St. John's Cathedral

14th Ave., Washington and Clarkson.
Very Rev. B. D. Dagwell, Dean.
Rev. Jonathan Watson, D.D., Assistant.
Sunday Services: 7:30, 11:00 A. M., 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.

St. Paul's

Corner Marshall and Knapp Streets
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Sundays: 8:00, 9:30, 11:00, 4:30.
Saints' Days and Tuesdays, 9:30 A. M.
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St. James' Church

22nd and Walnut Streets
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Sundays: 8:00 and 11:00 A. M., 8:00 P. M.
Week Days: 7:30 and 9:00 A. M., 6:00 P. M.
Thursdays and Holy Days: 10 A. M.

But it was of the Church in London that I wanted particularly to talk and the bishop followed me on to the new ground, with many memories of his early days in East London, and not without anxiety for the future. I am afraid that my questions must have been rather bewildering. What of the Church Assembly? And its effect on the diocese and the parishes? And the clergy? Are the best men coming forward for ordination? Do the parish priests work as hard as they did? Are they as pastoral in heart and purpose as they used to be? Is the intellectual standard as high as it was? Or do men think merely in terms of party about the things that matter little? And I thought that for a moment the bishop seemed—not depressed, he could never be that—but gravely anxious about the future of the Church.

"No," he said, "we must confess that we are not getting the best men for Orders. Years ago, I used to find dozens of schoolboys and undergraduates of the best type, looking forward to ordination. Now they are fewer and, on the whole, of not so good a quality. If you ask me why, I would say that there are many reasons; but the chief one is that they are discouraged at home, by their parents, from being ordained. As to the clergy, you know how wholeheartedly I believe in parochial visiting, and today there is certainly less of it. It may be that some of the clergy spend too much time in conferences and sectional meetings; but do remember that there are now parish priests working single-handed who before the war had two, or even three, curates on their staff. And it is impossible to do the parochial work as thoroughly as it used to be done."

"Do you think," I asked, "that diocesan and parochial life has been quickened since the Enabling Act was passed?"

"Undoubtedly," the bishop answered. "I won't say much of the extra work thrown upon the diocesan

bishops, except that I could never get through my work in London if it were not for the loyal help of my suffragans and archdeacons. But in the parishes church councils are a real blessing to the incumbent, if he is careful to use them to the best advantage. Even some of the Anglo-Catholics who were against them at first are finding them the greatest help in their work. I am sorry to say that there are still a few parishes in which none has been set up; and even more use might be made of many of the councils."

The bishop was unwilling to say much about the relation of the Church Assembly to Parliament—the Shrewsbury Bishopric Measure had just been thrown out in the House of Lords—but he agreed that it would need something of wider importance than a Bishopric Measure to bring about a clash between Church and State. "I would rather think," he said, "that we were all fastening our attention on the World Call, and trying to find an answer to it."

"Will it not mean some drastic reorganization of the home Church before the answer can be given?" I asked.

"Possibly," was the reply, "We are

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short of men in this diocese already, but I would be willing to make any sacrifice that might be necessary."

The bishop's last words to me were about his tour round the world. "The first part of it," he said, "will be a holiday. In Canada, I have twenty nephews and nieces; some of them grand-nephews and grand-nieces," he added with a smile, as I looked rather incredulous, "and I want to see as many of them as I can. Then I go to British Columbia—I am chairman of the Association that has sent out £30,000 to that district already—and then to the American universities."

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