

land; Col. H. D. Belgrave, D. S. O., and Mrs. Belgrave, of London; James Watts, a young red-haired Scot, former Communist, who organized the general strike in Scotland in 1925; Prof. Philip Marshall Brown, of Princeton; Sheppard Cornell, a Wall Street broker; H. Kenaston Twitchell, New York real-estate broker, and Mrs. Twitchell and others.

"Buchmanism," says the Rev. Samuel M. Shoemaker, Jr., rector of Calvary Episcopal Church, New York, leading exponent of Buchmanism in America, is intended "to recapture the

spirit and power and joy of the early Church, the things that made it a charm over a world surprisingly like ours." It is not a new creed or cult, says Dr. Buchman, we read in *The Times*, but simply an attempt to get back to old truths of Christianity. It is a movement within the churches, supplementing organized worship by personal evangelism.

At the house parties, we read, the people sit around naturally and make friends normally. Following breakfast is a period known as the "quiet time," when the lines are kept open between the members and God. In the afternoon are talks by the experts, clergymen or laymen familiar with the methods of the group. As each one talks, some of the assembly feel that this is the one with whom he can discuss his difficulties, and later talks privately with the speaker.

The meetings, writes a staff correspondent of *The Herald Tribune*,

are for the most part composed of short speeches, testimonials of the new power gained through the movement, or an explanation by various persons of guidance received from God which directed them to avoid a catastrophe or to do a kind deed. The fellowship would be impossible without a knowledge and experience of a personal God, and no symbolic interpretation of God merely as a formless power for good is sufficient. "We believe," says Dr. Buchman, "that God is our father. The Trinity is certainly a part of the fellowship's tenets, and a Unitarian would cease to be a Unitarian if he became identified with the group. Original sin is a necessary belief, otherwise the daily process of 'sharing' would be meaningless." This "sharing," he says, is akin to the Roman Catholic confessional in the sense that both are a part of historic Christianity. Absolution after the confession is a matter for local churches. All the followers of the movement say that it has changed their lives.

But, writes Carlotta Sommers in the New York *Daily Mirror*, some of Dr. Buchman's disciples "undoubtedly overdo his original conception of 'sin-sharing' and lend a more sensational aspect to the proceedings than he had intended. Revelations of sex experiences, drinking, and gambling were frequent in the sin-washing groups at the recent party."

Dr. Buchman, the *Herald Tribune* correspondent tells us, is a bespectacled man of average size, inclined slightly to corpulence, and has a receding forehead. His striking features are a peaked nose and quick flashing eyes. Altho he confesses to a lack of memory for dates, he can recite the ingredients of a thirty-five course Chinese feast, and tell the exact number and names of a group who went several years ago on an evangelical mission to South Africa. The movement he began now has a branch on every continent, and is said to number hundreds of thousands of followers—all won by personal evangelism.



Keystone-Underwood

It Seems to Make Them Happy

Members of the house party of the First Christian Fellowship at Briarcliff Manor, New York. From left to right, they are Count John Bentinck, of Holland; Bill Gilliland, Pennsylvania; Mrs. H. Kenaston Twitchell, New York; Col. Hugh D. Belgrave (retired), England; Countess Albertina van Heeckeren van Kell, of Holland, and Dr. Frank N. D. Buchman, leader of the group.

A Spiritual House Party

"TOOTS," "TOOTS," "TOOTS," came the words, with the staccato of a dispatcher's key.

"Toots" was the nickname of a happy-go-lucky student who dressed up like a girl in the college dramatics, and drank heavily from the punch-bowl. Afterwards Dr. Frank N. D. Buchman met him, and "Toots's" life was changed for the better.

It was a message from God, as Dr. Buchman interpreted it, during a "quiet time," or "two-way prayer with God," and it started the movement which is now known as the Oxford Group, or the First Century Christian Fellowship, or, more commonly, Buchmanism, which is said to have converted thousands in all parts of the world.

That was more than twenty years ago, when Dr. Buchman was Y. M. C. A. secretary at the Pennsylvania State College. One of the converts is William Gilliland, eighty-two years old, who said at the recent house party of the movement at Briarcliff Manor, New York, we read in the New York *Times*, that he "once had supplied liquor to the students at the Pennsylvania State College," but had been "converted" by Dr. Buchman.

The house party was attended by 500 people, three or four persons being forced to sleep in a room, we read. Among them were Carl Vrooman, Assistant Secretary of Agriculture under President Wilson; Count John Bentinck, Baroness Albertina van Heeckeren van Kell, and Jonkheer Eric van Lennep, all of Hol-