

The **WITNESS**

CHICAGO, ILL., JULY 3, 1930

The Bishop's Job

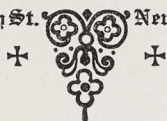
By

THE LATE BISHOP C. D. WILLIAMS

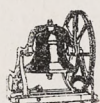
THE Bishop must be a man of affairs and many affairs. He is expected to fulfill many functions. He is primarily a business man, and an administrator and an executive. Particularly is he the trouble man of a large corporation. All the church quarrels gather about his devoted head. He has the responsibility for everything that goes wrong, often without the authority to set anything right. He serves as the lightning rod to carry off the accumulated wrath of the ecclesiastical heavens. He is constantly called upon to act as a judge and should have a judicial temperament. He is also a traveling man, a kind of ecclesiastical drummer or salesman. He is even sometimes in demand as a social ornament to say grace at banquets, make after-dinner speeches, adorn the stage at public meetings, and minister to the aesthetic needs of conventional society at fashionable weddings, baptisms and funerals. In the midst of all this distraction and dissipation he is expected to find time and mind to be a preacher and a teacher, a scholar and a leader, and above all, a man of prayer and a man of God.

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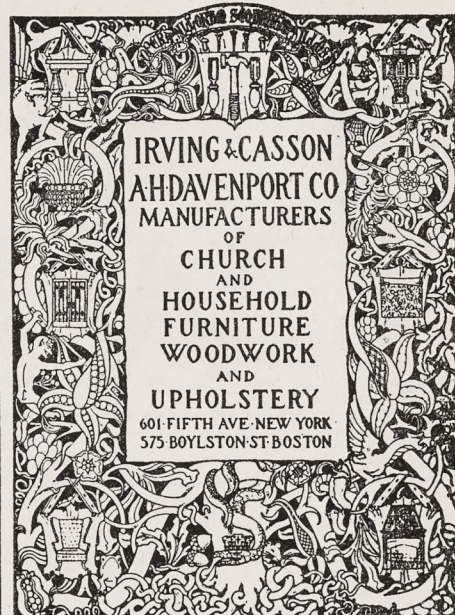


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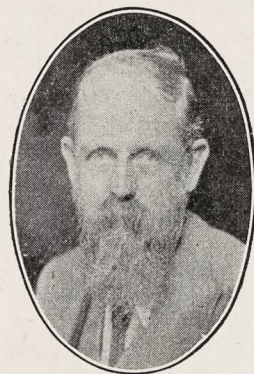
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CHRIST AND RACE RELATIONS

By

C. F. ANDREWS

Missionary to India and Intimate Friend of Gandhi



C. F. ANDREWS

ONE of the changes that I have to relate, after many years abroad, is the expansion of all my own previous ideas with regard to Christ's work and presence in the world. My conception of what is meant by the word "Christian" has been altered. For I have found Christ far beyond the narrow limits of sect and creed and church.

I recall to mind almost daily, with renewed joy, the freedom with which Christ Himself accepted the faith of the Roman centurion and Samaritan woman, as also the Greeks, who came to Him just before the Passion; and again the Syro-Phoenician woman. The orthodoxy of Christ's own contemporaries would have excluded these from the fold of the faithful, but not so Christ Himself. He said: "Verily, I say unto you, I have not found so great faith, no, not in Israel. And I say unto you that many shall come from the East and the West, and shall sit down with Abraham, Isaac and Jacob in the Kingdom of Heaven. But the children of the Kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth."

It is not possible to mistake this attitude of Christ toward religion. The more one studies it, the more fundamental it is found to be in His own interior conception of human life. No outward profession of a creed had any value for Him apart from the inner faith which went with it. Hypocrisy was felt by Him to be one of the most deadly sins; and the profession of a religion without its practice was the form of hypocrisy that He challenged most of all. The years that have intervened since the Great War, which brought ruin and confusion to the Western world, have revealed how superficial the acceptance of Christ's

teaching has been in the West. Just as the Jews rejected His message two thousand years ago, so today it would seem as if a new rejection had taken place, in the countries which are called "Christian." Such has been more and more the conclusion to which my own thoughts have driven me. I have often found Christ more truly in Africa and Asia than in Europe.

On my return to England after a very long absence in the East, the word "heathen" that I constantly heard repeated by pious people jarred upon me in an unexpressibly painful manner. I had been living all these years in the homes of the people of India who do not call themselves Christians. It had been my rare privilege to be accepted as their welcome guest; and I had received from them a gentle and kindly courtesy; for they had learned to love me as a man of religion. On the other hand, in certain places in Christendom, I had been little less than outcast by those who profess and call themselves Christians, simply because I had upheld the doctrine of Christ concerning racial unity—"There can be neither Jew nor Greek, barbarian, Scythian, bond nor free; for we are all one man in Christ Jesus." It has been natural, therefore, that I should long for a new outlook more in accordance with the principles of Christ Himself, and less involved in that old Judaic conception of religion, to set us free from which He came into the world.

I have met in India, not occasionally, but on a very extensive scale, those whom I could recognize at once as far above me in simplicity and self-denial, in humility and thirst for God—men and women to whom the Beatitudes, pronounced by Christ on the poor in spirit and the persecuted, are far more a daily reality and practice than they are with me in my own life as a Christian. I cannot for a moment think of these persons as alien to Christ, merely because they happen to be born in the East, rather than in the West. To put it in another way, the East has shown me almost

every day, while I have lived there, the essential meaning of Christ's teaching; while the West, which professes His name, seems to have lost touch with that essential meaning and to have evolved a new philosophy of life of its own in which the greater number of the Beatitudes have little place. It has blandly ignored Christ and denied Him. It becomes, therefore, absurd to make these old crude distinctions and to divide mankind into compartments, which are only misleading.

When we turn from the personal lives of the Indian people with whom I have lived all these years, to the literature which is regarded by them all as a part of their own sacred scriptures, I find in this also passages of such deep spiritual beauty and moral insight that I have found myself saying: "This is nothing else than Christian." It has to be remembered, in this connection, that the very greatest of all these passages are historically dated many centuries before the birth of Christ. Therefore, it is not possible to say about them that they were drawn directly or indirectly from teaching contained in the New Testament. For, in their case, at any rate, the New Testament had not been written when they were composed.

I would take, for example, one famous passage from the Dhammapada, or Buddhist teaching:

"Let a man overcome anger by love,
Let him overcome evil by good,
Let a man overcome greed by liberality,
Let him overcome the liar by the truth."

Here is the very sentiment of the Sermon on the Mount expressed in the noblest form. It is not possible to take exception and to minimize this view of things, as I have often seen it done, saying that such a passage was isolated and had little or no effect upon life and conduct. For the reverse of this may be historically proven. The passage which I have quoted is not an isolated expression, but the heart of the Buddhist faith itself, as it was lived in India two thousand years ago. Instead of remaining a mere literary aphorism, it molded the lives of thousands of devoted men and women, who gave up the world and all its pleasure. They were carried along on the full flood-tide of spiritual joy, eager to fulfill its teaching. The saints and martyrs and confessors of the early Buddhist religion are not unworthy to be compared with those of early Christianity itself.

A second example might be taken from the Bhagavad Gita. Here, also, the effect of the sacred teaching upon life has been no less remarkable. It runs as follows:

"Thy right is to the work, but never to its fruits,
Let not the fruits be thy motive,
Nor take refuge in abstinence from work.
Standing in union with the Soul, carry out thy work,
Putting away all attachment."

To this may be added the following verse:

"The Supreme Spirit is to be found by individual love.
In this all beings dwell,
By this the Universe is stretched forth."

This last passage is an echo of the earlier Upanishad

teaching, and it runs through all Hindu sacred literature.

It may be well to take further example from another religious development in the north of India, the Sikh religion, with which it has been a great joy to me to come very frequently into close and intimate contact. Though this movement is much later than the birth of Christianity, yet there is no clear proof of any historical link or connection between the teaching of its founder, Guru Nanak, and the Christian Scriptures. Still it would be difficult to find anything more essentially Christian in spirit than the following passage from the "Gurth Sahib," which is daily recited and has marvelously affected the conduct of the Sikhs themselves:

"Farid, if a man beat thee, strike him not in return,
But stoop and kiss his feet.
Farid, if thy soul longs for the Lord of All
Become as the grass for men to tread on.
Farid, when one man breaketh thee, and another
trampleth on thee,
Then thou enterest truly the Temple of the Lord."

Some of the most cherished days in all my religious experiences of the East have been spent among the Sikhs, dwelling among them in their own homes, listening to their own religious songs and sharing their life with them. I can say with conviction that these words, daily repeated by their lips, have sunk into their souls. It would be difficult to find a more generous or forgiving people, or a nation that bore less malice in its heart.

What has very greatly helped me, in considering patiently this religious situation in the East at first hand, has been to turn to the pages of a writer, such as Clement of Alexandria, and to note how the early Christian thinkers emancipated themselves, when dealing with the same problem in their own day and generation. While speaking out quite plainly the truth in love, concerning gross idolatries and immoralities in the old pagan cults which led mankind downward to the pit of destruction, they did not put on one side the teaching of Plato and the religious dramatists among the Greek classics, but rather assimilated their teaching to their own Christian faith and expressed their own Christian beliefs in the very language of the greatest of the Greeks. They left more and more behind them, as a discarded creed, the narrower conceptions of God, which ancient Judaism had taught, and dwelt upon the supreme idea of the *Logos*, which they derived from Plato himself. Christ, they taught, was the universal Son of Man, not the Son of David only. He was the "Light that lighteneth every man coming into the world." That was a favorite phrase among them; and even Tertullian, the Latin-speaking ascetic writer, who was not seldom harsh and narrow-minded in his outlook, could write about the "anima naturaliter Christiana" among those who were not Christians. This one phase of his writing has remained, down the centuries, as a current coin among

mankind, while much else that he wrote may well be forgotten.

It was impossible for me to doubt that the Greek Fathers, if they had come face to face with the higher Indian religious thought which we meet today, would have developed still further the same line of world-wide Christian ideas, and would have sought to embrace, within the universal conception of Christ, those gifts and graces to humanity which Hinduism has to offer. They would have pointed out how, according to Christ's own teaching, in His parable of the Last Judgment, every noble act of charity, every deed of unselfish service—rendered, it may be, without any conscious realization of His presence—has its full recognition from Him, the Son of Man, who blesses it with the words, "Ye did it unto me." For the moral and spiritual devotion of India, throughout the ages, is surely one of those "good and perfect gifts, coming down from the Father of lights with whom there is no variableness, neither shadow of turning."

Let's Know

By

BISHOP WILSON
JOANNA SOUTHCOTT

JOANNA SOUTHCOTT is with us again. In 1750 she was born in England, a farmer's daughter, who lived a simple and devout life, considering herself a member of the Church of England. She developed a proclivity for visions and wrote out her prophecies sometimes in prose and sometimes in verse. Her particular forte was the interpretation of the Scriptures regarding the Second Coming of Christ. She understood that the span of earthly existence covered a period of six thousand years (six "days" of a thousand years each) to be followed by the seventh thousand which would be the millenium when the faithful would reign with Christ on earth in a glorified existence. She dated the creation at four thousand years before Christ which would bring the end of strictly mundane things at the year 2000 A. D. Her special function was to prepare the world in advance for that great event. She had something of a following in England which split up after her death. She died in 1814 of some brain disease. Before her death, she deposited a batch of prophecies in a box which was carefully sealed, with directions that it was to be opened by twenty-four bishops of the Church of England who would discover from the enclosed writings the true course which Christians ought to follow.

The box still remains unopened and every now and then some enthusiasts challenge the bishops to open it and let the world know what she had to say. Apparently in anticipation of the Lambeth Conference this coming summer, the enthusiasts are at it again, sending out literature to the bishops calling their attention to the mysterious box. There is a headquarters in England and another in San Diego, California, which

latter location seems to offer a magnetic attraction to all sorts of cultists.

Joanna and her followers have been very much concerned with fighting Satan. She is said to have prophesied the Napoleonic wars, seeing the spirit of Satan incarnate in Napoleon Bonaparte. Now she is also said to have prophesied the World War, seeing another incarnation of the Evil Spirit in the German Kaiser. Her present followers are attempting to secure petitions to a monster petition asking Christ to hasten His Coming and overthrow the power of Satan. Those who sign are given a piece of paper certifying to their signature, which they are to keep in their own possession and which constitutes their "Seal." They are "sealed to the Day of Redemption" and their script is expected to secure them desirable protection in the troubles of the tumultuous days ahead of us when Satan shall be finally disposed of.

It is very carefully specified that Joanna's Box weighs just 156 pounds—tho I do not know why the exact weight is important. To quote part of an authorized statement—"Some writings she was ordered to publish, some to place in the Box or Ark of the New Testament, which is strongly corded, nailed with copper nails and may only be delivered up to twenty-four Bishops (the twenty-four Elders of the Book of Revelation) of the Church of England, from which church the glory will burst in consequence of the loyal support which Joanna received from three of the clergy of her time . . . From a human standpoint it may be said that our fate internationally is in the Bishops' hands."

Apparently it lets us American bishops out. And Joanna's Box is not on the agenda of the Lambeth Conference.

Headgear

By

IRWIN ST. JOHN TUCKER

A READER inquires "What is a miter, and why do some bishops wear it?"

A miter is a collapsible hat. Originally it was much like the overseas cap of the A. E. F., made to be folded up and put in the pocket. The biretta, choir cap, collegiate mortar-board and round skull cap started all together in much the same way.

Then by degrees the miter developed two points and ribbons, while the biretta grew three ridges with a tassel. The Canterbury cap has four soft points. The collegiate cap has four stiff points, and the round skullcap has no points at all, but, like the old rhyme, it "gets there just the same."

Because the bishop's position is of more dignity than that of the lesser clergy, his hat was made higher, and was ornamented more heavily. Occasionally a very short bishop, desirous to be easily singled out in a multitude, exalted his headdress to enormous heights. This seems to have set a standard which

subsequent bishops, even if of fair height, felt compelled to follow; the result being that a simple utilitarian bit of folding headgear became an absurdity.

The two ribbons hanging from the back of a miter were meant to tie under the bishop's chin, like a little girl's elastic band, to keep him from losing it.

The miter is not the emblem of a bishop's authority. That place is taken by the ring, on which is carved the seal of the diocese. Miters are conferred by the bishop of Rome on abbots and sometimes on whole monasteries.

Oriental bishops wear a miter resembling the round end of a young onion. They also carry staffs with twined serpents represented on them, in memory of Christ's words "be ye wise as serpents." Western bishops carry a shepherd's staff, like those with which a shepherd used to hook the hindlegs of his straying flock and drag them out of the bushes.

About Books

MIRACLE IN HISTORY AND MODERN THOUGHT OR MIRACLE AND CHRISTIAN APOLOGETIC, by *Charles James Wright, B. D.* New York: Henry Holt & Co. 1930. ix 433 pp. \$6.00.

What is a miracle? We all think we know, but do we? What is the essence of the notion? Does a miracle cease to be such if in the light of some later scientific discovery it comes eventually to be "explained"? Are modern faith cures miracles? What is the element in the concept "miracle" that has so endeared it to Christian apologetic? Few terms it would seem have done more to inject confusion into thought.

Our volume is a singularly able attempt to explore and remove this confusion by a vigorous and constructive thinker thoroughly versed in the voluminous literature of the subject. His thesis cannot be reduced to a sentence. It must suffice to say here that for him the element of permanent value in the concept of the miraculous is the idea of revaluation—revaluation not of power primarily, but of Personality. The discussion culminates in a consideration of the Incarnation and of the whole wide-reaching problem of the relation of the divine to the human. The chapter on the Resurrection of Christ and Miracle is a fine piece of bold yet constructive criticism applied to the Easter stories.

C. B. Hedrick.

* * *

THE INTERPRETATION OF RELIGION, by *John Baillie.* Charles Scribner's Sons.

The author is a Scotsman by birth and education, a present resident of Canada by reason of his post as Professor of Systematic Theology in Emmanuel College, Toronto, and a future resident of the United States by virtue of his recent acceptance of the Roosevelt Professorship of Systematic Theology in Union Theological Seminary, New York. In this work he has given us his own introduction to the study of theological principles.

Dr. Baillie stands in the theological tradition of Kant, Lotze, and Ritschl. His starting point is the moral consciousness. He maintains that the moral consciousness lies at the basis of all religious experience. Theology is for our author a *Geisteswissenschaft*, or "science of spirit." He regards religious experience itself to be the only proper subject-matter for theological science. Unlike Ritschl, he insists that the scope of our study must include non-Christian as well as Christian spiritual values, but he considers the former only to find additional light for the interpretation of the latter.

Dr. Baillie's style is lucid, and reveals not only the careful reasoning of an acute mind, but also the fervid devotion of a consecrated Christian spirit. Although one might hesitate to dismiss other points of view as easily as this author puts aside all approaches to theology which are irreconcilable with his own, the book is bound to command profound respect and is deserving of thoughtful reading. It affords men who have been out of the seminary for a number of years a real opportunity to familiarize themselves with recent important currents in theological thought.

J. Foster Savidge.

QUESTIONS AND ANSWERS BY CLEMENT ROGERS

Don't the best scholars say that the New Testament was composed in the fourth century?

The official settlement as to which books were to be considered canonical came then. It was done quite incidentally at a council at Carthage towards the end of the century, and not till some time later by any general council. But it had been settled practically long before. Translations into Syriac and Latin had been made, and lists of the books drawn up in the second century. There was still some doubt about a few books. Some of the shorter epistles were not so well known. In the West they hesitated about the Epistle to the Hebrews because they saw it was not by St. Paul. In the East they thought the Revelation likely to be misunderstood. Scholars like Eusebius discussed these details at the beginning of the fourth century, indeed Origen had done so at the end of the second, but the great body of the New Testament was already accepted.

Then the Church came before the Bible?

Clearly. You have only to read your New Testament to see that the Church (however you may interpret the word) began on the first Whitsunday, and the disciples preached and organized long before they found it necessary to write anything down. The first thing would naturally be to teach and baptize. Then men would want to go into things more fully. St. Luke in his Preface explains that his object is to let Theophilus, to whom he is writing, know more certainly about the things he had been instructed in.

NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

HERE are a few ecclesiastical facts vouched for, after research, by the institute of social and religious research. Out of every 100 people in the country over 13 years of age 55 are church members. Folks in the country are supposed to be better church goers but the study reveals that only 52% of the rustics belong to churches while 58% of the city dwellers have their names on the books. This fact is also revealed, nearly half of the Protestant clergymen are not graduates of either colleges or seminaries. Of every 100 church members 62 belong to Protestant churches, 30 are Roman Catholics and 6 are Jewish. Women predominate in church membership, though perhaps it did not require any extensive research to reveal that fact. In regard to this matter of the training of parsons, the Roman Catholic Church has not, as so many think, a perfect record since about 7% of their priests are graduates of neither colleges nor seminaries.

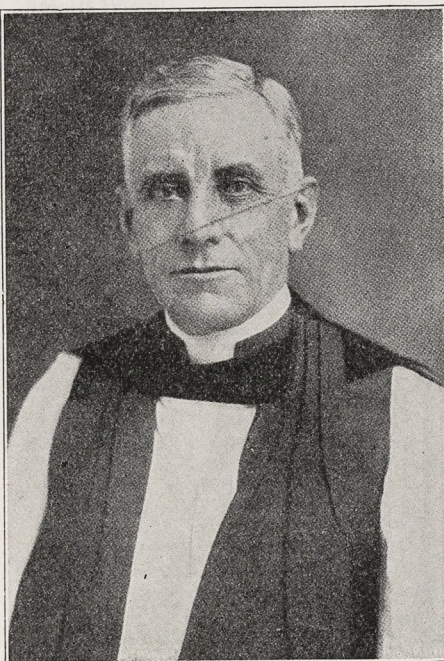
In 1926, when the last religious census was taken, the value of church edifices, not including church-owned property used for purposes other than religious service, was equivalent to an investment of \$48 for every person over 13 years of age in the United States, a seven-fold increase in the preceding 76 years. In 1850 the investment was only \$6.44 for every adult.

Yet in relation to the population the number of churches has been decreasing. In 1906 there was a church for every 270 inhabitants over 13 years of age, in 1916 there was one for every 300, and in 1926 one for every 334.

Nevertheless the analysis of the census returns from the 172,000 churches of the 21 selected denominations shows that only half had pastors with but a single charge, while 4,130 reported that their pastors were serving seven or more churches.

Church expenditures, which represented \$8.70 per adult member in 1916, amounted to \$18.44 in 1926; and even when this figure is adjusted to allow for changes in the price level during the past decade, it becomes \$13.06, or an increase of 50% in the purchasing power of the church member's average annual contribution.

Something over a year ago 300 citizens of Hagerstown, Maryland, and adjoining territory organized



BISHOP ARTHUR S. LLOYD
Fifty Years in the Ministry

a society for the reduction of crime and the promotion of social conditions, of which Mr. M. P. Moller, well-known organ builder, is the president. Their work is largely educational, with mass meetings and tracts as the chief means of educating the people to a respect for law. The report, at the end of the first year's effort, states that already the effects of their work can be felt in the city and county and it hoped that the work may be extended to other localities.

Here is a boost for a Church Hospital: recently the nurses from four training schools for nurses in Salt Lake City took their state examinations. The three top-notchers were graduates of St. Mark's Hospital school. Fine and dandy.

Ordinations in Trinity, Williamsport, Pa., Bishop Du Moulin acting for Bishop Darlington who is ill. Rev. G. H. Toadvin, deacon, goes to St. Michael's, Bristol, R. I. as curate; Rev. F. V. Holmes, priest, becomes rector of St. John's Huntingdon, Pa., where he has been in charge as deacon; Rev. H. W. Becker, deacon, to St. Augustine's Chapel, New York City; Rev. S. U. J. Peard, deacon, goes to work with Bishop Cassidy in Oklahoma. The sermon was preached by the Rev. Hiram R.

Bennett and the service was attended by a large number of the clergy.

Fine conference for church workers was held in West Virginia, June 9-14, at Jackson's Mill, with close to 200 attending. There was a notable faculty, with Rev. C. Sturges Ball of Bexley Hall, Bishop Strider, Rev. John Irwin of the publicity department, Miss Feifield of the Girls' Friendly Society and Rev. Edmund L. Gettier of Baltimore giving courses. The Rev. S. Rogers Tyler of Huntington, W. Va., was chaplain and there were mass meetings led by Captain Esterbrook of the Church Army and Rev. P. S. Atkins of York, Pa.

The Camp Houghteling Forum, started last year under the sponsorship of William F. Pelham, prominent Chicago layman, met June 28-29, at the camp at Muskegon, Michigan. The leader this year was Mr. W. C. Sturgis of the College of Preachers. The forum, which is really a retreat for laymen, was attended by a large number of Chicago laymen.

At the presentation of the Lenten offering held at the Good Shepherd, Atlanta, Georgia, there were two addresses by members of the Church school; one on the 1900th Birthday of the Church, and the other on the children's ward of St. Luke's Hospital, Tokyo.

The Rev. William C. Wilkins, Tomkins Cove, New York, has entered upon his duties as rector of St. Mary's Church, Jersey City, N. J.; Rev. Gilbert Ritter has taken a position as curate at St. Paul's, Englewood, N. J.

A fine surprise party was given Bishop Lloyd of New York last week in honor of his fifty years in the ministry. I think I told you about this last week, but I do so again simply to justify printing his picture, which you will find elsewhere. There is no man in the Church more generally beloved than Bishop Lloyd. That is one statement that I can make without fear of receiving letters about.

Bishop Sidney C. Partridge, bishop of West Missouri since 1911, died last week. He has been in poor health for a number of months and recently made the standing com-

mittee the ecclesiastical authority of the diocese. The Rev. R. N. Spencer, rector of Grace and Holy Trinity, Kansas City, was elected bishop coadjutor at a recent convention and is shortly to be consecrated.

* * *

The Rev. Donald MacAdie was elected president of the Paterson Clericus, diocese of Newark, at the last meeting of the year, held at Bonnie Brae Farm for Boys, a diocesan institution.

* * *

Here is the latest information about the Catholic Congress which is to meet in Buffalo, October 28-30. Bishop Ferris will open the congress with an address of welcome; Bishop Ivins will be the chairman; the Congress sermon will be preached by Bishop Perry. At the Congress dinner all the speakers will be laymen. The speakers at the final session on the 30th will be the Rev. Robert S. Chalmers of Baltimore and Father Hughson of the Order of the Holy Cross.

* * *

Billy Madelung, age 5, and Bobby Madelung, age 4, have the record of being the youngest ushers of the church. They passed the alms basins at a babies' service held recently at St. Thomas's, Mamaroneck, N. Y.

* * *

Two ordinations in North Carolina: Bishop Darst ordained John Q. Beckwith, Jr. in Trinity Church, Lumberton, June 17th. He is to return to the Virginia Seminary in the fall. At St. James', Wilmington, Bishop Darst ordained the Rev. Thomas H. Wright to the priesthood on June 15th. He is to have charge of Lumberton, Red Springs and Maxton.

* * *

Bishop Graves of China is to arrive in Vancouver on August 9th. The Rev. and Mrs. L. R. Craighill, missionaries in China, are to arrive in Seattle on July 12th.

* * *

In the Mississippi College of Agriculture and Mechanics at Starkville, there are only forty-three Episcopal Church boys, but our student pastor there, the Rev. W. B. Allen, has had calls from 130 students, which is very nearly a tenth of the whole enrolment. A new rectory has been like a home to some of the boys, services have been attended, and there have been other evidences, Bishop Green says, that the Church fills a good place among the students. Land has been bought for a parish house to be built some day.

* * *

Stock market operators know probably that the silver and copper markets are not so good just now. This

NOTICE.

DURING the months of July and August the New York office of THE WITNESS will be closed. We will appreciate it very much if correspondents will therefore send their copy to the Chicago office, 6140 Cottage Grove Avenue. Also will those wishing to have their papers sent to summer addresses please send both their old and new addresses in requesting changes, with a second request when they wish to have their papers again sent to their permanent address.

has had its effect on missions in Utah where several chapels are having a difficult time keeping open, what with reduced hours of work and also reduced wages.

* * *

The Rev. Canon C. T. Bridgeman of Jerusalem, after a year in this country, sailed for Jerusalem on June 19th, with his bride.

* * *

There are a lot of high-flying parsons in the west. The Rev. Ralph Hinkle of Pendleton, Oregon, flew to the synod in San Francisco; the Rev. K. L. A. Viall of San Francisco flew to St. Louis for the conference on religious education held there recently, and the Rev. H. E. Henriques of Salt Lake City flew to Los Angeles for the consecration of Bishop Gooden.

* * *

Bishop Sterrett gave the address at the laying of the cornerstone of a great health centre being built at Wilkes-Barre, Pa., the gift of Mr. Fred M. Kirby, Churchman and philanthropist. It is to be one of the finest in the country, costing over two million dollars.

* * *

A remarkable young man graduated from Hobart College last month: Ray Lawrence Balcom of Binghamton, N. Y. Since the age of seven he has been paralyzed from the waist down, depending upon his wheel chair to get about. He graduated with the highest marks ever attained by a Hobart student during the 105 years of its existence. What's more he worked his way through college by tutoring. He finished his course in three years instead of four. Also is one of the most popular boys at Hobart. He is going to Cornell now for special work after which he plans to teach.

* * *

Do you know Joe Harvey, rector at Talladega, Alabama, known to his intimate friends as "Wisecrack-

ing Joe?" Here is his latest: It is reported that Bishop H. P. Almon Abbott has called off the Battle of Lexington in favor of concord." Imagine a man spending his time thinking up stuff like that.

* * *

Here is a unique service: at St. George's, Brooklyn, on a recent Sunday the entire service was taken by the twelve acolytes of the parish, ages 15 to 23. A boy of twenty preached the sermon and another boy was radio announcer, the service being broadcasted over a Brooklyn radio station. The service made a deep impression, too, on the thousands of listeners, judging by the many letters that have been received. The rector of the parish who has done so much to train these young men to be perfect acolytes is the Rev. Horace E. Clute.

* * *

The Rev. Selden P. Delany, former rector of St. Mary the Virgin's, New York City, who recently resigned to enter the Roman Church, gave an interview to a reporter of a New York newspaper the other day. Interesting thing: for quite a number of years now Dr. Delany has been insisting that the Episcopal Church is Catholic and with some heat. Now, judging from this report, he is just as insistent that the Episcopal Church is Protestant. Well maybe he is right both times.

* * *

A conference on rural work is to be held for the 2nd province at Hoosac School, Hoosick, N. Y., September 15-19. Expert leadership is being assembled, including the Rev. H. W. Foreman who is the head of the rural work of the National Council. The Rev. Charles R. Allison of Warsaw, N. Y., is the director of the conference.

* * *

The Carnegie Corporation has made a grant of \$15,000 to Hobart College for the purchase of books and periodicals for the college library.

* * *

Sport event: A group of old and decrepid parsons, led by the Rev. Appleton Lawrence of Providence, invaded Cambridge, Mass., recently and walloped the students of the Episcopal Theological Seminary in a ball game....well maybe not walloped, since the score was 11-9.

* * *

The World Sunday School Association, New York City, has officially recognized Christ Church School, Savannah, Ga., the Rev. David Cady Wright, rector, as the oldest Sunday School in America and at the international Council of Religious Education which held its quadrennial convention in Toronto,

Canada, from June 23-29, Eugene C. Bagwell, Jr., sixteen years of age and a member of Christ Church School, was chosen by Dr. Wright to represent the Church school and with Miss Helen McKay who represents St. Paul's Church School, Halifax, the oldest continuous church school in Canada, unveiled a statue of Robert Raikes on Saturday afternoon, June 28. The Sequential of Robert Raikes is being celebrated in England this year.

Dr. Wright gives the following concise history of Christ Church School:

"John Wesley came to the shores of Georgia in the year 1736 as 'minister of the town of Savannah,' and in that same year, as one of his first official acts, he 'established a school of some thirty or forty children,' and placed it under the leadership of Mr. LaMotte for religious instruction. It was seemingly his custom to assemble this school on Sunday after Evening Prayer and catechize them in what they had learned from Mr. LaMotte. This was forty-four years before the establishment of the school by Robert Raikes. The records of both colony and city make mention of this school a sufficient number of times to give us authority for believing that it has been in continuous operation for the past 194 years.

* * *

The parishioners of Christ Church, West Haven, Connecticut, gave their rector, the Rev. Floyd S. Kenyon, a party the other day, it having been just 21 years ago that he became the rector of the parish. There were a number of the clergy of the diocese on hand also, including Bishop Chauncey B. Brewster.

* * *

The Rev. Gabriel Farrell, Jr., rector of the Messiah, Rhinebeck, N. Y., was elected president of the board of religious education of the diocese of New York at a recent meeting. Dr. Stephen F. Bayne, who is the district superintendent of the New York public schools, was elected vice-president. Miss Louise E. Rich, who has served as executive secretary for nearly five years, was re-elected.

* * *

Miss M. L. Cooper, department of religious education of the National Council, led three conferences with leaders of young people's societies and Church school teachers in Minneapolis June 14-16. Over 130 people attended the closing supper meeting held at St. Mark's parish house.

* * *

The folks at St. Paul's, Rahway, N. J. have given their rector, the

Rev. H. A. L. Sadtler, a trip to Egypt and the Holy Land as a mark of their esteem and affection. That's nice.

* * *

Bishop Rogers ordained eight men to the diaconate in the Chapel of the Holy Spirit, Gambier, Ohio, on June 15th. Bishop Ablewhite of Marquette preached the sermon. The men ordained were H. V. Harper, James E. Allen, Charles W. Hughes, J. R. Pattie, R. O. Peterson, George R. Selway, F. S. Wheeler and Francis W. Weida.

* * *

Bishop Rogers also recently advanced several men to the priesthood. Rev. J. D. Zimmerman and Rev. Donald Von Carey were ordained in St. Paul's, Akron, Ohio, and Rev. Marcus B. Hitchcock was ordained in St. Mark's, Toledo.

* * *

The Church school teachers of the diocese of Newark met in conference for a day last month at Madi-

son, New Jersey. There were two hundred of them there to listen to addresses by the Rev. A. Stewart Hogenauer and the Rev. John H. Rosebaugh.

* * *

The Rev. Fred J. G. Kepler, Alendale, New Jersey, has accepted a position as curate at the Church of the Holy Communion, New York.

* * *

Two parsons received doctorates at the commencement at Kenyon College this year: Bishop Ablewhite of Marquette who graduated from Kenyon in 1915, and the Rev. Stephen E. Keeler, the rector of St. Chrysostom's, Chicago. Bishop Hobson has received his at a special convocation in May. President Peirce announced that the tidy sum of \$21,500 has been set aside for the year 1930-31 toward the increase of faculty salaries at both Kenyon and Bexley Hall.

* * *

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Brotherhood of St. Andrew, led by their president, H. Lawrence Choate, participated in the ninth annual pilgrimage to Williamsburg and Jamestown, June 14-15. Early Sunday morning they went to Jamestown Island for a corporate communion where 323 years ago the Rev. Robert Hunt and the John Smith colonists first celebrated the Holy Communion in America, with the Indians looking on from behind trees. The pilgrims (this year's pilgrims, that is) were the guests of William and Mary College. Bishop Du Moulin conducted the service of preparation on Saturday evening and was the celebrant the following morning.

* * *

For a number of summers now Dr. William S. Keller, Cincinnati physician and Churchman, has been conducting a summer school in social service for students of our seminaries. A selected number of students, about twenty or so, gather the first of July and take jobs in various social agencies and institutions, on the theory that two or three months' work caring for the unfortunate folks of our civilization will do much to make them better parsons later on. A man, for example, learns a good deal about family life by being assigned to tasks in the court of domestic relations. The men are placed in every sort of agency and then meet evenings throughout the summer to swap their experiences. In addition to this Dr. Keller arranges lectures and conferences where subjects of importance are presented to the students by folks who are supposed to know about them. This year the men are to hear Dr. Isaac Max Rubinow, head of the Zionist Movement, present the "social challenge"; Miss Anna Budd, personnel director of the Associated charities of Cincinnati, is to meet with them a couple of times to discuss case work; Miss Belle D. Boyson of the University of Cincinnati, is to have several evenings with the men; the Rev. A. T. Boisen, chaplain of the state hospital of Worcester, Mass., is to come on to discuss problems of psychiatry; unemployment and old age is to be considered under the direction of the head of the public welfare council of the city, Mr. Fred K. Hoehler; the Rev. Joseph T. Ware, social service secretary of the diocese of Southern Ohio is to meet with the men several times; there are to be several meetings on industrial life, one led by Mr. Spencer Miller Jr.; the foster home and its relationship to the Church will be presented by the Rev. J. B. Ascham, director of the Cincinnati children's home; Miss Alice Boughton, maternal health expert, is to present that subject. The subject

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of crime comes in for several sessions, the different aspects of the problem being dealt with by Mr. John B. Blanford, municipal research director, Miss Mary McChristie, referee of the juvenile court, and Mr. Charles Lee, boys' worker of the Y. M. C. A. Finally there are sessions on the important subject of sex relations, led by Mrs. Frances Bruce Strain of the social hygiene society. In addition there are numerous devotional services in charge of the Rev. Gilbert Symons, the Rev. A. C. Lichtenberger and the Rev. Joseph T. Ware.

It is all a most valuable work for which the Church at large owes a great deal to Dr. Keller who somehow or other is able to take the time from his busy practice to manage this huge affair.

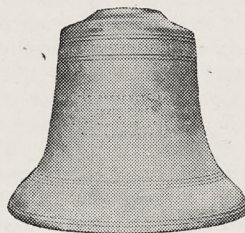
* * *

Oh, dear....it is hard to please. I have been somewhat of a critic of so-called Buchmanism, as those who read this end of the paper can testify. Yet in spite of my own feelings on the subject I threw a few words of praise in their direction the other day on the occasion of the fifth anniversary of the rectorship of the Rev. Samuel Shoemaker over their headquarters, Calvary Church, New York. And I thought, as I wrote it, that people would say: "Isn't that nice. He really doesn't like them but he is generous enough to praise them nevertheless." But instead of this, letters come from peeved folks to inform me that "the new half million dollar parish house and renovated church is not due to so-called Buchmanism and Mr. Shoemaker, but to the courage, zeal, wisdom and foresight of the Rev. Theodore Sedgwick who held on to the property that was sold to pay for the new building. It is a sad commentary on Christian fellowship that can ignore the labors of the long and distinguished rectorship which prepared the harvest."

Well, that is all right with me. In spite of the new tariff and approaching dog-days I am in a back-slapping mood. Credit therefore to Dr. Sedgwick, former rector; Mr. Shoemaker, present rector; vestries, past and present, and anyone else who has aided in making Calvary a live institution. Just how useful the crop is that is being so energetically harvested here may be a question, but then that is not the subject of our discussion. We all agree that Calvary Church is as lively as the Yankee Stadium the night after Babe Ruth has poked one into the bleachers.

* * *

Convocation of the district of Wyoming, the first since Bishop Schmuck came to the district, was



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held at St. Matthew's Cathedral, Laramie, June 17-18, with a record attendance. The Bishop told the assembled brethren of the conditions in the district and pleaded with them for a greater sense of responsibility both in district and national Church affairs. The response was generous, the first indication of it being the acceptance of the Advance Work quota. Then they elected deputies to the General Convention of 1931; Rev. Philip K. Edwards and Mr. C. D. Williamson.

* * *

Miss Edna Beardsley of the Woman's Auxiliary was the headliner in the House of Church Women which met at the same time, giving three addresses on the work of the organization.

* * *

Three ordinations at Chapel Hill, North Carolina, on Trinity Sunday when Bishop Cheshire ordained the Rev. D. Parker Moore to the priesthood and Jackson A. Martin and Ernest M. Winborne to the diaconate.

* * *

At least four young people are attending the School for Christian Social Ethics, now in session as a part of the Wellesley Conference, as a result of scholarships. Two students from the General are there, one on a scholarship offered by the national office of the Church League for Industrial Democracy and the other given by the General group of the same organization. Then two young ladies are there on scholarships offered by Miss Caroline B. LaMonte through the Girls' Friendly Society; Miss Elizabeth Babcock of Plainville, Connecticut and Miss Mildred Davis of West Warwick, R. I.

* * *

The Girls' Friendly Society has also rewarded two women who are to attend the rural work conference at Madison, Wisconsin. The winners: Mrs. E. W. Biddington of Rock Rapids, Iowa, and Mrs. K. C. Batchelder of Faribault, Minnesota. In making the awards Miss Newbold, executive secretary of the society, stresses the importance of rural work for the Girls' Friendly, since there are 131 branches in communities of under 2500 people. One of the lecturers at Madison is Miss Caroline Averill, field secretary for the sixth province of the society, who is to lecture on ministering to the country girl.

* * *

King George of England, on his birthday, honored seven missionaries. All of them were women.

* * *

The Rev. John Rathbone Oliver, addressing the clergy of Chicago,

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said that people are turning more and more to the Church for adjustment of mental disorders.

It is the duty of every priest, Dr. Oliver said, to learn about ordinary maladjustments and to be in a position to advise his parishioners on such difficulties.

"The attitude toward mental illness has and is changing tremendously," declared Dr. Oliver. "Today we look upon such as being no different from bodily illness. Mental illness is illness of the personality and looked upon as such, we have gone a long way toward solving the problem."

No perfectly normal person exists, in the opinion of the speaker, who discussed at length various phases of mental disorders and the ways of handling such.

In connection with mental difficulties, Dr. Oliver discussed present conditions with regard to overcrowded prisons and jails. Eighty-five per cent of the hold-ups today are from broken homes, he said, and in a majority of cases, the offenders range from eighteen to twenty years of age. All of this, he contended, is traceable to the attitude toward marriage at the present time.

"Marriage has come to be largely a civil contract which can be broken at will," he stated, "instead of a sacramental union for life. Almost

every day I come into contact with cases of maladjusted marriages. And the admissions which the parties involved make in such cases are appalling. We as priests of the Church cannot stress too much the meaning of marriage to our young people.

"I am not worried so much about the divorce situation in this country

as I am about correcting the ideas which seem to dominate about matrimony. The middle class home, the backbone of our western civilization, seems to be rapidly passing and it is to preserve such that we need to strive for."

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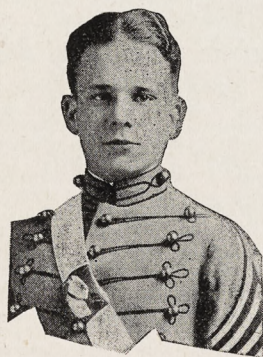
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them crowded, said the speaker. He also stated that the use of improperly cured or "bootleg" liquor has increased greatly the number of amnesia cases in the country.

* * *

St. Stephen's, Pittsfield, Mass., observed its 100th anniversary June 25-29. Reception, reading of history of the parish, a historical play, a dance and of course services, with the Rev. Stephen E. Keller of Chicago, former rector, as guest preacher.

* * *

The Rev. George E. Osgood, who died last month, has served as the rector of Grace Church, North Attleboro, Mass., for 49 years. He was often referred to by Bishop Lawrence as "the real bishop of southeast Massachusetts." The Rev. Phillips Osgood of Minneapolis is a son.

* * *

The final mortgage on the property of Holy Trinity Church, Southbridge, Mass., was burned at the morning service Sunday last, by the vicar, Rev. Leigh R. Urban. The discharge of the mortgage was made possible by the Easter offering. Holy Trinity Mission was organized in January, 1905, and the first meetings were held in a rented hall with home-made furnishings for a sanctuary. Harry W. Hill, the only senior warden, is now serving his twenty-sixth year. After worshipping for sixteen years in a rented hall the Holy Trinity Corporation was formed and the present property was purchased in 1921. In the nine years since elapsed the mortgage has been liquidated, current expenses have been paid, about \$5000 has been expended in repairs and the church has given an annual average of \$500 for missions.

* * *

Among the interesting possessions of the historic St. John's Church, Portsmouth, N. H., is a "vinegar Bible." This is one of the four known copies of the edition in which the printer misprinted the word vineyard in one of the parables of Jesus. One of the other copies is the property of Christ's Church, Boston, and another of the Lenox Library, New York. The bell in the tower of St. John's Church was brought by Sir William Pepperell from Louisburg, Nova Scotia, in 1745. It was cracked in the fire of 1806 and recast by Paul Revere. On its rim is inscribed "from St. John's steeple, I call the people, on holy days, to prayer and praise." The baptismal font is of porphyritic marble. It has two compartments and its cover is of brass. Captain John Mason brought it from Senegal in an expedition made in 1758. The church has a chair occu-

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pied by George Washington when he attended a service of worship in the original church in 1789; also a pew which Daniel Webster and his wife occupied while they resided in the city. The parish was organized in 1638. After a time its activities lapsed to be revived in 1732 under the name of Queen's Chapel. The name of St. John's Church was assumed in 1791. The original church was destroyed by fire in 1806 and the present building was erected in the following year.

* * *

The College of Preachers at Washington Cathedral will be open to receive a few students during the summer. The plan and schedule of work will be somewhat altered for the three months of July, August and September.

On the invitation of the Bishop of Washington, four priests of the Church, of special ability along certain lines, will be in residence, to preach in the Cathedral on Sundays, and to help and direct in their study such of the clergy as may care to attend for longer or shorter periods.

A schedule has been arranged as follows:

July 1-31, Rev. Walter Lowrie of the American Church in Rome will be in residence. Dr. Lowrie is an authority on early Church history and the New Testament. His best-known books are: "Monuments of the Early Church," "The Church and Its Organization," "Problems of Church Unity," "Jesus According to St. Mark."

Aug. 1-16, Rev. Charles Clingman, rector of the Church of the Advent, Birmingham, Ala., will be in residence. Dr. Clingman is well known as a preacher and is one of the seventy associate missionaries appointed by the last general convention. He is well qualified to give help in the technique of preaching and in methods of evangelistic work.

Aug. 17-31, Very Rev. William H. Nes, dean of Christ Church Cathedral, New Orleans, will be in residence. His special interests are in "The Mystical Element in Religion" and in "Anglicanism and World Problems."

Sept. 1-27, Rev. John A. Richardson, assistant professor of Church history in the General Theological Seminary, will be in residence. He is specially concerned at present with questions of Church unity, Church institutions, Episcopacy and the relationship of Church and State.

* * *

For the first time in many years, Rev. Edward T. Sullivan, rector of Trinity Church, Newton Center, Mass., this year will not take his

place as summer minister at the Cathedral Church of St. Paul, Boston. Owing to an eye trouble, from which he has suffered for some weeks, his physicians have prescribed a complete rest. Dr. Sullivan's place will be taken by the following-named: July 6 and 13, Rev. Charles

R. Raven, canon of Liverpool Cathedral, England; July 20 and through August, Rev. Phillips E. Osgood, rector of St. Mark's Church, Minneapolis, Minn.; Aug. 10-31, Very Rev. Milo H. Gates, dean of the Cathedral of St. John the Divine, New York.

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Trinity Church, New York

Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sundays: 8, 9, 11, and 3:30.
Daily: 7:15, 12 and 3.

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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.

St. John's, Waterbury

Rev. John N. Lewis, D.D.
Sundays: 8, and 10:30 A.M., 7:30 P.M.
Holy Communion: Wednesdays and Holy Days, 10 A. M.

Gethsemane, Minneapolis

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

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
Hackett Ave. and Bellevue Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

St. James, Philadelphia

Rev. John Mockridge
22nd and Walnut Sts.
Sundays: 8, 11, and 8.
Daily: 7:30, 9, and 6.
Holy Days and Thursdays, 10.

Trinity Cathedral, Cleveland

Dean Francis S. White, D.D.
Sunday: 8, 11 and 4.
Daily: 8, 11 and 4.

Grace Church, Chicago

(St. Luke's Hospital Chapel)
Rev. Robert Holmes
1450 Indiana Ave.
Sundays: 8, 11:00 and 7:45.
(Summer Evensong, 3:00)

St. Paul's, Chicago

Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 5:00 P. M.
Holy Days at 10 A. M.

The Atonement, Chicago

Rev. Alfred Newbery
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Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Luke's, Evanston

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

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10:30 A. M. Morning Service.

Christ Church, Cincinnati

Rev. Frank H. Nelson
Rev. Bernard W. Hummel
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Holy Days: Holy Communion, 10 A. M.

Church of the Advent, Boston

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Week-days: Matins 7:15 A. M.; Mass 7:30 A. M.; Evensong 5 P. M. Thursdays and Holy Days: 2nd Mass at 9:30 A. M.

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