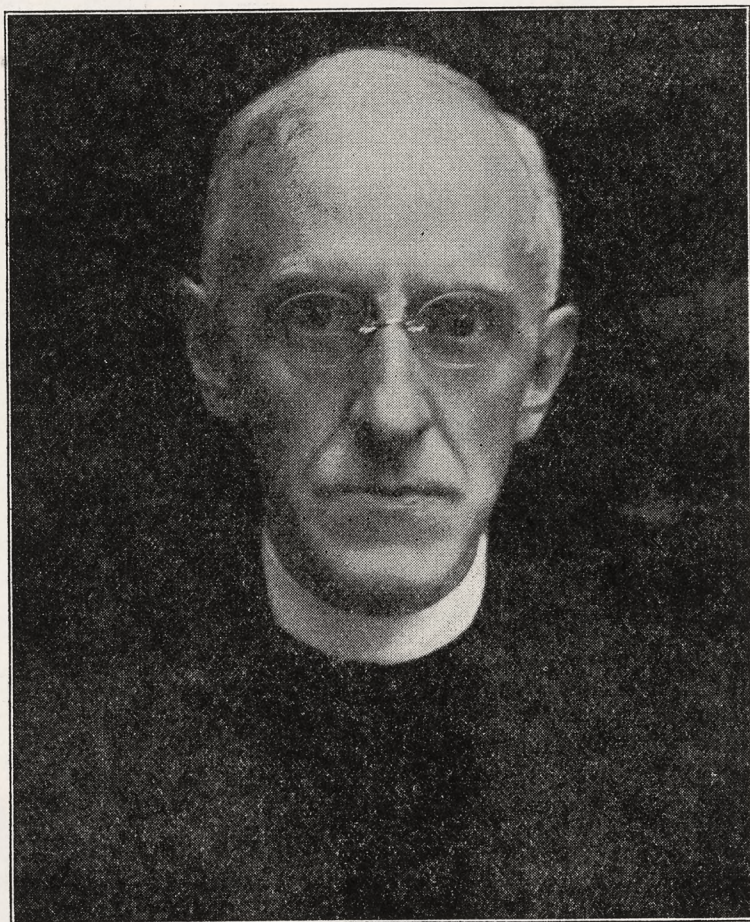


EDITORIAL BY BISHOP JOHNSON

The **WITNESS**

CHICAGO, ILL., MAY 2, 1929



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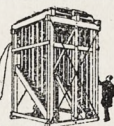
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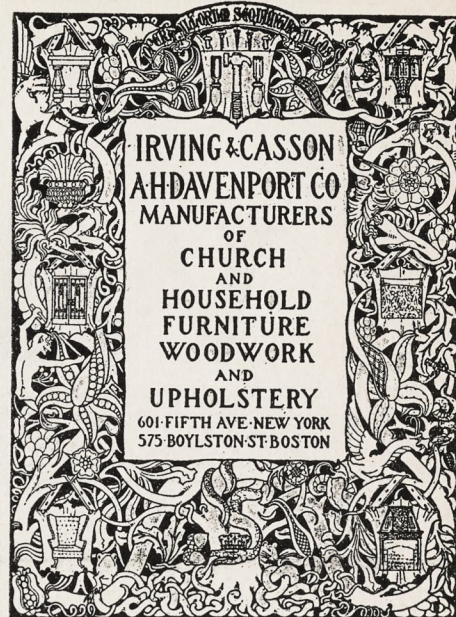
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WISE FOLLY

An Editorial by

BISHOP JOHNSON

IT IS folly to suppose that we can fulfill our destiny merely by processes of emotion or of thought. Every kind of progress in life is due to three factors. They are thought, emotion and action. The man who rests his case in a purely mental process is a theorist. If he adds emotion to thought and stops there he becomes a sentimentalist. It is only when thought tinged by emotion results in work that he really achieves any practical result.

So we have academic religion, and emotional religion and practical religion. The first begins and ends in a class room; the second begins and ends in a revival; the third is a conscious effort which ultimately ends in permanent character.

Those who put their trust in mental processes turn the Church into a debating society, in which everybody argues and no one convinces anybody else of anything.

Those who find their satisfaction in emotional ecstasies turn the Church into a petting party in which God coddles His elect.

Those who carry their religion into the House of God, and the haunts of men turn the Church into a workshop or a vineyard in which they are willing to bear the burden and heat of the day.

In all lines of employment certain basic principles are true. First we take the labors of those who went before us as the asset from which we begin. Most of the wealth of the world today has been accumulated by those who rest from their labors. The great war dissipated billions of wealth, which had been accumulated in the remote past. The farmer who plants his seed is unconscious of the fact that human effort has developed that seed so that it produces five times as much as it did five hundred years ago. The mechanic who goes to work uses the accumulated wisdom of centuries to aid him in production.

Few people are so foolish as to go into the virgin

wilderness, cut themselves off from contact with civilization, and be content with the meagre returns which they would get from the wilderness. It is only in religion that men think that they can scrap tradition and produce treasure de novo. We, especially those of us who use the Prayer Book, are the beneficiaries of those who have lived better lives than we are living, and are grateful for the treasure that we appropriate.

We look with amazement at men who are unable to solve the mystery of a blade of grass, and yet who confidently believe that they understand the processes of a human soul. It is not wisdom to destroy the treasure that other men have accumulated in order to demonstrate our own independence and importance. "Other men have labored and we have entered into their labors" is a principle which enters into every line of human achievement. To destroy the past is to become a savage.

Next we add to the labors of our forefathers whatever of initiative and genius we possess; but note that it is only gradually that we replace the primitive machinery with that which is more modern. The Church is not static, but it is conservative in adopting new methods of using the ancient ways.

The railroad superseded the stage coach, and possibly the aeroplane may supersede the railroad, but they are all modes of locomotion, and start from the same point and pursue a similar route to the objective. Possibly some day television and the radio will make travel unnecessary, and we can see and converse with our friends afar off, but we will still see with the same eyes and talk the same language.

Let us always remember that our progress is made possible by the things that are already attained. Man doesn't pass directly from an Indian teepee to an aerial transport. You cannot leap over the intervening spaces.

So religion progresses from things which have been

experienced into new experiences; but it does not pass from crude materialism into spiritual heights without any intervening processes. I would not apply to a spiritual savage, even if he were a Ph.D., for spiritual direction.

Finally, religion has its own technique. It is more like music than it is like algebra or logic. Music has its technique, and those who would follow after this must learn it. Because a man is an expert in biology, mathematics or electrical forces, does not qualify him in the slightest degree for becoming a musician or a musical critic. It is true that his mental processes ought to equip him for this task, but not unless he will accept the standards of musical training as the basis of his operations. He may be a great mathematician and a musical dud, with no ear, no voice, no harmony. It is folly to attempt to evaluate music, friendship or religion in the crucibles of a laboratory or in the formulae of a class room. They are at the best but distant relatives.

If religion can produce any beauty or harmony or peace, it is due to certain processes which are foreign to the clinical laboratory. As well dissect your mother to ascertain the source of her many virtues.

Thinking is valuable and so is emotion, but neither of them by themselves can solve the riddle of man's purpose in the universe.

Books in Brief Review

By

IRVINE GODDARD and H. ADYE PRICHARD

OUR ECONOMIC MORALITY, by Harry F. Ward. Macmillan. \$2.50.

We have long entertained the grave suspicion that the so-called warfare between religion and science was more or less of a logomachy concealing the real issue at stake. The learned discussions have been for the most part smoke screens. The reason the Church has been losing ground and continues to lose ground is not because science has robbed religion of so many dialectical weapons. The reason the Church has lost ground and effectiveness is because those in authority have never had the courage to face the central issue, which is and always has been the conflict between current economic morality and the ethic of Jesus.

This is the challenging statement, cogently and clearly set forth in Dr. Ward's latest book. It is a drastic yet stimulating criticism of our economic procedure or behavior in America. Its strictures upon organized Christianity are convincing and just. Many of our Church leaders have exhausted themselves in bromidic generalities about God and Mammon, but have kept up a considerable flirtation with Mammon. They have been unwilling to take fewer creature comforts, although in their hearts they have secretly known it was the road to more justice and fellowship. If the Church is to be what our Lord intended her to be,

a redemptive force in an acquisitive society, then she must cease dodging the issue and carry on the dangerous business of prophetic leadership. She must make it clear that the economic behavior of modern society is condemned by the ethic of Jesus, as utterly degrading and demonstrably destructive. Otherwise this blind age will be blindly led into the twilight that has fallen upon all other civilizations.

It is a soul stirring book, one of the finest on the subject that has appeared in years. We believe it to be both a privilege and a duty on the part of the clergy and the serious minded laity to read, mark and practice its principles in our common life. I. G.

* * *

THE USE OF RELIGION, by the Rt. Rev. Edward M. Cross, Missionary Bishop of Spokane. Church Publishing Company, Spokane, Washington. \$1.25.

A little book which aims at giving, and does give, some practical hints towards an appreciation of religion. It is not—thank God!—one of those dynamic manuals that urges us on to do—or more often, prevent somebody else doing—anything at all. It breathes an air of mystical communion with God—probably destined to be the most vital form of communion with God; and, as a guide and inspiration, it shows how we may apply the four cardinal virtues of Relaxation, Concentration, Contemplation, and Affirmation to most of the problems of our life and faith.

The little volume is a most welcome gift to any Man Tired with the Business of Religion. H. A. P.

* * *

THE PHILOSOPHY OF PLOTINUS, by Dean Inge. Longmans, Green & Co.

A short review of this nature is wholly inadequate to do more than suggest to the mystic of to-day, and his ever increasing band of disciples, the great value that lies in the works of this third century Neoplatonist, who had an immeasurable influence on early Christian thought.

The Dean's clarity of thought and expression is nowhere more usefully and helpfully employed than in this series of Gifford Lectures. He seems, if it is not impertinent to say so, to be one of the few moderns who has a mystical genius. And mysticism is destined to be, within the next few years, one of the chief avenues of Christian teaching. Therefore, we would add this book to the works of von Hugel in any list of suggested volumes for the forward looking student. H. A. P.

* * *

METHODS OF PRIVATE RELIGIOUS LIVING, by Henry Nelson Wieman. Macmillan Company. \$1.75.

There are two kinds of life. One is the brush pile life; the other the big tree life. One is a pile of twigs and branches; the other is an organic system. Roughly speaking, all lives may be divided into two kinds according as they are symbolized by the brush pile or the growing tree.

The man who is thoroughly alive intellectually and spiritually wishes to keep away from the brush pile existence. Yet he needs something that will help him continuously in the cultivation of the big tree life.

The ancient methods or manuals of private devotion no longer afford that help, because they are for the most part in conflict with his thinking. It is to satisfy this need that Dr. Wieman has written this book. These methods have been tried and found helpful by the author and also by a group of men like minded. Downright honesty is the sine qua non of genuine religious devotion, and is the dominant note of the book. The clergy will find much suggestive material here for sermons on public and private worship.

I. G.

* * *

THIS DREAMER, by James I. Vance. Revell & Co. \$1.50.

Dr. Vance is a famous southern pulpit orator. He is more than that. He is a real Christian. In this volume of sermons there are unmistakable evidences of his oratory and his Christianity. The sermons are related to one general theme, Idealism, for which he eloquently pleads in a world that seems obsessed by a sordid realism. He maintains that we have had enough of the roughneck in literature, of sodom in society, or sex in drama and of nakedness in art. Our urgent need is a revival of Idealism. The sermons are of a high order, and are refreshing after much of the sanctimonious blah-blah that generally passes for sermonic literature.

I. G.

* * *

THE AMBASSADOR, by the Rt. Rev. James E. Freeman, Bishop of Washington. Macmillan Company, New York. \$2.00.

In these Yale Lectures on Preaching, Bishop Freeman is probably wise not to dig very far beneath the surface. The advice he gives is sound and conservative advice—and any seminarian who follows it meticulously will probably be respectable enough, both as a man and a preacher, eventually even to grace the Episcopate.

There is not much here for the religious adventurer, for the well meaning modernist, for the disciple of discovery and romance. But those dangerous paths are not for the ecclesiastical tyro; and the Bishop of Washington knows his audience and their immediate need.

There is a wealth of valuable quotation in the book, most of it extremely apposite and worth while.

H. A. P.

* * *

THEMES FOR VITAL PREACHING. Compiled and edited by Rev. Carl Betz and Rev. Paul Krutzky. Doubleday, Doran & Co. \$2.00.

A tremendous amount of industry went into the making of this book, which is the combined efforts of two Lutheran preachers of note in their own communion. The value of the book chiefly consists in its methodical arrangement of the Church Year and the themes which each Sunday suggests. The outlines are not as vital as they might be, vitiated we believe by a theology and biblical interpretation that are antiquated and out of touch with modern thought. Nevertheless, the book can be made highly suggestive and helpful, in spite of the boniness of the outlines and

theological limitations, by the man who occasionally needs some priming for his homiletical pump.

I. G.

* * *

THE SECRET OF A QUIET MIND, by John S. Bunting. Fleming H. Revell Co. \$1.25.

Here is a book on religion and health that is one of the sanest and most helpful we have ever read. We are not alone in this verdict; it is the opinion of many to whom we read it as part of our devotions this Lent. It is the fruit of wide reading in mystical literature, and the practical application of this reading and thinking to the problems of harassed and bewildered minds that are found in any large city parish. Every chapter is well written and the book sustained in its entirety. Dr. Burling is certainly a wise physician of the soul, and if you are in need of help you will not fail to find it in this great little book.

I. G.

The Church in Action

By

REV. HAROLD HOLT

THE Church has many ways of action, but we are here considering only one of them, that is, the Church in action in the community; not in Church extension or religious education, but as a social force for the redemption of our own society. What the Church in action in the community is, will depend very largely upon what we, who are the Church, think it to be. That is, when we are talking about the Church in action we are not speaking of a separate entity called the Church, which is distinct from the society in which it operates, and which can have a motive action in that society distinctly its own. The Church is a group of people, members of the community whose only means of action are in their relation as citizens of that community, modified by their connection as members of the Church.

WHAT IS THE CHURCH

Again, our idea of the Church in action should be modified by our conception of what the Church really is. If we believe that the Church is a part of the fatally-divided Catholic Church, then it follows that we must believe that the Church has a very definite responsibility for every soul in the community. It has as Kipling would say: "A white man's burden." The souls in the community have been created by God, they have been redeemed by His Son; He has placed in that community an organization known as the Church, made for all members of the community, and upon this Church He has placed a very definite responsibility. We should see on the one hand that the community is the right environment for the souls that He has redeemed, and on the other hand that every individual soul shall have the opportunity of living that life more abundant which He came to give. It does not particularly matter what sort of responsibility other groups

in the community may assume, that is purely voluntary on their part, they can take up burdens and lay them down at their pleasure, but the Church cannot. It cannot shift the burden to other shoulders, excuse itself and ask someone to take its place. God has put the responsibility on the Church, the most the Church can do is to call in helpers; to organize groups of its members to assume certain specific parts of their own task, but it cannot shift the responsibility of seeing that the task is done without being untrue to its own inner nature.

THE JOB OF THE PARISH

This presupposes that the primary units of the Church, which are the parishes, become trained in social mindedness so thoroughly that they can be used as instruments for community betterment. They are not little enclaves of faithful souls, holding desperately to an ideal, that is the fatal conception which is bound to inhibit any social action, nor are they flocks of faithful sheep of whom the pastor is a somewhat weary sheep dog, chasing the wandering individual back into the fold and desperately holding them together. The pastor is a shepherd striving far and wide to gather in other people not of this fold, into the one fold, and the people who are in the fold have been educated to the point where they know enough to stay "put" without having to be chivvied back into the flock all of the time. Our whole energies, once we are converted and added to Christ's fold, should be to turn ourselves into an instrument for the redemption of society. The natural function of our "herd pastor" and "shepherd of our souls" should be to lead us on to ever new and greener pastures until we finally come to God.

CRAMPED LIVES

No one who goes through the world with an open eye and an understanding mind can fail to realize that the world as it is today is not a perfect environment for a child of God. There is sin, suffering and injustice. It seems to be extremely difficult, if not impossible at times, for the individual to live a divinely patterned life; for when all is said and done there are very few of us in this modern world who are "Captains of our Soul," or have very much to say about the ordering of our lives. Whether we eat or whether we do not eat is not often within our own power to decide, but is decided for us by someone else who holds the financial control of the thing which we are doing. "Fear of the job" does not make for greatness of character, nor for a more abundant life. Especially when the job is owned by someone who regards it as his own personal property. He is apt to talk of labor reserves and surplus labor, without realizing that it means that certain groups of people are from time to time permitted to starve no matter how willing or how skillful at work they may be.

The Church in action must be so concerned to correct the civilization in which we find ourselves, that it may more nearly reflect our Lord's idea of the ideal society which he calls "The Kingdom of God." It is not necessary primarily to sponsor any particular form

of economic order or of government, but the Church must hold before the world the constant ideal of an economic and political order in which every individual no matter what his capacity may be, from feeble-minded to genius, may have the opportunity of living such a creative life as he is capable of to the full. But even though society as a whole were a perfect reflection of the mind of Christ there would always be individuals unable to fit into that environment because of lack of morale, a lack of social adaptability, spiritual ideals, or courage. The Church has a definite responsibility to these people to fit them for living in the "Kingdom of God." It may be that the Church must bring to them greater ideals of what human life at its best may be, and not only give them these ideals, but interpret the thought of Christianity to the particular age in which the person is living, and to interpret the ideas in that particular kind of thinking people are doing at that time. It may be that the person needs a definite assurance to develop the art of living as well as to secure freedom to live a God life. There may be need to assure him of the forgiveness of sin and of the interest and sympathetic help of God Himself. No happiness can come to an individual who lacks a feeling of safety and approval of the group in which he lives. This group approval is far stronger in determining the conduct and the thinking of the individual than is any other force. The Church can give the approval, not of a mere human social environment, but the approval of God Himself, an approval which lifts one out of the finite and into the infinite realms of life so that he knows that he is caught up in the universal society. He then becomes armed against all the rocks which may be hurled at him by life.

CHURCH GIVES ASSURANCE

This assurance the Church can give and it is an important phase of the Church in action. The feeling of safety which comes from the self-realization of being a child of God and an inheritor of the Kingdom of Heaven shelters one from those waves of depression which sap morale and blight one's action. It is such consciousness that enabled the martyrs to challenge society itself. They went to their deaths with songs of deliverance on their lips because they knew that what happened to them in this world was of very little account in their life. This overwhelming sense of "belonging" fortified their souls against temptations and anchored them securely against the waves and tides of earthly desire which sweep so many souls to their disaster. Again this side of the Church's work presupposes the parish which is almost "shock proof;" so "shock proof" and social minded that no matter what derelicts are brought into the parish as a harbor of refuge it is able to gather them into it and to make them feel that they belong in this divine society. It means such a greatness of life, such an assurance of their own position that they can welcome the lost people of God as one of themselves. Until our parishes can see themselves as such an instrument for redemption, the Church in action is only a myth.

Some months ago a delightful story came out of one parish in which pews were rented. A wandering

wayfarer was ushered into a pew and the man who owned it wrote on the flyleaf of his hymn book: "I pay \$100 for this pew." The wayfarer wrote on it: "You pay too damned much," and passed it back.

And then we talk of the Church in action as welcoming the lost children of God and recreating in them a sense of belonging!

CONCRETE PROJECTS

All of this beautiful theory of what the Church in action should be, must be of course translated into very practical and concrete projects before it becomes a reality. There are agencies already at work in most of our communities who are doing the work which is a definite responsibility of the Church. It would be a foolish waste of energy to try to duplicate this work. Neither can the Church always do some tasks as well as the trained technical social worker, yet the Church must feel its own responsibility and see that its members back the social welfare movements and that they succeed. If they fail it is the Church's failure. Needs which are not being cared for must be covered by the Church organizing groups to care for them, and by stimulating the consciousness of the community until the work is done. There is a heavy task which God has laid on us and our hearts should burn until the task is done.

Comments and Observations

OF DISTINGUISHED PEOPLE

BISHOP CHARLES GORE: "The Christian effort for social improvement must always have its stronghold in the regulation and sanctification of individual characters."

* * *

DR. REINHOLD NIEBUHR, professor at Union Seminary: "Modern civilization is a man slightly intoxicated driving a high-powered car and stepping on it—and usually running over somebody."

* * *

REV. EVERETT S. SMITH, pastor at Miami: "I have never been able to differentiate between a \$2 bet on a horse race and a \$500 binder put up on a \$100,000 piece of property or speculating in the stock market."

* * *

ROBERT L. STEVENSON: "To know what you prefer, instead of saying Amen to what the world tells you you ought to prefer, is to have kept your soul alive."

* * *

RABBI STEPHEN S. WISE: "To be different is to be disagreeable. To be better or worse; to be wiser or less wise; to be nobler or less noble, may be excusable—but to be different never is."

Centralization in the Church

By

REV. SAMUEL SHOEMAKER, JR.

THE growing centralization of the church's work has one serious drawback, as it seems to me, and that is the encouragement of a competitive spirit. One parson vies with another for a better report. One parish vies with another for a larger communicant list and greater contributions. Even the bishops are not always free from the desire to shine above their predecessor or their neighbor. This all turns to a race for accessions of members, large confirmation lists and much cash. The successful parish is the one which stands up well in comparison with the others at the end of the year.

A clergyman told me recently that he could not get his bishop to ask one interesting question, except how much money he had in his treasury—and that bishop is noted for being concerned about the spiritual life of the church. In God's name, were we ordained to flatter a bishop's vanity and swell reports, or were we ordained to convert souls to Jesus Christ? We are playing to the wrong gallery. I feel sure that a great many ministers need to revamp their work, giving much less time to things and much more time to people individually. Verily the organization enthusiast has his reward. He builds up a prosperous parish and a great machine, but where is the time for human souls in the whirling machinery of a religious factory? Religious work needs scaling down and simplifying today. If parishes decline in numbers and prosperity for a time, and they may, they will revive in spirit, and ultimately in numbers, but it will be a real and not an artificial health. If we have less to say to the statistician we may some day have more to say to God. There are plenty of successful parishes today which I am sure are dead failures in God's sight.

The kind of church we have been describing only seems to be doing his job. Your souls have been starved if you have gone to churches like that. When some one you know is in desperate moral or spiritual need, you might as well send them to Sears & Roebuck as to one of these spiritual mills. They will receive an interview which might have been conducted by a social worker, and perhaps a little financial relief. I have conducted interviews like that myself when I was driven for time and I know what miserable representations of our Lord Jesus Christ they are. The unspiritual nature of much of the Church's work is covered up by the feverish activity with which it is accomplished. This means the creation of a hollow shell, which is a form of hypocrisy. That matters to every one of you, and it is high time for clergy and people to look seriously for a better way.

I submit that there is only one way. The Church must itself go through a spiritual purging throughout. This is the great need of the Church today—not more people, not more money, not more eminent members—just more spiritual conviction and power.

NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

A FRIEND of mine, who is an able critic of the religious press, is very certain that we shall never get very far until we adopt the standards of the tabloid newspapers. People pretend at being horrified by them, but this student of humanity says that snappy items of scandal is the vogue today, and that the Church papers must keep up with it or go out of business. Of course, I argued otherwise. What the Rev. Dr. Smith does when he comes to New York for a breathing spell after a hard Lent is his own business I contend, and I am sure the sort of folks who are readers of THE WITNESS do not wish to have us set a pack of snoopers on his trail. At the same time, as I said last week, I am a bit fed-up on the pollyanna journalism that I have been indulging in, for the good and sufficient reason that it is horribly dull. So while I am not hunting for dirt, if the Rev. Doctor comes busting into my office carrying unmistakable evidences of debauchery, he is going to get his name in the paper, that's all. We simply have to pep up these pages somehow.

* * *

Any of you who have been reading this paper long know that I worked hard for a sporting page. Give us a sporting page and something that can correspond to the stock reports, and we won't have to worry about circulation. At least, I am sure that is all anybody reads in their daily paper, if the folks who ride on my commuting train are any criterion. Maybe we could get Mr. Franklin, our Church financier, to fix up some sort of a table of figures to run week by week; something with the element of lofty gambling in it. I must see him about that. And now that spring is here again and Babe Ruth is busting 'em out once more, I hanker again for that sport page. Possibly we could promote games ourselves; a game of ball, say, between the Catholic Club and the Protestant League. Then we could lead off with a paragraph something like this:

"The fans are divided as to whether skillful pitching or sharp spikes won the ball game last Saturday, when the Protestant League defeated the Catholic Club, 6-5. Russ Bowie was in rare form, allowing the incense tossers but eight scattered hits, three of these being gathered by Kid Gavin, who smacked out a triple in the third which accounted for three of the five runs the chanters were able to chalk up. The exciting episode of



BISHOP MCCONNELL
Preaches at the Cathedral

the game was in the fifth, when the Prots needed a run to tie the count. With one on and two down, Alec Cummins drove a sharp one over the hot corner which Cupid Rockwell was not fast enough to get. As the ball rolled to left the hitter raced for second, trying to stretch the single into a double; meanwhile Chuck Gilbert scoring from third. Spike Delaney on second took a beautiful throw from left and swung to put the pill on the runner, who had hit the dirt. Brick Robbins, who was umpiring, waved the runner out, but no sooner had he done so than it was seen that the star second baseman of the incense tossers had lost the ball and was lying prostrate near the bag, on which stood Alec chuckling gleefully over his double smacker. It developed that the runner in sliding had unavoidably run his cleats into Spike Delaney's ankle, forcing him to retire from the game. There was fireworks for a short time, the incense tossers contending that Robbins had called the runner out and could not reverse his decision. It is said that they were supported in this by Chief Manning, who was sharing a box on the third base line with Bish Murray, who tossed out the first ball. However, Robbins stood pat, allowing the runner to hold the base, and he scored the deciding run a moment later when Curly Guthrie, who had been dancing about in center field all afternoon for the Prots, rapped one out that went over Pop McCune's head."

* * *

Those of you who are inclined to agree with the remarks made by

Irvine Goddard in his review of Dr. Ward's *Our Economic Morality*, found elsewhere, will be glad to learn that the program of the Wellesley Conference for 1929 contains the announcement that a School of Christian Social Ethics is to be added in 1930, under the deanship of Miss Vida Scudder. There will be courses in Christian social theory, in Church history from the social point of view, and in practical applications of Christian principles to matters international and industrial. Discussion groups will be formed and it will be the real thing in every sense of the word. A year off, it is true, but nevertheless an important announcement at this time, since most agree that the Church has been a bit backward, to say the least, in really facing up to the challenging facts of our present social order.

* * *

There is the usual strong faculty for the Wellesley Conference this year. Here are some of the leaders (conference dates, June 24 to July 5th): Rev. F. S. Fleming on Evangelism, Dean Ladd on Church History, Professor Yerkes of Philadelphia on comparative religions, Rev. T. R. Ludlow leading a clergy conference, Deaconess Louisa, a course for those interested in altar guilds, Rev. Albert Lucas, Mrs. Harper Sibley and Miss Katherine Reeve leading conferences for young people, with Captain Greenwood and Cadet Mallette of the Church Army thrown in for good measure.

In Bible study courses there are such leaders as Professor Easton of the General, Professor Shepard, also General; Miss E. S. Ogden of Wellesley College; in missions, Miss Laura Boyer and Professor Addison of Cambridge. In Religious Education, Dr. Ludlow, Professor Boynton of General, Miss E. G. Buchanan, secretary of education in Pittsburgh; Mrs. W. B. Haff of New York, Deaconess Edwards of the National Council, and Miss Marjorie Martin of Long Island. In Social Service the course is to be given by Rev. Edward S. White, who recently accepted the rectorship of the Redeemer, Chicago, and in addition two lectures are to be given by Mr. Spencer Miller, Jr., who is the secretary of industrial relations of the National Council.

The boss of the Drama School is the Rev. Phillips Osgood of Minneapolis, who is to be assisted by Mrs. Robinson Germond of St. Ann's,

Brooklyn, and Miss Miriam Cooper of Grace, Brooklyn.

The School of Music, always a prominent part of this conference, will have courses by Walter Williams, the head of the new St. Dunstan's College of Sacred Music in Providence; U. C. Smith of Philadelphia, and Frederick Johnson, organist at the Advent, Boston.

* * *

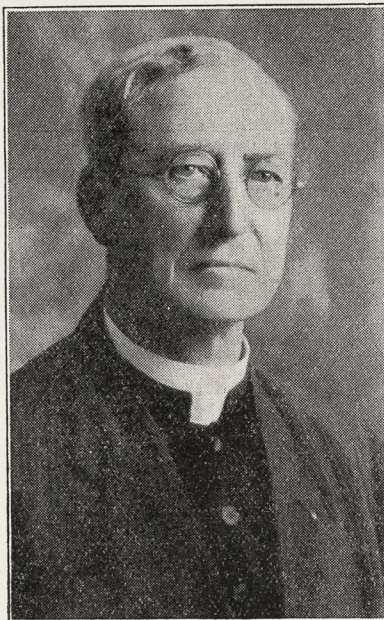
Three hundred and sixty ministers from rural communities, representing twenty-two states, attended the Rural Church School at Vanderbilt University last month. Leaders were selected from all the churches, those on the faculty from the Episcopal Church being Bishop Maxon of Tennessee, the Rev. H. W. Forman, secretary of rural work of the National Council, and the Rev. W. H. Du Bose of Sewanee. There were twenty-six Episcopal parsons present under the leadership of Archdeacon Lowery of Alabama.

* * *

What do you know about this—here is another item for the sport page: "Chick" Dorsey, pug, unburdened his soul at Calvary Church, New York, last Sunday evening. "Chick" is now a student at the Berkeley Divinity School, having forsaken the squared circle, where rumor has it he was often seen in a horizontal position. His chin is less exposed in an Episcopal pulpit. Since he left his home in Maryland, ten years ago, his life has been one of wandering dissipation. With a sparing partner, he gave exhibition matches wherever a small sum of money could be picked up. His conversion, which occurred ten months ago, completely changed his life. In addition to his work at the Divinity School, he is preaching daily on the Green at New Haven, where amplifiers carry his voice at noon each day to a great crowd. He told at this service his own personal experience.

* * *

Since writing the paragraph for last week's paper, urging your help with the fund that is being raised for the family of the late G. A. Studdert-Kennedy, word has been received that a committee has been organized in this country for that purpose, under the leadership of the dean of the Berkeley Divinity School, where Woodbine Willie lectured a few years ago. There are all sorts of important people on it, including Bishops Murray, Manning, Garland, Rectors Stetson, Bowie, Stewart, Sherrill, Johnston and Lawrence, Laymen Cutting, Thorne, Porter, Barber, Burleigh, and Laywomen Leach and Johansen. Colonel Arthur Woods, 61 Broadway, New York City, is the treasurer, and you can send your donation to him if you wish. Or if you prefer to send it through the office of THE WITNESS, we will be glad



REV. T. TRACY WALSH,
Has an Anniversary

to see that it is placed in the proper hands. Our New York office is 931 Tribune Building.

* * *

The story is about that Bishop Manning does not propose to nominate a dean to follow in the footsteps of Dean Robbins, resigned, at least until Fall. Some of the New Yorkers have even called me up to say: "Do you know that the Bishop is planning to be his own dean?" All of which is rumor and nothing else. According to the rules of the ecclesiastical game in this city, the Bishop is to nominate and the trustees are to vote on his nominee. There is a meeting in May and then, I believe, no more until the Fall.

* * *

The Rev. James Adderley of England, who is very much of an Anglo-Catholic according to the Rev. A. Manby Lloyd, our British editor, was the leading figure in a unity service held in his parish church on Good Friday. The addresses were given by several Free Church ministers. Father Adderley wore his cassock, but no surplice, and thus looked very much like the other pastors who were bedecked in gowns. Rector Adderley pleaded for the breaking down of barriers between fellow Christians.

* * *

On Sunday last a memorial service for Bishop Brent was held at the Cathedral of St. John the Divine, New York. Bishop Manning spoke for the World Conference on Faith and Order, Dr. Robert E. Speer for the Church Peace Union, Bishop McConnell for the Federal Council of Churches, Dr. William Adams Brown for the conference on Life and Work

and Dr. Frederick Lynch for the Universal Religious Peace Conference.

* * *

Brother Lloyd also writes to let us know that the Archbishop of Canterbury and the Archbishop of York have been received by the King and Queen, both of them taking their oath of loyalty on their appointments. Then they had divine service; afterwards a nice feed, the Prime Minister also sitting in.

* * *

The Easter offering at St. John's, Norristown Pa., Rev. James M. Niblo, rector, was surely a record breaker—\$10,200, with an additional \$1,100 from the children for missions. Not only that but there were seven baptisms, two marriages, 635 communions, and crowded congregations. They do a lot in this parish besides building beautifully.

* * *

An all day Spring Carnival was held April 20th in the parish halls of St. James' Church, New York. The halls were transformed into a setting of an Old English village and the guests came in mediaeval costumes. There was singing and concerts, dances and ballads, and a lot of little one act plays. Yes, and even side shows.

* * *

The 20th anniversary of the rectorship of the Rev. T. Tracy Walsh was recently observed at the Good Shepherd, York, S. C. He was handed some cash by his parishioners.

* * *

Church affairs are humming at St. John's, North Adams, Mass. There is a most active Young People's Fellowship, with weekly meetings at which important matters are discussed. Then too during Holy Week, if it isn't too late to report on such events, there were services at which the pastors of the various denominational churches in the city addressed large congregations.

* * *

The archdeaconry of Paterson, N. J. (diocese of Newark), met at St. Paul's, Paterson, on the 29th of April; speakers, Mr. Calvin Derrick, Dr. L. W. Glazebrook and Mrs. Otto Whittpenn.

* * *

The corporate gift of the Woman's Auxiliary passed \$27,000 the middle of April. This means that the first of the four objectives is completed. It is to be used for a church at Santo Domingo.

* * *

The annual conference of Young People for the diocese of Western Massachusetts is to meet in Worcester, May 4-5.

* * *

Bishop Wing of Southern Florida recently blessed the new chapel altar at Holy Trinity, West Palm Beach

He also received a pastoral staff made by a member of the congregation.

* * *

Rev. J. Wilson Sutton, vicar of Trinity Chapel, New York, was the preacher at the annual service of the Church Mission of Help of the diocese of Newark, held at St. John's, Passaic.

* * *

The semi-annual meeting of the Council of the Brotherhood of St. Andrew was held in Philadelphia last month, with 21 dioceses represented. Progress was reported all along the line—bills paid and money in the bank was the report of the finance committee. A conference of junior leaders was also held.

* * *

Rev. Carroll Lund Bates, on the cover, is a clergyman of the diocese of Florida, who has a considerable reputation as a writer of verse. He is a graduate of Hamilton College and of the Berkeley Divinity School and has served parishes in Pennsylvania, Minnesota and Michigan.

* * *

The mobilization of the alumni on behalf of the General Theological Seminary endowment is progressing splendidly. The Rev. Loring W. Batten, acting dean, talked to some of the alumni in the diocese of Bethlehem at Reading, Penna., on Tuesday, April 16th, and found them glad to cooperate and willing to undertake to raise \$25,000. The next day, Wednesday, he was the guest of the Rev. Floyd W. Tomkins, at Holy Trinity Church, Philadelphia, and found a most enthusiastic gathering of the alumni of the Diocese of Pennsylvania. They were asked to help endow the Professorship of Homiletics, but after a brief discussion, they said that the Diocese of Pennsylvania wanted to do a whole job, and would undertake to endow the Chair of Homiletics entire, in the sum of \$120,000.00. This evidence of affection and loyalty to their Alma Mater has greatly encouraged those who are working for the \$1,250,000.00 endowment fund.

* * *

Seventy-five leaders and members of The Girls' Friendly Society from fourteen states have just met in Kansas City, Missouri, for a national con-

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ST. PAUL'S CHAPEL is the oldest church in New York City—also the oldest public building with the original fabric—it contains the pew where George Washington worshipped faithfully while he was President, unafraid to confess his allegiance when the Church of England was under a political ban—at the noon service there on April 30th there was an observance of the Service of Thanksgiving held in the Chapel following Washington's inauguration 140 years ago—the General Seminary had its inception in a small room, then used as a library, off the gallery of Saint Paul's—it was also the original chapel of King's College, which, as Columbia University, has carried the name to the University Chapel now on Morningside Heights.

ference. A forward-looking program developed the theme "Growing with the Girls' Friendly Society;" and personal contacts between persons from all parts of the country led to a better understanding of mutual problems.

One of the most outstanding features of this conference was a talk

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on *The Art of Living Together*, by Dr. Valeria H. Parker, well-known throughout the country as Director of Field Extension of the American Social Hygiene Association. Dr. Parker discussed the problems of the young girl in her relationship to her family, to other girls, and to boys. Other interesting events were the opening session at which the Rt. Rev. Sidney Catlin Partridge, Bishop of Western Missouri, welcomed the delegates to Kansas City, the corporate communion, the symbolic service of lights, and a banquet and play at which about three hundred were entertained. Following the conference, there was a two day session of the Board of Directors of the society.

* * *

The Church Normal School of Maryland has closed its work for the year and held its commencement. The School provides training courses for the Church School teachers throughout the diocese and also has many general lectures and special programs. The commencement was held at Memorial Church, at which time the Bishop presented 62 students with certificates, of which 25 represented the fulfillment of the N. A. T. A. requirements. The Normal School is sponsored by the Department of Education of the

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* * *

The shortage of foreign nurses for St. Luke's Hospital, Manila, continues to be an acute difficulty. The Bishop writes that he has never seen any greater missionary devotion shown than that of two nurses who have carried on there where the minimum needed is five.

In-patients during the year numbered 1,850 Filipinos, 373 Americans, 61 Chinese, 52 Japanese and 79 others, a total of 2,415. A clinic for well babies, a more recent development, has had 308 regular attendants.

* * *

An almost incredible tragedy occurred in Sagada in March when two of the four Sisters of the Community of St. Mary died from poisoning. The native cook, in making bread, had by mistake used a poisonous powder instead of flour.

* * *

Church Club of the diocese of Springfield is to have a synod dinner at Champaign, Illinois, May 14th, the speakers being Lawrence Choate, president of the Brotherhood of St. Andrew, Rev. Stephen Keller of Akron, Rev. Frederick Deis of the field department of the National Council, Bishop Francis of Indianapolis and Bishop White of Springfield.

* * *

Grace Church, Providence, is to celebrate its 100th anniversary this month. Bishop Perry will be there; there will be the combined choirs of Grace Church and St. Paul's Cathedral, Boston, and Rev. Floyd Tomkins and Rev. Frank W. Crowder, former rectors, will speak at a banquet. Then on Sunday Dean Sturgis of Boston will preach in the morning and Dr. Faunce, former president of Brown University, in the evening.

* * *

Conference of young People for the province of the Southwest is to be held at Winslow, Arizona, July 11-24; the faculty, Bishop Seaman, the Revs. Richard Trelease, H. A. Stowell, James P. DeWolfe, Bertram

Smith, Everett Jones, Mrs. Seaman and Miss Dorothy Fischer.

* * *

Eighteen preaching missions were held in the diocese of West Florida during the past winter, under the direction of the commission of evangelism of the diocese, Rev. W. P. S. Lander, chairman, and with the Rev. Walter E. Bentley conducting them.

* * *

Bishop William P. Remington of Eastern Oregon, was hailed as a hero recently, following his act in saving a child of ten from drowning. The child fell into the raging torrent of the

Umatilla River. Bishop Remington, a former Olympic games hurdler on the American team, leaped into the stream fully clothed and rescued her.

* * *

The rector of Calvary, New York, had things to say on militarism the other day at a meeting in New York at which pastors of various churches spoke. The Rev. Samuel Shoemaker spoke on the part which individuals might play in preventing war, suggesting that school books be revised along less patriotic lines, that military training in schools be eliminated and that the church abolish its policy

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of sanctioning wars fought in any cause.

"I do not believe that war is any business for a Christian to be engaged in," he said. "The Church of Christ has been a derelict in its duty time. It has sanctioned pretty nearly any war that happened to be going, and then became laggard in times of peace, refusing to take its rightful part in supporting those organizations and forces which are working against war.

"We can do a great deal with our children. For myself, I think it would be well to keep all military toys out of the hands of our children. We can knock over partizan reading of history which we find in school books and work toward a non-national, non-sectarian reading and teaching of history. We might with profit persuade our public schools to decorate their front yards with something else than cannon and cannon balls, which seem to me a certain harm to the children who see them displayed as emblems of patriotism every day. Let us raise up a new generation that will hate war and not honor it."

* * *

The Mexican Revolution was brought verbally to Baltimore when the official spokesmen of the warring factions and representatives of the Catholic clergy exchanged charges and told of the views of their respective groups at a meeting of the Foreign Policy Association. This was an organization meeting of the Association and a branch was established. The point of view of the Mexican government was represented by Moises Saenz, Assistant Secretary of the Department of Education. The rebel spokesman was Dr. Juan Manuel Alvarez del Castillo, member of the delegation sent to Washington by General Escobar to secure the support of the United States government. Dr. Jas. J. Walsh, of the Catholic College, New York, and the Very Rev. John A. Ryan of the Catholic University, Washington, upheld the point of view of the Catholic Church in a series of spirited exchanges.

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Senor Saenz characterized the present uprising in Mexico as a "mere ripple in the real revolution," which he said, began in 1810 with the Declaration of Independence issued by the priest Hidalgo, and which reached a final phase in 1919 with the Madero revolution. He maintained that although the church party has generally opposed all of the great reform movements started in 1910, it is not behind the present trouble.

Dr. Walsh, who is a noted Catholic historian and educator, presented many authorities to support his statement that the church had not only not been negligent about education in Mexico but that education under church auspices was much further advanced in Mexico than in the United States until the nineteenth century. The rebel spokesman came into the discussion as a surprise. In the seven minutes

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granted him he made a spirited attack upon the present administration in Mexico.

The meeting opened peacefully with an address by the Rev. Hugh Birkhead, Rector of Emmanuel Episcopal Church.

* * *

Writing from Ketchikan just after Easter, Bishop Rowe sent \$170 to count on the quota of Alaska, from St. John's Church and Sunday school. This is a congregation of white people. The Bishop says:

"The native church, congregation and Sunday school here are a joy and comfort. The Lenten and Easter services were most encouraging. The

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Old Testament, From Moses to Christ, A Study of Hebrew Theism, Dr. William H. DuBoise, The Theological School of Sewanee.

New Testament, Apostolic Ideas and Customs, Prof. MacKinley Helm, B.A., S.T.B., Nashotah House, Nashotah, Wisconsin.

Church History, The Church Since the Reformation, Rev. Harwood Sturtevant, S.T.B., Rector, St. Luke's Parish and Racine College School, Racine, Wisconsin.

The World Mission of Christianity, Mr. William E. Leidt, National Department of Religious Education, New York City.

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Communicants on Easter were 150.
I confirmed 17."

The Anglican bishop of Birmingham has announced that for the future, in instituting a new vicar to any parish in his diocese, he will demand that "the illegal practice of reservation shall cease." Upon this the Church Times complains that in taking this course Bishop Barnes "has flouted the opinion of the great majority of his colleagues in the English Episcopate, as well as of the Church Assembly. He . . . makes use of a doubtful legal decision to enforce his dislike of Catholic doctrine and practice."

Grace Church, Providence, R. I., has purchased a 100-acre farm in Cherry Valley, with a farmhouse more than 150 years old, which it will convert into a parish country club. Camps for boys and girls will be erected near a pond on the property. Dedication of the club and camp will take place May 18 in connection with the observance of the one-hundredth anniversary of Grace Church parish.

This is how it strikes an Oklahoma rector: "I am of the opinion that if the Episcopal Church were nationally known at least one-half of the people of the United States would be included in its membership. Our duty is to make it known. Not long ago a lady who has lately come to us and expressed a desire for confirmation said to me, 'I did not know there was any Church which teaches such a beautiful religion and declares such wonderful things about God.' Millions in our country are as unaware of these things as was this good lady. A minister who had ceased to function regularly because of the theological narrowness of his church happened to attend a service in the Episcopal Church in Texas. He became a regular worshiper. Six months later he said, 'If you believe in the providence of God, tell me why God did not let me know there was an Episcopal Church when I was a young man!' He was soon

after confirmed and when the writer moved to Oklahoma, this man was left in charge of the parish for some months. He is now seeking Orders in the Church."

This interesting bit comes from the National Council Publicity office

"When the Rev. Wilson Carlile, head of the Church Army in England, was a young business man, working fifteen hours a day, he lived more than five miles from his office, and in order to keep in health he felt compelled to make some provision for hard physical exercise. He donned a light running suit in the mornings, sprinted the distance to his office, changed, and at night resumed the running suit and sprinted home." What do you mean, sprinted. Still another item for the sports page.

The use of the county paper for preaching has been adopted by the Rev. W. G. Christian of South Hill, Virginia. Though his church is one of the smallest in the county, he gets the largest "hearing." He writes a weekly "Clerics Column." He also has a men's Bible Class which meets in the hotel, made up largely of men

who have not heretofore been active in Church affairs. This is his first year out of the Seminary.

Single-handed, with no help in office work or otherwise, the Rev. W. E. Callender carries on his work as chaplain at the port of Norfolk, Va. He is chaplain of the U. S. Marine Hospital and the Norfolk Municipal Hospital, as well as chaplain of the port. An average of seventy men a month are now cared for in the Marine Hospital. The total since 1921 is about 18,650 ex-servicé men.

Mr. Callender writes: "One of the most important needs of the hospital is a good library. The chaplain has over 800 books. That, however, is not half enough, and he would appreciate any donations of books, science, fiction, turbine and electrical engineering, etc., also books in Spanish, Portuguese, French, Ger-

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Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Chrysostom's, Chicago

Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 9:30 and 11 A. M.
Sunday, 4 P. M. Carillon Recital.
Holy Days, 7:30 A. M.

St. Luke's, Evanston

Rev. George C. Stewart, D.D.
Sunday, 7:30, 8:15, 11 and 4:30.
Daily, 7:30 and 5. From Chicago, off at Main, one block east and one north.

The Ascension, Atlantic City

Rev. H. Eugene A. Durell, M.A.
Pacific and Kentucky Aves.
Sundays, 7:30, 10:30, 12 and 8.
Daily, 7:30 and 10:30.

Christ Church, Cincinnati

Rev. Frank H. Nelson
Rev. Bernard W. Hummel
Sundays, 8:45, 11 A. M. and 7:45 P. M.
Holy Days, Holy Communion 10 A. M.

St. Matthew's Cathedral, Dallas

Very Rev. R. S. Chalmers, Dean
Rev. E. Caldwell Lewis
Rev. Charles James Kinsolving
Sunday, 8, 9:30, 11:00 and 7:45.
Week days, 10 A. M.

Christ Church Cathedral, Eau Claire, Wisconsin

Rev. F. E. Wilson, Rector
Sundays: 8, 9:30, and 11:00 A. M.
Holy Days: 10:00 A. M.

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street
Near the University of California
Sundays: 7:30, 11:00 A. M., 5:00 P. M.
Tuesdays: 10:00 A. M.

man, or practically any language, as we have all nationalities in the hospital."

* * *

At St. Paul's, Malden, the young people have a forum once a month. It is preceded by a service, entirely in the hands of the young folks, the sermon being the rector's answers to several questions that he has been asked by parishioners. Here are some of the questions recently asked: "Please tell us the meaning of the papal pact. Will it help church union?" "What is sin?" (as you mention it in church.) "Should two people of different faiths marry and have a family?" "What are the main differences between Roman Catholicism and Protestantism?" "When and why did the separation take place?"

* * *

The Rev. A. R. Eldon Garrett has been appointed Minister of St. Hilda's Church, River Rouge, and St. Michael's Church, Lincoln Park, Michigan. These two churches, located in bustling suburbs adjoining Detroit's West side, are as yet on a missionary basis, but St. Hilda's is fast growing to the status of an independent parish. Mr. Garrett is a graduate of Huron Theological College, London, Ontario, Canada, and comes to Detroit from the Church of the Redeemer in that place. He served with distinction in France during the Great War.

* * *

The Rev. Dr. Huntington of the Order of the Holy Cross on Good Friday received a letter written just four weeks earlier by the Rev. Sturgis Allen of the Holy Cross Mission in Liberia, saying that his heart was failing and he had made all his preparations for his approaching departure from this life. He was over seventy years of age. Just an hour after receiving the letter, Father Huntington received a cablegram saying that death had come, after more than five years in Liberia with scarcely a day's illness. In a series of articles called *Sketches in Ebony and Ivory*, Bishop Overs has told the story of Father Allen's eagerness and successful endeavor to go to Liberia, in spite of his advanced years. (Most of this was reprinted in *The Spirit of Missions* for February, 1929). The name of this fine and devoted missionary must now be added to the long list of those who have given their lives in Africa for our Lord. Father Allen attended the General Theological Seminary, and was ordained priest in 1882.

* * *

The Social Service Commission of the Federation of Churches recently sponsored an enterprise which has had wide influence in Baltimore. This

Services

Cathedral of St. John the Divine, New York

Amsterdam Ave. and 111th St.
Sunday Services: 8, 9, 11 A. M. and 4 P. M.
Daily: 7:30 and 10 A. M. and 5:00 P. M.

The Incarnation, New York

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

Madison Ave. and 35th Street
Sundays, 8, 10, and 11 A. M., 4 P. M.
Daily, 12:20.

Trinity Church, New York

Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 8:30.
Daily, 7:15, 12 and 4:45.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.
67 East 89th Street
Sundays: 8 and 11 A. M.

Grace Church, Brooklyn Heights

Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

Grace Church, New York

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

All Saints' Church, New York

"The Old Slave-Gallery Church"
Rev. Harrison Rockwell, B.D.
Henry and Scammel Streets
8 and 10:30 A. M. and 8 P. M.

Church of St. Mary the Virgin, New York

Rev. Selden P. Delany, D.D.
139 West Forty-sixth Street
Sunday Masses, 7:30, 8:15, 9, 10:45.
Vespers and Benediction, 4.
Week-day Masses, 7, 8, 9:30.

Gethsemane, Minneapolis

Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sunday: 7, 8, 9:30, 11:00 and 7:45.
Wed., Thurs., Fri., and Holy Days.

All Saints' Cathedral, Milwaukee

Dean Hutchinson
Juneau Ave. and Marshal St.
Sundays, 7:30, 11, and 5:30.
Holy Days, 9:30.
Daily, 7 and 5:30.

St. Paul's, Milwaukee

Rev. Holmes Whitmore
Knapp and Marshall Streets
Sundays, 8, 9:30, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
Wells-Downer cars to Marshall St.

St. Mark's, Milwaukee

Rev. E. Reginald Williams
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Daily, 7:30, 9, and 6.
Holy Days and Thursdays, 10.

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Trinity College, Hartford, Conn., has one of the best pre-medical courses in the country; its excellence is proved by one-third of this year's entrance class preparing to study medicine. Of the nine honor men of a late graduating class at Yale Medical School, four of the nine honor men were Trinity College men who took the Trinity pre-medical course.

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right education of children and young people on the sacredness of sex facts in human life by Dr. Valeria H. Parker, an eminent member of the Staff of the American Social Hygiene Association and Head of the National Council of Women. Dr. Parker delivered 22 addresses in all, her audiences consisting of church groups, parent-teacher and alumni associations, civic clubs, and social luncheon gatherings. She also spoke over the radio at the invitation of the Baltimore Labor College. Dr. Parker, by her wise and spiritual handling of her theme, changed the attitude of hundreds who have hitherto doubted whether sex problems could be widely discussed in public addresses.

* * *

The 8th annual diocesan conference for young people was held at St. Ann's, Lowell, Massachusetts, April 20-21, with the Rev. Elmore McKee as the headliner.

* * *

Last Wednesday evening a concert was given in the Cathedral, Boston, by the Ensemble Choir which is composed of the choirs of six Boston churches.

* * *

Think of the most perfect man-made machine that you have ever seen or heard of, writes a doctor in the St. Nicholas, and I'll guarantee you can find it perfected—as it was thousands of years ago—in your own body. The camera is but a rude reproduction of the marvels in the eye. The telephone transmitter is far more perfect in the ear. The finest factory for converting raw material to finished usefulness is nothing to the marvelous factories constantly at work in the glands within you. The telegraph system was complete in the nerves; and the radio, in that still unfathomed mystery—the sympathetic nervous system.

* * *

Dr. Bell, dean of Canterbury, England, and for a long time secretary of Archbishop Davidson, is to be the new bishop of Chichester. Dean Bell is a true friend of international peace and has won a place among the peacemakers in England and in other countries. He compiled the chief book on the Life and Work Conference at Stockholm and also has compiled a book of documents bearing upon movements toward reunion in the church.

* * *

The Epiphany, New Haven, has received a gift of chimes from an anonymous friend.

* * *

Rev. W. D. Roberts, East Boston, left last week on a six months' leave, going to China where he will be joined by his two daughters.

* * *

Sunday evenings at St. James, Fall

ST. STEPHEN'S COLLEGE (Columbia University)

A College of Arts, Letters and Science definitely and officially of the Episcopal Church but with no ecclesiastical restrictions in the selection of its student body; incorporated into the educational system of Columbia University and conferring the University degree.

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River, Mass., the rector, the Rev. Burdette Landsdowne, is having addresses on "Contributions of the Churches to Religious Life," the pastors of the various churches in the city being invited to take turns speaking the pieces. Good idea.

* * *

Plans have about been completed for the erection of a new chapel for All Faith Missions, Tunis Mills, Maryland. The old building will be moved to the rear of the lot and in time repaired and fitted up for a parish house. The new chapel will be of Gothic design and finished on the exterior with shingles and while small will be attractive in appearance and in every way suitable to the needs of the congregation. Mr. John H. Bailey and Mr. Gustaf F. Mielke are the building committee of the vestry. The men of the congregation went into the woods and cut the lumber for the frame work, etc., and it is now being made ready for the builders at the mill.

* * *

Bishop Creighton has joined the Episcopal air squadron. He recently wrote that he and Mrs. Creighton were going by plane from Mexico City to Tampico, as traveling by rail was dangerous.

Four Mexican deacons were advanced to the priesthood after the district convocation, at the end of January. The future supply of candidates for the ministry is a matter of grave concern, as there are at present but two postulants and two deacons. In no mission field is the development of a native clergy staff of more urgent concern. The Bishop earnestly commands the problem to the prayers of all who have at heart the interests of the Church in Mexico.

Two of the English-speaking missionaries returned to the United States last year, the Rev. Eugene Bigler, who had served for twelve years at Monterey and Tampico, and the Rev. Harry O. Nash, who organized and built up the work at Pachuca. Both will be much missed and long remembered.

The Church League for Industrial Democracy

An organization of the Episcopal Church for the purpose of applying the principles of Jesus to industrial society.

Further information may be had by addressing the

FIELD SECRETARY
44 Morton Street, New York

Permission has been granted the Bishop to minister, when opportunity offers, to the English-speaking colony at Guadalajara, and later he expects to apply for permission to minister to the colony at Chihuahua, in response to their request.

* * *

Extensive improvements have been made in the condition and equipment of All Saints' Church, West Plains,

Mo., during the seventeen months of the incumbency of the Rev. Roy H. Fairchild. At the same time the congregation's quota for the Church's Program has been voluntarily increased and fully paid. Mr. Fairchild's field of work measures 100 by 175 miles and includes many Ozark towns and villages in which there are Church people to whom he ministers.

RECOMMENDED BOOKS

Most of you have read reviews of these books, all of which are outstanding. We therefore give you the list without comment, confident that you will be pleased with any purchases that you make.

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By G. A. Studdert-Kennedy

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