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The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LXXIX

MILWAUKEE, WISCONSIN, MAY 12, 1928

No. 2

“What if Life is God?”

EDITORIAL

Is Sin Passé?

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Thomas Hardy

C. H. PALMER

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VOL. LXXIX

MILWAUKEE, WISCONSIN, MAY 12, 1928

No. 2

EDITORIALS & COMMENTS

“What if Life is God?”

THE question is asked by Robert Keable at the conclusion of a brief autobiographical sketch relating to his own beliefs and negations which is printed as the most conspicuous article in the *Atlantic Monthly* for April.

It must have been one of the last articles to proceed from Mr. Keable's pen, for he died last December. He had been a devout priest of the Church of England and a missionary in Zanzibar. His faith became unsettled; and before he lost it entirely, he retired from the work of the ministry in the most honorable manner. In an account of his death and of his life, the *Church Times* (January 6, 1928) said:

“He was in some ways a curiously complex creature; how could it be otherwise with one who had been brought up in the strictest sect of Fundamentalism, but whose mind was entirely Modernist, while his heart was completely Catholic? Yet this strange complexity notwithstanding, there were times when he showed a simplicity almost as astounding. The writer of the obituary notice in the *Times* says that he was, to his friends, always a boy; and probably no single word could be found to describe him more truly. He was a delightful boy when I knew him first, and he remained a boy to the end; a very jolly boy, a singularly generous boy, and at times an extremely naughty boy. Yet I suppose that those who knew him best would agree that his naughtiness was no true part of his real self, and perhaps that is the reason why, as the writer just referred to has well said, those who only knew him from his novels could not be said to know the real Keable at all.”

But with his loss of faith went apparently, as we must gather from his own words, his hold on Christian morality. According to this article in the *Atlantic*, he was at some recent time startled, by an invitation to preach in an “unorthodox” church in Scotland, into trying to analyze his own remaining convictions, or at least his way of thinking and living, so that he might have something positive to say to the people who would listen to him. He realized, then, that his mind was harboring simply a series of negations. “I quite honestly,” he said at the outset, “have no message to give. I have what amounts to a set of negative beliefs, but actually no positive ones. When I told you that I did not believe in God, I really meant it. . . . I do not believe that there is any really historical evidence that Christ was the incarnate Son of that God, or even that one-tenth of what is said about Him in the Gospels is actually true.”

It is an evidence of the strange intellectual chaos that sometimes passes for ultra-liberalism, that in spite of this frank avowal of the absence of any positive convictions, the minister of the “unorthodox” church pressed Keable to preach several sermons; and still stronger evidence of it that Keable, realizing his own spiritual vacuity, consented to do it.

By his own confession, Keable had nothing constructive or helpful to give these people. “The subjects discussed in my novels,” he frankly avows, “do not usually recommend themselves to the orthodox.” “My views on Christian morality they would call the most desperate immorality.” From a somewhat cursory knowledge of Mr. Keable's writings, we agree with him, but we feel also that he was bound to say here whether *he* felt that they were immoral also, and whether he was continuing to write them because he believed that such immorality, should it generally prevail throughout society, would tend to the upbuilding, the greater happiness of the human race, or whether he had reached that spiritual degradation in which he did not care how largely he was tearing down the moral structure of society, so long as his royalties testified to the fact that it was profitable to do so. Mr. Keable does not say. No doubt reticence in any autobiography is convenient at times, but why should Mr. Keable have chosen to make this partial self revelation and then have left out the most important part? We surmise that it would not have been convenient for Mr. Keable, in the guise of prophet, to pass judgment upon so personal a question.

MR. KEABLE does not say what it was that he preached to those people—for preach he did, apparently on three successive Sundays.

But he favors us with reflections on some serious themes. The first of his sermons was at an Armistice Day celebration, and he recognizes that seventy-five per cent of the adjacent population were commemorating the day “over a glass of beer or around the gramophone.” “In a word,” he says, “seventy-five per cent of the living,” presumably in England, “as the seventy-five per cent of the fallen, were deliberately outside the boundary of orthodox religion of any sort.” And, he admits, when he was in the midst of the

wounded, at the front, during the war, he had no message for those who were breathing their last, "groaning in every degree of pain." What a commentary upon his philosophy—if he had any! How can any sympathetic, thinking man be so callous in his manner of thinking?

But Mr. Keable was curious in his ideas. He *had* to say something definite to those people, if he were to say anything at all; and though he refrains, in this article, from reporting any part of his sermons, he gives us the benefit of some of his reflections.

The old-fashioned belief in God the Father Almighty, Maker of heaven and earth, had, of course, gone. It was based, he says, upon a guess. It may have been a good guess; "increasingly it appears a dubious guess." But, when he tries to have some point to his reflections, he observes: "In any case, a religion based on a guess is inadequate." "*If the Christian religion is to become a power in the world in any real sense, it must begin with a certainty and not with a guess.*"

So here we have it! Ultra-liberalism, with its refusal to affirm, with its hatred of "dogma," with its willingness to throw the creeds into the scrap basket, falls down the moment the ultra-liberal seeks to analyze. The religion of the indefinite becomes immediately impossible. Even Robert Keable could not stand before the most unorthodox of congregations, on Armistice Day, and utter the negative sort of twaddle that had been his own religion until that day. Where, then, were the characters that he had clothed with life in his own novels? Where, the insufferable nothingness that these have uttered?

After the Christian faith has been torn down, after the creeds have been destroyed, after Christian morality has been ridiculed and debased, what is left? Where is that "certainty" that alone can make the Christian religion—why Christian?—"a power in the world"?

Mr. Keable at least recognized that, having torn down everything else, he must find that certainty. He does: "The Christian Church has at its disposal an irresistible battle cry of a creed. . . . The slogan battle cry which can sweep the world is this: 'I believe in Life Everlasting.'"

But *why* did Mr. Keable thus belatingly believe in Life Everlasting—if, indeed, he believed his own creed?

Has Life Everlasting been demonstrated? Could Mr. Keable prove it as he would prove a proposition in mathematics?

Or—horror of horrors—was Mr. Keable simply propounding a DOGMA all his own?

And what is to prevent all the little people of the earth hurling ridicule and defiance upon his creed? How is his creed to be defended more than that earlier creed which he had torn away? Where was his emancipation from the beliefs of the "orthodox"—those foolish, out-of-date people—then?

MR. KEABLE'S final page or two of religiosity seems to us simply absurd. "If there is any living man who can say, in the face of the living world around him, that he does not believe in the irresistible, enabling, marvelous certainty of Life, he can be left to his own devices." What ultra-dogmatism is this! Suppose we say the same of the "marvelous certainty" of God! And finally Mr. Keable was able to say:

"We have long known that [matter] is indestructible, and it would take a deal of argument to prove that the one and only thing in all this universe which can be annihilated is Life.

"Christ himself was not annihilated, whatever happened on the third day after the crucifixion. His life has not been merely

continuous—it has been ever-increasing. . . . That he is a living personality I do not doubt."

Well, then, why not recognize who He is? Christ may not be picked out of all the billions of men of all the ages since man became man unless He has something wherein He is differentiated from man. What is that something?

We do not wish to speak other than reverently of that final attempt of Mr. Keable to find a basis for faith after he had contemptuously rejected the faith that once was his. Perhaps he was on the way back to that faith. Perhaps this article may have been the beginning of meditations that may have restored some real part of his earlier faith to him before he died. We hope it was.

But the one thing we desire to point out is that the moment Mr. Keable was obliged to face realities and to voice something besides negatives, he had to create a faith to take the place of the faith he had first torn down. The human mind cannot permanently be content with negations. Mr. Keable could not stand before that expectant congregation and not say, *I believe*.

Every argument that can tear down the old creed will equally tear down this new one as well. Life Everlasting is tenable as a sequence to Life that was in the bosom of the Father from all eternity, that for us, men and for our salvation became incarnate by the Holy Ghost, of the Virgin Mary, and was made man. That was cause; Life Everlasting is effect. Mr. Keable is postulating an effect without a cause. His creed, divorced from all that should precede it, is but superstition. It rests upon the fact that the human mind cannot rest until it finds God. It must forever reject a philosophy of negatives.

"What if Life is God?" asked Mr. Keable in conclusion.

Well, What if God is God?

Perhaps Mr. Keable could speak more truly to us now were his voice permitted to cross the veil.

LAST week's convention of the diocese of Pennsylvania gave the Church enough news to fill the columns of THE LIVING CHURCH, were it possible to do justice to it.

First, it elected as bishop coadjutor one of whom an excellent report has been given to us. Dr. Sherrill is very young to be made a bishop and has been advanced very rapidly. But that undoubtedly means that those who know him best have most confidence in him, and that thus far he has justified that confidence. We trust that he will continue to do so and beg to transmit our cordial congratulations.

And the Thirty-nine Articles had their innings. A terrific onslaught to prevent dropping them from the Prayer Book was prophesied and was actually made. Result? The recommendation that the vote to drop them be approved was carried by 114 to 43 clerical, 46 to 38 parishes, and Dr. Foley, who had taken the initiative in defending the vote to that effect that the Pennsylvania delegation had cast at the General Convention of 1925, was reelected at the head of the delegation. It would have been a pathetic tragedy if he had not been.

"There was no reason to see anything sinister in the proposal" [to drop the Articles from the Prayer Book], said Dr. Foley, "and the only shadow of an excuse was found in the fact that the resolution had been introduced by Frederic C. Morehouse, whose Churchmanship was perfectly well known." Well, it so happened that before Mr. Morehouse introduced the

resolution he consulted about fifty members of both houses, by correspondence, including men of all schools of thought, and the overwhelming majority of them recommended that action. It was wholly a non-partisan measure, believed to represent the view of the vast majority of intelligent Churchmen, and not nearly so far-reaching as was the earlier proposal of Dr. Huntington to disestablish them entirely. One wonders whether Dr. Huntington can know how various of those who had accepted his leadership while on earth are going back on him now.

IN THE news columns will be found information of the incorporation of the Church Literature Foundation, Inc., under the laws of the state of Wisconsin, for the purpose of gathering and administering "an endowment fund, the proceeds of which, less necessary expenses, shall be used to finance, in whole or in part, the publication and distribution of literature in the interest of the Christian religion, and specifically of the Protestant Episcopal Church according to what is commonly known as the Catholic conception thereof, and/or in the interest of the work of the said Church; the trustees hereinafter provided for to be the sole judges of the interpretation of this purpose. Subject to provisions hereinafter stated, such portion of the income as may be needed for the purpose, if any, shall be used, until otherwise determined, to defray any deficits in the publication of THE LIVING CHURCH, a weekly periodical now published by Morehouse Publishing Co., Milwaukee, Wisconsin."

Though intended primarily to ensure the permanence of THE LIVING CHURCH by making the payment of any deficits incurred in its publication ordinarily a primary charge upon the income of the endowment, the trustees are given power to discontinue such payments if, at any time, they deem "that the purpose of the Foundation can best be carried out through other instrumentalities than THE LIVING CHURCH." The plan thus differs from the direct endowment of a periodical in that the periodical must be adequately fulfilling its purpose, in the judgment of the trustees, or it will not be entitled to benefits from the fund. There are nine trustees, three representing THE LIVING CHURCH and six the Church at large; and it is believed that the names of these latter will be a sufficient guarantee of the trustworthy administration of the fund. They are Bishop Webb and Bishop Ivins, Bishop and Bishop Coadjutor of Milwaukee respectively; Bishop Griswold, Suffragan of Chicago; Bishop Manning, Bishop Rhinelander, and Mr. Haley Fiske of New York. Bishop Ivins was elected president of the Foundation, Frederic C. Morehouse, vice-president, and Linden H. Morehouse, secretary and treasurer. Its headquarters are to be at the office of the Morehouse Publishing Company in Milwaukee.

It is hoped that an endowment of at least half a million dollars may be secured within a few years, so that suitable books that will probably not repay the cost of publication may be financed by the Foundation and that Catholic literature may be made available at a low cost. Indeed the success of the plan for sustaining subscriptions to THE LIVING CHURCH makes it probable that the latter will not be obliged to ask assistance from the fund for some years to come, though it is not likely that that plan will permanently solve the problem.

As THE LIVING CHURCH approaches its fiftieth anniversary, next November, those responsible for it are anxious that it be put upon a really permanent founda-

tion—always assuming that it shall be and continue to be worthy of support. It probably never will entirely pay its way through ordinary subscriptions and advertising; no such publication does under the conditions of today.

And there are some economies practised now that cannot be made permanent. Thus, the editor in chief is also president of the Morehouse Publishing Co. and receives his principal living from the latter, only a small part of it being charged to THE LIVING CHURCH. He realizes that he is getting old and that it is improbable that the two positions can be held by one man after his own work is ended. An editor exclusively for the periodical will then require adequate compensation, at a considerably increased cost. And the editor would be very sorry to feel that his chief life work would come to an end with his death, as it will if adequate preparation be not made for its permanence.

A fiscal agent will be appointed and in the autumn the work of bringing the Foundation to the attention of individuals will be commenced. But there will be some who will be ready to contribute, or perhaps to make a bequest in their will, from this presentation of the case, without waiting for personal solicitation; and half a million dollars is a good deal to raise. In order to assure success, some must give quite large sums and very many must give smaller amounts.

The Church Literature Foundation is ready now to receive contributions. Information, and copies of the Articles of Incorporation, may be obtained from the secretary-treasurer, Linden H. Morehouse, 1801 Fond du Lac avenue, Milwaukee, Wis.

WE ARE interested in learning of the progress of the movement to introduce an Americanized form of the Church Army into this country. A report in the news columns of this issue shows that the Bishop of Rhode Island, who has been the principal sponsor for the movement, has lately admitted into captaincies five young men, who, it is anticipated, will become the nucleus of an American organization similar to that in the Church of England. These men have been thoroughly trained for their work, under the direction of the visiting group from the English Church Army that has done such admirable work in New England and New York.

We owe sincere thanks to that group of visitors. They have performed a remarkable service to us; but the best part of that service is to make possible a similar organization in this country. We cannot be dependent upon an English organization for our own missionary work, nor can that work be most effectually done by men who are not familiar with American life and conditions.

We earnestly hope for the early development of the gift of leadership on the part of other young American Churchmen, so that the Church Army may speedily become deep rooted in our American soil.

ACKNOWLEDGMENTS

NEAR EAST RELIEF

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M. L. W.	5.00
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	\$ 21.10

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DR. SHERRILL ELECTED BISHOP

Pennsylvania Chooses Rector of Trinity, Boston, as Coadjutor

The Living Church News Bureau
Philadelphia, May 5, 1928

THE Rev. Henry Knox Sherrill, aged 37, rector of Trinity Church, Boston, was elected Bishop Coadjutor of Pennsylvania Thursday, May 3d, the third day of the 144th annual convention, held in Holy Trinity Church, Rittenhouse square. He was first in the parochial and second in the clerical vote on the first ballot; gained in both on each succeeding ballot; received a majority of the parishes on the fifth; was elected by concurrent majority on the sixth; and the choice was made unanimous with enthusiasm, followed by the singing of *Gloria in Excelsis*.

It was a decision for the combination of youth with demonstrated ability, reached by a deliberate and sustained attempt on the part of the diocese to search out under divine guidance the best man available. Two meetings each had been held of the clergy and of the laity; and their joint committee of nine from each body after two meetings had recommended his name and two others. While each of the names had a majority of the committee, his was much the largest, lacking but one of the whole number. There was no organized campaign for him, nor any feeling of opposition. Dr. Fleming was steadily supported by the Anglo-Catholics; and it was Fr. Franklin Joiner, rector of St. Clement's, and president of the Clerical Union, who moved Mr. Sherrill's election be made unanimous; and Dr. Frank L. Vernon of St. Mark's was one of many to second the motion. Dr. Tucker was the candidate of a group of Liberals and Evangelicals, being well known here. Dr. Johnston's support came from some of those who knew and loved him during his thirteen years here at the Church of the Saviour. Dean Robbins, who with Dr. Fleming had been recommended by the committee, appealed principally to groups who had someone else as their first choice. The other names represented various expressions of the sentiment for choosing from within the diocese.

It is generally observed that the election was on an unusually high plane, characterized by a sense of responsibility and Christian good temper. A notable feature is the large jurisdiction assigned by Bishop Garland, with the significant intention of increasing it even more from time to time. In his canonical consent to the election, Bishop Garland had made the following assignment of duties:

- "First: The sharing of appointments for Confirmation, consecrations, ordinations, and other episcopal functions.
- "Second: Assisting the bishop in the work of our Church institutions, presiding in his place at meetings, and in such administrative duties as may be arranged between us.
- "Third: The full charge of all the missions in the diocese, including the appointment of missionaries.
- "It is my desire, acting with the advice of the standing committee and in conference with the bishop coadjutor, to assign to him from time to time further duties when he becomes sufficiently familiar with his work to undertake a larger share of responsibilities."

The vote by ballots was as follows:

	1		2		3	
	Cl.	Pa.	C	P	C	P
Sherrill, H. K.....	38	34	46	46	58	53
Fleming, F. S.	57	17	63	17	54	17
Tucker, B. D., Jr.	37	27	44	32	44	35
Johnston, R.	30	12	30	13	29	11
Bartlett, G. G.....	14	4	14	3	12	2
Peabody, M. E.	14	8	6	6	9	2
Van Meter, A. R.	11	9	5	3	4	..
Robbins, H. C.	9	6	4	3	2	..
Eder, C. E.	3	1	1	..	2	1
Taylor, G.	2	2	1	..	..	1
Toop, G. H.	2	..	1	..	..	..
Groton, N. B.	1	..	1	..	1	..
Washburn, L. C.	1	..	..	..	..	..
Hart, J. ....	..	2	..	..	..	..
Divided .....	..	1	..	..	..	..
Total cast	219	123	216	123	215	122
Necessary for choice	110	62	109	62	108	62

	4		5		6	
	C	P	C	P	C	P
Sherrill	68	56	83	72	116	88
Fleming	47	16	47	16	42	11
Tucker	38	27	35	23	28	16
Johnston	28	9	23	7	14	5
Bartlett	9	2	6	1	2	1
Peabody	7	3	4	2	3	2
Van Meter	2	..	2	..	1	..
Robbins	1	..	1	..	..	..
Eder	2	1	3	1	1	..
Taylor	2	2	1	..	..	..
Toop .....	..	..	1	..	..	..
Total cast	204	116	206	122	207	123
Necessary for choice	103	59	104	62	104	62
Entitled to vote	247	134				

There are 141 parishes, of which seven were not entitled to vote.

HAS DISTINGUISHED RECORD

Henry Knox Sherrill was born in Brooklyn, N. Y., November 6, 1890, the son of Henry Williams and Maria Knox (Mills) Sherrill. He was educated at Brooklyn Polytechnical School, from which he was graduated at the age of fifteen. After a year at Hotchkiss School he entered Yale and was graduated with the class of 1911. He attended the Episcopal Theological School at Cambridge, being ordained deacon upon his graduation in 1914 by Bishop Burgess, and priest the following year by Bishop Lawrence.



BISHOP-ELECT
Rev. Henry Knox Sherrill, D.D.,
rector of Trinity Church, Boston.

Following his graduation from the seminary he served as curate at Trinity Church, Boston, for three years. He enlisted as a chaplain with the Massachusetts General Hospital Unit in 1917 and later was transferred as headquarters chaplain, First Army, Bar-sur-Aube, France. Returning in 1919, Mr. Sherrill became rector of the Church of Our Saviour, Brookline, Mass., which he served until 1923 when he accepted a call to become rector of Trinity Church, Boston, to succeed the Rt. Rev. Alexander Mann, D.D., now Bishop of Pittsburgh. The Rev. Mr. Sherrill at the time of his acceptance was the youngest rector that the new Trinity Church has had.

In September, 1921, he was married to Miss Barbara Harris, daughter of Mr. and Mrs. George Harris of Brookline.

PRESIDING BISHOP ASKS PRAYERS FOR NATIONAL COUNCIL MAY 31, 1928

It is necessary to hold a special meeting of the National Council May 31st with meetings of several of the departments on May 30th. Important matters which could not be finished at the April meeting will be considered. Will the clergy remember us in their prayers in public worship on one or more Sundays before the meeting?

JOHN GARDNER MURRAY,
Presiding Bishop and President
of the National Council.

BEFORE COMMUNION

TAKE, Lord, my will to lose
Within Thine own;
Emptied of self, I choose
Thy Will alone.

That I may no more be
Something apart,
But wholly lost in Thee—
Lost in Thy Heart.

Draw Thy faint to fold—
Lift Thou me up;
Break, break Thy Bread and hold,
Hold high Thy Cup!

LOUISA BOYD GRAHAM.

BLUE MONDAY MUSINGS

By Presbyter Ignotus

WHEN Plancus was consul, I used to be much down in that part of old New York round the Church of the Ascension, region immortalized by George William Curtis in his ever memorable *Prue and I*. (By the way, another old book of New York lore, now passing into hazy recollection, is *A Tour Round Old New York*, by "Felix Oldboy"; and that book itself is fading from the memory of this present generation, even as it preserves fragments of little history a hundred years or more gone by.) One of the characteristic establishments of that quarter, in those days of the '90s, was a dignified little hotel, much visited by French, Spanish, and Spanish-American guests, as well as by a few other discerning ones who used to find a touch of foreign life and speech in its society; the Hotel Griffou, so it was named, and it stood on Ninth street, not far from the Brevoort. One of the regular diners there, pointed out to country visitors, was Thomas A. Janvier, that admirable story-writer who shared with H. C. Bunner a peculiar gift of imparting the romantic side of foreign life as it was led in New York then; and he used the scene of the Hotel Griffou in many of his tales, only a little disguised as "The Casa Napoleon."

Judge of my delight, when, after a generation and more, I happened upon the same old hotel, dignified now by Janvier's appellation, and wholly free from the touch of the rather grimy "Greenwich Village" atmosphere which has spread like a blight over so much of the older corner of town! It carries itself well, as befits a place near Fifth avenue; and though I did not enter its doors for fear of ghosts, I lingered near, watching for my vanished boyhood! Some time I hope to muster up courage and go in to find whether the *plat du jour* tastes as it did in the brave days when I was twenty-one. But I'm afraid the zest will have vanished with the boyish appetite.

To find, however, such a survival when so many similar eating houses have disappeared in the march of improvement, gratifies me strangely. "Old-Tom's," down under the shadow of Trinity, has been gone for years; but how excellent it was! Cleaner and as quaint as one of the ancient chop-houses in the Strand, it might have been known to Dickens, or, better yet, to Thackeray. One had his regular seat there, and his regular waiter, who brought a chop or steak for your inspection before cooking it; and the *toga virilis* was far surpassed by the dignity which clothed you when for the first time you heard the waiter pronounce your name as he held them up to be approved. (I never knew what would have happened if you *didn't* approve—most likely *you* would have been dismissed!) There was an oyster-house on Canal street, kept by a man with the good Scots name of Naething, who purveyed delectable things; the Knickerbocker Kitchen was a store-house of refreshment; Jouffret's, in the old American Horse Exchange on Broadway, near 50th street, served a beefsteak incomparably excellent; and on days when the exchequer needed filling, a slender purse could find satisfaction in "Dennett's Surpassing Coffee," on Park Row. There was, besides, for festival occasions, the admirable cuisine of a little club on Fifth avenue and Murray Hill, with a steward whose name comes back to me out of the past as A. Bave. Something happened to him later, I believe, not wholly unconnected with criminal practices of a rather sordid sort; but at his best he was a magician, combining the culinary skill of the French chef with the grand manners of the old sort of English butler.

Once, years ago, I was traveling east on the Lake Shore Limited; the thermometer was ninety-eight degrees, and the stickiness was terrible. I went into the dining-car hating myself and everyone else, especially the man opposite me at the table—who returned my sentiments cordially! We glared at one another in silence, until suddenly he made a comment upon some famous eating-place abroad where it was cool and joyous. I returned the reminiscence with one of my own; and we found

ourselves presently chatting like old friends over memories of restaurants of other times familiar to us both. When we went back to our seats, the weather seemed quite tolerable, and we actually smiled at one another! So much for the pleasant power to such recollections; but I must not indulge myself too much at your expense. How strange it is, though, to consider the aesthetic and moral associations of eating! *Et ego in Arcadia vixi*.

By a copy of *The Banner of Light* which a friend has sent me, I observe that Confucius has been talking at a seance in London, and that he has also appeared in New England, though without such clear identification! He has not advanced in spiritual lore, apparently, since he "went over."

In the same issue the following article appears, which may perhaps startle the credulous who are ready to believe that Judas Iscariot is in communication with spiritualist mediums:

A SPIRIT REJECTS ALL BRANDS OF ORTHODOXY

BY WM. J. BRYAN, M.D.

One of my intimate spirit friends, a biblical character, has been in the zone of darkness—a place of literal darkness—for many centuries. He has made spiritual progress notwithstanding his earth-bound condition, and is really a righteous spirit, advocating, working, and plodding along for the good of humanity. My statement seems paradoxical:

This spirit, when on earth, committed a great error (he was bribed to do great wrong), and the results of his injustice are still very noticeable on earth. To advance out of darkness (the first zone of heaven—there being no hell) he must make full amends for his past error. This will require more time. The divine law demands that wrongs must be righted, by the guilty ones, here and hereafter.

This spirit takes interest in religious matters on earth, so I asked for his opinion concerning a meeting in New York City at the Free Synagogue of Rabbi Wise, where seven different denominations, including a Buddhist priest, united to deliver short sermons. My observing spirit friend communicated as follows:

"The field of open theology at the present time is not just as it might be, because the false theologians are floundering around in the field, and humanity is looking on and not caring whether the clergy go down or not.

"In due time humanity will rise up and bless God for the blessings of freedom from the mental bondage caused by orthodoxy—of all brands."

HERE ARE some more school-boy perversions of history which are amusing at least. I wonder how long the school-boy instinct remains. It seems as if newspaper reporters and sometimes newspaper editors had it for a long time.

"My favorite character in English History is Henry VIII, he had six wives and killed them all." "Henry VIII was very fat, besides being married"! "Henry VIII was a very good king, he had plenty of money, he had plenty of wives, and died of ulcers of the legs."

"Elizabeth ascended the throne in 1588, and died in 1560, she did not have a very long reign."

"As the result of colonization in Elizabeth's reign, Raleigh brought smoking into England and had a bucket of cold water thrown on him; and Drake discovered potatoes round the world."

"James I claimed the throne of England through his grandmother because he had no father."

"The Pagans were a contented race until the Christians came among them. A deacon is the lowest kind of a Christian. A monastery is a place of monsters. Marriage is a Sacrament where a priest unites a man and woman in fatal union. The Bible is against bigamy when it says no man can serve two masters. False doctrine is when a doctor gives wrong stuff to a man. St. Paul made three journeys, the last one after his martyrdom."

"Benjamin Franklin produced electricity by rubbing cats backward. Benjamin Franklin was the founder of electricity. America was discovered by the Spinach. In 1658 the Pilgrims crossed the ocean, and this was known as Pilgrims' Progress."

"An appendix is a portion of a book, which nobody yet has discovered of any use. An ibex is where you look at the back part of a book to find out anything you want. Gender shows whether a man is masculine, feminine, or neuter. A grass widow is the wife of a vegetarian."

DAILY BIBLE STUDIES

Edited by the Rev. Floyd W. Tomkins, D.D.

ASKING AND RECEIVING

Sunday, May 13: Fifth Sunday after Easter (Rogation Sunday)

READ St. John 16:23-33.

MONDAY, Tuesday, and Wednesday before Ascension Day are rogation days, and this Sunday preceding is called Rogation Sunday. In olden times, when agriculture was man's chief occupation, they used to pray, as the seed was sown and the earth began to bring forth grass, and green leaves appeared on the trees, that God would bless the ground and the seed and bring a rich harvest. We have wandered far away, alas! from that blessed life of health and freedom, but still we are dependent upon the fruit of the earth for our sustenance. And so it is most fitting that we should pray for God's blessing upon the products of the soil, even as we thank Him at harvest time for the abundance of good things gathered in. It is healthy for us to be called back to the soil and to pray for God's blessing upon it.

Hymn 183

Monday, May 14

READ St. Matthew 6:28-34.

CHRIST loved nature, and He teaches us of God's loving care in providing thus for our bodily needs. The beauty of the flowers comes from the perfect Father who causes the seed to grow and the blossoms to appear and the fruit to ripen. He has a message for us in every flower and tree. We need not worry, but we should pray, as thus declaring our faith in God "from whom all good things do come." From the living beauty comes a call to that beauty of character which God alone can give. From the sown seed comes the assurance that our use of the means of grace will surely bring the harvest of loving faith in word and deed. We are to grow, and the same Father who brings these spring days will bless our daily living and make us good children, redeemed by Christ and made fruitful by the Holy Spirit. Our part is to trust and obey. God's never-failing part is to give the increase.

Hymn 423

Tuesday, May 15

READ St. Matthew 6:7-15.

THE word "rogation" means "asking," or praying. Christ has given us a prayer which is a guide for all prayers. It begins with the loving Father, and continues with an act of worship and a vision of final good. Then there is an acknowledgment of His bountiful providing, followed closely by a confession of sin and an expression of human brotherhood. In a few words the life of struggle is pictured, and then faith is declared in the three-fold power of the Almighty. Much repetition is to be guarded against. Sincerity is urged, that we may prove our desire for pardon by forgiving others. And above all else, the truth of heaven and earth, God and man, working together is emphasized by Christ that we may never forget the divine love and care. The very essence of all prayer is fellowship between the Father and His children. He forgives and nourishes, His children love and serve.

Hymn 35

Wednesday, May 16

READ St. Mark 11:12-14.

IT IS a pitiful thing when a tree promises fruit according to appearance, but offers for sustenance nothing but leaves. It is more pitiful when a man has all the outward signs of prosperity and strength, and yet the world is no better because of his life. The seed sown in the human body and mind and soul is not for personal and selfish use; it is to be developed into service whereby others may be lifted from weakness to

strength. A barren fruit tree is a sad sight. A man who makes much of money and brain and culture, and yet has no love for Christ, does no kindly deed in Christ's name, disregards Church and Sacrament, and thinks himself self-sufficient—he is the saddest thing in all the world. Yet alas! there are many such. "Little tin gods," a novelist fittingly names them. Christ weeps over them. "Nothing but leaves!"

Hymn 496

Thursday, May 17: Ascension Day

READ St. Matthew 13:18-23.

THERE is a perfect analogy between the seed sown in the ground and the divine word of the Kingdom sown by the Holy Spirit. The soil must be prepared else the seed is lost—man must look to God in all the words and deeds of his life. The world's "little foxes"—cares, pleasures, love of money and power—must be driven from the influence they assume. Patience, as the growth of character, is slow and painful, and love leading to communion with Christ—these are essential. Care for others as we follow in the Master's steps, yet not serving or looking for reward—this is to possess humility. But finally the harvest will come, and oh, the joy, after a life of faith and steadfastness, to hear the Master say, "Come, ye blessed!" The harvest repays for all the years of struggle.

Hymn 234

Friday, May 18

READ St. Matthew 9:35-38.

NEVER was the missionary opportunity so great as today. The world is calling for the Gospel, and people are learning that Christianity alone can satisfy. As the ground seems to call for seed-sowing these spring days, so the multitudes are calling, unconsciously but persistently: "Tell us how to live!" They are tired of philosophy, and science with God left out is scorned. They want Christ, the Christ of the gospels. Blessed is he who believes it and preaches it and practices it! The old story is ever new. We can tell it, and show the Saviour of the World as supreme and as an ever present Friend. We can lead to the Cross for cleansing and to the Tomb for new life. We can offer the Bread of Life, and lead her children to the Church as to a loving mother. And the harvest will come, even the Kingdom of Christ.

Hymn 115

Saturday, May 19

READ St. Matthew 25:34-40.

THE sowing and the reaping are not far apart. Spring and autumn are friends. As we sow, with tears perchance, the light of Him who loves causes the rainbow to bring a cheer of assurance. The beauty and comfort of spiritual sowing are found in the certainty of Christ's promise fulfilled. The message of faith, the kindly word of sympathy, the touch which has a thrill of love—these are sure of result. Life is so glorious when we know that the seed is to bring fruit! Pain and sorrow are nothing when we go out with precious messages, the sower forgotten in the seed, and the Christ All in All! "Where hast thou sown today?" will be joined with "Where hast thou gleaned today?" Jesus Christ is in the prepared soil and in the whitening harvest. We are working under Him. "My Lord and I."

Hymn 425

Lord of the earth and Friend of all, bless the seed and bring the harvest, for all good things come from Thee. But above all else, help me to sow the seed of life, that men may live and find Thee to satisfy. Come Thou with me to the field, dear Word of Life and Peace, for I cannot go alone; and bless Thou the seed which, receiving from Thy hand, I sow in Thy Name. Amen.

Is Sin Passé?*

By the Rev. Norman B. Nash

Professor of Christian Social Ethics, Episcopal Theological School

THE new rector of a city parish received some time ago a bit of good advice from one of his vestry. "Don't preach about sin," said this prudent counsellor, "for none of the worshippers at the Church of the Holy Innocents is a sinner; at least none of the regular pewholders." Quite genuine was the indignation in another parish when a visiting preacher, the chaplain of the local prison, said: "I have the best congregation in this city. They are just a lot of good, plain, honest sinners."

It would be idle therefore to deny that the idea of sin is today at least as unpopular as it always has been. Sir Oliver Lodge is probably right when he says that the modern man isn't worrying about his sins; he might have added that in this he has a close hereditary resemblance to the ancient and medieval man. In every age most men and women have got along quite comfortably with themselves while making more or less of a mess of their lives. It is no novelty that during the decade following one of the most complete messes the world has ever known, a great many intellectual people have united in the chorus:

"What's the matter with us?
We're all right."

I leave you to attach to this form of behavior whatever label your personal choice among our current psychologies may lead you to select. My task is first to state the, or rather *a*, religious view of sin, and then to discuss certain of the commonest objections to this view.

THE sense of sin probably appeared in man's religion before morality did. Primitive man stood in profound awe of the mysterious powers on which his life and well-being depended, and was strongly impressed with his own inferiority to them. It is as this sense of difference, I take it, that the sense of sin began. Most painfully aware that he was not the master of his fate, the primitive religious sought so to relate himself to "that other" who *was* master as to secure his own necessities and his peace of heart. As in the course of the evolution of religion, the moral element in the conception of the divine nature came to the central position it now holds, the moral demands of the deity gave the moral content to the sense of sin. But it would be a mistake to forget that at the heart of the religious conception of sin still endures this awesome sense of profound difference, which is heard in Peter's cry: "Depart from me, for I am a sinful man, O Lord." It is this note which makes the sense of sin permanently something more than the mere consciousness of moral defect or failure. In the experience of God's presence the religious man or woman finds strangely blended love and awe and the poignant feeling of unworthiness.

In the course of the development of religion, as I have said, the moral element in the sense of sin grew as well, for if the gods were more and more conceived as moral beings, then the way to a right relation with them must be through good conduct and character. At the legal stage of religious development, when the god is conceived as a law-giver, and religious life as obedience to the divine code, moral and ceremonial laws are usually inextricably mingled, and failure to observe the proper ritual is as sinful as a deliberate moral transgression. But already appears at times the primacy of the moral element in the divine law. The prophets of Israel, you recall, proclaim that it is the wrongs done to one's fellows, in violation of the divine law-giver's will, which chiefly arouse his anger and bring down punishment on sinful men. Sin has, you see, been socialized. One may, if one prefers, secularize the concept by talking not about sin but about anti-social behavior.

As beyond the legal stage, religion rises to the heights of

the great redemptive faiths, and God is found to be not merely a law-giver but also a forgiving, redeeming, dynamic spirit, "a power not ourselves that makes for righteousness" and holiness in our lives, the concept of sin develops too. Sin is the man-made barrier between oneself and God. It means being out of tune with the infinite. The sinner is a prodigal, far from his Father's house. Sin is a moral and religious disqualification for the fullest spiritual life, the life of fellowship with the living, loving God. To one who has found God, or as he would usually prefer to put it, has been found by God, the indifference of the great mass of men and women to this glorious experience, this pearl of great price, is tragic. His religion being to him the best of good news, he feels bound by God's unmerited love for him to proclaim that love to others. Facing an indifferent or hostile world, he calls: "Repent!"

BUT if sin is an unpopular topic in many circles today, repentance is positively taboo. A year ago I found a group of social workers as shocked at the mention of penitence as their grandmothers would have been at the discussion of the case of sex delinquency into the midst of which this unwelcome religious notion was passed. Nor was the situation much helped by following the usual technique and substituting a synonym, for the only real equivalent for "repentance" is "conversion," a word I found quite as much in disfavor. Yet the two terms stand for the religious form of a very common and very salutary experience, namely the discovery that in some degree we are dissatisfied with ourselves and our relation to our fellows; and the consequent search for a more satisfying relationship and a new integrity of spirit. Inasmuch as we are often but vaguely aware of something wrong, or even in naive egotism quite satisfied with ourselves, though no one else is, we may be in real need of some candid friend with the insight and the courage to start us on the road to self-knowledge and a new outlook and behavior toward our fellows.

The challenge to repentance is the traditional religious method of dealing with this personality—difficulty. It is a commonplace of theology that the New Testament word for "repentance" means by its etymology "a change of mind-and-heart," a conversion or turning about. Its popular association with an extreme sense of guilt, and self-pity disguised as remorse, is a mistake, whoever is responsible for that mistake. That the impetus to a new start often takes the unwelcome form of a quite violent shock to our self-satisfaction is true, and that the experience may have its pathological side is also true. But the heart of the matter is a healthy realization of a need for change, and a resolute will to seek a higher spiritual level. The experience becomes definitely religious when we realize that success in this enterprise is conditioned by our laying hold on those spiritual forces which are not of our invention but may be of our discovery. Or, to use the language more expressive of the religious experience, spiritual power for personality-change is the consequence of our being laid hold on by the redeeming love of God.

To some, this discovery of God is a gradual process of illumination, and to others it is a lightning flash not without its shattering clap of thunder; but however it comes, it brings new peace within, new awareness of the persons whose lives are knit to ours and new ways of behavior toward them. "If any man be in Christ, there is a new creation."

This supreme desire of the convert to such a faith is for complete harmony of the whole personality with God. "Blessed are the pure of heart, for they shall see God"; not that the vision is the arbitrary reward of the purity of heart, but that the complete integrity of spirit is the condition without which full harmony is impossible. Even in the new life, sin remains as the shadow cast by the longing of the religious heart for divine fellowship, and a very dark shadow indeed it can be. For the loftiness of the moral ideal and the sublimity of the God whose companionship we seek make the tension the greater,

* An address read at the eighth annual national conference on social service of the Episcopal Church, held May 2d to 6th, at Memphis, Tenn. This paper was read at the afternoon session of the conference on Friday, May 4th, opening a discussion on "Is Sin Passé?"

and greater too becomes the sense of a man's own incapacity to attain. "Wretched man that I am, who shall deliver me out of this body of death?"

The answer is immediate; the release of this tension is the experience of divine forgiveness and redemptive power. The distinctively Christian teaching is not the doctrine of sin, but that of God's forgiveness of sin. As long as religious thought remains on the legal level, forgiveness is simply pardon, the remission of penalty, and will continually arouse the indignation of those moralists who take as final in the spiritual world the conception of law and penalty. But forgiveness means something quite different when stated in terms far more appropriate to the religious life from those of the criminal law, namely the terms of personal fellowship. Forgiveness, the active expression of love in the face of disloyalty, is the inevitable and necessary weapon of one who refuses to allow fellowship to be destroyed by another's wrong-doing.

In the family, forgiveness is normal because the will for continued fellowship is normal. Without forgiveness the family either breaks up or else fails to reach any true fellowship. And so it is in the family of God, with the great difference that the divine love, as the religious man finds it, has in it an enduring quality and a recreative, redemptive dynamic beyond our power to exhaust. So overwhelming is the intense experience of divine forgiveness that the language used to express it, emphasizing the boundless mercy of the divine Lover and the unworthiness of its human recipient, is well calculated to puzzle or give offense to those who have never shared it. Its most famous literary statements are perhaps in the New Testament—in the magnificent seventh and eighth chapters of St. Paul's Epistle to the Romans, and most exquisitely in the parable of the prodigal son.

"God," "Sin," "Repentance," "Conversion"—these are ancient terms and you may not like any of them. Many are the substitutes offered to us today. Dr. Fosdick, I believe, suggests "bad taste" instead of "sin." If by nature or training I were so esthetically sensitive that ugliness was positively painful to me, this revival of an old Greek way of talking about right and wrong might mean more to me; but as one of the dwellers on Main Street I have to confess that we are not likely to hunger and thirst after good taste. I sincerely doubt whether an esthetic vocabulary really provides the best symbolism for our thinking about our personalities and our human relations. The language of religion will, I believe, continue to employ the terms of family life and personal fellowship which Jesus preferred. But let us not quarrel over our linguistic symbols. It is time to turn to more important objections to the religious conception of sin.

You remember the story of the man who when invited to join a game of cards said there were ten reasons why he didn't want to play, the first being that he had no money. He was told he needn't trouble to relate the other nine. These things are an allegory; for there is an objection to the religious doctrine of sin so fundamental that if one holds to it, other objections are gratuitous. But in its bluntest terms it is simply this: "Religion is bunk." This dogma takes many forms, some professing to be psychological, others more accurately calling themselves philosophical. For whether they acknowledge it or not, they all rest on the metaphysical proposition that reality is material, and that consciousness and its ideal content are the mere bio-products of mechanical change. Psychology is merely bio-chemistry and bio-chemistry is only physics. Do not be alarmed, I am not going to try to refute materialism, for in the first place we should never get back to our topic if I started, and in the second place I am going to make an unblushing appeal to authority and refer you to the metaphysicians. If you are tempted to make a philosophy of behaviorism, I beg of you to consult your favorite professor of philosophy, who will proceed to slay the slain for you. Materialism is "old stuff" to him.

MORE superficial attempts to explain away God and religion are the familiar theories that the idea of God is only the projection of the Old Man of the Tribe, or the father-complex, or wishful thinking of some kind or other. The reply to these is a less abstruse matter, for they are, I submit, confusions between the inquiry into the mental process which leads to a concept and the question of the validity of the concept. Convinced that they have learned how men come to the idea of God, many conclude that this is a disproof of God's ex-

istence. The fallacy is as obvious as it is common, and resembles the argument with which all social workers become sadly familiar, that our splendid city has no social problems because the people who claim that they have found them are only social workers making jobs for themselves. Perhaps this ascription of motive is sound—though I suspect it is not the whole truth—but it leaves unaffected the existence of the evils in question. Similarly none of the rival psychologisms which claim to explain the subjective side of the religious life has any right to add that it is *only* subjectivism, until the psychologist has faced the underlying philosophical question, which no purely scientific inquiry can answer: is the God whom men thus conceive a reality or not? The negative answer is the dogma of the materialist once more, and when the materialist declares "There is no God," the religious man, if polite, answers: "Pardon me, but I know Him"; if irritated, he may say: "Sir, you quote Scripture, but in the Psalter it is the fool who says that!"

But for most of us, I suppose, the proof of the pudding is not in the cook-book but in the eating: we bring our scepticism not to the test of metaphysical inquiry, but to the practical test of life. By their fruits we judge, roughly to be sure, of the truth of beliefs as we judge of the personalities of other, and we therefore ask: what are the practical results of this insistence in traditional religion that men are sinners, needing God's forgiveness and help?

Some will sincerely answer that religion does more harm than good by this insistence. They urge that by encouraging people to view their defects or their bad habits as offenses against God, religion creates a sense of guilt which, far from helping to overcome them, fastens them more firmly on men, and merely creates conflict without resolving it. I would at once admit that in some cases such morbidity does occur, but I doubt it is frequent, and I am sure it is not the normal result of a religious dealing with these problems of personality. The assurance of the divine forgiveness is an obvious safeguard against a morbid sense of guilt, and our current stress on positive rather than negative morality—on sublimation, not on repression—is a further safeguard. May I confess, too, my uncertainty whether sweeping generalizations about the undesirability of conflict are quite justified. We all have moments when we envy the cow her placidity, but I am not sure they are our wisest moments. Have we a painless technique on which we can rely to produce the equivalent of the victories won in moral struggle by the grace of God?

A closely related criticism is that the religious concept of sin involves fear of God and fear is ever a most destructive emotion. Again I would admit pathological instances, but once more remind you that forgiveness means love, and love casts out fear. Alienists can tell us sad stories of the religious forms insanity takes, and of the people who are obsessed by the notion that they have committed the unforgivable sin. But "*post hoc ergo propter hoc*" is still, I think, a fallacy, so that further argument is necessary before one can conclude that religion has caused this insanity.

Moreover, are we quite sure, or, if we are, is our assurance well-founded, that the "fear of God" is a merely destructive emotion? I once heard a wise priest say: "I fear God, but I'm not afraid of Him." The reverence and awe which rather than terror are characteristic of "godly fear" seem to me inherent in the religious attitude toward God, and very different from panic in their emotional tone and their results.

More far-reaching is the objection to the religious attitude toward sin raised by those who may be called moral naturalists. Their objection to the religious attitude to moral problems finds in it the most widespread and stubborn form of absolutism and conservatism in the ethical field. Wishing to open up again practically all the moral issues, advocating an "experimental" attitude toward them, and possessing both an optimism about human nature that minimized the need of discipline, and a scepticism as to the utility of prohibitions, these ethical liberals quite naturally find a serious opponent in the traditional Christian ethic, and include in their attack the conception of sin. Manifestly it is impossible to deal with so vast an issue in a short section of a short paper. Many of us in the religious world have much sympathy with the scepticism as to the efficacy of moral codes and legal solutions of the delicate and complex problems of human relations and of person-

(Continued on page 49)

Thomas Hardy

By C. H. Palmer

LAST week I was reading a book about the late Thomas Hardy's novels. The author was largely, if somewhat unconsciously, concerned to show the world at large what an admirable literary critic he was and the greater part of what he was writing was bunkum. But amidst a lot of matter that was utterly irrelevant I hit upon this remark: "It is very clear that Hardy knows how very small a part religion plays in the lives of English men and women in the nineteenth and twentieth centuries."

A year ago I must confess that *Tess of the D'Urbervilles* was the only one of Hardy's novels that I had read. But a holiday in Dorset woke me up to the fact that I was strangely ignorant of the works of the greatest man of English letters then living and I set myself to read his novels, or most of them. And I came very much to the conclusion of the critic whom I have quoted above concerning the average man and woman, at any rate the average man and woman inhabiting the English countryside. No one can read Hardy and fail to be struck by the failure of the Church of England as by law established to touch or mould the lives of the English villagers.

With the solitary exception of Mr. Clare, the evangelical incumbent of that charming old-world town, Beaminster (called Emminster in *Tess*), where incidentally there is a daily Mass today which would have shocked the poor old man, the clergy that Hardy portrays as holding livings in Dorset are a poor lot and live quite outside the lives of the villagers whose souls have been committed to their charge. Mr. Clare indeed, the last of the old Low Church sort as he is described, was overflowing with the love of God and man, but the rest were just commonplace creatures who had probably lost their faith long ago, but were glad enough to gain a living by reciting Morning and Evening Prayer every Sunday.

Since Hardy's death there has somewhat naturally been a fair amount of discussion concerning his portrayal of Anglicanism and various views have been reached. Two novels in particular, *Tess of the D'Urbervilles* and *Jude the Obscure*, were much assailed thirty years ago when they first appeared for being contrary to the Christian religion and contrary to the conventional ideas of morality of the Victorian epoch. Nowadays critics, perhaps not wishing to be uncharitable at the hour of a great man's death, have been kinder. Even Churchmen have been more anxious to find out what is good in Hardy rather than what is evil. I must confess myself that I have great sympathy, without in any way wishing to minimize Hardy's certain greatness, with the old views. To my mind he is at times cruelly outrageous, and writes often with a crude ignorance when he attributes certain theological views to the ecclesiastics in the novels.

But people who have met him in the flesh tell me that he was a charming man, that he had never the least intention of offending, that he was a Churchman of a sort. Certainly like the other village boys of the time he was baptized and confirmed at Stinsford Church, and in later years when he had come back to live near Dorchester, he wrote to the vicar of Stinsford: "Yes, certainly count me among your parishioners. I shall be so one day when I am supine," as he always wished to be buried there. He also advised the vicar concerning the architecture and restoration of the church. In early life he had been apprenticed to two architects (one of them Bloomfield) and had had much to do with the restoration of old churches. Perhaps this was the cause of his detestation of the Oxford Movement, which he caricatured in *Jude the Obscure*, that tale of the City of Oxford, wherein the great St. Barnabas figures as St. Silas, Christminster, and where the heroine, Sue Bridehead, first gained a living in a Church furniture emporium which somehow has a faint whiff of Messrs. Mowbray about it. In *Under the Greenwood Tree* he relates how the reforming young High Church vicar wished to abolish the old string choir which played and giggled up in the musician's gallery in favor of a third rate organ played by the village school-mistress. I must confess that I have a great sympathy for the gallery choir and it is indeed worth noting that there

is a tendency in some of the more extreme churches in England today to keep the chancel only for the priests and servers, and to relegate the singing folk to the gallery. This restoration often carried out with scant regard for good taste that captured the mid-Victorian period once moved him to write a poem concerning the unnecessary levelling of a churchyard wherein all the tombstones and the coffins became mixed up,

"A roaring drunkard sports the text.
Teetotal Tommy should."

In poetry Hardy sometimes dragged in more venom than in prose-writing.

IN THAT wonderful story of the great Dorset Heath, Egdon, entitled *The Return of the Native*, which I think to be the finest of the novels, the hero after the death of his faithless wife takes to wandering round the country preaching undenominational sermons upon morally unimpeachable subjects to help his fellowmen, but somehow this seems a tame ending to an otherwise magnificent novel and the itinerant mission preacher is a poor stick compared to the Catholic priest. And that is where Hardy fails. He portrays admirably, too admirably perhaps, where sorrow and sin are concerned, but he is absolutely incapable of finding a way out. He can bring Eustacia and Jude and Tess and Father Time and countless other sorrowful creatures into the world, but he is at a loss to find any force that will help them. The Church he despises utterly. He contents himself with stating their sorrows and leaving them to death and despair.

In no case, perhaps, is this more obvious than in *The Mayor of Casterbridge*, which has as its sub-title *The Life and Death of a Man of Character*. I cannot recollect anywhere in the book the mention of religion. It concerns a man who came to grief simply through never having any (yet Hardy does not admit it). Michael Henchard, a haytrusser, sells his wife at Weyhill Fair during a drunken frenzy. A few hours afterwards he finds his way into an empty church and takes a solemn vow not to touch strong drink for twenty years. Yet, there is absolutely no religious conversion and so his vow, though he faithfully kept it, is absolutely useless for his happiness. He turns over morally a new leaf and eventually rises to be prosperous as a corn dealer and becomes mayor of Dorchester (Casterbridge), and finds the wife he has sold and lives with her once more. But, nevertheless, happiness is not to be his, mainly due to his impossible temper. In the end of the book he becomes penniless and dies in a hut, leaving a piece of paper asking that he may have no Christian burial, a striking illustration of the fact that abstention from strong drink and business efficiency do not of themselves bring men into the kingdom of heaven.

I cannot go into detail of each one of the novels here. But they do seem to preach a lesson that if the world have no controlling force or a controlling force entirely indifferent to what goes on, that world will be a very poor place for the men and women who inhabit it, and the sooner it discovers the Christian purpose in life the better.

I will not close without saying a word about the wonderful Hardy country concerning which many books have been written. Wessex means the West of England, and the majority of the novels concern Hardy's own county, Dorset, which he calls South Wessex. Its capital is Casterbridge or Dorchester, and Americans who intend doing the Hardy country this year should turn westwards from Southampton and make it their headquarters. It contains much to interest them (and let them not forget William Barnes, that other great Dorset literary figure, nor fail to visit his grave in Came churchyard where he was rector; perhaps another time I may be allowed to write about him. His neighbor, Thomas Hardy, held him in great esteem), and they will be able to trace out the scenes of *The Mayor of Casterbridge* and visit Stinsford some two miles away, which, with its two neighboring hamlets of Bockhampton, forms the Mellstock of the novels. It was at a Bockhampton cottage that Hardy was born, a charming thatched

building looking down the village street one way and the other over the great wild waste of Egdon Heath. And let them also not forget Bindon Abbey near Wool and Lulworth Cove which Hardy made famous in *Tess* but which has a greater call to fame as a religious house in the old days when the Catholic faith had a stronger hold upon Dorset common folk than in later times when they found a way into the pages of a Victorian novelist.

NEW OCCASIONS—NEW DUTIES

BY ANNE S. LEE

LIFE never stands still. The man who in youth fits himself for the practice of medicine must read, study, take post-graduate work, or soon he will find himself lagging in the rear of his profession. The same is true in any calling—especially in the field of education. A teacher in a secular school is compelled to keep up to the times in the educational world. Her very position depends upon it, since most boards appoint a teacher with the understanding that she will give at least part of her summer vacation to study.

And surely teaching in a school of religious education should make as insistent demands. Its teachers should be alive to conditions in this changing world of today and be constantly on the alert to meet these conditions. This is what the Church school of St. James' Church, New York City, is trying to do.

Its problems are peculiar. It stands in the midst of New York's most exclusive residence section—the East Sixties and Seventies. Its membership is made up of pupils whose week-day education is in the hands of a governess at home or carried on in a private school. Six months of the year these children live in their country homes. That means but twenty-six Sundays for Church school work instead of the forty-four called for in the curriculum of most city schools.

It follows that the director of religious education must compress the forty-four lessons of the Christian Nurture course into twenty-six. This calls for fine discrimination on her part. And for hard work on the part of the children. Unfortunately the session is not long—only from 9:30 to 11 o'clock. But every moment is utilized.

At 9:30 the children meet in the church, where a beautiful service is held under the leadership of the rector. It is in reality a children's church service, which all of the children except those in the beginners' and primary departments attend. This service is very reverent and follows in form the Prayer Book service, though the hymns and prayers and responses are all adapted to the use of the children. The organ is used and the children themselves take up the offering.

One cannot fail to be impressed by the excellent training these children are receiving in carrying out the ceremonies of their Church. And, let me repeat, the devout atmosphere of this opening service is most strongly marked. Evidently these children feel it to be a literal truth that "The Lord is in His holy Temple."

THE service over, this same respect for the House of the Lord is shown by their quiet and orderly passage to the class rooms—the school building is a wing of the church itself. The spontaneous freedom of the classes is in marked contrast to the dignity of the preliminary service. But this freedom by no means interferes with earnest work. Rather it is a part of the work itself—hand work, memory work, and lesson study.

It is very evident that this school believes that "Order is a lovely thing" and it is equally evident that here "On disarray it lays its wing." For like clockwork moves the machinery of this school. Its precision extends to the enrolment and grading of the pupils. The 280 children enrolled have twenty teachers. If this enrolment seems small, remember it includes only children through the grade corresponding to the seventh of public schools. Here are no classes for junior high nor high school pupils. Why? Because there are no children of that age to attend. The boys and girls of the families making up the membership of this church go away to boarding school when they reach the junior high school age.

As the children are being educated privately they can be classified only by age. But their grading is exact. Each child may make a grade of 100 per cent each Sunday, the mark being earned in this way: Attendance, ten per cent; punctuality, ten per cent; church attendance, ten per cent; written

work, twenty per cent; daily work, ten per cent; Bible reading, twenty per cent; memory work, twenty per cent. A monthly report is sent to the parents giving the child's mark in the different divisions, but not a numerical average. Instead the grades, Excellent, Very Good, Good, Fair, Poor are used. At the end of the Church school year a certificate is given to all children who have kept their marks above seventy per cent.

In addition, every child who for seven Sundays receives seventy per cent is given a red button. These Sundays need not be consecutive, and the button is not a reward but simply indicates that the pupil has kept his work up to this standard. Fourteen Sundays of work up to the standard of seventy per cent is acknowledged by a white button and twenty-one Sundays of such work by a blue button.

On the third Sunday of each month a different program is followed. For this is a school which believes in missions and in acquainting the children with the missionary activity of the Church. So, on this particular Sunday there is no preliminary church service. The children go directly to their classes and work there until 10:15 when they gather in the downstairs assembly room for mission study. Here they are grouped in eight divisions, each being under expert leadership. At the close of this session there is a general assembly when, with the permission of the group leader, a child may make an appeal to the entire school for help in a certain mission project. This appeal is voted upon but the decision is subject to the final judgment of the supervisor.

HAVE I told you that the children pay tuition in this school? One dollar registration fee is charged and the tuition for the twenty-six Sundays is \$6.00. Apparently the results aimed at is achieved—more regular attendance and deeper interest in the work. As a matter of course, the teachers are paid. In city schools this is an almost invariable rule. The argument is that actual educational work calls for trained teachers and that the laborer is worthy of his hire. Moreover, most of the teachers come from student bodies, many of them earning their way while preparing for life work as priests, social workers, or directors of religious education. In addition, very often they are under expense for transportation in reaching the school. In one instance that I recall the teacher lives one hour's ride on the railroad from her class.

This then is a school whose occasions and duties are peculiarly its own. Yet in its manner of meeting these problems there should be some suggestions for schools which face a different situation. It may be set down as an axiom that it is a poor school which has not some contribution to make to the general good.

ROSES

WITH cruel hands they stripped us of our beauty,
With raucous laughter broke our perfumed hearts—
Soldiers, who play at dice for the poor booty
Of certain vestments, tossing for their parts.

We press about His head in helpless wonder,
Oh, may this Love our barren wreath adorn,
This Splendor who forgives the nails and thunder
Of parting ghost from flesh, forgive our thorns!

GERTRUDE FARWELL.

LEARN TO LOVE

LEARN TO LOVE! It is not yet too late to capture "the greatest thing in the world." How long will it take us to learn this principle that overshadows all other principles in importance? We may not be able to master many of the teachings of the world's prophets and seers, or achieve positions of marked influence in the unfolding of history, but every man and woman from the greatest to the humblest can learn the hidden secret of the universe and employ the magic power of love in his everyday relationships. The center of all history is Calvary. The heart of all meanings is the cross. For here we catch a blinding glimpse of the glory of Eternal Love. Nothing else matters much if only we can grasp in our soul of souls the significance of the life and death of Christ and appropriate His determining principle of love. Life may be made glorious with a strange new light for every one of us if only we are willing to live with Christ until we have made His secret our own.

—Zion's Herald.

LAY INNOCENCE

BY FRED G. MAHLER

NO distinct body of believers of the Church Catholic has so many hallowed and glorious memories surrounding its age-old ritual, customs, and tradition as the Episcopal Church, but regrettable as the fact may be, it is nevertheless true that only a few Church members are really well-informed as to what the Church holds in her time-honored formularies.

An exceptionally striking instance of this "innocence" of the average layman as to the bases of the Church's faith and practice was revealed at a session of the North Carolina legislature more than half a century ago.

The incident is recalled in that delightful literary composition, *Southern Exposure*,* the work of an equally delightful man, Mr. Peter Mitchell Wilson, and dealing with colorful events of a long and useful life. The book was published only a few months ago. It affords a singular illustration, as well as a warning to those who are prone to rush into theological disputation when they are worse than ill-prepared for their self-imposed task. Mr. Wilson relates the following memory of the legislature of 1877:

"It will not tread on the toes of the living to refer to the quaint and interesting carpet-bagger from the county of old Nat Macon. This man, Thorne by name, was in demeanor every inch a senator. His personal character could have stood up under any questionnaire. But in addition to believing in the absolute equality of men, black and white, he was an infidel, and was thus awry with all the prejudices of our people. He was tried by the House of Representatives for atheism, with a view to expulsion as being unfit to sit in a North Carolina legislature. A charge of this kind invited a good deal of violent oratory, with strong religious fervor and not unlike the dialogue between Thwackum and Square in Fielding's *Tom Jones*. 'Damnable doctrine' was about the mildest term applied. Sticklers for personal rights and freedom of thought had recourse to all the subtleties in defending the accused, but their rationalism could never pierce the armor of prejudice.

"Then Thorne himself asked in a very mild way that he might be allowed to file in a paragraph a statement of his religious belief. This was consented to. When his statement was read and was discovered to contain such shocking phrases as 'God without body, parts, or passions,' it was attacked with vitriolic oratory, especially by a comparatively young representative (who, by the way, afterward became a judge of the supreme court) as being the most atrocious blasphemy conceivable. After this young defender of the faith had concluded his philippic to the great admiration of most of his hearers Thorne again asked to make a statement.

"Explaining the difficulty which he had experienced in putting his religious belief into words, he said that he had happily found in the Prayer Book of the Episcopal Church an exact expression of his personal thought. And so he had taken the liberty of transcribing certain of the Thirty-nine Articles of Faith and using them in his own statement of belief.

"The consternation among his prosecutors can perhaps be imagined, especially among the orthodox Episcopalians who were militant defenders of the Thirty-nine Articles but just hadn't got around to reading them yet."

The above reminiscence speaks for itself. It is veritably a red flag of warning to those who would rush into discussions of faith, when they possess but a smattering of what they think they know.

* *Southern Exposure*. By Peter Mitchell Wilson. University of North Carolina Press. \$2.00.

IS SIN PASSE?

(Continued from page 46)

ality-development. But we are equally sceptical about what seems to us both a naive confidence in the "natural" modes of human behavior, and an excessive depreciation of the moral experience and conclusions of the past.

We feel, too, that the use of the analogy of scientific experiment is misleading, unless its advocates admit that the experiment has all the danger of a laboratory devoted to high explosives, or rather is as risky as experimenting on oneself with drug-taking. Think it a prejudice if you must, but permit us still to protest that by changing the names of these forms of conduct traditionally known as fornication and adultery, one has not removed their anti-social quality or their demoralizing consequences.

I HAVE postponed to the bitter end, for fear lest I lose all chance of any agreement, the most unpopular, I believe, of all Christian teachings—*original sin*. It is, perhaps, most berated by those whose own deterministic doctrines about man's behavior most closely resemble it. It is no mere gibe that eugenics is the modern Calvinism, and heredity the latest form of double predestination. And I honestly believe that we owe to the Freudian discoveries or poetic imaginings—I do not know which they are!—a more lurid description of "total depravity" than any theologian ever penned.

What, after all, does the doctrine of original sin mean after it has shed its mythological dress? Let's forget the jokes about Eve and the serpent, and see if there is not grim, tragic truth conveyed by this archaic belief. Is there a single one of us who does not agree that there is something terribly wrong with the world, and that from generation to generation, whether among the Australian bushmen or our most civilized selves, is handed down, whether by heredity or by example or by training or all three of them, a weary burden of evil? The advocates of the all-importance of heredity are having their innings just now, but the most dogmatic environmentalist or behaviorist among us will surely agree that there is much tragic truth in the old proverb: "The fathers have eaten sour grapes, and the children's teeth are set on edge." Explain it as you will, there is a grim continuity of evil down through the ages. The doctrines of human depravity and original sin are old formulations of that sad knowledge. Reformulations have their value, but they do not remove the sorry facts.

In the face of them is there any source of hope more fundamental than the ancient belief in the power not ourselves that makes for righteousness? In this day of disillusionment and "tired radicals," of suicidal nationalism and the conflict of counsellors, many of us find firm ground under our feet and enduring power for our work only in confidence in the Living God. We can labor and hope for the conquest of sin in ourselves and in our world because we know Him whom we have believed.

EVENING AT ASSISI

IN depths of azure, saffron, and rose-red
The day withdraws behind the Umbrian hills;
The shadow of an unseen presence fills
The plain as with a mantle gently spread.
The wings of night like memories enfold
San Damiano's groves and cloistered cells,
While softly as a requiem the bells
Above the Portiuncula are tolled.
High on the ledges of Subasio,
Beyond the darkened city faint and far,
A single light reflects the sunset glow
As if some hand had kindled a first star
To mark the lonely road where humbly trod
The feet of one who led the way to God.

JAMES DEWOLF PERRY.

ONLY A NICKEL FOR THE LORD

YESTERDAY JOHN wore a rose on the lapel of his coat, but when the plate was passed today he gave a nickel to the Lord. He had several bills in his pocket and sundry change, perhaps a dollar's worth, but he hunted about, and, finding this poor little nickel, he laid it on the plate when the offering was received.

On Saturday afternoon he met a friend and together they had refreshments. The cash register stamped thirty-five cents on the slip the boy presented to him. Peeling off a bill, he handed it to the lad and gave him a nickel tip when he brought back the change. A nickel for the Lord and a nickel for the waiter.

John had his shoes polished on Saturday afternoon and handed out a dime without a murmur. He had a shave and paid fifteen cents with equal alacrity. He took a box of candies to Mary and paid eighty cents for them and the box was tied with a dainty bit of ribbon. Yes, and he also gave a nickel to the Lord.

Who is this Lord?

Who is He? Why, John worships Him as Creator of the Universe, the One who puts the stars in order and by whose immutable decree the heavens stand. Yes, he does, and he dropped a nickel in to support the work of the Lord!

—Co-Partners.

AROUND THE CLOCK

By Evelyn A. Cummins

ADD problems of the ministry: The rector of the church which this writer attends was asked to officiate at a wedding in one of the poorer and downtown sections of the city. The wedding was scheduled for 7:30 in the evening. His appointments kept him busy until 7:10, when he ordered a taxi, vested, and went to perform the ceremony. A large crowd was in the house and a still larger one looking in the windows. The groom gave the parson an envelope, which, upon his return home, yielded forth the sum of one dollar. The taxi cost him \$2.25. Net loss \$1.25. He says he hasn't made up that loss yet.

IN A certain western missionary district there is, of course, elected one clerical delegate to General Convention. There is also elected one delegate to the Woman's Auxiliary meeting to be held in Washington at the same time. In the district this year there were two clerical nominees, whom we will call the Rev. Mr. Boyd and the Rev. Mr. Cobden. Mr. Boyd was elected delegate and Mr. Cobden alternate delegate to General Convention. There were two nominees for delegate in the Woman's Auxiliary, Mrs. Boyd and Mrs. Cobden. Mrs. Cobden was elected delegate and Mrs. Boyd was elected alternate delegate. Someone ought to resign, but we can't figure out who, exactly.

AHORSE ridden by a well dressed man with his pockets full of money is worth twice as much as the same horse ridden by a starving tatterdemalion with a tongue black from thirst.—*George A. Chamberlain.*

A MODERN novelist has said that one who marries a strange person presumably finds in a few years that he or she is even stranger.

A ROMAN Catholic priest whom I happen to know tells a story of how he was instructing a few years ago a class for Confirmation. He was not sure that the class fully understood what he was telling them so he finally said, "Now I want you to ask me some question so that I can be sure you understand me."

And at that a small boy piped up, "Father, is your collar button in the front or in the back?"

This same priest, whose name is Fahey, has an assistant whose name is Fay. The pronunciation is, of course, the same. The curate was in the parish a couple of years before Fr. Fahey came there, and he is younger than the pastor. Some difficulty was experienced at first, some people referring to the assistant as "the real Fr. Fay," and others referring to him as "old Fr. Fay," which latter form became quite general.

DR. FREDERICK TILNEY of New York says that it is the belief of neurologists that the most frequent and devastating of human ills is maladjustment to life.

GEORGE SARTON in his *Introduction to the History of Science* says of science and religion that their domains are essentially different. Science he maintains to be reason organized and systematically applied, while he considers religion to be a reasoned and not unreasonable abdication of reason with regard to problems not amenable to scientific treatment. "There can be," he says, "no conflict between science and religion, except when they trespass on each other, as, for example, when theologians would extend the mental surrender to questions which are amenable to scientific treatment."

A RECENT writer has told a story of a modern girl who said to a real estate agent when he wanted to sell her a house, "A home? Why do I need a home? I was born in a hospital, educated in a college, courted in an automobile, and

married in a church; I live out of the delicatessen and paper bags; I spend my mornings on the golf course, my afternoons at the bridge table, and my evenings at the movies, and when I die, I am going to be buried at the undertaker's. All I need is a garage!"

AN EX-PRESIDENT of the Illinois Federation of Women's Clubs has figured out that, of American wives, 20 percent are the jazzy and delicatessen type, 15 percent are the nagging type, 5 percent are "baby dolls," 20 percent drudges, and 30 percent only are home makers.

I don't know what happens to the other 10 percent. They may be clergymen's wives who have to be a little of everything.

THERE is a Spanish quotation which says,

"He that knows not, and knows not that he knows not,
Is a fool—shun him.
He that knows not, and knows that he knows not,
Is a child—teach him.
He that knows, and knows not that he knows,
Is asleep—wake him.
He that knows, and knows that he knows,
Is a wise man—follow him."

THE other day I came across this bit from John Donne:

"Alcibiades bragged how he could walk in his own ground; all this was his, and no man a foot within him; and Socrates gave him a little map of the world, and bid him show him his territory there; and there an ant would have overstrid it. Let no smallness retard thee; if thou beest not a Cedar to help towards a palace, if thou beest not Amber, Bazoar, nor liquid gold to restore Princes; yet thou art a shrub to shelter a lamb, or to feed a bird; or thou art a plantane to ease a child's smart; or a grass to cure a sick dog."

A NUMBER of years ago, in a book published on the subject of Tobacco, there was a story of an Englishman of high rank who was received by Pius IX in private audience. The Pope, it was said, offered him a cigar, saying, "You will find this very good." "Thank you, Your Holiness," replied this visitor, "but I am not addicted to the vice." "It isn't a vice," came the Pope's answer, "or probably you would be."

J. B. S. HALDANE, brilliant and famed young British scientist and author, in a recent lecture said that, while he might be considered as an "impartial outsider," he hopes that as long as there are an appreciable number of Protestants, they will be balanced by Catholics. Both, he says, have been about equally hostile to the truth, but the Catholics have been kinder to beauty. "And," says Mr. Haldane, "as long as the Anglican Prayer Book includes prayers for rain and for the satisfactory functioning of the organs of the royal family, for Dean Inge to animadvert upon Lourdes is simply a case of the pot calling the kettle black."

FOR forty-five years since his death the request of a farmer in Alabama has been carried out by farmers living in the neighborhood of the place where he is buried. The request was that farmers on their way to market with their cotton crop should call out loudly to him the price of cotton on that day.

A MAN was recently asked by a parson what church he went to. To which the man answered, "I don't go to any church, but I suppose it's the Methodist church I stay away from."

A PHILADELPHIA preacher points out that "according to the derivation of the word, 'lady' signifies, not a person of leisure, not a useless ornament of home or of society, but a bread-maker, a purveyor of daily nourishment—not therefore a 'loafer,' but one who prepares for her family the life-giving loaf. In the Oxford Dictionary, at least, the word is derived from the Old English *hlæfdige*, which means the one who kneads or prepares the dough for the oven, the breadmaker, the counterpart of her husband who is the bread-winner."

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published.

WHY BE LIKE PROTESTANTISM?

To the Editor of *The Living Church*:

THE POSSIBILITY of "papal aggression in these United States" is the reason why the non-Roman Catholic general public is against the Church of Rome, *e.g.*, that is the whole point of the Marshall-Smith controversy. *Al Smith, The Pope, and The Presidency*, by Theodore Schroeder, gives 100,000 words to a closely reasoned *argumentum* based exclusively on that one point. I need not document the matter further. The Pope and the fear that he will somehow, some day, attempt to rule the United States is the whole question—in the popular mind.

The general public at the same time quite generally respects Roman Catholic "efficiency," etc., and has been convincing itself for the past decade at least that if it were not for the Pope the Roman Catholic Church would be a pretty good kind of Church—with its clergy worthy of respect, the "beauty" of its services, etc.

The intelligent portion of the same general public has been doing something else, simultaneously, it seems. It has been condemning Protestantism. This attack on Protestantism and its ways is not confined to the mordant animadversions of the *American Mercury*, nor to the trenchant attack of Mr. Herbert Asbury. It is a very widespread movement, this modern movement away from Protestantism. Many would conclude that "the best people" are through with it and intend to remain outside organized Protestant religion. Such people associate "Protestant bigotry" with the persecution of the Salem witches; the Baptist Church with the Ku Klux Klan; Methodism with Prohibition. In other words, Protestantism seems to be pretty well along in the process of being discredited in the United States.

If I am right about these two things, which seem to me to be established, unquestionable facts, then does it not seem that the group within the Protestant Episcopal Church who labors to identify the Church with "Protestantism," insists upon its "Protestant character," memorializes the clergy in favor of the retention of the Thirty-nine Articles, makes a specific plea for the use of the "magpie" upon our bishops, etc., etc., etc., is in the wrong both ways? That is, such persons attack the increasing group within the Church which seems to the general public most like the Roman Catholics in the aspects of Roman Catholicism which the general public most admires and respects (beauty, efficiency), and at the same time endeavor to make the Church appear to be identical with something, "Protestantism," which is steadily and rapidly declining in public favor.

It seems to me to be undiplomatic and unwise, points which, so far, I have not seen stressed by Anglo-Catholics or others not interested in "Protestantizing" the Episcopal Church.

(Rev.) HENRY S. WHITEHEAD.

St. Thomas, Virgin Islands, April 11th.

"SOCIALISM IN THE CHURCH"

To the Editor of *The Living Church*:

THANK YOU SINCERELY for printing my letter of 2d inst. in your issue of 14th inst., and for commenting thereon in same issue under the caption of Churchmen in Distress; though by the way I did not think I showed acute distress. About the same time I wrote on the same topic, the "Open Letter to Members of the Episcopal Church," to the editor of the *Churchman*; but he did not print my letter.

You are right in noting that I did not specifically criticize the resolution of the Convention of 1913, and that I took a long time to suspect it of sinister intent. Like most Churchmen, I fancy, I never heard of it until comparatively recently cited by the Church League for Industrial Democracy, as its charter for organizing a sort of Episcopal annex to the Socialist party in this country. When I came to dig it up, it seemed to me a mere string of perfectly benevolent platitudes (as it probably did to most of those who voted it), as destitute of *political* significance, most likely, as your own amiable welcome, dear sir, of socialism and its opposition, both sorts, the wise and unwise, to the fold of the Church. But the Church League for Industrial Democracy thinks the resolution sponsors "democratization of industry and

the socialization of life," and "new orders," presumably political departures from old constitutional principles; and the teaching of the "social gospel" with "changes in management and curriculum" in our theological seminaries. I wrote you, hoping that the discussion which you rightly would not curtail might bring out definite and authoritative statement of the meaning of the resolution of 1913; whether it meant or did not mean *political* agitation and action within the Church, or without it by Churchmen.

I am now writing Mr. Rathbone Gardner in the same hope. It will be time enough to criticize the resolution of 1913, when its intent is certain. Meantime, if you would print from the Open Letter, pages 7, 10 to 15, the language of the resolution and the questions asked concerning it and the statement of principles of the C. L. I. D., that might stimulate open discussion, and exact expression; which is all I seek.

Cambridge, Mass., April 23d.

C. N. FAY.

THE PAPAL CHAMBERLAIN—EVERYBODY IS HAPPY NOW

To the Editor of *The Living Church*:

I DO NOT OBJECT to being made a smoke screen for your Parthian retreat. Father John J. Burke's letter made it perfectly plain to your readers that Cardinal Hayes never authorized the activities of "the Papal chamberlain" nor did the Roman authorities. Those who read my "very foolish" letter will remember that I was "defending" that gentleman against two groundless charges that have not been substantiated. They were "an invasion of the political sovereignty of the United States" and "a direct assault upon the Christian home made officially in the name of the Roman Catholic Church." To these charges was added the insinuation that the motive was fees and conversions. As I am the only "Roman priest" who wrote to you in the way you describe in your current issue I am sure you will find place for this letter.

(Rev.) EDWARD HAWKS.

Philadelphia, May 5th.

WHY?

[CONDENSED]

To the Editor of *The Living Church*:

JUST WHY must mumbling most of the Mass, whispering the Prayer of Consecration, and sitting during the Creed and Gloria continue on in some of the strong city churches in the face of rightful opposition on the part of a growing body of solid devoted Anglo-Catholic Church men and women? Friends in the Church! These practices, I fear, are a serious mistake. It is hard enough to arouse interest in the Catholic cause without attempting to introduce unfamiliar customs foreign to the spirit of the Book of Common Prayer. . . .

It is high time that a leader or leaders in the Church come forth to defend Catholic principles on one hand and at the same time to maintain a sane balance and thus save years of honest effort for those who want to share fully in the services. I know, I have often heard slurring remarks concerning the Prayer Book, but in spite of this unblushing dislike, it is a very understandable book which can properly be corrected where adjustments are needed, if General Convention is composed of delegates on fire with the Holy Grail instead of Vatican fancies. . . .

Great Kills, Staten Island.

W. LYNN McCracken.

HELP WANTED

To the Editor of *The Living Church*:

I WONDER if any of your readers have solved the old problem of keeping Confirmation candidates interested in the Church? I would very much like to know of any helpful methods used. Also, I am looking for information concerning communicants' guilds in the Church. Can you or your readers help me?

(Rev.) HENRY H. DANIELS.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

ENGLISH PREACHERS AND PREACHING, 1640-1670. By C. F. Richardson. New York: the Macmillan Co. 1928. \$2.50.

STUDENTS of the seventeenth century in England are very much indebted to Professor Richardson of Tulane University for her learned yet thoroughly humanistic study of a neglected subject. Anyone who has done work upon the great Anglicans of the century—Donne, Andrewes, Laud, Cosin, Bull—knows their repaying richness. There were giants in the land in those days. These prelates were gentlemen and scholars, temporal princes, and right reverend Fathers in God, collectors of libraries, patrons of learning and polite letters and the arts. As preachers they were distinguished for their patristic scholarship, their theological grasp and power, their architectonic skill, their magnificent rhetoric. Where is there anything in modern homiletics to compare with Donne on death and the Resurrection, or Andrewes on the Incarnation?

The period was the Golden Age of *Ecclesia Anglicana*. As a field of study it is at once dazzlingly brilliant and so unexploited as to perplex one with the problem of where to begin. Miss Richardson, for all she has allowed herself a full, closely printed book, has had rigidly to define its scope. She excludes the theological and the political aspects of her subject, also (in the narrower sense of the word) its literary aspects. She furnishes no analysis or appreciation of the *grand manner* in the seventeenth sermon, of its stylistic beauty. And in time the writer limits herself to a space of thirty years, though this limitation receives no pedantic adherence. On the other hand, the book includes, with gracious impartiality, Nonconformists as well as Anglicans: the location of the study principally in the period of the Commonwealth would necessitate that.

What Miss Richardson has given us is a copiously documented account, drawn from extensive reading in obscure as well as classic sources, of what one might term the externalities of clerical life, training, habits. An interesting chapter, suitably enlivened by quotation from Pepy's *Diary*, discusses the attitude of seventeenth century audiences and sermon-tasters toward preachers and sermons; another deals with the social status of the clergy (corroborating Macaulay on the subject); another gathers together evidence upon the literary manner and matter of the sermons, methods of sermon construction, the fondness of the age for printed sermons, and the like. The longest chapter is an exhaustive treatment of the clergy's secular interests, especially their proficiency in the learned studies. Here again one is forced to a melancholy contrast of *then* and *now*.

AUSTIN WARREN.

LAST YEAR Dean Willard L. Sperry of the Harvard University Theological School delivered two lectures in England on the Hibbert Foundation. These have now been published under the title of *The Paradox of Religion* (Macmillan, \$1.00), and make fascinating reading. Clear intellectual insight is combined with inspiration toward the pursuit of true religion. The paradox of religion comes from its necessity of maintaining a tension between one's own freedom and God's, a tension well illustrated in the life of Abraham Lincoln. This tension is illuminated by an examination of magic, mysticism, and grace, in the course of which applied science is shown to be the magic of today, and to incur the moral dangers of all magic. Finally it is shown that the true tension is maintained by a belief in God's free grace as in relation to man's freedom, both necessary for religion as the communion between Father and Son. Such true religion is an end in itself, and is always corrupted when treated as a means to any further end. "What matters between the father and his mature son is not their ability to make use of each other. . . . What matters is their deepening understanding of each other

and their joy in one another's concerns and company. . . . The doctrine of Grace and Freedom still fastens upon this metaphor, drawn from mature experience, and flings it into the Mystery, invokes it immediately, to tell us what our religion is for."

ONE SOMETIMES wonders whether books on controversial subjects, or, indeed, any presentations of different religious beliefs, can be written in terms and from points of view sufficiently parallel for comparison. Two books typical of this fundamental divergence in treatment and approach are Canon T. A. Lacey's *The Anglo-Catholic Faith*, and Dr. Percy Gardner's *Modernism In the English Church* (Doubleday, Doran, \$2.00 each). Each author sets forth thinking supposedly typical, as far as may be, of the theological position he is to represent; and yet so utterly different are their methods, so dissimilar their approaches to the subject, that comparison is all but impossible. Yet is not this very difference in some measure to be taken as a commentary on the minds and men characteristic of the two movements? At least it is the danger of one spokesman for any one movement that his opinion is apt to be considered representative. For example, each book contains something of an historical study of the movement's past. But Canon Lacey's history deals with men and events instrumental in the moulding of an institution; he is concerned with precedents for beliefs and actions. Dr. Gardner is philosophical even when he is citing authorities; he seems to be following the development of an attitude or spirit. To say that one appeals to the authority of the past and the other to the witness of the spirit is obviously unfair to both; yet there is a residue of truth underlying such a statement. The sad part is that Anglo-Catholicism seems based purely on precedents and opinions of authorities which carry little weight with those not already committed to that position, a consistent logical whole entirely unconnected with modern life. Both books are apologetic and scholarly rather than popular; but whatever one may think of the positions the authors have been asked to represent, there can be no doubt that Dr. Gardner's presentation is far more in sympathy with current thought, and far more concerned with the problems of modern life, than is Canon Lacey's.

THE APRIL NUMBER of the *Atlantic Monthly* contained a vigorous attack upon worldly place-hunting and place-holding in the Roman Catholic Church, written by an anonymous priest of that communion. Mr. Dan Brummitt belongs to the Methodist Episcopal Church, and has felt called to direct similar criticisms against his own body. He has embodied them in a novel called *Shoddy* (Chicago: Willett, Clark, and Colby, \$2.00), the story of the rise to power of the worldly Bishop Bonafede. The book is, of course, propaganda; but it is more interesting as fiction than might have been expected under the circumstances, and as no Church is free from the worldliness under consideration, both *Atlantic* article and Methodist novel may well be taken to heart by us Churchmen. May such corruption be ever held in check by the salt of such criticism within every Christian communion, including our own!

MISS G. M. FORDE's simple history of the Church entitled *A Goodly Heritage* has already been known for many years, and has won many golden opinions. A new edition was noticed in THE LIVING CHURCH for December 18, 1926. It was then published in England; and it is worth mentioning again in order to call attention to the fact that it is now published in this country by Messrs. G. W. Jacobs of Philadelphia. The price is \$1.25.

Church Kalendar



MAY

13. Fifth (Rogation Sunday) after Easter.
17. Ascension Day.
20. Sunday after Ascension Day.
27. Whitsunday.
28. Monday. Whitsun Monday.
29. Tuesday. Whitsun Tuesday.
31. Thursday.

CALENDAR OF COMING EVENTS

MAY

13. Conventions of Montana and Iowa.
15. Conventions of Connecticut, Maine, Newark, Rhode Island, Southwestern Virginia, and Western New York.
16. Convention of West Virginia.
18. Y. P. F. of Province of Washington at Wheeling, W. Va.
19. Convention of Western North Carolina.
20. Young People's Conference, Province of Southwest, at Winslow, Ark.
22. Conventions of Bethlehem, Erie, Florida, Long Island, New Hampshire, and Vermont.
23. Conventions of Minnesota, Virginia, Washington, and Western Massachusetts.
30. Special Meeting, Departments of National Council, New York City.
31. Special Meeting, National Council, New York City.
— Conventions of New Jersey and North Dakota.

CATHOLIC CONGRESS CYCLE OF PRAYER

- May 13—St. Barnabas', Pasadena, Cal.
" 14—St. Peter's, Sheboygan, Wis.
" 15—Holy Nativity Sisters, Oneida, Wis. Trinity, South Bend, Ind.
" 16—St. John's, Dunkirk, N. Y. Transfiguration, Evergreen, Colo.
" 17—St. John's, Northampton, Mass.
" 18—St. Clement's, New York City. St. Mark's, Des Moines, Iowa.
" 19—St. Michael's, Bridgeport, Conn.

APPOINTMENTS ACCEPTED

CANNON, Rev. FRANCIS B., formerly priest-in-charge of Church of Good Shepherd, Wichita Falls, Tex. (Dal.); has become locum tenens of the churches at Lykens and Millersburg, Pa. (Har.)

DE BEDICK SAUNDERSON, Rev. JOHN, formerly rector of Christ Church, Brownsville, Pa. (P.); to be rector of St. James' Church, Old Town, Me. June 1st.

GAST, Rev. STUART F., formerly vicar of St. Luke's Church, Mechanicsburg, Pa. (Har.); to be rector of St. John's Church, Bellefonte, Pa. (Har.)

GUERRY, Rev. SUMNER, formerly assistant at St. John's Church, Roanoke, Va. (Sw.V.); has become locum tenens at R. E. Lee Memorial Church, Lexington, Va. (Sw.V.)

HARTER, Rev. WALTER G., rector of St. Augustine's Church, St. Louis; to be rector of Calvary Church, Sedalia, Mo. (W.Mo.) July 1st.

KNICKLE, Rev. C. E., formerly rector of St. Luke's Church, Mt. Joy, Pa. (Har.); to be rector of St. Paul's Church, Philipsburg, Pa. (Har.)

LAMBERT, Rev. ALFRED M., formerly curate at St. Philip's Church, New York City; has become priest-in-charge of St. Monica's Church, Hartford, Conn. Address, 241 Windsor Ave., Hartford, Conn.

SEITZ, Rev. OSCAR J. F., formerly priest-in-charge of St. James' mission, Roseville, Mich.; has become priest-in-charge of St. John's mission, Plymouth, Mich. Address, 853 Ross Ave., Plymouth, Mich.

TIFFANY, Rev. EDGAR LOUIS, formerly associate rector of Church of the Ascension, Pittsburgh; to be rector of Church of the Transfiguration, Buffalo, N. Y. (W.N.Y.)

WALDRON, Rev. KENNETH R., formerly curate of St. John's Church, Sharon, Pa. (Er.); has become priest-in-charge of Grace Church, North Girard, and Trinity Church, Fairview, Pa. (Er.)

(CANADA)

COMYN-CHING, Rev. J. M.; to be canon of St. Aidan, diocese of Edmonton.

FEE, Rev. JAMES, rector of All Saints' Church, Montreal, P. Q.; to be canon of Montreal Cathedral.

MORGAN, Rev. W. H., formerly rector of St. Luke's, Edmonton, Alta.; to be rector of Church of St. Michael and All Angels, Calgary, Alta.

NEW ADDRESS

WHITEHEAD, Rev. HENRY S., Ph.D., formerly St. Thomas, Virgin Islands, U. S. A.; 27 W. 44th St., New York City.

SUMMER ADDRESS

RIDGELY, Rev. L. B., D.D., of Berkeley, Calif.; 281 Fourth Ave., New York City, until September 1st.

MARRIAGE

WILLIAMS-HEARTFIELD—Mrs. HARRY CLARKE PLUM of Albany, N. Y., announces the marriage of her daughter, MARGARET HEARTFIELD, to the Rev. PAUL F. WILLIAMS, April 21st, in St. Andrew's Church, Albany, N. Y. Mrs. Williams is the daughter of the late Rev. Harry Clarke Plum, formerly principal of St. Faith's School, Saratoga, N. Y. Fr. Williams is parish assistant in St. George's Church, Schenectady, N. Y.

ORDINATIONS

DEACON

SPRINGFIELD—On the Third Sunday after Easter, April 29th, in St. Paul's Church, Springfield, the Rt. Rev. John C. White, D.D., Bishop of Springfield, ordained to the diaconate FREDERICK WHITTAKER BURFORD. The candidate was presented by the Ven. E. J. Haughton, Archdeacon of Springfield, who also said the litany. The bishop preached the sermon. Mr. Burford is in the graduating class of Nashotah Theological Seminary.

DEACON AND PRIEST

WEST VIRGINIA—On April 15th the Rt. Rev. William L. Gravatt, D.D., Bishop of West Virginia, ordained MORGAN CILLEY deacon in St. Stephen's Church, Romney. The Rev. Horace M. Brown of Charleston preached the sermon and presented the candidate. Mr. Cilley has been acting as lay reader at Keyser and adjoining missions, and will continue with that charge.

The Rev. J. DANIEL STOVER, in charge of the Church of the Incarnation at Ronceverte was advanced to the priesthood by the Rt. Rev. Robert E. L. Strider, D.D., Bishop Coadjutor of West Virginia. The Rev. H. B. McJamison of Bramwell preached the sermon. The Rev. W. P. Chrisman of Beckley presented the candidate.

PRIEST

LOS ANGELES—On April 29th the Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor of Los Angeles, advanced the Rev. A. JULIAN MOCKFORD to the priesthood in St. Mary's Church, Lompoc, Calif.

The candidate was presented by the Rev. George F. Weld, D.D., of Santa Barbara, who also preached the sermon.

The Rev. Mr. Mockford is to be vicar of St. Mary's Mission, Lompoc.

DIED

BLAUVELT—On April 26, 1928, at her home in New Brunswick, N. J., ANNE JOHNSTONE, widow of Robert Boggs BLAUVELT, and daughter of Gilbert R. Fleming, deceased. Burial service at Christ Church, New Brunswick, N. J., Sunday, April 29th, the rector, the Rev. Herbert Parrish, officiating, and committal service in the adjoining churchyard. A faithful worshipper at her parish church for over fifty years.

MATHEWS—Entered into rest at her home, 135 Spring St., Rochester, N. Y., April 23d, ELIZABETH GIBSON, wife of the late Robert MATHEWS.

Funeral services were conducted at her home, April 25th, by the Rt. Rev. David Lincoln Ferris, D.D., Bishop Coadjutor of Western New York, and the Rev. Lewis G. Morris of Rochester.

WISEMAN—Died on April 7th at Ashburton, New Zealand, the Rev. JOHN FRANKLIN WISEMAN, L.Th. (Trin. Tor.) Vicar of Ashburton since 1920. "R. I. P."

MEMORIAL

William Robert Mowe

Annie Mowe French

Entered into life May 16, 1924.

"Lord, all-pitying, Jesu blest,
Grant them Thine eternal rest."

CAUTION

KNIGHTLEY—Some of the clergy may come to know a man by the name of CHARLES V. KNIGHTLEY, who is 56 years old, slightly lame, and says he is a civil engineer. If you have contact with this man I should appreciate knowing about it, and may be able to give you information which will help you in deciding what you ought to do.

(Rev.) L. ERNEST SUNDERLAND,
Supt., N. Y. P. Episcopal City Mission
Society, 38 Bleecker St.,
New York City.

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THROUGH

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OF

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POSITIONS OFFERED

MISCELLANEOUS

ORGANIST-CHOIR DIRECTOR FOR WELL organized choir of twenty boys and seven men. State experience, salary expected, and give references in first letter. Address, RECTOR-140, care LIVING CHURCH, Milwaukee, Wis.

WANTED—STAUNCH CHURCH WOMAN about thirty years of age, successful in local Church school leadership, familiar with clerical work, desirous of becoming director of religious education and of completing preparation. Philadelphia parish, good educational background necessary. References. P-138, LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

EXPERIENCED PRIEST WILL SUPPLY four or six weeks, July or August. Address, M-131, LIVING CHURCH, Milwaukee, Wis.

PRIEST, FORTY YEARS OF AGE, UNIVERSITY and seminary graduate, wishes to make a change. Parish within one hundred and fifty miles of New York preferred. Can furnish excellent references. Address, S-123, LIVING CHURCH, Milwaukee, Wis.

PRIEST, THOROUGHLY QUALIFIED, WILL serve locum tenens part, or all, summer months. Address, W-144, LIVING CHURCH, Milwaukee, Wis.

YOUNG PRIEST WISHES WORK IN EAST during July. Address, M-139, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

PRIEST'S DAUGHTER, HIGH SCHOOL teacher, university graduate, M.A. Will travel, tutor, available otherwise summer duty. Address, A-145, LIVING CHURCH, Milwaukee, Wis.

CHURCH WOMAN, EXPERIENCED matron and house mother available June 1st, desires position in school or institution, or with private family as companion or supervising housekeeper. Is now doing Church work as visitor in a New York City parish. Boston and New York references. Address, Mrs. CLARK, Saint Luke's Parish House, 487 Hudson St., New York City.

DIRECTOR OF RELIGIOUS EDUCATION in Chicago parish for ten years desires change. High recommendations from rector and educators. D-142, LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER OF UNUSUAL experience desires change. European trained. Specialist in choir training. Boy or mixed. Churchly services. Highest credentials. C-132, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, SPECIALIST, desires change. Excellent credentials. Address, C. R.-111, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER WELL qualified by training and experience, desires change. Recitalist, lay reader, and devout Churchman. Highly successful with boy and mixed choirs. Address, COMMUNICANT-141, care of THE LIVING CHURCH, Milwaukee, Wis.

POSITION WANTED — SEPTEMBER. School nurse and house mother, or household management. Long experience, best references. "DEACONESS," St. Raphael's Home, Monterey, Tenn.

PRINCETON UNIVERSITY JUNIOR desires position as resident tutor for summer. Likes and has had experience with children. Churchman; well recommended. Address T-137, THE LIVING CHURCH, Milwaukee, Wis.

SUCCESSFUL YOUNG ORGANIST AND choirmaster at liberty July 1st. Churchman, married, of scholarly attainments. Churches which take pride in their music and are willing to pay well for it, please write. B-118, LIVING CHURCH, Milwaukee, Wis.

WANTED—POSITION AS DIRECTOR OF boys' activities or as assistant to rector to work among young people. Trained and have had eight years' experience in this work. Excellent swimming instructor and camp director. Churchman, married. References. Address, P. O. Box 386, MELBOURNE, FLA.

WANTED—SECRETARIAL POSITION IN Church school or college, or secretary to an active and prominent clergyman. Have had seven years' experience. A-146, LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD

PRIESTS' HOSTS—PEOPLE'S PLAIN AND stamped wafers—(rotund). St. EDMUND'S GUILD, care of Mrs. E. W. Webster, 70th and Cottage, Wauwatosa, Wis.

ST. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Samples and prices on request.

ALTAR FURNISHINGS

THE WARHAM GUILD WAS ESTABLISHED in 1913 for the making of all "Ornaments of the Church and of the Ministers thereof." It supplies Surplices and Vestments and furnishes Altars, etc. All work designed and made by artists and craftsmen. Descriptive leaflet from the secretary, THE WARHAM GUILD, LTD., 72 Margaret Street, London, W. 1, England.

VESTMENTS

CATHEDRAL STUDIO, WASHINGTON AND London. Stoles with crosses, \$7.50 up. Burse and veil, \$15 up. Albs, surplices, exquisite Altar linens, Altar hangings, etc. Damask cope, \$120. Damask chasuble, \$40. Damask Low Mass sets, \$60. Imported duty free. Miss L. V. MACRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Wisconsin 2752.

CHURCH EMBROIDERIES, ALTAR HANG- ings, Vestments, Altar Linens, Surplices, etc. Only the best material used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada.

EMBROIDERED ALTAR LINENS AND SILK Altar Hangings, Burses, Veils, Stoles, Markers, Silk Chasubles, Damasks, Fringes, Linings, Embroideries remounted. Materials stamped for embroidering. Miss M. C. ANDOLIN (formerly with Cox Sons and Vining), 45 West 39th St., New York. Conferences by appointment. Telephone, Penn. 6288.

If you don't find just what you want listed in this department insert a Want Ad of your own—cost is low.

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ALTAR AND SURPLICE LINENS BY THE yard at wholesale prices for rectors, needleworkers, guilds, and others. We specialize in Pure Irish Linen and import direct from the Belfast weavers. Samples on request. MARY FAWCETT Co., 350 Broadway, New York.

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ORGAN—IF YOU DESIRE ORGAN FOR church, school, or home, write HINNERS ORGAN COMPANY, Pekin, Illinois, who builds pipe organs and reed organs of highest grade and sells direct from factory, saving you agent's profits.

MISCELLANEOUS

CALENDARS AND CALENDAR PADS. Episcopal Feast and Fast Calendars and Calendar Pads for 1929—lithographed. Prices and samples to clergy on request. THE SIDENER PUBLISHING COMPANY, Southern Ohio Bank Bldg., Cincinnati.

HEALTH RESORTS

MRS. SPINNEY'S HOUSE, 17 PARLEY Vale, Jamaica Plain, Boston, Mass. For 15 years a rest home for invalids, convalescents, and elderly persons. Attractive surroundings. Rates \$25 to \$75 per week.

ST. ANDREW'S CONVALESCENT HOSPI- tal, 237 E. 17th St., N. Y. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private rooms \$10 to \$20. Age limit 60.

THE RETREAT, 64 FOREST HILL ROAD, West Orange, N. J. A licensed private sanitarium for convalescent and chronic invalids. Special attention to diets. Graduate nurse in charge. Large porches, invigorating mountain air. Rates \$35 to \$75 per week.

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VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles home. Near Hotel Ambassador. Address, VINE VILLA, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

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HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room, and roof. Terms, \$7.00 per week, including meals. Apply to the SISTER IN CHARGE.

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MRS. KERN'S DELIGHTFUL HOME FOR visitors. Remarkable location. Near White House and convention auditorium. Unusual equipment in rooms and baths. Many private arrangements for groups or families. Very fine baths. All rooms with running water. Excellent dining rooms near. Telephone Franklin 1142. Address: 1912 "G" St., Northwest.

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FOR RENT FOR SUMMER SEASON. Bishop Jaggars' summer residence at Smith's Cove on the Annapolis Basin. For particulars address MISS A. L. JAGGAR, Smith's Cove, Digby County, Nova Scotia, Canada.

SUMMER PLACES FOR RENT

FOR RENT—IN ADIRONDACKS, ON SHORE of Lake Champlain, in the pines, on privately owned estate; furnished housekeeping cottages with open fireplaces, running spring water, sand beach, garage, tennis courts. Within driving distance of all principal points in the Adirondacks, daily delivery of supplies and mail. Rentals for season, \$175 to \$550. References required. Address, C. H. EASTON, Scarborough, N. Y.

LENDING LIBRARY

THE MARGARET PEABODY LENDING library for the distribution of Church Literature by mail. Return postage the only expense. For catalogue and other information address, LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

SISTERS OF THE HOLY NATIVITY

HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References required.

RETREATS

A DELYNROOD, SOUTH BYFIELD, MASS. Society of the Companions of the Holy Cross Retreat for Women. June 23d to June 25th, 1928. Conductor, Rt. Rev. A. C. A. Hall, D.D. For registration apply to Miss M. DeC. WARD, 50 Commonwealth Ave., Boston.

WEST PARK, N. Y.—THERE WILL BE A retreat for priests, at Holy Cross, West Park, Ulster Co., New York, God willing, beginning on Monday evening, September 17th, and ending on Friday morning, September 21st. Conductor, Fr. Hawkins, O.H.C. Apply to GUESTMASTER. No charges. This notice will appear every three weeks during the summer.

RADIO BROADCASTS

KFBU, LARAMIE, WYO.—ST. MATTHEW'S Cathedral, 372 meters. Noonday service daily at 12:00 noon and University Extension programs at 1:30 P.M. daily. Religious service on Fridays at 1:30 P.M. Schools and institutions of the Church in Laramie furnish programs Saturdays at 1:30 P.M. C. S. Time.

WEBR, BUFFALO, N. Y., 244 METERS. St. Mary's on the Hill every Sunday. Choral Evensong, 8:00 P.M., E. S. Time. Sermon and question box by the Rev. JAMES C. CROSSON.

WHAS, LOUISVILLE, KY., COURIER Journal, 322.4 meters, 930 kilocycles. Choral Evensong from Louisville Cathedral every Sunday, 4:30 P.M., C. S. Time.

WMAZ, MACON, GA., 261 METERS. Christ Church Sunday evening service over the radio station of Mercer University, Macon, Ga., at 7:30 P.M., E. S. Time.

WRC, WASHINGTON, D. C., 469 METERS, 640 kilocycles. Washington Cathedral, the Bethlehem Chapel, every Sunday, People's Evensong and sermon (usually by the Bishop of Washington), at 4:00 P.M., E. S. Time.

WTAQ, EAU CLAIRE, WIS., 254 METERS. Service from Christ Church, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time. Tuesdays, 6:20 to 7:00 P.M. Religious questions mailed to the Rev. Dr. Frank E. Wilson, rector, will be answered.

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Church Services

District of Columbia

St. Agnes' Church, Washington, D. C.

46 Q Street, N. W.
Sundays: 7:00 A.M. Mass for Communion.
" 11:00 A.M. Sung Mass and Sermon.
" 8:00 P.M. Choral Evensong.
Daily Mass at 7:00 A.M., and Thursday at 9:30.
Friday: Evensong and Intercessions at 8:00.

Illinois

Church of the Ascension, Chicago

1133 North La Salle Street
REV. WM. BREWSTER STOSKOPF, Rector
REV. J. R. VAUGHAN, Curate
Sunday Service: Low Mass, 8:00 A.M.
Children's Mass, 9:15 A.M.
High Mass and Sermon: 11:00 A.M. Evensong, Sermon, and Benediction, 7:30 P.M.
Work Day Services: Mass, 7:30 A.M. Matins, 6:45 A.M. Evensong, 5:30 P.M.
Confessions: Saturdays, 4:30-5:30; 7:30-9.

Minnesota

Gethsemane Church, Minneapolis

4th Avenue South at 9th Street
REV. DON FRANK FENN, B.D., Rector
Sundays: 7, 8, 9:30, 11, and 7:45
Wed., Thurs., Fri., and Holy Days

New York

Cathedral of St. John the Divine, New York

Amsterdam Avenue and 111th Street
Sundays: The Holy Communion, 8:00 A.M.; Holy Communion (in French), 9:00 A.M.; Morning Service (Church School), 9:30 A.M.; Holy Baptism (except 1st Sunday), 10:15 A.M.; the Holy Communion (with Morning Prayer except 1st Sunday), 11:00; Holy Baptism, 1st Sunday, 3:00 P.M.; Evening Prayer, 4:00 P.M. Week Days (in Chapel): the Holy Communion, 7:30 A.M.; Morning Prayer, 10:00 A.M.; Evening Prayer (choral except Monday and Saturday), 5:00 P.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8, 10, 11 A.M., 4 P.M.
Noonday Services daily 12:20.

Church of St. Mary the Virgin, New York

139 West Forty-sixth Street
REV. J. G. H. BARRY, D.D., Litt.D., Rector
Sundays: Low Masses, 7:30 and 8:15.
Children's Mass and Address, 9:00.
High Mass and Sermon, 10:45.
Vespers and Benediction, 4:00.
Weekday Masses, 7:00, 8:00, and 9:30.

Holy Cross Church, New York

Avenue C between 3d and 4th Streets
Sunday Masses, 8:00 and 10:00 A.M.
Confessions: Saturdays, 9-11 A.M.; 7-8:30 P.M.

St. Paul's Church, Brooklyn

(To reach the church take subway to Borough Hall, then Court street car to Carroll street. The church is at the corner of Clinton and Carroll streets, one block to the right.)

REV. GRANVILLE MERCER WILLIAMS, S.S.J.E.
Rector
Sundays: 8:00 A.M. Low Mass.
" 9:30 A.M. Low Mass and Catechism.
" 11:00 A.M. High Mass and Sermon.
" 4:00 P.M. Sung Vespers, Brief Address, and Benediction.
Masses daily at 7:00, 7:30, and 9:30.

BOOKS RECEIVED

(All books noted in this column may be obtained of the Morehouse Publishing Co., Milwaukee, Wis.)

American Tract Society, 7 West 45th St., New York City.

A Harmony of the Life of St. Paul According to the Acts of the Apostles and the Pauline Epistles. By the Rev. Frank J. Goodwin, D.D., author of *The Vigil at the Cross*. Third Edition. Price \$1.50.

The Rumford Press, Concord, N. H.

Windows of Asia. By A. P. Richardson. Photographs by the Author. Price \$3.00. Postage prepaid.

BULLETINS

Carnegie Endowment For International Peace.
Division of Intercourse and Education. 405
West 117th St., New York City.

Annual Report of the Director for the Year 1927.

House of the Annunciation. 3636 Greystone Ave.,
New York City.

Thirty-fifth Annual Report of the House of the Annunciation for Crippled and Incurable Children Under the Care of the Sisters of the Annunciation (incorporated 1893), 3635 Greystone Ave., New York City, from October 1, 1926, to September 30, 1927.

PAMPHLET

From the Author.

Witness to the Truth: A Reply to "Shall the Protestant Episcopal Church Be Destroyed?" What the Oxford Movement Brought Up to Date Has to Say. An Address (with notes) by the Rev. Charles Mercer Hall, M.A., rector of Trinity parish, Bridgeport, Conn.; author of *The Life of a Christian, The Little Valleys, Coming Catholicism, A Denominational Episcopate, Calvary Every Day, Reservation of the Blessed Sacrament, Auricular Confession and Penance, Extra Liturgical Use of the Blessed Sacrament*, etc. February, 1928.

CHURCH LITERATURE

FOUNDATION INCORPORATED

MILWAUKEE—The Church Literature Foundation, Inc., has been incorporated in the state of Wisconsin and the primary meeting of the members was held at the office of Morehouse Publishing Co. in Milwaukee on May 4th. This is the organization which was indicated as about to be created in an issue of THE LIVING CHURCH several months ago, when the financial problems of THE LIVING CHURCH were presented and the plan for sustaining subscriptions was set forth, with the explanation that an endowment for Churchly literature, to be available under certain conditions for the payment of deficits on THE LIVING CHURCH, if necessary, was contemplated.

The purpose of the Church Literature Foundation is declared to be "to amass and administer an endowment fund, the proceeds of which, less necessary expenses, shall be used to finance, in whole or in part, the publication and distribution of literature in the interest of the Christian religion, and specifically of the Protestant Episcopal Church according to what is commonly known as the Catholic conception thereof, and/or in the interest of the work of the said Church; the trustees hereinafter provided for to be the sole judges of the interpretation of this purpose. Subject to provisions hereinafter stated, such portion of the income as may be needed for the purpose, if any, shall be used, until otherwise determined, to defray any deficits in the publication of THE LIVING CHURCH, a weekly periodical now published by Morehouse Publishing Co., Milwaukee, Wis." However, if at any time a majority of the trustees determine that THE LIVING CHURCH is not "a suitable medium for the accomplishment of the purpose of the foundation," they may divert the income from the payment of deficits on THE LIVING CHURCH, should there be such deficits, to other purposes in accordance with the trust.

It is hoped ultimately to raise an endowment of several hundred thousand dollars, partly so that the future of THE LIVING CHURCH, so long as it continues to fulfill the purposes of the foundation, may be secured, and partly that there may be funds for the publication of literature of a Catholic character, such as could not probably be made to pay its way, or for

the distribution of such literature. There are nine trustees, three of whom represent THE LIVING CHURCH and six the Church at large. Of the latter, one half are near to the foundation headquarters in Milwaukee, so that they may conveniently attend meetings, and one half are chosen from the east. Trustees chosen as representing THE LIVING CHURCH are Frederic C. Morehouse, Linden H. Morehouse, and Clifford P. Morehouse; those of the second class are Bishop Webb, Bishop Ivins, and Bishop Griswold; and those of the third class, Bishop Manning, Bishop Rhineland, and Haley Fiske of New York.

At the primary meeting Bishop Ivins was chosen as president, F. C. Morehouse as vice-president, and L. H. Morehouse as secretary-treasurer. It was determined to secure a fiscal agent who shall be charged with the solicitation and gathering of funds for the endowment, and work will be actively commenced in the matter in the autumn.

Anyone interested in the Articles of Incorporation may secure a copy by inquiry of L. H. Morehouse, secretary, 1801 Fond du Lac avenue, Milwaukee, Wis. Those desiring to make bequests to the organization should name "Church Literature Foundation, Inc., organized under the laws of the state of Wisconsin and having its principal office at 1801 Fond du Lac avenue, Milwaukee, Wis."

ASK FOR SUFFRAGAN TO PRESIDING BISHOP

NEW YORK—That provision be made by General Convention for the election of a suffragan bishop to the Presiding Bishop for such duties as he may deem necessary, is a recommendation made jointly by the Committee on Ecclesiastical Relations of the National Council and the Commission on American Churches in Europe, which two bodies had a joint meeting immediately before the recent session of the National Council. Such a suffragan bishop, they suggest, could have under his jurisdiction the care and administration of vacant missionary districts; the oversight of American churches in Europe; the oversight of the clergy of this Church in the service of the army and navy; and the development of the work of the Church in the Near East. The official residence of such suffragan, they hold, should be in the city of Washington.

The first named of these committees also recommends to the Presiding Bishop that he appoint not more than three official visitors to the conference of the Old Catholic Church to be held in Utrecht, Holland, August 14th to 16th, 1928, and suggests that the Rev. Artley B. Parson and the Rev. Dr. Frank Gavin be among them. It appears that this Church has been officially invited to send delegates, but the recommendation of the committee is that representatives be sent to be present in an official capacity but not as delegates, the chief purpose of the conference being internal to the life of the Old Catholic communion.

The committee also recommends that the National Council should request the House of Bishops to review the question of procedure in the reception of communicants of Churches having a priesthood accepted by the Episcopal Church, with a view to the recommendation of a unified method of procedure, pointing out that questions in this regard are frequently addressed to officers of the National Council and that the question is one that should be determined by the bishops rather than by these officers.

Conventions and Convocations

ALBANY

ALBANY, N. Y.—An important feature of the sixtieth annual convention of the diocese of Albany, which met in the guild house of the Cathedral of All Saints', Albany, May 1st and 2d, was the affirmative vote to divide the present diocese of Albany, this following the report of the commission appointed at the preceding convention. Their action specifies the inclusion of the following counties in the new diocese: St. Lawrence, Clinton, Franklin, and portions of Herkimer, Hamilton, and Essex counties. It was further resolved to raise an endowment of \$100,000 before the General Convention in 1928, which with a gift of \$50,000 for this purpose will provide \$150,000 for the new diocese. Bishop Nelson ordered the secretary of the convention to make record of his consent to the division of the diocese and appointed as a committee to raise the additional endowment the commission that had served during the year in the matter of the division.

An earnest and somewhat agitated discussion ensued upon the presentation of a resolution providing that the diocese should appropriate a fund of \$10,000 to augment the salaries of clergymen so that the minimum might be \$2,100 annually and a house. After discussion of its wisdom and legality, an amendment was offered to the resolution; and, after vote, both amendment and original resolution were lost.

A new canon of a diocesan council was voted upon and carried, whereby the present committee on Church extension will become the diocesan council. The council will be composed of the members of the board of missions of the diocese, and seven members at large to be nominated by the bishop. The latter nominations were made and by vote of the secretary the men chosen elected to the council. The canon provides for administration of the work of missions, Church extension, religious education, and social service by the council, the board of missions to constitute the department of missions.

A resolution was passed in lieu of the one lost earlier in the day, whereby the matter of clerical stipends will be referred to the diocesan council with power to act, to provide the minimum salary specified in that resolution.

A resolution on behalf of the cathedral made provision for two members from each archdeaconry on the cathedral chapter, and the five archdeacons, together with a lay member from each archdeaconry, were elected.

The convention passed a resolution approving Bishop Oldham's effort to rebuild and endow St. Agnes' School.

Deputies elected to General Convention were as follows:

Clerical: The Rev. Dr. H. R. Freeman, Troy; the Rev. W. J. Hamilton, Potsdam; the Ven. Guy H. Purdy, Warrensburg; the Ven. C. R. Quinn, Hudson. *Lay:* George R. P. Shackelford, Saratoga Springs; C. W. Betts, Ballston Spa; Horace B. Finlay, Troy; Robert C. Pruyne, Albany.

Alternates: *Clerical:* The Rev. Dr. E. D. Tibbits, Hoosick; the Rev. C. C. Harriman, Albany; the Ven. C. E. S. Rasay, Little Falls; the Rev. E. E. Hutchinson, Morris. *Lay:* Russell M. Johnston, Albany; E. Harold Cluett, Troy; Walter W. Hopkins, Schenectady.

Elections to the Standing Committee were as follows:

Clerical: The Rev. Dr. H. R. Freeman, Troy; the Rev. George F. Bambach, Schenectady; the Rev. C. C. Harriman, Albany; the Rev. I. G. Rouillard, Saratoga Springs. *Lay:* Samuel B. Coffin, Hudson; Robert C. Pruyne, Albany; Hobart W. Thompson and W. Leland Thompson, Troy.

ARKANSAS

LITTLE ROCK, ARK.—Every clergyman in the diocese attended the fifty-sixth convention of the diocese of Arkansas, which opened in Christ Church, Little Rock, on May 2d, with a celebration of the Holy Communion, the sermon being delivered by the Most Rev. John G. Murray, D.D., Presiding Bishop.

Bishop Winchester was not able to attend the convention. The Rt. Rev. Edwin W. Saphoré, Suffragan Bishop of Arkansas, assisted Bishop Murray.

Bishop Murray gave a masterly presentation of the affairs of the Church as they are and as they ought to be; of the work that has been accomplished, that is being accomplished, and the work that should be done and would be done, if the Church give as God has prospered its membership.

There was a proposition at the business sessions to repeal a canon passed last year which provided that vestrymen shall be elected "one third to serve for three years" each year; and then they would be ineligible to serve again until a year had passed. But the matter was postponed until the next convention.

Deputies to General Convention were elected as follows: *Clerical:* The Very Rev. John M. Williamson, Little Rock; the Rev. Charles F. Collins, Hot Springs; the Rev. Dr. W. P. Witsell, Little Rock; the Rev. Hanson A. Stowell, Pine Bluff. *Lay:* Thomas E. Wood, Little Rock; John D. Barlow, Hope; Col. Charles D. James, Eureka Springs; J. Conway Fitzhugh, Batesville.

Alternates: *Clerical:* The Rev. C. C. Burke, Mariana; the Rev. J. H. Boosey, Batesville; the Rev. Dr. Louis Tucker, Fort Smith; and the Rev. Randolph R. Claiborne, Camden. *Lay:* A. L. Ferguson, D. H. Cantrell, H. W. Wells, and S. B. Madison.

A section of the program at the meeting of the Woman's Auxiliary dealt with rural work.

A graduate of the Helen Dunlap School for Mountain Girls, located at Winslow, visited the meeting, and thanked the Auxiliary for the education, and opportunities the Church had given her through the school.

The meeting closed with a quiet hour, conducted by the Presiding Bishop.

EAST CAROLINA

WASHINGTON, N. C.—On the evening of May 1st the clergy and delegates attending the forty-fifth annual convention of the diocese of East Carolina met with the diocesan officers of the Woman's Auxiliary in the gymnasium of the new parish house of St. Peter's Church, Washington, for a banquet, which was presided over by the bishop, the Rt. Rev. Thomas C. Darst, D.D.

The convention proper opened on May 2d at 10 o'clock in St. Peter's Church, the Rev. Stephen Gardner, rector.

Among the many important actions which were taken up by the convention was the increase of the salary of the missionary clergy, making the minimum of \$2,100 a year and house to the married white clergy, one-half of the increase to be raised by the mission, the half to be given by the diocese. A whole-time expert worker at the cost of an appropriation of \$2,000 in the convention of Wilmington, and a demonstration center with a rural worker and proper equipment in the convocation of Edenton, with an added appropriation of \$2,000 was unanimously adopted.

The bishop and deputies to General Convention were instructed to accept whatever apportionment will be levied by the General Convention for the coming triennium in view of the fact that it may be necessary to adopt a list of diocesan quotas on a new basis of apportionment involving an increase of the present quota of the diocese.

Distinguished visitors who had active parts on the devotional programs were Mrs. Charles Rodman Pancoast of Philadelphia and the Rev. Dr. Larkin W. Glazebrook of Washington, D. C., the latter being the newly appointed field worker of the National Commission on Evangelism.

Deputies to General Convention were elected as follows: *Clerical:* The Rev. Dr. W. H. Milton, Wilmington; the Rev. W. R. Noe, Wilmington; the Rev. Dr. Robert B. Drane, Edenton; the Rev. Stephen Gardner, Washington. *Alternates:* The Rev. Alexander Miller, Wilmington; the Rev. Dr. George W. Lay, Beaufort; the Rev. George Frank Hill, Elizabeth City; the Rev. Archer Boogher, Fayetteville.

Lay Deputies: George B. Elliott, Wilmington; Judge George Rountree, Wilmington; John G. Bragaw, Washington; George C. Royal, Goldsboro. *Alternates:* John R. Toler, Fayetteville; E. K. Bishop, New Bern; E. R. Conger, Edenton; Junius D. Grimes, Washington.

EASTON

EASTON, MD.—A mass meeting, with addresses by the Rev. Elmer N. Schmuck of the national Field Department and Arthur E. Hungerford of the national Publicity Department, was held in connection with the sixtieth annual convention of the diocese of Easton, held in Trinity Cathedral and at Christ Church, Easton, April 30th to May 2d. At the men's dinner preceding the convention sessions, the Rt. Rev. George W. Davenport, D.D., Bishop of Easton, the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, and the Rev. Percy Silver, D.D., rector of the Church of the Incarnation, New York, were the speakers.

Following the opening celebration of Holy Communion in Christ Church, at which Bishop Davenport was assisted by the Rev. Messrs. George C. Sutton, S. R. MacEwan, and Nigel MacEwan, the annual reports of the various diocesan bodies were received. The more important new elections were as follows:

Deputies to General Convention: The Rev. Messrs. W. D. Gould, Cambridge; Alward Chamberlaine, Centerville; C. L. Atwater, Chestertown; William McClelland, East New Market. *Lay:* Col. W. Hopper Gibson, Centerville; Dudley G. Roe, Sudlersville; Cassius M.

Dashiell, Princess Anne; and E. Thomas Massey, Massey.

Executive Council: The Rev. Messrs. R. W. Lewis, R. R. Gilson, S. R. MacEwan, and William McClelland; Clayton Wright, J. T. C. Hopkins, C. M. Dashiell, and Claude Bailey.

OHIO

CLEVELAND, OHIO—On May 1st the 111th convention of the diocese of Ohio was opened with an address by Bishop Leonard. He described the whole state of religious bodies today. He spoke of the Episcopal Church losing many to Roman Catholicism, remarking that he had seen nothing of that sort to disturb him, for, during his episcopate, he had received 2,000 Roman Catholics, and in the Church this year a considerable number of the same connection had come in at the confirmations.

Bishop Rogers next made his address upon the character of his work. His address showed wonderful activity, and his bringing in of the Capital Fund will produce a new aspect in the work of the smaller parishes.

The convention was addressed by the Rt. Rev. Walter H. Overs, Ph.D., Bishop of Liberia; and the Rev. Dr. John W. Suter of Boston, who addressed the educational meeting in the afternoon.

In the evening the assembly was addressed by the Rt. Rev. Herman S. Page, D.D., Bishop of Michigan, on the general subject of the Capital Fund, which he had done much to further.

Deputies to General Convention were elected as follows: *Clerical:* The Very Rev. Francis S. White, D.D., Cleveland; the Rev. Dr. John R. Stalker, Massillon; the Rev. L. W. S. Stryker, Youngstown; the Rev. Stephen E. Keeler, Akron. *Lay:* Samuel Mather, Cleveland; Herbert Goodwin, East Liverpool; H. P. Knapp, Painesville; T. P. Goodbody, Toledo.

Alternates: *Clerical:* Rev. Messrs. K. B. O'Ferrall, Gerard F. Patterson, J. E. Carhart, E. S. Pearce. *Lay:* Prof. J. S. Moore, Cleveland; R. S. West, Perry; Richard Inglis, Cleveland; R. K. Ramsey, Sandusky.

QUINCY

MACOMB, ILL.—An address on Present Conditions in China by the Rev. Frederick G. Deis of the Field Department of the National Council was a feature of the fifty-first annual synod of the diocese of Quincy, which met in St. George's Church, Macomb, Tuesday evening, May 1st.

There was also an address by the Rev. Morton C. Stone, chaplain at the University of Illinois, who spoke on the work of the Church among the students there in the past and in the present, and the hopes for the future.

The synod at the business session Wednesday morning accepted for the first time the full quota of the National Council, \$7,200. The diocese promised to pay \$3,000 on the quota, and will endeavor to raise as much more as possible. There were two addresses during the morning session: one by Fr. Deis on the Church's Program, the other by the Rev. James M. Johnson of Wisconsin Rapids, Wis., provincial chairman of rural work, his subject being Lay Evangelism.

Elections were as follows: *Standing Committee:* The Rev. William L. Essex of Peoria; the Rev. Dr. Francis L. Carrington of Knoxville; the Very Rev. William Pence James of Quincy; and Messrs. Walter Peck of Galesburg, Carl F. Harsch of Peoria, and Charles Crawford Carter of Rock Island.

Deputies to General Convention: *Clerical:* The Rev. Arthur G. Musson of Moline; the Rev. Herbert A. Burgess of Rushville; the Very Rev. William Pence James of Quincy; the Rev. Thomas M. Baxter of Preemption. *Lay:* Carl F. Harsch, Peoria; J. Heber Smith, Osco; Ben H. Potter, Rock Island; and T. R. Stokes, Kewanee.

Alternates: *Clerical:* The Rev. Leonard C. Hursh, Quincy; the Rev. Carl A. Heiligstedt,

Kewanee; the Rev. Charles D. Maddox, Tiskilwa; and the Rev. John K. Putt of Griggsville. *Lay:* Charles S. Cogle, Leaton McC. Bogge, John C. Paddock, all of Peoria, and J. E. Blackburn, of Quincy.

Delegates to Provincial Synod: *Clerical:* The Rev. Howard A. Lepper, Rock Island; the Rev. J. Malcolm Taylor, Monmouth; the Rev. E. H. Creviston, Canton; and W. L. Essex, Peoria. *Lay:* S. W. Birks, C. W. Dull, C. C. Carter, and C. A. Iliff.

Alternates: *Clerical:* The Very Rev. William Pence James, Quincy; the Rev. Leonard C. Hursh, Quincy; the Rev. Henry P. M. Cooper, the Rev. J. K. Putt, Griggsville. *Lay:* T. M. Beatty, William H. Hoagland, James W. Bradley, and Alfred Robinson.

The diocesan board of missions concurred with the bishop in the appointment of Miss Nellie Smith to the office of field secretary for religious education in the diocese.

WESTERN NEBRASKA

HASTINGS, NEBR.—Evangelism, religious education, and the Church's responsibility to the Japanese were among the central themes of the annual address of the Rt. Rev. George Allen Beecher, D.D., Bishop of Western Nebraska, at the thirty-eighth convocation of the missionary district of Western Nebraska, which met in St. Mark's Pro-Cathedral, Hastings, April 24th to 26th. The Rev. Dr. W. J. Loaring-Clark, who represented the Field Department of the National Council, and the Rev. Dr. James M. Magruder of Annapolis, Md., were special guests at the convocation.

Here in Western Nebraska is a large colony of the Japanese and the majority of them are farmers who reside in the North Platte and Scottsbluff Valleys. Through the consecrated leadership of Bishop Beecher the Church has been able to minister to these people with almost phenomenal success.

On Wednesday afternoon the convocation and Church Service League were greatly inspired by addresses on Religious Education. This part of the program was conducted by the educational secretary, Miss Elizabeth Knox Beecher. Both Miss Beecher and Dr. Loaring-Clark were illuminating in their presentation of this vital subject. The Rev. Mr. Magruder was the convocation preacher.

The Rev. H. H. Peck of North Platte introduced the subject of Theological Education and his resolution asking for the establishment of a theological school in Western Nebraska was accepted by the convocation. The bishop appointed the examining chaplains as members of the faculty.

The Very Rev. Francis R. Lee was elected as clerical deputy to General Convention, while James G. Lowe was elected as lay delegate.

The alternates were the Rev. J. J. Crawford of Sidney, and John Fredericks of Calloway.

The annual convocation was an occasion of rejoicing because the Pro-Cathedral of St. Mark's is nearing completion. Most of the windows in the pro-cathedral will serve as memorials. The completion of this cathedral church will mean the beginning of a new era of life and progress in the work for God and His Church in Western Nebraska.

WEST TEXAS

CORPUS CHRISTI, TEX.—An inspirational service on Tuesday night, May 1st, in the Church of the Good Shepherd, Corpus Christi, opened the twenty-fourth annual council of the diocese of West Texas, which closed on May 3d. The preacher at this service was the Rev. Richard M. Trelease, secretary in the Field Department of the National Council. On Wednesday the

opening service was held at half past nine o'clock, the bishop being the celebrant; the rector of the parish, the Rev. J. W. Sykes, read the gospel, and Archdeacon McKenzie the epistle. The bishop delivered a portion of his council address at this service.

Deputies elected to General Convention were as follows:

Clerical: The Rev. John W. Sykes, Corpus Christi; the Rev. Rolfe P. Crum, San Antonio; the Rev. Charles W. Cook, Laredo; and the Rev. L. B. Richards, San Antonio. *Lay:* The Hon. Roy Miller, Corpus Christi; Albert Steves, Jr., San Antonio; Walter A. Springall, San Antonio; and Jesse A. Chase, Beeville.

Alternates: *Clerical:* The Rev. J. S. Budlong, San Antonio; the Rev. James T. McCaa, Brady; the Rev. Samuel Orr Capers, Pharr, and the Rev. Everett H. Jones, Cuero. *Lay:* Hiram Partee, San Antonio; Judge E. B. Cookwood, Lockhart; Dr. E. Galbraith, Kerrville; and A. M. Ramsey, San Marcos.

The members of the standing committee were re-elected.

The first day of the council was closed by a banquet given in honor of the bishop of the diocese, the Rt. Rev. William Theodotus Capers, D.D. The occasion was the celebration of the fourteenth anniversary of the bishop's consecration to the episcopate. Approximately 200 people attended, and at the close an episcopal ring was presented to the bishop with a most beautiful and highly ornamented Book of Remembrance, and Letters Patent from the College of Arms, London, covering grant issued to the diocese of West Texas for its coat of arms. This gives the diocese of West Texas the distinction of being the second diocese among the dioceses of the United States that has its coat of arms registered in the College of Arms, London.

On Thursday, May 3d, the council adjourned at half past three o'clock, having discharged a tremendous volume of business, all of which had to do with advance work in the diocese. A revision of the canons of the diocese was completed. A resolution was unanimously passed asking the Church people of the diocese to commemorate the fifteenth anniversary of the bishop's consecration to the episcopate by increasing the endowment fund from \$70,000 to \$100,000.

The thirty-third annual meeting of the Woman's Auxiliary of the diocese met coincidentally with the diocesan council and its delegates were also the guests of the Church of the Good Shepherd. The Rev. Mr. Trelease delivered the annual address to the Auxiliary. Mrs. J. H. Moore of San Antonio was elected president of the Auxiliary in succession to Mrs. Joseph Muir.

MILWAUKEE YOUNG PEOPLE TO MEET AT RACINE

RACINE, WIS.—The annual conference of the young people of the diocese of Milwaukee will be held in Taylor Hall, Racine, May 12th and 13th. The formal opening of the conference will be at 8 o'clock Friday evening, at which time the Rev. Dr. George Craig Stewart, of Evanston, Ill., will deliver an address on Church Unity. Discussion groups under the direction of Dean Hutchinson, the Rev. A. H. Lord of St. James', Milwaukee, and the Rev. H. H. Lumpkin, of Madison, will meet on Saturday and Sunday.

Arrangements for the conference have been made by Jeffery Palk, diocesan president. The Rev. H. B. Hoag, assistant at St. Luke's Racine, will act as chaplain of the conference. The Rev. Harwood Sturtevant, Racine, will give a talk on Friday night, and will also have charge of the recreation activities.

Scheme for Establishing a School of English Church Music Developing Rapidly

Anniversary of Shakespeare's Birth Celebrated—Condemns Evening Communion Service

The Living Church News Bureau
London, April 27, 1928

SYDNEY NICHOLSON'S SCHEME FOR THE establishment of a school of English Church music, which was put forward last autumn, is developing in a most satisfactory manner. The provisional council has succeeded in finding ideal premises for the school in the near neighborhood of London, adjoining Wimbledon Common. These premises are now used as a boys' school, and could be adapted for the proposed purpose without undue expense. The provision of a permanent chapel could be deferred, as a building suitable for temporary use is in existence. It is hoped that scholarships will be founded, one already having been endowed in memory of Lady Mary Trefusis.

The object of the school, as expounded by Mr. Nicholson at the preliminary meeting, is to provide for the training of choir-masters and organists in the management of choirs and voice-training, accompanying of Church services, organization and development of congregational singing, study of ecclesiastical music of all styles and periods, knowledge of the liturgy, and the principles and history of Church services.

The school will include a chapel, where regular choral services of different types and differing degrees of elaboration or simplicity could be maintained, and in which the students would take an active part in various capacities; a hostel, where a certain number of the students could reside at a self-supporting yet inexpensive rate, thus forming the nucleus of a college life; a warden or director of studies, who should be a Church musician of experience and standing; a chaplain, who should be capable of assisting in the teaching; and a sufficient number of choir-boys, some of whom at least should be resident.

As was made abundantly clear by the report of the archbishops' committee, five years ago, on the subject of Church music, there is still much to be done in improving taste, and in creating a desire for music worthy of its highest purpose. All this the new school will help to do, if the necessary financial support is forthcoming. It is hoped to raise a sum of £50,000 to carry out the enterprise.

Mr. Nicholson, who resigned the organistship of Westminster Abbey last year in order to devote himself to the creating of the school, has visited every diocese in England, and discovered on all sides the keenest enthusiasm for the cause which he has at heart.

BISHOPS INTERESTED

The list of supporters of the new scheme includes numbers of bishops and other ecclesiastics; prominent lay Churchmen; and leading musicians such as Sir Walford Davies, Dr. Vaughan Williams, and Gustav Holst.

The bishops interested include Dr. Frere, the Bishop of Truro, who is one of the greatest authorities on plainchant. Dr. Fellowes of Windsor, celebrated for his studies in Elizabethan music, is a

supporter, and also Dr. Henry Ley of Eton, one of the most brilliant of living organists. And, needless to add, the authorities at Westminster Abbey are in hearty sympathy with the scheme of their former organist.

CELEBRATE ANNIVERSARY OF BIRTH OF SHAKESPEARE

St. George's Day is also the anniversary of the birth of Shakespeare, and this was celebrated with the usual impressive ceremonies at Stratford-on-Avon. A vast number of visitors thronged into the town to take part in the unfurling of the flags of all nations.

Stratford, indeed, was almost uncomfortably full, and the procession from the center of the town to the birthplace and thence to the tomb of Shakespeare, in Holy Trinity Church, was by far the longest in memory. Many of the visitors were Americans, and this was only fitting, for it is America that has contributed the greatest sum of money toward the building of the new memorial theater. Their presence on this occasion was especially appropriate, because it was their ambassador who was called on at a luncheon, which followed the official ceremonies, to propose the toast of "the immortal memory of William Shakespeare."

Mr. Houghton said that Shakespeare's genius was so universal in its range, his humanity so deep, and his tolerance so wide, that his immortal memory could be proposed with propriety by a citizen of any civilized nation. If the high privilege fell to him it was only because he represented a people who shared by right in Shakespeare's legacy to men of English speech.

The age of Elizabeth and of Shakespeare was the flowering period of English history. It was out of the England of that vivid and spacious time that America was born. Virginia dated from 1606. Shakespeare died in 1616. No one who read the history of that time could fail to realize that Americans derived their ideals from this country. Their culture was wholly derivative. English law held their social fabric together. English standards of social life dominated their population. English they were, then, in the beginning—but not for long. They had been one people. They became two people. Two people they were to remain. Obviously, however, these two people had much in common. Back along the path ploughed by the *Mayflower* came year after year increasing thousands of Americans to Stratford to pay their homage at Shakespeare's grave. They did not come as Englishmen. They came as Americans. They came with the feeling and in the belief that Shakespeare belonged to them as well as to Englishmen.

ANNUAL SERVICE OF ORDER OF ST. MICHAEL AND ST. GEORGE

On Monday last, St. George's Day, the usual annual service of the Order of St. Michael and St. George was celebrated in St. Paul's Cathedral.

A principal feature of the ceremony was the reading of the roll of those members of the order whose deaths had been notified since the last ordinal service—a list of eighty-eight in all, containing the names of men of such diverse attainments as the late Lord Chancellor, the late Sultan of

Morocco, a former Commander-in-chief in the Mediterranean, and a former Viceroy of India and Governor-General of Canada. This was followed by the playing of Handel's Dead March by the band of the Royal Horse Guards, and by the singing of part of the liturgy of St. Chrysostom to the Kieff melody.

A procession was then formed to the chapel of the order for affixing a new banner (that of Major-General Sir George Makins). On returning to the chancel, there followed the collect for St. Michael's Day, the special collect for St. George's Day, and prayers for all members of the order and for the British Empire.

The prelate (Bishop Montgomery), who wore a blue damask and cloth-of-gold cope, then gave the blessing, which brought the service to an end.

BAPTIST CONDEMNS EVENING COMMUNION

A striking appeal to Baptists, to "discover the prime purpose" for which Christ instituted the Holy Communion, has been made at Exmouth by the Rev. W. T. Kershaw, a Baptist minister of Bideford. He was referring to the part which the Free Churches had played in the Prayer Book controversy.

"A great deal has been said to us," he declared, "with regard to the sacrament of Holy Communion, and I for one deny that it is a very little part that the Free Churches have taken in the Prayer Book controversy. One feels that there has been a great deal of time spent—I will not say wasted—in the consideration of what should be included or excluded from the revised Prayer Book, and which is now the center of the controversy—the sacrament of the Communion service. I hope that this is coming home to our Free Church people in the way it ought, for, while I recognize that there are some in the country who are making too much of the service, I am sorrowfully constrained to admit that there are a great many who make too little of it, and I feel that the Free Churches of our land are among that number who do not regard the Communion service as they ought."

He wished Baptists could catch some of that deep reverence of the Anglican Church for the Communion service. The fact that the Communion service was held at the end of a crowded day made it a sort of postscript to the preceding service, and a mere handful of the faithful few were left in the emptying church to partake of it. He thought that the Baptist Church would be missing its aim if it did not recover for itself the prime purpose for which Christ instituted that service.

This is a remarkable witness from a Non-conformist, and it is doubtful if evening Communion has ever been so emphatically condemned by one who practices it.

ORGANIST OF NORWICH CATHEDRAL RETIRES

The retirement of Dr. Frank Bates from the post of organist of Norwich Cathedral is announced.

Dr. Bates, who is now in his 73d year, has held that position with distinction for over forty-two years, and his resignation, which is due to ill-health, has been accepted by the dean and chapter with great regret and appreciation of his services both to the cathedral and to the musical life of the city and diocese. For nearly thirty years Dr. Bates has conducted the Norwich Philharmonic and Choral Societies, which give concerts of choral and orchestral music, and he revived and conducted the Norwich Diocesan Church Choral Association. The triennial festival

of that association will be held in the cathedral on May 31st, and will be the last big musical event that he will conduct before his retirement.

UNVEIL WINDOW IN MEMORY OF
HENRY HUDSON

The first of three windows to be erected in St. Ethelburga's Church, Bishopsgate, in memory of Henry Hudson, the navigator, which is the gift of the Governor and Company of Adventurers of England Trading into Hudson's Bay (known as the Hudson's Bay Company) was unveiled by the governor of the company last Friday afternoon. The governor was supported by the United States Ambassador, the High Commissioner for Canada, and Sir Charles Davis, undersecretary for Dominion Affairs.

GEORGE PARSONS.

CONDUCTS HEALING MISSION
IN HARRISBURG, PA.

HARRISBURG, PA.—On Sunday, April 22d, the Rev. and Mrs. Robert B. H. Bell of Denver, Colo., conducted a healing mission in St. Andrew's Church, Harrisburg. Through the careful preparation of the rector, the Rev. Hollis W. Colwell, a full church greeted him and throughout the entire week of the mission the numbers increased daily.

Starting each day with a celebration of the Holy Communion at 10 o'clock, Mrs. Bell lectured on diet and better cooking. In the afternoon the Rev. Mr. Bell lectured on Disease, Its Prevention and Cure. The healing services were held nightly at 7:45. One of the most interesting features of the St. Andrew's mission was the fact that the first person to be healed is a charter member of St. Andrew's parish. On the first night this member, deaf for thirty years, heard. Soon after another member of the Church family, deaf from birth, heard sound for the first time. Another case was that of a woman, carried into the church a paralytic, who, by the grace of God, was enabled to arise and to walk forth in joy.

As a result of the mission a chapter of the Life Abundant Society was formed. The Rev. Mr. Colwell will hold a healing service in the church each Wednesday morning at 10 o'clock, after which the Life Abundant Society will meet in the parish house.

PLANS FOR RACINE SCHOOL
OF RELIGION

RACINE, WIS.—Plans are being completed for the session of the Racine School of Religion during the three weeks from July 12th to July 28th. The three members of the faculty who have been with the school from its beginning, Professors Stewart, Norwood, and Forster, will give courses as usual this year, in Christian Doctrine, Church History, and New Testament; and in addition the school will have the services of the Rev. D. A. McGregor (Old Testament), the Rev. T. R. Ludlow (Missions), and probably the Rev. Dr. L. B. Ridgely (China), and the Rev. Lloyd Charters (Visitation Evangelism). This seems to promise almost a theological seminary course; but naturally the ground cannot be covered so extensively as is done in a seminary, and the work is not unduly exacting, for those who are able to do anything like college work.

If any information is desired, inquirers may address the hostess of the school, Mrs. George Biller, Taylor Hall, Racine.

Synod of Toronto Plans Elaborate Celebration of 75th Anniversary

Canon Vernon Testifies on Immigration—Ottawa Church Burns Mortgage

The Living Church News Bureau
Toronto, May 4, 1928

ONE OF THE BIG EVENTS IN CHURCH circles this month will be the commemoration of the seventy-fifth anniversary of the synod of Toronto, which first met in 1853. The synod and the diocesan Woman's Auxiliary will both meet during the last week in May. The annual service will be held in St. Paul's Church, when the Bishop of Ottawa will be the preacher.

On May 31st-June 1st an historical Church pageant will be presented in Massey Hall, and on Saturday a mass meeting for children, also at Massey Hall. On Trinity Sunday the bishop is requesting the clergy to arrange for a general exchange, as far as possible, throughout the diocese, and have one or more special celebrations of the Holy Communion, with appointed prayers for thanksgiving for the past and blessing upon the work of the diocese in the future. The clergy will be provided with a brief historical sketch kindly prepared by the historiographer of the diocese, A. H. Young, D.C.L., to enable them to make historical addresses upon that Sunday.

CANON VERNON CALLED AS WITNESS
ON IMMIGRATION

The House of Commons Committee of Enquiry on Immigration having invited the Church to be represented, the Primate requested Canon C. W. Vernon, general secretary of the Council for School Service, the board entrusted by the General Synod with the Church's work for the welcome and welfare of the newcomer and its immigration work generally, to act as the Church's representative.

Canon Vernon fully outlined the Church's work, the desire of the General Synod for increased British migration to Canada, the problem created in the West by the influx of central Europeans, and gave many constructive suggestions as well as answering questions from many members of the committee.

OTTAWA CHURCH BURNS MORTGAGE

At St. Barnabas', Ottawa, in the presence of a crowded congregation, a special service of thanksgiving was offered up in connection with the burning of the mortgage on the church property. The service was conducted by the rector, the Rev. H. W. Browne, assisted by a splendid choir, accompanied by organ and orchestra. Bishop Roper preached a most inspiring sermon.

In the solemn procession were the boy scouts, the choristers, servers, lay readers, banner bearers, master of ceremonies, wardens, the Rev. L. Williams, the Rev. P. Caiger-Watson, the Rev. H. W. Browne, Chancellor Gisborne, D.C.L., the bishop's chaplain, the Rev. John Fisher, and the bishop vested in cope and mitre.

After the burning of the mortgage an engraved silver bowl was presented to W. M. Maynard, the people's warden, a beautiful bouquet to his wife, and a life membership certificate to Mrs. Martha Roger.

G.F.S. FESTIVAL IN MONTREAL

The Girls' Friendly Society has branches in all parts of the British Empire, the Rev. W. S. Major said in his address at the annual festival of the G.F.S. held in the Synod Hall, University street, Montreal. The lecture was an illustrated one and some interesting slides showed the history of the society from the time it was first organized in Lambeth Palace, London, 1875, including a picture of Townsend House, the headquarters of the society in Westminster, in which building are candlesticks donated by the Canadian G.F.S.

Thousands of young women, the speaker said, have achieved spiritual and social welfare through membership in its ranks. Queen Victoria was the first royal patron of the society in 1880 and at the present time Queen Mary and Princess Mary, Viscountess Lascelles, are taking an interest in the society, he said.

ALTHOUGH the *Church of England Year Book* last year showed a reduction in the number of baptisms and confirmations, their percentage in relation to births was higher than before.



NEW ST. ANDREW'S, BUFFALO

The first services in this new church, of which the Rev. Charles E. Hill is rector, were held on Low Sunday. (See THE LIVING CHURCH of April 28th.)

Modernized Creed Urged By New York Rector Suggested as Supplemental Only

Columbia University Head Speaks
on Government—Evidences of In-
destructible Religion

The Living Church News Bureau }
New York, May 5, 1928 }

IN HIS SERMON AT GRACE CHURCH LAST Sunday morning, the rector, the Rev. Dr. W. Russell Bowie, expressed his opinion that a new creed is needed to supplement the Apostles' and the Nicene Creeds. The statement was made that such a suggestion did not imply a substitute for the older expressions of faith but should be adopted only as a supplement to them. Dr. Bowie was quoted in the press as saying that he does not intend "at present" to incorporate any such innovation in the services at Grace Church. To that statement he took immediate exception by writing to the *Times* a rather non-committal letter from which is quoted: "The fact is that I did not express any intention of doing so either 'at present' or at any other time."

In his sermon the rector of Grace Church described the present creeds as highly important because they express for us the poetry of religious emotion. "We must expect liberality in their interpretation," he contended, and said that "it is not really important whether or not individuals accept literally all the dogma expressed in them. But every Christian must and does accept the essential basis of his religion as it is expressed in the Apostles' and Nicene Creeds. He must believe in God as the Father and Maker of the world, in Christ as the Redeemer, and in the Holy Ghost as life-giver."

From one point of view it can be termed unwise to give added publicity to this sermon. It would seem, however, that the readers of a Church newspaper should be informed concerning events and comments that are unpleasant and disturbing whenever such form a part of the Church's activities. Dr. Bowie's sermon is not so much a cue for indignant protests as it is a challenge to twentieth century Churchmen to adapt the much-loved creeds of the Christian ages to the needs of today, and to do so in all their fullness.

THE PERSECUTION OF PROTESTANTISM AS
SEEN BY DR. BUTLER OF COLUMBIA

President Nicholas Murray Butler of Columbia University spoke last Sunday evening before an up-town forum on the subject of Government. Among some of the interesting remarks of his speech were the statements that government has made little if any progress since the day of Aristotle, and that today the three philosophies of democracy, communism, and Fascism are contending for the supremacy.

"What," he asked, "is to be the fate of religion in all this? He must be blind who does not see it does not occupy the position it once did. He must be blind and deaf who does not realize that communism's teachings are anti-religious. And there are new relations in Italy between religion and the Fascist State.

"We are living in an age of persecution that is the worst we have experienced in many years of our history. This persecution takes the form of even murder and decapitation, and there are sections of the country wherein a man dare not say what he thinks.

"Protestant Christianity, the whole philosophy of which began as a protest against this sort of thing, has now turned into one of its chiefest agents. Many of these persons are pagans, but they do not know it. And Lenin (now dead) and Mussolini point to these persecutions and say, 'This is your freedom of thought; this is your democracy.'

"The democrat and his kind must demonstrate in the next generation or two whether the theory of democracy is sound, or else it must give way. We may continue the illusion that all will be well if we keep in conventional limits, but if so I suspect the next generation will have another tale to tell of our civilization."

INDESTRUCTIBLE RELIGION

In a recent editorial the *Times* points to evidences of indestructible religion in this materialistic age, something that is able to survive the rush and pressure of present-day methods in living. "Theological conceptions have undergone a change with the advance of the new knowledge but the essentials of religion remain what they have always been, and what they always will be. More and more do the leaders of thought and of national progress find it desirable to turn aside now and then to show their devotion to the higher things of the spirit and also to bear witness to the essential part which religion must, after all, play in society today."

By way of contributing proof the writer cites the remarkable gifts that have been made of late to great religious institutions from those not directly connected with them. Mention is made of the friendly support recently given the Hebrew Union College at Cincinnati during its appeal for adequate endowment, and of the contributions received from non-Jews. Among them mention is made of such from the Rev. Professor Gavin of the General Seminary here in New York. Further illustration is to be seen in the building of the Cathedral of St. John the Divine with "wide coöperation leaping over all sectarian considerations"; and also in that "Bishop Freeman of Washington has publicly acknowledged the generosity of some who had no definite Church connection in giving money for the great cathedral planned at the capital of the nation. If religion sometimes seems to be forgotten, it always comes back to assert its strength."

NEWS ITEMS

The annual presentation service of the Church schools of this diocese will be held at the cathedral at 2:30 on the afternoon of Saturday, May 26th.

On Monday next, at the Church of the Incarnation, the marriage will take place of Miss Grace Waldron to the Rev. Nicholas M. Feringa, vicar of the Chapel of the Incarnation. Miss Waldron has for some time been secretary to the Rev. Dr. Silver, rector of that parish.

Questioned concerning the results of the eucharistic mission which was conducted last Lent at St. Ignatius' Church by the Rev. Fr. Spence Burton, S.S.J.E., the Rev. Dr. McCune, rector of that parish, states there were 1,740 communions made in Lent and on Easter in 1927 at St. Ignatius', while this year the number increased to 2,524. Such, he says, is one evidence that the mission was truly eucharistic.

During the week the "chimney corner building" at No. 1 Wall street was sold

with some adjoining pieces of property for a price said to exceed seven millions. The corner lot, at Broadway and Wall street, which is considered the world's most valuable plot of ground of its size, is directly opposite Trinity Church.

The colorful ceremony of the coronation of the king of the Order of Sir Galahad takes place tomorrow afternoon at St. James' Church. Under the leadership of the Rev. Sidney T. Cooke, assistant priest of that church and chairman of the diocesan council of the order, this organization for young men and boys of our parishes is carrying on with marked effectiveness at St. James'.

The parishioners of St. Michael's Church, Amsterdam avenue and 99th street, the Rev. Thomas McCandless, rector, are planning to install new windows in the west transept of the church in memory of the Rev. Dr. John P. Peters, for many years the rector of St. Michael's. It is hoped that notices of this plan will come to the attention of every one living who was baptized by Dr. Peters that all such may have a share in the memorial.

At the Church of the Holy Apostles', Ninth avenue and 28th street, observances are being made today and tomorrow to mark the tenth anniversary of the Rev. Lucius A. Edelblute as rector.

In the interest of international friendship with the children of other lands the 250 members of the school at the Church of the Heavenly Rest have been organized into friendship committees, and tomorrow these young Churchmen will pack gift bags with contributions of their own donating to be sent to children in Mexico.

HARRISON ROCKWELL.

MAUDE ROYDEN SPEAKS IN SAN FRANCISCO CATHEDRAL

SAN FRANCISCO—Christ and the Common People was the subject of Miss Maude Royden's address at a special service in Grace Cathedral, San Francisco, on Monday, April 18th. Her address was based on the twenty-third chapter of St. Luke, beginning at the eighteenth verse.

Miss Royden said that historians and critics explain the popular expectation of the Messiah, and the misapprehension that existed in people's minds; the jealousy of "orthodox" religious leaders; the anger of the Pharisees; the misleading of the people by their natural leaders. These are all reasons for the cry "Crucify Him" when Christ was brought before Pilate; none of them is the cause.

The cause, as Miss Royden said, is to be found in ourselves. The smug complacency of the "ordinary man," who repeats to himself that the death of a prophet is due to the wickedness of officials and leaders, and not to the common people, who heard him gladly, is based on a delusion. The common people heard Christ gladly too; and cried "crucify Him." They were deceived? We are only deceived when in our hearts we wish to be so. We believe lies because there is a lie in our souls; we are panic-stricken because we are cowards.

All men loved Christ and desired to be like Him. When they found it was too difficult they wished they had never seen Him and that He might be silenced.

Yet, Miss Royden continued, to forget Christ is impossible. He will not stay buried; the thought of Him pursues and torments us. We must surrender at last to Him who alone can make us like Himself.

Massachusetts Anxiously Awaits Answer of Dr. Sherrill to Election

Floyd Bennett and the Sailors' Haven—Relics of Bishop Bass at Newburyport

The Living Church News Bureau
Boston, May 5, 1928

THE QUESTION OF THE HOUR IN MASSACHUSETTS is whether or not the Rev. Henry Knox Sherrill will accept the honor to which he has been elected, that of becoming the Bishop Coadjutor of the diocese of Pennsylvania. An editorial in the Boston *Herald* speaks for a multitude of people in Massachusetts when it says:

"In the next few days there will be some uncertainty, and there will be anxious prayers from the people of the great church of Copley square. . . . The bishop-elect is not yet forty. He is rector of one of the greatest parishes in the whole Episcopal Church. His rectorship there has been as brief as it has been brilliant. . . . If he decides to go, Boston must lose him forever as one of her own clergy. Phillips Brooks went from Boston to Philadelphia, but only for a time; he returned in due course to do his greatest work. But Henry Knox Sherrill, if he goes as bishop coadjutor, undertakes a life's task. Prayers, good wishes, and many, many regrets will go with him.

"Let it be noted that it is nothing new for Trinity to supply the Church with a bishop. Dr. Alexander Mann, now the Bishop of Pittsburgh, was formerly the rector of Trinity Church. The severe struggle through which Phillips Brooks had to pass before he found himself able to accept a bishopric is well known. In 1842, the Rev. Manton Eastburn was consecrated in Trinity as Assistant Bishop of Massachusetts, and the following year he succeeded Bishop Griswold as the head of the diocese. Almost at the beginning of the last century the Rev. Samuel Parker of Trinity was made a bishop. It is a notable succession. Thus Trinity as a parish makes no small sacrifice in behalf of the Church at large."

THE SAILORS' HAVEN

Every once in a while it is brought home to us how the Church through one of its many activities has touched the life of some individual who has gained the sympathetic interest of the nation. For instance, Floyd Bennett, the aviator who has just passed on, was a visitor at our Sailors' Haven in June, 1925, when the ship's company of the McMillan Expedition, preparing for a trip to the North Pole, was fitted out with warm knitted articles and given a supply of reading matter. Bennett at that time was a pilot in charge of the ship's planes. The Sailors' Haven with its staff headed by Stanton King, ably assisted by Mrs. Wallace M. Leonard, is in touch with stirring events; recently it has been doing its best in seeing off the marines for Nicaragua and now it is welcoming back scores of men from that field.

The annual meeting of the Women's Aid of the Sailors' Haven will be held on the morning of May 8th in the library of Emmanuel Church, Boston. Archdeacon Dennen, superintendent of the Episcopal City Mission under whose auspices the haven works, thinks this Women's Aid is a unique organization. The membership of nearly 1,000 women is drawn from a wide circle of parishes. Each parish group as-

sumes definite duties in connection with the weekly Monday evening card party, the Wednesday afternoon visit to the Marine Hospital, and the Saturday evening supper and entertainment. The aid also supplies the haven's equipment as needs arise. The corporate Communion of this Women's Aid will be celebrated on Ascension Day.

ACTIVITIES IN NEWBURYPORT

St. Paul's parish, Newburyport, rejoices in the possession of a new parish house designed by William G. Perry of the firm of Perry, Shaw, and Hepburn, Boston architects. The building is a harmonious complement of the new church; the material is of stone and the style of architecture is colonial.

While Bishop Slattery was visiting Newburyport recently for the purpose of confirming a class including candidates from St. Paul's Church and Christ Chapel, he took pains to visit the remaining part of the house which belonged to Bishop Bass when he was still rector of old St. Paul's, Newburyport. The main part of the Bishop Bass house has disappeared and the existing section is added as an ell to a Newburyport dwelling. On the first floor of this ell is a large wainscoted room with seven windows and a fireplace; on the second floor are two rooms, in one of which is a quaint, rude desk formerly used by Bishop Bass and built into the wainscoting. An effort was made to plan for the use of the interior of one of these rooms in connection with the new parish house but the endeavor was impossible of accomplishment. The Rev. Edward Bass was the second rector of St. Paul's parish, Newburyport, succeeding in 1753 the Rev. Matthias Plant, who had been sent from England in 1722 by the Society for the Propagation of the Gospel. He became Bishop Bass, upon his consecration in 1797 as the first Bishop of Massachusetts.

C.S.L. WOMEN TO MEET

The annual conference for the middle district of the women's division of the Church Service League will be held on May 9th when the women of the Church of Our Redeemer, Lexington, will be the hostesses. Mrs. Laird W. Snell, vice-president of the middle district, will be in charge of the meeting and the missionary speaker will be Miss Mabel Hicks, a former worker with the southern mountaineers. The program will include a corporate Communion, reports on the women's work in the various parishes, opportunities for asking questions and discussing various phases of the work, a friendly luncheon, and a vivid missionary message. All the parish organizations through which women work will have their place in this conference and diocesan officers representing various special interests will be present. These meetings are always definitely inspiring and helpful.

DIOCESAN NEWS NOTES

A successful venture in the dramatic arts was made by the Girls' Friendly Society, which gave a performance of *The Goose Hangs High* in the Fine Arts Theater, Boston, on May 3d. Branches throughout the diocese were represented in the cast and among members of the service staff. The proceeds from the play

benefitted the G.F.S. Lodge and also the *Coda*, an interesting monthly bulletin published by the Council for Out-Door Activities.

The Neighborhood Kitchen, a diet kitchen for undernourished children, conducted under the auspices of St. Paul's Cathedral, Boston, benefitted by an entertainment in the cathedral crypt on May 2d. This social service work is the outgrowth of one of the cathedral's wartime activities; it is located in a portion of the city where the newcomers to America make their homes. The work has a great educational value both with the children and the homes from which they come.

The Country Parson is the subject to be discussed at a meeting of the Massachusetts Clerical Association on May 7th, when the hospitality of the Rev. Dr. Endicott Peabody of Groton School will be enjoyed. Several clergymen whose work lies in rural districts will speak on the special problems and interests of the sparsely settled districts.

"Only one thing can bring permanent peace, and that is God, who offers mankind comradeship." Thus said the Rev. Dr. William Adams Brown of the Union Theological Seminary in a sermon preached in Trinity Church, Boston, on the evening of April 29th. Dr. Brown's subject was Vital Religion of Today.

ETHEL M. ROBERTS.

PROGRESS OF LINES MEMORIAL FUND

NEWARK, N. J.—With more than one-third of the total sum to be subscribed already raised, the drive among Churchmen of the diocese of Newark to establish a \$1,000,000 endowment in memory of the late Bishop Edwin Stevens Lines, is speeding toward success.

The campaign is to pay for a program of local missionary expansion and for the permanent endowment of the episcopate, and because Bishop Lines perceived first the radical changes the future would bring, and repeatedly warned his diocese against them, the fund is being subscribed as a permanent memorial to him.

The campaign started April 26th. The first reports of the sums raised were received at dinners throughout the diocese April 30th, when a grand total was announced of \$334,945.

The campaign is being promoted by approximately 3,000 active workers, team captains, and parish chairmen, representing the 153 parishes of the diocese. James R. Strong, of Short Hills, N. J., is general campaign chairman, with Bishop Stearly acting in honorary capacity as head of the drive.

CAMP KIRK, LOS ANGELES, OPENS IN JULY

LOS ANGELES—Camp Kirk, the diocesan Brotherhood of St. Andrew training conference camp for boys, will be held on the shore of the Pacific Ocean at Del Mar, from July 1st to the 12th. Walter Macpherson, western field man of the Brotherhood, is to be the director. Now in its seventh year, Camp Kirk always attracts boys from all parts of the diocese.

The Rev. William Cowans, rector of Trinity Church, Redlands, will be the 1928 chaplain.

The senior training conference will be followed by a camp for younger boys from July 15th to the 21st.

Asks for Co-operation Between Clergy and Social Agencies at Chicago Round Table

Lay Cornerstone of New Grace Church—Young People Give Annual Ball

The Living Church News Bureau
Chicago, May 5, 1928

MISS EDNA A. FOLEY OF THE VISITING Nurses Association, speaking at the Round Table on Monday, April 30th, asked for a larger coöperation between the clergy and the social agencies of the city. Social service is hampered, said the speaker, unless there is more of this coöperation, mutual help, and understanding. She said in part:

"Chicago's social agencies can serve many more individuals than are aware of their presence. In the Social Service Directory for 1926 are listed 700 agencies. Some are supported entirely by public funds, others by private subscription, a few by endowments, some by payments from clients and patients as well as by subscriptions.

"Most workers are busy people and if they are experts in their own fields, they know vaguely the duties and opportunities in other fields, but they do not know the details of how results in other fields are obtained. For that reason the trained worker in one field sometimes fails to recognize that similar fields require expert guidance of a different type if applicants are to be helped wisely.

"We have certain technique and methods and machinery in the field of public health and social work, just as the clergy have certain rules for guidance in their work.

"For many years we have been saturated with words that have been loosely defined. Coöperation, psychiatrist, social worker, medical social service, public health nurse instead of district nurse, complex, and other confusing terms have entered into our vocabularies to stay, not to muddy the water and cloud the issue. Occasionally we have mis-used phrases and terms. Years ago societies for organized charity had as their motto, 'Not alms but a friend.' We have learned that friendship is a pretty big word; that we cannot buy love and friendship but we can secure sympathy, friendly advice, and guidance.

"There are more social agencies in Chicago than the average social worker realizes—many more than all of the clergy put together ever use. If we approach the subject of the value of social agencies with an open mind and an unprejudiced viewpoint, we shall see that both agencies and clergy are losing a big opportunity to help people who are in distress when they neglect to recognize the field and functions of each other."

LAY CORNERSTONE OF NEW GRACE CHURCH

Water from the River Jordan and stones from the Garden of Gethsemane, brought over by Frank Hibbard, were used in the laying of the cornerstone of the new Grace Church, on Sunday afternoon, April 29th. The bishop officiated, and in his address urged a continued coöperation between the trustees of St. Luke's Hospital and the vestry and congregation of Grace Church.

It is well known that the Rev. Dr. Locke of blessed memory, rector of Grace Church, was the founder of St. Luke's Hospital. The connection between the parish and the hospital during his time was very close. The new church building faces on Indiana avenue, and there is access to the church directly from the hospital. On the second floor there will be a gallery for

use of patients in wheel chairs. The gallery will be known as the William Gold and Lydia B. Hibbard Memorial. The Rev. Robert Holmes, formerly assistant at St. Mark's, Evanston, is rector of Grace Church and chaplain of St. Luke's Hospital.

PLANS MADE FOR CAMP HOUGHTELING

Camp Houghteling, the summer recreation center at Twin Lakes, Muskegon Co., Mich., sponsored by the local assembly of the Brotherhood of St. Andrew, will be held during the month of August. The younger boys will be there from August 6th to 18th, and the older boys from August 18th to September 1st. There will also be a leadership training conference from August 20th to September 1st. The director is C. W. Brickman of New York City. The chaplain for the older boys is the Rev. Dr. H. H. Lumpkin of Grace Church, Madison, Wis. The conference leaders are the Rev. W. S. Pond, Chicago; the Rev. R. Malcolm Ward, Winnetka; the Rev. Walter C. Bihler, River Forest. George Kubitz is business manager.

The camp has developed with considerable success the family unit plan. The boys live in groups of eight from as many different parishes and dioceses, called chapters. Each group is in charge of an experienced leader, and through this method of organization is found opportunity to impress upon the mind of the boy the fundamentals of a normal, happy family life. The chapters are divided into larger groups called assemblies.

THE YOUNG PEOPLE'S ANNUAL BALL

For three years the members of the Young People's Association of the diocese have sponsored a May ball at the Drake Hotel to raise funds for the cathedral fund. More than \$5,000 has already been contributed by them to the fund. The ball this year on Friday evening, May 4th, was another unqualified success. David B. Evans is president of the association. The Rev. Dr. D. H. Browne, rector of St. James' Church, is counsellor of the group that managed the ball.

HERE AND THERE

Miss Helen Miller of Whiting, Ind., has been selected to succeed Miss Grace D. Warren as director of the community center of St. Chrysostom's Church. Miss Miller is a graduate of the recreational center at Hull House, where she has been in charge of that department for two years. She also superintended all groups at the Union League Boys' Club, Number 2, at Lincoln and Emerson avenues, Chicago.

The social service committee of St. Chrysostom's Church does valuable work at the community center in relieving needy families and promoting athletics and other recreations. Family relief and reconstruction has been the committee's chief work and concern. Coöperation with the United Charities is a consistent policy of the committee. The secretary, Henry A. Pemberton, reports that \$3,500 was disbursed by the committee during the year, half for family relief and half for the expenses of the community center. The Chicago Public Library has established a branch at the center for the circulation of children's books.

The Very Rev. R. S. Chalmers, Dean of

St. Matthew's Cathedral, Dallas, Tex., addressed the south side Church school institute at the Church of the Redeemer, on Tuesday evening, May 1st.

The sum of \$35,000 asked in this diocese for the erection of a Chicago building at St. Paul's School, Lawrenceville, Va., has been contributed in full. Of this sum Julius Rosenwald gave \$10,000. The Rev. Herbert W. Prince, rector of the Church of the Holy Spirit, Lake Forest, is chairman of the local committee which solicited the fund. H. B. GWYN.

GOVERNMENT CENSUS SHOWS GAIN IN CHURCH MEMBERSHIP

WASHINGTON—The Department of Commerce announces that, according to the returns received, there were in the United States 7,299 Protestant Episcopal churches in 1926, as compared with 7,345 churches reported in 1916. The total membership of these churches in 1926, which includes all baptized persons on the church rolls, was 1,858,966; the membership reported for 1916 was 1,092,821, these figures including, however, for most of the churches only the confirmed membership. At the census of 1926, 6,922 churches with a total membership of 1,761,050, reported 1,299,027 members 13 years of age and over. It is evident, therefore, that even after making due allowance for the change in the basis of reporting membership, there has been a very considerable increase in the membership of these churches.

The total expenditures for 1926, as reported by 6,817 churches, amounted to \$44,790,130, including \$35,739,568 for current expenses and improvements, \$9,013,715 for benevolences, missions, etc., and \$36,847 not classified. The total expenditures reported by 6,831 churches in 1916 were \$22,509,942. The value of church edifices (including furniture and equipment), as reported by 6,531 churches for 1926, was \$315,016,366, which may be compared with \$164,990,150 reported by 6,454 churches in 1916.

Of the 7,299 churches reporting in 1926, 3,793 were located in urban territory (incorporated places of 2,500 inhabitants or more) and 3,506 were in rural areas. Of the total membership, 1,551,539 were in the urban churches and 307,427 in the rural churches; and of the total expenditures 3,658 urban churches reported \$39,098,332 and 3,159 rural churches, \$5,691,798. The value of church property reported by 3,551 urban churches was \$278,307,167 and that reported by 2,980 rural churches was \$36,709,199.

Sunday schools were reported by 5,607 churches of this denomination in 1926, with 58,374 officers and teachers and 479,430 scholars. The number of officers and teachers in the Sunday schools as reported for 1916 was 55,918 and the number of scholars, 489,036.

ELECTED SECRETARY OF ALBANY FOR 49TH TIME

ALBANY, N. Y.—The Rev. William C. Prout, rector of the Church of the Memorial, Middleville, at the recent annual convention of the diocese of Albany, was elected secretary of that body for the forty-ninth consecutive time. Mr. Prout was unable to attend the convention because of illness, the first absence in his half century of service, and his place was filled by the Rev. L. R. Benson of Ilion, acting secretary.

Pennsylvania Convention Votes

Approval of Move to Drop Articles

Gives Overwhelming Support to Recommendation—Urges Retention of Old Baptismal Office

The Living Church News Bureau
Philadelphia, May 6, 1928

THE THIRTY-NINE ARTICLES OF RELIGION were the occasion of a debate notable for its sustained excellence at the annual convention of the diocese of Pennsylvania.

The Rev. Dr. George C. Foley presented on behalf of the committee a report favorable to dropping them from the Prayer Book, provided some other place be found for them among authorized publications. He said it was difficult to argue with a state of nerves or a case of fear. There was no reason to see anything sinister in the proposal; and the only shadow of an excuse was found in the fact that the resolution had been introduced by Frederic C. Morehouse, whose Churchmanship was perfectly well known. But Mr. Morehouse was most candid and fair-minded; and to suppose his action part of a plot was a direct charge against the late Dr. W. R. Huntington—conservative, mentally poised, thoroughly loyal, with a statesman-like mind, fully alive to the implications of his acts.

The history of 1907 was reviewed, and the fact made plain that the present proposal was less drastic, having to do only with the place of printing. In 1925, Pennsylvania's two deputations had favored the proposal, with eighty-five per cent of the clerical and seventy-two per cent of the lay deputies of General Convention. Against the view that there had been bottomless significance in this, Dr. Foley asked the convention to call upon its sense of humor and fund of gumption. The present movement was of purely artificial fomenting. A typical layman, asked if he had ever read the Articles, said yes. "When?" "Last week." Much of the language is repudiated equally by the theological faculties of Alexandria and of N-shotah.

The Rev. Dr. Carl E. Grammer took the other side, and held the attention of the house for twenty-eight minutes with an eloquent speech, learned, earnest, and in the best of good temper. Disclaiming partisanship, he spoke as a child of the Church, the combined ministries of his grandfather, his father, and himself totalling 130 years. To the suggestion that the Articles pinch all parties, he replied that they have protected all parties, instancing from English history the Gorham and Bennett cases, and the authors of *Essays and Reviews*. A book of devotion was the ideal place for them to balance with technical, definite, and adjudicated language words proper to the free expression of devotion, but needing to be guarded from exaggeration. There were two portions. One he did not like—the view of man, and of the atonement. But he did not get rid of them by dropping the Articles—they would still be found in Catechism, Litany, and Liturgy. But there were also gains recorded in the Articles, conserved nowhere else—"the great sixth article, freeing us from tradition"; the eleventh, the parable of the Prodigal Son in systematic form; the nineteenth, with its liberal view of the

Church. A principle of the Reformation was that nothing was *said* which a good Protestant could not accept, nothing *done* against Catholic continuity. To remove them from the volume will weaken their authority, and hide their witness, and the spirit of Seabury get the better of the spirit of White. The liberal view will be obscured, and the less liberal practice preserved. The day is past when Christianity can be presented without definite teaching. There should be a commission to revise the Articles, and they should still be where they are; with the prayers should be the faith that guides and wings the prayers.

Dr. Floyd W. Tomkins wanted it known that he had been against dropping the Articles, being outvoted three to one in the Pennsylvania clerical deputation, and thought it untimely now. The Rev. Robert Bakewell Green said he spoke from the point of view of a Catholic; and had been amused at the agitation, as Catholics supposed their doctrine and practice to be founded on the Articles as they are. At Cambridge, Westcott, later Bishop of Durham, used to say you could get out of the Articles just anything you liked. "As Catholics, we have no quarrel with the Articles; as scholars, we have." The Rev. Prof. James A. Montgomery bore testimony to the value of the Articles, with which he had been familiar from a child. In a quiet and serious way, quite courteously, he said it appeared that not many of those protesting against the removal of the Articles came into court with very clean hands. Some who in private conversation and public sermons spoke against the Nicene Creed, seemed to want to retain the Articles as a club to beat the other party; which appeared to him to be altogether a mockery.

In summing up, Dr. Foley maintained that there was a historic position taken up by the Anglican Church, anti-Roman but not anti-Catholic, which would remain until explicitly repealed. The Articles are not legally authoritative, but are historically illustrative.

On a vote by orders, the recommendation to drop them was approved, 114 to 43 clerical; parishes 46 to 38. Dr. Foley's election to General Convention by the largest majority of any deputy was notable.

The proposal to return to the Baptismal offices of 1892 rather than adopt the proposed office was embodied in a memorial ordered sent to General Convention.

An amendment to the constitution was passed for the second time, giving seats but not votes to missions and chapels; and a canon was enacted giving it effect, for congregations of not less than 100 communicants. There are twenty-two missions with a total of 3,400 and eleven chapels with 4,600 affected.

The bishop's address included mention of the cathedral project, the building program for missions and institutions; a recommendation that the Articles be printed with the general Constitution and Canons; a plea for support for the work of the whole Church, with a criticism of some National Council policies; and an analysis of the present favorable financial situation of the diocese.

The Rev. Elmer N. Schmuck, field secretary of the National Council, and the Rev. Malcolm E. Peabody, field department chairman, spoke.

Arthur V. Morton was elected treasurer, and W. W. Finn assistant treasurer.

Deputies to General Convention were elected as follows: *Clerical*: The Rev. Dr. George C. Foley, Philadelphia; the Rev. Dr. Francis M. Taitt, Chester; the Rev. Dr. Floyd W. Tomkins, Philadelphia; the Rev. Gilbert E. Pember, Philadelphia. *Lay*: E. H. Bonsall, Sam Houston, G. W. Pepper, and Dr. Charles E. Beury.

Alternates: *Clerical*: The Rev. Dr. Llewellyn N. Caley, Philadelphia, and the Rev. Dr. John Mockridge, Philadelphia. *Lay*: Reynolds D. Brown and A. J. County.

CHARLES JARVIS HARRIMAN.

BISHOP MURRAY ISSUES BROTHERHOOD CALL

PHILADELPHIA—In his call to the national convention of the Brotherhood of St. Andrew, the Presiding Bishop addressed the men of the Church as follows:

"On October 5th to 9th, immediately preceding the General Convention of the Church, there will be held in the city of Washington the forty-second national convention of the Brotherhood of St. Andrew, to which all Churchmen irrespective of Brotherhood membership are invited. This gathering will be in the nature of a national conference on evangelism, and the program is being planned in close coöperation with leaders of our national Commission on Evangelism. It is my earnest hope and prayer that many of you will use this opportunity to gain new inspiration and information for the effective discharge of your responsibilities in the spread of Christ's Kingdom on earth.

"The principles of definite prayer and personal service for which the Brotherhood stands represent duties that are not peculiar to this organization but are incumbent upon all of us, and the function of the Brotherhood is to provide a method and plan for the practical fulfillment of these universal Christian obligations.

"Consecration of life and a mobilization of our forces for the task of evangelism is a present positive need of the Church. This need cannot be met by the efforts of the clergy alone; there must also be general coöperative enlistment and active endeavor of the laity. It is therefore my very positive conviction that there is a real work for the Brotherhood to accomplish in the Church at the present time, and I earnestly hope that Brotherhood members, deputies to General Convention, and Churchmen universally will avail themselves of the spiritual privileges afforded through attendance upon the Brotherhood convention and receive such inspiration as will prompt them to faithful, persevering endeavor for God and fellowman."

FIELD WORKER ORGANIZES Y.P.S.L. IN CANAL ZONE

SEWANEE, TENN.—Mrs. F. N. Challen, field worker for young people of the province of Sewanee, spent from February 1st to February 19th in the Canal Zone and visited the parishes, missions, schools, and other institutions of the Church there. At La Boca she visited the Leper Colony, and attended morning service.

The special purpose of Mrs. Challen's visit was the furtherance of the Young People's Service League. She found a young people's association working well in Christ Church, Colon, a large Negro parish under the rectorship of the Rev. E. J. Cooper. This she assisted in reorganizing as a Young People's Service League.

The full list of leagues organized with Mrs. Challen's assistance is as follows:

White
Mission of Our Saviour, Colon; the Cathedral of St. Luke, Ancon.

Negro
Christ Church, Colon; St. Alban's Church, Paraiso; St. Paul's Church, Panama City; and St. Peter's Church, La Boca.

Questions Coming Before Convention Discussed by L. I. Church Club

Brooklyn Priest Celebrates 25th Anniversary as Rector—Visitation Evangelism

The Living Church News Bureau }
Brooklyn, May 3, 1928 }

THE CHURCH CLUB OF THE DIOCESE OF Long Island did a valuable service to the large group of clergymen and laymen who attended its regular meeting last Monday night. Four competent speakers had been secured to discuss topics of importance that are to be brought before the diocesan convention when it meets May 22d and 23d. Through these addresses, a good proportion of the members of the convention were made familiar with some matters that will require their attention, and had an opportunity to discuss these subjects pro and con.

The Rev. Robert Rogers, Ph.D., who served for twenty-five years as secretary of the convention, gave an interesting address on the organization and work of that body, and dwelt upon the importance of its work in the spiritual, legislative, and social aspects. The Rev. Richard D. Pope, chairman of the committee on canons, rehearsed some alterations in the constitution that were passed last year and will come up for final approval this year. He also outlined some important changes in the canons which had already been submitted to the committee and would be reported to the convention. Raymond F. Barnes, treasurer of the diocese, spoke of the budget of diocesan expense which has already been published and which will be formally presented at the convention.

There are several important changes suggested as to the financial methods of the diocese. Origen S. Seymour, a lay deputy to the last General Convention, spoke of some matters relating to the General Convention. Altogether the program was most interesting, and cannot but result in more intelligent action being taken in convention because of the opportunity to digest the various important proposals that will be made. The Church Club and its new president, William M. S. Edlin of St. Mary's, Brooklyn, are to be congratulated upon this program.

REV. DR. BOYD'S 25TH ANNIVERSARY

During this week a series of services and meetings at St. Philip's Church, Dean street, Brooklyn, marked the twenty-fifth anniversary of the incumbency of the Rev. N. Peterson Boyd, D.D. Dr. Boyd has been the recipient of hearty congratulations from his bishop and from many of his fellow clergy, and he and Mrs. Boyd have received a very substantial purse from their friends in the parish, with a grant of six months' leave of absence for vacation.

Dr. Boyd came to Brooklyn in deacon's orders in 1903, to take charge of St. Philip's mission for colored people, an offshoot of St. Timothy's Church in Howard avenue. The property of St. Philip's was a small frame chapel, mortgaged and sadly in need of repair, located on a small lot in Dean street. He began his work with the energy and enthusiasm that have ever since been characteristic of him, and the result of his work was soon apparent in the increase of the congregation. The

mortgage was paid, and adjacent lots purchased. A guild hall was erected, with an apartment above for the minister. Next a good sized church was planned, and the basement built. In a few years the superstructure was erected and in due time consecrated. Not long after that the mission was incorporated as a parish and admitted to the convention of the diocese.

Dr. Boyd has, therefore, with the help of a faithful body of lay people, created a strong parish with a fine church out of an insignificant and unpromising mission. All his friends agree that his twenty-five years' ministry here has been of great value to his own people, and that he has won for himself a position of importance in this diocese.

VISITATION EVANGELISM IN ASTORIA

The rector of St. George's, Astoria, the Rev. Aubrey P. Nelson, reports most satisfactory results from cooperation with neighboring denominational churches in a campaign of "visitation evangelism." Twenty-three parishioners of St. George's and the rector went out every night for a week, simultaneously with workers of thirteen other congregations. St. George's workers made 175 calls at the homes of newcomers or of inactive members; secured seventy-five pledges of re-enlistment; gathered ten candidates for baptism and fifteen for confirmation; and the attendance at church on Palm Sunday and Easter was the best for several years. It is further said that the spiritual enrichment of the participants was the most valuable result of the campaign. The Rev. J. I. B. Larned of the National Council is quoted as being greatly impressed with the success of this particular campaign.

DIOCESAN G.F.S. AT ST. BARTHOLOMEW'S

The annual service of the Girls' Friendly Society in this diocese was held in St. Bartholomew's Church, Brooklyn, last Sunday afternoon. The rector, the Rev. Frank M. Townley, D.D., officiated. The preacher was the Rev. Samuel M. Dorrance, of St. Ann's. About four hundred members of the society, from a large number of the parishes of the diocese, were present, and marched with their banners in the procession. This is always an impressive sight, and nowhere more so than at beautiful St. Bartholomew's.

TABLET TO THE REV. DR. SWENTZEL

A handsome tablet commemorating the late Rev. Henry Christian Swentzel, rector of St. Luke's Church, Brooklyn, from 1892 to his death in 1926, was unveiled in that church last Sunday morning. The tablet is of white marble, with incised and gilded letters, and is affixed to the wall of the sanctuary on the gospel side. The officiant was the present rector, the Rev. Rush R. Sloane, and the preacher was the Rev. J. Clarence Jones, S.T.D., rector of St. Mary's, Brooklyn. A large congregation was present.

ST. PAUL'S CHORISTERS IN A CONCERT

The choristers of St. Paul's Church, Flatbush, gave an exceptionally fine concert last week in the new Central Y.W.C.A. auditorium, for the benefit of the social service fund of St. John's Hospital. Under the direction of Ralph A. Harris, this choir is one of the best in the diocese.

OTHER NEWS

Five times filled to overflowing is the report of St. Stephen's Church, Port Washington, for Easter Day.

The Church schools of the diocese will present their birthday thank offerings on Whitsunday. The total of the offering will be sent to Hooker School, Mexico City.

A reception was tendered the Rev. and Mrs. Jeffrey Jennings by the parishioners of the Church of the Atonement, Brooklyn, of which Dr. Jennings became rector May 1st.

Dr. H. Beeckman Delatour, whose serious illness was recently mentioned in this column, was discharged from St. John's Hospital May 1st, and is making excellent progress toward complete recovery.

Mr. and Mrs. Origen S. Seymour were recently hosts at a reception tendered to the parishioners of St. John's Church, Far Rockaway, to give them opportunity to meet the Rev. Francis G. Urbano, the new rector, and Mrs. Urbano.

Bishop Stires and others of our clergy have been taking an important part in the campaign of the Brooklyn Bureau of Charities, an excellent and comprehensive private charity agency, for \$1,050,000 for three years' budget and an additional \$1,000,000 for endowment.

In his very readable little weekly paper, *Christ Church Confidences*, the rector of Oyster Bay, the Rev. George E. Talmage, recently declared that he had found, in actual use for class purposes in his Church school, a Bible bearing date of publication in 1828.

A tablet to the memory of the late Edwin F. Howell of St. James' parish, Brooklyn, was unveiled last night in St. Philip's Church, Dean street, Brooklyn. The rector of St. Philip's, the Rev. N. P. Boyd, D.D., paid fine tribute to Mr. Howell for his valuable services to St. Philip's through the difficult years of its development, when the mission was in great need of just the kind of financial advice and direction that Mr. Howell was well qualified to give, and which he did give unsparsingly.

The Rev. Gordon C. Graham, deacon, of the diocese of Algoma, Ontario, who has spent his diaconate at St. Paul's, Clinton street, Brooklyn, will return to Sault Ste. Marie to be advanced to the priesthood there on Trinity Sunday. The rector of St. Paul's, the Rev. Granville M. Williams, S.S.J.E., will accompany him, and will conduct a retreat for the ordinands and preach at the ordination. The Rev. John T. Sakurai, of the diocese of Tohoku, Japan, who also has been attached to St. Paul's, will shortly go to Cambridge to complete his preparation for profession as a priest of the Society of Saint John the Evangelist. Later Fr. Sakurai will return to Japan, and hopes to win some of his Christian countrymen to the religious life. CHAS. HENRY WEBB.

DEAN OF NASHOTAH SPEAKS AT GREEK SERVICES

FOND DU LAC, WIS.—The Rev. Dr. E. J. M. Nutter, Dean of Nashotah Seminary, was the principal speaker at the evening service on the Greek Orthodox Good Friday, April 13th, in Holy Trinity Greek Orthodox Church, Fond du Lac, the Rev. Alexander Papastephanon, pastor. The Rev. Harold R. Bell of Beaver Dam also took part in the services, reading the gospel and the litany in the Greek language.

**BISHOP MANNING DISCUSSES
CURRENT QUESTIONS**

NEW YORK—Addressing the annual convention of the diocese of New York at the Cathedral of St. John the Divine on Tuesday, May 8th, Bishop Manning gave the joyful news that the \$900,000 required for the second tower of the cathedral edifice had been contributed by a group numbering between twenty and thirty donors. The gift of a like amount for the other tower was announced a few weeks previously, having been made by "an honored citizen of New York who desired and still desires that for the present his name will not be made public." The two gifts assure the early completion of the magnificent west front. Bishop Manning quotes J. Bernard Walker, editor emeritus of the *Scientific American*, as saying "When the student, who has familiarized himself with the medieval cathedrals first enters the nave of St. John's, looks through the two lines of soaring columns that sweep, unbroken, from floor to roof, and appreciates the vast stretch of ninety-six feet from clerestory window to clerestory window, he will realize that here is something which, for sheer majesty of effect, is unmatched among the cathedrals of the world."

The bishop reported that arrangements had been made whereby the minimum salary of every missionary in the diocese giving full time shall be \$2,000 and a house, and also a car for such missionaries as are in charge of more than one station. Referring to contributions from the diocese for the Church's program, he observes that they are not yet what they should be, but was pleased to say that up to this date offerings in 1928 are \$21,000 in excess of what they were to the same time last year. The great majority of the parishes in the diocese, he said, are making real efforts to do their part, but there are still some which are manifestly not doing what they might. He urged greater emphasis on the matter, and said that the work on behalf of the cathedral so far from diverting interest from other departments of Church work had actually stimulated an increased giving for other purposes.

In the interest of closer personal fellowship among the clergy of the diocese he was arranging for a conference of all the clergy, lasting two days, to be held late in October at some quiet place away from the city and hoped also later in the autumn to arrange a similar conference for rectors, wardens, and parish treasurers.

With respect to issues in the Church at large, Bishop Manning expressed himself as wondering that anyone should be seriously perturbed as to whether or not the Thirty-nine Articles should continue to be printed with the Prayer Book.

"The Articles were designed to meet a situation which existed in England 350 years ago," the bishop said. "Considering the temper of the time at which they were issued they are surprisingly calm and controlled in their statements, but they say some unnecessary things about our fellow Christians of other communions, Roman Catholics, Easterns, and Anabaptists, and are a little lacking in that irenic spirit which we wish to see among Christians today. They contain some most admirable statements of Christian doctrine, but they contain also statements which are wholly obsolete, and to which no one today could assent. The Articles were never of more than local application, and hold an entirely different place from the Creed of the Church. The Ecumenical Creeds contain only the central facts and truths of the Christian Revelation, as declared in the Scriptures and held by the whole Church

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throughout the world; the Articles enter into questions of speculative theology in which there is wide room for difference of opinion among Christians. The Articles have little relation to the religious lives of any of us, and I doubt if any great number of our people have ever read them."

He laid stress also on the obligation voluntarily accepted by all the clergy to preach the Church's faith. There was properly very great liberty of thought in the Church, but that liberty, he said, cannot be construed to give us the right to deny, or to cast doubt upon, or by our utterances to cause others to hold lightly, the Creed of the Church whose commission we have accepted, and by virtue of whose commission we hold our places in the Church and in the community.

We need not be too much disturbed by irregularities of extreme individualists, but the obligation to defend and preach the faith of the Creeds is not one imposed upon us, but one which we have voluntarily assumed because it expresses our own faith and conviction. We preach Christ not of compulsion but because the truth revealed in Him claims the allegiance of our whole being, heart, mind, and soul. We are still, and shall always be, seekers after the divine fulness of His truth. But we have given ourselves to the ministry because we have found the truth in Christ and wish to preach Him to all the world.

CONSECRATE NEW ALABAMA CHURCH

TALLADEGA, ALA.—A legacy from the estate of the late Mrs. Hal Johnson made possible the erection of the new St. Peter's Church, Talladega, at a cost of above \$40,000, one-half of this amount being raised by the congregation. The Rev. Joseph Harvey, rector, has done much to further the construction of this attractive church.

St. Peter's was consecrated Wednesday, May 2d, by the Rt. Rev. William G. McDowell, D.D., Bishop of Alabama. The Rev. J. M. Stoney, executive secretary of the diocese, preached the sermon. The Rev. H. F. Schroeter of Mobile was the epistoler and the gospel was read by the rector. Several Protestant ministers of the town were present in the chancel and marched in the procession.

CHURCH BOY PRESENTS PLAYS FOR DENVER CATHEDRAL

DENVER, COLO.—The building fund of the new St. John's Cathedral parish house, Denver, is being benefited by a series of unusual dramatic productions being given in the chapter house. Parish theatricals are familiar enough, but these are a little out of the ordinary, a series of Shakespearean revivals. Already two have been given, *The Merchant of Venice* and *Richard III*; future performances will probably include *Romeo and Juliet*, *Hamlet*, and *Julius Caesar*.

These are being staged and directed by a sixteen year old boy, George Aubrey Nash, who has won considerable local fame, in the past two years, as a Shakespearean actor. A theatrical magazine, *The Log of the Little Theater*, commented on one of these: "Young Nash, who did *Shylock* like a veteran, is a local prodigy in Shakespearean roles. His youth alone is responsible for the local limitation of his genius." Denver is so fortunate as to possess a Little Theater which has given, in sixteen years, nearly eight hundred performances of thirty-four Shakespearean

plays; and he has acted there in a wide range of parts.

He is being trained for the professional stage, for which he has every natural gift and equipment, together with the indefinable thing called genius; and those who have been following his progress enthusiastically are firmly convinced that he is going to be one of the leading Shakespearean actors of the coming generation.

His parents, who are prominent in the cathedral parish, recently presented a large stained glass window to the new chapel; these plays are their son's contribution.

COLLEGE PEOPLE AROUSE LOS ANGELES CONVOCATION

LOS ANGELES—Two young college students of the University of California at Los Angeles stirred the otherwise placid surface of the spring meeting of the convocation of Los Angeles held at St. John's Church, Los Angeles, on April 24th. The 300 delegates were visibly startled at this collegiate summons to "a more compelling conception of God."

Miss Ruth Feider, describing The Religion of the Student, stated:

"What we want is not a new religion but a correlation of the old and the new, of what we were taught as children and what we learn in the laboratory. The student does not belittle God, but wants a larger, greater, more compelling conception of God. We are not trying to get away from the Church's idea of God, but want it enlarged."

Speaking on The Church at the University, Warner Gardett stated:

"A student priest is required, not just a parish priest on part time. He should preferably be just out of the seminary, able to answer embarrassing questions of the students. If he is an older priest, he may have already gotten started wrong somewhere else! We want no clubhouse, for we can have our amusements somewhere else, but we want a place of worship with a Godlike man in charge."

The Rev. J. Arthur Evans, rural dean, presided over the meeting, which opened with a tribute to the work of the late Canon Robert Renison, general missionary of the convocation, spoken by the Rt. Rev. W. Bertrand Stevens, D.D., bishop coadjutor of the diocese.

BALTIMORE CHURCH CONSECRATED

BALTIMORE—The Most Rev. John Gardner Murray, D.D., Bishop of Maryland, solemnly blessed and consecrated the Church of the Epiphany, Ready and Arlington avenues, Baltimore, on the Third Sunday after Easter, April 29th. He was assisted by the Rev. Robert Kell, rector of the church, and by the church wardens and vestrymen.

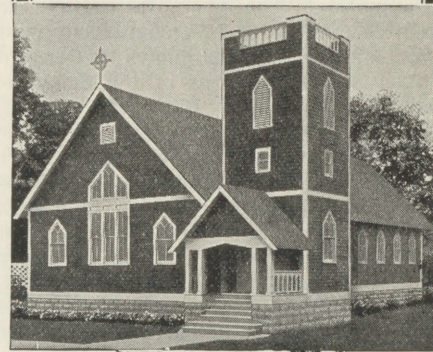
This church was established as a mission of the Church of the Redeemer, and the first service was held in the "Old Abbey," on Ready avenue, Govanstown, then in Baltimore county, by the Rev. George C. Stokes on April 21, 1895. A frame building was shortly erected, and the first service in this was held by Bishop Paret, assisted by the Rev. Mr. Stokes, in January, 1897. The next year the Rev. Carroll E. Harding was placed in charge.

In 1904 the present lot was bought, and the church was organized as a separate congregation the next year. Two years later the cornerstone was laid, and in January, 1908, the building was put in use, having been built under the administration of the Rev. Mr. Harding.

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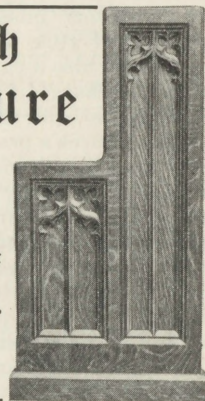
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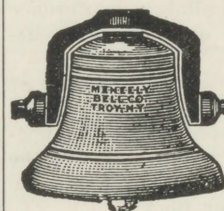


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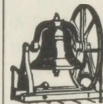
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**BISHOP ROWE
FOUNDATION FUND**

PHILADELPHIA—To date, a little over \$10,000 is needed to complete the \$100,000 fund started in 1921 to commemorate Bishop Rowe's twenty-fifth anniversary as Bishop of Alaska. The income from this fund, as has been stated, is expended as designated by him for missionary purposes in Alaska so long as he is in active service, and thereafter for missionary work in that district as determined by the National Council. The diocese of North Carolina has recently taken active efforts in this enterprise. The president of the Woman's Auxiliary has sent out circular letters to the parishes and missions and the subject will be presented at eight district meetings in May, while at the annual convention of the diocese Bishop Cook of Delaware spoke of the wonderful work of Bishop Rowe. As a result, the diocese, through the Woman's Auxiliary, has pledged \$250. Those responsible for the completion of the fund earnestly ask that Church people contribute toward it, sending checks to Lewis B. Franklin, treasurer, marked for the Bishop Rowe Foundation Fund, 281 Fourth avenue, New York City; or, if it be preferred, to THE LIVING CHURCH RELIEF FUND, Milwaukee, Wis., similarly marked.

**CAMP FOR ALABAMA
YOUNG PEOPLE**

BATTLES WHARF, ALA.—The young people's camp, known as Camp McDowell, at Battles Wharf, on Mobile Bay, will be opened this year on June 11th, and will continue until June 23d, under the direction of the Rev. R. A. Kirchhoffer of Christ Church, Mobile. The time is being extended from eight to twelve days, enabling those taking courses to make a full ten hour N.A.T.A. credit.

**BALTIMORE RECTOR
CALLS ARTICLES ARCHAIC**

BALTIMORE—That the Thirty-nine Articles are archaic and should be revised if they are to remain in the Prayer Book was the statement of the Rev. J. A. Mitchell, rector of the Church of the Messiah, Baltimore, to a large and stalwartly Evangelical congregation on April 29th.

Some of the Articles, he stated, that differentiated the Episcopal Church from the Roman Catholic Church, were of value, but others dealt with dead issues and stated things that could no longer be accepted in the light of modern knowledge. He thought that if some men were obliged to accept certain specific articles, they could not be clergymen of the Protestant Episcopal Church.

Alluding to a petition that has been circulated among Churchmen, he said that it was actuated by a fear of Anglo-Catholicism; but "in the Protestant Episcopal Church," he said, "which has maintained within its ranks, and with unity of spirit, men of various schools of theological thought, is an exact definition of theological belief, in addition to our creeds, necessary?" He doubted that all persons can be made to think the same in theological matters.

Without revision, Mr. Mitchell declared, it would take a person of pliable conscience to accept all of the Articles, and their retention would not prevent Roman practices by some Anglo-Catholics. They have been, he said, for the past two hundred years of little more use than to serve as convenient reading during a dull ser-

mon. They do not touch on vital issues of the present day, such as the relation of science and religion, the Church in its relation to racial and international questions, or to social and industrial problems; nor do they give room for the new light thrown on the Bible by archaeology and biblical research.

**INCREASE IN CHAPTERS SHOWN
AT BROTHERHOOD MEETING**

PHILADELPHIA—The largest increase for fifteen years past in the number of active chapters was shown by the report submitted by the general secretary, Leon C. Palmer, at the spring meeting of the national council of the Brotherhood of St. Andrew, in Philadelphia, April 21st, and a still larger increase is expected during the coming year. Many new chapters have been organized, and inactive chapters have been either revived or dropped from the rolls.

A Ten Point Chapter standard program was submitted and approved, and plans for promoting it throughout the field were developed. A chapter directory, based upon a survey of the entire field and listing all chapters of the Brotherhood with an analysis of the activities of each, was presented and received with approval.

The program and plans for the approaching national convention of the Brotherhood in Washington were approved and steps taken toward a still closer coöperation between the Brotherhood, the Daughters of the King, and the National Commission on Evangelism.

**FIVE YOUNG MEN
JOIN CHURCH ARMY**

PROVIDENCE, R. I.—On Sunday evening, April 29th, before a congregation of nearly one thousand people, which completely filled St. John's Pro-Cathedral, Providence, five young men were commissioned as captains of the Church Army by Captain B. Frank Mountford, head of the English Church Army in America. The men are James Green of Providence, Earl Estabrook of Worcester, Mass., Edward Hodgkinson of New Bedford, Mass., William Smith of Somerville, Mass., and George Wiese, from Wisconsin.

Bishop Perry delivered a charge to the men and gave each of them his individual blessing. The sermon was preached by the Rev. James P. Conover of St. Mary's Church, Portsmouth, R. I. The Rev. Albert M. Hilliker, warden of the training center, presented the men, and the other speakers were the Rev. Henry W. Hobson of All Saints' Church, Worcester, Mass., and Samuel Thorne of New York City, who is president of the Church Army in America.

These newly commissioned captains will go into immediate service in the dioceses of Albany, Vermont, New York, New Jersey, and one will do work with a group of English Church Army captains, carrying on missions from Jacksonville, Fla., going north to Springfield, Ill.

This service was of special interest and importance because these five young men were the first commissioned captains of the Church Army in America, having received their training the past six months at the Training Center established at the Bishop McVickar House in Providence. Captain Mountford, in his talk to the men, made a strong appeal to the congregation to provide new recruits for the future Church Army in this country, unmarried men between twenty and thirty years of age especially being desired.

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RURAL MINISTERS ATTEND SCHOOL IN TENNESSEE

NASHVILLE, TENN.—The rural Church school, under the auspices of the school of religion of Vanderbilt University, Nashville, opened Monday night, April 9th, and closed Friday noon, April 20th.

The school enrolled 375 students from twenty different denominations and seventeen states, thus establishing, by far, the largest school of rural ministers ever held in America.

In addition to the collective study of those problems that rural pastors have in common, the school's program provided for denominational group meetings for the consideration of such problems as are peculiar to each communion.

The Church group, under the direction of the Rev. F. D. Goodwin of Warsaw, Va., and the Ven. V. G. Lowery of Sheffield, Ala., had an enrolment of thirty-two Churchmen, consisting of sixteen clergy and the entire student body of the theological department of the DuBose School, Monteagle.

The work of each day was preceded by a celebration of the Holy Communion at 7 o'clock. On Sunday, April 15th, a corporate Communion of the group was made at the Church of the Advent, Nashville.

The Anglican group heard addresses by the Rt. Rev. Paul Jones, executive secretary of the Fellowship of Reconciliation, and the members of the faculty of the rural Church school.

For the larger promotion of the work emphasized by the rural Church school, moving pictures of several important activities of the school were shown.

The findings of the Church group recommended that in every community where the Church is at work a definite program of social service be adopted and carried out with the coöperation of the clergy and laity.

BISHOP JETT RETURNS FROM ABROAD

ROANOKE, VA.—The Bishop and Mrs. Robert Carter Jett, of Southwestern Virginia, who sailed on January 16th for a visit to Europe and the Holy Land, are again at their home in Roanoke, having arrived on Wednesday morning, April 25th. Both are looking unusually well and seem to have enjoyed their holiday to the fullest extent. About forty enthusiastic friends formed an impromptu reception committee and greeted them at the railroad station. The bishop is hard at work again, catching up with his correspondence and acquainting himself with the various matters that have developed during his absence.

MAKE PILGRIMAGE TO LANDING PLACE OF COLONISTS

CAPE HENRY, VA.—Three centuries and twenty-one years ago there was planted in the sands of Cape Henry a cross—a simple cross of pine. On Thursday, April 26th, that event was celebrated on the traditional spot where the cavaliers of 1607 landed.

Another simple cross of pine was planted and ceremonies were held. The pilgrimage to the shrine was led by the governor of Virginia. Others prominent in the affairs of the Church and State were in attendance, among them being the members of the Norfolk clergies, led by the Rt. Rev. Beverley D. Tucker, D.D., Bishop of Southern Virginia, and the Rev. Dr. W. A. R. Goodwin, rector of Bruton

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Church, Williamsburg, who was the principal speaker.

Dr. Goodwin made a plea for the rekindling of the fires of religious liberty and the re-establishment of the family altar. He criticized severely the practice of intolerance, of the Church in politics.

It was Dr. Goodwin's contention that teachers and preachers of the Gospel should stick to the teachings of religion and leave the making of the laws to the legislators.

**ORGANISTS MEET
IN DETROIT CATHEDRAL**

DETROIT, MICH.—“Very few directors of Church music are specially trained for their profession,” said the Rev. Weldon F. Crossland, minister of the Central M. E. Church, Pontiac, at the annual meeting of the Michigan branch of the American Guild of Organists, held at St. Paul's Cathedral, Detroit, on May 1st. The speaker faulted choir directors on four points: their lack of special training for their work; the fact that their chief interests are along other lines, while Church music is a side issue; their little labor in developing all the musical opportunities of a parish; and their selection of anthems and solos which are musically over the heads of the people.

Quoting the director of the Westminster choir of Dayton, Ohio, Mr. Crossland said that the reason much Church music is ineffective is that it is not honest: it comes from the throat rather than the heart, and often is not thoroughly prepared. Reform in Church music must come from musical directors. They must not pass the responsibility for poor music to the people nor to the ministers. If they labor, as some directors do, to develop musical interests for every age and group in their respective constituencies, they will have an abundant reward.

PLAN FIRST SUMMER CONFERENCE FOR NORTH DAKOTA

VALLEY CITY, N. D.—The first annual summer conference for Church workers in the missionary district of North Dakota will be held in Valley City, June 12th to 20th.

The faculty will include Dean H. S. Brewster of Fargo; the Rev. C. H. Collett of Grand Forks; the Rev. F. H. Davenport of Bismarck; and the Rev. H. N. Tragitt, Jr., of Detroit Lakes, Minn.

**CHURCH AT REVONO, PA.,
RECEIVES GIFT**

RENOVO, PA.—Trinity Church, Renovo, has been the recipient of a gift of \$1,200 to pay off notes for money borrowed by the parish. The donor is Mrs. Eldon Bisbee of New York, a daughter of Thomas A. Roberts, who was superintendent of the Renovo division of the Pennsylvania Railroad, with headquarters at Renovo.

To THE SHOPS maintained here and there in the world by mission industries should be added St. Andrew's Craft Shop in the Palace Hotel, San Juan, P. R., which handles the work from St. Andrew's, Mayaguez—handkerchiefs, table linens, embroideries, and other beautiful things. Mrs. Saylor told in a recent *Spirit of Missions* something of the great need among girls and women around the mission, as many of whom as the mission can provide work for secure a living wage and self-respect through this work.

† Necrology †

“May they rest in peace, and may light perpetual shine upon them.”

**ARTHUR CLEVELAND CLARKE,
PRIEST**

ROME, N. Y.—The Rev. Arthur Cleveland Clarke, retired priest of the diocese of Central New York, died at his home in Rome on Sunday, March 18th, after an illness of several months.

The Rev. Mr. Clarke was born in Rome on November 18, 1865, the son of the late Rev. Hugh L. M. and Anna Watson Clarke. He was a graduate of St. Stephen's College and of Berkeley Divinity School. He was ordained deacon in 1889, and priest in 1891, by Bishop Huntington. His first charge was at Harpersville in 1889. From there he went as chaplain to St. John's Military School at Manlius, where he remained until 1906, when he became assistant at St. Paul's Church, Burlington, Vt. His health broke down in 1910, and after a year's rest he became priest-in-charge at Boonville, N. Y. His health again failing he returned in 1920 to Rome, where he spent much of his time in writing for Church magazines and other publications.

He is survived by his widow, formerly Grace Loomis Hannum of Cazenovia, two daughters, Helen and Katharine, a sister, Jessie, and a brother, the Rev. Dr. William Bours Clarke of Seneca Falls.

The funeral was held at Zion Church, Rome, on March 20th. The Rt. Rev. Edward H. Coley, D.D., Suffragan Bishop of Central New York, and the Rev. E. H. Carhart, rector of Zion Church, officiating.

THOMAS HUGH LACY, PRIEST

RICHMOND, VA.—The Rev. Thomas Hugo Lacy, D.D., died at his home in Richmond on May 2d in his eightieth year. The funeral was held at St. Andrew's Church, Richmond, on May 4th, being conducted by the Rev. W. R. G. Irwin, the rector, assisted by the Rev. Dr. W. H. Burkhardt, rector of Grace and Holy Trinity Church, and the Rev. John G. Scott, rector of Varina parish. Interment was in Wytheville.

Dr. Lacy was the oldest clergyman in point of service in the diocese of Virginia, having been ordained in 1872 by Bishop Whittle, and having just retired from active service a month before his death.

The first years of his ministry were spent in West Virginia in the then undivided diocese of Virginia and upon the establishment of that diocese in 1878 he continued his ministry in the mission fields until after 1890. In 1889 he was a deputy to the General Convention from the diocese of West Virginia.

The remainder of his ministry has been spent in the old state of Virginia. He served from 1893 to 1899 as the diocesan evangelist of the diocese of Southern Virginia. He held the rectorship of Tillotson

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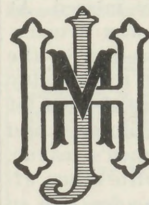
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parish in Buckingham county continuously for thirty years, only giving up this work when ill health compelled his retirement on the first of March, 1928.

For the past ten years Dr. Lacy has lived in Richmond, holding the position of missionary to vacant parishes in the Richmond convocation.

Dr. Lacy was a delegate to the World Sunday School Convention which met in Rome, Italy, in 1907, and in Washington, D. C., in 1910. He was a delegate to the International Sunday School convention, which met in Toronto in 1905, in Louisville, Ky., 1908, in San Francisco, 1911, in Chicago, 1914, and in Buffalo in 1918.

Dr. Lacy married Miss Mary Baldwin Goodwin, sister of the late Rev. Robert A. Goodwin and Edward L. Goodwin, who died many years ago. He is survived by four daughters.

ALICE CLAIBORNE

SEWANEE, TENN.—Miss Alice Claiborne, only daughter of the Rev. Dr. and Mrs. W. S. Claiborne, died at Sewanee Wednesday morning, May 2d, after an illness of several weeks.

Miss Claiborne was brought to the hospital at Sewanee from the Columbia Institute, Columbia, where she has been instructor in modern languages since September. At one time a student at the University of Chattanooga, Miss Claiborne won an international reputation as a basketball player. While studying abroad she was captain and star member of the French team which won the European championship. After a year at the Sorbonne, she was graduated with honors from William and Mary in 1927. Aside from her athletic prowess, she was an accomplished linguist.

Funeral services were held on Thursday afternoon, May 3d, at the Otey Memorial Chapel, of which Dr. Claiborne was formerly rector. Interment was at the University Cemetery.

Miss Claiborne is survived by her mother and father, and an aunt, Miss Genevieve Marlowe, of Chattanooga.

WILLIAM COVINGTON RIERSON

ALTAVISTA, VA.—In the afternoon of Tuesday, April 24th, William Covington Rierson died suddenly of angina pectoris at Altavista. The funeral was held Thursday at 3 P.M., at his home about three miles from Altavista, and he was laid to rest in the family cemetery nearby.

The service was conducted by Bishop Jett, assisted by the Rev. G. Otis Mead of Christ Church, Roanoke, and George P. Gunn, a student at Virginia Seminary, who served as supply at St. Peter's Church, Altavista, last summer.

Mr. Rierson was one of the most enthusiastic and faithful Churchmen in the diocese, and he will be sadly missed. At the time of his death he was trustee, junior warden, treasurer, secretary of the vestry, and superintendent of the Sunday school of St. Peter's Church, member of the executive board of the diocese, and president of the diocesan laymen's league. He never seemed too busy with other affairs when opportunities came for him to demonstrate in some practical way his deep interest in the welfare of the Church, either locally or on behalf of the diocese. One of his last acts on the day of his death was to forward to the diocesan office a copy of the program he had just completed for the annual laymen's mass meeting to be held in St. John's Church, Lynchburg, the evening of May 14th, preceding the opening of council on the 15th.

He is survived by his wife, formerly Miss Susie Ward of Lynchburg and Campbell County, three sisters, and a wide circle of friends in this section of Virginia.

PROPOSES EXCHANGE OF STUDENTS BETWEEN SEMINARIES

MILWAUKEE—A novel proposal for an exchange of students between Catholic and Protestant theological seminaries is contained in a new book by a French Catholic scholar, Abbé J. Calvet, entitled *Rome and Reunion*, and just published in an English translation by Morehouse Publishing Co., Milwaukee. The book, which is an appeal to Christians of every name to have faith in the ultimate reunion of the Churches and to work to hasten that end, is of particular interest as being one of the first of its kind written from a Roman Catholic viewpoint.

The author, who is a professor in the Catholic Institute of Paris, writes in a tolerant and optimistic vein. He lists six chief obstacles to reunion: mutual ignorance, religious particularism, scepticism, pride, mutual suspicion, and religious indifference. To overcome these, he recommends study, collaboration in Christian work, personal improvement of individuals, prayer, and belief in the possibility of reunion.

"When we know our brethren we shall understand them better," says Abbé Calvet. "The duty of diligent study is incumbent on them as well as on us. If they share with us the desire to promote this knowledge, there will have to be an exchange of students so that our young men may learn of them from their institutions of learning, and their young men learn of us from our institutions."

Abbé Calvet is particularly hopeful for reunion between his Church and the Anglican Church. "Of all the Christian Churches, the one which has latterly manifested the most ardent desire for, and the clearest understanding of, Christian unity

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is assuredly the Anglican Church," he says. He does not believe that the Pope's declaration against the validity of Anglican orders will prove an insurmountable difficulty, because the Anglican bishops "have thrown a bridge across the gulf" by their declaration in the Lambeth Appeal of 1920 that clergy of the Anglican communion would be willing to accept from the authorities of other Churches "a form of commission or recognition which would commend our ministry to their congregations," or conditional ordination.

Lord Halifax contributes an introduction to the book, which has been translated by the Rev. W. C. Turney, S.S.J.E.

NEWS IN BRIEF

BETHLEHEM—The annual Church school offering service was held in Trinity Church, Pottsville, the Rev. Howard W. Diller, rector, Friday and Saturday, April 27th and 28th. The offering is within \$500 of what it was last year, the banner offering year.—Bishop Sterrett's daughter Peggy was operated on for appendicitis in St. Luke's Hospital on April 27th. She is recovering rapidly.—The late Bishop Talbot willed his large library with many valuable books to Leonard Hall, an institution for postulants which he founded. Provision is made for loaning any of the books to the clergy of the diocese, they paying the postage to and from.

CENTRAL NEW YORK—Leon C. Palmer, general secretary of the Brotherhood of St. Andrew, visited Calvary Church, Utica, the Rev. D. Charles White, rector, Sunday and Monday, April 22d and 23d, speaking Sunday morning on Personal Evangelism, and Sunday evening on The Boy and the Church. He held conferences with various groups and on Monday evening organized a chapter of the Brotherhood. While in Utica, Mr. Palmer addressed a special meeting of the Utica clericus on Evangelism.

COLORADO—St. Andrew's Church, Denver, received an Easter gift of a hanging rood-beam with crucifix and the two attendant figures, in polychrome, the work of Robert Robbins. The same artist made for the parish some years ago a creche group, copied from one by Rossellino, in the Metropolitan Museum.

WESTERN NORTH CAROLINA—The annual presentation service for Church schools of the convocation of Asheville was held on Saturday, April 28th, at Calvary Church, Fletcher. The address was given by the Rev. G. F. Rogers, rector of Trinity Church, Asheville. A snow storm kept down the representation to but nine schools who presented a total of \$919.61.

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