

The **WITNESS**

CHICAGO, JANUARY 28, 1926

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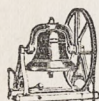
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MR. CHESTERTON'S LATEST BOOK

The Everlasting Man

BY BISHOP JOHNSON

This latest work of G. K. Chesterton (published by Dodd, Mead & Co., New York. \$3.00) will be welcomed by those who have learned how to read Chesterton and how to enjoy his ability to puncture a good deal that passes for knowledge but which in reality is merely assurance.

Mr. Chesterton is a master of paradoxes and one cannot make an entire meal of such pabulum, any more than one can make a full meal out of cocktails, but that doesn't mean that one may not enjoy cocktails if they take them at the proper time and the proper manner and in the right spirit.

It is perfectly true that one may have an aversion to cocktails and may believe that they should be prohibited by law. Of course such persons should not take cocktails.

In the same way one may have a prejudice against Chesterton, especially those mortals whose appetite for reading is confined to predigested food which is carefully prepared to agree with their digestive powers.

Perhaps a majority of readers read chiefly to confirm themselves in their own prejudices.

This is particularly true of certain types of theologians and scientists, each of whom have no time for one another, largely because they persistently refuse to recognize any other premise than that of their own prejudices, or any other rule than that of their own thumbs.

To anyone who regards his own peculiar theories as sacrosanct, Chesterton seems flippant, because he does not respect the sanctity of their little sanctuaries. Chesterton is not flippant, but like all Anglo-Saxons who are really terribly in earnest, he conceals his emotions under an exterior which is not pietistic.

There is no writer of modern times who touches the sublime more frequently and more effectively than Chesterton, but he delights in passing from the sublime to the ridiculous

and to run through the whole key-board of human emotions.

"The Everlasting Man" is not a book to be read at one sitting but rather one that is to be taken in comparatively small doses before regular meals.

Taken this way he stimulates thought and gives one an appetite for other things.

I would suggest reading a chapter a day and then sitting awhile to think over what you have read.

For example, here is a paragraph in his introduction which will stand reflection:

"It is the contention of these pages that while the best judge of Christianity is a Christian, the next best judge would be something more like a Confucian. The worst judge of all is the man now most ready with his judgments: the ill-educated Christian turning gradually into the ill-tempered agnostic, entangled in the end of a feud of which he never understood the beginning, blighted with a sort of hereditary boredom with he knows not what and already weary of hearing what he has never heard."

He does not judge Christianity calmly, as a Confucian would; he does not judge it as he would judge Confucianism. Surely it would be difficult to portray more exactly with a few strokes of the pen, the so-called liberal critic of Christianity today.

"Their criticism," he says, "has taken on a curious tone; as of a random and illiterate heckling. Thus they make current and anti-clerical cant as a sort of small talk. Thus they complain that a sermon cannot be interrupted and call a pulpit a coward's castle; though they do not call an editor's office a coward's castle. The clergyman appears in person and could easily be kicked as he came out of church; the journalist conceals even his name so that nobody can kick him. They write wild and pointless articles about why the

churches are empty, without even going there to find out if they are empty, or which of them are empty. They will turn around and revile the Church for not preventing the war, which they themselves did not want to prevent, and which nobody had ever professed to be able to prevent, except some of that very school of progressive and cosmopolitan skeptics who are the chief enemies of the Church.

"It was the anti-clerical and agnostic world which was always prophesying the advent of universal peace; it is that world that should have been abashed and confounded by the advent of universal war.

"As for the general view that the Church was discredited by the war, they might as well have said that the Ark was discredited by the flood.

"The Church is justified, not because her children do not sin, but because they do."

"Their whole atmosphere is the atmosphere of reaction; sulks, perversity, petty criticism. They still live in the shadow of faith and have lost the light of faith."

I quote these words from the introduction to show against whom the book is written.

"I desire to help the reader to see Christendom from the outside, in the sense of seeing it as a whole, against the background of other historic things; just as I desire him to see humanity as a whole against the background of natural things."

His first chapter is "The Man in the Cave," exposing the absurdities to be found in our novels and newspapers about a popular character known as the Cave-Man.

"So far as I can understand," he says, "his chief occupation in life was knocking his wife about." In the second chapter he shows the pitifully small foundation for the romantic stories that are elaborated from the fragment of a skull. His other chap-

ters deal with The Antiquity of Civilization, Man and Mythologies, Demons and Philosophers, The War of Gods and Demons, the End of the World.

The second part of the book is about "The Man Called Christ." "Any agnostic or atheist whose childhood has known a real Christmas has ever after, whether he likes it or not, an association in his mind between two ideas that most of mankind must regard as remote from each other; the idea of a babe and the idea of unknown strength that sustains the stars."

In the chapter on the Riddles of the Gospel, he considers the case of pacifism in the terms of the Gospel and shows how it asserts too much or too little to square with a study of the same. He winds up his story with these words:

"It was the soul of Christendom that came forth from the incredible Christ; and the soul of it was common sense. Though we dared not look on His face, we could look on His fruits; and by His fruits we should know Him.

"The fruits are solid and the fruitfulness is much more than a metaphor. And nowhere in this sad world are boys happier in apple trees; or men in more equal chorus singing as they tread the vine, than under the fixed flash of this instant and intolerant enlightenment; the lightning made eternal as the light."

To read Chesterton one must realize constantly that he is terribly in earnest about God and terribly impatient with human stupidity.

The value of the book lies in its capacity to make men think, if they will open their minds to take in an idea.

If they are going to lose their temper because their pet idols are handled roughly, then they had better turn aside and pursue their literary interest in the house that Jack built, which sounds plausible but which is really not relevant to the purpose for which it was erected.

Read the book as a thought stimulator and a corrective of the popular tendencies of an age which will never become distinguished for its profundity of thought, or its magnanimity of conduct.

ABOUT BOOKS

Any book reviewed in this paper may be received through WITNESS BOOKS, 6140 Cottage Grove Avenue, Chicago. Whenever possible the price of the book is given at the head of the review. Send that amount plus ten cents for postage. When the price of the book is not given order the book and we will send a statement.

DEAN LADD'S ARTICLE

Several very interesting letters have been received on the suggestion made by Dean Ladd of the Berkeley Divinity School, which was printed in this paper last week, that all of the churches unite in observing the *Festival of the Kingdom of Christ*, which was the subject of a recent encyclical of Pope Pius. Book reviews make it impossible to publish them this week, but they are promised for the issue of February fourth.

Let's Know

By Rev. Frank E. Wilson

'GESIMA

THE three "'Gesima Sundays" are often called the season of Pre-Lent. They comprise the three Sundays immediately before Ash Wednesday and are known as Septuagesima, Sexagesima, and Quinquagesima Sundays. The names come from Greek words meaning seventieth, sixtieth and fiftieth and they designate the Sundays nearest to the seventieth, sixtieth, and fiftieth days before Easter.

These Sundays first appear in the so-called Gelasian Sacramentary which dates from the sixth century though Pope Gelasius, after whom the Sacramentary is named, lived in the century preceding. This, by the way, is the same Gelasius who ordered the faithful to receive the Sacrament in both kinds (that is, both bread and wine) in order to distinguish the Manichaeans who refused to touch wine in any form. It is a bit of interesting commentary on the often repeated statement that "Rome never changes."

In the Eastern Church Septuagesima Sunday is popularly called the "Sunday of the Prodigal" because their Gospel for that day recites the parable of the Prodigal Son. In our prayer book the epistles for all three of these Sundays set forth the example of St. Paul as one who endured self-denial and suffering for the cause of his Master. They offer a very fitting preparation for the approaching self-denial of the Lenten season.

The Tuesday after Quinquagesima Sunday is still called Shrove Tuesday (the day before Ash Wednesday). In olden days the Monday and Tuesday of this week were known as Shrove-tide, when the people made confession of their sins and were absolved or "shriven." The Italian word, used in a similar connection, is

"carnival," which really means "farewell to the flesh," referring to the renunciation of flesh-meat during the coming season of Lent. It is a curious illustration of the way in which the significance of words changes in the course of centuries. Nowadays "carnival" suggests anything but self-denial. It speaks rather of a last fling at merriment before the sober observance of Lent sets in, and has been extended to include any kind of hilarious fun-making.

Dr. Blunt tells us that the origin of the Lenten fast was in commemoration of the saddened forty hours between the Crucifixion of our Lord and His resurrection. Each year the Church desired to share in the heart-breaking desolation of the first disciples. "But it almost necessarily followed that sorrow concerning the death of Christ should be accompanied by sorrow concerning the cause of that death; and hence the Lenten fast became a period of self-discipline; and was so probably from its first institution in Apostolic times." This idea naturally evolved the further association of Lent with the forty days of our Saviour's temptation in the wilderness. So Lent consists of forty days, exclusive of Sundays which are always feast days because they mark the weekly commemoration of the Resurrection.

Christians who keep Lent today are joining themselves to the host of the faithful who, during many centuries gone by, were not unmindful of the self-sacrifice experienced by our Saviour for the sake of all His people.

Preacher, Pulpit and Pew

By E. P. Jots

Many ministers could, from personal experience, tell of strange names bestowed upon infants at their baptism, but few could equal the following story recently told by the Bishop of Sodor and Man. A mother who was on the lookout for a good name for her child, saw on the door of a building the word, "Nosmo." It attracted her, and she decided that she would adopt it. Some time later, passing the same building, she saw the name "King" on another door. She thought the two would sound well together, and so the boy was baptized "Nosmo King Smith." On her way home from the church where the baptism had taken place, she passed the building again. The two doors on which she had seen the names were now closed together, and what she read was not "Nosmo King," but "No Smoking."

IMPORTANT NEW BOOKS

Briefly Reviewed

How to Enjoy the Bible, by Anthony C. Deane, Hon. Canon of Worcester Cathedral. Doran, in their *Modern Readers' Bookshelf*. 219 pp.

REVIEWED BY REV. C. B. HEDRICK

The writer does not call the Bible the book that nobody knows, but he recognizes that it is the book that few people know how to read with the downright enjoyment it should afford. He brushes away the fog of prejudice and misconception that enshrouds the Bible and undertakes to tell you just wherein you are to look for the enjoyable element in reading the various books, and gives you a host of valuable suggestions toward finding it. Especially valuable is the discussion of the relative merits of the various English versions—Authorized, Revised, Moffatt's, Goodspeed's, etc.—and the analysis of the abiding value of the A. V. (though you are to resort to the R. V. for the Old Testament and the Apocrypha). The portion on the New Testament is somewhat marred by a lapse into the argumentative and apologetic tone, especially the chapter on the Fourth Gospel. (What a stone of stumbling his Gospel is!) A real service is done by the inclusion of a chapter on the Apocrypha.

Modern Religious Verse and Prose, an Anthology, by Fred Merrifield, Assistant Professor of New Testament History, at the University of Chicago. Price \$3.50. Chas. Scribner Sons, New York. 470 pp.

REVIEWED BY DEAN CHALMERS

This is an admirable and altogether useful anthology of modern religious verse. The selection is thoroughly inclusive, and brings the reader in contact with a great deal of the best and most spiritual thought of our time, and of the recent past, which has found its way into verse and into prose poetry.

The weakest section is the eighth, the collection of prose and poetry which is supposed to interpret the spirit of true worship. This is in every way the most disappointing section of the book. It is not that it is disappointing in the selections and poems which are chosen as in the fact that there are very few of them that have even a remote connection with worship, and there is abundant material available here which the compiler could have drawn upon if he had chosen.

We also question the value of the notes. They may have a value for some readers, but it is not merely that we find them without value for ourselves. Our difficulty is even to con-

jure the mentality of the reader who would enjoy the notes. In other words, if a religious poem does not carry its own message, no mere annotation could make up the loss. Notes to elucidate obscure passages have, of course, a real and permanent value, but what need is there for this kind of things—"The hunger and lonesomeness of the world war battlefields are here given voice and tribute is paid to the Power that nerves the soul for its heroic tasks." If the poem itself does not lead me into all this, however ignorant and stupid I may be, it is quite certain that even if the note should explain, it will not help me to enjoy the poem. "This brotherly spirit is the heart of worship and the only certain guaranty of world peace and unity of all mankind."

Notwithstanding this criticism, the anthology is a most valuable one, and is full of suggestive and lovely poems. Only one smiles a little when one finds Ella Wheeler Wilcox and G. K. Chesterton in the same volume and is just a little amused to see Edgar Guest achieve such a place of honor, but millions will applaud it.

The Religion of Undergraduates. By Cyril Harris. \$1.25. Charles Scribner's Sons. 1925.

Life in Fellowship. By the Rt. Rev. John P. Maud, D. D. \$1.25. The Macmillan Company, 1925.

REVIEWED BY REV. C. L. STREET

The lines are being drawn more clearly all the time between the spiritual and the material views of the world we live in. Is the queen of the sciences theology or biology? Is the meaning of life to be found in the laboratory, or the meaning of the laboratory to be found in life? This is brought home in two books recently published on religion and college. Cyril Harris, until recently instructor in English and student pastor for the Episcopal Church at Cornell, in eighty-five pages presents the problem of "The Religion of the Undergraduate" and suggest the way out. Or rather, he has the good sense to let the undergraduate present the problem himself in an illuminating series of quotations from themes written in English class.

Says one student: "Some time ago there was held at our house a bull session on religion. It did not start on that subject, but soon the question came up: 'What benefit does religion give to mankind?'"

Another writes: "At every turn we find new proof that God is absolutely unnecessary. One professor proves

that the creation of the world is entirely due to its own physical forces; another experiments with the creation of life itself. If man is so omnipotent, why bother with a God?" This is by no means typical of all students. But it is typical of an important minority. If this point of view is to be met, the universities must stress more the things of the spirit. At present they are turning out a generation of "machine-minded" people. And "To the machine minded, God is an unnecessary hypothesis. Underneath are the everlasting wheels." And the Church must show that its faith in Christ means something for the scientific minded, experimenting world of today.

The thoro grasp that Mr. Harris has of his subject is evident on every page and all the more delightful because of the frank and sincere style of the book. Not only those who are engaged in work with students, but all who are facing the problems of leading our youth unto a fuller appreciation of the Christian religion and the duties of churchmanship, will find this book to be an invaluable aid.

Bishop Maud in "Life in Fellowship" faces the same problem in a more conventional manner. The nine chapters that make up this book (eighty-eight pages this time) were delivered as addresses at a mission to students at the University of Manchester in 1924. It is a ringing appeal for a more faithful following of the Lord Jesus and for fellowship with God. But we do not find as much as the title leads us to hope for about our membership in a fellowship of man.

The Religion of the People of Israel, by Dr. Rudolph Kittel. Translated by R. Caryl Micklem. 229 12mo pages, including index. \$1.75. The Macmillan Company.

REVIEWED BY REV. FLEMING JAMES

This little book embodies the conclusions formed by one of Germany's ripest Old Testament scholars upon the course of the development of Israel's religion from the patriarchal period to the death of Jesus. Indeed, it goes back beyond even the patriarchs, for the author's aim is to demonstrate the ultimate roots of many religious ideas of the Hebrews in Canaanite thought. So he begins with a chapter on the Canaanite religion which the Israelites found upon their entrance into Palestine, and so largely adopted, along with the Canaanite language and culture. "In many respects," Dr. Kittel claims, "Israel's

religion thereby takes on a new color."

Here and elsewhere indeed the author throws fresh light upon his subject; but even when he merely restates views already familiar he makes a contribution in that the reader thus learns that these views are still held by so sane and unimpeachable a scholar.

It is a clear, brief, well-ordered, readable little book on a deeply interesting subject. The intelligent church school teacher will find it comprehensible and fascinating, while to the Old Testament scholar it will be an indispensable part of his library. It will also probably be widely employed as a text-book in divinity schools.

The Growth and Contents of the Old Testament, by Charles Foster Kent. 294 8vo pages. \$2.75. Charles Scribner's Sons.

REVIEWED BY REV. FLEMING JAMES

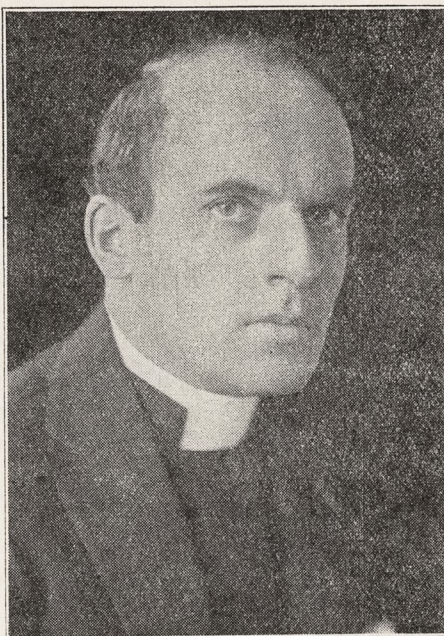
The death of Professor Kent while engaged in preparing this book lends it a somewhat tragic interest. He lived long enough to complete all but a preface, which has been supplied by another hand. The work itself is largely a gathering together into one book of the various introductions that have appeared from time to time in the published volumes of "The Student's Old Testament," although there is new matter contained in what is to be the introduction to the unpublished volume, "Proverbs and Didactic Poems."

The nature of the present treatise is indicated by its title. It is another contribution to the science of Old Testament Introduction, the subject matter being handled topically rather than chronologically, though of course the chronological development is sketched under each class of literature treated. It will prove a great gain to have in this succinct form Professor Kent's exposition of Israel's history, prophecy, laws, hymns and wisdom literature.

Ruth Talks It Over, by Junius Vincent. pp 130. The Macmillan Co., N. Y., \$1.50.

REVIEWED BY REV. CYRIL HARRIS

This attractive little book consists of a series of monologues addressed to a young woman of twenty-five years named Ruth. Her unaffected directness, sincerity and frankness are readily recognizable as distinguishing the best of our college girls: one instinctively likes Ruth because one has learned to like her many prototypes. The writer, who appears under an assumed name, is "the author of numerous works dealing with human nature, and has had opportunities to investigate the influence of feminine ideals upon conduct." One could make a good case for the



REV. G. C. STEWART

"Dull, monotonous, stupid bores."

thesis that "Junius Vincent" is a woman, not a man. One would like the book none the less if this were so.

The point of view from which the approach is made is given in these words: "According to my view, human welfare and happiness are dependent absolutely on biological and psychological laws, that are as binding as the law of gravity, say. If we can discover how these laws operate in particular concrete cases, we shall have a safe guide in determining how we should act . . . I am not indifferent to moral conceptions and the method of working out programs of life by applying moral standards: but I hold that every sound moral principle rests on biological, psychological, and sociological laws."

Behind this array of truisms and optimisms is an evident intention to deal realistically with facts as they are found, to avoid sentimentality and the current moralistic gush. This intention is, on the whole, carried out, though the tone at times approaches what Ruth would call "heart stuff"; and greatly assumes the platform tone, making one wonder whether the title ought not rather to be, "Ruth is Talked Over."

Five chapters deal respectively with the following subjects: (1) Those "amorous relations with men" which "may be secured in the dance, in auto-rides, and in necking parties." The writer's advice is old-fashioned but by no means out of date: to the effect that self-discipline is essential, that the pursuit of this sort of "thrills" is empty of any, but harmful results, and that practice in the tactics of courtizans is poor preparation for wifehood.

(2) The differences between girls of today and their mothers are not wholly in favor of the daughters—nor yet, wholly in favor of the mothers.

(3) The question of repressed emotion is discussed in terms of sublimation.

(4) The physiology and psychology of drinking are reviewed to show the effects on women as distinct from men; and the habit is condemned.

(5) Smoking, too, is discouraged as a habit for young women.

(6) True womanliness is the secret of woman's power for good. These things which cheapen and tarnish and eventually destroy must be replaced by worthier standards.

An excellent and illuminating book for parents, a wholesome book for Ruth and her friends.

The Approach to Christianity, by The Rev. E. G. Selwyn. Published by Longmans, Green & Company, New York. Price, \$3.75, pp. 286.

REVIEWED BY DEAN CHALMERS

Modern English Theologians are acquiring the happy faculty of packing a whole treasure house of knowledge within the compass of one moderate sized volume. Dean Inge, Bishop Temple and Bishop Talbot have all demonstrated their mastery of this art, but none of them have exceeded the author of "The Approach to Christianity." So far as I personally am concerned, it seems to me to be the most valuable and most weighty contribution to Christian thinking that has come to my hands during the past year. It seems to be the theological book of the year. Dr. Selwyn, in this wise and temperate re-statement of the whole Catholic Christian position uses the method which offers the most certain appeal to the sympathy of the modern reader. In his first three chapters he bases a powerful case for our religion on the argument from experience before passing to theology and apologetic as he does in the latter chapters. The opening sentence of the first chapter is very significant, "As the years of the Great War recede and the fever of social and economic disturbance which were its immediate aftermath subsides, men's minds are beginning more and more to find time and room in which to reflect upon experience and to settle their orientation for the future. This is a process which is difficult, if not impossible, to stop short of the ultimate questions of human life—those which concern the significance of the individual, his place in the order of nature and society, and his relation to whatever spiritual reality or realities there may be."

Surely that is a true statement of

the process of readjustment which is going on today.

And I can't deny myself the luxury of quoting also one of the finest statements of the underlying differences between the Roman Church and the Anglican Church which I have had the pleasure of reading recently, "We might express it by saying that whereas Roman theology tends to regard the authority of the Church as closing a subject, Anglicanism regards it as opening it. The Roman Catholic view is, broadly speaking, that a thing is true merely because the Church teaches it; the Anglican, that the Church teaches it because it is true. And this latter view opens the subject, because it invites the reason to enquiry and demonstration." Altogether a most worth while and profitable book.

In Defense of Christian Prayer. By E. J. Bicknell, D.D. Longmans, Green and Company. Price \$1.25.

REVIEWED BY REV. JAMES FOSTER

The author has set for himself the task of considering some of the intellectual difficulties that surround the petitionary aspect of prayer. These difficulties have sprung from the study and teaching of natural science and psychology and have been given wide currency in the thoughts and feelings of mankind by the growth, success and popular favor of scientific thought. So that many are seriously hindered and weakened in their prayers and others are asking such questions as, "Is it right to ask God for particular blessings? If He is wise and loving, will He not give us the best without being asked? Does not the reign of law make it useless to expect any special answers to prayer?"

The opening chapter attempts to show how prayer has evolved and the book would be stronger and easier to read without it. The next two chapters present the subject of prayer and religion and the Christian idea of prayer. They are fairly put but yield nothing that is not given and more readably in the popular books on prayer. The meat of what the author has to give is in the following chapters, in which he takes up the attack on prayer from the standpoint of natural science and of psychology. For both of them he finds that the objections they raise to prayer are not based on any definite and proved results but on the extension of scientific principles to fields where they do not belong.

This book would be of value to an educated layman who was puzzled by these objections to prayer and the chapters on science and psychology might be helpful to those who have to present Christian truth for others.

YOUNG PEOPLE'S DEPARTMENT

EDITED BY REV. W. AIMISON JONNARD

ANCIENT EXCAVATIONS

IN our contest to discover which is the oldest Young People's Society in the Church, we have dug into musty, moldy records of pre-historic days and while we can not discover that young King Tut belonged to a young people's society we have some interesting data. We give two items.

(1) From McCook, Nebraska, the Rev. J. C. Furier writes most interestingly and at length regarding the "57 varieties" of young people's societies. He calls attention to the existence of the Anglican Young People's Association, as organized, and in successful operation, throughout Canada, which has given great pioneer service in the field of young people's work in the Anglican Communion. The A. Y. P. A. was organized in 1902 in the Diocese of Huron and in 1903 Mr. Furier organized a branch in this country. Again in 1906 he organized a branch at St. Paul's, Toledo, Ohio, which is still in existence.

(2) Our next entry is the Sigma Iota Phi Club of St. Paul's, Bridgeport, Connecticut, formed on February 4th, 1904, and still in existence. From this club whose membership at first was only four has grown an organization of ninety-seven and out of its membership have come two Episcopal ministers with several very noted men as honorary members. The club is a service club and its history is an interesting history. On some future date we will have more to say regarding both of the above societies. Aren't there societies as old as these? Let us know.

* * *

WHAT'S IN A NAME

Add to our list of names published some time ago:

Anglican Young People's Association.

The Sigma Iota Phi Club.

The Ichthus Club.

The Gamma Kappa Delta.

* * *

PUBLICATIONS

Miss Hilleker of Wilmette, Illinois, writes to let us know that there is a place other than Salt Lake City where there is published a monthly bulletin. Her class of boys have a young people's organization known as the "Boys of the Cross," which has a monthly bulletin, described as being "rather in the primer class but interesting nevertheless."

In this connection the Young People's Service League of the Diocese of Kentucky publishes a printed pa-

per "The Leader," now in its fifth year, while Texas publishes "The Good News" also in its fifth year.

* * *

SOUL FAMINE

We submit this as an ode to the younger generation. No bricks needed down our way. As an example of the most advance futurist school in poetry it is especially dedicated to the emotions of many calling themselves "y. p."

* * *

Our auras are hungry,
Yours and mine
They demand
Food,

Like our palates. Pate de foie gras.
Hamburgers, snails, and oysters,
These are the foods that stimulate
Ectoplasm for each of us.

My aura would have beans,
Pork and beans, frijoles, little limas,
Any kind of beans—
Beans!
What would your aura have?

And my aura demands dessert,
It demands chocolate—nut-sundaes
sometimes,

Or mince pie with cider,
But oftenest my soul yearns for
jelly.

Pink jelly.

Jelly in moulds

The glass of fashion and the mould
of form!

Yes, my soul needs ectoplasm—
Jelly!
Beans!

CALLS FOR INVESTIGATIONS

The Judges of the 130 U. S. District Courts throughout the country are urged to institute Grand Jury investigations of the conditions under which federal prisoners are jailed in their respective districts in a communication addressed to each of the 130 Federal Judges individually by Dr. Hastings H. Hart, Chairman of the Committee on Jails of the American Prison Association and Consultant in Penology for the Russell Sage Foundation. With his letter Dr. Hart sent to each judge a copy of the report of his committee, revealing that the federal government with no jails of its own and with approximately 60,000 prisoners on its hands each year has been farming out these prisoners—including thousands of unconvicted men and women simply awaiting trial—to city, county and state jails, many of which the committee reports "unfit for human habitation."

What Is the Greatest Need of the Church?

People Often Think They Need a Divorce When a Rest Is the Need

FOOLISH TALK

By Rev. H. P. Almon Abbott

We heard something yesterday that made us recall the doggerel lines about Lady Sophia Palmer:

"When she's present, the party are silent,

For of language she has a good flow;

Her friends listen in great admiration

As she tells them the things she don't know."

We were standing in a bookstore looking over some books. A woman came into the shop. She engaged in conversation with a man who, like myself, was seeking some books that he might devour. The woman knew the man, and she said, "Have you read Fosdick's last book, on the Bible?" "Yes," replied the man, "it is excellent; is it not?" "In spots," answered the woman, "in spots." She then went into a long dissertation upon Dr. Fosdick's good and bad joints as a writer and as a theologian. She suggested that he was young yet, and that after struggle, soul-travail of the most exhausting kind, he would "see the light." She was telling her friend "the things she don't know." It made one feel as one feels when the deck chair on an ocean steamer seems to be situated at an interminable distance from the rail of the ship! Gad! "How long, O Lord, how long" must the consecrated and the specialist be subjected to the ignorant criticism of the ignoramus? 'Tis a cross to bear.

* * *

We see that a recent writer has declared, "Many husbands and wives think that they have ceased to love one another, when the truth is that they are overfed up on one another's society. So many people think that what they want is freedom, when all that they need is a little rest!" An apposite statement regarding the divorce evil. There is always the chance of falling from the frying pan into the fire, and we are under the impression that the monogamous marriage evades the blazing embers! We saw an illustration the other day to this effect: "We enjoy a new house because it is new. Presently the new becomes the familiar. Then, for those who are living happily in it, the novelty gives place to pleasant memories, tender associations, comfort and mutual interests. Thus does

the house become something much finer than a new house. It is a home. In the same way a happy marriage is one that passes through the transitory delights of courtship and the honeymoon, and in the passing becomes a permanent relation that weathers the storms of life." Well put; is it not? And, surely, the suggestion is justified of observation and experience.

* * *

Here is a news item: "At the First Congregational Church, Saco, Maine, a thousand candle-bearers carried their burning tapers out into the darkness of the night. Tomorrow twelve hundred candles will be provided." Splendid! So much for candles. We wonder whether or no the candle-bearers, in the scriptural sense, had "oil in their lamps?" Candles as candles do not necessarily amount to much; but, LAMPS—well, the road of life is an up-hill climb all the way, and we need, we desperately need, a continuous supply of Divine Grace.

* * *

"The Methodist ministers, in Wesleyan Hall, Monday, will hear three speakers on "What the Church most Needs." Rev. Frank Taylor will give his answer as "Better Preaching"; Rev. George E. Heath will argue for "Better Pastoral Work" and Rev. Edson Leach will stand for "Modern Methods." We rather imagine that the church needs all three. Yes, and much else besides. We might add, "faithful stewardship of the mysteries of God" and still be a long way off from Omega!

* * *

More than one hundred and eighty new subscriptions to THE WITNESS have been taken up in Baltimore, and in one parish. It is a great thing to have competent canvassers in the field. Expensive? Yes, decidedly. But, nothing is too expensive to "push along a good thing." All other attempts to increase circulation are expedients, expedients that reap a transitory harvest. But, business-like methods are sure to win permanent results.

The largest gathering of alumni of Hobart College that has ever taken place in New York City was held on Monday evening, January 18, at the Hotel McAlpin, to listen to speeches by distinguished men, and to discuss new plans for the furtherance of the college which is now growing rapidly.

The Rev. E. J. Van Etten, of Pittsburgh, has been called to Dartmouth College to succeed the Rev. John Dallas, bishop-elect of New Hampshire. It is not known whether or not he is to accept.

Modern Problems Are Discussed in England

Father Bull of Community of the Resurrection Says Church Must Give Up Royalties

MESSAGE OF ARCHBISHOP

By Rev. A. Manby Lloyd.

The Dean of St. Paul's was not in the most optimistic mood when preaching in St. Paul's recently. "The coming danger, I believe, threatens us from within," he said. "The control of our destinies has passed into the hands of that class which seems—I hope I am not unjust to them—to be at present not the most fully educated in those moral qualities which make a nation great and united and happy—the class of organized labor. It is they who will decide whether we are to sink or swim. It is useless to scold, and much worse than useless to flatter them. We can only trust, not very confidently, I am afraid, in the good qualities which are shared by all classes of our people—what Edmund Burke called 'the ancient and inbred integrity, piety, good nature, and good humor of the English people'—to carry us through the difficult period of reconstruction. Our chief faults in this country are claptrap—political and clerical—contented ignorance, and intellectual insincerity."

* * *

The controversy concerning the living of St. Mark's, Washwood Heath, Birmingham, has been brought to a crisis by the bishop's definite refusal to admit the Rev. H. E. Bennett, who was nominated by the patron, to the benefice. Bishop Barnes's decision was conveyed in the following letter addressed to Mr. Bennett: "I hereby signify that I refuse to admit you to the benefice of St. Mark, Washwood Heath, on the following grounds of doctrine and ritual, namely: That you refuse to give me an assurance that you will not reserve the consecrated bread and wine of the Holy Communion otherwise than in some private place to which public access is impossible; and that you express your intention to 'stand firm for Reservation, with free access for the faithful,' thereby showing that you desire to make it possible for members of the congregation to pray before or to the consecrated elements."

With reference to this controversy, Dr. Russell Wakefield, late Bishop of Birmingham, wrote a Christmas letter to the Church Times, asking the local "Catholic" party, if necessary, to abandon their just rights for the sake of peace. The policy of Bishop

(Continued on page 16)

Bishop of Washington Tells of Cathedrals

Great Cathedrals, Says Bishop Freeman, Will Stabilize a Shaking Civilization

TRIBUTE TO MANNING

The Rt. Rev. James E. Freeman, Bishop of Washington, preaching at St. Bartholomew's Church, New York, last Sunday, spoke on the place and function of the Cathedral in the life of the twentieth century city. He maintained that this is in a very real sense a cathedral building age, as evidenced by the great undertakings going forward in New York, Liverpool and in Washington.

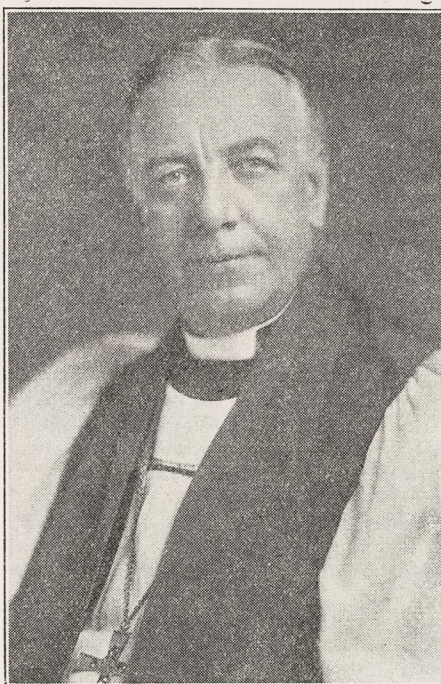
Bishop Freeman spoke in part as follows:

"Robert Louis Stevenson says, 'Man has never been so happily inspired as when he is building cathedrals.' Reflection upon the vast influences that have proceeded from the great cathedrals of England and Europe discloses the significance of the foregoing statement.

"The cathedral has not only been the inspiration of art, music and sculpture, but it has been a mighty factor in shaping the weighty policies that have had to do with the advancement of the race. For centuries past we have been so busy developing great cities along material lines that we have given little heed to the building of great structures that witness to the glory and majesty of God. This is more true of us in America than of the peoples of the old world.

"We have built many and beautiful churches, but they have not served the purposes of a cathedral. The parish church represents very largely local and parochial interests. The cathedral, on the other hand, represents, in a comprehensive way, the Christian interests of the whole community in which it is placed. Our modern industrial interests have grown so vast and the quest for wealth and power has been so great that we have given scant heed to those things that represent the finer and the more beautiful in life.

"One of the greatest financiers the world has known said shortly before his death that we had lost the genius of leadership. He emphasized this by indicating the decline of leaders in literature, art, music and preaching. What he doubtless had in mind was, 'Where there is no vision, the people perish.' He was a man given to the most practical concerns of life, but he had grown clear in his conviction



BISHOP FREEMAN

Wants Bigger and Better Churches

tion that there was need of revival, without delay, of the things that give to life its hope and inspiration.

"No more striking evidence of the revival of interest in these things has been witnessed in our generation in this great city than the movement, so ably directed by the Bishop of New York, to effect the building of the great Cathedral of St. John the Divine. No effort that has been put forth for years here in the metropolis has met with such a widespread and enthusiastic response, and this in the face of multitudinous appeals for many beneficent and worthy undertakings.

"One of the outstanding leaders in the commercial world said to me one evening at a banquet board where hundreds of his own kind were assembled, 'How little these men realize the insecurity of their securities.' He was thinking in terms of the present situation, wherein the high claims of a character-forming religious faith seem to be forgotten. It was his deep conviction that the only thing that could stabilize and secure the material values of life was a moral character built upon the sanctions of religion. Not until reflective and sober-minded men and women realize more fully the perils of our present situation and assume a more practical and helpful attitude toward the ideals for which the Christian Church stands shall we witness a change for the better in our present situation.

News Paragraphs of The Episcopal Church

First Meeting of National Council That Was Elected at Recent General Convention

HALF MILLION SHORT

By Rev. W. B. Spofford

The National Council elected at the New Orleans General Convention held their first meeting last week in New York. The important business was the report of the dioceses on their quotas, as the Convention gave direction to the Council that the yearly budget should be based on the monies pledged by the dioceses up to January 15th. The treasurer reported that all but four of the continental dioceses had made definite reports; that the number of dioceses promising their whole quota was larger than ever, BUT that in spite of this the reports showed a shortage of \$591, 493 in expected income for the budget. An appeal has therefore been issued to the dioceses and the Council hopes that this amount may be pledged before the February meeting.

The Council next went through the formality of reorganizing the various departments, with the re-appointment of the same personnel. Appointment was made of four advisors to the national organization of young people; Miss Clarice Lam-bright, Rochester, N. Y., Rev. Messrs. Karl Block, R. M. MacCullan, and A. Leonard Wood. Approval was given to a summer conference for Oriental students (see WITNESS, January 14, page 8).

And that's about all of importance that happened.

Now for other news.

* * *

Conference on Christian Social Service last Sunday for the diocese of Atlanta at St. Philip's Cathedral. Addresses by Miss Rhoda Kaufman, secretary of the state welfare department; the Rev. C. P. Wilcox; the Rev. Cyril Bentley, executive secretary of the diocese; Mr. Fuller, of the public welfare department; and the Rev. Harry Cobey, the chairman of the diocesan social service committee. Dr. C. B. Wilmer of the University of the South preached on social service at the evening service.

* * *

Miss Lillian Skinner of the staff of the City Mission Society, New York, where she has done valuable work has accepted a position in Wyoming under Bishop Thomas. Her task will be to work among the coal miner's families in the state.

* * *

The choirs of St. Luke's, Evans-

ton, St. Chrysostom's, Chicago, and Holy Spirit, Lake Forest, united in a musical service which was held in St. Luke's last Sunday.

* * *

Prof. Thomas P. Bailey of the University of the South, who figured in the news columns of THE WITNESS last week (page 9), has been elected a member of the International Academy of Letters and Sciences. Thomas Edison is also a member of this society, and Woodrow Wilson was an honorary member.

* * *

Unique parish meeting at Christ Church, Adrian, Michigan, the Rev. B. Z. Stambaugh, rector. Usually after concluding the parish business they listen to an important speaker. This year instead of a speaker they danced the old dances—quadrilles, waltzes, lances, etc.—while an orchestra of old time fiddlers supplied the where-with-all. When they got tired they turned on the radio and danced to the music of Henry Ford's orchestra broadcasting in New York.

* * *

A leaflet of prayers for young people has been issued by Bishop Ingley of Colorado. Over 8,000 copies of a similar leaflet were issued last year.

* * *

Diocese of Colorado has been giving a great deal of attention to social service recently. Mass meeting at the Ascension addressed by the secretary of the city charities and the president of the community chest; corporate communion of social workers at the Cathedral; library of books on the subject established for the clergy; meeting of the Woman's Auxiliary on it, addressed by Miss Josephine Roche of the juvenile court.

* * *

Mrs. W. P. Cornell, recently of the diocese of Upper South Carolina, has been secured as executive secretary of the diocese of Florida, and diocesan offices have been established in the community house of St. John's, Jacksonville.

* * *

"Votes for women" agitated the diocesan convention of the diocese of West Missouri. They were denied seats by a narrow margin, the men,

Washington Cathedral

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* * *

Legal Title for Use in Making Wills

The Protestant Episcopal Cathedral Foundation of the District of Columbia

according to reports, being afraid that if the women were seated in a short time the convention would be solely a woman's affair. Bishop Partidge urged that the diocese support a city missionary for Kansas City. Bishop Moore of Dallas was the guest speaker at a banquet in the evening.

* * *

St. Mark's, Ortega, Florida, suburb of Jacksonville, has launched a campaign for funds with which to build a new church.

* * *

Atlanta Normal School for church school teachers is to be held at All Saint's, Atlanta, February 1st-5th. Miss A. M. Stout and the Rev. Gardiner Tucker are the leaders.

* * *

Rev. W. E. Howe has resigned the rectorship at Dover, N. J., to take charge of the church at Catskill, N. Y.

* * *

Rev. Canon Madara, missionary in the diocese of Newark, has resigned to accept the rectorship at New Berne, N. C.

* * *

Rev. George Craig Stewart, St. Luke's, Evanston, hits out. Speaking to the clergy of the diocese of Chicago he said: "Two many clergymen are prophets of the dreary plat-

Recommended by the Bishop of London for Reading in Lent, 1926.

PERSONAL RELIGION AND THE LIFE OF FELLOWSHIP

By WILLIAM TEMPLE, Bishop of Manchester. With an Introduction by the Bishop of London.

"As might be expected from the author of *Christus Veritas*," writes the Bishop of London in his Introduction, "this is a most powerful and convincing book. The reader will find himself in the grip of a clear and strong mind which has thought out some of the most perplexing problems in the world, and gives us in well-balanced language his solution of them so far as they are capable of being solved." The author addresses himself particularly to the question of man's relation to man. He takes up false nationalism and the brotherhood between nations, shows the meaning of brotherhood in political and industrial life, and carries his discussion to the question of brotherhood in the Church itself. "So long as we Church people look upon religion as 'an affair between a man and his maker,'" the Bishop of London summarizes the matter in the introduction, "we are losing . . . the idea of the great central service of the Church, which we call Holy Communion, without realizing that Communion means Fellowship."

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THE NON-RATIONAL CHARACTER OF FAITH

By Rev. E. E. Thomas, M.A., D.Litt.

In this book the author has attempted to answer the question: What place can religion have in the life of man when reason, which is the foundation of a great deal of worship and doctrine, is seen to be relative to the merely temporal circumstances and conditions of life?

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itude and purveyors of silly commonplaces; dull, monotonous, stupid, tiresome and bores." "Popular pep" and "oratorical bunkum" was also denounced: "The ultimate goal of preaching is not to make men good but to reveal God to them and give our Master a chance to speak to them."

* * *

Notable service: four men in the choir of St. Paul's Cathedral, Buffalo, have served a combined total of 112 years; one 38 years; one 28 years; the other two 23 years apiece.

* * *

Dr. Kramer, warden of Seabury Divinity School, has recently completed a three weeks' journey into the far west. His observations: Religion is rife, but cities and towns are over-



BOOKS

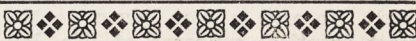
CUSHIONED PEWS	
By Bishop Johnson	\$1.75
FOUNDATION STONES	
By Rev. H. P. Almon Abbott	\$1.25
WICKET GATE	
By Rev. G. A. Studdert Kennedy	\$1.60
CHRIST THE TRUTH	
By Bishop Temple	\$2.65
BIBLE AND EVOLUTION	
By Rev. W. P. Witsell	50c
ETHICAL TEACHINGS OF JESUS	
By Rev. E. F. Scott	\$1.60
LIES	
By Rev. G. A. Studdert Kennedy	\$1.60
PERSONAL RELIGION	
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By Rev. High Moor	50c
EVOLUTION: WITNESS TO GOD.	
By Rev. George Craig Stewart	35c

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CHICAGO



churched. The Episcopal Church is making little progress in the west. Bishops are having difficulty in securing priests for the western dioceses. Half the stations are not adequately supplied. Changes in personnel are frequent. Cure: the west must train men of the west for western jobs. Clergy from the east won't stick.

* * *

Diocese Council of Nebraska last week. Also meetings of the various diocesan organizations, with addresses on missions mostly.

* * *

Planning on two annual Every Member Canvasses in diocese of Newark; November for money; beginning of Lent to urge families to observe the season. Good idea.

* * *

Church Service League, diocese of Newark, is to hold a conference at Trinity Church, Newark, on February 3rd. Dr. William Sturgis, education secretary, missions, is the star attraction.

* * *

Rev. John W. Suter, Jr., executive secretary, Religious Education, is to speak at a meeting of the Church School teachers of the diocese of Newark at Trinity Cathedral on the 31st of January.

* * *

St. John's, Hartford, Conn., Rev. W. T. Hooper, rector, is raising \$150,000 for new buildings.

* * *

Rev. Edwin A. Corbett, long associated with the late Rev. William Wilkinson, "bishop" of Wall Street,

has succeeded his friend as wayside preacher to bankers and brokers.

* * *

Notable service: Mrs. N. Tucker has been musical director of St. John's, Newton, Conn., for fifty years. She was recently presented \$75 and a bar pin.

* * *

Rev. Burdette Landsdowne, who has been a missionary in Alaska, is now the rector of St. James', Fall River, Mass.

* * *

The Rev. Edwin W. Todd has resigned as rector of Trinity Church, Oshkosh, Wisconsin.

* * *

The Committee on Increased Endowment of Bexley Hall, of which Dean Grant is Chairman, has issued a report of progress to date. Since last June over \$233,000.00 has been

collected in cash and pledges, and the Committee hopes to secure the remaining \$67,000.00 before the end of the current academic year. Of the sum raised, almost \$200,000.00 has come from the Diocese of Ohio, and the larger part of that from the city of Cleveland. Mr. Samuel Mather and his brother, Mr. William G. Mather, contributed \$50,000.00 each. Mr.

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Rheumatism

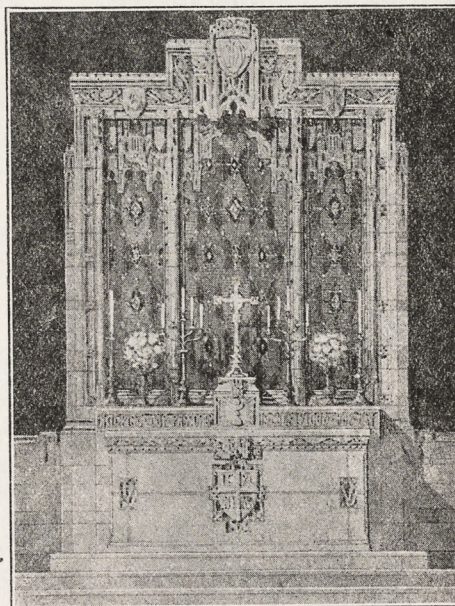
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In addition to these and other generous gifts to the endowment, Mrs. Thomas J. Emery of Cincinnati has pledged \$3,000.00 a year for five years toward the Library Fund, providing salaries of librarian and secretary, book and magazine funds, and a publication fund. At the present time, Bexley Hall is completely overcrowded, with thirty-five students in residence. This is the largest number since 1862, and the second largest enrollment in Bexley's history.

* * *

Grace Church, Yantic, Conn., has recalled the Rev. R. B. Day, who resigned in September to engage in mission work in England. He expects to return shortly.

* * *

Parish house of St. Martin's, Providence (\$110,000) was opened last week.

* * *

The 12th annual exhibition of the work of St. Hilda Guild is being held from the 27th to the 30th at 131 E. 47th Street, New York City.

* * *

The Rev. A. S. Duncan-Jones, English clergyman, lecturing at Berkeley Divinity School, had nice things to say of the Stockholm and Locarno Conferences in a sermon preached last Sunday at St. John's, Waterbury, Conn.



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Famous living Episcopalians; Mr. Haley Fiske, president of the Metropolitan Life Insurance Company, the biggest insurance company in the world. Mr. Fiske has made it famous for its social service work. Another: Mrs. Emily Newell Blair, author and vice president of the Democratic National Committee. Mrs. Blair's name has been sent in by Sarah F. Halliburton who is the editor of the Republican News Journal of Newkirk, Oklahoma, which seems to indicate that a woman of one party is capable of recognizing the greatness of a woman in the other camp. One of Mrs. Blair's sisters is a deaconess serving at the Hooker School in Mexico.

* * *

Short sermon by Rev. H. K. Bartow, Christ Church, Quincy, Mass.: "It takes six times as much power to start a flywheel as it does to keep it going. Pretty much the same with us, I guess. So keep going—it is easier."

* * *

Motion picture conference in Chicago, February 10, 11, 12. Twenty-six reform organizations are co-operating. College professors and clergymen are to tell those that will

come what is the matter with the movies and what to do about it.

* * *

The board of governors of the summer schools for churchworkers of the province of New York and New Jersey announces an important development in its schools.

Instead of the two previously con-



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ducted at Hobart College, Geneva, New York, and Princeton Seminary, Princeton, New Jersey, there are to be four schools this summer. The one at Hobart College will be continued for its fourteenth annual session, and will run from June 28th to July 9th. The accommodations at Princeton Seminary have outgrown and that school will be discontinued; in its place two schools will be opened—one at St. Mary's Hall, Burlington, N. J., the diocesan school for girls situated in a spot well known for its beauty and historical interest; and the other at St. Stephen's College, Annandale-on-Hudson, New York, a Church college for men, beautifully placed in the hills of the Hudson Valley; these two schools will be held simultaneously from June 30th to July 10th.

The schools at Hobart, St. Mary's, and St. Stephen's, will be similar in character and program, with interchangeable certificates, and open to anyone over seventeen years of age, at a cost of \$30. Courses will be offered in Religious Education, Missions and Church Extension, Christian Social Service, Personal Religion, etc., and the enrollment of students will be limited to the comfortable capacity of the buildings, varying from 200 to 300 at the different schools.

The fourth school will be held at St. Faith's School, Saratoga Springs, New York, from June 21st to 28th. It is unique in character and program, and limited to about 50 young people. The cost is \$20, and the topic of the discussions LIFE AND I.

A preliminary bulletin giving brief

outlines of the four schools may be obtained from Mrs. Gerald H. Lewis, St. Andrew's Rectory, Beacon, New York.

* * *

On the morning of the second Sunday after the Epiphany, the Rt. Rev. Philaretos Johannides, D.D., Greek Orthodox bishop of Chicago, celebrated the Liturgy of St. John Chrysostom in St. James' Church, South Bend, Indiana. Bishop Philaretos was assisted by the Rev. Demetrios Mazakopakis, D.D., of the Cathedral of St. Constantine, Chicago, and the Rev. Mr. Kapenakas of Flint, Mich.

In the Sanctuary were the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana, the Ven. H. R. White, Archdeacon of the Diocese and the Rev. John M. Francis, rector of St. James'. In the afternoon, a meeting of the Greek Orthodox people with Bishop Philaretos attended by Bishop Gray and Fr. Francis and a number of St. James' parishioners was held in the Church. After informal addresses by Bishop Philaretos, Bishop Gray and Fr. Francis and a number of laymen, a site for a Greek Orthodox Church and a liberal pledge to its support was given by Mr. Eustice Poledor and ten thousand dollars were pledged by others present toward the building fund. Pending the construction of their own Church the congregation will worship at St. James'.

* * *

The cultural colleges are increasing in popularity, and the proportion of students wishing to enter technical undergraduate institutions is stead-

ily declining, President Murray Bartlett of Hobart College said in a talk on "The Place of the Small College in the Educational World of Today," broadcasted from station WEAf in New York City at 4:45 P. M., January 18th.

* * *

Under the direction of Prof. William S. Bailey, a diocesan conference of organists and choir leaders was held in Macon, Ga., Jan. 25th and 26th. Many organists were present from the neighboring diocese of Georgia.

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Manby Lloyd's Letters

(Continued from page 8)

Barnes is, of course, a reflection on that of his predecessor. But the party aforesaid regard the tactics of Bishop Barnes as a reversion to "methods of barbarism" and will have none of this individualistic victorian nonsense. They are raising a \$15,000 defense fund and sitting tight.

Bishop Barnes put the tin hat on last Sunday (in Christmas week!) by further reference to "magic" and "fetish worship," and he will doubtless be fought to the bitter end.

* * *

The following New Year message has been issued by the Archbishop of Canterbury:

"Some eight weeks ago our thoughts were concentrated upon the lessons, reminiscent and purposeful, which stand out with the recurrence of Armistice Day. For whatever reason, and I do not think the reasons are hard to find, our whole people set themselves last month to heed those lessons. We determined that the post-war years should at length make good the stern discipline which the war had laid upon our souls. Did we, I wonder, dwell too exclusively upon the duty of securing peace? For peace we had longed and prayed and striven. And the spirit of Armistice Day, spreading as it did infectiously through our policy and action at home and abroad, has borne no inconsiderable fruit. "The fruit of the spirit is . . . peace." It is not yet garnered. But Locarno, as every statesman has seen and said, has given us a watchword which rings true. Its echoes reverberate. Ireland—one of the toughest of perplexities—has not been deaf to the echo. Mosul, we would fain think, is hearkening, too. And with our whole souls we pray that a like spirit may breathe upon our industrial arena in England and Scotland and that the horrible curse of un-Christian class-warfare may perish before it is born."

He concludes with a reference to the housing evil and regrets that, though "brave, resourceful men in public life" have, this last year, done what lies in their power, they are only half supported by the sort of public feeling which should be rest-

lessly intolerant of so blatant an evil. The present conditions will be as unbelievable to our grandchildren as the facts and figures which confronted Wilberforce in his anti-slavery campaigns a century ago or Lord Ashley in the mines and factories a little later.

* * *

Speaking in St. Ann's Church, Manchester, on "The economics of the Kingdom of God," the Rev. Paul Bull, of the Community of the Resurrection, Mirfield, declared that the present economic system was a failure. The foundation principle of the economics of the Kingdom of God was to recognize the absolute supremacy of God, both over the individual and over society. God was the only land-

owner, the only coal-owner; man could only be steward, and must give an account of the stewardship. Some private property was essential to the full and free expression of personality. Property for use was just; but not vast accumulations of property for power over the lives of other men. Property, if it was to be given a moral basis, must be based on function, not on force. There was no moral justification for royalties on coal, and the Church should set the example by surrendering them to the state. (The Ecclesiastical Commissioners receive a large sum annually in royalties on coal and other minerals.)

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