

The **WITNESS**

CHICAGO, NOVEMBER 10, 1927



REV. CYRIL HUDSON

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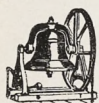
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WHY THE CHURCH TEACHES

4. *The Reception of Sacraments*

By

BISHOP JOHNSON

IN THE Nicene Creed we say, "I believe in the Holy Ghost who is the Lord, and Giver of Life."

Certainly life has no human origin. Its beginnings ante-date man. Even if man could succeed in producing life in a laboratory this would not account for the emergence of life from a cooling globe.

So there has been a steady development of vegetable, animal and human life, each apparently emerging from the lower life which preceded it. The psalmist expresses the idea when he says, "It was He that took me out of the horrible pit, out of the mire and clay, and set my feet upon a rock and ordered my goings."

It would seem as though he had looked back upon a world of muck inhabited by reptiles and visualized the creative act which accounts for man's presence on the earth. Certainly the crocodiles did not plan the human race; certainly the mud did not shape itself into human form. "It is He that hath made us and not we ourselves."

Such a belief is not only credible, it is the only credible assumption which man can make. Moreover, there are certain definite principles which govern all life.

First, there is the law of birth. And back of each species of life we must assume a virgin birth. The law of sex operates only after life begins. Life could not have originated in a sex relationship.

The Christ treated the Kingdom of Heaven as a new species of life, endowed with qualities which were lacking or undeveloped in the life of the natural man. "The natural man cannot receive the Kingdom of God for it is foolishness unto him."

To understand this statement of

St. Paul consider your hunting dog. He has affection, intelligence, initiative. In some ways he is more companionable than many of your neighbors. When you go a-hunting you and he speak a common language and have a perfectly sympathetic understanding. But when you come back to your office and he, lying at your feet, sees you writing a letter, it is foolishness unto him. For him to understand that would require something more than an education. It would require a new birth.

So Christ inaugurated His Kingdom by the statement of a primary law, "Verily, verily I say unto you, except a man be born of water and the spirit he cannot enter the Kingdom of Heaven." "That which is born of the flesh is flesh and that which is born of the spirit is spirit."

The second law of life is nourishment. That which is born cannot endure except it be nourished by its proper food. So Christ gave the second law of the Kingdom; "Verily, verily I say unto you, except a man eat the flesh of the Son of Man and drink His blood he has no life in him." A startling statement unless you are familiar with the babe feeding at his mother's breast.

Thus Christ began His Kingdom with the two great sacraments, that of birth and that of nourishment, Holy Baptism and the Holy Communion, and the historic Church has never wavered in its interpretation of these sacraments. Every branch of the Church from the beginning of the Christian era has asserted that Holy Baptism is the sacrament of birth and the Holy Communion is the sacrament of nourishment in the Christian life.

It is just that which the Church

has always witnessed, that is, that the Christian religion is something different from "the law" which was an external force; and from a philosophy which is an internal theory. Essentially it is a "life" in Christ's Body which is the Church.

Until you apprehend the sacramental principle of grace you cannot understand the peculiar genius of the Church. It is contained in the sentence of St. John: "The law came by Moses but grace and truth came by Jesus Christ."

The word "grace" means a definite reality in the vital power of Jesus Christ communicated to his disciples in and through the sacraments which He instituted.

What is the principle of sacramental grace?

First, that man is seeking three things which he cannot bestow upon himself: the forgiveness of sins, the resurrection of the body and eternal life.

Second, that matter is not evil but God's instrument of conveying life. The fact that the Word was made flesh and dwelt among us should establish forever in the mind of the Christian that matter is a sacred thing in its proper use.

Third, that God has elected to convey life to man through the sacramental principle of Holy Matrimony and the finest souls have a material kinship with their parents.

So God has elected to use the body of Christ as the instrument of divine grace and through that body, by means of the sacraments, to establish a vital relationship with those whom He has called to be His disciples.

Why does the Church insist upon the receiving of sacraments?

First, because Christ instituted them in a very clear and definite way.

Second, because all life is sacramental in its origin and growth.

Third, because Christ commanded His disciples to be baptised and to receive the Eucharist as the conditions of discipleship. "If we love Him we certainly will keep His commandments."

Fourth, because to those who have once accepted the sacramental principle and practiced it there is a satisfaction which comes in no other way, but which is manifestly unknown to those who have rejected it.

The sacramental principle of divine grace is this:

We are living creatures endowed by God with certain limited powers. He has called us to a still higher life which He has embodied in the Christ from whose body grace flowed to those who touched Him. Christ identified His Church with Himself and endowed the Church with the gift of the Holy Spirit at Pentecost; this gift the Apostles bestowed by the laying on of hands to those who were to succeed them. This gift of the Holy Ghost has never been withdrawn from His Church.

It is true that individuals outside of the Church may be moved by the Holy Spirit to seek righteousness but that is not the same thing as the gift of the Holy Spirit to bestow and to nourish eternal life, which is the gift of God.

So we use the elements that Christ commanded; we invoke the Holy Spirit whom Christ bestowed; and we receive the gifts which Christ attached to the operation of the Holy Spirit in His Church. This makes religion an entirely different kind of thing from philosophy. This makes the Church an entirely different kind of thing from a service club. This makes eternal life something entirely different from a Mohammedan's paradise.

Religion becomes a biological relationship. The Church becomes the household of faith and life. The sacraments become the outward and visible way in which the life of Christ is imparted to those who seek Him through the sacraments in penitence and faith.

It is through the sacraments of Christ that I hope to obtain the forgiveness of sin, the resurrection of the body and the life everlasting. And I have no more faith in human theories of how to bring about this transition than I would have in a system of pedagogy which would advertise that hunting dogs could become newspaper correspondents by a process of canine uplift.

Of course the great majority think otherwise but I cannot submit the

On the Cover

THE REV. CYRIL HUDSON is an English clergyman who is this year on the faculty of the Berkeley Divinity School. In England Mr. Hudson has particularly interested himself in the Church Tutorial Classes movement, a plan for adult education, classes being organized in parishes under competent leaders. A similar work has been undertaken by the Berkeley Divinity School, largely under the direction of Mr. Hudson. He has already given a number of addresses in parishes in Connecticut on his special subject which is religious psychology. During the week of November 13th he is to be the noon-day preacher at Trinity Church, New York.

fundamental teaching of Christ and His Church to a referendum, for I have never felt that a million men knew much more about such things than a single man and not near as much about it as Christ revealed to the Church. I know the objection that is raised to this assertion of the sacramental principle. Men say that it is mechanical, whereas those who believe in it and practice it know that it is not.

Because you have a house, a dinner table and an automobile you are not necessarily an automaton. Christ did not stop with insistence on the sacraments. He also asserted that "except ye become as little children" you would find no place in His Kingdom. There is the same necessity for spiritual adaptability in the Church as these objectors assert is to be found out of it.

I am sixty years old. I do not get the same reaction from an emotional appeal that I did forty years ago. I am far more skeptical about the conclusions of philosophy and scientific theories than I was twenty years ago. But I find a far greater peace and joy in my Father's house at the Blessed Sacrament than I ever derived from these other sources.

One does not acquire the graces of a saint because he exchanges his home for a boarding house, even though there are problems in the home which do not vex him in a boarding house.

It is the peculiarity of old men that they love the sound of a voice and the touch of a hand in a home more than they cherish the lack of perplexities in a high class hotel.

That is just what Christ has given us in the sacraments where the officiant, who has been made a priest by the touch of the hand, stands before the people and repeats the words of

the Master to those who are content to love and wait for the glory that shall be revealed in Him.

Let's Know

TRUCE OF GOD

By Rev. Frank E. Wilson

THE anniversary of the end of the World War reminds one of a valiant effort made by the Church a thousand years ago to put a leash on war-making. In those days war was not an exceptional catastrophe but a matter of daily diet. Europe was peopled with a headstrong nobility which was engaged in a regular program of feuds. The medieval castles were fortresses and the nobles were in a perpetual state of warfare until no one's life was safe and travel became a perilous adventure.

The movement toward sanity began in France where the Church instituted a strong propaganda for peace. The nobles were called upon to make solemn agreement to abstain from battles with one another and the breaking of such resolutions was punishable with excommunication and interdict. Of course there were turbulent characters who paid no attention to such efforts and finally the archbishop of Bourges set in order a series of raids against peace-breakers. Men were placed under oath that they would wage implacable war against robbers, oppressors, and enemies of the Church's effort. It was a case of war against war.

The question finally came into the synods of the Church and definite regulations were officially promulgated. War, violence, and all demands of reparation were to be suspended during the penitential season of Advent and Lent. There were times when the peaceful period was extended throughout the summer months. Each week, from Wednesday night until Monday morning, all fighting was forbidden—in commemoration of the sacred days from the betrayal of our Lord until after His resurrection. Decrees were passed for the greater protection of non-military classes—the clergy, monks, nuns, and women—and still others for the benefit of the peasantry. It was decreed that shepherds and their flocks should be unmolested, olive trees should not be damaged, and agricultural tools should neither be destroyed nor carried off.

It was called the "Truce of God," and gradually spread from France into other parts of Europe. It became the custom for the nobles in a given district to bind themselves to such regulations and, more than that, to undertake the enforcement of them. Considering everything the plan worked wonderfully well and was a

tremendous blessing for a century or two. Of course it was too much to expect that war-like instincts would be easily controlled but the Truce of God did much to divert pugnacious tendencies into the crusading channel toward the end of the eleventh century. And at the end of the crusades the nobility of Europe was so greatly reduced that return to the old

feud system was simply impossible.

Don't let anyone tell you that the Church has been blind to the evils of warfare. The Truce of God is only one of many an effort to curb the ravages of human animosities without quenching the spirit of courage and adventure. The trouble is that such a large part of the world, being unchristian, has felt no provocation

toward world-brotherhood. The answer is, of course, to spread the Gospel. Pacifists ought to be more of active missionaries and less of obstructionists to the modest efforts of the government to provide a reasonable military protection against those portions of the world where war is still believed to be a legitimate pastime.

PRAYER BOOK AS MYSTERY DRAMA

The Language of Symbols

By

IRWIN ST. JOHN TUCKER

PART V

MANY times a handshake expresses sympathy when words are impotent. A flower, a gift, convey more meaning than set phrases of affection.

There are two parts to every gift; the object given, and the emotion conveyed. Thomas a Kempis says "He that is wise regardeth not so much the gift of the lover as the love of the giver." To a perfect gift there are two sacramental parts; the outward and visible sign, the rose, or book, or jewel, and the inward and spiritual grace, the affection of which they are the token. "Faith and works" equal "love and gifts." Faith without works is dead; love without tokens of it is dead also.

This same division is true of all things human; the thing and the spirit of the thing. It is true of mathematical propositions, of architecture, of electricity, of steam-engines, of books. There is the truth, and there is its embodiment: the design, and its application: the idea, and its fulfilment; the spirit, and the body: true God, and true Man.

This central philosophy is expressed in the cross and two candles. These candles proclaim the Sacramental Philosophy, that both Matter and Spirit are sacred, and that their sacredness is found in their union. Faith and Works; Matter and Spirit: human nature and divine nature—both holy.

We stand between two false philosophies: materialism, which says there is no spirit; and illusionism, which says there is no matter. Christian Science, like the Hindu cults from which it sprang, says matter is a lie. Materialism says that spirit is a lie. The Sacramental philosophy proclaims that matter is the vehicle of spirit.

OLDER THAN CHRIST

This philosophy runs through all our lives, all through our science, all

through our religion. It is the philosophy of the balance and correspondence of Life and Body, of Electricity and Wire, of Steam and Engine, of Pure Science and Applied Science, of Knowing and Doing, of Faith and Works, of the Outward and Visible Sign and the Inward and Spiritual Grace.

This philosophy was not new with Christ. "The true light lighteth every man coming into the world." Long ago the Chinese sages taught it. The world, said they, is composed of a Balance; light and darkness, cold and heat, heaven and earth, good and evil, active and passive, male and female. Either one to excess is destructive of life. In their balance all things consist.

Aristotle held this philosophy when he taught "Nothing to excess" "the golden mean."

But if the philosophy is not new with Christ, it receives its full explanation in him; and the two burning candles, continually burning away and continually renewed, standing beside the impassive Cross, proclaim a philosophy that remains true while lives and nations fail and are replaced.

There is a sacramental significance in a candle. It is as near as we can come to showing the ultimate transformation of matter into spirit, the absorption of human into the divine, as in the Ascension of Christ. The flame transforms the heavy white body of the candle into impalpable and invisible gases. Even so the fire of faith will transform this corruption into incorruption, this natural body into a spiritual body.

GOSPEL OF THE CANDLES

The candle on the left of the altar (the right of one facing it) is known as the Epistle candle, because the Epistle in the Holy Eucharist is read on that side. The Epistle is always concerned with works. It tells something to be done. The Gospel for the

day is concerned with Faith, teaching something to be believed. The two correspond in a beautiful way. Study through the Epistles and Gospels for the year and you will find a delicate balance, like the showing of a statue by concealed illumination from both sides.

Epistle teaching Works, Gospel teaching Faith, are symbolized then in these candles. But the Epistle candle is always lit first, then that of the Gospel. At the close of the service, the Gospel Candle is always extinguished first, then that of the Epistle. Why? Is this just a habit?

By no means. There is no slightest movement or order which occurs in this service, without its definite philosophy. This order of the lighting of the candles is based upon sound psychology. Christ said "He that doeth the will of my father shall know the doctrine." Doing comes first, then knowing.

Modern pedagogy teaches the same thing; learn by doing. Kindergarten begins to teach children by having them make things. Engineers learn their science by carrying a surveying chain. First works, then faith. And it is also true that works continue on after faith is dead, a habit of doing things persists after the reason for doing them has vanished. "First the natural, then the spiritual," says St. Paul.

CHANGING PRAYER BOOK

What, then, of the carrying of the Prayer Book from the Epistle side to the Gospel? Well, it must get over in some way or another. But there is a significance attached to the carrying of the book by the server. As a matter of experience, the gospel is carried by laymen. Converts are attracted and brought from works to faith by the activity of the church members far more than by the preaching of the clergy.

Elijah and Moses stood one on either side of Jesus at the Transfig-

uration: Moses, giver of the Law, and Elijah, greatest of the Prophets. So Epistle, Gospel and Creed place us on the Mount of Transfiguration.

Between the two candles stands the Cross, like Jesus between Moses and Elijah. The cross is a diagram, a union of two sharply opposing beams. It symbolizes that Balance, that combination of opposing things, which gives us life.

Steel, without steam, is heavy, inert, useless. Steam without steel is energy instantly lost through diffusion. In the combination and adjustment of steam and steel is sustained, unlimited power. Copper wire without electricity is just so much copper wire. But with the electricity coursing through, it performs unbelievable wonders. Electricity without the wire is gone in an instant, wasted, lost.

In the cross, the upright beam lifts up, the cross beam weighs down. One signifies energy, life—the other signifies weight, direction, confinement within limits, which gives power.

Knowledge without doing is ineffectual and useless. Doing without knowing is at best mechanical drug-gery, at its worst dangerous, like a surgeon's scalpel in the hands of an ignorant man, or a loaded gun in the hands of a child.

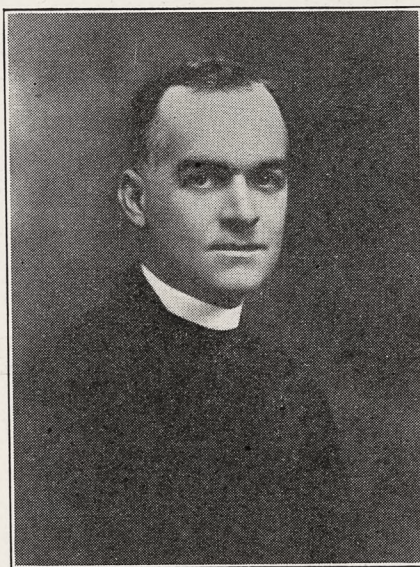
In the combination of doing and knowing, of steel and steam, of pure science and applied science, of life and body, our existence consists.

The teaching of the two lights and the cross is that both these elements are sacred. Materialism is wrong; there is spirit. Illusionism is wrong; there is matter. Manichaeism is wrong. They are both inherently good. It is the balance, the combination, with matter subordinate to spirit but helping it, which makes life; and in the incarnation of God, the combination of God with flesh, they were united perfectly.

Union of opposites makes our life. Search the universe through and you will find no opposites further apart than God Almighty, the Creator, the life giver, on the one hand, and the dead body of a crucified criminal on the other.

Yet the teaching of the Cross is that these two were combined on Mount Calvary. The Almighty and Eternal God was linked indissolubly with the dead body of a crucified criminal.

From that union the rays of the cross reach out to the ends of time and the limits of space, uniting the uttermost limits of being and of thought with that central collision, that eternal and unshakable harmony of conflict, whereby God drew together and tied up the whole structure of creation in the death of Jesus Christ, which combined life and death in one.



BISHOP BARNWELL
Preaches in Cleveland

A Hero Passes

By Bishop N. S. Thomas

THE burial of the Rev. Samuel Hamill Wood from St. Matthias' Church, Philadelphia last week was attended by practically all of the clergy of the Convocation and many others, including Bishop Garland and Bishop Thomas. The Rev. George Toop, rector of the Church of the Holy Apostles, with which at one time Mr. Wood was connected, as vicar of the Chapel of the Holy Communion, was in charge of the services. Seldom does one see more depth of feeling than was expressed by the people in the church, most of whom were either parishioners of Mr. Wood at St. Matthias, or previously, at the Chapel of the Holy Communion. Two veterans of the World War stood at the head of the casket, which was covered with an American flag. A bugler from the American Legion sounded taps after the benediction, and the remains of the shepherd, friend, soldier and missionary were taken to Princeton, where he was born on June 24th, 1876, for cremation and burial.

One referring to Stowe's Clerical Directory would discover that Mr. Wood had graduated in 1912 from the General, had been ordered Deacon that year, and Priest the following year, by Bishop Grier, and then had gone to St. James' Church, Kemmerer, Wyoming, and that he spent two years in France prior to his becoming vicar of the Chapel of the Holy Communion. But the record does not tell one episode in Mr. Wood's life, which may be lost to his friends in the east worthy of remembrance.

The problem of the coal miners in Wyoming is as difficult a problem

as elsewhere. No union is more closely organized and no union has given the country more concern. Many of the members of this union are communists and skeptics, though frequently a deep religious passion is discernible, but expressed in ways other than in the worship of God. I have never been able to make any inroads into the mining communities of Wyoming save in an unorganized camp in Cambria, where several miners and their families were devoted members of our Church. At a meeting of the clergy, held I think in 1916 or 1917, but at any rate before the Rev. James Mythan left our Church to identify himself with the Russian, the whole matter of religious endeavor amongst difficult social units was brought up for consideration. I remember well a stirring address on that occasion by Mr. Mythan, which impressed us all with a desire to do something more than the conventional thing in order to meet the challenge that the Church was parasitic and her ministers perfunctory in their services. It was generally agreed that if, by the relinquishment of our salaries and by supporting ourselves in some other way as best we could, so that we might minister to the Church without salary or other compensation, provided that were the stumbling block to any large number of people, we were willing to do it. That the endeavor might not be quixotic, it was thought well for the Bishop to put an advertisement in the Church papers, requesting some priest of the Church to come out to Wyoming and dig coal in some one of the coal mining camps for his own living, and to minister to his people without charge, with the understanding that if such a priest came, and his ministrations were successful, four or five other men would immediately follow suit, and if they were successful, every clergyman in the diocese, including the Bishop, was prepared to do the same thing. Three men responded, amongst them the Rev. Samuel Hamill Wood.

For one year Mr. Wood dug coal on one of the lower levels, supported himself entirely thereby, cooked his own meals and kept his own shack, studying nights after hard physical labor, to which he was not accustomed, and ministering all day Sundays and in the early evenings of each day, as shepherd of his flock. He endeared himself to the men, who listened to him gladly at the union meeting on Monday nights, and saw in him a natural leader, and followed him as such; but so far as I know none of them crossed the threshold of his church on Sunday morning.

Mr. Wood's failure to see response nearly broke his heart. After his

leaving Hanna, I put him in another coal mining camp, at Kemmerer, under the usual tenure of a priest of the Church, but indifference amongst the miners so preyed upon him that he finally left the district, to return to the East.

When I heard of Mr. Wood's sudden death, which occurred only two days after I had received a letter from him with reference to his new book, I found myself unable to escape the belief that the strenuous physical work in coal dust and in the dark by day, and in the high altitude, and in the dark by night, under the pressure of the darkness which comes from the hardness of the world, Mr. Wood may have developed what in college circles is known as the "athletic heart," and which may have been the occasion of his taking off. Whether so or not, I am convinced that another hero has passed over the border in the prime of life, having earned not only a good reward but having achieved the real purpose of life here on earth.

Books

Reviewed by Rev. Irvine Goddard

A MANUAL OF CHRISTIAN BELIEFS, Edwin Lewis, Ph.D. Scribners, \$1.50.

THE FAITH BY WHICH WE LIVE, Bishop Fiske. Morehouse. \$1.50, paper, 75 cents.

SECRETS OF EFFECTIVE LIVING, James Gordon Gilkey, D.D. Macmillan, \$1.75.

THE FIRST STEPS IN THE PHILOSOPHY OF RELIGION, Charles Harris, D.D. Morehouse, \$1.50.

THE RELIGIOUS MIND, C. K. Mahoney, Ph.D. Macmillan, \$2.00.

THE SUFFICIENCY OF JESUS, James Austin Richards. Doran, \$2.00.

FOUNDATIONS OF FAITH, VOL. IV, Rev. W. E. Orchard, D.D. Doran, \$1.75.

Of the making of books there is no end, and the reviewing of them sometimes is a weariness of the flesh. But here is a pile of books on kindred subjects which delighted the reviewer and we venture to say will exhilarate as well as illuminate the reader. In fact, the steady output of well-written and carefully thoughtout books which publishers are producing today, leaves the parson and the intelligent laymen without excuse for being uninformed or misinformed regarding the essentials of the Christian faith. There never was a time as fruitful as the present in the production of readable and convincingly written essays about the Christian religion. It is our privilege to view our religion from every angle. A faith tested by reason, a belief held in the full knowledge of the worst that can be said against it, is a precious possession in



REV. A. R. MCKINSTRY
Parish Has an Anniversary

these days of advancing knowledge and discovery in every branch of human thought and activity. Each one of these books in its own way makes a decided contribution and stimulus to such a faith.

The discussion of Faith in small or large groups has been found exceedingly helpful and illuminating. For the intelligent direction of just such a group, "A Manual of Christian Beliefs" will be found highly suggestive. There is nothing dry or technical in this manual. The same may be said of Bishop Fiske's deservedly popular book, "The Faith by Which We Live," which has just been published in a new edition, with 250 questions added to the text.

"Foundations of the Faith" is more suitable to the study. It is the concluding volume of a series of four books devoted to the great themes of Christian Experience. This volume has to do with the "Last Things"—Purgatory, Heaven, Hell and kindred matters, all treated from the Catholic point of view in Dr. Orchard's usual trenchant style.

The most vital thing about religion is that it makes a difference for life. "Secrets of Effective Living" comes to close grips and in a decidedly practical helpful way, with some of the problems that daily vex the soul. In this charmingly written book we find modern liberalism at its best.

We turn from the modernist and find in the "First Steps in the Philosophy of Religion" an Anglo-Catholic's study of the Faith in its relation to modern thought and modern life. We are happily surprised to find nothing obscurantist nor frigidly doctrinaire in any of the pages. Its main theme, the Transcendence of God, is presented in a form which can be assimilated without violence

to the presuppositions of our modern scientific approach to the problem of truth.

But what about our Religious Experience? We would like to understand something of those phases of human experience that have to do with religion. Here is a book that is probably one of the most fascinating psychological studies of religious experience that has appeared since James' Varieties of Religious Experience. It is called "The Religious Mind" and is written by a master hand. Fair-minded in its criticisms of prevalent psychological theories, one cannot but be impressed by the writer's sanity and clarity of judgment. We are compelled to agree with him that the Religious Mind is a mind that functions with regard to a set of values considered supreme and in vital religion objectively real.

We see this Religious Mind in action when we begin to read "The Sufficiency of Jesus." This is a volume of sermons and addresses of exceptional merit—serious thoughtfulness, a candid facing of the facts of life, a courageous optimism, a devout loyalty to the Master, a modernity of approach and attack, are some of the distinguishing characteristics of these sermons.

Preacher, Pulpit and Pew

By E. P. Jots

A little girl was teaching her dolls a Sunday school lesson. "Children," she said, "you know God made Adam and he was lonely, so God put him to sleep and took out his brains and made a fine lady."

* * *

A little girl was put in an upper berth of a Pullman sleeping-car for the first time. She kept crying till her mother told her not to be afraid, because God would watch over her. "Mother, you there?" she cried. "Yes." "Father, you there?" "Yes." A fellow passenger lost all patience at this point and shouted: "We're all here! Your father and mother and brothers and sisters and aunts and uncles and cousins. All here; now go to sleep." There was a pause; then, very softly: "Mamma!" "Well?" "Was that God?"

* * *

An old Southern planter was discussing the hereafter with one of the colored servants. "Sam," he said, "if you die first, I want you to come back and tell me what it's like over there. If I die first, I'll come back and tell you what it's like."

"Dat suits me, Massa," replied the old negro, "but if you dies first, Ah wants you to promise me dat you'll come back in de daytime."

FACTS ON RUMPUS AT ST. PAUL'S

Canon Bullock-Webster's Protest

Edited by

A. MANBY LLOYD

THERE are headlines galore to write about. The channel-swim hoax; R. U. R. and the Mechanical Man; will the Archbishop (Cantaur) resign; uproar over Dick Sheppard's book; Shaw backs Mussolini. . . . But they are all put in the shade by Canon Bullock-Webster's protest at St. Paul's Cathedral.

Prayer Book revision squabbles left us cold. Let Bishop Henson shake his fist at his brother of Norwich, and we only smiled. Let even Bishop Barnes dilate on the family-tree of "his cousin the ape," and we might yawn. But when the same eminent man of science bluntly tells the whole Catholic world that they are idolaters, then the fat is in the fire. Romans and Anglicans, both, have not been slow in taking up the challenge, but it is only with the latter that we are concerned.

It is twenty years and more since a similar scene was enacted in St. Paul's. To be exact, it was in 1904 that J. A. Kensit disturbed an ordination service, and he was prosecuted for "brawling."

"All we did," said Canon Bullock-Webster, "was perfectly dignified. I bowed to the altar, then to the Dean, and then I bowed to the Bishop, because as Bishop he is worthy of our regard, though in this particular case we consider he merits censure. That our views are shared is shown by the number of people who followed me out. I should think there must have been 600. Three hundred went with me to St. Michael Royal, where we conducted a Reparation Mass. In leaving St. Paul's as we did in the middle of Mass we would in ordinary circumstances be doing wrong, but in this case we justify our action inasmuch as we went to Mass elsewhere.

"I want it to be clearly understood," said the Canon, "that our protest is solely in connection with Dr. Barnes' utterances in regard to the Blessed Sacrament, and has nothing to do with the question of evolution. That is a scientific matter, and if science proves it to be correct, then we will accept it. By his recent utterances regarding the Blessed Sacrament at the altar Dr. Barnes has been guilty of gross profanity, and has thrown scorn on the most treasured beliefs and convictions of thousands of Christian believers.

"Dr. Barnes' primary duty as bishop is to guard and uphold the Cath-

olic faith and the Catholic sacraments at all costs, instead of which he holds them up to contempt and takes constant occasion to proclaim this contempt and to accuse those who love, venerate, and use the Blessed Sacrament of the altar of believing and practising magic. It is difficult to find words to express the offensiveness of such a charge. Dr. Inge, by inviting Bishop Barnes to preach at St. Paul's, and thus deliberately to offer him an opportunity to renew his attacks on our Holy Faith, has forfeited the confidence and regard of thousands of loyal and devoted Churchmen and Churchwomen, and has, in fact, rendered himself a 'partner in the crime.'

"While, possibly, technically my action today was brawling, there are occasions," added the Canon, "when public protests in church are not only justifiable, but even necessary and commendable. For example, had Dr. Barnes last week uttered in a public pulpit disparaging and disloyal words regarding our sovereign, King George, every citizen in London, from the Lord Mayor downwards, would have resented them keenly, and certainly would have been filled with indignation at the appearance of Dr. Barnes on the next Sunday in the cathedral pulpit. Strong representations would certainly have been addressed to the Dean, and had he ignored these it cannot be doubted that protests would have been made against his presence. The feelings of Churchmen are precisely the same as when Jesus Christ, the King of Kings, is dishonored and His holy gifts scorned and derided.

"Do I intend renewing my protest? That depends upon the laymen," replied the Canon, turning to his wardens. Thereupon one of them said, "We hope this is but a beginning. But nothing further is definitely settled yet."

* * *

Before this affair, the Primate had decided (so I hear on the strict Q.-T.) to delay his resignation. Perhaps he agrees with Dick Sheppard to a certain extent, and sees no fitting successor. He is troubled with lumbago and sometimes does much business reclining on a sofa at Lambeth Palace. But his brain is working as keenly as that of the youngest bishop, and though he is 78, he seldom fails to keep an engagement.

His tact and adroitness are needed in the Church Assembly as well

as in the House of Lords. Another Lambeth Conference is due in 1930. The first met in 1867, and he has attended every one that has since met. As Archbishop he presided over the last two, and he has a sporting chance of creating a record.

The lure of ecclesiastical problems seems to keep Dr. Davidson at Lambeth, and says my informant, so long as he is there, disestablishment will not be pushed by the Anglo-Catholics.

* * *

The Rev. "Dick" Sheppard, in a new book, "The Impatience of a Parson," gives the bishops a good whack all round. There is not (he says), a bishop on the bench strong enough and original or revolutionary enough, to fill the See of Canterbury, which must shortly become vacant. Until the breakdown in his health from which he is now recovering, he was not only vicar of St. Martin-in-the-Fields, but, through the wireless services broadcast from there, the spiritual leader of a vast congregation.

He now appears as an outspoken and fearless critic of the Institutional Christianity of today.

"If those set over me," he says, "are of the opinion that my conclusions are not consistent with the exercise of a ministry within the Church of England, I should feel obliged, however sorrowfully, to bow to their ruling. I should never leave the Church of my own volition, since I love it terribly."

But "no man can follow two masters, and there are times when it is impossible to be loyal to Christ and the Church. . . . Christianity badly needs rash men who will not . . . fear the results of stirring up wasps' nests. . . .

"Is it conceivable that Christ could be orthodox within any church today, or that He could sit at our ecclesiastical gatherings and enter with sympathy into most of the problems which we so love to debate? I fear that if Our Lord were to come again . . . it is doubtful who would be most surprised: He at our values or we at His. . . . It is difficult to believe that Our Lord ever had any desire to authorize a hierarchy of men to define and curtail the boundaries of His religion, to lord it over their brother men or hedge the Father-God around with rules, regulations and traditions which He never mentioned and most of which He might possibly repudiate with sorrow, if not with scorn."

NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

IT WOULD be very nice if folks who read these jottings would put to paper the simple facts about interesting and unusual happenings in their parishes and mail them to me at 416 Lafayette Street, New York. They need not be written in printable style; after all there must be something left for me to do.

It is our plan to picture here the life of the Church, which should make this end of the paper vital and entertaining. But too often the material given me to work on consists of accounts of dedications of candle sticks and trite remarks by solemn rectors which, taken out of their settings, whether the beauty of a service or the smoke of a dinner, always strike me as rather poor copy. Certain it is that the news we report would hardly arouse the non-churchgoer to active interest. Yet I am sure there are events which, if reported decently, would make him say upon reading: "There is a group of wide-awake, companionable folks whom I want to know." I am always more interested in reporting a ball game than I am the remarks of a bishop on the needs of his diocese; a bishop sliding home from third to win the game at the clergy conference is more important than his remarks at the conference an hour later. We can take those remarks for granted, whereas his slide is a real event.

* * *

I am not quite sure now but I think it was the story of how a missionary established himself in his community that won me to the ministry. He was a little shrimp—barely 105 pounds, bedside. He was placed in charge of the Red Dragon, a club maintained by the Church at Cordova, Alaska. His first night was trying, for the bully of a group of huskies set out to show up this pink-cheeked sky pilot. The parson took it good naturedly for a bit, and then, seeing that action was called for, cleared a space in the middle of the room and invited the bully, 180 pounds net, to take off his coat. Then ten rounds of three minutes each, without Queensbury rules. What an awful drubbing that parson got; a smashed nose, and blackened eyes. But he came up smiling with the bell for each round. The next three or four days he nursed his bruises in a hospital but the fact that this 105 pound parson went

through without a whimper and took his beating like a sportsman so endeared him with the natives that they wanted him for their next mayor. He is still there, and doing a magnificent piece of work. Now that is news, isn't it?

I am not advocating ten round prize fights; in any case not without well padded gloves. There is already a shortage of clergy, we are told, and the ranks should not be depleted in that way. But there must be events happening in the Church each week, even if less romantic, which if carefully sandwiched in between the items on teas, dedications and speeches, would give a glimmer of color to these gray columns.

* * *

Three hundred thousand dollars in the form of four gifts of \$75,000 each has been received for the construction of the four massive central piers of Washington Cathedral. Indiana limestone is being used in the construction and each pier, being 17 feet in diameter and 63 feet high, will contain 1,091 cubic feet of stone. These piers will support the central tower, which because of the cathedral's location on Mount Saint Alban, the highest ground in the capital city, will rise 107 feet higher above the Potomac than the Washington Monument. The cathedral authorities are endeavoring to complete sufficient portions of the edifice to provide an auditorium capable of seating 3,000 persons for the General Convention, to meet next October.

* * *

November 13-20 marks the culmination of one hundred years of Christian life and activity of St. Paul's, Albany, New York. Among the distinguished guests and preachers will be Bishop Murray, Bishop Reese of Southern Ohio, the Rev. Roeliff H. Brooks, rector of St. Thomas's, New York, a former rector, and Bishops Nelson and Oldham. At the conclusion of the centennial celebration the members of the parish will turn over to the trustees a fund of \$100,000 to be added to the endowment. The Rev. Arthur R. McKinstry, formerly of the National Council, is rector of the parish.

* * *

Three men were ordained to the priesthood at St. Luke's, Scranton, Pa., on October 29th, Rev. Paul S. Oliver, headmaster of a boys' school

at Mohican Lake, N. Y.; Rev. George L. Gramba, curate at St. Stephen's, Washington, D. C., and Rev. Gordon Jones, curate at St. Stephen's, Jersey City, N. J.

* * *

Here are a few high spots from a very personal account of the Lausanne Conference contained in a letter which Mrs. Robert Gregory of Chicago wrote to her family while she was in the midst of the proceedings: "We were able to secure good seats in the gallery of the Senate room of the Palais and I heard pretty well. Fortunately, all the formal addresses are printed beforehand and released that day. All proceedings are translated into English, French and German. There are representatives of seventy National churches actually in attendance although eighty-seven expected to attend. One looked down on the long hair and curious hats of the Orthodox delegates; the smart business clothes of some American laymen; the purple cassock of the Bishop of Dornakel who is the Indian head of an Anglican Church in South India which is converting them by the thousands; the English Bishops of Bombay and other places in apron and gaiters, and the frock coats of most of the Continental pastors. There were some colored delegates and a few Japanese and Chinese.

"From all the delegates I have met I hear of the frankness of the papers, but also of the courtesy, tolerance and good will shown by all. As you know this conference is not 'legislative,' only seeking ultimate unity through knowledge of each other's position. Dr. Hughes' speech was marvelous, reminding us that the sacrament of the Holy Communion should be the center of unity, not discord—"it is the Lord's table, not ours." I was glad to learn on Saturday that everyone in the Conference was invited to join in the Communion Service at the Cathedral which is under the Swiss Reformed Church. The service was, of course, in the nave; facing the high pulpit were the seats reserved for the delegates and below was a covered table on which was a Cross and a large open Bible, certainly our points of unity. In the distant and raised chancel were only two tables, covered with a white linen cloth, and on each the bread in the center and two chalices of a very wide and rather shallow form. It was

all very simple and yet so full of meaning, and as the responses in different tongues and the hymns also were given so heartily, one felt that the desire for Christian unity and brotherly love was in all hearts.

"This 'diary letter' would not be complete unless I told of the hearty and most interesting missionary service in the evening. The addresses by the Bishop of Dornakal and Dr. Timothy Tingfang Sen were not of the usual type but were written to show the hindrance our divisions at home are in the field of Christian endeavor; also that the new spirit of National Unity both in India and China is striving to achieve a national church founded on the essential unity of the Christian belief in God and centered on the teachings of Jesus Christ. They both frankly said that they 'were not interested in the theological differences of the sixth or the sixteenth centuries.' I came away with a new feeling of the possibility of unity, yet with the greatest tolerance for diversity and a working plan for my own life in studying and applying the very words of Jesus Christ."

Mrs. Mart Gary Smith, who is the wife of the Rev. Mart Gary Smith, rector at Danville, Illinois, has sent out a request for another job for her husband. "A clergyman with a child and a wife has to have a regular salary to live and be honest. I love the Church. I know she means to be just; but sometimes the injustice is cruel. I can't believe God calls on any one man to always do the Garbage Can work. God is accused of many things, but He is a just God. May I say, speaking the truth from my heart, I know scores and scores of the Clergy who are just drifting, happily drifting; but here is a man wanting a man's size job—a task adequate for the best that is in him. Is there no way of investigating thoroughly and proving a man's real worth and using his ability to the limit? Is there no way of getting in touch with a Bishop or Vestry who is seeking good timber?"

The leaflet goes on to set forth the accomplishments of her husband in his present parish—"No one would recognize it for the same place." And done on a salary of but \$3,500 a year. The leaflet does not state what salary must be paid to secure the services of this man "of brawn, brain, education, consecration, zeal, burning within to do the Master's Work." A picture of the Rev. Mart Gary Smith comes with this touching appeal.

Bishop Barnwell of Idaho was the speaker at the dinner of Emmanuel Church, Cleveland, on November 3rd. The Rev. Oliver Dryer, general secretary of the International Fellowship of Reconciliation was the speaker at the same church on October 30th in the morning, while Bishop White of Springfield, Illinois, preached in the evening.

Church School Institute was held in Christ Church, Savannah, Ga., October 17-21. Registration, 58, not including faculty and a few listeners.

Here is news from Nebraska: the general missionary, Rev. George L. Freebern, visited St. John's Mission Chapel on the Ponca Reservation on the 18th of October, held service at which eight infants were baptised, then spread a feast on the ground for the whole company, distributed packages of tobacco, and entered upon a solemn pow-wow. The principal outcome was the adopting of Dean Freebern as a member of the tribe, receiving the Indian name Un-pan-jin-ga, which means "Little Elk."

Choirs representing five national groups have been organized into a Church Choral Society at St. John's, Detroit, and are planning a season of national programs which will be closed next spring with a musical festival service.

The Society will include an American group, composed of the male and mixed choirs of St. John's Church, a Negro group, composed of the

choir of St. Matthew's Church, and the choirs of the Armenian, Russian and Bulgarian congregations which meet in St. John's.

Three stormy nights did not prevent large crowds at a parochial mission held last week at St. Stephen's, Plainfield, N. J., conducted by the Rev. Frank M. Sherlock of Elizabeth.

The colored population of Detroit, 100,000 strong, is represented in the diocese by St. Matthew's parish and the missions of St. Augustine and St. Cyprian. Last Sunday Bishop Page officially opened a new parish house costing \$85,000 for St. Matthew's. The new building contains every modern convenience for the week-day needs of the parish, as well as commodious living quarters for the rector, the Rev. E. W. Daniel. It is in striking contrast to the shabby basement room which for nearly half a century has housed all the many social activities and a Church School of several hundred. In a service of dedication preceding a parish banquet, Bishop Page spoke of the large gifts of white churchmen towards

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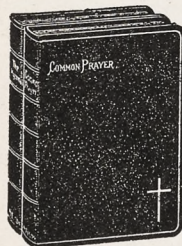
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the new hall as a gesture of goodwill, and a contribution to an increasingly serious national problem. Mr. and Mrs. Henry Ford and a number of the clergy of the diocese were present at the opening ceremonies.

* * *

A service of commemoration and thanksgiving marking the 100th anniversary of the birth of Rev. Morgan Dix, rector of Trinity, New York from 1862 to 1908 was held at Trinity Church on the 6th. Bishop Manning preached.

* * *

Now here is something: maybe you will recall a paragraph of a few weeks ago in which I came forward boldly with the suggestion that the four Church Colleges of the north band themselves together into a football conference and have games together each fall for a championship. It struck me as having exciting possibilities. It would also put the Church colleges on the sport pages of the big dailies who are always interested in championships of every sort. Now here comes a letter from the president of Hobart, the Rev. Murray Bartlett, informing me that a game has been arranged for October 20, 1928, between Kenyon and Hobart, to be played in Geneva. The two colleges are about the same size and have very similar college spirit and athletic systems. The game therefore ought to arouse considerable interest among Church people and also among football enthusiasts who will have the opportunity of seeing two institutions with enviable football records in an intersectional contest, representing the game as it is played in the east and the middle west. Dr. Bartlett writes: "Hobart has tried to encourage, as far as possible, athletic relations between the Church colleges. In the past we played with St. Stephen's and home and home

games with Trinity. Negotiations have been carried on with Kenyon for some time and as home and home games seem to be impossible, Hobart has invited Kenyon to come to Geneva without any obligation on Kenyon's part."

* * *

Fine synod of the Province of Washington was held at Roanoke, Va., with all but four of the bishops of the province present, and with three hundred others attending. A resolution was passed extolling the work of the Woman's Auxiliary and calling on the National Council to publish in no uncertain words the Council's intention as to the future of this organization. The resolution expressed the hope that nothing is to be done by the Council to "destroy its identity, impair its usefulness or impede its progress." The whole subject of rural work was gone into and an effort is to be made to lift it from a place of subordination under the leaders in either missions or social service and give it a position of equality with the other departments. The heads of nineteen Church boarding schools were present and the whole of the second day was devoted to this feature of Church life.

* * *

Open Forums on Sunday evenings are being held at Trinity Church, Madera, California. Among the subjects on the ten-weeks' program are Courts, Schools, Public Library, Motion Pictures, The Press, Architecture, Music, Adult Education, Penal Institutions and The Church. Each is to be handled by an expert after

whose address the subject is open for discussion.

* * *

Bishop Gore, delivering a series of six lectures in St. Botolph's Church, London, has laid down four main propositions covering the foundations of the social gospel:

I

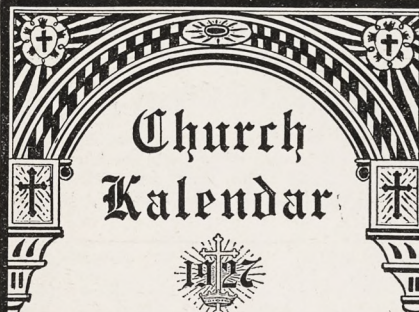
"That the present condition of our society, our industry and our international relations ought to inspire in our minds a deep sense of dissatisfaction and alarm and a demand for reform so thorough as to amount to a revolution, though one which might and can only be brought about by gradual and peaceful means."

II

"That the evils which we deplore in our present society are not the inevitable results of any unalterable laws of nature or any kind of inexorable necessity, but are the fruits of human blindness, willfulness, avarice and selfishness over the widest scale and in the long course of history: and that therefore their alteration demands something more than legislative and external changes, necessary as these may be—it demands a fundamental change of the spirit in which we think about and live our common life, and conduct our industry and maintain our international relations. The cry must be 'Repent ye—change your minds!' if the kingdom of heaven is to come in any other form than as a scathing and destructive judgment."

III

"That we should not look for such change of spirit to arise from any



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simultaneous conversion of men in masses; if we accept the teaching of past experience we should expect the general alteration to arise from the influence in society of groups of men, inspired probably by prophetic leaders, who have attained to a true vision both the source of our evils and of the nature of the true remedies, and who have the courage of faith which can bind them together to act and to suffer in the cause of human emancipation till their vision and their faith come to prevail more or less complete in society at large.

IV

"That Jesus Christ is really the Savior and Redeemer of man, in social as well as in individual life, and in the present world as well as in that which is to come; and that there lies upon those who believe in him a responsibility which cannot be exaggerated to be true to the principles which he taught and by all available means to bring them to bear upon the whole life of any society to which they may belong and of which they form a part, especially when it professes the Christian name."

Under the auspices of a number of Church organizations, including the Church League for Industrial Democracy, a "students in industry" conference was held at Swarthmore

college, Nov. 4-6. Registration was limited to 75 students, men and women, and it was specially provided that no one who has not "worked with his hands" would be registered. Discussion of industrial problems will be based on the actual experience in industry of delegates. Several expert industrial advisers, including Norman Thomas and Powers Hapgood, attended. A. J. Muste, dean of Brookwood labor college, presided.

Rev. Wyatt Brown, rector of St. Michael and All Angels, Baltimore, delivered a series of six lectures during October on Pastoral Theology.

Rev. Wallace R. Everton, retired priest of Baltimore, died at his home in Ruxton, Maryland, after a long illness. He was a young man, having been graduated from John Hopkins in 1914 and from the General Semi-

nary in 1917. He was compelled to retire two years ago.

Following the choir up the center aisle of St. Paul's Cathedral, Detroit, on a recent Sunday morning came eighty-six teachers of the Cathedral Church School. At the close of the processional hymn they formed a striking group standing before the

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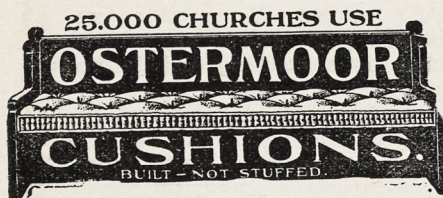
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CHILDREN OF THE SCHOOL OF THEOPHILIC, MEXICO CITY
Baptists Sunday School and are singing, and are their services in the school are very popular in the Church.
They have just brought the children to service in the Church of San Juan.

Children in Mexico Taught by Example
"Short Street of Triumph" Leads to School
Having Teacher With High Ideals
By the Ven. William Watson
Archbishop in Mexico

IN THE days before the teaching of religion was prohibited in educational institutions the children of a mission school in Mexico City were gathered about a visitor when the clergyman in charge interrupted the conversation by saying "As it is time for service we will send the children home."

"Send them home? Do they not attend the services of the Church?"

"No, you see they are all Roman Catholics."

"But you have Church teaching in the day school, do you not?"

"No, because the children would not come if we did."

"What do the children pay for their schooling?"

"Nothing!"

"It being decided that the Church's money was not being used properly, the school was

closed temporarily as seemed best.

Another school was visited and the teacher, new to the country and its ways, was full of enthusiasm but admitted the lack of definite religious teaching and said, "We will teach by example. If I can only teach American cooking and American ideals that will be a great work."

The teacher could remember the conductor calling out "twenty minutes for dinner," remembered that he belonged to a race of dyspeptics and faintly asked, "What are American ideals?"

The silence was long and painful.

Then another journey was taken and the writer's steps were led along the street of Chantelero into the street of Chapultepec.

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Never a Dull Page

in

THE SPIRIT of MISSIONS



THE LIVING ROOM IN THE NEW HOUSE AT NENANA.
Designed for Christmas it is most attractive, and its big fireplace with a "real chimney" is a joy and convenience to all in the household.

Tale of the New House at Nenana
Betticher Memorial Dormitory, Objective of Corporate Gift of Churchwomen, Opened
By Alice Wright
Superintendent St. Mary's Mission, Nenana, Alaska

THE Editor of THE SPIRIT OF MISSIONS has written me that he wants a tale of the new house at Nenana, so here it is. We moved in just before Christmas, on Saint Thomas' Day, to be exact. It had been forty below some days in that week but a little thing like a low temperature did not daunt us when we were moving into the new house with its two real chimneys, and when we could have a good roaring fire and not have nervous prostration at the sound of the snow. In the old house that would mean a hot stovepipe and a very possible fire, and a fire in Alaska at forty below with thirty children on one's hands is not pleasant to think of. And we managed to be in order for Christmas with the house all decorated with wreaths and Christmas trees and stockings hanging round the fireplace even as we had planned for many months.

The big room in the new house is a delightful place with its fireplace and

windows looking out on the north side on the hill and river and into the woods on the south. We have windows wherever it is possible, to catch all the gray winter sunshine and it is a bright cherry place.

We had all the usual Christmas parties: the dance on Christmas night for our children and the village people, the Christmas trees for the village children and their parents on Holy Innocents' Day. It was interesting to see how delighted the village people were with everything. We took them to see all the wonders of the new house: the engine room where our own electric light plant shines and the pump which saves small boys many weary hours and sends up hot and cold water for our bath tubs. It may be a trifle too luxurious for missionaries, but it is most pleasant. And it may be that Godliness will not be so difficult when cleanliness is a simpler matter. The children have some shower baths

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Grace and St. Peter's, Baltimore

Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month.

Grace Church, Chicago

Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 and 7:45.

St. Paul's, Chicago.

Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 7:45.
Holy Days at 10 A. M.

The Atonement, Chicago

Rev. Alfred Newbery
5749 Kenmore Avenue
Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Chrysostom's, Chicago

Rev. Norman Hutton, S.T.D.
Rev. Taylor Willis
Sunday, 8, 10 and 11 a. m.
Sunday, 4 p. m. Carillon Recital.

St. Luke's, Evanston.

Rev. George C. Stewart, D.D.
Sunday, 7:30, 8:15, 11 and 4:30.
Daily, 7:30 and 5. From Chicago, off at Main, one block east and one north.

Trinity Church, Boston.

Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

The Ascension, Atlantic City

Rev. H. Eugene A. Durell, M.A.
Pacific and Kentucky Aves.
Sundays, 7:30, 10:30, 12, 8.
Daily 7:30 and 10:30.

Christ Church, Cincinnati.

Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.

Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

St. Luke's, Atlanta.

Rev. N. R. High Moor
Sundays, 7:30, 11 and 5.
Church School, 9:30.

Church of St. Mary the Virgin, New York

139 West Forty-sixth Street
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Vespers and Benediction, 4.
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Sundays 8 and 11 A. M.

Communion rail. Dean Herbert L. Johnson, in a brief service, gave them authority to teach, and Bishop Page, who was present, spoke briefly and added his blessing.

* * *

Fourteen years ago Rev. William D. Maxon, rector of Christ Church, Detroit, founded the mission of St. Columba, in what was then the extreme east end of Detroit. In 1917 the mission became an independent parish with Rev. C. L. Ramsay, now Archdeacon of Michigan, as rector. About 1920 a splendid parish hall was built. On Sunday, October 16th, 1927, the corner stone was laid of a new church, English Gothic in style, beautifully designed by Lancelot Sukert. The church will seat 500 and will cost \$160,000. Rev. Otey R. Berkeley is the rector.

* * *

Here we are with the first delegates elected to the General Convention of 1928: Mississippi, at the 101st council held in St. Andrew's, Jackson, elected Rev. Walter B. Capers, rector of St. Andrew's; Rev. Joseph Kuehnle, Trinity, Natchez; Rev. Val Sessions from the missionary field, and Rev. Charles E. Woodson of Vicksburg. Proposed changes in the Prayer Book were discussed, and a resolution adopted which is to be presented at the General Convention.

* * *

St. Ann's, Amsterdam, New York, which had its origin in the old Queen Ann chapel at Fort Hunter in 1712, observed its 215th birthday on October 27th. There was an enthusiastic gathering of the parish at a dinner when the final indebtedness on the new parish house was paid. Bishop Oldham was the speaker.

* * *

War memorial chapel of St. Michael and All Angels in the Albany Cathedral was consecrated by Bishop Nelson on October 25th.

* * *

Here is another fellow to watch out for: a man travelling from the west coast to the east under the name of Fred L. Meyers, having letters from clergymen in New York City. He is 63 years old, five feet ten, is slightly lame and, according to Dean Day of Grace Cathedral, Topeka, Kansas, "has a good line." He forged two checks in Topeka, signing Dean Day's name. Wire Dean Day if the man should call on you.

* * *

New windows, memorials to the wife of the rector of the parish, have been dedicated in St. James', Winsted, Connecticut.

* * *

The Daughters of the King of the Province of the Southwest met at the time of the synod in San Antonio,

Services

Cathedral of St. John the Divine, New York.

Amsterdam Ave. and 111th St.
Sunday Services: 8, 8:45 (French) 9:30, 11 A. M. and 4 P. M.
Daily: 7:30 and 10 A. M. and 5:00 P. M.

The Incarnation, New York

Madison Ave. at 35th St.
Rev. H. Percy Silver, S.T.D., Rector
Sundays, 8, 10 and 11 a. m., 4 p. m.
Daily, 12:20.

Trinity Church, New York

Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.

Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursday, 7:30 and 11.

St. James, New York

Rev. Frank Warfield Crowder, D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

Grace Church, New York

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays, 8, 11, 4, and 8.
Daily, 12:30, except Saturday.
Holy Days and Thursday, Holy Communion, 12.

St. Paul's Cathedral, Buffalo.

Rev. Charles A. Jessup, D.D.
Sundays, 8, 9:30, 11 A. M., and 8 P. M.
Weekdays, 8 A. M. and Noonday.
Holy Days and Thursday, 11 A. M.

Gethsemane, Minneapolis.

Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays: 7, 8, 9:30, 11 and 7:45.
Wed., Thurs., Fri., and Holy Days.

St. John's Cathedral, Denver.

Very Rev. B. D. Dagwell
Rev. Wallace Bristor
Rev. H. Watts
Sundays, 7:30, 8:30, 9:30 and 11:00 A. M., 5:00, 6:15 and 8:00 P. M.
Church School, 9:30.

All Saints' Cathedral, Milwaukee.

Dean Hutchinson
Juneau Ave. and Marshall St.
Sundays, 7:30, 11, and 7:30.
Daily 7 and 5.
Holy Days, 9:30.

St. Paul's, Milwaukee.

Rev. Holmes Whitmore
Knapp and Marshall Streets
Sundays, 8, 9:30, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
Wells-Downer cars to Marshall St.

St. Mark's, Milwaukee.

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Sundays, 8, 9:30 and 11.
Gamma Kappa Delta, 6 P. M.
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Rev. John Mockridge
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Daily, 7:30, 9, and 6.
Holy Days and Thursdays, 10.

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ADDRESS P. O. BOX, HOWE, IND.

Texas, October 18th-20th. Mrs. A. A. Birney, national president, was present and spoke at a joint session of the synod. Conferences were held during the three days.

* * *

The Boston Transcript for the past week carried a fine picture of the First Congregational Church, Winchester, Massachusetts; beautiful altar and cross, choir stalls, baptistry, altar to the left, aisle in the centre, looked like a very beautiful Episcopal Church.

* * *

By the will of the late William Parker of New Haven practically his entire estate of \$700,000 has been left to Christ Church of that city. They are not to receive it until the death of his widow who has the use of the income while she lives.

* * *

Eight hundred women of the diocese of Connecticut met in Bridgeport November 3rd for the annual meeting of the Auxiliary. Missionaries from all parts of the world made addresses.

* * *

Rev. J. Chauncey Linsley who has been teaching at the Berkeley Divinity School this year is laid up with a badly sprained ankle. The classes are therefore meeting in his home, nearby.

* * *

Rev. Donald Aldrich, rector of the Ascension, New York, conducted a week of prayer at the Ascension, Fall River, Massachusetts, last week.

* * *

New chancel and organ was dedicated last Sunday at Christ Church, Needham, Massachusetts, the Rev. Richard Preston, rector. A large confirmation class was also presented.

Clerical Changes

ANSCHUTZ, Rev. Lewis R., in charge of Holy Cross, Cumberland, Maryland, has accepted a call to St. John's, Springfield, Missouri.

DAMROSCH, Rev. Frank, Jr., rector of St. James', Brooklyn, New York, has accepted a call to the rectory of St. Andrew's, Newark, N. J.

FORSYTHE, Rev. A. F., resigns as rector of St. Mark's, Macon, Ga., and accepts an appointment to Trinity Mission, Charlottesville, Va., with charge also of St. Paul's, Gordonsville.

HICKS, Rev. W. C., resigns as rector of Grace, Cleveland, Ohio. He will not take up new work until the end of the year. The Rev. F. C. Sherman, president of the American Guild of Health, is to act as locum tenens of the parish.

PERKINS, Rev. L. L., of St. John's, Green River, Wyoming, has accepted a call to the rectory of St. Paul's, Kittanning, Pa.

SLEEP, Rev. F. H., assistant at Christ Church, Fitchburg, Mass., has accepted a call to the Good Shepherd, Fitchburg.

ST. CLAIR, Rev. H. C., resigns as rector of St. Stephen's, Ferguson, Missouri, and has accepted a call to the Holy Communion, Paterson, N. J.

TRELEASE, Rev. R. M., rector of All Saints, Berkeley, California, has accepted an appointment as field secretary of the National Council.

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