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VOL. LXXIX

MILWAUKEE, WISCONSIN, MAY 26, 1928

No. 4

Discussionism

EDITORIAL

Church Unity

THE BISHOP OF MASSACHUSETTS

Pentecost

REV. C. EDWIN BROWN

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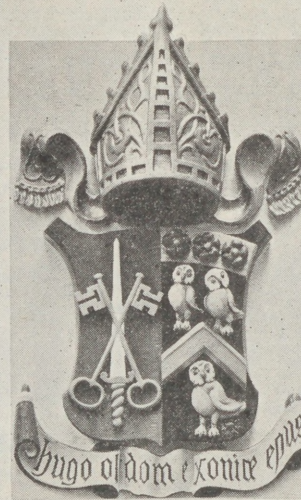
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VOL. LXXIX

MILWAUKEE, WISCONSIN, MAY 26, 1928

No. 4

EDITORIALS & COMMENTS

Discussionism

THE voice of the orator is to be heard in the land, for it is a presidential year, and also a General Convention year, and at such seasons we must expect a recrudescence of declamation.

But it is a great comfort to many of us that it is never likely to fill the land as it used to do. Before books and newspapers came, in classical Athens for example, people got most of their ideas by the method of Stop, Look, Listen.

And the habit of oratory persisted long after the real need of it had passed away. People were in the habit of being thrilled by oratory, and they have not quite got over the habit yet, though it might be an interesting thing to examine, if it were possible, whether the orator or the audience is the chief factor in the survival of the custom.

At any rate, it is not what it was. We still keep up the institution, but we don't entrust our lives and our big decisions to it. When the oration is over, or during it, or even before, an efficient little committee generally decides what shall be done, and what propaganda shall be made public to commend it. We have rather gotten beyond the idea that you can prove truth by passionate eloquence.

And many of us would rather have it so. In General Convention we should prefer not to have issues decided by a great speech; we should have much more confidence in the outcome of some sort of round-table negotiations, where men of varying views present those views and compare notes, without the intrusion of those disturbing psychological reactions that belong to impassioned declamation, without overstress, without applause; and then present the findings arrived at for the reasonable approval of the whole body. No doubt there are possibilities of grave abuse in the conference method, but far less, we think, than in the oratorical method.

But we are not ready to go at once to the method of pure printers' ink. We still must stop, look, and listen; we still must have some personal contact with the persons whose ideas we consider. We are not yet ready to depend wholly on books, magazines, and newspapers, though they mean far more to us than they did (in the aggregate) to our grandparents. They are a

beautiful solvent of hokum: negatively they do an immense amount toward keeping us sane and properly skeptical about things that ought to be viewed critically. But for more positive presentation of ideas, especially ideas with a strong feeling-accompaniment, we still need to see faces and hear voices.

So we are making increased use of another institution of ancient Athens, the discussion.

FOR some years there has been developing a system, with something of a technique of its own, called the "discussion-group," for the coöperative study of almost anything imaginable. Notably, it is used for missionary education, and for social questions. (In our experience, nothing has called forth such ready flowing streams of discussion as social questions; in comparison with these, missionary discussions have been halting, intermittent, reluctant.) The *Witness* often concludes an article with a little collection of questions for discussion: this seems very well-advised. Some parishes, e.g., St. Mary the Virgin's, in New York, have reported great success with parochial discussions on various religious matters. College students speak with fervor in praise of "bull sessions," often on religious questions, lasting (unless this is student hyperbole) sometimes all night. At the University of Wisconsin this year, religious discussion was carried on on a large scale during most of a month. Three lectures were given by distinguished men, at which all students might be present. After each of these lectures, discussions were held at innumerable centers all over the campus, including, of course, the chapels or club-houses of the different churches. Thus there was a great deal of individual amateur expression of religious views and questions in personal fellowship in little groups, but at the same time in quantity, as befits a great university. No one appeared to doubt that this system, however defective, was better than the mere listening to three great lectures, however masterly, would have been.

It is not our purpose to discuss the technique of a discussion-group. That is handled very well by persons far more effective at it than we could be. But there are a few general aspects of the matter that occur to

us: there are conditions of our present social and religious life that particularly call for some such method; there are important requirements to be met if the method is to work reasonably well; and it is a good thing to realize that there are some things that it can do, and some that it cannot do.

There are hardly any communities in present-day America in which adult education can be carried on simply by an authoritative teacher instructing a docile body of learners. The Church must teach with authority, as representing the prophetic office of Christ, as witnessing to its authentic experience, and telling people what it stands for. But it must not *simply* do that. The Churchman has so many friends, whom he sees constantly, who belong to so many religions, or to none at all, who have so many divergent views, who know so surprisingly much about some things in religion, and so pathetically little about others, that he is almost forced into the informal give-and-take of religious discussion. This intermingling of all sorts of believers and unbelievers, on terms of genial friendly association, is a feature of present American life. The condition is here: it cannot be eliminated and should not be ignored. Even those who go to the same church have a bewildering variety of hard-boiled, half-baked, or raw, or fluid, opinions on religion, which they have breathed in in their daily intercourse with their fellows as naturally and inevitably as they breathe in dust and gasoline fumes. Discussion among the like-minded may be very edifying, but among the unlike-minded it is almost compulsory, unless a man should go about with his soul hermetically sealed, and never say a word about what life means to him.

PEOPLE are fairly discriminating about what they call a good discussion or a poor one, though they are more apt, we think, to say, "That was a good discussion," than to say, "That was a good sermon." And they are discriminating about a good discussor or a bad one, though perhaps more severe on a poor discussor than on a poor preacher. A person is apt to like his own part in a discussion: hence the total effect is viewed with favor, though the other participants are viewed critically.

One who takes a prominent part in a discussion (whether or not he stands forth as the "leader" of a "discussion-group") needs, of course, a quick interest in the subject, and some resources of ideas, so that he may speak with a certain ease, as if he had command of a lot that he might say, but was content to take the line that other people suggest. Of course he should have agility of mind to understand what others mean, and a reasonably rich and flexible vocabulary, at least enough to know a synonym when he sees one. He needs generosity, understanding, good humor.

The whole body of those taking part should have a certain preliminary interest, mutual respect, good humor again, willingness to listen while they await their chance to speak (not simply to be thinking up a bright thought to spring when the chance comes), and willingness to take opportunities as they occur. We have assisted at dreadful discussions in which two or three tried to talk at once, others exclaimed "No!" at frequent intervals, and others exchanged looks of disgust and venomous whispers, during the effort of an unpopular discussor. Also we have known still more dreadful ones, in which there were uncomfortable pauses, the leader trying to start the ball rolling again and again, with an utterly flat "What do you think of this suggestion?" But, so far as form goes, a discussion without either interruptions or ghastly pauses is quite feasible, and is a fine thing.

THERE are bad discussors. Probably the orator is one of the worst. Then there is the hardy perennial variety, who will speak about every other time, if he can: and the one who is always asking for definitions; and the one who cannot take in what others say, but makes unrelated remarks out of his own habitual mentality. These and their like do not fare well at their fellows' hands: a bad discussor will be discussed most unmercifully in little hang-over meetings after all is over. But in the meantime, he may have spoiled the whole affair.

Even the better discussions have their limitations. There are certain things that they should not be expected to accomplish. There is often a tendency to reiterate well-worn formulas, single words sometimes, or trite phrases, to meet all demands—"adventure," "association of ideas," "service," "sincerity," "loyalty," "interest in the good of others," "it's all a matter of environment," "the greatest happiness of the greatest number," etc., etc. The discussor is perhaps a bit timid, and is anxious to be brief, and so he falls back on a conventional one-word answer, which decidedly does not always illuminate.

But this is only an aspect of a more serious limitation. Every speaker (except the most hardened sinner) feels that he must be brief, and generally wishes to be—brief rather than thorough. Explanations of difficult points simply cannot be made in a few terse words, under the strain of extempore speaking on one's own initiative. A few casual little speeches in a conference are no fit substitute for well-considered thought, careful reading, or even heavy listening to one who has prepared something to say. It is all very well if these limitations are recognized as such. But we fear that many discussors think they have really covered a question in discussion, that they have really gotten somewhere at the end of half-an-hour of talk, more valuably than they could have done in any other way. Youth is eager to decide for itself the great issues of life and death, and that is all right; but there is just a little tendency to decide hastily on superficial grounds. Discussions, we think, lend themselves to this off-hand quickness in deciding, if they are regarded too enthusiastically as the best way of getting at the truth.

But there are things that are done better through even quite ordinary discussions than in other ways. They make for mental activity; they make a person's thought interesting, to himself at least, by letting him speak it out; they are a means of learning, for one remembers, with beautiful vividness, the things which he himself has spoken; they make (on the whole) for mutual respect, toleration, and generous understanding of one another's ideas; they make for good humor under stress, and probably for sincerity. What ideas they do arrive at, they get more warmly and intimately, as real belief, than they would get of better ideas passively read or listened to. They are an excellent means of dragging shabby old prejudices, errors, misunderstandings, out into the open, where there is a chance of their being exposed as such. "Now I've always thought the Church meant us to believe" so and so: there often follows a weird dogmatic malformation, such as would surprise even a student of the historic heresies; but there is a chance for explanation.

We are not prepared to advocate the substitution of a half-hour discussion-group for the regular Sunday sermon; but surely it *might* be better. It would call for the best thought in both clergyman and congregation; and if it got what it called for, it would be a notable means of grace. If not—is there anything more frantically boring than a stupid discussion?

THE ordination of Dr. Clarence E. Rice at St. Paul's Cathedral, Boston, the details of which are fully stated in the Boston letter in this issue, is the first real test of the value of the recent canonical provision allowing of the ordination of a minister in another body "without giving up or denying his fellowship or his ministry in the communion to which he belongs." Dr. Rice has, for many years, been a distinguished Universalist minister, and continues to be such while being now a priest of the Church as well. His is not the first ordination to be held under the provisions of the new canon, but the two or three that have preceded this have proved woful mistakes, so that this is the first that can be looked to as a serious test.

And yet the conditions in this case are such that the value or the danger of the canon cannot really be shown by its result. Dr. Rice has, we understand, no settled charge. He is retired from the active work of the Universalist ministry. The real test of the canon must come when there is a congregation, as well as a minister, to be considered. It was that phase of the matter that led to serious differences of opinion as to the value of the legislation, and in two or three cases that have already arisen the doubts were shown to be amply justified.

Dr. Rice's ordination may be said to exemplify rather the plan suggested by the Lambeth Conference of 1920, and to do that under the most favorable circumstances. He has already shown himself sympathetic with the Church Idea. It may be difficult to define that term, and yet it means something very definite, without which one could not be happy in this new relationship. The Protestant world in general has lost that Church Idea, and yet nothing is more conspicuous than that here and there, throughout Protestant Christianity, there are men who splendidly exemplify it. There were a good many of these at Lausanne. There are a number of them in most of the well educated ministries in Protestant bodies. If the working of the canon could be confined to men of that calibre, of whom Dr. Rice is an admirable representative, and if we can hope that its administration will always be as carefully protected as it has been by Bishop Slattery, only good will come from it—at least where there are no congregations to be considered.

Be that as it may, there will be no division among Churchmen in the cordiality of their welcome of Dr. Rice into our communion and priesthood. He will find himself *persona grata* from the first. And we hope it may for many years be his happy opportunity to interpret Protestant Christianity to Churchmen and Churchmanship to Protestant Christianity. He has taken a brave step.

THE announcement that Dr. Francis J. Hall is retiring from his professorship of dogmatic theology at the General Theological Seminary, after forty-two years of continuous teaching of the subject, at the Western and then at the General, affords occasion for the expression of regret that

Dr. Hall
Retires

the time for his retirement has come.

Dr. Hall has performed a very notable service to the Church, not only in his important chair from which he has trained hundreds of the clergy of the Church in dogmatic theology, but also through his many book publications, which have taken a primary place in the theology of the Church. His retirement does not mean approaching inactivity, for he promises that his writing shall be continued, and we shall hope that additional works of value will proceed from his pen. His infirmity of total deafness has not

withdrawn him from active participation in the affairs of the Church, and as a delegate-at-large to the Lausanne Conference he took an active part, frequently participating in debate, and carefully following what transpired, with the aid of an amanuensis.

We trust that Dr. Hall may long be spared to serve, as he has so effectually done for many years, as theological counsel for many Churchmen who have become accustomed to rely largely on his balanced judgment and his vast fund of knowledge.

IT IS a pleasure to pass on to our FAMILY the following appreciative action of the diocesan convention of Arkansas:

"RESOLVED, The members of this diocesan convention of Arkansas express their deep appreciation through THE LIVING CHURCH RELIEF FUND to all those who helped by their prayers and contributions the flooded districts in Arkansas, to wit: Arkansas City, McGegee, and Lake Village.

"Be it further resolved, That a copy of this resolution be sent to THE LIVING CHURCH and to Mr. Warren Kearny, treasurer of the fund."

ACKNOWLEDGMENTS

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St. James' Church School, Painesville, Ohio	5.00
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CHOOSING THE BEST

MY little boy had asked: "What is the highest life on earth?" I thought before I answered, of the gifts from wealth and birth,

Of literature and politics, and every noble cause,
Of kings, presidents, and generals, who win the crowd's applause;
And then I answered carefully, while speaking very low:
"A clergyman's the bravest man that anyone can know.

"Like Samuel, he hears the call of God to be a priest,
To stand before the altar, and to celebrate the feast.
He turns his back on wealth and ease, and then, that he may live,
He trusts his people for his needs, and takes what'er they give.
He begs for righteous causes, but not for private purse,
And, seeking suffering people, himself must oft disburse.

"His time no longer is his own, but will be shared by all;
He will be ready night and day to answer every call.
He must heed well his bishop and consult his vestry too,
And listen to his people who advise him what to do;
Will face all wicked doers, and rebuke them for their acts,
Yet all the time be gentle, with the Christ-love which attracts;

"Will always dress with neatness, and in a sober black,
And ever keep a smiling face, no matter what he lack;
Will know all children, women, men, and neighbors far and near;
Must never tell to anyone the gossip he may hear;
And, hindered not by cold or heat, must calmly work along
As though no cares perplexed, and life were ever a sweet song.

"A pilgrim and a crusader he; alert to fight or pray,
He pleads with God, then pleads with men, through all the livelong day;
When most his soul is burdened, then is most upon his knees,
And by his power with God, prevails o'er the men of selfish ease;
The power of Christ the King is his, to bind or to unloose.
You seek the highest post on earth, if this is what you choose."

JAMES HENRY DARLINGTON.

From *Verses by the Way*, Series No. 3.

DAILY BIBLE STUDIES

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

"I BELIEVE IN THE HOLY GHOST"

Sunday, May 27: Whitsunday

READ Acts 2:1-11.

WHITSUNDAY has been called the Birthday of the Christian Church. On that day, the Feast of Pentecost among the Jews, the promise of Christ was fulfilled and the Holy Spirit came to bless and inspire the followers of the Master as they were assembled together. The Feast of Pentecost was the second of the great Jewish festivals, being the fiftieth day after the second day of the Passover. It was also called the Feast of the Harvest, and so it seemed to find fulfilment in the blessing which came when the Holy Ghost was manifested in all His power. He was, and is, the Third Person of the Holy Trinity, and these years since Christ ascended into Heaven have been called the "Dispensation of the Holy Spirit." He is the Guide, leading into all truth. He is the Comforter, granting us strength and peace. To His voice we must listen.

Hymn 196

Monday, May 28

READ Joel 2:28-32.

ST. PETER quoted this prophecy of Joel as he delivered his great Whitsunday message, resulting in the baptism of three thousand souls (Acts 2:14-42). It impresses us as it draws into service our sons and daughters, our old and young. We can rejoice in the faith and service today of our young people. They are prophesying by their lives of activity. The Brotherhood of St. Andrew, the Daughters of the King, the Girls' Friendly Society, and many other groups of God's children are doing Christ's work, fulfilling His ministry, and testifying concerning the faith. If our old men look backward and discuss dreams of the past, our young men are seeing visions and looking for, and pressing toward, a better day. Both are needed in the Christian Church. We must thank God for the foundations of our faith, and we must face the future and prepare for the world's evangelization. The four living creatures, representing the Four Gospels, as St. John saw them, were "full of eyes before and behind" (Rev. 4:6).

Hymn 534

Tuesday, May 29

READ Ezekiel 37:1-10.

EZEKIEL in his prophecy brings vividly before us the world's need and the coming of the Lord, the Life-giver. The illustration is vivid. How "very dry" is much of our life! And even when the parts are gathered together and there is a great show of prosperity, how lifeless and unreal and unprofitable it all seems! And then comes the Holy Spirit. The Church gives her prayer: "Come from the four winds, O Breath, and breathe upon these slain, that they may live!" There have been great times of refreshing in the history of Christianity. There will be great times in the future, for the Holy Spirit is with us. Only let us pray, each one of us, that we may listen to His voice and obey His commands, for He comes quietly, "soft as the breath of even." We must pray for and expect great blessings from God.

Hymn 452

Wednesday, May 30

READ St. John 15:26-27; 16:7-15.

THE dear Lord comforted His disciples with an assurance of the coming of the Holy Spirit: "I will not leave you comfortless." And as He promised the Pentecostal Gift to them, so He promises the Holy Spirit's guidance and comfort to us. Note the blessings: The Comforter; the Spirit of Truth; "convincing" us, that is, giving us the power to recognize sin and unrighteousness and justice; showing us things to come, that is, giving us visions of the future peace and joy

in Christ; showing us the meaning of Christ's words. What a wonderful group of blessings! And they may all be ours if we open our hearts to this Holy Spirit who is gently pleading for the guidance of our lives. Underneath all the confusion of life, we can know the Spirit is "moving upon the face of the waters" (Gen. 1:2).

Hymn 380

Thursday, May 31

READ Acts 8:14-17.

THE coming of the Holy Spirit is just as real today when we are confirmed as when He came in the likeness of fiery tongues upon the disciples, and as when He came in the form of a dove and rested upon the head of the Blessed Christ at His baptism. We do not need the outward signs, for we have been granted greater knowledge; but still the sacramental grace comes through our obedience to Christ in doing what He asks us to do. Water and the name of the Three Persons of the Holy Trinity at our baptism; Bread and Wine in the Holy Communion—these are for us the "outward signs of the inward grace." And when the hands of the bishop, representing the whole Church, are laid upon our heads as we "confess Christ before men" in Confirmation, the Holy Spirit comes, surely, really, gloriously.

Hymn 373

Friday, June 1

READ Gal. 5:22-23.

THE fruit of the Holy Spirit, which He will nourish in our hearts and lives if we grant Him obedience, must be expected and looked upon as real. We can "grow in grace" if we will. And the seven-fold gifts of the Spirit, as spoken in our Confirmation prayer, are the same holy gifts which Isaiah declared should rest upon the Christ, and which the Gospels show us did rest upon Him (Isaiah 11:1-3). What blessed gifts they are, and how they constitute the essentials of character, not only for the individual, but for the nation! Love stands at the head, for without love we are dead. And what a peace comes to us when we know that the Holy Spirit loves us, and will teach us how to love! St. Paul shows us this in his wonderful chapter (I Cor. 13). When we feel disheartened or troubled or sad, let us listen to the Holy Spirit's whisper: "God loves me!" It will bring a calm not otherwise found.

Hymn 121

Saturday, June 2

READ Rev. 22:16, 17.

IT is a comfort to know that the Holy Spirit, who was present at the creation, and who came upon the Church and gave her birth at Pentecost, will have a blessed part at the last when God's plan is fulfilled. He will, with His Bride, the triumphant Church, cry, "Come," as

"Ten thousand times ten thousand
In sparkling raiment bright,
The armies of the ransomed saints
Throng up the steeps of light."

And how eagerly will that great Word, which is the "Gospel Word," be echoed by all who hear, by all who thirst for the Water of Life, by all who have taken God's will as their will! And even now we can hear that blessed cry "Come," as we "draw near with faith" and take the Holy Sacrament to our comfort. And as we are God's messengers we are to make the gracious invitation heard everywhere: "Come."

Hymn 541

Come, Holy Spirit, even as Thou didst come long ago, and give me power and wisdom and peace. Quiet my fears; give courage to my heart; lead me to know the Truth. Let me never courage Thee, but when Thou speakest let me listen and obey. Amen.

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

WHAT an interesting problem for the higher critics I raised in *THE LIVING CHURCH* some weeks ago! All agreed that the poem "Growing Old" was altogether delightful; but there was a very wide diversity of opinion as to the authorship. One gentleman writes that the poem appeared first in *Church Management* as the work of A. V. Barnes. Another gives details:

"The poem quoted in Blue Monday Musings, issue of April 21st, was written by the late Thomas B. Berry, S.T.D., of the diocese of Western New York, who was at the time of his death warden of the DeLancey Divinity School. The poem was found, after the doctor's death, among his papers, and was read at his burial by the Rev. Dr. Sills, then rector of Trinity Church, Geneva, N. Y., but since deceased. After Dr. Berry's death his widow had some copies of the poem printed for distribution among his friends; and, on the footnote of the copy I received, explained its authorship and the circumstances of the finding."

A third writer has kept a copy of the poem in an ancient newspaper cutting, and assures me that it is the work of Rollins J. Welles. A fourth asserts, positively, that it was written by Martha C. Lang.

So we are left where we began. But I venture to conjecture that various persons copied out the verses in question, and left them among their papers, where, being found, it was assumed that the authorship rested with the person who had copied them. It seems unlikely that we can really find out who is responsible for them, among so many claimants.

I AM INCLINED to think that the nearest approach to a universal genius in British literature at the moment is Col. John Buchan: historian, essayist, poet, short-story writer, novelist, economist, and if there be any other field suitable for him he adorns them all; and his good sense is as remarkable as his literary talent, and the ingenuity of his imagination. To find him, then, saying this, is gratifying and helpful:

"If Britain would assist America by preventing the smuggling of aliens, drugs, and drinks, it would do more to bring her into the common tasks of the world, than a century of unintelligent satire and melodramatic appeal."

He spoke to a gathering of English and Americans in London; and his words were eminently suited to the place and the audience. "Unintelligent satire" has been too frequently the method of approach of British publicists; and if they have varied their methods with melodramatic appeal, it is not altogether to its improvement. If we are a nation of "Babbitts," then we ought to be impervious to hysterical appeals to come to the aid of the distress of the world. But how absurd it is to suppose that we are, indeed, a nation of "Babbitts"! Among our hundred and twenty million people there are multitudes of all sorts and conditions; and if there be "Babbitts" among them, it is by no means certain that they are in a larger proportion than the same class by another name would be found in any civilized country. One may grant, I think, that there is an abnormal sensitiveness among us, to the opinions of other peoples, even though they have shown no particular evidence of being qualified to express judgment concerning us. But that does not alter the patent folly of using such methods to bring about results which are considered desirable in other lands.

It is true we have our own absurd public men; as, for example, that recently exploded bomb in a certain great western state. But almost all intelligent Americans count such as matters of mirth, and do not think of taking them as serious counsellors, whether in national or in international affairs. Let us hope that with the coming of a wider appreciation and a greater degree of respect for others, such a condition may be more general on the other side of the Atlantic.

I WAS SPEAKING the other day of a certain tendency, not altogether absent from some Church institutions, to a kind of perfunctory charity, occasionally expressing itself in positive rudeness and cruelty. Of course one cannot be astonished at that fact, since it is clear that working in such an institution does not finally accomplish the transformation of character desirable; and one can allow much for what one finds, though one never ought to accept anything less than the best.

Here comes a letter from one of my unknown, unseen friends, entirely confirming what I wrote, and giving as a case in point her bitter experience in a Church hospital, in her confinement, one Holy Week past. It appears that every ingenious slight and cruelty which could be conceived of, short of absolute wilful torture, was imposed upon the unhappy little victim. One peculiarly painful feature was the refusal of the authorities to send for her own rector to hear her confession in preparation for her Easter communion; added to which was the exasperating discourtesy into which every request was met—as if the nurses were magnifying their office by showing themselves as rude as rude could be. All this happened in a city and an institution where one would not have expected that sort of treatment; and it contrasted, wretchedly, with the courtesy and Christian charity shown in the same city in a Lutheran hospital. Let us grant that it must have been an altogether exceptional place; still, to have one of the least of these Christ's brethren so maltreated and abused in a place supposed to be under the aegis of the Church is absolutely unpardonable. It was eight years ago; but I can well believe how the memory rankles.

IN AN ALABAMA city the Methodist church advertises an Easter service in the morning on "The Resurrection," and the same day an evening service with the subject "The Tied Mule," earnestly appealing to "make it a great day." What a pity there is not a course in seemliness to be studied by various Protestant sectarians!

THE MISSION OF THE WAVES

AMONG the mysterious things of this world which we cannot understand are the ocean waves beating upon the shore, and their mission.

I am sure you have often sat watching them as they poured upon the beach, resistless as they came from the heart of the ocean, each having its destined task to perform, and you have thought about it and wondered.

Yet not one of these waves has any power of its own. It is set in motion by some powerful initiative force, and it must work out its appointed task.

It comes rolling in and dashes against the beach, but it brings something with it, some life, some substance—something. It gives its life and falls back helpless as it recedes. It has completed its appointed mission. It may never be the same wave again; it may become part of some other wave, or in its undertow it may slip down deep to the ocean bed, and lie waiting to be used for some other purpose. It may be caught, or part of it, in the vortex of the blue Gulf River, and finally be dashed against the rocks of some Norwegian fjord.

So it is with our own lives. We must work out our own destiny. If we are thrown against the Sands of Time, we will leave there something which we have brought with us—something of good or evil.

How tenderly some of these waves fulfil their part. Gently they lay their burdens down and quietly withdraw. So gentle lives bring with them some great gift—they give of themselves, to help, to care, to caress.

When the waves of thunderous clamor surge and dash and break down all barriers, some great battle has been fought and won, but the gentle ripple brings peace and joy as the darkness disappears, at the Dawn of the Day.

—Rev. H. D. Speakman.

WHITSUNDAY

BY HAYWOOD TUPPER

"There's a rushing, mighty wind
Blows from out the heav'n above,
Bearing on its shining wing
Strength and healing, cleansing love;
Blow, then, blow, thou mighty wind,
Blow the clouds of sin away
Till upon our darken'd eyes
Breaks the Pentecostal Day."

HISTORIC imagination may reverently reproduce the scene and events of that looked-for period in Jerusalem, when the disciples of Christ were with one accord in one place. Their risen Lord had commanded them "that they should not depart from Jerusalem, but wait for the promise of the Father which, saith He, ye have heard of Me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence."

The old patriotic longing for a restored nationality, which, perhaps, their own Asmonean kings had latterly revived, was still awake in the minds and hearts of these pious Jews, and they inquire: "Lord, wilt Thou at this time restore again the kingdom to Israel?"

Empires have risen, flourished, fallen; "Time, the tomb-builder," has buried them in desolation; but the kingdom the Son of God would establish was not to be confined to the limitations of Palestine, it would extend to the uttermost parts of the earth, never to fail, and the gates of hell should not prevail against it. It was to be a kingdom set up in the spiritual entity of man, transforming human hearts to loyal subjects, for the Father seeketh such to worship Him. How energizing the thought that the Most High *cares* for our homage!

The epochal event of the coming of the Holy Ghost is thus recorded: "And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues as of fire, and it sat upon each of them."

"Mitred with Pentecostal flame." The visible glory of the Shekinah had been the symbol of God's presence in the tabernacle of ancient Israel. Lambent radiance of Deity! "Cloven tongues like as of fire," and the earnest audience had their own tongues empowered with languages as the Spirit gave them utterance.

We are told that in the beginning "the earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters." A remarkable word taken from the manner in which the fowls brood on and hatch their eggs is used for expressing the divine activity of the Spirit of God. He still broods over and cares for the souls of His creatures.

With our limitations we cannot comprehend the mode of Deity's existence. Nay, we cannot comprehend how a rose is created. This does not baffle one's intellect; this is simply beyond his radii of mental vision. The tiny expansion of the optic nerves reports a universe of objects. How? We do not know. Reason is an aid to faith. Believe, and God is ours.

"There's a sweet, refreshing breeze
Blows from out the heav'n above,
Falling on the bruised heart
Downy, soft as lighting Dove;
Blow, then, blow, thou Spirit breeze,
Melt our coldness, thaw our pride,
Let the Pentecostal Power
Ever with us here abide."

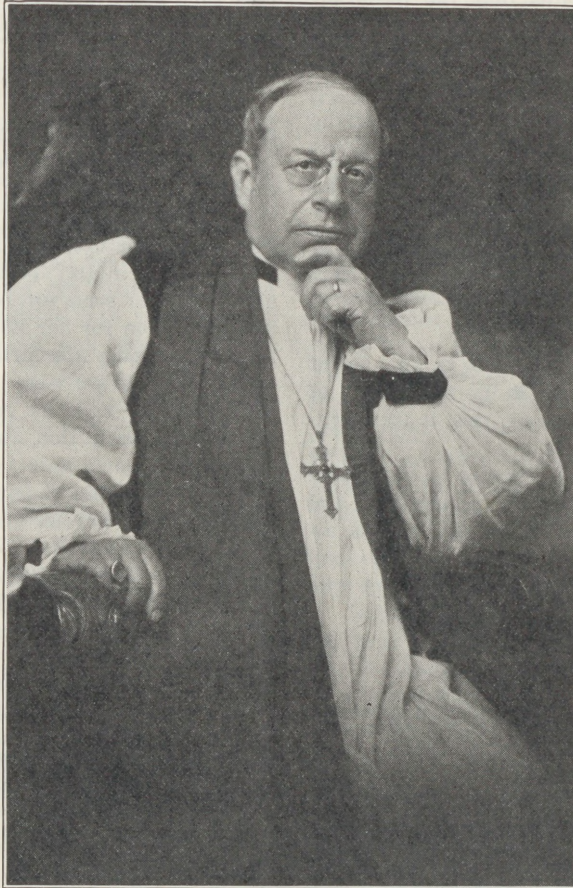
BISHOP OF LOS ANGELES DIES

THE Rt. Rev. Joseph Horsfall Johnson, D.D., Pasadena, Calif., first Bishop of Los Angeles, died at his home in Pasadena on the afternoon of May 16th, following a brief attack of double pneumonia. Bishop Stevens conducted the funeral at St. Paul's Cathedral, Los Angeles, on Saturday morning.

Bishop Johnson was born at Schenectady, N. Y., January 7, 1847. He received his preparatory education at a private school in Albany and then was graduated from Williams College in 1870, and from the General Theological Seminary in 1873. He married Miss Isabel Greene Davis in 1881. He was ordained deacon by Bishop Horatio Potter in the Church of the Transfiguration, New York, in 1873, and was advanced to the

priesthood by the same bishop in the chapel of the House of Mercy in 1874. He had charge of Holy Trinity Church, Highland, N. Y., from his ordination to the diaconate until 1879, was then for two years rector of Trinity Church, Bristol, R. I., then of St. Peter's, Westchester, N. Y., 1881-1886; of Christ Church, Detroit, 1886, until his elevation to the episcopate. He was elected Bishop of Los Angeles in 1895 when the diocese was formed and was consecrated at Christ Church, Detroit, on St. Matthias' Day, February 24, 1896. He declined an election as Missionary Bishop of Northern Michigan in 1892. At the time of his election to Los Angeles he was dean of the Detroit convocation and a member of the standing committee of the diocese of Michigan. He received the degree of D.D. from Nashotah in 1894, and that of S.T.D. from the General Theological Seminary in 1908.

Bishop Johnson is succeeded as Bishop of Los Angeles by the former bishop coadjutor, the Rt. Rev. W. Bertrand Stevens, D.D. Bishop Stevens was consecrated to the episcopate in 1920. He is a native of Maine and a graduate of Bates College and the Episcopal Theological School, Cambridge, Mass. Before his consecration he held charges in New York and San Antonio, Tex.



RT. REV. JOSEPH H. JOHNSON, D.D.
Late Bishop of Los Angeles

DEPENDABLE

THERE is nothing ambiguous or conditional in what our Lord has to reveal about His mission and its fruitage. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." "Lo, I am with you always, even unto the end of the world." "In My Father's house are many mansions; I go to prepare a place for you . . . that where I am, ye may be also."

It is this quality of positiveness that must be proclaimed in its fulness in these days when people are being gorged with querulous investigations, with deductions drawn from "data gathered by laboratory research," and with theories whose attraction lies in sensational negatives. Only positiveness can settle the dust of confusion and clear away the fogs of misinformation.

There are times when an argument is a mistake. We are in the midst of a period when the spiritual welfare of society is conditioned on the Church's obedience to the commands of its head. There is neither reason nor occasion for compromises and combinations with the forces of this world. "There is one God and one mediator between God and men, the man Christ Jesus." It is He who must be lifted up, not only as the divine Victim of sin but as the only Way, the only Truth, the only Life. If men will know the God who bestows eternal happiness upon them, they can find Him in His beloved Son. Nowhere else do we know Him in mercy.

—The Lutheran.

Church Unity*

By the Rt. Rev. Charles Lewis Slattery, D.D.

Bishop of Massachusetts

IN 1910 the General Convention took the initial step toward inviting the various communions of the Church to consider the possibility of a Conference on Faith and Order, looking with hope toward the ultimate unity of the Church. Interest in the idea spread far away into the edges of the world, and after patient preparations, in which the leaders of many communions shared, the first Conference on Faith and Order was held in August, 1927, in Lausanne. Representatives from nearly all the communions of the world took counsel together, showing both profound agreement and wide diversity. Those who are impatient for a beginning felt that little or nothing was accomplished. Others are thankful that brethren could come together with Christian charity, with earnest convictions, with a desire to listen reverently to opposing theories and doctrines, and, through all and in all, were willing to pray for the guidance of the Holy Spirit, even if their preconceptions of God's will must be changed by new light directly from Him.

The conference found total agreement only on the meaning of the Gospel. On the Nature of the Church, on the Common Confession of Faith, on the Ministry, and on the Doctrine of the Sacraments, they partly agreed and partly disagreed; and then set forth for the consideration of the various communions in their respective legislative bodies the problem of finding the higher unity where the differences could be comprehended and merged into the whole truth as it is in Christ Jesus. The papers showing the findings of the conference will be submitted to our General Convention for discussion, and, most of all, for prayer. We must try to see as Christ sees, and genuinely to desire to live in unity with all who, equally with ourselves, belong to Him.

Because nothing that the General Convention in Washington next October can do will exceed this particular task in importance, I ask you to dwell with me on some of the principles which I believe might possibly help us to take the next step forward.

§ 1

THE first principle is that while we must recognize the obvious desirability of attaining the unity of all the communions, we should not wait for that, but we should unite when and as we can in smaller groups, praying always that at length complete unity will come. As there was gradual disintegration it seems inevitable that the reintegration will also be gradual. In any case if any communion should refuse to unite with its nearest neighbors, awaiting a general union, it might conceivably be found to be fighting against God. If it is His will that we come only gradually to unity, it would be pitiful if a fragment of His Church refused to gain the great end through His patient way, and pompously stood apart, deaf to His commands, awaiting a sudden and perfect accomplishment centuries hence, or never.

To be quite practical, our own communion has a primary responsibility for certain groups which have become separated from us, by our fault more than theirs, in the last three hundred and fifty years—the Methodists, the Baptists, the Congregationalists, the Presbyterians. Had the Church of England possessed the grace and the wisdom, these devout groups of Christians had still stood side by side with the eager members of the Church of England; and the Church of England and our Church in America would have been vastly richer in the things of the mind and the spirit. We crave a share of the saintliness of John Wesley the Methodist, John Bunyan the Baptist, Richard Baxter the Congregationalist, and Alexander Henderson the Presbyterian.

I wish that we might in our next General Convention make a definite approach to one or other of these communions, making quite clear that we come in humility, with no least suspicion of arrogance, craving the blessing which God has given

others and holding in trust, for all, whatever blessing God may have given us. The considerations at Lausanne ought to help us to open the way for such an approach. A good many years might pass in exchange of our respective difficulties and reservations; but, on the other hand, we might, by God's grace, quickly find a way to unite our forces. Our own communion has been talking eagerly for more than a generation. The time has come to do something. The Church in India and the Church in China are boldly moving forward. We must try at least to keep pace with our missionary leaders.

§ 2

THE second principle I see is the obligation we have to unite with any communion which will accept the Lambeth Quadrilateral.

I

The Holy Scriptures of the Old and New Testament as "containing all things necessary to salvation," and as being the rule and ultimate standard of Faith.

II

The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian Faith.

III

The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unflinching use of Christ's words of institution, and of the elements ordained by Him.

IV

The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

We advanced in 1922 when the General Convention adopted Canon 11, "On the Ordination of Deacons and Priests in Special Cases." This was framed after cordial "conversations" with certain able Congregationalists. There we frankly announced that we were willing to authorize a bishop to ordain any minister of another communion who would accept the Quadrilateral, and whose congregation approved his ordination, the minister then remaining in his former communion, though authorized to minister also to our people. We made no attempt in this canon to compel consent to any theory of the way in which Christ is present in the Holy Communion, or to any theory of the ministry in general or of the episcopate in particular.

Now in the light of the Quadrilateral and Canon 11, let us examine some of the papers put forth by the Lausanne Conference.

(1) On what the "Gospel" is, the Lausanne Conference was in entire agreement. This agreement is highly significant, and covers the first section of the Quadrilateral, thus affirming that unity which already exists in the deep things of our common faith.

(2) When you add the paper on The Church's Common Confession of Faith you find the agreement explicitly sufficient to cover the second section of the Quadrilateral, for the differences noted are existing differences in our own communion; that is, some of us "subordinate the Creeds to the Scriptures" [as in the Ordination Service] and others "attach a primary importance to particular confessions."

(3) At Lausanne, the delegates reached a very important measure of agreement about the sacraments:

"We believe that in the Holy Communion our Lord is present, that we have fellowship with God our Father in Jesus Christ His Son, our Living Lord, who is our one Bread, given for the life of the world, sustaining the life of all His people, and that we are in fellowship with all others who are united to Him. We agree that the sacrament of the Lord's Supper is the Church's most sacred act of worship in which the Lord's atoning death is commemorated and proclaimed, and that it

* From the Bishop's annual address to the convention of the diocese of Massachusetts.

is a sacrifice of praise and thanksgiving and an act of solemn self-oblation."

Then the divergent views of the delegates were noted as follows:

"There are among us divergent views, especially as to (1) the mode and manner of the presence of our Lord; (2) the conception of the commemoration and the sacrifice; (3) the relation of the elements to the grace conveyed; and (4) the relation between the minister of this sacrament and the validity and efficacy of the rite. We are aware that the reality of the divine presence and gift in this sacrament cannot be adequately apprehended by human thought or expressed in human language."

I believe that I am right in saying that, if all the faithful and loyal members of our own communion met in conference, the very same list of "divergent views" would be expressed. Our variety of Churchmanship ought to allow us to admit to full fellowship all who hold any view which is recognized as legitimate in our own immediate family of the Church of Christ. For any one school of thought in our communion to insist on its interpretation for the communion entering into fellowship with us would be exceedingly unbrotherly and also presumptuous.

(4) This leaves only the fourth section of the Quadrilateral on the Historic Episcopate. Here, as was to have been expected, the conference at Lausanne found itself in deep waters. There was wide variety of opinion. But there is wide difference of opinion in our own communion, and these differences have been recognized as legitimate by a long and varied history. So, if for the sake of unity, any communion should be willing to accept "the Historic Episcopate, locally adapted" we should have no right to press one theory of the episcopate over another. Some of our communion believe that the episcopate is necessary for the being of the Church, others only for its well being, holding that the essential quality of Apostolic Succession is the continuity of witness to Christ through history, whether through bishops, presbyters, or the whole body of the faithful. Some believe that episcopal ordination is regular and desire it for themselves, but believe that other ordination is valid. Some believe that the grace of Holy Orders is limited to ordination by bishops, others believe that episcopal ordination is only one of the ways in which God calls His ministry to serve His Church. All admit that the first essential of ordination is the assurance of God's direct call to the individual soul, without which no ordination is either regular or valid: this is the first question put to every candidate for the ministry, and the ordination ceases if he says No.

Now we cannot refuse full fellowship to a communion which is willing to accept the Historic Episcopate with any of these theories attached to it, for they are recognized within our own comprehensive Christian fellowship. There are many devout leaders who would be glad to be organized under a more centralized form of Church government than they now have. We ought to meet this desire at least half way. Moreover, I believe that there are many noble Christians who, for the sake of unity, would accept the Historic Episcopate, if there did not linger in their minds the thought that they must accept one, and only one, theory of the ministry, and if they did not thereby seem to repudiate their former ministry, which they know in their hearts was given them by God Himself. Many recognize that the episcopate through the centuries has been the bond of unity. It has been abused, but it is a great fact of continuity. It has power in it still for the Church Universal. If a man, or a communion, will accept it on these generous terms, the way is open for union.

§ 3

ANOTHER principle which we may assume is that the United Church of the future will include a larger diversity than any present communion can display. We often say that our own communion shows the largest comprehension of differences known in Christian history. To many of us this large comprehensiveness is a sign of strength. To others—and to nearly all outside our ranks, who chance to look in upon us—it seems a sign of weakness; they wonder when the extremes will break asunder. There are little people who dream that their particular tastes will prevail and dominate the whole Church. But so far as Christ rules His Church we shall

never shut out those who love Him in sincerity. I have faith enough in the constraining love of Christ to believe that brethren of widely different temperaments and opinions shall, in Him, find and maintain their unity of faith and worship. Believing this, I have the further confidence that Christian people everywhere may be given grace to include in the great and loving Church of the future still wider differences.

We ourselves frankly do not expect or desire that communions uniting with us shall be Protestant Episcopalians. The Quadrilateral has nothing to say about the use of the Prayer Book or vestments or a great many other interesting details. I am sure that there will always be people who find a Prayer Book and formal dress for the clergy when in church a help to their worship; but I am equally sure that there will be others who will prefer the simplicity of the early Church wherein the clergy in worship used their ordinary garments and had a minimum of formal prayer and wide liberty to pray as the Spirit gave them utterance. Surest of all I am that to bring into close fellowship the people who worship with elaborate ceremonial and the people who worship in severe simplicity will be a help to the whole Church. We shall be learning to know one another, and to dig deep into the common religious experience which can express itself in divers ways, being concerned about one thing alone: that is, that we be loyal disciples of our common Master, Jesus Christ.

Here let me give, as an instance, only one department of the life of the Church—the expression of Christian thought in eloquent books; and for convenience, let me speak of books written by British authors only. How much poorer would the Church of England have been if in the last few decades there had not been produced in the same Church such books as *Foundations, Immortality, and The Spirit*, on the one hand; and *Lux Mundi* and *Essays Catholic and Critical*, on the other. These are books written by the coöperation of various scholars, representing quite different approaches to the truth. Now imagine that we could have in the same ecclesiastical organization not only these widely different approaches, but also the rich experience of such books as Sir George Adam Smith and Father Tyrrell have written. Bishop Gore, Canon Streeter, Canon Storr, and Canon Simpson would all have found them stimulating companions in the intimate bonds of faith, hope, and love.

Father Tyrrell once wrote:

"The Christlike alone are genuine successors of the apostles; to such only is it said (in no mere legal, official, fictional sense), 'He that heareth you heareth me. . . . As the Father has sent me so send I you,' etc. Could all these, and only these, be united in ecumenical Council, there would Christ be in the midst of them; their utterances and teachings would be, purely and only, the product of spiritual experience, undistorted and unalloyed by the influence of intellectual curiosity, or of sacerdotal ambition, or of other unworthy determinants of doctrinal variation; their authority would be that of the collective conscience of humanity."¹

We know that the Christlike are scattered among all Christian communions: no communion has a monopoly of His Spirit. So if we hope to have the witness of Christ brought to its fulness in history we must work and pray for this inclusive spirit. We may not fear the danger of contamination by heresy, so much as the loss of His lifegiving power.

In the more recent book of the English Church, *Essays Catholic and Critical*, is this striking passage from Dr. Rawlinson:

"The Church will be enabled to teach doctrine with all the greater confidence in so far as her authority is conceived to rest, not simply upon unsupported assertions, but upon the broad basis of continuous verification in reason and experience.² . . . The weight of rational authority will be at its maximum in the case of such statements of doctrine as are commonly ranked as 'ecumenical,' and that on the ground both of the extremely wide consensus of genuinely Christian conviction which lies behind them, and also of the large number of Christian thinkers and theologians by whom they have been sincerely and freely endorsed. It will be at its minimum in the case of doctrines or practices which have either failed to gain widespread acceptance, or else are apparently only of temporary, local, or insular provenance."³

This is the generous recognition that the only ecumenical

¹ *Essays on Faith and Immortality*, p. 116.

² *Op. cit.* p. 95.

³ *Ibid.* p. 97.

decision which we may expect in the present day is the authority which comes out of the free acceptance of Christian truth as it is witnessed in a widely scattered testimony of all Christian people.

So may we plead that brethren who in many subordinate matters differ from us come with us into the greater Church, they uniting with us, and we uniting with them, in the supreme essentials of life and belief, while we loyally preserve certain minor varieties of faith and practice for the benefit of their richness and fulness for the glory of the Universal Church. I devoutly hope and pray that we may do our full share in this most loving appeal for a comprehensive unity in our Saviour.

§ 4

THE final principle which I set down is that we must in this whole problem seek the mind of Christ. As I go over the reports of Lausanne I discern two distinct tendencies. One tendency was to measure everything and everyone by the standards of an inherited tradition in one's own communion. There were certain doctrines and orders which could not even be discussed. Perhaps many of us might have shown this tendency. The other tendency was to put aside every preconceived idea, and to open the heart wide to the influence of the Holy Spirit, asking Him, and Him only, to guard and protect His Church. I think I know on which side our Saviour is standing, for we know His infallible test, "By their fruits ye shall know them."

A distinguished leader of the Church has recently warned the world that all unity must be through himself alone. The unity must indeed be found in a single Personality, but that Personality is no one less than the living and ever-present Christ. Since He lives and dwells among His own, we cannot consent to look for lesser or for delegated leadership. He is still saying to us, "If any man will do God's will [which is Christ's], he shall know of the doctrine."

So by the "Mind of Christ" we find doing God's will, or character, absolutely first. In the Great Day there is no authority for believing that Christ will examine our theories, but He will certainly examine our love. Once you commit yourself without reservation to the mind of Christ, you become singularly humble, putting aside every token of superiority. You will cease to speak of regularity and validity. You will ask, like another Saul, in the blinding light of the Damascus road, "Lord, what wilt thou have me to do?"

As we face the problem of Church Unity we must pray for imagination, for grace, for unbounded love. Since in the end only character counts, whenever we see any communion which obviously makes saints and heroes, we must go meekly to the doors of that communion, and plead to find a way of union, that their obvious gifts from on high may be shown to us, and we may go with them on the glad journey to eternal righteousness. I trust that we may have something to give which will help them. I am told that in one of the committee meetings at Lausanne Bishop Gore said that every communion had its supreme contribution to make; and the ministry of the Church would not be complete till the grace which God had given to each ministry was shared by all. In that spirit our pride vanishes, and we begin to pray that we may find the mind of Christ in His united Church.

In the last chapter of that brilliant book of the seventeenth century, *The Liberty of Prophesying*, Jeremy Taylor dwells upon the fact that any man who tries to shut another from communion with him is a schismatic. Men must do their best to find the truth, he says, but all are sure to make mistakes. If God is not angry with men because of their errors, why should men be angry with one another?

Therefore let us pray for the mind of Christ. Let us remember the devout servants of God through our Lord Jesus Christ who are scattered abroad. By drawing close to those who are His, let us pray for a fuller gift of His Spirit. May our communion be as comprehensive when it seeks unity with others as it is for its own household. May we venture to emulate the two South American nations which ended their strife by placing high on the Andes, which were the boundary between them, the colossal figure of Christ. May we be lost in veneration of Him; and so may we dwell at length with all His brethren everywhere, in His love, in His joy, in His everlasting peace.

A MISSION OF THE ABUNDANT LIFE

BY THE REV. FRANK A. RIDOUT

RECTOR, CHURCH OF THE ASCENSION, NORFOLK, VA.

WE OF NORFOLK have had a most interesting experience, and one new to the Church. It was a healing mission, conducted by the Rev. Robert B. H. Bell, of St. Thomas' Church, Denver, and he was ably assisted by his capable wife.

The mission started the Tuesday after Easter at St. Luke's (the Rev. David W. Howard, D.D., rector), quietly advertised by a group of people of the Society of The Nazarene, and was styled "A Mission of the Abundant Life."

The interesting schedule of meetings was: 10 A.M., Holy Communion; 10:45 A.M., Lecture by Mrs. Bell on dietetics—care of the body; 4 P.M., Mr. Bell lectured on body and mind, placing the emphasis on developing the body through understanding its needs; 8 P.M., Mr. Bell again preached, emphasizing the spiritual side of life, but always keeping the body and mind in proper place in the triangle of life.

All of these lectures were rational, scientific, illuminating, and inspiring. Both Mr. and Mrs. Bell have equipped themselves in a wonderful way, and were a perpetual visible illustration of the attractiveness and power of lives developed equally in body, mind, and spirit, and joyful and jolly in their hourly expression of "The Abundant Life." It was a ceaseless pleasure to hear them as they spoke from the platform or as they talked with individuals. The radiance of life always surrounded them, and servants and strangers incidentally met outside of the mission were markedly attracted. This is not an eulogy of persons, but an attempt to describe an occurrence.

The mission itself developed in a remarkable way. Starting with only a handful of people, since there was practically no public advertising, it grew by its own right to grow. By the end of the five days at St. Luke's, congregations had increased until the last service filled the church. In the meantime, Ascension Church, seeing the effects of this "teaching, preaching, and encouragement," gladly accepted Mr. Bell's offer to give his three days of rest, left between this and his next appointment—Harrisburg, Pa.—to the same work with them.

The notice was given out Sunday morning at Ascension and no other advertising except by word of mouth. Monday began the demonstration which has lifted us to wonderful heights.

No one had dreamed that "religion" could mean so much common joy and fascinating experience, as life was cared for all around—soul, mind, and body equally—just as Christ cared for His. Young (little children also), middle aged, and old—sick and distressed—discouraged and despondent—sinners and "righteous," all responded to "glad tidings of great joy," as the angels knew it would be when they sang on that first Christmas morning.

One interesting bit of outside work was a talk by Dr. Bell to five hundred school children, assembled in their auditorium to hear "another man talk"—squirring, nudging, pinching one another, looking everywhere but at the speaker, bored through and through as usual at the drab prospect of "listening" to another preacher. After half an hour's talk there five hundred sparkling eyed, enthusiastic, shouting, radiant children enthusiastically gave their promise to "go after that kind of a life."

Then the healing phase was a demonstration of Christ's promise to "those who believe in My name." Calm, quiet, powerful were the moments when scores kneeled at the altar for life's healing and received it. It was just as though Jesus Himself stood there and said, "Go in peace, thy faith hath saved thee" (for myself I saw and heard Him). Visits were made to the bedridden sick, the same Healer present, and His blessing of renewed life never failed to appear.

At the closing meeting Wednesday night every available spot was occupied. A spirit of quiet but enthusiastic joy held everyone: not only the sick and despondent, but the healthy; not only the way-worn, but the young just setting foot to the highway of Life—even children of six—fairly radiant with joy and hope.

Sixty men and women promised to meet weekly as a "Society of the Abundant Life," to demonstrate the promise, "Greater works shall ye do than these" for "I am with you always," to get the Abundant Life and to help others find it also.

PENTECOST

BY THE REV. C. EDWIN BROWN

WHITSUNDAY provides an excellent opportunity for presenting and emphasizing those great changes which occurred in the religious world at that time. No Churchman can be intelligently informed on some of the important teaching and doctrines of the Anglican communion without at least a speaking acquaintance with the great changes which occurred or began to occur at Pentecost. It is the knowledge of these things which gives us the reason for some of the things we believe and certain of the things we practice.

Whitsunday marked a great transitional period in the world of religious thought and action. It marked officially the end of the old dispensation and the beginning of the new or Christian dispensation. The seeds of the Kingdom which were planted by Jesus and His apostles now begin to sprout. Five important changes resulted.

(1) The Jewish Church passed into the Christian Church.

Jesus inaugurated no *new* Church. He declared that His mission was not to destroy but to fulfill, literally, fill-full that which He found dead spiritually. Formalism had corrupted the Jewish faith. Judaism to Christ resembled a corpse. He was to give it new life. The priesthood, ceremonial, and sacrificial system were to remain but henceforth were to be filled-full of the presence and power of the Christ. Those who occasionally worship in the Episcopal Church sometimes wonder at the ceremonial and priestly function which they behold. They question if these things have any place in a New Testament Church and frequently state that the New Testament mentions nothing about such things. In a sense they are correct. If the New Testament Church was a *new* Church, we should possibly be wrong in doing some of the things we do. But it is not! With great implicitness God outlined the full program of His Church in the Old Testament. The divine plan was never changed or we should have a record thereof. A new force was merely added to it. A new life was projected into it. By the power of Christ the corpse of Judaism was resurrected into the Christian Church. St. John's vision of the Church Glorious is but the complete fulfillment of God's plan for His Church, which is recorded in great detail in Leviticus.

(2) The Jewish Rite of Circumcision passed into the Christian Sacrament of Holy Baptism.

We often say the Jews were God's "chosen people." They were not! The Israelites were. What is the difference? Circumcision! Had the Jewish male been permitted to grow up uncircumcised, neither he nor his family would ever have been entitled to partake in the promises made by Jehovah to Abraham and his descendants. By the act of circumcision the male Jewish child entered into a *spiritual* relation with Jehovah which could not have been attained in any other way. This act was performed by the priest when the male child was eight days old.

On these facts the Church bases one of its practices and establishes one of its great doctrines. The practice is the baptism of infants. The doctrine is baptismal regeneration. Gentile children are as much entitled to enter a "state of grace" as were the children of the Hebrews, and as the latter attained this condition by Circumcision, so the former attain it by Holy Baptism. Circumcision was an act of *vital* importance and conferred upon the Jewish child a relationship to Jehovah not possible otherwise. The parallel is carried into the sacrament of Holy Baptism, whereby the recipient becomes a "child of God, a member of Christ, and an inheritor of the Kingdom of Heaven." This is what the Church means by baptismal regeneration.

(3) The name Israelite, as a name of Promise, passed into the name Christian, with the same significance.

The circumcised Jew becoming thereby an Israelite was henceforth entitled to participate in all the promises made by Jehovah to the patriarchs. The baptized Gentile becoming thereby a Christian is heir to the fullness of God's promises made to His children under the old dispensation, *plus* those made by God in the new dispensation to Christ and all who believe in and follow Him.

(4) The observance of the Sabbath on the Seventh Day passed into the observance of the Sabbath on the First Day of the week.

We all know the history of this transition. For a time Jews and Christians worshipped together in the synagogue. Then the Christians, while continuing their attendance upon the synagogue, met also independently for their own worship the following day. These meetings were frequently held in private homes. At last the hostility of the Jews became so pronounced that the Christians discontinued entirely their attendance upon the synagogue and held their own meetings on the First Day of the week wherever opportunity was afforded. Thus the Jewish observance of the Sabbath literally passed into the Christian observance on the Lord's Day, or the day commemorating the Resurrection of Christ. It should be noted that the "Sabbath" is not a *day* but an *institution*. Two things are required for the "keeping of a Sabbath," namely, worship and rest. When these two principles combine, then a Sabbath is kept. The time or place are as immaterial as the quantity of water necessary to make a baptism valid. The Bible teaches that God requires one-tenth of man's gross income and one-seventh of his time. The income may accrue from any honest source. The time may be divided according to man's convenience.

(5) The Passover Feast passed into the sacrament of the Lord's Supper.

We think of that scene in the upper room with great tenderness. Jesus celebrating His death with a *feast*. How unusual! Generally men on the eve of death think of other things besides feasting. But not so Jesus! Death held no fear for Him. We behold Him as he takes the material elements and projects His spiritual presence into them. Then He feeds his disciples just as He has been doing all down the ages and as He shall continue to do till at last they gather with Him around the festive board of heaven.

MARY'S LITTLE SON

I THINK that Mary's little Son
Is very much like me,
And often comes to skip and run
And play beside the sea.

I think He likes to pile the sand
All high upon the beach,
And build it into castles grand
Beyond the water's reach.

I think His Mother likes to see
Him dance and play about,
Then lie with head upon Her knee
And watch the tide go out.

I think that sometimes, when I run
Beside our shining sea,
That Mary brings Her little Son
To race the winds with me.

I think my mother's shining eyes
Must see Him there at play,
For she and Mary look so wise,
And I'm allowed to stay!

I think that when the day is done,
And I begin my prayers,
That Mary and Her little Son
Are sitting on the stairs.

I think that He quite understands
The things I need to say,
And so I only fold my hands
While He and Mary pray.

I'm glad that Mary's little Son
Is watching over me,
And other little boys who run
And play beside the sea.

SARAH PALMER COLMORE.

IT IS NOT in the pursuit of pleasures but in the facing of tasks and difficulties that man develops strength.

—The Congregationalist.

AROUND THE CLOCK

By Evelyn A. Cummins

THE railroad which will be built from the Persian Gulf to the Caspian Sea, a road of about 1,300 miles, and which it will take six years to build, will run through a part of the country where the Garden of Eden is supposed to have been located. The new railroad will open up a country which is rich in many resources. It will be constructed by a group of engineers of New York, Berlin, Frankfort, and Paris, and will cost, it is said, around \$80,000,000.

A POPULAR cigar store in New York has installed a machine that delivers your favorite package of cigarettes and says "Thank you," as you receive the package, together with matches and a coupon. Then, according to the brand you purchase, the machine adds the words which are supposed to describe the make, "Not a cough in a carload," or some similar phrase. This salesman has caused a good deal of comment in the papers, and is a weird kind of a thing to encounter at first.

AT a recent dinner of the Press Club in London the Secretary of State for the Dominions, Mr. Amery, said that he considered the true function of the press to be the standardization and limitation of inaccuracy. He told the following story: "Many years ago, when I was a youth, in defending a Bulgarian lady I broke with an umbrella the head of a Turkish policeman who was molesting me. Eventually the Governor apologized to me and the incident, for me, was closed. A year later, in Macedonia, talking with some brigands, they told me that in Macedonia a revolt of two battalions of Turks was repelled by one solitary Englishman with a stick. They described him as 'incredibly fierce of aspect and gigantic of stature.'"

THE French award for the best English novel written by a woman has been given to Virginia Woolf for her story, *To the Lighthouse*. Two other novels which were submitted for the prize were *Goodbye, Stranger*, by Stella Benson, and *The Lovely Ship*, by Storm Jameson.

SIR W. ARBUTHNOT LANE, the well known surgeon, president of the New Health Society of London, one of whose favorite sports is the throwing of an occasional bomb into medical camps, has recently suggested, that although the drinking of beer for lunch and dinner by the Cambridge boat crew may be approved, it is interesting to know that athletes training for races in the Punjab, do so on milk and almonds. He says the Zulus, who are able to stand more strain than any other human beings, do likewise.

A WRITER to the London *Saturday Review* calls attention to the fact that in defining and describing what is repellent, even the least articulate person is able to convey his meaning, but that in describing anything beautiful or artistic it is seldom that one person is able to convey to another his conception of the object he wishes to define. The writer says that the only definitions which cannot be challenged are geometrical ones such as a cube or square, that everyone knows what they are, and adds, "but who can describe such a thing as beauty of form, of sound, or of color? . . . One might tentatively say that whereas there is a consensus of opinion as to the repulsive, there is none whatever as to what constitutes beauty."

Perhaps that may be one of the reasons why so many people find it easy to define the devil but hard to describe God.

THERE recently died, in the Fiji Islands, Fr. Francis Xavier Nicouleau, a leper and a Marist missionary priest, who had lived and worked in the islands for thirty-six years, and for the last six years as a leper. After thirty years of service as a missionary, Fr. Nicouleau, while taking a vacation,

discovered that he had unmistakable symptoms of leprosy. Upon confirmation of the disease by the doctors, under the law Fr. Nicouleau had to return to the Fiji Islands to live as a leper.

THE liner, *Empress of France*, which called at Tristan da Cunha this year on a round the world cruise, was the first ship to leave mail for almost a year. The liner brought back news and letters from the island, the first since the Rev. R. A. C. Pooley and Mr. Philip Lindsay arrived there in April of last year. The news reported included the fact that the inhabitants of the island have built a house for the missionary and Mr. Lindsay, and a schoolhouse, and have repainted the church. Memorial tablets to the late Henry Martyn Rogers and his predecessor, the Rev. S. H. Dodgson, have been put up in the church.

Dogs had destroyed some livestock, but at present each family is limited to keeping only one dog, and this has conserved the stock and the poultry. It is said that the island is badly in need of some rat poison, as the rats are destroying much of the food.

The *Empress of France* landed a great lot of stores and gifts of various sorts, and almost all the people on the island came out to the ship in boats. They were entertained on board the liner. A number of gifts which had been collected and carried by the *Franconia* on her world cruise last year were returned to Liverpool and later sent to Capetown to be picked up there by a boat for Tristan da Cunha. The *Franconia's* passengers were much disappointed last year at not being able to stop there on account of bad weather. Some of the mail brought by the *Empress* had been written for transportation on the *Franconia*.

A WRITER in the *Manchester Guardian* asks whether sermons should be preached more than once.

He refers to a book about Dr. Findlay, in which it is said of one of his sermons that it was "preached during Eastertide in 1903, 1905, 1906, and 1911; rewritten for the last occasion"; of another: "written for the Headingley College Quiet Day, November, 1914, and used about forty times during the years of the Great War." One was written in 1874, the year of Dr. Findlay's ordination, used subsequently on some fifty occasions, and rewritten for the last time in 1917, while yet another was used in all "more than one hundred times."

"Dr. Findlay's practice is probably not an uncommon one. I have seen a sermon-register kept by the famous Dr. Punshon which tells a similar story," says the writer.

"When the manuscripts of the late Alexander Whyte were being gone through after his death, with a view to the publication of a further selection from his sermons, entries were found on some of them which showed that they had been re-preached to his own people—in one case at an interval of only eighteen months. And, of course, the list could be definitely extended. What is to be said about it?"

"The true answer, I believe, can be given quite briefly and simply. An old sermon may be repeated just as long as it is possible, in the preaching of it, to recover the heat in which it was first made.

"But if, however true and vital it may once have been, the preacher's own soul is no longer kindled by it, if the fire is gone out of it and it is now but a poor, dead cinder, it should be put straight-way into the place of cinders. What the pew is concerned to know is not so much whether a sermon is new or old as whether it is living. If it is living, and as long as it is living, it will create life and minister to it; when it is dead it should go the way of all dead things."

The average sermon is better the second time than the first, for the preacher has probably been able to comprehend the reaction of his hearers, if he takes the trouble to do so. Almost any sermon can be readjusted and improved time after time. Sometimes, of course, nothing can be done to or for a sermon, but that is very seldom, and is usually due to the apathy of the preacher.

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.

OMISSIONS FROM THE HOLY COMMUNION

To the Editor of *The Living Church*:

I AM CONFIDENT that I am not alone in the sorrow and disappointment with which I read of the proposed omission of certain parts of the liturgy at the late Mass at St. Mary the Virgin's in New York. I am fully sensible of the impropriety of gratuitous criticism. In the present instance, however, principles are involved to an extent sufficient to justify comment.

In the first place, the portions of the office to be omitted, namely: the Invitation, Confession, Absolution, Comfortable Words, Prayer of Humble Access, and Thanksgiving, are substantive elements of our present liturgy, and their omission constitutes a mutilation of the rite. All of this material (except the Thanksgiving) composed the Order of Communion of 1548, which, as a vernacular addition to an existing Latin rite, and because of the position in which it was there introduced, could, in its original connotation, be considered as a secondary element. But even so it was an official interpolation, and as such invariable: as such it was, as Dr. Pullen says, "intended to make the communion of the people an integral part of the Mass as it had been in earlier times." In 1549 and thenceforward, by its incorporation in an English rite and the distribution of its elements therein—a distribution that has varied and is still in process of variation—the "Order" became a substantive portion of the liturgy for the purpose, reinforced elsewhere in the Prayer Book, of conserving the communion of at least some of the people as an invariable accompaniment to the celebration of Mass. It is an obvious obligation of Catholic loyalty for every priest and congregation to maintain in its integrity the liturgy set forth by that branch of the Church to which they belong. Such an obligation would have reasonable force if the rite rested on nothing further than established custom. But inasmuch as it rests upon the expressed requirement of the Church, under the terms of the Ratification of the Book of Common Prayer, and the provisions under which the present revision is going forward, one cannot too strongly affirm that an honorable status in this Church is conditioned by obedience in this matter. Under the circumstances in the absence of authorization from the governing body of the Church, the abridgment of the rite in public services of the Church lies not only outside the control of the parish priests, but outside the dispensing power of the bishop as well.

Against such consideration the desire to shorten the service can have no weight whatever. The further reasons given for the omissions deserve more scrutiny.

If it be true, as certainly it is true, that since 1548 the Anglican Church has required participation of some communicants at every Mass, it is obvious that an emphasis on the Eucharistic Sacrifice, procured by the elimination of communicants, is an emphasis rendered illegitimate by our formularies. In this we are by no means solitary: for every liturgy in Christendom is primarily an office for communion; and, it may be added, as Bishop Andrewes long ago pointed out, that it was ordered by the Council of Trent that in each Mass there should be some to participate by communion with the priest. However in our own case our own law is sufficient. Since 1549 our formularies have assumed:

1. The Eucharist is the chief service on Sunday.

2. If there are none to communicate the service ends with the Gospel and the Blessing.

Inasmuch as the presence of some communicants is necessary to a complete celebration, it is presupposed that there shall be some communicants. The clear implication of this is that the absence of communicants, far from authorizing a private Mass, is a spiritual misfortune sufficient to prevent the Church's normal function of celebrating the Holy Mysteries. In the history of the Church at the Reformation two facts stand out with sufficient clarity: in 1549 the presence of communicants at Mass was made necessary; and later, in the reign of Elizabeth, the Church refused to accede to the demands of the Puritans for the expulsion of all non-communicants. Indeed in the first Prayer Book the situation was fully contemplated by the requirement that those who were to re-

ceive should remain in the choir when they came to place their offerings in the alms box, and that non-communicants should remain in the nave. Thus the supposititious alternatives of all or none are by our formularies and the historic principles of the Church together swept away. In this we retain the ancient principle that, while they may remain during the liturgy, the faithful who do not "offer" have a part in the prayers, but not in the highest sense in the Eucharistic Sacrifice.

Beyond all this, the action at St. Mary the Virgin's must undoubtedly have the effect of aggravating unnecessarily the present controversies in the Church. An energetic propaganda is now on foot, not merely to control, but to destroy the Catholic Movement. It is a propaganda for a Protestantism which, even in the moment of its apparent victory in 1552, failed to carry its point on crucial matters. It will be defeated now for the same reason that it was defeated in 1559. In the historical movement of recovery the Church has corporately maintained that instinct for a critical and reformed Catholicism which has animated its greatest theologians from Dean Colet onwards. However it may be scoffed at, there is an Anglican mind, the product of a long historic movement, which contemplates the Reformation as involving, among much that was ephemeral or worse, certain positive principles which are not to be repudiated because they were, in fact, the reassertion of Catholic principles hitherto much corrupted. To the extent, therefore, that the Catholic Movement connotes a serious interpretation of the Catholic character of the Prayer Book without apology or diminution, it has nothing to fear from the hysterical Protestantism which solemnly prays in the Communion that Christ will give us His Body and Blood and then denies that He does so, and which affirms that God "hath given power and authority to His Ministers to pronounce" "the Absolution and Remission of sins" and forthwith stigmatizes this as a Roman superstition eliminated in the Anglican Reformation. But if great parishes supposedly conspicuous in the Catholic revival are permitted, without protest, to tamper with the liturgy for the avowed purpose of promoting an emphasis on Eucharistic Sacrifice expressly repudiated by the Anglican Church, it will not be difficult to convince the laity that the Catholic Movement has passed into an alien phase, and has become wholly irreconcilable with the traditions which have hitherto constituted its main support.

New Orleans, La.

(Very Rev.) WILLIAM H. NES.

OUR SOCIALISTIC FRIENDS

To the Editor of *The Living Church*:

DEFINITIONS of what is called socialism are frequent, usually apt to be misleading, and often contradictory; whether or not certain individuals are or are not socialistic becomes in consequence a matter of difference of opinion about which I have no wish to be dogmatic.

But for all of this ambiguity there is something about the expression "applying the principles of Christ in industry" which rings strongly in key with the instruments of the party socialists, and apropos of some recent correspondence in *THE LIVING CHURCH* suggests an attitude of mind which is political rather than spiritual or even religious at all. The effort in short to read into Church and private Christian life the battle cries of this or the other economic and sociological theories is something which in this writer's humble judgment is distinctively out of place. Our Lord is not recorded (and neither is the Church) as ever having laid down any rules by which one set of human beings may venture to judge the political-economic ideas or practice of any one else. No doubt others besides myself have felt that the "Church League for Industrial Democracy" at times puts its literature and members apparently—I say *apparently*—in that position. For example, in the recent letter of the Rev. William B. Spofford (April 28th) is found this remark: "It is a tough job—persuading folks who are bound up in the present industrial order to give much time to the principles of Christ. But the Church League for Industrial Democracy has no apology for making the attempt." Perhaps it has no such apology, but we venture the assertion that

it should have very much an apology, and a very humble one too, for making the apparently gratuitous assumption that those who do not accept the particular ideas and propaganda of the "Church League" are not giving any attention to the principles of Christ. In perfectly plain language, this is none of the League's business or prerogative, and the attitude assumed is just precisely one reason why everything savoring of the temperament of socialism hits a rock whenever it gets loose.

I am myself very much involved in more ways than one in the present industrial order; I hold no documents for its sanctity; it is the system under which we live and move and have our being however, and the amazing discoveries of the whole contemporary world are to a very great degree built upon the foundations of this industrial system, and I have a very strong idea that it is the system under which our Lord enables the present inhabitants of this country to work for Him and His Kingdom. Does Mr. Spofford wish us to believe that before we shall be able to make even a beginning of being interested in the "principles of Christ" we must smash the present entire system of things and adopt the propaganda of his League? Is it left now to the twentieth century "Church League for Industrial Democracy" to take us in charge and show us the road to right conduct and to understanding for the first time in history the "principles of Christ?"

Philadelphia, April 28th.

FREDERICK EHRENFELD.

"A LAUGHABLE EXAMPLE"

To the Editor of *The Living Church*:

THE REV. DR. BERNARD IDDIGS BELL cannot be offended if I describe him as "a prominent ecclesiastic," but it seems to me hardly in good taste for him, in a recent admirable article in the *Atlantic Monthly*, to designate our Lord by this phrase. But perhaps I am too particular. I can understand why Dr. Bell should wish to make his reference obscure, inasmuch as he wants to say that our Lord had made "a laughable example" of Himself—and he obscures it further by pretending that the discourse he criticizes was delivered "not long ago in New York." But who can fail to recognize that he has in mind a discourse which Jesus uttered on His way up to Jerusalem, as reported in Mark 10: 1-12? Dr. Bell describes that discourse faithfully in every essential particular: "There was a laughable example . . . when a prominent ecclesiastic told a large audience that marriage was indissoluble for every one. His audience consisted largely [I would say, almost entirely] of Jews, who were living, it is to be assumed, faithfully under the Mosaic religion, which permits divorce almost at will." Just so! Jesus had the effrontery to tell those people (who were keeping so "faithfully" that easy-going commandment of the Law) that Moses had made too great a concession to their hardness of heart, that what he allowed was essentially inappropriate to human beings, whether they were Jews or Christians, or of any other race or religion, for "in the beginning of the creation" a very different ideal was plainly set forth—by God Himself.

According to St. Matthew (10: 10), Jesus' disciples thought this anything but a laughing matter. The saying is, in fact, very inconvenient—and especially to Christians, because they cannot lightly ignore the only sociological regulation Jesus ever happened to insist upon.

It may soften the irony of this skit if I say to Dr. Bell that one of the hardships I chiefly deplore in living so far away is the impediment to making his acquaintance.

Rome, April 28th.

(Rev.) WALTER LOWRIE.

THE CHURCH ARMY

To the Editor of *The Living Church*:

I AM MAKING my first visit to this country, representing Prebendary Carlile, and helping to strengthen the hands of Captain Mountford, who has been loaned by Church Army to U.S.A.

Almost the first thing I read, after stepping off from the boat, was your most kind leaderette, referring to the developing work of Church Army. It is gratifying to us of the Homeland to know that leaders of missionary work in your great Church here desire not to be dependent upon the English organization.

If Church Army methods are being found to be adaptable to the needs of the Church here, then may I, on behalf of those who are sponsoring this work, urge that the bishops and clergy recommend suitable young laymen for training. There is a commodious Training Center at Providence, R. I., served by a splendid faculty. Captain Mountford has visions of a growing fleet of motor caravans for rural mission work, and of teams of mounted evangelists for mountain work, and of capable evangelists for special preaching missions in cities; all, of

course, with the approval of the bishops and clergy. With you, Sir, we feel that these should be Americans, and the need of the moment is for gifted leaders from your own people.

The headquarters are at Diocesan House, 416 Lafayette street, New York City, and Captain Mountford can be reached there.

It will be a proud moment of Prebendary Carlile and his confreres when the work here is sufficiently developed to permit the recall of all our English lads.

WILLIAM R. DAVEY,
Secretary Short Missions Dept.
of Church Army.

New York, May 15th.

OPPOSES CONSOLIDATION OF BAPTISMAL OFFICES

To the Editor of *The Living Church*:

BESIDES THE objectionable omissions of "Hath this Child" (or "this Person") "been already baptized, or no?" and "conceived and born in sin," etc., when such confusion seems usually experienced in following the Ordinal's directions when deacons are made and priests ordered at one service, to suggest, much less propose, to consolidate the Prayer Book's three baptismal offices into one, is deplorable.

I, for one, among many others, am opposed to such recommended changes and hope they will not prevail, even though the Prayer Book's final adoption be delayed for a half dozen or more years.

Philadelphia, May 13th.

WM. STANTON MACOMB.

"GOD WILL KNOW HIS OWN"

To the Editor of *The Living Church*:

IT SEEMS a pity that we should again be entering among the usually troubled days before the meetings of the General Convention. This time it is the Thirty-nine Articles. We may congratulate ourselves, however, that in graded and historic steps, we have reached the closing pages of the Prayer Book.

It surely seems that our Book of Common Prayer should be reserved for the things that belong unto our Peace; and should not be used for the storage of ecclesiastical explosives, to be casually retrieved.

I am reminded that the town of Béziers, in this diocese of Montpellier, and not far from here, was captured in the Abigenian War of the 13th century by Simon de Montfort and his crusading army. Orders were given to kill all who opposed the Church. The soldiers hesitated, not able to distinguish malcontents from the faithful. The Bishop of Montpellier and the Abbot of Citeaux were present. The good Abbot exclaimed: "Kill all of them. God will know His own."

Montpellier, France,

(Rev.) F. H. T. HORSFIELD.

May 7, 1928.

WASHINGTON'S CHURCH

To the Editor of *The Living Church*:

YESTERDAY I entered Christ Church, Alexandria, with desire once more to take a view of this quaint old-fashioned House of God in which Washington worshipped. I paid 10 cents and entered through a stile. I found in the Church a noisy crowd of fifty young people. At the front of the church was a man speaking in a loud, mechanical way explaining the tablets and giving some history of the church. A little later he pointed out Washington's pew, and there was a wild rush of young people for this pew. They filled it completely, giggling and laughing and joking. One boy thought he could throw the other across the aisle to Lee's pew.

The place wholly lacked a sense of reverence and, indeed, it seemed as though it were a place of cheap diversion and entertainment rather than a church of God in a national shrine.

Pittsburgh, Pa.

THEODORE DILLER.

WITH GOD IS LIFE

To the Editor of *The Living Church*:

COMMENTING upon the question "What if Life is God?" put forth by Robert Keable and enlarged upon so charitably in your editorial in the current issue of *THE LIVING CHURCH* (May 12th) is it not surprising how near one can come to the truth while denying the same?

Without God, the God who giveth man his breath and who careth for the sparrow, there is and can be no life. With God, as revealed of the only begotten Son of God, who "didst not abhor the Virgin's womb," and who did rise bodily from the grave, there is Life and Life abundant.

Birmingham, Ala.

J. JONES.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

THE CHURCH AND THE RUSSIAN REVOLUTION. By Matthew Spinka, Ph.D. New York: The Macmillan Company. Price \$2.50.

THE Great War has swallowed an infinite number of human lives, has awaked a great many desires, and has brought a real cataclysm upon Russia. The multitude unchained, having flung back victoriously the resistance of their adversaries, have begun the destruction of their native country, the killing of all their rulers, the demolition of all the historic foundations of society. These poor, famished, and unhappy people have thrown to the earth their more fortunate compatriots and have maltreated and killed them. From workers they have become patrons, from slaves they have become bloody tyrants. Even the products of creative genius in the good old times, in the arts and sciences, have been annihilated, because they were patronized by the former rulers.

The coming of the Bolsheviki to the guidance of Russia has been the most horrible feature of the Russian revolution, and the bitterest punishment has been meted out to the former politicians and ecclesiastical rulers. The high position which these latter held during the Tsarist domination led to the enemies of that domination taking pleasure in including them among the sufferers of today. The sufferings and the rights of the people, the sacrilege and the terror of the Soviet government, the decline of the Russian Orthodox Church, the new religious reforms as well as the propaganda of the "atheistic" Russian authorities (which is methodical and scientific)—all these topics present difficult problems which Mr. Spinka presents honestly and courageously.

But to understand completely the political as well as the ecclesiastical life, an author should have the clear and penetrating insight of a historian sensitive both to the elementary manifestations of blind instincts and to the most delicate thoughts and noble sentiments of man. Mr. Spinka appears to be a good observer of Russian problems, but he shows signs of being inspired by the Soviet government. Here his sincerity has been betrayed by his informers, just as in the case of other writers who have tried to treat of the same question. His sincerity is evident throughout, but he is not objective enough. The importance of his work lies in the information which it gives. But it is not to be depended upon as embodying the judgment of history; for this we must wait for much material as yet unpublished, which cannot at present come to light because it is not agreeable to the Soviet point of view. Dr. Spinka himself shows some doubt about certain documents, but this has not prevented him from taking satisfaction in the ruin of the Russian Orthodox Church. Although from his desire to be impartial he brings proofs pro and con, in reality all his work is based on the sympathy which he has for the Russian "Living Church," which made it possible for him to go to Russia, and arranged his interviews there. This Russian "Living Church" represents the physical, but not the spiritual, force of Orthodoxy in Soviet Russia. If the author had identified himself even a little with the Russian soul, would he not realize that the "Living Church" is a mere fiction of the Russian Orthodoxy, which will disappear in the course of time along with the terrorist regime, so that one can hardly speak of it as the real Russian Orthodox Church?

Constructive Citizenship, by Dr. L. P. Jacks (Doubleday Doran. \$2.00), breathes the spirit of Carlyle, Ruskin, and Morris, for it preaches the gospel of clear thinking, hard work, and courageous fighting to the last ditch. It offers no easy panacea for the social ills of the times. The book represents a vigorous revolt against the popular tendency of many orators, writers, and publicists, to emphasize and to exploit the defects of society. Such social science has lowered the vital-

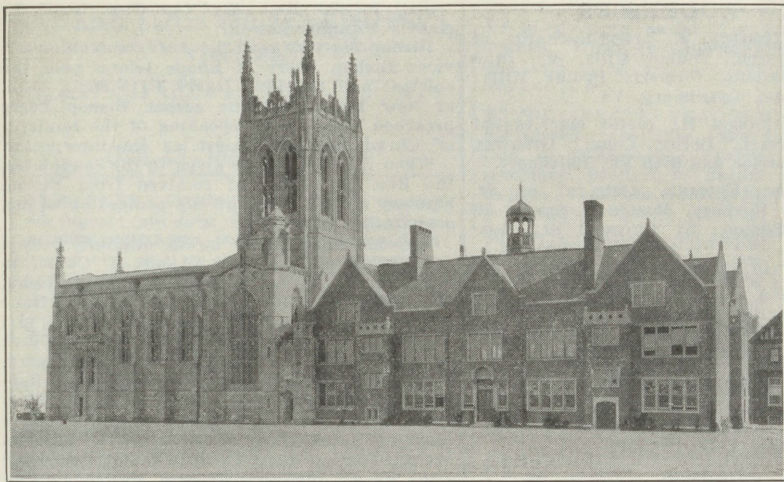
ity of the group by creating the atmosphere of the sick room. In this depressing atmosphere the "Art of Citizenship" is reduced to an affair of curing and mending, and its creative aspects are ignored. The ineffective diagnosis is largely due to "space thinking," which devises schemes that envisage men and forces in the right relationships to one another, the emphasis being on "right." Opposed to this more or less static viewpoint the author asserts that "time thinking" is the more valid approach. This latter process seeks to discover the direction of social movement, and insists that the citizens of a just social order must strive to retain past achievement and also to advance the line, so as to win for themselves each day anew greater refinements of personal adjustment in each social relationship. For this type of constructive citizenship, skill, trusteeship, and science must be developed to the highest point of quality, so that the conflicting and dangerous aspects of our times "may be brought into harmony, and oppositions transformed into coöperations." Valor of the highest order is required for this undertaking, for the future progress of civilization depends on an increasing awareness of the common risk together with a desire to face that risk together. The hope of civilization is in proportion to the number of hardy souls who are not afraid to face the growing tensions of an evolving world.

This girding up of the loins of citizenship by developing the highest adaptations of skill, trusteeship, and science in the interest of qualitative living is tremendously attractive. It sounds the note of courageous but sane optimism, and though its challenge is not spectacular it makes a strong appeal to common sense and routs moral cynicism and despair.

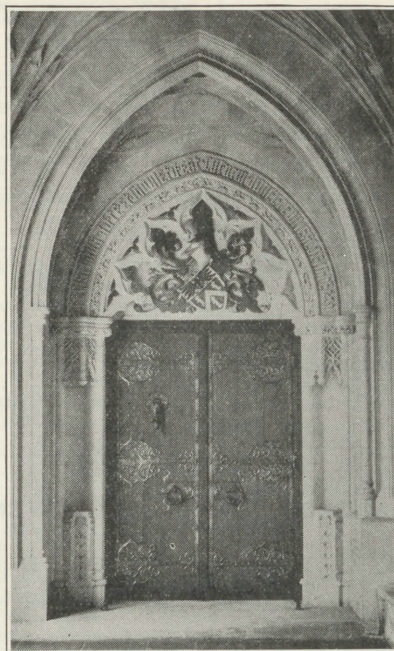
DURING the past year a Christian theological school for the first time invited a Jewish scholar to give a full account of the Jewish faith to its students. In answer to a parallel invitation, a Christian scholar did the same for his Christian faith before the faculty and students of a leading seminary of Reform Judaism. Both are now published together in *Christianity and Judaism Compare Notes* (Macmillan. \$1.25). The authors are H. F. Rall, of Garrett Biblical Institute, and S. S. Cohon, of Hebrew Union College. Instead of bolstering up one faith by trying to undermine the foundations of the other, the authors present their respective beliefs with sympathy and regard for each other's religion. The book makes most interesting reading.

Crowell's Dictionary of English Grammar and Handbook of American Usage (Crowell. \$4.50) is one of those books which are not only extremely useful for reference in school work but are also a source of interest and entertainment to the general reader, for most of us enjoy dipping, in however desultory a fashion, into dictionaries and encyclopedias. In these pages we may spend happy moments considering the adverb, scanning the long list of alliterative phrases used in everyday life, or discovering the differences in vocabulary on this side of the Atlantic and the other. There is a good bibliography at the end of the book; but is it complete without the name of Weekley?

VISCOUNT HALIFAX'S *Notes on the Conversations at Malines, 1921-1925: Points of Agreement* (Morehouse. 40 cts.) has appeared in full in THE LIVING CHURCH, but is too important a document for our readers to fail in procuring it for preservation in its present form. However, its previous appearance in these columns, and the editorial comments thereon, make further notice here unnecessary.



CHAPEL AND MEMORIAL SCHOOL HOUSE
St. George's School, Newport, R. I.
Courtesy Providence Journal



DOOR OF CHAPEL
St. George's School, Newport, R. I.
Courtesy Providence Journal

News of the Church in Pictures



COLLEGE OF PREACHERS WASHINGTON CATHEDRAL
FISCHMAN, ROBB & LITTLE ARCHITECTS BOSTON & WASHINGTON FEB. 27, 1928

COLLEGE OF PREACHERS OF WASHINGTON CATHEDRAL

Architect's drawing of the \$250,000 structure being erected in the close of Washington Cathedral to provide accommodations for the activities of the Cathedral's College of Preachers. The cornerstone of the building was laid Thursday, May 17th, by the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, in the presence of men and women of prominence from many cities, who were in attendance at the annual meeting of the National Cathedral Association.

(Story on page 135)

Church Kalendar



MAY

- 27. Whitsunday.
- 28. Monday. Whitsun Monday.
- 29. Tuesday. Whitsun Tuesday.
- 30. Wednesday. Ember Day.
- 31. Thursday.

JUNE

- 1. Friday. Ember Day.
- 2. Saturday. Ember Day.
- 3. Trinity Sunday.
- 10. First Sunday after Trinity.
- 11. Monday. St. Barnabas.
- 17. Second Sunday after Trinity.
- 24. Third Sunday after Trinity. Nativity St. John Baptist.
- 29. Friday. St. Peter, Apostle.
- 30. Saturday.

KALENDAR OF COMING EVENTS

MAY

- 30. Special Meeting, Departments of National Council, New York City.
- 31. Special Meeting, National Council, New York City.
- Convention of North Dakota.

APPOINTMENTS ACCEPTED

AKELEY, Rev. TOM G., priest-in-charge of St. Mark's Church, N. D.; to be rector of St. Andrew's Church, New Castle, Maine. July 1st.

CREWE, Rev. B. H., formerly assistant at St. Stephen's Church, Olean, N. Y. (W.N.Y.); to be priest-in-charge of Christ Church, Forest City, and St. James' Church, Dundaff, Pa. (Be.) June 1st.

DALY, Rev. JOHN V., curate of Holy Trinity Church, St. James' parish, New York City; to be assistant priest at St. Clement's parish, New York City. Address, care of St. Clement's Church, 423 W. 46th St., New York City. June 1st.

GOODFELLOW, Rev. WALLACE C., formerly assistant at St. Andrew's Church, New Orleans, La.; to be priest-in-charge of St. Paul's Church, Montrose, and of the missions at Stevensville and Springville, Pa. (Be.)

MILLER, Rev. ALFRED J., rector of Christ Church, Walton, N. Y. (A.); to be rector of Christ Church, Troy, N. Y. (A.) September 1st.

PAYZANT, Rev. ARTHUR J., rector of Christ of St. Paul's Church, East Cleveland, Ohio; to be rector of St. Peter's Church, Beverly, Mass. June 6th.

SMITH, Rev. JAMES WM., formerly rector of St. James' Church, Fremont, Neb.; has become rector of St. John's Church, Parsons, Kan. Address, 218 South 16th St., Parsons, Kan.

WERLEIN, Rev. PHILIP P., formerly vicar of St. Francis' mission, San Francisco; to be rector of Church of the Redeemer, Houston, Tex. June 1st.

WHITLOCK, Rev. BERNARD G., formerly priest-in-charge of Emmanuel Church, Memphis, Tenn.; has become priest-in-charge of St. Augustine's Church, Kansas City, Mo. (W. Mo.) Temporary address, 2444 Paseo, Kansas City, Mo.

RESIGNATIONS

GILDERSLEEVE, Rev. NELSON B., as rector of St. Michael's Church, Auburn, Maine. New address for the summer, South Harpswell, Maine., June 1st.

HALL, Rev. FRANCIS J., D.D., is retiring after 42 years of teaching Dogmatic Theology at the General Theological Seminary, New York City. New address, Onekama, Mich. Dr. Hall asks to be excused from answering letters during the month of June.

SANFORD, Rev. F. W., as priest-in-charge of Grace Church, Ponca City, Okla.

SUMMER ADDRESSES

FELL, Rev. HORACE R., chaplain U. S. A.; care of Wm. F. Moore, Jr., 37 Ashford St., Brooklyn, N. Y., until June 30th.

HODGSON, Rev. LEONARD, professor at the General Theological Seminary, New York City, will sail for England June 2d, to be gone until September 17th. Mail should be addressed as follows: until June 16th, 43 Central Ave., Marlborough Park, Belfast, N. Ireland; June 17th to July 14th, 24 Museum Road, Oxford, England; July 15th to August 21st, 15 Grosvenor Road, East Grinstead, Sussex, England.

NEW ADDRESSES

BELL, Rev. GEORGE V., priest-in-charge of St. Luke's Church, Pedlar Mills, Va., and neighboring missions, formerly Pedlar Mills; 1 Woodrow Apts., Lynchburg, Va.

BUCK, Rev. GEORGE H., rector emeritus of St. James' Church, Derby, Conn.; Grenway Apartments, Charles and 34th St., Baltimore.

EVERETT, Rev. EDWARD, assistant at St. John's Church, Roxbury, Boston, formerly 36 Lambert St., Boston; 51 Linwood St., Roxbury, Boston.

HENRY, Rev. FRANK W., retired priest of the diocese of Salina, formerly San Luis Obispo, Calif.; 710 E. 8th St., Long Beach, Calif.

TATE, Rev. M. L., rector of Holy Trinity Church, Memphis, Tenn., formerly 908 E. McLeMORE Ave.; 1062 Tally Place, Memphis, Tenn., about June 1st.

ORDINATIONS

DEACONS

COLORADO—EARLE HEWITT MADDUX was ordered deacon on Ascension Day, May 17th, in the Church of the Holy Trinity, Pueblo, by the Rt. Rev. Fred Ingley, S.T.D., Bishop Coadjutor of Colorado.

The candidate was presented by his rector, the Rev. T. J. Haldeman of Holy Trinity. The Rev. Neil Stanley, rector of St. Andrew's Church, Denver, was master of ceremonies. The Rev. H. C. Benjamin of Ascension Church, Pueblo, read the litany.

The Rev. Mr. Maddux is to assist the Rev. W. D. Nutting at the Church of the Transfiguration at Evergreen.

WYOMING—The Rev. W. W. KENNERLY, D.D., a former Lutheran minister who has been in charge of Trinity Church, Lander, was ordained to the diaconate in St. Mark's Church, Casper, on Sunday, May 13th, by the Rt. Rev. G. G. Bennett, D.D., Provisional Bishop of Wyoming.

The candidate was presented by the Rev. P. K. Edwards, rector of St. Mark's Church, the sermon was preached by the bishop, and the litany was read by the Rev. F. C. Smith of Laramie. Dr. Kennerly continues in charge of Lander.

DEACON AND PRIEST

MASSACHUSETTS—Under the provisions of Canon 11, the Rev. CLARENCE E. RICE, D.D., minister of the Universalist Church, was ordained deacon May 12th, and advanced to the priesthood May 14th, both in the Cathedral of St. Paul, Boston, by the Rt. Rev. Charles L. Slattery, D.D., Bishop of Massachusetts. In his ordination to the priesthood, Dr. Rice was presented by the Very Rev. Henry B. Washburn, and the sermon was preached by Bishop Slattery. He will continue his work in the Universalist ministry. (Details in Boston letter.)

PRIESTS

ALBANY—On Friday, May 18th, at the Church of St. Edward the Martyr, New York, the Rt. Rev. Robert E. Campbell, D.D., Bishop of Liberia, acting for the Bishop Coadjutor of Albany, ordained to the priesthood the Rev. ALONZO LIPPINCOTT WOOD. Assisting the bishop in the solemn High Mass were the brothers of the ordinand, the Rev. Edmund B. Wood of Clark Mills, and the Rev. Daniel S. Wood of the Church of St. James the Less, Philadelphia. The master of ceremonies was the Rev. Donald H. Morse, rector of Christ Church, Schenectady. The sermon was preached by the Rev. James L. Whitcomb, assistant priest at the Church of St. Edward the Martyr. The assisting priests were the Rev. Dr. Percival C. Pyle, rector of St. Edward's; the Rev. Culver B. Alford, assistant at the Church of the Transfiguration; and the Rev. Walter F. Hayward, assistant at Grace Church, Albany.

Father Wood has been on the staff at St. Edward's and will continue there as an assistant to Dr. Pyle.

MASSACHUSETTS—On Ascension Day, in a solemn two hour service beginning at 11 o'clock in the morning, Bishop Slattery ordained six candidates to the priesthood. A quiet hour was held for the candidates by the bishop before the ordination.

The six candidates who were ordained were the Rev. Messrs. ALBERT JAMES CHAFE, presented by the Rev. Kenneth R. Forbes of St. James' Church, Roxbury; HERBERT STANLEY CRAIG, presented by the Rev. W. Appleton Lawrence of Grace Church, Providence, R. I.; HORACE WILLIAM B. DONEGAN, presented by the Rev. Henry W. Hobson of All Saints' Church, Worcester, Mass.; RUSSELL STURGIS HUBBARD, a nephew of Bishop Perry, who was presented by the Rev. John Lewis of Waterbury, Conn.; HOWARD RENNARD LEWIS, presented by the Rev. Theodore Evans of St. Paul's Cathedral; and RICHARD PETERS, pre-

sent by the Rev. Appleton Grannis of St. Anne's Church, Lowell.

Bishop Slattery read the Ante-communion service; Bishop Perry of Rhode Island read the epistle; and the Rev. Harry P. Nichols, D.D., of New York, read the gospel. Bishop Perry preached the sermon, speaking of the ministry of Christ and the priest as its interpreter.

When the Bibles were given to the candidates, the Rev. Mr. Hubbard received from Bishop Slattery a Bible used at the ordination of his grandfather in 1865.

Appointments of the newly ordained priests are as follows: the Rev. Albert J. Chafe, to be assistant at St. Stephen's Church, Lynn, Mass.; the Rev. Herbert S. Craig, to continue as curate of Grace Church, Plainfield, N. J.; the Rev. Horace W. B. Donegan to continue as curate of All Saints' Church, Worcester, Mass.; the Rev. Russell S. Hubbard, to continue as curate of St. John's Church, Waterbury, Conn.; the Rev. Howard R. Lewis, to continue in charge of St. Anne's mission, North Billerica, and St. Alban's, North Chelmsford, Mass.; the Rev. Richard Peters, to continue in charge of St. James' Church, Amesbury, Mass.

MEMORIALS

Walter William McNeil

The rector, junior warden, and vestrymen of the Church of the Redeemer, Elgin, Illinois, desire to place on record their feeling of deep and sincere grief sustained in the passing of their senior warden and valued friend, WALTER WILLIAM MCNEIL.

Wise in counsel, ever faithful in the discharge of obligations, devoted to the fulfillment of the responsibilities of his official position, personally unassuming and modest, Walter W. McNeil had also an extraordinary power of drawing out the best in every person he met and of winning our intense affection. It did us everlasting good to serve with him.

Earth was richer for his friends and acquaintances while it numbered him among its dwellers, and Paradise seems more to be desired now that he is among its citizens.

Those who knew his unassuming, sensitive nature, and how conservative his tastes; those who knew his innate aversion to false display and insincerity in any form; those who worshipped God, Sunday after Sunday and day after day, at his side, as we did, cannot feel that the transition from the Church Militant to the Church Expectant was difficult for him. He seemed so truly a friend of Jesus Christ and so surely at home in God's house, our own dear Church of the Redeemer, we thank God for the good example of His saintly disciple and pray that in the near presence of his Lord, the divine light may perpetually shine upon him, and refresh him and give him peace.

Copies of this minute are to be sent to his bereaved wife and sons and to the LIVING CHURCH and to the *Diocese of Chicago*.

Signed May 14, 1928.

WINFRED H. ZIEGLER,
Rector.GEORGE HANCOCK,
Junior Warden.F. G. CREWS,
H. C. MCNEIL,
E. M. SCHEFLOW,
GEORGE LARSEN,
HOWARD BROWNING,
F. W. KIRK,
E. N. HERBSTER,
JOSEPH J. NEWMAN,
W. M. KALLASCH,
LAWRENCE JENSEN,
HARRY LEACH.

Peyton H. Skipwith, Jr.

Entered into rest May 25, 1926, at his home in St. Louis, Mo., PEYTON H. SKIPWITH, JR.
"Enable with perpetual light,
The dullness of our blinded sight."

RESOLUTION

George H. Young

Forasmuch as it has pleased God to take from among our midst our brother, the Rev. GEORGE H. YOUNG, priest, late in charge of St. Peter's, Washington, therefore, be it

RESOLVED, that we record on behalf of his brother clergy our sense of deep personal loss and how much we miss the presence of his genial, loving, and joyful nature, with thankful remembrance of his long and faithful service in the ministry of Christ's Church; and be it further

RESOLVED, that a copy of this resolution be sent to his family and caused to be published in the Church press.

PAUL O. PLENCKNER,
THEODORE ANDREWS,
W. O. LESLIE, JR.,
Committee.

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CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

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ADDRESS all copy *plainly written on a separate sheet* to Advertising Department, **THE LIVING CHURCH, Milwaukee, Wis.**

In discontinuing, changing, or renewing advertising in the classified section always state under what heading and key number the old advertisement appears.

POSITIONS OFFERED

CLERICAL

WANTED—**PRIEST FOR MONTHS OF** July, August, and September. References required. **BENJAMIN W. SOPER**, St. Stephen's Church, Coconut Grove, Miami, Fla.

WANTED—**PRIEST FOR MONTHS OF** September, October, and November. In reply please state type of Churchmanship. Honorarium and furnished rectory. **The Rev. D. J. WILLIAMS**, P. O. Box 873, Roswell, N. M.

POSITIONS WANTED

CLERICAL

EXPERIENCED **PRIEST** WILL BE AVAILABLE for supply during August. Preacher, musician. Address, **M-148, LIVING CHURCH, Milwaukee, Wis.**

PRIEST DESIRES ABOUT **SIX WEEKS'** supply work in East during July and August. Address, **155 Congdon St., Providence, R. I.**

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

YOUNG MARRIED CLERGYMAN OUT OF a parish, needs work immediately. Capable, experienced. Bishop's reference. **X-152, LIVING CHURCH, Milwaukee, Wis.**

YOUNG MARRIED **PRIEST** DESIRES PARISH or curacy in October. Musical, good preacher and keen worker with young people. Highest references. Liberal Churchmanship. Adequate salary necessary. **G-153, LIVING CHURCH, Milwaukee, Wis.**

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

MISCELLANEOUS

A **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 **W**OMAN, 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.**

EXPERIENCED **TEACHER**—**C**OLLEGE woman, available June 1st. Desires position of housekeeper, teacher, companion, or secretary. Student of nature study and child welfare. Good conversationalist and bridge expert. **X-155, 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.**

ORGANIST-CHOIRMASTER—**Y**OUNG MAN, 30, married, wishes to make a change. Has had ten years' experience, five of which have been devoted to boy choir in Anglo-Catholic parish. Will take boy choir, or mixed choir of adults. Address communication to **M. A. HENION**, 101 Revere St., Boston 14, Mass.

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UNLEAVENED BREAD

PRIESTS' HOSTS—**P**EOPLE'S PLAN AND stamped wafers—(round). **S**T. EDMUND'S GUILD, care of **Mrs. E. W. Webster**, 70th and Cottage, Wauwatosa, Wis.

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

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LINENS FOR ALTAR AND VESTMENTS—Special width surplice linens. Materials stamped for embroidering. **M. C. ANDOLIN**, 45 West 39th St., New York. Conferences by appointment.

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ABRASS MEMORIAL TABLET NEATLY Engraved, Stained Glass Windows of beautiful rich coloring, or any Article of Church Furniture Supplied by **MAILE, LTD.**, Artists-Craftsmen of 367 Euston Road, London, England. Booklets illustrated in colors with 1928 Kalendar Blotter Free on Request. Very useful for Study or Vestry Table.

If you don't find just what you want listed in this department write our Information Bureau, or insert a Want Ad of your own.

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. MACKRILLE**, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Wisconsin 2752.

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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.

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BARGAIN—FOR SALE EXQUISITE WHITE silk lined chasuble with stole and maniple to match—blue and gold embroidery. Work of Sisters of Holy Nativity. Used but few times. Address, **PASTEUR-149, LIVING CHURCH, Milwaukee, Wis.**

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.

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.

WANTED—**E**NVELOPES FROM LETTERS written before 1875. Highest prices paid for envelopes used during Pony Express and Gold Rush. **GEORGE HAKES**, 290 Broadway, New York.

TRAVEL

NEW ENGLAND **P**RIEST WOULD WELCOME invitation from brother priest with car to tour in July. Share expenses. **H-151, care LIVING CHURCH, Milwaukee, Wis.**

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 REST, WOODCLIFF LAKE, N. J. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private Rooms \$10-\$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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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**, Scarsborough, N. Y.

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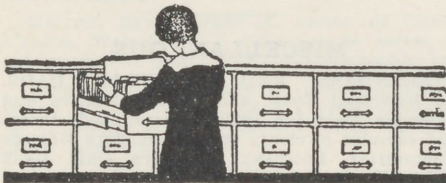
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HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References required.

RETREAT

ADELYNROOD, 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.

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High Mass and Sermon: 11:00 A.M. Evensong, Sermon, and Benediction, 7:30 P.M.
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Confessions: Saturdays, 4:30-5:30; 7:30-9.

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Wed., Thurs., Fri., and Holy Days

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High Mass and Sermon, 10:45.
Vespers and Benediction, 4:00.
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" 11:00 A.M. High Mass and Sermon.
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BOOKS RECEIVED

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

The Christopher Publishing House. Boston 20, Mass.

Smiling Skies: A Weather Man in Verse and Prose. By James Harvey Spencer, author of *The Sunny Side of Life, Our Climate, About the Weather*, etc. Price \$1.50 net.

Health and Success For You. By Elinor S. Moody, author of *All Power Is Given Unto You*, etc., etc. Price \$1.50 net.

Iscariot. By Walter Farnham. Price \$1.50 net.
Serious Unconventionalities. By Philena R. Peabody-Lloyd, author of *The Spirit's Return*. Price \$2.50 net.

Doubleday Doran & Co., Inc. Garden City, L. I., N. Y.

Lamps of Gold. By Samuel Judson Porter, pastor First Baptist Church, Washington, D. C. Price \$1.75.

Harper & Brothers. 49 East 33rd St., New York City.

The Bible Under Fire. By John L. Campbell, D.D., chair of Bible, Carson and Newman College, Jefferson City, Tennessee. With an Introduction by Robert Dick Wilson, Ph.D., D.D. Price \$2.50.

Ministerial Practices. Some Fraternal Suggestions. By Cleland Boyd McAfee, McCormick Theological Seminary. Author of *The Greatest English Classics*, etc. Price \$2.00.

The Scandal of the Cross. Studies in the Death of Jesus. By Edward McNeill Potat. To which is added the author's Essays: *Tolstoy: Religion Without Redemption and Religion and Redemption.* Price \$2.00.

The Path to God. By Albion Fellows Bacon, author of *Beauty For Ashes and Consolation.* Price \$1.25.

The Macmillan Co. 2459 Prairie Ave., Chicago, Ill.

The Essentials of Eastern Philosophy. Being Two Addresses Delivered in the University of Toronto at the Philosophical Conference, 1922, by Prabhu Dutt Shastri, M.A., Ph.D., B.Sc. (Oxon.), senior professor of Philosophy, Presidency College, Calcutta. With a Foreword by Sir Robert Falconer, K.C.M.G., D.Litt., LL.D., president of the University of Toronto. Price \$1.60.

World Book Co. Yonkers-on-Hudson, N. Y.

Government and Business: A Study in the Economic Aspects of Government and the Public Aspects of Business. By Earl Willis Crecraft. Price \$2.96.

PAMPHLETS

Chas. T. Thynne & Jarvis, Ltd. 28-30 Whitefriars St., Fleet St., E. C. 4, London, England.

Facts and Opinions Concerning the British-Israel Theory. By the Rev. Arthur Simmonds, M.A., author of *Some Remarks On the British-Israel Theory*, and *The British-Israel Theory Criticized*.

From the Author.

Seven Hymns Addressed to God the Holy Ghost. For Pentecost, commonly called Whitsunday, and all the year round. By the Rev. Henry Martyn Saville (Superior of the American Branch of the Guild of the Holy Ghost the Comforter). Price 25 cts.

Conventions and Convocations

HARRISBURG

HARRISBURG, PA.—Religious education and Christian social service were the dominant themes at the twenty-fourth annual convention of the diocese of Harrisburg, held in St. Stephen's Church, Harrisburg, Tuesday and Wednesday, May 8th and 9th.

Before the convention opened a laymen's conference on social service was held under the leadership of Clinton Rogers Woodruff of Philadelphia. He urged the endorsement of the \$50,000,000 Welfare Bond issue, which is now receiving the consideration of the legislature of the commonwealth of Pennsylvania. If this bond issue is adopted, it will place state institutions for the insane, epileptic, and other unfortunate wards of the state on an efficient basis, and eliminate the present overcrowding.

The convention opened with shortened Evensong at 4 o'clock. Religious Education was the subject of Bishop Darlington's convention address.

The annual Churchmen's dinner was held in the Pythian Castle, the Rev. Dr. Oscar F. R. Treder, rector of St. Stephen's, acting as toastmaster. The first speaker was the Hon. Charles G. F. Wahle, a vestryman of St. Bartholomew's Church, Brooklyn, N. Y., who urged that men of the country work for the Church, and for the country through the Church.

The Rev. Dr. B. Talbot Rogers of Sunbury advocated the establishment of Church industrial schools in every province of the Church in America.

The closing address was made by Bishop Darlington. On Wednesday morning the sessions opened with a celebration of the Holy Communion at which Bishop Darlington was the celebrant. The convention was addressed by the Rev. Dr. Elmer N. Schmuck, of the National Council, and the Rev. Dr. Franklin J. Bohanan, of the National Cathedral, Washington.

Deputies elected to General Convention were: *Clerical*: The Rev. A. M. Judd, Harrisburg; the Ven. Paul S. Atkins, York; the Ven. Charles E. McCoy, Williamsport; the Rev. Lewis Nichols, Lock Haven. *Lay*: General Charles M. Clement, Sunbury; Herbert W. Hartman, Lancaster; Richard M. H. Wharton, Harrisburg; Thomas H. Hammond, Williamsport.

Alternates: *Clerical*: The Rev. Dr. B. Talbot Rogers, Sunbury; the Rev. W. E. Kunkel, Jersey Shore; the Rev. Herbert Connop, Selinsgrove; the Rev. Charles E. Berghaus, Marietta. *Lay*: A. Thomas Page, Williamsport; John Langdon, Huntingdon; E. P. Brinton, Lancaster; James H. Spotts, Lancaster.

IOWA

DAVENPORT, IA.—The seventy-fifth anniversary of the founding of the diocese of Iowa was commemorated when the diocese met in its seventy-sixth annual convention in Trinity Cathedral, Davenport, May 13th, 14th, and 15th. Pre-convention meetings of the Brotherhood of St. Andrew, the Girls' Friendly Society, the Young People's Fellowship, and the Daughters of the King were held on Saturday, May 12th, culminating in the annual dinner and program that evening. The general theme of the speakers was Training for Leadership, particular emphasis being placed on summer schools and stu-

dent centers. The principal address was given by the Rev. Irwin St. John Tucker of Chicago.

The Rt. Rev. Harry S. Longley, D.D., Bishop Coadjutor of Iowa, was the celebrant at the early celebration of the Holy Communion. At the conclusion of the service the bishop, the Rt. Rev. Theodore N. Morrison, D.D., delivered his annual address.

A special meeting in commemoration of the seventy-fifth anniversary of the founding of the diocese was held in Trinity Cathedral parish house Monday evening. An interesting program including a devotional service and addresses by Bishop Morrison, the Rt. Rev. Harry S. Longley, and the chancellor, the Hon. George F. Henry, LL.D., was greatly enjoyed by the large company present.

Deputies to General Convention were elected as follows: *Clerical*: The Very Rev. Marmaduke Hare, D.D., Davenport; the Rev. W. Ernest Stockley, Fort Dodge; the Rev. Robert S. Flockhart, Sioux City; the Rev. Gowen C. Williams, Des Moines. *Lay*: the Hon. George F. Henry, Des Moines; John L. Powers, Ames; W. T. Shepherd, Harlan; and Dr. John W. Marsh, Keokuk.

Alternates: *Clerical*: the Rev. L. S. Burroughs, Ames; the Rev. John E. Flockhart, Dubuque; the Rev. William S. D. Lamont, Keokuk; the Rev. Frederic G. Williams, Clinton. *Lay*: Dr. C. M. Whicher, Des Moines; J. M. Tosh, Cedar Rapids; E. B. Soper, Emmetsburg; and C. O. Lamson, Waterloo.

The next convention is to be held in St. Paul's Church, Des Moines, the third Sunday in January, 1929.

MONTANA

BOZEMAN, MONT.—A vigorous presentation of the necessity of reality and earnestness in the every day life of Christian people was given by the Rt. Rev. Herbert H. H. Fox, D.D., Bishop Coadjutor of Montana, in his sermon at the celebration of the Holy Communion which opened the twenty-fifth annual convention of the diocese, meeting in St. James' Church, Bozeman, on Sunday, May 13th.

The business meeting was opened on Monday with the Rt. Rev. William F. Faber, D.D., bishop of the diocese, presiding. Nearly all the clergy of the diocese were present, two being kept at home on account of illness.

Inasmuch as the next convention will mark the completion of twenty-five years in the life of the diocese, it was decided to celebrate this event in some suitable way, and to make a united effort to add a substantial sum as a thank offering to the Bishop Brewer memorial missionary endowment fund. This fund now amounts to over \$56,000.

Action was taken looking to the formation of three regional convocations in the diocese, with the idea of having a meeting at least once a year of the clergy in each convocation for mutual conference and help.

Deputies to General Convention were elected as follows:

Clerical: The Rev. George Hirst, Lewistown; the Rev. Sidney D. Hooker, Helena; the Rev. Douglas Matthews, Billings; the Rev. Thomas W. Bennett, Missoula. *Lay*: The Hon. E. C. Day, Helena; Frank Haskins, Butte; Joseph Brooks, Livingston; Henry H. Swain, Ph.D., Helena.

Alternates: *Clerical*: The Rev. Henry H. Daniels, Helena; the Rev. James L. Craig,

Miles City; the Rev. A. M. Frost, Havre; the Rev. Arthur E. Cash, Anaconda. *Lay*: Edgar G. McClay, Great Falls; Judge Lyman H. Bennett, Virginia City; George D. King, Billings; Edward W. Spottswood, M.D., Missoula.

The Rev. William H. Mitchell of Hamilton was elected a delegate to the provincial synod.

The presence of Miss Edna Beardsley, U. T. O. field worker from the Church Missions House, added greatly to the interest of the meetings of the Woman's Auxiliary, which were held in a nearby Baptist church.

RHODE ISLAND

PAWTUCKET, R. I.—The Rev. J. I. B. Larned, field secretary of the National Council, spoke of the plans of the National Council for the next triennium, at a supper preceding the opening of the 138th annual session of the diocese of Rhode Island, which met the following morning, Tuesday, May 15th, in St. Paul's Church, Pawtucket.

The regular session of the convention opened at 9 o'clock by a celebration of the Holy Communion by the Rt. Rev. James DeWolf Perry, D.D., Bishop of Rhode Island, followed by a business meeting, which began immediately after, when the bishop delivered his address.

The following were elected as deputies to General Convention: *Clerical*: The Rev. Dr. Arthur M. Aucock, Providence; the Rev. Albert M. Hilliker, Providence; the Rev. Stanley C. Hughes, Newport; the Rev. W. Appleton Lawrence, Providence. *Lay*: John Nicholas Brown, Charles R. Haslam, Lewis D. Learned, and Zechariah Chafee, all of Providence.

Alternates: *Clerical*: The Rev. Dr. Lester Bradner, Providence; the Rev. Dr. Frederic S. Fleming, Providence; the Rev. Roberts A. Sellhamer, Pawtucket; the Rev. William Pressey, Ashton. *Lay*: H. Anthony Dyer, Providence; Wallis E. Howe, Bristol; Leroy King, Providence; and Benjamin M. MacDougall, Providence.

WESTERN NEW YORK

LOCKPORT, N. Y.—The matter of the division of the diocese was the important business at the ninety-first meeting of the diocese of Western New York, held in Grace Church, Lockport, May 14th and 15th. A committee was appointed by the convention last year to make plans for such division and report at this gathering. The convention, after hearing Bishop Brent's address Monday night, adopted a two-third ruling for the measure to be carried. In the committee of the whole the two-thirds vote was lost and later, on voting in the convention by orders, the matter was laid on the table for another year.

The convention opened with a Churchmen's dinner followed by the service when the annual addresses by Bishop Ferris and Bishop Brent were made. It was a great pleasure and a source of thanksgiving that Bishop Brent was able to attend the convention.

In his address Bishop Ferris spoke of his personal joy in having the diocesan back. He thanked the clergy and lay people for the help he had received in carrying on the work of the diocese while Bishop Brent was away. He urged an increase to the endowment of the diocese, spoke of the advance work to be under-

taken for DeVeaux School, and urged the parishes to use the Brotherhood of St. Andrew in men's work.

Bishop Brent said in part: "I thank God first of all for His care of me while in the valley of the shadow of death. I feel a great debt to you brethren who have remembered me in so many ways during these months and to Bishop Ferris who took the added labor in love and devotion." Bishop Brent said that he still needed a rest and the diocese voted to give him as long as the doctors say is necessary for complete recovery. The bishop spoke of the conference at Lausanne as the outstanding event in the religious world last year and called attention to the error in the report of that meeting. "The Eastern Orthodox Church did not leave the conference as was reported," he said. "They did not withdraw nor did they

threaten to withdraw. They served on many committees after that and had splendid men at this meeting. The conference accomplished what it set out to do in every way."

The convention adopted a resolution "That this convention places itself on record as in favor of the holding of a second conference on the Faith and Order of the Church," because the first conference on Faith and Order showed beyond a doubt an earnest desire for Church Unity on the part of the delegates to the conference and of the Churches which they represented.

Deputies to General Convention were elected as follows: *Clerical*: The Rev. Dr. Murray Bartlett, Geneva; the Rev. Dr. Cameron J. Davis, Buffalo; the Rev. Dr. Charles A. Jessup, Buffalo; and the Rev. Dr. Samuel Tyler, Rochester. *Lay*: F. B. Baird, Buffalo; B. B. Chase, Rochester; M. M. Ludlow, Jr., East Aurora; and Harper Sibley, Rochester.

Then they would have some analogy between the attitude of Catholic Englishmen under Elizabeth and of the hypothetical Englishmen of the future, with this great difference: that their Catholic forefathers renewed and maintained their allegiance when every kind of injustice was being inflicted upon them.

It is questionable whether the Cardinal's suggestion, in such an imaginary contingency, is feasible. Could such obedience be rightly yielded? It is of course conceivable, though hardly probable, that the Act of Settlement might be in this particular abrogated; but, apart from such abrogation, is there any serious Englishman, whatever his religious denomination, who would maintain that obedience to a legally disqualified monarch ought to be rendered? The Oath of Allegiance contains the clause "according to law," and no considering citizen would consent to that clause being omitted.

Appeal to Clergy to Offer Prayers for Britons in All Lands on Empire Day

Cardinal Bourne Argues on English Martyrs—Resignation of Bishop Heywood

The Living Church News Bureau
London, May 11, 1928

THE FOLLOWING LETTER HAS BEEN signed by the Archbishops of Canterbury and York, Dr. Carnegie Simpson (president of the Federal Council of the Free Churches), Dr. Norman Maclean (moderator of the Church of Scotland), and Dr. J. H. Miller (moderator-elect of the United Free Church):

"Empire Day approaches, and all over the British Commonwealth of Nations, and wherever beyond its boundaries Britons are found, preparation is being made for its observance. In many sections of the Christian Church in Great Britain and the Dominions there has been for some considerable time a fear lest the emphasis in the celebrations of Empire Day should be on things relatively unimportant rather than on the need for developing those qualities without which no nation can be truly great. There is thus a strong feeling that Empire Day should be made an occasion when the Church of Christ should consider its spiritual responsibilities for the sons and daughters of the Motherland scattered throughout the world. At a time when men's thoughts are centered upon Empire, it ought to be possible for the Church of Christ to bring to our remembrance that the British Commonwealth of Nations is a sacred trust.

"Millions of Britons overseas are involved in economic, social, or political relationships with every nation and race; the possibility therefore of realizing brotherhood and securing peace on earth depends in no small degree on whether the Church can succeed in forming the character of Britons overseas on the teachings of Christ.

"We would therefore invite the clergy and ministers in all our churches, both at home and abroad, in their sermons on May 20th, the Sunday before Empire Day, to make special reference to our own people overseas and to offer prayers for Britons in all lands that, wherever we may be, we of the British race may bear a Christian witness. In many churches this has been done already in past years, but we would now appeal for united effort to help Britons everywhere to think of Empire Day not as members of the British commonwealth only, but as members of the Church of Christ and citizens of the Kingdom of God."

CARDINAL BOURNE'S ARGUMENT ON ENGLISH MARTYRS

Cardinal Bourne, preaching at the Roman Catholic church in Cambridge last Sunday, on the subject of English Martyrs, argued at some length that the case of the Catholics put to death by Henry VIII, Elizabeth, and her successors, was vastly different from that of the Protestants executed for heresy under Mary. The latter, he said, were innovators who brought new and subversive doctrines into the country; they might well be described as "the religious Bolsheviks" of that period, and suffered by the application to them of the old laws against heresy. The Catholic; in ceasing to be such she lost holders of the ancient religious traditions of their country, and new laws had to be fabricated to condemn them for a "newly-fashioned treason." No Englishmen had ever shown loyalty to the Crown more faithfully or in more difficult circumstances than their Catholic forefathers. Queen Elizabeth, by her coronation, contracted with her people to be a faithful Catholic; in ceasing to be such she lost clearly all legal claim on their allegiance. It was the duty and right of the Pope to declare that she had incurred excommunication, and her deposition was the natural consequence; but English Catholics, though freed in conscience from their allegiance, remained loyal in obedience to her on all lawful matters, while refusing absolutely to obey her behest in matters where their duty to God was concerned.

By the present constitution of England the sovereign was obliged to declare himself a faithful Protestant; and, were he to cease to do so, he would thereby forfeit his legal right to the allegiance of his subjects. A day might come when an English sovereign would feel unable any longer to declare himself a faithful Protestant. What then would happen? He supposed some means would be legally taken to declare that the bond of allegiance had ceased. But many Englishmen would certainly declare that, having a sovereign whom they respected and revered, they did not wish to be governed by any other. They would concede him liberty of conscience and the right of private judgment, and though legally he might have lost his claim to their allegiance, that allegiance they would voluntarily renew, whatever the religion that he professed.

PROGRAM FOR THREE CHOIRS FESTIVAL

Details of the arrangements for the Three Choirs festival at Gloucester during the week September 2d to 7th are now issued. The program was prepared by Sir Herbert Brewer before his sudden death, and will be conducted by his successor, the organist-elect of Gloucester Cathedral, Herbert Sumsion. As usual, the oratorios *Elijah* and *The Messiah* will occupy the morning meetings in the cathedral at the beginning and end of the festival.

The opening service on Sunday, September 2d, will have the character of a memorial service to Sir Herbert Brewer. New orchestral works by Ireland, Holst, Honegger, and J. W. G. Hathaway will be performed for the first time under the direction of their composers. New choral works are a motet by Basil Harwood, a cantata in unusual form by Granville Bantock called *The Burden of Babylon*, and a new motet by the late Sir Herbert Brewer. Larger works are Elgar's *The Dream of Gerontius* and *The Kingdom*, Honegger's *King David*, Dame Ethel Smyth's *Mass in D*, Kodaly's *Psalmus Hungaricus*, Verdi's *Requiem*, and Schubert's *C Major Symphony*.

BEGS COUNCIL TO RECONSIDER ITS POSITION ON PRAYER BOOK

Lord Hugh Cecil, writing to the secretary of the council of the Congregational Union, with reference to a resolution on the Prayer Book measure recently passed by the council, declares that the claim that, because the Church of England is established, "any alterations in her prayers and formularies" concern all citizens, is surely an overstatement of any fair claim of the rights of the state and of citizens to interfere in the devotions of the established Church. He agrees that citizens are concerned, as citizens, with changes in an established Church so considerable as to modify its relation to the state and affect the life of citizens generally, but he denies that the proposals of the Prayer Book measure have this far-reaching character. He does not, therefore, agree that for the Congregational Union to interfere in this matter is in the least degree justified by reason of the established position of the Church of England. He had hoped, too, that members of all denominations would think rather of what was kind and helpful to be done as between Christians, than of the extreme assertion of legal rights; and he thinks the action of the Congregational Union "unkind and unworthy of our common Christian beliefs." For if the Prayer Book

measure should again be rejected, the restoration of regularity and order within the Church of England would be deferred for many years. How, he asks, does the council justify continuing and aggravating this grave mischief among its fellow Christians?

Apart from any theological question, Lord Hugh Cecil declares that it is quite indefensible for one body of Christians to throw the spiritual life of another body of Christians into confusion, and that this is what the Congregational Union is doing. He begs the council of the Congregational Union to reconsider its position.

BISHOP PARSONS ON THE THIRTY-NINE ARTICLES

The Thirty-nine Articles are to many candidates for ordination somewhat perplexing—they have, indeed, been dubbed the "forty stripes save one" by those who have found difficulty in subscribing to them wholeheartedly. The Bishop of Middleton, Dr. R. G. Parsons, frankly declared, at the annual conference of parochial Church councillors at Swanwick, last week, that the articles were good in their historical setting, but as a guide to people perplexed today there was nothing more misleading. We could not worship now as our forefathers were able to worship in a different atmosphere of knowledge.

The bishop was giving an address on Doctrine and Worship in the Church of England, and went on to say that the Church of England was not something once for all made and for ever the same, bound by "that chimera of history, the Elizabethan settlement, the most unsettled thing that was ever settled." The recent conversations at Malines had done a great deal of good. The temper and spirit on both sides had been excellent, but at present they saw that, if they must leave Rome aside, they must never close their minds to the elements of truth and beauty and order which they might rightly learn from her.

The Church of England was a biblical Church, but the old way of appealing to the Scriptures had gone. The Scriptures could no longer be used as proof, but they were most important as evidence.

The attendance at the Swanwick conference this year was larger and more representative than at any previous gathering of the kind. Important problems in Church life and administration were introduced by speakers of authority, and the several subjects were discussed in groups and finally debated by the whole conference. The findings of the combined groups will be issued later.

BISHOP HEYWOOD TENDERS RESIGNATION

The Rt. Rev. B. O. F. Heywood has represented to the Archbishop of Canterbury his desire to vacate the see of Southwell, on the grounds of physical infirmity, and the King has been pleased to approve of his resignation.

Dr. Heywood, it will be remembered, was appointed to succeed the late Sir Edwyn Hoskyns as Bishop of Southwell in January, 1926. From his ordination in 1894 his work lay entirely in large industrial centers—Bury; his father's old parish of Swinton; and finally, in 1917, Leeds, which has so often proved a stepping-stone to the episcopal bench. His episcopate, short as it has been, was marked by the creation last year of the new diocese of Derby, when he elected to remain at Southwell. His resignation will be deeply regretted, not only in his diocese, but by the Church generally.

Dr. Heywood first fell ill in November—little more than eighteen months after he had left the vicarage of Leeds for the see of Southwell. It was not then thought that his health would be seriously affected, but, in spite of a holiday in Switzerland in January, his illness developed, and he

returned to England to enter a London nursing home. In March a special day of prayer was observed for the bishop and his diocese, and the Archbishop of Canterbury announced that there were hopes that Dr. Heywood might before long be able to resume his duties.

GEORGE PARSONS.

Prepare for Historical Church Pageant at Anniversary of Toronto Diocese

Christ Church, Saskatoon, Has Birthday—Graduation at Toronto Deaconess House

The Living Church News Bureau }
Toronto, May 17, 1928 }

GROUPS OF WOMEN DILIGENTLY PLYING their needles, whirring sewing machines, webs of fabrics in many colors, finished costumes, dresses in process of construction, and garments fresh from the cutters' shears—all these are to be found just now at the W. A. Diocesan House, Wellesley street, Toronto, where preparations for the great ecclesiastical pageant to be held on the last evening of May and the first night of June are in progress.

The Toronto diocesan Woman's Auxiliary has changed the time of its annual meeting this year from the first week in May to the last week, in order to unite with the synod of the Toronto diocese in the celebration of its seventy-fifth anniversary. The idea of an historical pageant illustrating the progress of the Church of England from its inception down to the present time was conceived by Dr. M. Cartwright, dean of St. Hilda's College and president of the Woman's Auxiliary.

Three hundred costumes are being made at the W. A. Diocesan House, Mrs. W. E. Tibbets directing ten or a dozen volunteer workers daily in the sewing. The pageant was written by the Rev. Dr. C. V. Pilcher, of Wycliffe College, assisted by Professor Young of Trinity; and Dr. Ham, organist of St. James' Cathedral, has worked out a musical theme that will run through the entire presentation and form part of the organ accompaniment.

COMING OF AGE OF CHRIST CHURCH, SASKATOON

Crowded morning and evening services, and, in the afternoon, a garrison parade, which was also heavily attended, marked the special observances at Christ Church, Saskatoon, of the twenty-first birthday of the parish, the preacher being the Rev. William Askey, former rector, and now the incumbent of St. John's, North Vancouver. Among the congregation were some of those who saw the beginnings of "the church on the hill," and who took part in and followed its career until the present day, when it stands free of debt and known to many as "The Soldiers' Church." In the morning the service was conducted by the Rev. Roy Melville, rector, assisted by the Rev. C. W. Downer, and in the evening by the rector.

GRADUATION DAY AT DEACONESS HOUSE, TORONTO

At the annual graduation of the Church of England Deaconess and Training House, Toronto, there were three in the graduation class: Miss Mary Nattress, who is going to India, and Miss Annie Jackson and Miss Vera Elliott, who are going to take up deaconess work in Winni-

peg. One of the features of the evening was the presentation of a handsome leather upholstered chair to the Rev. Canon O'Meara, who is resigning the presidency of the house after twenty-three years' service. Bishop Stringer of the Yukon, and Bishop White of Honan, China, were present.

MISCELLANEOUS NEWS

Canon Gower Rees, the new rector of St. George's, Montreal, is to be the synod preacher and to conduct devotional services for the clergy, and for the clergy and laity, at the synod of Nova Scotia, which opens in Halifax on June 5th.

At the Encaenia of King's College, Halifax, Nova Scotia, the baccalaureate sermon in the college chapel was preached by the Rev. L. R. Bent. The preacher at the Encaenia service at All Saints' Cathedral was the Very Rev. G. R. E. MacDonald, dean of the cathedral in Fresno, Calif., who is a graduate of the college.

A girls' work board in connection with the work of the diocesan board of religious education of the diocese of New Westminster has recently been formed in Vancouver, and is planning several important pieces of work in the interests of Anglican 'teen age girls. In addition to the promotion of a girls' camp this coming summer, a leaders' one-day conference is to be held during the camp, and a girls' conference is planned for October.

The Rev. F. C. Ward-Whate, priest-vicar of St. Alban's Cathedral, Toronto, was appointed president of the Religious Education Council of Canada at the recent annual meeting, and A. H. Cuttle, president of the Deanery Sunday School Association of Toronto, was elected president of the R. E. C. C. for the province of Ontario.

Fire of an unknown cause seriously damaged the rectory of St. Clement's Church, Toronto. A valuable oil portrait of Canon Fidler, painted by E. Wylly Grier, R.A., and presented to the canon by Mrs. Fidler some years ago, was virtually ruined by smoke and heat. This portrait had been exhibited at Wembley and in fourteen cities in England and finally in Paris, France, being away from this country for more than two years.

WESTERN MICHIGAN PLANS SUMMER CONFERENCE

KALAMAZOO, MICH.—The second annual summer conference of the diocese of Western Michigan will convene at Kalamazoo College, Kalamazoo, Tuesday, June 26th, through Tuesday, July 3d.

The Rt. Rev. John N. McCormick, D.D., bishop of the diocese, will act as chaplain, and the Rev. Lewis B. Whittemore of Grace Church, Grand Rapids, will serve again as director of the conference. Miss Helen R. Stevens, religious educational director of St. Mark's, Grand Rapids, will act as dean of the school.

Bishop Manning Dedicates New Home of Church Mission of Help in New York

Annual Nurses' Service at Cathedral—Unique Playground at St. Martin's

The Living Church News Bureau
New York, May 19, 1928

ON FRIDAY AFTERNOON, MAY 18TH, THE new headquarters of the Church Mission of Help in the diocese of New York were formally dedicated by Bishop Manning. As has been announced, the corporation of Trinity parish has leased to this organization the house at No. 27 West 25th street, and this building, which has been remodeled and attractively furnished for both club house and office purposes, was the scene of yesterday's interesting and important service. The occupancy of the new C.M.H. House marks a distinct step forward in the work of this important agency. In 1927 more than 700 girls received attention and help from the society's workers, and the removal of its headquarters from an office building to a residence affords advantages that are obvious and well-nigh necessary in the work that it does. In dedicating this house to the uses of the Church Mission of Help, it is interesting to note that Bishop Manning was thereby setting apart the residence which was for many years his own home, for it was long the rectory of Trinity Church, and there Dr. Manning lived and Dr. Morgan Dix before him. In this building the Church Mission of Help was founded when it was the rectory, the organization being sponsored by our present bishop and by Father Huntington of the Order of the Holy Cross. In the service of yesterday its founders participated, and also the present president, the Rev. Dr. J. Wilson Sutton, vicar of Trinity Chapel. The C.M.H. House stands adjacent to Trinity Chapel.

ANNUAL NURSES' SERVICE AT THE CATHEDRAL

The fourth annual Florence Nightingale memorial service for the nurses of the city was held last Sunday evening (May 13th), at the Cathedral of St. John the Divine. Because of the great number attending this event each year, a similar service is now held on the same day in Brooklyn, but in spite of this arrangement the present capacity of the cathedral is taxed by the throng of nurses and their friends who come from Manhattan and the Bronx. Hundreds of hospital nurses joined with members of the Visiting Nurses' Association and of the American Red Cross and marched in an exceedingly colorful procession down through the unfinished nave and into the crossing of the cathedral where they were welcomed by the Bishop of New York, at whose invitation they had gathered.

In his remarks Bishop Manning called attention to the altar cloth which, he told the visitors, was made by women of the Eastern Church under the auspices of the Red Cross during the war, near the place where Florence Nightingale did her great work, and which was given to Dr. John H. Finley and presented by him to the cathedral to be used always at the annual nurses' service. The bishop urged upon the assembled nurses the realization of the nobility of their calling, by faithfulness to hold up the highest standards of it, and the importance of personal

character and of personal religion in accomplishing that. Following the remarks of Bishop Manning an address was given by the new president of the College of the City of New York, Dr. Frederick B. Robinson.

UNIQUE PLAYGROUND AT ST. MARTIN'S

In a unique setting, indeed, is the new children's playground at St. Martin's Chapel. Above it is a portion of that same blue sky which is the roof of every playground but its sides are the massive walls of a great, stone church. Taken over by the City Mission Society for work among the colored people of Harlem, the partially ruined edifice of the former Holy Trinity Church is now known as St. Martin's Chapel. It is located at Lenox avenue and 122nd street. The former nave of the large church, its walls intact and safe, provides the space for the playground which Bishop Manning visited last Sunday afternoon. He went to give his blessing and to show his interest in this work which is being successfully carried on by the mission society and under the direct supervision of the Rev. John Howard Johnson, a colored priest who has until recently been associated with his father, the Rev. J. W. Johnson, in the work at St. Cyprian's, West 63d street. The parish house affords facilities for guild work as well as for the religious services at St. Martin's, while the former nave will serve as a playground until it is possible to rebuild the church. After the fire of some years ago the congregation of Holy Trinity parish decided to locate elsewhere, and now having amalgamated with the mission of the Redeemer they have well established themselves in the new Holy Trinity Church in the Dyckman district on Seaman avenue, with the Rev. William H. Owen as rector.

CITY MISSION SOCIETY REPORT

The ninety-seventh annual report of the Episcopal City Mission Society has been issued. It covers the extensive work of that organization for the year 1927. A booklet conveys little of the actual value of the humanitarian and spiritual efforts of this society. One has to visit the institutions, the hospitals, prisons, chapels, and houses under their care to appreciate what it means to have this great agency representing and working for our Church among some of the needy ones of this city. The grand summary tells of 3,750 celebrations of the Holy Communion and of 23,500 communions made. A vast number of agencies minister to the needy but only such as this society can bring to them the inexpressible blessing of the sacraments. Twenty-one priests are on its staff, giving full time to the sick and suffering, to the poor and destitute, rendering a service that is unusually difficult and trying but also one that is greatly appreciated by what may be termed the vast parish of the City Mission Society. Thirty-two pages tell of the varied causes that claim the attention and services of the society. It is a booklet that holds much of interest to the Churchman; copies of it may be obtained by writing to the City Mission Society at 38 Bleecker street.

NEWS ITEMS

Trinity Church was filled as it always is on the morning of Ascension Day when

the great annual service of the entire parish is held. The excellence of the musical portion of the service is well known and many are attracted by that, especially. Because of illness, the rector of the parish, the Rev. Dr. C. R. Stetson, was unable to be present at the service on Thursday.

There is a suit now pending before the supreme court in which Trinity Corporation is contending that the city or its contractor should pay \$130,000 as the cost of installing about 100 steel girders under the westerly wall of Trinity Church following the construction of the B.M.T. subway along the edge of the churchyard.

A splendid record is to be seen in the announcement that tomorrow at the Church of the Heavenly Rest the rector, the Rev. Dr. Darlington, will present gold circlets to 137 boys and girls of the Church school for perfect attendance during the past year. Twenty-two have attended for five years without an unexcused absence, four have a perfect record of eight years, two of eleven years, and 2 of 12 years. Also, at the service tomorrow, will be given to children forty certificates of honor based on weekly scholarship marks, attendance at church on special occasions, work done for the parish and for missions, and for Church attendance and Bible reading during the summer.

When Bishop Manning made a visitation on the evening of Ascension Day to St. Mary's Church, Alexander avenue, formal announcement was made of the wiping out of all indebtedness of the parish. This represents a notable achievement by the rector, the Rev. Frank R. Jones, and his co-workers. In 1921 there were 695 names on the communicant list of St. Mary's; today there are 425. In spite of that decrease of 270 people, St. Mary's has shown a remarkable gain per capita in its offerings. Seven years ago the parish raised for missions and its own work \$3,700, while in 1927 \$4,400 was given; an evidence of increased realization of personal responsibility.

Tributes from Bishop Manning and from Senator William E. Borah were read at a memorial service for Mrs. Gwendolyn Talbot Bens held last Sunday afternoon in the chantry of Grace Church. The rector, the Rev. Dr. Bowie, presided at this memorial to the late chairman of the New York women's committee for law enforcement.

HARRISON ROCKWELL.

MICHIGAN CLERGY MEET TO STUDY MORAL THEOLOGY

PINE LAKE, MICH.—Four days of intensive study of the problems of moral theology was the mental setting-up exercise provided by Bishop Page early in May for some thirty-five clergy of the diocese of Michigan. They were gathered at the G. F. S. Holiday House at Pine Lake, under the leadership of the Rev. Dr. Frederick C. Grant, dean of the Western Theological Seminary.

The conference was supplemented by a lecture on sex instruction and relationships by Dr. Leo H. Bartemeier, psychiatrist of Harper Hospital, Detroit, and one on moral problems of children, by Miss Maud Watson of the Harper Hospital Psychiatric Clinic. I. C. Johnson, boys' worker in the diocese of Michigan, the Rev. A. S. Gill, a recognized leader in the subject of personal religion, and Bishop Page also took part in the leadership of the conference.

Dr. Clarence E. Rice, Universalist Minister, is Ordained by Bishop

Receives Confirmation and Episcopal Ordination Under Provisions of Canon XI

The Living Church News Bureau
Boston, May 19, 1928

AN ORDINATION PRESENTING UNUSUAL features took place in St. Paul's Cathedral, Boston, on May 14th when the Rt. Rev. Charles L. Slattery, D.D., Bishop of Massachusetts, ordained to the priesthood the Rev. Clarence E. Rice, D.D., a minister of the Universalist Church. This ordination was held under the recent canonical provision (Canon 11) that a minister who has not received episcopal ordination may, under certain carefully specified conditions, receive such ordination from a bishop of the Episcopal Church "without giving up or denying his fellowship or his ministry in the communion to which he belongs." Under this canon the bishop "with the advice and consent of the standing committee . . . may confirm and ordain him: *Provided*, also, that the congregation, if any, in which such minister officiates, shall declare through its proper representatives, its desire for such ordination on behalf of its minister, and its purpose to receive in future the ministrations and the sacraments of one who shall be ordained to the priesthood by a bishop."

Under this canon Dr. Rice made application in writing to Bishop Slattery for such ordination, fulfilling definitely all the conditions of the canon. The bishop referred the whole subject to the standing committee of the diocese of Massachusetts, as the canon requires, and received its unanimous advice and consent to proceed with the confirmation and ordination to the diaconate and priesthood.

Dr. Rice has had a long and distinguished career in the ministry of the Universalist Church. A native of New England, he served for many years as a missionary in Japan, returning to become pastor of a church in Springfield, Mass. Since 1923 and until his recent resignation he served as pastor of a Universalist church in Washington, D. C. A son, Otis R. Rice, is a student at the Episcopal Theological School, Cambridge.

Dr. Rice was confirmed on May 9th and ordained deacon on May 12th. The principal service, that of ordination to the priesthood, was held in the cathedral on Monday, May 14th. Bishop Slattery was assisted by the suffragan bishop, the Rt. Rev. Samuel G. Babcock, D.D., who read the gospel; the president of the standing committee, the Rev. Frederick W. Fitts, who read the epistle; the secretary of the standing committee, the Rev. Prescott Evarts, who read the litany; the dean of the Episcopal Theological School, the Very Rev. Henry B. Washburn, D.D., who presented the candidate; the Archdeacon of Boston, the Ven. Ernest J. Dennen; the secretary of the synod of New England, the Rev. Malcolm Taylor; the Rev. Theodore Evans of the cathedral; the Rev. Laurens MacLure, D.D., rector of Grace Church, Newton.

In the congregation were the following members of the Universalist Church, who by their presence wished to show their approval of the step which Dr. Rice has

taken: the Rev. John Smith Lowe, D.D., general superintendent; the Rev. Roger F. Etz, D.D., general secretary; the Rev. Frederick W. Perkins, D.D., minister of the Universalist National Memorial Church in Washington and chairman of the Commission on Comity and Unity of the Universalist General Convention; the Rev. George E. Huntley, D.D., superintendent of the Sunday School Association; the Rev. Leroy Coons, D.D., superintendent of the Universalist churches in Massachusetts; the Rev. Harold Marshall, D.D., manager of the Universalist Publishing House and member of the Commission on Comity and Unity of the Universalist General Convention; the Rev. John van Schaick, D.D., editor of the *Christian Leader*; Miss Alice Enbom, executive secretary of the Women's National Missionary Association.

The service of ordination was as provided in the Prayer Book, and Dr. Rice made the promise as required in Article VIII of the Constitution. Dr. Rice has no parish but will continue to minister to the people to whom he has formerly ministered, and, in addition to this, may minister to people of the Episcopal Church in any diocese when licensed by the ecclesiastical authority thereof.

The permission of the Universalist national organization was given in advance, and the cordiality of its leading members was evinced by the presence at the ordination of those mentioned.

The canonical conditions under which this ordination was conferred, all of which were carefully fulfilled, are these:

"§ II. The Minister desiring to be so ordained shall satisfy the Bishop that he has resided in the United States at least one year; that he has been duly baptized with water in the name of the Father and of the Son and of the Holy Ghost; that he holds the historic faith of the Church as contained in the Apostles' Creed and the Nicene Creed; that there is no sufficient objection on grounds physical, mental, moral, or spiritual; that the Ecclesiastical Authority to which he is subject in the Communion to which he belongs consents to such ordination; that he will not knowingly admit to the Holy Communion any person who has not been baptized with water in the name of the Father and of the Son and of the Holy Ghost; and further, the Bishop shall charge him that the Church hopefully anticipates the use of the Apostolic practice of Confirmation among his people.

"§ III. At the time of such ordination the person so to be ordained shall subscribe and make in the presence of the Bishop a declaration that he believes the Holy Scriptures of the Old and New Testaments to be the Word of God and to contain all things necessary to salvation; that in the ministration of Baptism he will unfailingly baptize with water in the name of the Father and of the Son and of the Holy Ghost. He shall also undertake that in the celebration of the Holy Communion he will invariably use the elements of bread and wine, and will include in the service (a) a Prayer of Consecration, embodying the words and acts of our Lord in the Institution of the Sacrament, an Offering, an Invocation of the Holy Spirit, and a Thanksgiving, (b) the Lord's Prayer, and (c) the Apostles' Creed or the Nicene Creed as the symbol of the faith and unity of the Holy Catholic Church. He shall also agree that when thereto invited by the Bishop of this Church having jurisdiction in the place where he lives, he will (unless unavoidably prevented) meet with such Bishop for Holy Communion and for counsel and cooperation; and that he will hold himself answerable to the Bishop of this Church having jurisdiction in the place where he lives, or, if there be no such Bishop, to the Presiding Bishop of this Church, in case he be called in question with respect to error of faith or of conduct."

DEAN WASHBURN ADDRESSES NURSES

Florence Nightingale, the first woman army nurse, was the subject of an address by Dean Washburn of the Episcopal Theological School at a meeting of the Guild of St. Barnabas for Nurses in Trinity Church, on the evening of May 13th. In the course of his address, Dean Washburn said:

"Of recent years Miss Nightingale has come in for criticism from the fact that she was not an angel. We like to think of an angel as a calm, beautiful being; but there is another type of angel, the angel of the flaming sword. Miss Nightingale was a combination of the two. She thought deliberately until she had reached a decision. Then, nothing could stop her. She was impatient of opposition. To get results, she pushed people aside, even her friends. Yet it must be remembered that her work was for the benefit of all, for the saving of human lives."

The Rev. Henry K. Sherrill is chaplain of the Boston branch of this guild. The honorary president is Mrs. Arthur W. Bell; Miss Isabel Chipman, R. N., is president.

The social service commission of the first province is arranging a conference for social service workers and others interested in social work to be held at Adelynrood, South Byfield, Mass., June 5th to 7th, 1928. The general subject of the conference will be "the Family and Character Building. Various aspects of this subject will be discussed under such experienced workers and leaders as the Rev. Norman B. Nash of the Episcopal Theological School, Cambridge; Miss Josephine F. Starr of the Charity Organization of New York; the Rev. William J. Brown, rector and rural missionary from Manchester Center, Vt.; Miss Mary E. Coe of the Brookline Friendly Society; the Rev. A. R. Parshley, rector of St. Paul's Church, Lancaster, N. H.; and Dr. Jeffrey R. Brackett, chairman of the diocesan department of social service and formerly an active teacher and director of social work. The opening service of devotion at 3:00 P.M., on June 5th, will be conducted by the Rev. Malcolm Taylor, executive secretary of the province; the Bishop of Maine will be present and celebrate Holy Communion. Registrations for this conference from the New England dioceses are being received by the Rev. Malcolm Taylor, Diocesan House, 1 Joy street, Boston.

DIOCESAN NEWS NOTES

The Committee on Foreign Students has been active during the past winter. Miss Alice M. Clark, recently a missionary in China, is the secretary for this work of making friendly contacts with the students of the many nationalities frequenting the educational institutions of eastern Massachusetts. Early this afternoon a group of foreign students will assemble at the parish house of the Church of the Advent, Boston, for a motor car excursion to the home of one of the parishioners, Mrs. J. A. Heath, on the north shore at Beach Bluff, where tea will be served.

The Catholic Club of Massachusetts met at Trinity Church rectory, Haverhill, on Monday, May 14th, as the guests of the Rev. J. Malcolm-Smith, rector of that parish. The speaker was the Rev. John Cole McKim of Japan, who told of conditions affecting the Anglican communion, and especially the American work, in the Japanese Church.

The Rev. Glenn Tilley Morse, rector of All Saints' Church, West Newbury, has been elected chaplain of the Society of the

Governor and Company of Massachusetts Bay in New England by the unanimous vote of its council.

INTERCHURCH FELLOWSHIP BANQUET

America's Major Problem: Handling Power was the subject of the address by Dr. Harry Emerson Fosdick on the occasion of the first interchurch banquet in Mechanics Building on May 14th. The honorary guests included representatives of the state and city and of many denominations including Adventist, Baptist, Christian Science, Congregational, Episcopal, Friends, Greek Orthodox, Jewish, Lutheran, Methodist, New Church, Presbyterian, Salvation Army, Unitarian, and Universalist.

The wholehearted cooperation is shown by the fact that the invocation was given by the Rev. Dr. F. H. Page, president of the Massachusetts Home Missionary Society; Bishop Slattery made the prayer; Dr. William E. Chenery, president of the Methodist Social Union, extended greetings; and the response was given by Rabbi Harry Levi, a very popular preacher in Boston. The benediction was pronounced by Bishop Joachim Alexopoulos of the Greek Eastern Orthodox and Apostolic Church.

ANNUAL G. F. S. SERVICE

A long procession of girls and women will be seen marching into Trinity Church, Boston, on the evening of May 21st, the occasion of the annual service for members and associates of the Girls' Friendly Society. One of the features of the day will be the mammoth tea in the main hall of Mechanics Building, an event preceding the assembly in the church. The sermon will be preached by the Rev. Arthur Lee Kinsolving of Amherst, Mass. The offering to be presented by each parish branch of the G. F. S. will be given for the diocesan project and toward the national project—a word is due about each of these. The diocesan project is \$600 for a nurse's training course for a Chinese girl from Hawaii with the end in view that this girl, adequately equipped, may return to the islands where the need for social service workers and nurses is very pressing. The national project is to help rebuild St. Mark's Hospital at Cape Palmas, Liberia.

The May number of *The Coda*, monthly bulletin of the Council for Out-Door Activities of the Girls' Friendly Society, is full of suggestions including weekly walks under leadership at an expense ranging from twenty-five to seventy-five cents, and for distances varying from three to fifteen miles. In addition, mention is made of a week-end at Northboro at a cost of \$3.00 with the notation "hiking and general fun."

These week-end trips were the genesis, undoubtedly, of the idea for the Washington trip successfully carried out in the third week of April when sixty-four members went on this journey by bus. This pioneer group petitioned for more trips and the following plans have been made:

1. Fall of 1928. A week among the mountains and lakes of New England.
2. Week of April 13-20, 1929. Washington again.
3. Summer of 1931. Europe.
4. Sometime. Adirondacks, Montreal, Quebec.

The death of Miss Sarah B. Hopkins, vice-president of the Girls' Friendly Society in the first province and also president of the G. F. S. in Western Massachusetts, brought a real loss to the members of the society in this diocese. Her successor as vice-president of the first province is Miss Cornelia F. Whittier, president of the Massachusetts branch.

Chicago Clergy at Round Table Give Opinions as to Wisdom of Prohibition

Plans at Western Theological Seminary—Fire Damages All Saints' Church

The Living Church News Bureau
Chicago, May 18, 1928

THE CLERGY HAD A FREE FOR ALL DISCUSSION on the question of Prohibition at the meeting of the Round Table on Monday, May 14th, following a paper read by the Rev. Henry M. Babin, rector of Trinity Church. All the clergy were at one in their expression as to the duty of the keeping of the law of the land, but they were not at one in their opinions as to the wisdom and good morals of the present law. The Rev. Mr. Babin termed prohibition a noble experiment for good, and something that should be given a fair trial. He thought that the Eighteenth Amendment was social legislation and that the good results of it would outweigh the undesirable results.

"The causes which resulted in the desire for prohibition were not based on biblical arguments, but on special economic grounds," said the speaker. "It is almost impossible to produce a prohibition argument from the Bible and at the same time be consistent with the context and meaning and spirit of the Bible. The liquor problem in biblical days was not what it is today. Of course there are disadvantages in the enforcement of prohibition. It is not a perfect condition that we see about us. But the advantages far outweigh the disadvantages in enforcement."

DR. HOPKINS SPEAKS TO WOMEN'S CLUBS

The Rev. Dr. John Henry Hopkins urged women, especially the women of the middle west, to be true to "their position of unprecedented responsibility and unheard of opportunity," in an address before the Illinois Federation of Women's Clubs at the Stevens Hotel on Thursday, May 17th.

"We of the United States are the richest people in the world," said he. "There has never been such wealth in any nation since the world began. Many of our advantages and many of our worst problems come from these enormous riches. We in the middle west are living in a growing, hopeful section which has youth and a future. Our women have a freedom in every direction which has never before been given to women in a civilized nation. To be a woman is to occupy a position of unprecedented responsibility."

"Those who do not make themselves familiar with the teaching of history, who do not examine every new proposition most thoroughly, will most certainly make a sad botch of their opinions, convictions, and influence."

"In America our home life is in great danger. The air is strident with cheap and noisy radicalism about the home. The nation has a right to look to its women for an improvement in its homes. The same is true concerning the state. Now that women have the vote, it is a tremendous part of their responsibility to help improve the political atmosphere in city, state, and nation."

PLANS AT THE WESTERN THEOLOGICAL SEMINARY

Just as soon as the enforced litigation which the Western Theological Seminary has had with the city of Evanston shall be ended, the seminary's new buildings on the northwestern campus will be begun. It is expected that this will be by

the end of June. The first buildings to be erected are the Sheridan Road unit (except the chapel), viz., the administration, class room, and the library buildings. Funds are in hand for the refectory, the service quarters, and the small dormitories, which with one large dormitory make up the second unit. It is hoped to complete the entire plant within a year. The board of trustees also announces that the graduate school of the seminary of forty students has been successfully conducted since last October at the Cunningham Memorial House of St. Mark's Church, Evanston. The undergraduate school will be reopened in October in such temporary quarters as may be secured.

RAVENSWOOD CHURCH DAMAGED BY FIRE

All Saints', Ravenswood, the Rev. F. E. Bernard, rector, was badly damaged by fire on Tuesday night of this week. The cause of the fire seems to have been defective wiring in the organ chamber. The chancel was completely destroyed, as was the memorial organ. The rest of the church was so seriously injured as to make rebuilding necessary. The windows, including a memorial window, were destroyed. The vestments and silver were saved. The loss amounts to about \$40,000. This is the second church to be burned within a few weeks, the last having been St. Ann's, on the northwest side.

BISHOP HULSE ADDRESSES WOMAN'S AUXILIARY

Speaking at the monthly meeting of the diocesan Woman's Auxiliary on May 3d, Bishop Hulse of Cuba emphasized the increasing close relations of North and South America. Cuba, he said, is looked upon as a key to interpret the two great continents to each other. Certain things like the over-production of sugar, and much absentee ownership of industries, have affected economic conditions in Cuba unfavorably, said the speaker. The Church in Cuba has three functions, according to the bishop: first that of a Church home for men and women who are there temporarily; second, as a spur to other Churches; and third as a refuge to those who have become estranged from their own Churches and need help and understanding. Cuban congregations are made up of Cubans who speak Spanish, Haitians who speak French, and Jamaicans who speak English. So some of the services are held in the three languages.

The U.T.O. meeting of the auxiliary was held at Grace Church, Oak Park, on May 15th.

DR. HALL RETIRES

The Rev. Dr. Francis J. Hall has announced his resignation from the active ministry. Dr. Hall is third in point of service. In this diocese for twenty-seven years he was professor in the Western Theological Seminary, resigning to become professor of dogmatic theology at the General Theological Seminary. He was ordained in Chicago in 1886 by Bishop MacLaren. Besides his work at the Western Seminary he was registrar of the diocese for twenty years. Dr. Hall is well known as one of the leading scholars and theologians of the Church.

HERE AND THERE

The annual meeting of the Catholic Club of the diocese will be held at the

diocesan headquarters on Monday evening, May 21st, for the election of officers and the reading of reports.

The commencement service of the Chicago Church Training School will be held in the chapel of the Church of the Epi-

phany on Monday evening, May 28th, at 6 o'clock. Miss Helen Boyle, a member of St. Paul's Cathedral, Oklahoma, is to graduate. Miss Boyle is a candidate for foreign service.

H. B. GWYN.

Hundreds Attend Cornerstone Laying of Washington College of Preachers

College is First Institution of its Nature—Will do Much to Stabilize Christian Ministry

The Living Church News Bureau
Washington, May 17, 1928

(Picture on page 125)

SPEAKING AT THE LAYING OF THE CORNERSTONE of the College of Preachers of Washington Cathedral on May 17th in the cathedral close on Mount Saint Alban, the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, declared that the exercises marked the beginning of a new work of incalculable importance in the fulfillment of the dream of the first Bishop of Washington, Bishop Satterlee, who planned that there should be in connection with the cathedral a "School of the Prophets," to which clergymen might come to place fresh emphasis on their preaching office.

More than 1,000 persons heard Bishop Freeman speak and witnessed the impressive ceremonies. Fifty clergymen from the diocese of Washington, and elsewhere, in vestments, the Cathedral Chapter, the Greater Council of the Cathedral, members of the cathedral staff, and the cathedral choir of men and boys were in the procession that marched from the cathedral to the site of the new building. The Rev. Dr. Anson Phelps Stokes, canon of the cathedral, acted as marshal of the day.

The College of Preachers is one of several institutions which it is planned to build on Mount Saint Alban. It is designed as a post-graduate school for ordained clergymen, who have shown special ability or promise in prophetic ministry, and is expected to be unusually effective in helping carry the Gospel message beyond the confines of parishes and congregations to the millions in this country who stand outside any form of organized Christianity.

It is said to be the first institution of its nature in the United States and will not compete in any way with present theological schools or seminaries. Construction of its building, which will be of collegiate gothic design to harmonize with the architecture of the other structures in the cathedral close, was made possible by a gift of \$250,000 from a prominent layman, who also is providing the college an income of \$50,000 annually. It will be located just north of the apse of the cathedral and ultimately will be connected with the cathedral library, a unit of which has already been completed. The plans were prepared by Frohman, Robb, and Little, the cathedral architects.

COLLEGE TO STRENGTHEN
CHRISTIAN MINISTRY

Bishop Freeman expressed belief that the college would do much to stabilize and strengthen the Christian ministry. He said:

"The preaching of the evangel has ever been the vital factor in setting forward

the high claims of the Christian Church. That our generation has witnessed a serious decline in the prophetic power of the Church is clearly obvious. It is our hope and expectation, when once this college is builded and men of inspirational power are here to train those who are to be sent forth as evangelists, that a new day will

dawn for our Church, and its hallowed offices receive freshened impulse and deepened devotion. We dare to believe that in a time as critical as the present, when old things are passing away and innovations and uses foreign to this Church are being discussed and practised, when the clamorous voices of those who do violence to ancient traditions, creeds, and systems are being heard, that such a college as this will do more to stabilize and strengthen the Church's ministry than the many agencies and mechanisms which it has called into being in recent years. At such a time as the present there is need to emphasize those things that lie at the very foundation of our household of faith, those things that alone can contribute to a finer appreciation of its solidarity and essential unity. Well do we inscribe upon the cornerstone of this building those words that constitute the security of our faith and the guarantee of our larger usefulness: 'Built upon the



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foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone.'"

The cornerstone was laid by Bishop Freeman, using a silver trowel which first saw service in 1899 at the laying of the cornerstone of the National Cathedral School, the first building to be erected in the cathedral close, and has since had a part in many historic cathedral functions. Alexander Moore, a stone-setter, who is a member of St. John's parish, Washington, assisted Bishop Freeman in placing the stone.

The College of Preachers ceremony was the climax of an all-day program of especial significance which began at 10 o'clock with celebration of the Holy Communion in the Bethlehem chapel and included the annual meeting of the National Cathedral Association, a buffet luncheon in the open air, and a tour of the cathedral and its grounds conducted by the Very Rev. G. C. F. Bratenahl, Dean of Washington.

AT MEETING OF NATIONAL CATHEDRAL ASSOCIATION

Assistant Secretary of State William R. Castle, Jr., spoke at the meeting of the National Cathedral Association. During the course of an address in which he endorsed the Washington Cathedral project, he said: "This country of ours is founded on Christianity. It has grown and prospered and become the most powerful nation on earth because we have held fast to Christian principles. It will be the bulwark against war, the apostle of peace and justice only so long as it holds true to these principles. And because we are human we need, in the rush of modern life, a daily reminder of this profoundest truth; we must have a symbol—a symbol

visible from afar, a symbol that in its sheer beauty reveals truth."

Bishop Freeman also was a speaker at this gathering as was former United States Senator George Wharton Pepper, who is chairman of the national executive committee for Washington Cathedral. Reports of the association activities indicated that it now has a membership of nearly 6,000 persons, representing virtually every state in the union, with local committees, working in behalf of the cathedral in sixty-seven cities throughout the east and middle west.

Its present activities are concerned with the campaign to raise \$6,800,000 immediately for the completion and endowment of the choir, crossing, north and south transepts, and north porch of the cathedral. Ultimately it is proposed to raise a total of \$30,000,000 for the completion and adequate endowment of the entire cathedral and its thirty or more associated institutions for Christian service.

Ascension Day was the occasion of the annual meeting of the National Cathedral Association at Mount St. Alban, Washington. The meeting opened with the celebration of the Holy Communion in Bethlehem chapel, the Bishop of Washington being celebrant.

At the business meeting which followed, reports were received from committees throughout the country. These reports indicated a very great number of new committees, and increased enthusiasm and activity throughout the country. Addresses were made by the Very Rev. G. C. F. Bratenahl, D.D., dean of the cathedral, the Hon. William R. Castle, assistant secretary of state, and the Hon. George Wharton Pepper, executive secretary of the national committee of the Cathedral Association. RAYMOND L. WOLVEN.

Church Farm School, Pennsylvania, to Observe Tenth Anniversary in June

Y. P. F. of Diocese to Meet in Conference—Women Sponsor Lawn Parties

The Living Church News Bureau
Philadelphia, May 19, 1928

THE NEW CHAPEL OF THE CHURCH Farm School, Glen Loch, will be dedicated June 1st, as a memorial to the Rev. William R. Turner, sometime rector of St. Paul's, Overbrook, and Theresa Lawrence Turner, his wife. The chapel is built of local stone, in keeping with the other buildings, and painted white outside. Milton B. Medary is the architect, and much of the labor, carpentry, and painting was done by the boys. By help from the diocesan campaign, the mortgage on the school has been paid; and this tenth anniversary will also be the occasion of the dedication of the Bair athletic field, given by Miss Mary A. Bair in memory of her father, Oliver H. Bair. There are nine in the graduating class, and 105 total enrolled, filling seven cottages to their capacity of fifteen each. When the last cottage given is completed, fifteen more can be received, which is all that are planned for the present. The headmaster, the Rev. Charles W. Shreiner, is an administrative and educational genius, and has the hearty support of Bishop Garland, and excellent boards. The Rev. Mr. Shreiner has also been

rector since September, 1927, of St. Paul's Church, West Whiteland, which is on the Lincoln Highway just east of the farm school group, and which celebrated its centennial May 20th. A new altar in memory of the Rev. Gilbert Livingston Bishop, rector 1876 to 1879, was dedicated.

SPRING CONFERENCE OF Y.P.F.

The second annual spring conference of the diocesan young people's fellowship will be held next Saturday and Sunday at Clear Spring Farm, near Quakertown, the vacation farm of St. James' Church, 22d and Walnut. Miss Clarice Lambright of Western New York; Prof. Michael Doriaz of the University; the Rev. B. Janney Rudderow, chairman; the Rev. N. B. Grotton; Arthur Parkinson, president; and Ray Moore, past president, are the leaders. The first basketball season closed with All Saints', Moyamensing, the undefeated champions. Under the heading Fellowship Flares, the *Church News* of the diocese lists activities of many paro-

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chial groups, especially those in aid of others.

WOMEN SPONSOR LAWN PARTIES

Wyck, the colonial home of Casper Wistar Haines at Germantown avenue and Walnut Lane, will be the scene of two large lawn parties, by women's aid organizations of two convocations. North Philadelphia's will be for the benefit of its missions Thursday, June 7th; and on Tuesday the 12th Germantown convocation will give its proceeds to St. Gabriel's on the Roosevelt boulevard, the Rev. William T. Metz priest-in-charge.

NEWS NOTES

Germantown convocation met last week in the newly completed parish house of St. Barnabas' colored mission on Rittenhouse street. The Rev. Wood Stewart and Reynolds D. Brown were elected to the diocesan council. In October a dean will be chosen to succeed the Rev. A. R. Van Meter, who has become executive secretary.

This correspondence omitted to mention that the diocesan convention went on record as approving liberty of intinction.

The diocesan altar guild held its third diocesan meeting May 10th at St. James' Church and the Churchwomen's Club, 22d and Walnut, more than 150 hearing addresses by Dr. Mockridge and the president, Mrs. Thomas Reath, and viewing an exhibit of vestments. Since last year forty-eight parishes have taken advantage of the new plan and become corporate members.

The Rev. Dr. Henry Knox Sherrill, bishop-elect, was the guest of Bishop Garland last week. No decision was announced at that time.

Saturday afternoon the new nurses' home and the superintendent's cottage of the home for consumptives at Stenton and Evergreen avenues, Chestnut Hill, will be dedicated.

Churchmen are largely represented on the citizens' committee for the Welfare Bond issue, working for the passage in November of Constitutional Amendment No. 10, authorizing the issue of fifty millions of bonds for land, buildings, and equipment for state institutions. Bishops Garland and Ward, Chancellor Roland S. Morris, Judge Beitler, and Thomas S. Gates are among the vice chairmen; George S. Bedinger is secretary; and the executive committee includes Quincy Bent, H. G. Brock, Dr. C. H. Frazier, W. C. Freeman, Mrs. J. Willis Martin, A. V. Morton, Wharton Sinkler, and Clinton Rogers Woodruff.

CHARLES JARVIS HARRIMAN.

GEORGIA RECEIVES ENDOWMENT GIFT

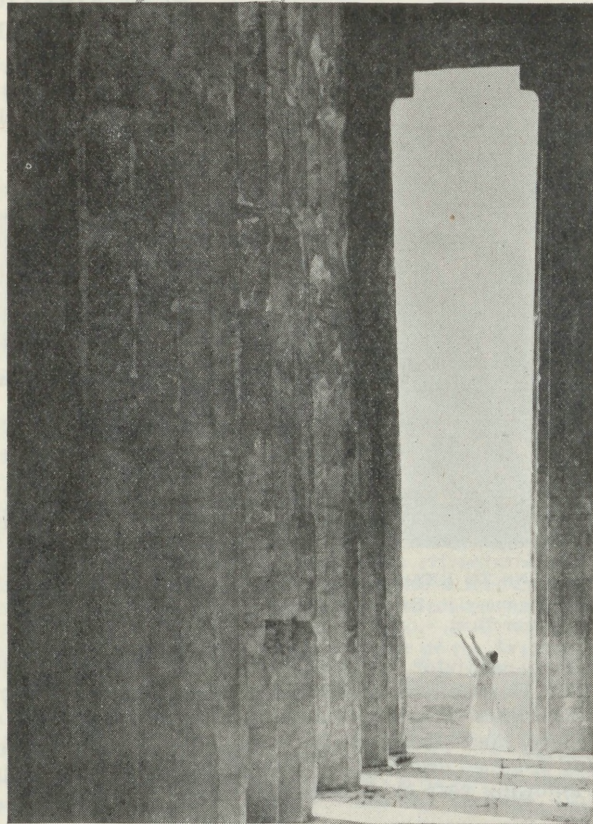
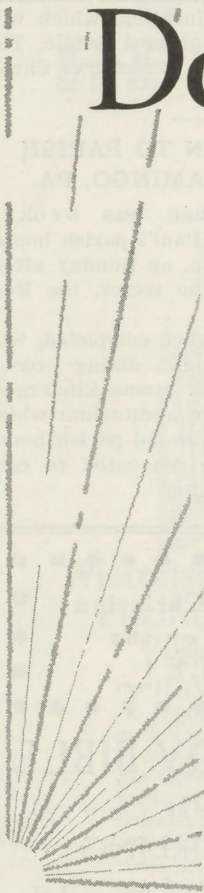
AUGUSTA, GA.—An endowment fund of \$60,000 has recently been made to the diocese of Georgia by Mrs. Margaret S. Bylesby of Chicago for settlement work in the mill district of Augusta. This gift was made through Deaconess Ruth E. Bylesby of Roxbury, Conn., who returned to the diocese last October, having served at Christ Church, Augusta, some years ago, and who is now giving her services at that mission. The endowment is to be known as the Henry M. and Margaret S. Bylesby Fund, the interest of which is to be used for the work as long as it is in existence and if it is ever abandoned the money can then be used at the discretion of the bishop of the diocese.

This magnificent and unexpected gift

will make Christ Church Mission even more effective in the district where it is located. Since coming to Augusta last fall, Deaconess Bylesby has been doing notable work. Her specialty is kinder-

garten work, and a room in the parish house was fitted up for her use in that field. The Rev. Jackson H. Harris, rector of the Church of the Atonement, Augusta, is vicar of Christ Church.

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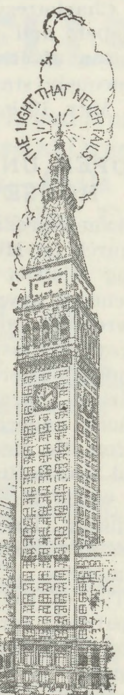
Ultra-violet rays do not penetrate ordinary window glass, or clothing except the very lightest in color and weight. Nor do they penetrate, to any great extent, smoky and dust-laden atmosphere. For those who can put on bathing suits and enjoy the sunshine at a beach on ocean, lake, or river, the problem of getting sufficient ultra-violet radiation is solved. But you may receive the benefits of the sun's rays at home by lying without clothing in its unobstructed light, or by using a canvas tent, without a top, in the yard, on the roof, or open porch.

Many physical disturbances partially due to sunlight starvation—notably rickets and anemia—can be relieved by daily sun baths. Certain skin diseases can be healed more rapidly when treated by the sun's rays. Sun baths are a valuable tonic for the organs of the body. The ultra-violet rays kill bacteria and germs.

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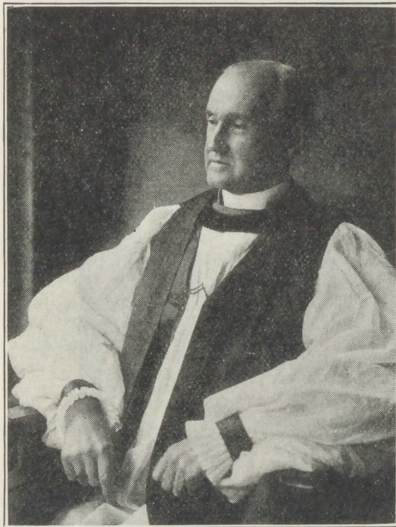
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BISHOP BREWSTER OF CONNECTICUT TO RESIGN

HARTFORD, CONN.—In his address at the annual convention of the diocese of Connecticut, held at Christ Church Cathedral, Hartford, May 15th, the Rt. Rev. Chauncey B. Brewster, D.D., bishop of the diocese, announced his intention of resigning in September as bishop.

Bishop Brewster has been bishop for nearly thirty-one years, having been con-



PLANS TO RESIGN

Rt. Rev. Chauncey B. Brewster, D.D., Bishop of Connecticut.

secrated bishop coadjutor in 1897 and bishop in 1899. He was born in Windham, September 5, 1848. He attended Yale, Trinity College, and Berkeley Divinity School, being ordained deacon in 1872, and priest the following year by Bishop John Williams.

THE NEW CHAPEL AT MIDDLE RIVER, VA.

MIDDLE RIVER, VA.—The Chapel of Remembrance at Middle River, which was consecrated on Friday, May 4th, by Bishop St. George Tucker, was built under the direction of the Ven. Wyley Roy Mason of Charlottesville, who is in charge of the chapel, and not by the Rev. Roy W. Mason of Rhinelander, Wis., as was erroneously stated in THE LIVING CHURCH of May 19th.

OPEN UNDERGROUND PARISH HOUSE IN INDIANAPOLIS

INDIANAPOLIS, IND.—Historic Christ Church on Monument Circle, in the shopping district of Indianapolis, has just opened a new parish house. Above ground there was no place to build without destroying the architectural beauty of the church. Therefore a modern building of thirteen large rooms was constructed wholly underground. The last word in an automatic electrically controlled heating and ventilating system forces either cold or warm air through every room of the building. The walls and floors have been specially insulated against any possible dampness.

Ten of the rooms, which can be used separately for class rooms, can be thrown into one large auditorium with a seating capacity of 500, and with a large stage equipped with disappearing footlights. There is a kitchen fully outfitted with all modern conveniences, including electric refrigeration and electric dishwashing. The building was constructed at a cost of \$78,000, which has been paid for by an

anonymous gift of \$50,000, and by popular subscription. About \$1,500 worth of equipment is still to be installed, the money for which has been subscribed.

Plans are under way to install in the new parish house a loan and reference library of religious education, which will be available for the general public. The Rev. Floyd Van Keuren is rector of Christ Church.

PLAN ADDITION TO PARISH HOUSE AT ARAMINGO, PA.

PHILADELPHIA—Ground was broken for an addition to St. Paul's parish house, Aramingo, Philadelphia, on Sunday afternoon, May 13th, by the rector, the Rev. Percy G. Hall.

The new building, when completed, will contain a gymnasium, dining room, kitchen, showers, locker rooms, kindergarten rooms, and a large auditorium which will seat 600 people. The old parish house built in 1891 will be renovated to conform to the new building.

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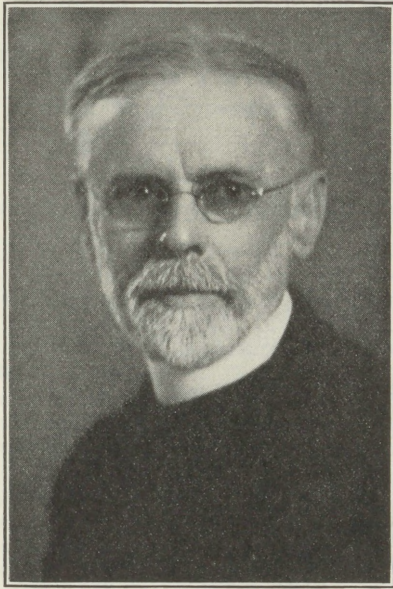
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DR. HALL RETIRES

NEW YORK—The Rev. Francis J. Hall, D.D., has announced his retirement from the chair of Dogmatic Theology at the General Theological Seminary, which he has occupied since 1913. Prior to that Dr. Hall was professor of a like chair at the Western Theological Seminary and has spent forty-two years, covering his entire ministry, in the teaching of that subject.

Born in Ashtabula, Ohio, December 24, 1857, he was graduated at Racine College



DR. F. J. HALL

with the degree of A.B. in 1882, and M.A. in 1885, afterward taking his theological courses at the General Theological Seminary and at the Western Theological Seminary, graduating from the latter in 1886. He was ordained deacon in 1885 by Bishop J. H. Hobart Brown of Fond du Lac, and was advanced to the priesthood a year later by Bishop McLaren. Immediately upon his graduation and ordination he became instructor in Dogmatic Theology at the Western Theological Seminary and was advanced to a full professorship in 1905. He was registrar of the diocese of Chicago 1894-1913, secretary of the standing committee 1898-1901; and has served the general Church as a member of the General Convention commission on Swedish orders, which reported in 1901, and as a member first of the preparatory committee and then of the World Conference on Faith and Order at Lausanne. Dr. Hall is author of a considerable number of theological works.

ORGAN DEDICATED IN CHURCH AT CHEBOYGAN, MICH.

CHEBOYGAN, MICH.—Mothers' Day, May 13th, was observed at St. James' Church, Cheboygan, the Rev. H. R. Hole, rector, by the dedication of the fine pipe organ which was installed last fall, and which has been in use since that time.

The organ came as a gift from St. Joseph's Church, Detroit, which has recently received a new organ costing \$30,000 for their new church. The expenses in connection with the installation of the pipe organ in St. James' Church were met by gifts from a large number of persons, members, and friends of St. James'. Contributors who so requested were privileged to have the names of their mothers engraved on the memorial plates on the organ.

The rector of St. Joseph's Church, the Rev. William R. Kinder, was the special preacher at the dedication service.

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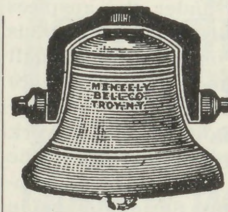
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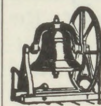


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**COMPLETE CAMPAIGN
FOR ST. PAUL'S, DETROIT**

DETROIT, MICH.—Seventy thousand dollars was the goal attained by a committee of 100 men and women in a drive, May 6th to 13th, for funds for the erection of a parish house, the first unit of a new and commodious plant for St. Paul's Memorial Church, Detroit, the Rev. James G. Widdifield, rector.

St. Paul's was established fifty-three years ago in Greenfield township, and served as the religious and social center for a large farming community. Mrs. Henry Ford was confirmed and married in the old church, the late Rev. Stephen W. Frisbie having prepared her for confirmation. With the expansion of Detroit, the parish has become one of the most populous of the city of which it is now a part.

The plans call for a parish house on Grand River avenue with a church adjoining on Hubbell avenue. Only the parish house will be built at the present time. This building will contain modern and convenient equipment for the kindergarten and Church school, a dining room seating more than 300, guild rooms, and a gymnasium. The ground floor on Grand River avenue will be arranged for rental purposes.

**SYNOD OF EIGHTH PROVINCE
MEETS IN UTAH**

SALT LAKE CITY—A resolution, stressing a spiritual standard rather than a material standard as a means of measuring the value of religious education, was offered at the meeting of the tenth annual synod of the province of the Pacific, which was held in Salt Lake City, May 9th to 12th. Sessions were held in St. Mark's Cathedral, St. Paul's Church, and St. John's Mission.

On May 8th an all-day session was held in St. John's Mission under the auspices of the provincial department of religious education for the discussion of the Small and Rural Church School. The conference asked the synod to consider the employment of a teacher training leader for work in small communities, and to request the National Department to prepare a "simplified Christian Nurture Series for use in small schools." A resolution was passed asking the National Department of Religious Education to see that all catechetical memory work in future editions and issues of Christian Nurture material conforms to the new Office of Instruction.

Business sessions of the synod were held each morning and afternoon, with a point session on Thursday in which each provincially organized body joined. Rural work was presented by the Rt. Rev. Middleton S. Barnwell, D.D., Bishop of Idaho; Week-Day Religious Education by the Rev. Dr. Thomas Jenkins of McMinnville, Ore.; The Ministry by the Rev. Dr. H. H. Powell of San Francisco; and Recruiting for the Ministry by the Rev. P. G. M. Austin of Long Beach, Calif. Daily conferences on the Ministry and Religion and the Home were sponsored by the department of religious education; the Rev. Dr. George F. Weld, Santa Barbara, Calif., conducted daily conferences on Christian Healing; the G. F. S. held daily meetings to discuss its work; and the Y. P. F. conducted a rally on the last day of the synod.

The annual banquet was held on Thursday evening, with an address by Bishop Parsons of California on "Lausanne—A

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Worthwhile Beginning." At the synod mass meeting on Friday evening 5,000 people were present to hear Bishop Stevens of Los Angeles on Dare We Be Christians, and Bishop Sanford of San Joaquin on The Present Situation in China.

At its business sessions the synod re-elected Bishop Sanford to represent the eighth province on the National Council; re-elected the Rev. E. F. Gee, Oakland, Calif., as chairman of the House of Deputies; and elected the Bishop of California, the Rev. Hoyt E. Henriques of Salt Lake City, and Col. R. H. Noble to the provincial council, class of 1931. The synod accepted the invitation of the Rev. Dr. George F. Weld to hold the 1929 sessions at Monte Cito, Calif.

BISHOP OF CUBA ADDRESSES MICHIGAN CLERGY

DETROIT, MICH.—"The Church in Cuba is a home, a gadfly, and a refuge," said the Rt. Rev. Hiram R. Hulse, D.D., Bishop of Cuba, speaking before the Church Club of the diocese of Michigan at St. Peter's Church, Detroit, on Thursday evening, May 10th. Bishop Hulse explained that the Church in Cuba was a home for thousands of wanderers of many branches of the Anglican communion; a gadfly to stimulate other religious bodies to emulation in good works; and a refuge for many who, while not ready to tie up as members, nevertheless appreciate the things the Church stands for and lean upon the philosophy of life which she sets forth.

CHAPEL DEDICATED AT CRANBROOK, MICH.

CRANBROOK, MICH.—St. Dunstan's Day, May 19th, was marked by an event of no small importance to Churchmen and artists in the metropolitan area of Detroit. This was the dedication of a chapel, part of the magnificent Christ Church, Cranbrook, to the name and honor of Dunstan, patron of artists and craftsmen. The chapel is located under the choir of the church, and is remarkable for its short massive pillars and marvelously vaulted roof of rough stone. The windows look over a hillside to the east. They were done by Wright Goodhue of Boston. The altar window shows Christ the Carpenter with other craftsmen of biblical or Christian fame. Nor is the line drawn at ancient craftsmen, for the late Bertram Goodhue, architect of the church, and I. Kirchmayer, the carver of much of the wood, also appear. Sculpture is represented in the chapel by Kirchmayer's doors to the adjoining chapel of the Resurrection. Poussin's Descent of the Holy Spirit hangs on the west wall and represents painting, while music is suggested by an organ of an old type. The altar cross and fixtures bring in the brass work, and the structure itself is a splendid illustration of the work of the stonecutter and mason.

COMMENCEMENT OF CHURCH DIVINITY SCHOOL

SAN FRANCISCO—The thirty-fourth annual commencement of the Church Divinity School of the Pacific was held in Grace Cathedral, San Francisco, on Wednesday morning, May 13th. The Rev. William A. Brewer, dean of the convocation of San José and rector of St. Paul's Church, Burlingame, was the preacher.

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WARREN, OHIO—"This is the only service-rehearsal I know of. It has been an inspiration to me. Thank you for the privilege," said Harvey B. Gaul, musical critic, conductor, and organist of Calvary Church, Pittsburgh, Pa., as he finished conducting the fourth annual Ascension Day service-rehearsal of the choirs of western Pennsylvania and eastern Ohio, on the eve of Holy Thursday at Christ Church, Warren, the Rev. R. E. Schulz, rector.

Under the leadership of the Shenango and Mahoning clerics, 253 choristers from the parishes and missions in Niles, Salem, Warren, and Youngstown, Ohio; New Castle, and Sharon, Pa., continued their studies of the New Hymnal, specializing in plainsong and chorale hymn tunes and Anglican chanting.

LIBERAL AND HUMANE STUDIES SCHOOL IN CONNECTICUT

HEBRON, CONN.—Plans are complete for the sixth annual session of St. Peter's School of Liberal and Humane Studies, to be held July 15th to 29th. The Bishop Coadjutor of Connecticut, the Rt. Rev. Edward C. Acheson, D.D., is patron; and the chaplain is the rector of St. Peter's Church, Hebron, the Rev. Theodore D. Martin. Courses of college grade are offered by a faculty of university professors consisting of Dr. Benjamin Bissell, president; Dr. Austin Warren, dean; the Rev. L. F. Hite; Drs. E. P. Chase, Morse S. Allen, F. M. Carey; and Messrs. P. V. Vaka and T. H. Parker. The daily offices and the Sunday Eucharist, all choral, give the devotional background for the cultural studies. The music is always a feature of the school.

Requests for information should be addressed to the secretary, Miss Helen Gilbert, 97 Stratfield Road, Bridgeport, Conn.

OLYMPIA SUMMER CONFERENCE TO BE HELD IN TACOMA

SEATTLE, WASH.—An opportunity is given the Church people of the diocese of Olympia to enjoy collegiate life in a modern scholastic building, with a magnificent campus for outdoor activities, at the Annie Wright Seminary, Tacoma, from June 22d to July 2d, under the presidency of the Rt. Rev. S. Arthur Huston, D.D., Bishop of Olympia, and a faculty that includes the Rev. Dr. Herbert H. Gowen of the University of Washington; the Rev. F. B. Bartlett of the National Council; and Miss Frances R. Edwards, Department of Religious education of the National Council.

At the same time Camp Scott for boys will be conducted in grounds adjoining those of the seminary by Walter Macpherson, field secretary of the Brotherhood of St. Andrew.

COMMENCEMENT AT ST. KATHARINE'S

DAVENPORT, IA.—St. Katharine's School, Davenport, will graduate six pupils at its commencement on June 11th. Bishop Longley will preach the baccalaureate sermon on Sunday morning, the preceding day, while on Saturday evening there will be a musical showing the proficiency of the musical department at St. Katharine's.

† Necrology †

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

ROBERT O. COOPER, PRIEST

RIVERSIDE, ILL.—Another of our faithful and beloved clergy has passed away, the Rev. Robert O. Cooper, rector emeritus of St. Paul's Church, Riverside. The Rev. Mr. Cooper died early on Thursday morning, May 17th, at his home in Riverside. He was 75 years of age. The funeral services were held at St. Paul's Church on Saturday afternoon, May 19th, Bishop Anderson officiating.

Mr. Cooper had served fifty-one years in the ministry, nearly half of which were spent in the diocese of Chicago. Before coming here he was rector of Emmanuel Church, Detroit, and of St. Mark's Church, Toledo. His first charge in Chicago was at St. John's, Irving Park. About a year ago he was made rector emeritus of St. Paul's, Riverside.

Mr. Cooper was born in Canada and was an able preacher and a beloved pastor. He is survived by a widow, Harriet; two sons, Robert Cooper of New York, and Paul Cooper of Chicago; and a daughter, Mrs. Millard of Chicago. Another son, the Rev. Hedley Cooper, was killed at the front in the World War.

CHARLES W. DUFFIELD, PRIEST

BOSTON—The Rev. Charles Wadsworth Duffield, formerly rector of St. Luke's Church, Allston, Mass., died on the night of May 17th after a long illness. He was ordained deacon in 1880, and priest in 1881, in which year he came to the diocese of Massachusetts from Central New York. He was the missionary in Trinity Church, Ware, until 1892, when he was appointed general missionary of the diocese and continued in that work until 1894, when the

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diocese adopted the archdeaconry system. He became rector of St. Luke's, Allston, in 1894 and continued until his resignation in 1924. Recently his home had been in Brookline, Mass.

**GEORGE CHARLES SHEARS,
PRIEST**

POOLESVILLE, MD.—The Rev. George Charles Shears, rector of St. Peter's Church, Poolesville, died suddenly at the rectory early Sunday morning, May 6th. His widow, four small children, his mother, four brothers, and two sisters survive him.

The Rev. Mr. Shears was born in Newfoundland, November 2, 1885. He was educated in Newfoundland, McGill Univer-

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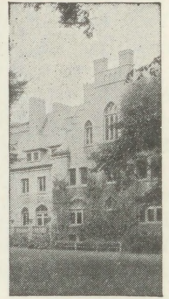
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sity, Montreal, Canada, and at the theological seminary in Alexandria, Va. He was a teacher and lay reader for Dr. Grenfell on the Labrador coast.

Owing to the severe climate he came to the States in 1912 and entered the Virginia Seminary, being ordained deacon in 1916 and priest in 1917. His first charges were at St. John's, McLean, Fairfax Co., and Epiphany, Cherrydale, Arlington Co., Va. He built the latter church while a seminary student.

He was forced to retire in 1923 on account of ill health. Having apparently recovered he took charge of St. Peter's, Poolesville, on October 1, 1927.

Funeral services on Tuesday, May 8th, were held in St. Peter's Church by the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, the Rev. Percy F. Hall of Alexandria assisting. Interment was in Alexandria.

ARTHUR EDWARD WHATHAM, PRIEST

LOUISVILLE, KY.—The Rev. Arthur Edward Whatham, non-parochial priest of the diocese of Kentucky, died at his home in Louisville, Monday morning, April 23d. He was seemingly in good health until the night before his death, and on the preceding evening had attended a session of the Sunday Evening Forum at the First Unitarian Church, participating in the discussion.

The Rev. Mr. Whatham was a native of England, having been born in Liverpool, August 24, 1858. He was educated at the Royal Institute and at St. Aidan's College of Liverpool, graduating from the latter in 1882. He was ordained deacon in

1883, and priest the following year by the Bishop of Liverpool. He was a missionary at Montreal and Cardiff, Ont., from 1888 to 1892; curate at Holy Trinity Church, Dorchester, 1892 to 1893; missionary at Holy Trinity Church, Caro, Mich., 1893 to 1894; missionary at Ways Mills, Que., 1895; rector of St. Paul's Church, Georgetown, Del., 1904; and then rector of Trinity Church, Louisville, Ky.

The funeral service was conducted at Christ Church Cathedral on April 25th, by the Rt. Rev. Charles E. Woodcock, D.D., Bishop of Kentucky. Interment was in Cave Hill Cemetery, Louisville.

SHEPHARD WINTHROP WELLS, PRIEST

SWEDESBORO, N. J.—The Rev. Shephard Winthrop Wells, rector of Trinity Church, Swedesboro, died on Ascension Day, May 17th. Funeral services were held in Trinity Church and interment was at Edenton, N. C.

The Rev. Mr. Wells was born at Stony Brook, L. I., N. Y., January 12, 1878. He attended St. Stephen's College and the General Theological Seminary, being ordained deacon in 1924 and priest in 1926 by Bishop G. W. Davenport. He was formerly rector of Wye parish, Queenstown, Md.

A CLERGYMAN ministering in an Ontario parish tells in *Cowley*, the new quarterly of the Society of St. John the Evangelist, of two women who work hard all week to run a farm, and walk five miles to church and five miles back again, each Sunday.

NEWS IN BRIEF

ALBANY—The semi-annual meeting of the diocesan branch of the Girls' Friendly Society was held at St. Luke's Church, Mechanicville, May 16th. The Rev. A. R. McKinstry, rector of St. Paul's, Albany, was the luncheon speaker, his subject being Liberia, for which the G. F. S. in the diocese will work specially throughout the coming year. At the business sessions all officers were re-elected, and \$125 was voted toward the G. F. S. center in Washington.

CHICAGO—An advanced junior chapter of the Brotherhood of St. Andrew containing eight men including the rector, the Rev. Cyrus M. Andrews, has been formed at St. Andrew's Church, Chicago. The boys of the Brotherhood did a worthy piece of missionary work in getting a number of young boys to be confirmed in a recent class.

CONNECTICUT—The annual summer conference of the young people of the diocese will be held from June 25th to July 2d, at the Westminster School, Simsbury. The chaplain of the conference will be the Rev. John N. Lewis of Waterbury.

EASTERN OREGON—A sturdy chapter of the Brotherhood of St. Andrew of six men including the rector, the Rev. J. Henry Thomas, has been formed at Klamath Falls.

LOS ANGELES—The County and City Mission Society has erected a "farmhouse" as a center for its ministrations at the Los Angeles County Farm. A similar simple structure has been completed midway between the huge Olive View Tuberculosis Sanitarium and the United States Veterans' Hospital at San Fernando.—With its former debt wiped out by the Easter offering, the Church of St. Augustine-by-the-Sea, Santa Monica, is planning for the erection of a new church to cost \$115,000. It is a strong parish of 700 communicants, working under the leadership of the Rev. Wallace N. Pierson.—The Lenten boxes of the Woman's Auxiliary, including new clothing, surgical dressings, and medical supplies valued at \$6,838, were shipped to Alaska early in May. They will go to the Hudson Stuck Memorial Hospital, Fort Yukon; St. John's-in-the-Wilderness, Allakaket; and St. Peter's-by-the-Sea, Sitka.

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