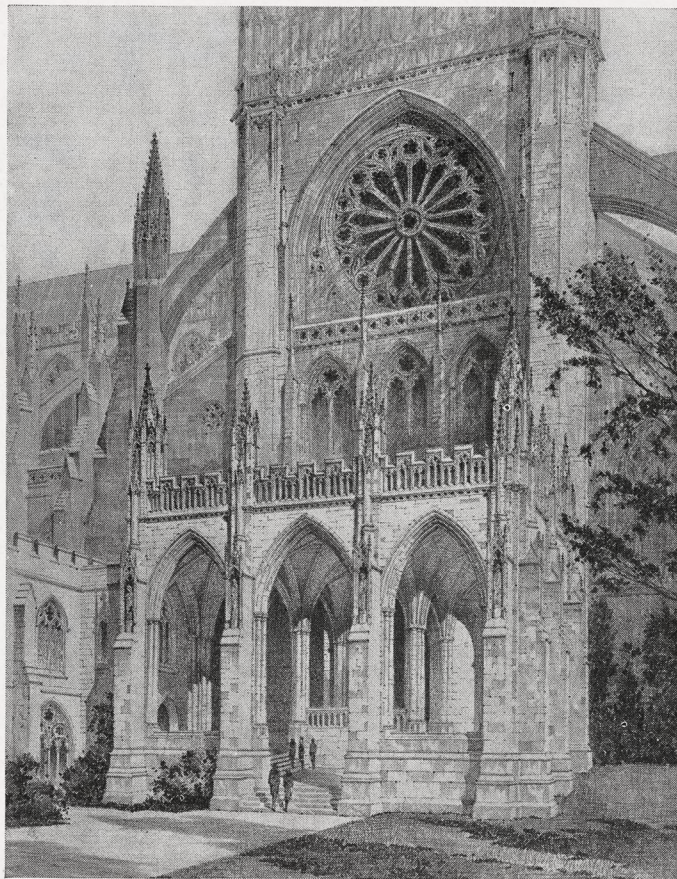


THE FIRST LENTEN NUMBER

The **WITNESS**

CHICAGO, ILL., FEBRUARY 28, 1935



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THE WITNESS

A National Paper of the Episcopal Church

Associate Editors
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IRWIN ST. J. TUCKER

Vol. XIX No. 25

FEBRUARY 28, 1935

Five Cents a Copy

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

THE STORY OF THE AMERICAN CHURCH

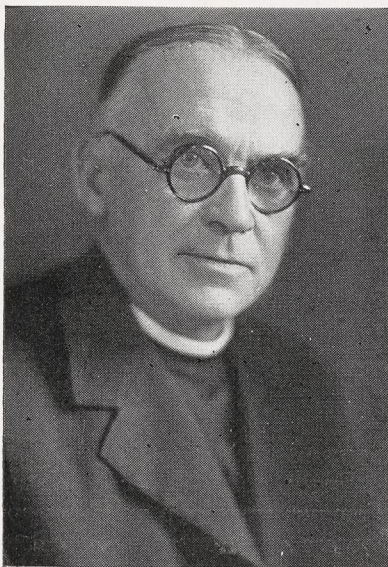
By

E. CLOWES CHORLEY

The Historiographer of the Church

I. THE BEGINNINGS

THE beginnings of the Church of England in what afterwards became the Colonies of America are shrouded in the far distant past. They are inseparably associated with voyages and explorations conducted



DR. CHORLEY

by such bold sea dogs as Martin Frobisher and Francis Drake, and by such soldiers of fortune as Walter Raleigh and Captain John Smith. These men sailed the unknown seas in search of fame and fortune. To a remarkable degree they combined a desire for wealth with zeal for the spread of religion and attached to every venture was a

bent on wreaking vengeance on the Spaniards, the hereditary enemies of England.

On that memorable voyage he discovered the coast of Oregon and California and put into "a convenient and fit harbor" (the Bay of San Francisco) for repairs. The chaplain of the fleet was one Francis Fletcher who wrote an account of the voyage. He tells how, on the first Sunday after Trinity, June 21st, 1579, on a bold headland overlooking the bay, he conducted divine service according to the Book of Common Prayer and led the rough sailors in prayer for the natives that God would "open their blinded eyes to the knowledge of Him and of Jesus Christ, the salvation of the Gentiles." Francis Fletcher was the first priest in English orders to conduct the services of the Church in what is now a part of the United States.

In 1584 Queen Elizabeth granted a charter to Walter Raleigh, "the father of American colonization," for the establishment of an English colony on American shores, the laws of which should not be against the true Christian faith or religion now professed in the Church of England. About one year later seven ships set out to plant a colony in New Virginia and remained there one year. One Thomas Hariot, a member of the expedition, records that in every place where he came he made declaration of the contents of the Bible . . . the true doctrine of salvation through Christ and chief points of religion. After about two years the colony was abandoned.

chaplain of the Church of England.

These chaplains, as occasion offered, conducted the first religious services on the American continent and laid the foundations for a permanent settlement of the Church of England on these shores. In 1578 a fleet of "fifteen sayle of good ships" left England under the command of Martin Frobisher and carried with them one Maister Wolfall, "a learned man to be their minister and preacher." It is recorded that Wolfall on landing preached a godly sermon and celebrated a Communion on land, and the record adds: "The celebration of the divine mystery was the first sign, seal and confirmation of Christ's name and death ever known in these quarters."

While Frobisher was mining for gold in the distant north, Sir Francis Drake was navigating the globe

Nothing daunted Raleigh organized another expedition of one hundred and fifty members who landed at Roanoke. There is every reason to believe that the three ships carried a chaplain, for on the ninth Sunday after Trinity, Manteo, an Indian, was admitted to the Church by Baptism. On the following Sunday, Virginia, daughter of Ananias and Eleanor Dare, and grand-daughter of John White, governor of the colony, was baptized. She is described as "the first Christian born in Virginia." Governor White returned to England leaving at Roanoke one hundred and seventeen men, women and children. When he returned after the Armada no trace of the settlers could be

found. But the Church had reaped her first fruits in the new found land of Virginia.

The next attempt at settlement took place in the far north. In 1603 Martin Pring spent two months in the harbors of Plymouth and Duxbury. Pring was accompanied by Robert Salterne who shortly after his return home was ordained a minister of the Church of England. It is reasonable to conjecture that during his stay in Plymouth he conducted religious services twenty years before the Pilgrims landed on Plymouth rock. Two years later we get beyond the region of conjecture into the realm of certainty. Waymouth's expedition reached the shores of what is now New England in May, 1605. On Whitsunday they anchored in a convenient harbor and as a mark of gratitude named it "Pentecost Harbor." As a mark of possession they "set up a cross on the shore side upon the rocks." It is a matter of record that the captain of the ship had two of the natives present at divine service where they "behaved themselves very civilly, neither laughing nor talking all the time."

In 1607 another expedition arrived off the island of Monhegan and on the tenth Sunday after Trinity held a service on the island. The story runs:

"Sunday being the 9th of August, in the morning the most part of our whole company of both our ships landed on this island, which we call St. George's Island, where the cross standeth, and there we heard a

sermon delivered unto us by our preacher, giving God thanks for our happy meeting and safe arrival into the country, and so returned aboard again."

The aforesaid preacher was the Rev. Richard Seymour.

On the 19th of August, after a sermon, the colony was formally established with George Popham as President. The adopted laws provided that "the true word, and service of God and Christian faith be preached . . . according to the doctrine, rights, and religion now professed and established within our realme of England." A later entry shows that when some Indian chiefs visited the settlers "the President carried them with him to the place of public prayers, which they were at both morning and evening, attending with great reverence and silence." By December, 1607, five houses, a church and a storehouse were completed. Early the following year Popham died and the cold was so intense that "no boat could stir on any business." Fears that other winters would be like that the settlers set sail for England. "And this," writes an old chronicler, "was the end of that northern colony upon the river Sachadehoc."

It is however worthy of remembrance that the first colony in New England was established not by the Pilgrim Fathers, nor by the Puritans, but by Church of England men.

(This is the first of a series of articles. Next week: *Laying the Foundations.*)

HOLD TO YOUR HERITAGE

By

EDWARD L. PARSONS

The Bishop of California

THE nineteenth century saw a great development of freedom with the rise of democracies based upon what was substantially the underlying principles of the British and American commonwealths. The faith in that kind of democracy reached its climax in the World War when most of the allied and associated powers sincerely believed with President Wilson that we were fighting to end war and make the world safe for democracy. But all that the War succeeded in doing was to make obvious the inadequacy of certain kinds of democracy among peoples untrained for it. The pendulum swung; and the War for democracy has resulted in a world moving steadily towards absolutism. In Russia it is the dictatorship of the proletariat. In Italy and Germany it is fascism, the last hold I take it of an economic system which has revealed in crisis its utter failure. In a dozen other less important nations it is merely dictatorship, the grasping of power by the strong. But whatever form the movement takes, it is always essentially the denial of freedom to the citizens of the state and the repression of minority groups by force. Even in England Black Shirts dedicated to violence drill in squads.

This ominous peril faces us in America today. The Bill of Rights is increasingly violated. The ballyhoo of campaigns against Communism (from which except for sporadic violence we are in no danger) is used to crush as subversive all free expression of minority opinion. Great organizations like the American Legion and the D. A. R. rightly wish to rid us of Communism but they have forgotten the American method of doing it by free discussion in order that the truth may prevail. They would crush it by force, and they gather under the one opprobrious word *Red* all who venture to hold unpopular opinions. The universities are suspected. Spies enter classes and try to trap professors. Teachers are in danger. Organized but unofficial groups of vigilantes spring up in many places. Huey Long is a symptom of widespread disease.

In California we have had disgraceful mob violence, sometimes coupled with official lawlessness. Civil rights were denied in the Imperial Valley. Vigilantes raided Communist headquarters in San Francisco after the great strike. The vicious criminal syndicalism law is still on our statute books and no dead letter as witness the Sacramento trials. Indeed proposals are be-

ing gravely presented to make the law so drastic that words such as I am now speaking would bring one in peril of arrest and trial. Free speech in the universities is still recognized in spite of a recent effort to curb it, but student sentiment is being skillfully marshalled against it. Here in San Francisco a distinguished Englishman invited to speak by leaders among San Francisco women, is denied the use of a hall. Young men talk of planned or controlled economy and do not realize that they are planning their own slavery. The whole movement makes against all our American traditions as well as our constitutional rights. It makes steadily towards some form of fascism.

NOW the reason I turned to this subject is not that this fascist movement is un-American. It is that fascism is directly anti-Christian. It is anti-Christian on two counts. It exalts nationalism of the worst kind and proclaims war as essential and desirable. Hear Mussolini:

"And above all, Fascism, the more it considers and observes the future and the development of humanity quite apart from political considerations of the moment, believes neither in the possibility nor the utility of perpetual peace. It thus repudiates the doctrine of Pacifism—born of a renunciation of the struggle and an act of cowardice in the face of sacrifice. War alone brings up to its highest tension all human energy and puts the stamp of nobility upon the peoples who have the courage to meet it."

Hitler, his cheaper rival, echoes his words. The Churches which proclaim that war as a method of settling international controversy or as an instrument of national policy is incompatible with the teaching of Christ can make no compromise with this paganism. We have not it is true reached quite such brazen denial of Christ in America; but the attitude of our jingo press, of our aggressive militarists and of our nationalistic Senate minority leads inevitably in that direction. We blush for the increased odium brought upon our Senate by the recent World Court vote and the childish denunciations of foreigners which accompanied it; but what chiefly concerns us Christians is that this attitude is pure paganism. What the Senate needs is Christianity. They need to learn that all nations belong to the family of God. To teach them that is surely the business of the Church.

But even more anti-Christian is the fundamental conception of fascism, the totalitarian state. It stifles individual freedom. It crushes the development of competent and self-reliant citizens. It turns men into puppets and machines. It establishes the *status quo* by force and takes from the worker all hope. It puts the Church in chains and makes a mockery of the prophetic spirit. In Germany today there is real martyrdom among the Christian people. Now the very meaning of our religion is that men are the children of God. They are not machines. They are not puppets. They are free spirits. They, not a mythical and abstract state, are the objects of God's concern. It is true that our rampant individualism has imperiled our social order. It is true that we must move towards col-

lective and socialized ideals. That as I have so often said, is the Christian Way Out. But the purpose of such new world order must be the aggrandizement not of the state but, if I may use such a term, of the average man. It must be in those words sung so often in our Churches and so little taken to heart, "to put down the mighty from their seats and exalt the humble and meek" which, being interpreted means developing a social order in the interests of the common man and not of the privileged classes. But for such development freedom is a necessity, and I beg you as you value your faith that you protect your liberties. If the pendulum has swung too far toward liberty let us see to it that on the backward swing we do not lose the freedom which our fathers won at a cost and which after all is an integral part of our religion. As in the Church, so in the State. We must keep the balance between authority and liberty.

SOMETIMES as I look out upon this troubled world, as I see the ghastly faces of the unemployed and learn of the apparently insoluble difficulties of recovery, as I study the movements which I have so briefly sketched, as I see armaments increase and racial and national rivalries grow ever more bitter, as I catch glimpses of the menacing symbols of force, and feel consternation as the black figures of absolutism loom across the water, my heart sinks and I wonder whither we are going, and whether it is all worth while,—this struggle we are making for the liberty that is in Christ and the fellowship of the Kingdom of God. And then I remember those words which comforted the hearts of many keen young spirits two generations ago, when freedom came so slowly and the forces of evil were in the saddle:

*"Say not the struggle nought availeth,
The labor and the wounds are vain,
The enemy faints not, nor faileth,
And as things have been they remain.*

*If hopes were dupes, fears may be liars;
It may be, in yon smoke concealed,
Your comrades chase e'en now the fliers,
And, but for you, possess the field.*

*For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main,*

*And not by eastern windows only,
When daylight comes, comes in the light,
In front, the sun climbs slow, how slowly,
But westward, look, the land is bright."*

And I rest myself back upon God, to whom a thousand years are but as a day. Slowly, steadily He works out His purposes. Justice and righteousness are the habitation of His seat and every system of man must break in the end, unless it is built upon them. These mighty men of our day are after all only His ignorant and wilful little children. How often He must laugh at them. How sometimes when "the heathen rage and the people imagine vain things" He must have them in derision. But how always He loves them and longs for them and calls them to come to the feet of Christ. The present battle for the Kingdom of God and the Christian Way of Life is ours. The victory is His.

NEW FRONTIERS

By

JOHN W. DAY

Dean of Grace Cathedral, Topeka, Kansas

DURING the past four years there has been germinating in the minds of those who are willing to reflect upon the events of history a growing conviction that the task of organizing nature and science—"the



DEAN DAY

old frontiers"—has been fairly well achieved. Man's long struggle with nature has culminated in a faith and an ability to produce more than he can eat and wear,—and also in the knowledge that millions are unemployed, poverty stricken and faced with the possibility of exposure and starvation.

New frontiers call for the organization of man so that he may use what he can produce to his collective welfare and not for the good of the few and the destruction of the many. The attack upon the "new frontiers" may be described as man's attempt to create a new world, a collective world, without making it merely a place in which barbarians can eke out an existence. As part of the exploration of these new frontiers let us consider briefly four major problems that are inextricably bound together, race, peace, economics and the new leisure.

It is common knowledge that the race problem here in the United States has become more acute in the past few years because of the disruption of our economic life. This is especially true as the problem concerns the colored people. Generally speaking, wherever there is only one job to be had and there are two applicants, a white man and a colored man, the white man gets it. This arbitrary, almost automatic choice, is due primarily to the age-long superstition of the superiority of the white over every other race.

This racial difficulty is, by no means, confined to the territorial limits of the United States. It is well-nigh universal.

Roughly speaking, there are five great racial groups in the world, totalling some 1,700,000,000 human beings. Of this number 550 millions are white, 500 millions yellow, 450 millions brown, 150 millions black and 40 millions red. The great bulk of the white race

is concentrated in Europe and in the United States north of the Rio Grande River. The yellow race inhabits eastern Asia,—the browns spread in a broad belt from the Pacific Ocean westward across southern Asia and northern Africa to the Atlantic Ocean. The center of the black race is Africa south of the Sahara Desert. Besides this there are large numbers of them in the Americas and in Southern Asia and Australia. The reds are almost all located south of the Rio Grande and in Latin America.

Although the colored races outnumber the white two to one, yet the white has control of about nine-tenths of the earth's surface.

For centuries certain large groups of the colored peoples had assumed that the whites were a superior race. This feeling has largely ceased to exist, especially since the World War, when the so-called inferior peoples were world-wide observers of the superior peoples tearing each other to pieces.

The World War, and before that the Sino-Japanese and Russo-Japanese Wars, demonstrated pretty conclusively to the colored races that the superiority of the white race was fundamentally a fiction invented and maintained by the whites for use in the economic exploitation of the colored races.

Since 1918 this sentiment has changed throughout the world. The great white fathers have tumbled from their thrones, through their own stupidity. Races, hitherto held in subjection by force and also by awe, have begun to proclaim themselves capable of self-government in politics and of self-respect in social relations.

It is quite possible that we, who are now alive in the United States, may be witnesses, any day, of the dissolution of British rule over India. There are only 1,500 officers and 65,000 armed soldiers in that vast country, maintaining British law and order. If all India chose to cooperate in driving them out tomorrow morning before breakfast, it could be done and the task of the British government reestablishing itself again would be well-nigh impossible.

Egypt, another stronghold of the brown race, is also a potential political and racial bombshell. It exploded pretty badly in 1920, but due to the efficient work of black Soudanese troops the revolt was put down.

All this is evidence of the fact that the colored races no longer stand in awe of the white man, as though he were a superior being.

In 1921 Lothrop Stoddard wrote his important book on the Race Problem, entitled "The Rising Tide of Color." In it are many timely pieces of advice, which, if given heed to by the white race will help to allay the universal problem of "the rising tide of color" and if not heeded the white man can expect trouble and plenty of it.

In broad outline Dr. Stoddard says that our white civilization must first and foremost, revise the wretched Versailles Treaty. As it stands today it is a menace to the world.

Secondly, he says, the white race will have to abandon its tacit assumption of permanent dominion over Asia. At the same time Asiatics will have to abandon their dreams of migration to white lands and Latin America.

Thirdly, migrations of lower human types must be rigorously curtailed.

It is interesting to note that since the publication of his book in 1921, Lothrop Stoddard's suggestions have been given consideration although in no sense fully realized. The Versailles business has been somewhat revised, but more revision is urgently needed.

The white race is gradually losing its political grip upon Asia, and Asiatics are not dreaming so much about migrations to white lands. Laws enacted chiefly in North America have helped to restrain the migration of lower human types.

In large areas the race problem is not nearly so potentially troublesome as it was ten years ago. And as soon as the British Empire sees "the writing on the wall" and gives India and Egypt dominion status or absolute political independence, the world problem of the races will become even less acute. All of which will give the white race more time to recover from the suicidal years of 1914-1918.

In general, Lothrop Stoddard's methods of resolving the difficulties between the white and the colored races are, based upon mutual understanding and intelligent cooperation, recognizing the fact that no race is really superior or inferior to the others, but rather that all races have certain very definite contributions to make to their racial destiny. He emphasizes the fact that racial contributions must be made in such a way as not to jeopardize the rightful destiny of other races.

While telling what must be done towards resolving the race problems of the world, yet Lothrop Stoddard does not tell us how. He has left this more difficult task to others.

Certain leaders in political and ethnological fields have taken up the burden of this tremendous task. Their methods are both numerous and interesting. Their views will be presented in the article to follow in the next issue.

Let's Know

By

BISHOP WILSON

SUDDEN DEATH

NOT long ago I was talking with a physician who said something like the following: "There is one thing I don't like in the Prayer Book. Why should we pray in the Litany to be delivered from sudden death? That's the way I hope to die. It is much more desirable than a lingering death."

Of course, we would all agree with him that it is much more comfortable to die quickly than slowly. But that is not what the Litany is talking about. "Sudden death" refers to violent death and to an unprepared death, chiefly the latter. Back in the Middle Ages when this expression came into use, violence was very common. People were killed without much compunction in the battles, raids, and brawls which were constantly occurring. Kings and princes ordered people to be executed for trifling offenses and a violent death was a daily possibility. In these days of wildly careening automobiles and criminally owned weapons, it is still something to think about and it is no more pleasant now than it was a few centuries ago.

But as a petition in the Litany its greater spiritual significance applies to the unprepared death. If it was true then, it is equally true now. How many people are prepared for death if it should strike unexpectedly? I don't mean—how many people have wound up their earthly affairs so that they want to be through with it all. But how many people have taken death into their calculations so that they could pass through the grave at a moment's notice and stand before God without dismay?

I know no end of people who will neither talk about it nor think about it. They say it is an unpleasant subject and they prefer to let it alone. So they shut their eyes to the one thing in life which is absolutely inevitable and follow the ostrich policy of ignoring the plainest of facts. More and more I find people attempting to fool themselves by juggling with words. When they have to speak of death, they call it "passing on" or some similar circumlocution. The simple fact remains that when people die, they are dead and some day we shall all die. Why fool ourselves with idle words? Many a timorous parent has revised the little prayer which we all used to learn by substituting some sentimental thought for the phrase "if I should die before I wake." They say we ought not to put the idea of death into the minds of our children. Why not? If there is something you are bound to face one of these days, isn't it more sensible to recognize it and be ready for it?

The usual result is that the evaders build up a fear-complex about death and when it comes close to them, they are overwhelmed by the frightful reality. Hence all the pagan accessories to many a modern funeral. Terrified grief—hysterical repudiation of the whole spirit of the Easter Gospel.

As Christians we are taught that death is the gateway to Paradise. There is nothing so very terrible about that. Of course we are grieved that the presence of one we have loved is henceforth denied to us. Natural grief over a separation need not and should not be suppressed. But in the economy of God's creation death has a place just as birth has its place and God is in both of them. We would do much better frankly to face the inevitable, trust God, and be ready for death whenever it may come. "From sudden death, Good Lord, deliver us."

BOOKS FOR LENT ARE RECOMMENDED BY BISHOP FISKE

In recommending the following books for Lenten reading Bishop Fiske of Central New York endeavored to select various types of reading for different types of people, "from those who have studied philosophy to those who know little about Socrates or Plato, but would like to be helped to make a better use of what they do know." His recommendations follow. The recommendations of other leaders of the Church will be presented next week.

If a Man Die, by the late Dr. W. Cosby Bell. The man who can read Dr. Bell's last message to his students, dictated when he was told that he was dying, and read it without a thrill of faith, is singularly without understanding. As Dr. Bowie says in his introduction, Cosby Bell was "one of those persons who are their own best arguments for their faith. Looking at him, one could say instinctively, 'Whatever happens, a man like that goes on.'" (Scribners \$1.75.)

And the Life Everlasting, by Dr. John Baillie, is a good companion volume. It is an older book and more exhaustive in its treatment, scholarly and persuasive. (Scribners \$2.50.)

Let me recommend (but only for thoughtful, educated people—such as a select minority of collect graduates) a little book by Prof. Paul Elmer More, entitled *The Sceptical Approach to Religion*. After all, for that matter, the book is not hard reading even for unintellectual people like myself, if they need help towards firmer faith and are willing to make an effort to find it. The book is published by the Princeton University Press, and costs \$2—a cent a page! It is worth it; for that matter, the last chapter, "The Gift of Hope," a summary of the general argument, is worth it, all by itself.

The Christian Fact and Modern Doubt, by Dr. George A. Buttrick, one of the most helpful volumes on the Christian answers to the problem of faith that I know. The chapter on "The Finality of Jesus" alone is especially fine, although I could wish that it had left to the close the discussion of the miraculous birth of our Lord. It is only after we have come to faith in the deity of Christ that we can consider the story of His advent into human life; then, in the light of His divine personality, the miraculous element becomes reasonable and consistent. There is a fire of imagination and poetic beauty in Dr. Buttrick's treatment of the chief articles of belief which makes the book glow. (Scribners \$2.50.)

What Did Jesus Think? by Canon

Prichard and Stanley Brown-Serman. This is a popular book on Christian evidences showing how a modern-minded man may approach the problem of the deity of Jesus the Christ. It is the old argument of Liddon on "our Lord's divinity as witnessed by his consciousness," but it is put in a new and strikingly original way and shows clear understanding of the peculiar problems and difficulties of faith today. (Macmillan \$2.50.)

Let me also commend another Macmillan book which will be published early in March, *Toward Belief*, by Prof. Hoxie Fairchild, of Columbia. I have seen it before publication and gladly commend it especially for students, student pastors, or clergy dealing with thoughtful young people. The price will probably be \$1.75.

The Morals of Tomorrow, by Dr. Ralph W. Sockman. It is three years old; but why should books be considered dead material, just because they are not so fresh from the press as to smell of printer's ink? So I place this along with these newer books. It is a challenging treatise on morals. (Harpers \$2.50.)

I may also mention *The Beginnings of Our Religion*, by four theological teachers, Dr. James, Dr. Hedrick, Dr. Easton and Dr. Grant, although (like the man who aroused slowly from unconsciousness after declaring that he could "lick any man from the State of Texas") it tries to cover too much territory. It is a valuable handbook which can be used discreetly in dealing with the Bible and the Christian Church with full knowledge of what scholars are saying—and whether we agree always, or do not agree, we ought to be proud that four such scholars are to be found as teachers in our seminaries. But why was Dr. Gavin left out? (Macmillan \$1.00.)

Another little book which is several years old, but ever new, is by the late Louis Jabine, *How to Use Your Church* (Macmillan \$1.00). It is rich in common sense, written with beautiful pastoral understanding, simply, clearly, appealingly—exactly the sort of book which could be used for Lenten weekday addresses, for confirmation instructions, for study classes and for parish groups or a parish lending library. I wish it could be read by every Church member. It is not pretentious; just a little book of pastoral counsel. The author was a faithful parish priest, who, in persistent ill health, kept bravely on, teaching his people in a way which this book proves must have been wonderfully effective.

Finally, all Church readers, as a matter of course, will want to buy

(Continued on page 15)

STORY OF BIBLE BY RUSSELL BOWIE A VIVID ACCOUNT

Reviewed by W. B. SPOFFORD

Book reviewing is not my job but I do nevertheless want to call your attention to several that I have recently read with enjoyment and profit. Quincy Howe, editor of *The Living Age*, an indispensable monthly for those who mean to keep up with world events, has written the most useful book that has come into my hands in many a day. In *World Diary, 1929-1934* he skips all over the world to tell us exactly the state of affairs, month by month during this important five years of world's history. Here you get the inside of the British oil magnate who financed Hitler; the deals that Wall Street bankers put over in South American countries, to the detriment of those countries and investors in the United States; the story of Japan's invasion of China; the collapse of Socialism in Austria, and why; the revolt in Spain; the story of the New Deal here at home, and all sorts of other interesting and important world events. The foundations of society on the brink of collapse the world over is all snappily presented in this running account. It is a book not only to read but to keep handy for reference. It is published by McBride and sells for \$3.50, which Mr. Howe tells me is too much, but then authors have little to say about the prices charged for their works.

Norman Thomas has done another fine job in writing *Human Exploitation* (Stokes, \$2.75). The condition of the farmers, particularly the share-croppers in whom he has taken so much interest; the plight of the laborers; the story of women and children who are still in industry in spite of promises to get them out—here you have it all, and much more. It is a book crammed with facts, thoughtfully and clearly presented.

The Story of the Bible is the latest book by one who is perhaps the most gifted writer that our Church has produced in recent years—the Rev. W. Russell Bowie, rector of Grace Church, New York. It is a beautiful book, handsomely printed and containing a large number of reproductions of paintings of Biblical scenes by Harold Copping. Before congratulating Dr. Bowie I therefore wish to praise the Abingdon Press for their part in the enterprise. It is priced at \$3 also, which is considerably under what most publishers are charging these days for a book of comparable size and craftsmanship.

The book is just what the title indicates, the Story of the Bible. Dr. Bowie set out to retell the story from

Genesis through the New Testament, aided by the findings of modern Biblical scholarship. He combined two unusual gifts, a style that is beautiful and a knowledge of his subject that is up to the minute. He makes the heroes of the Old Testament living men, with the strength and weakness of the modern breed. To illustrate, he presents the shortcomings as well as the virtues of Noah by relating, with rare humor, how the old man escaped the mental strain that he was obliged to endure when bottled up on the ark with his in-laws, by getting himself thoroughly liquored up as soon as he set foot on dry land. The story might have been better had Dr. Bowie avoided the temptation to preach. "They (the Old Testament characters) must not be judged by the standards of our times," he writes. "They lived a long time ago when the world had moral standards which were very primitive. The best men did things which would shock our times." Old Noah, I think, would have good grounds to resent that crack. Dr. Bowie, apparently sticks too close to his parish. I must date him up for some Saturday night and give him a peek at the moral standards of the 20th Century as they are revealed in his own New York. However it is a minor criticism.

He has written a book that makes the Bible lively and thrilling, and I am disposed to believe that those of you who are persuaded that Bible reading is the proper thing for Lent would do well to read this Story instead of the King James Version. I am not quite satisfied with his picture of our Lord, but that is probably due to my notions rather than Dr. Bowie's scholarship. A revolutionary, preaching the abundant life for all—that's my Jesus—One who revealed it to be God's will that a Divine Society should be established here upon earth. Dr. Bowie pictures little of this side of Him. Rather He is the gentle poet, spreading sweetness and light. He does it as only Dr. Bowie can, with a literary style that is rare. Certainly we must all be grateful and proud that the Church has produced a man with such marked gifts. Many books are recommended for Lent, a number of them in this issue of THE WITNESS. It is silly I presume to recommend any single one, yet if one it must be this is mine.

Adelaide Case is of course well known to all readers of THE WITNESS, since her name appears often in the news. She is a professor at Teachers College, Columbia University, and is the consultant on education for the Woman's Auxiliary. *Seven Psalms* is the name of a little book which she has just written,

EXTRA COPIES

EXTRA copies of this first Lenten Number of THE WITNESS have been printed in order to supply those who get their orders for Lenten Bundles in late. It is our hope and belief that many of you, particularly after reading the first article of the series by Dean Day and Dr. Chorley, will wish to order a number of copies each week to use with a Lenten discussion group. If so merely send your card to 6140 Cottage Grove Avenue, Chicago, Illinois, with your name and address and the number of copies desired. We will then send you copies for this week, and will continue to send a Bundle each week during Lent. The prices for Lenten Bundles will be found on the inside cover page.

brought out by the Womans Press for 50c. It is a fine book for use in meditations and for Bible study, and is particularly appropriate for Lent.

A *Book of Meditations* has been brought out by Morehouse which should have wide distribution, particularly during this Lenten season. It is a compilation of the meditations given to the Auxiliary at their meeting in Atlantic City by outstanding leaders of the Church. It also contains a foreword by the executive secretary of the Auxiliary, Grace Lindley. And it costs but fifty cents, which is something to recommend a book these days. *Victory Through the Cross* by the Rev. William R. Moody is another Morehouse publication, a devotional book on our Lord's Passion. This too is a fine Lenten manual, and costs but 80c. Then too I like *A Draught Outpoured*, a hundred poems that have appeared in *The Living Church* during the past ten years. If you like poetry you will like this. It is a Morehouse book and costs \$1.50. Finally there is *Selfhood and Sacrifice* by the Rev. Frank Gavin of the General Seminary, a Lenten book which came out last year but has not yet been discovered by a lot of people who should possess it. It has the distinction given to few books by American authors in being on the list of books recommended this Lent by the Bishop of London. This also is a Morehouse book.

Other books will be called to your attention by Gardiner Day and others in future Lenten numbers of THE WITNESS. Just a final word; in ordering books, those of you who are unable to drop in to book shops, may I suggest the following places, the

(Continued on page 15)

NEWS NOTES OF
THE CHURCH IN
BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Dr. Richard C. Cabot, distinguished citizen of Cambridge, in his lectures delivered recently at the University of Chicago, pleaded for clinical training for men studying for the ministry. He said there should be adequate clinical experience, under competent guidance, in general or mental hospitals, jails, reformatories, and with social service agencies. Someone should remind Dr. Cabot that such training is being given at least some men from our Episcopal Theological Seminaries under the direction of Dr. William S. Keller of Cincinnati. Dr. Keller would be the first to say that the training given is inadequate, since the men are under his direction for but a few weeks in the summer. But while they are there they get training, believe me. They are put to work in just such institutions that Dr. Cabot mentions, and after working all day they sit down together for conferences, under the best of leadership, that run into the night. Dr. Keller, I am told, would like to make his summer school an all-the-year-round affair and if we have good sense I believe we will see to it that it becomes just that.

* * *

Parish With a
Four Year Plan

Trinity, Buffalo, where the Rev. Elmore McKee is rector, is having a "spiritual pilgrimage" which extends over a period of four years. This is "worship year", and they have already had a number of notables for conference leaders, including the Rev. Donald Aldrich of the Ascension, New York, the Rev. C. Leslie Glenn of Cambridge, Mass., and the Rev. Bruce Curry of the Union Seminary.

* * *

Youth Problem
Is Discussed

The Church Mission of Help of the diocese of Chicago held a meeting the other day at St. James' Community House and heard an interesting talk on young people by Professor Harrison A. Dobbs of the University of Chicago. One of the greatest problems for young people today, he said, is their feeling of "personal insecurity" due to the depression and economic causes. This situation, he believes, must be overcome by providing youth with amusements and similar engagements of wholesome character to relieve the youthful mind of worry.

I don't want to cross swords with a professor, but just the same if a

feeling of personal insecurity is the difficulty, and if it is due to economic causes, it strikes me that assigning them the task of removing these causes would be a lot more wholesome than providing them with amusements. I get about a bit among people who belong to what is generally spoken of as the radical movement. I know lots of them, old and young. They have no "personal security" whatever, most of them. Yet I do not find them worrying about it. They are too busy battling the economic causes of our misery. Give people an understanding of the causes of the so-called depression and then set them at the task of removing them and they will be lifted out of themselves, and be a lot more wholesome than they will be if you try to get their minds off themselves by supplying them with dances.

* * *

Annual Meeting of the C. L. I. D.

Plans to send preaching teams to parishes throughout the country were presented and approved at the annual meeting of the Church League for Industrial Democracy, meeting in New York on Washington's Birthday and attended by about 150 Church men and women. Under the plan teams of three or four will be routed into certain areas, holding services and meetings at which the social message of Christianity will be presented. The teams will also do street speaking, will meet with luncheon clubs, hold conferences with various parish organizations, and will contact labor and progressive groups in each community. The Rev. Bradford Young, associate at Holy Trinity, Brooklyn, is the chairman of the committee in charge of arrangements.

The meeting also approved plans for the issuing of literature that will present the social implications of religion, not only for the adult members of the Church but also for use in Church schools. The Rev. Joseph Fletcher of Raleigh, N. C., is the chairman of the committee, others serving in this capacity being Miss Vida Scudder, Miss Adelaide Case and Miss Hilda Shaul.

A number of League members also signed up for emergency action, which means that they will be subject to call for picket duty in strikes and for test cases where civil liberties are imperilled.

The speaker at the luncheon meeting was Professor Charles Webber of the Union Theological Seminary who gave a graphic account of the trends toward Fascism in the United States. The evening speaker was the leader of the Toledo strike, Mr. Louis Budenz, who gave to those present the "inside" of strike activ-

ities. The chairman at the luncheon was Bishop Gilbert of New York and at the dinner, Bishop Robert L. Paddock, retired bishop.

* * *

Preaching Mission at Chestnut Hill

Bishop Strider of West Virginia is conducting a preaching mission this week at St. Paul's, Chestnut Hill, Pa.

* * *

School Head Resigns

Miss Miriam A. Bytel, for 26 years the principal of St. Mary's School, Garden City, L. I., has resigned. — The Rev. Charles A. Brown, for 24 years the rector at Bayside, L. I., has resigned. — The Rev. R. W. Trapnell, former secretary of the field department of the National Council, has accepted the rectorship at Bayside. — The Rev. Frederick Cowenlock, Whitestone, L. I., has resigned and the Rev. Ernest Sinfield of the diocese of Ontario, now assistant at St. George's, Flushing, has been elected rector of the parish.

* * *

Washington Cathedral Has Day

Washington's Birthday, as is customary, was designated in many churches throughout the country as Washington Cathedral Day, the collections that day being sent to Mt. St. Alban to help build the great cathedral there. A picture of the Cathedral is on the cover of this issue.

* * *

Lenten Manual Is Popular

It is reported that up to February 10th a half million copies of the Forward Movements Lenten Manual, called *Discipleship*, had been distributed on orders from nearly all of the continental dioceses and districts. The commission is now re-issuing the six page folder called *The Episcopal Church* which was given away at the Chicago fair. This was the work, I am told, of Miss Gladys Barnes of the Church Missions House staff. The manual *Discipleship* I am informed is the work of the Rev. Gilbert Symons. The headquarters of the Forward Movement is at 223 West 7th Street, Cincinnati. The second meeting of the commission is to be held there the last two days of this month.

* * *

Dr. Adelaide Case to Visit Georgia

Dr. Adelaide Case, professor at Teachers College, Columbia, is to give a series of lectures commencing February 27, under the auspices of St. John's Church, Savannah, and the department of religious education of the diocese of Georgia. She

is delivering a series of five lectures in three days on the general subject "Character Education".

* * *

Canon Prichard Visits England

Canon H. Adye Prichard of Mt. Kisco, N. Y., returned last week from a hurried trip to England. While there he spoke at the preaching service at Westminster Abbey as one of the exchange preachers between this country and England.

* * *

Putting It Up to the Laymen

Mr. Frank P. Dearing, chairman of the field department of the diocese of Florida, has informed the parish chairmen that it is up to them so to inform themselves on the work of the Church as to be able to discuss the subject intelligently for thirty minutes with some brother laymen. What's more, he tells them that they should single out other laymen for conferences of this sort during Lent. This challenge followed the visit to the diocese of Bishop-Editor Irving P. Johnson, who held conferences there not only with the clergy but with the laity.

* * *

Religious Education Institute in Detroit

The Rev. D. A. McGregor, professor at the General Theological Seminary, was a visitor in Detroit on February 19 for a meeting of the diocesan institute on religious education. He met with the members of the department at luncheon and that evening addressed a dinner meeting at St. Paul's Cathedral, that was attended by the clergy and Church school teachers. On the 20th he met with a similar group at Bay City, on the 21st at Flint and on the 22nd at Jackson. He returned to Detroit to preach at services on the 24th, concluding his visit on Monday by addressing the diocesan Women's Auxiliary.

* * *

Maryland Rector on Long Island

The Rev. Henry F. Kloman, recently resigned rector of Cumberland, Md., is taking the services this month at Cold Spring Harbor, Long Island, while the rector, the Rev. Lyman C. Bleeker is recuperating from illness in Florida.

* * *

Bishop Hobson to Visit Virginia

Bishop Hobson, chairman of the Forward Movement, is to give an address at the council of the diocese of Southwestern Virginia, which is to meet May 14th and 15th at Grace Church, Lynchburg. At this convention Bishop Jett is to present to the Rev. Frank Mezick a cross of the

Order of the Sangreal in recognition of his devoted service as a country pastor. Writes our correspondent: "Few clergymen have ever so endeared themselves to the people in a whole county, both in and outside his own Church, as Mr. Mezick has done in the thirty-three years he has been ministering in the diocese."

* * *

To Address Altar Guild

The Rev. Spence Burton, superior of the Society of St. John the Evangelist (Cowley Fathers) is to be the speaker at the annual meeting of the New York Altar Guild. The meeting is to be held at St. James' Church the morning of March 7th.

* * *

Bundles for the Seminaries

We are anxious to send to each of the seminaries of the Church a Bundle of ten copies of THE WITNESS during the season of Lent. We believe it will help the men to read the special articles by Dean Day and Dr. Chorley as well as the other material in the paper. The cost of ten copies for the eight weeks is \$3.00. Are there any of you who will take the responsibility for one of these bundles? Indicate your seminary if you prefer, then we will write the dean that the papers are coming as a gift from you. The seminaries: Cambridge, Berkeley, General, Philadelphia, Alexandria, Sewanee, Bexley, Seabury-Western, DuBose, Nashotah and Western. I think I have covered them all. Just drop me a note to 931 Tribune Building, New York City. If more than one pick the same seminary we will either send the papers to another or return your check.

* * *

Rector Has Anniversary

The Rev. Lloyd R. Benson, St. Augustine's, Ilion, N. Y., was honored on Sunday last, it being the 22nd anniversary of his rectorship. The church was crowded, and the choir was augmented by men and boys from the parish organizations and by an orchestra as well. There was a parish reception on the following Tuesday. The parish is experiencing new life as a result of a recently inaugurated "immediate recovery program."

* * *

Taking Her Church With Her

A woman, presented by Archdeacon Catlin, was confirmed not long ago in the mountain regions of the diocese of Lexington. She moved to Betsey Layne, and was distressed to find no church there. She gathered together her acquaintances. The

other day she wrote the Archdeacon that there were thirteen now anxious for baptism and confirmation. Today there is a new Sunday school at Betsey Layne.

* * *

Funeral of

George H. Thomas

The funeral of the late George H. Thomas, for twenty years the rector of St. Paul's, Chicago, is to be held on March 2nd. Dr. Thomas died, as previously reported, on February 5th at Tucson, Arizona, but the funeral has been delayed pending the delayed arrival of Mrs. Thomas and other members of the family to Chi-

cago. The following tribute to Dr. Thomas is by Bishop Johnson:

"In the death of the Rev. George H. Thomas, rector of St. Paul's, Chicago, the Church is deprived of a devoted priest who gave himself wholeheartedly to the work of the diocese and the National Church, as well as to his parish. During the past years he has suffered much anguish of soul, particularly in the loss of a son by drowning, yet carried on courageously. 'To him that overcometh will I give' is the law of compensation and it is found in the rest of paradise by those who have courage and faith. May he find re-

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freshment in the fellowship of the Master whom he loved and of the souls to whom he ministered and who have gone before".

* * *

Buffalo Clergymen Renounce War

The Rev. Elmore McKee, rector of Trinity, Buffalo, N. Y., was one of the leaders at a clergy conference held in that city on the 10th of February on the Christian attitude toward war. A large number of those present signed a pledge as follows: "In loyalty to God, I believe that the way of Christ cannot be reconciled with the way of war. In loyalty to my country I support its adoption of the Kellogg-Briand pact which renounces war. In the spirit of true patriotism and with deep personal conviction, I renounce war and never again, directly or indirectly, will I support another". A large order, but my hat is off to Rector McKee for his crusading spirit. And it is good that he is getting men signed up now, for if the tales that come to me are only half true it won't be long before we will be hurried off to jail for far less. I'm no alarmist, but just the same those of you who do prize civil liberties had better bestir yourselves.

* * *

The Competition of Amusements

The attractions of society and amusements are seriously cutting into Church attendance and loyalty according to a report on the state of the Church, submitted at the convention of the diocese of Chicago by the chairman, the Rev. Herbert W. Prince.

"We believe the last few years has witnessed a very serious decline in loyalty to the Church on the part of hundreds, perhaps thousands, of our laymen," says the report. "Even those who are regarded as the best laymen we have. We believe the snare of the 'world, the flesh and devil' is a real snare which has caught and withdrawn large numbers of our people from a whole-hearted attachment to Christ and His Church. We believe the attractions of society and the social life, amusements and self-pleasure, have eaten deeply into the life of the Church.

It is one of the effects of a protracted period where fear has loosened the hold of faith.

"It is the realization of this widely spread situation that makes this committee all the more conscious of the beginnings of change. Man after man tells us it is high time to use strenuous efforts to make the Church real to men and her task a task of first order, not second, third, fourth, but first. There seems to be a gathering courage to tackle the task. As laymen express it, they are ready 'to get down to brass tacks'."

The commission pays special tribute to Bishop Stewart for the five years of his leadership in which is termed "probably the most difficult, certainly the most complicated and precarious, five years in the whole century of our history. It is impossible properly to estimate what his leadership has actually done for us and the diocese. It is beyond dispute that under ordinary leadership the diocese may easily have been overwhelmed during this five-year period. Instead he has preserved

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**C. L. I. D. Groups
Endorse Bills**

The Baltimore chapter of the Church League for Industrial Democracy, at a meeting held on February 15th, endorsed bills that have been introduced into the Maryland legislature on old age pensions and unemployment insurance. There was also discussion of a bill against compulsory military education, but since the bill has not yet been introduced action on this was deferred until the next meeting. At a meeting of the Boston chapter of the League, held the same day, a resolution was passed endorsing unemployment insurance and the Rev. Wolcott Cutler of Charlestown, and Mr. Alfred Baker Lewis of Boston were asked to represent the League at a hearing on various bills before the Massachusetts legislature.

* * *

**Kenyon President
in Detroit**

The Rev. William F. Peirce, president of Kenyon College, was the preacher on February 17th at St. Paul's Cathedral, Detroit. In the evening the preacher was Bishop Rogers of Ohio, former dean of the cathedral.

* * *

**Florida Hears
About China**

Dr. T. Z. Koo, declared to be "the most outstanding Oriental in the world today" by the Archbishop of Canterbury, has been addressing groups of church people in Florida under the auspices of the Florida Chain of Missionary Assemblies. For five weeks during January and February these assemblies, an inter-church enterprise, bring to sixteen cities of the state leaders from China, Japan, India, Europe, Africa and Latin America, who present a united front for the claims of Christ. They speak daily in churches, schools, colleges and before civic groups.

* * *

**Youth C. L. I. D.
in Boston**

The youth group of the Church League for Industrial Democracy of Boston is holding a conference today (the 28th) at St. Paul's Cathedral. The leaders are the Rev. Norman Nash of Cambridge Seminary; Miss Mildred Hewitt of Newton; Robert Newman, student at M. I. T., and the Rev. Howard Kellett of the Cathedral staff.

* * *

**A Congress for
Young Churchmen**

A national congress for young men interested in missions is to be held in Chicago May 2-5. Plans were

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made at a meeting of 200 laymen of various denominations that met in Chicago on February 16th under the leadership of Dr. John R. Mott.

Modern world tides and the influence which religion does or should have upon such will be the general theme of the congress. Among the speakers will be: Bishop Stewart, Dr. Robert E. Speer, New York, Dr. Ralph E. Diffendorfer, New York, Cleland B. McAfee, New York, Bishop E. L. Waldorf, Chicago, Methodist church.

"The problems attending the present chaotic condition of the world are not merely economic and physical and not merely national and local, but spiritual and universal," declares the call. "A purely economic program for the solution of such problems leaves many factors untouched. A purely political program has proved provincial. A purely social service program has proved superficial. A spiritual program, dealing with and permeating all the factors, is indispensable. Our present chief problem is to make Christ known to the world."

* * *

Georgia Parish Has Celebration

Trinity Church, Columbus, Ga., celebrated its centennial with a special service on February 18th. The addresses were delivered by Bishop Mikell, the Rev. Northey Jones, formerly of Perth Amboy, N. J., Mr. George Foster Peabody, distinguished layman of New York, and Mr. W. J. Fielder, member of the present vestry of the parish. Messages were also read from the Rev. S. Alston Wragg, now dean at Ancon, who served the parish as rector for twenty-five years,

and the Rev. C. S. Wood, former rector who is now the rector at Roselle, N. J. The Rev. W. Northey Jones is locum tenens of the parish, having retired as the rector at Perth Amboy.

* * *

Clergy Conference in Alabama

The clergy of the diocese of Alabama held a two day conference at Selma, February 19-20, with Bishop Maxon of Tennessee leading a discussion on the Forward Movement.

* * *

Move for Equal Salaries for Ministers

At a convention of ministers, held in Dayton, Ohio, and attended by about 900 men, those present agreed by a 3 to 1 vote to work in their denominations for the equalization

of ministers' salaries. The convention also approved President Roosevelt's social security program in principle by passing resolutions favoring work relief instead of the dole

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Thursdays and Holy Days: Holy Communion at 11 a. m.

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Park Avenue and 51st Street
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8 A.M., Holy Communion.
11 A.M., Morning Service and Sermon.
4 P.M., Choral Evensong.
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Evening Service, 8:00 p. m.

St. James' Church, New York

Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector

Sunday Services

8 A. M.—Holy Communion.

11 A. M.—Morning Prayer and Sermon

8 P. M.—Choral Evensong and Sermon

Trinity Church, New York

Broadway and Wall St.

Sundays: 8, 9, 11 and 3:30.
Daily: 8, 12 and 3.

St. Paul's Cathedral

Buffalo, New York

Sundays: 8, 9:30, 11 and 4.

Weekdays: 8, 12:05.

Thursdays (Quiet Hour at 11) and Holy Days: 10:30 a. m.

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Holy Communion.

Grace and St. Peter's Church, Baltimore, Md.

(Park Avenue and Monument Street)

The Rev. Robert S. Chalmers, D.D.

Rev. Gordon B. Wadhams

Rev. Bernard McK. Garlick

Sundays: 8, 9:30 and 11 a. m.; 8 p. m.
Week Days: 8 a. m.

Church of St. Michael and All Angels

Baltimore, Md.

St. Paul and 20th Sts.

Sundays: 7:30, 9:30, and 11 a. m.; 8 p. m.

Week Days: Wednesdays 10 a. m.
Thursdays and Fridays 7 a. m., Holy Days 7 and 10 a. m.

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and adequate relief rather than "merely enough to avoid starvation." The convention also condemned the profit motive in industry.

* * *

Dr. Drury Addresses Maryland Clergy

The Rev. Samuel S. Drury, rector of St. Paul's School, Concord, N. H., was the speaker at the meeting of the clericus of the diocese of Maryland, held at Christ Church on February 11th. His subject was "Straight Thoughts of a Non-Parochial." On March first the clericus is to have a quiet day at the Redeemer, Baltimore, conducted by the Rev. Ernest C. Earp of Bryn Mawr, Pa., and the Rev. Edward S. Drown of the Cambridge Seminary faculty is to be the speaker later in the spring.

* * *

Bishop Hobson in Western Michigan

Bishop Hobson, chairman of the Forward Movement, is to be the speaker at a meeting to be held at Grace Church, Grand Rapids, Michigan, on March 8th. He is to address a meeting of the Auxiliary there the following day.

* * *

Bishops for Lenten Preachers

Bishops are to be the special preachers at the noonday services at St. John's, Jacksonville, Florida, during Lent, each preaching for several days. They are Bishop Mikell, Bishop Maxon, Bishop Morris, Bishop Wing, Bishop Finlay, Bishop Gribbin and Bishop Abbott. The parishes of the city united for these services.

* * *

A Parish Council at Hastings

A parish council has been organized at Grace Church, Hastings, New York, consisting of two members of each parochial organization. They will serve as a clearing house for parish activities and as an aid to the rector and the vestry. It was also recently reported that the Church school now has the largest enrollment in the history of the

parish. The Rev. J. E. Reilly is the rector of this growing parish which, during the past fifteen months, has had an addition of eighty-five new pledged contributors.

* * *

Quiet Day for Albany Clergy

Dean Fosbroke of the General Seminary conducted a quiet day for the clergy of the diocese of Albany at the Cathedral of All Saints on February 27th. Bishop Oldham in a pre-Lenten letter to the clergy suggested a Lenten rule for them which includes the daily reading of Morning and Evening Prayer, daily meditations of at least fifteen minutes, six hours a week of study and reading, celebrating or receiving Holy Communion every Sunday and Holy Day, and engaging in prayer for one another and the diocese.

* * *

Sees No Archbishop Ahead

The Rev. ZeBarney Phillips, rector of the Epiphany, Washington, and president of the House of Deputies of the General Convention, declared at a meeting of the Washington clericus the other day that "we are not going to have in this Church of

ours an archbishop with precedence over a diocesan." He also stated that sooner or later the headquarters of the National Church would be in Washington.

STORY OF BIBLE

(Continued from page 9)

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BOOKS FOR LENT

(Continued from page 8)

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