

The **WITNESS**

CHICAGO, FEBRUARY 23, 1928

THE LIFE TO COME

By

CANON B. H. STREETER

THE ENGLISH MUDDLE

By

BISHOP JOHNSON

THE PURPOSE OF LENT

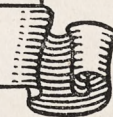
By


GEORGE PARKIN ATWATER

QUEST OF THE SANGREAL

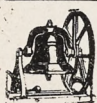
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THE ENGLISH MUDDLE

This Matter of the Prayer Book

By

BISHOP JOHNSON

SOMEBODY is rocking the boat in the English Church. Somebody is disturbing the trim of that venerable ship which owes its steadiness to the fact that heretofore the balance has been kept by the fairly even distribution of its human freight.

The present upheaval has caused the Evangelicals to scurry to one side of the boat and the Catholics to the other, while the Bishop of Birmingham and his followers are doing their best to persuade the Catholic element to jump over into the See of Rome.

As usual, the timid folks are predicting dire things but we do not believe that English Catholics are going to accept the domination of any Italian hierarchy, just because that is the one thing that the Anglo-Saxon mind has definitely rejected, as we have indicated in a previous editorial on the Pope's Encyclical.

In order to understand the present situation we ought to review a few incidents in English history. Prior to the reign of Queen Elizabeth the English Church had been in a desperate plight since the reign of King John. She was plundered sometimes alternately and sometimes jointly by two thieves, the king and the pope. Of human liberty there was none. Men had grown accustomed to royal and papal domination and accepted it as a matter of course.

In the 16th century, after years of intolerable misuse, England threw off the yoke imposed by Rome, but it took three centuries more to get rid of the royal tyranny. Now some of the powers assumed by royalty are claimed by Parliament.

Today the English Church is subservient to parliamentary control, which has asserted itself in the

Prayer Book controversy in a most unexpected manner. It is a strange anachronism that members of Parliament, many of whom never pray themselves, should have power to say how others should worship God.

Who is rocking the boat?

The Bishop of Birmingham, who has a secular mind and a partisan spirit, with no religious convictions that are apparent, and with little love for either Evangelical or Catholic, is using the suspicions of these two groups toward one another to secularize religion and to array the two great forces which have balanced the Church of England against one another. Strangely enough, the extreme Evangelical and the extreme Catholic are fighting under his banner to increase the confusion.

Looking at the background of this controversy in English history we find that during the reign of Elizabeth and James I the English Church was composed of two groups. On one side were those who differed from Roman Catholics only in their rejection of papal supremacy, and on the other side were those who differed from continental Protestants only in that they accepted Episcopal supervision.

The Reformation in England made strange bed-fellows. On the continent they were killing one another; in England they were forced to endure each other. In the providence of God the English Church provided a melting pot, while on the continent the same elements were battering-rams. Strangely enough, this companionship has continued for three centuries. There have been disturbances which have rocked the boat but never wrecked it.

It takes an entirely different kind of a mind to belong to the English Church than it does to follow Rome or Geneva. In the English Church men are obliged to break bread with those who elsewhere would be breaking one another's heads. There have been several trying periods; at the Savoy Conference; in the Commonwealth; in the Wesleyan movement; in the Oxford movement; and now in this Prayer Book controversy. Each time it has seemed as though the Church would be upset and each time it has weathered the disturbance.

The truth of the matter is that nearly every fair-minded person is willing to grant that both in Roman and Protestant Churches there have been many illustrious examples of devotion to our Lord on the part of those who have been made children of God in Holy Baptism. Regardless of the atmosphere in which they have been reared, men and women have given evidence of grace.

The English Church has attempted the very difficult task of permitting practices which are commonly known as Roman and as Protestant within her communion, confident that the grace of God is able to compound these differences. But there is a type of mind in all parties alike which demands freedom for itself but is unwilling to concede freedom to others. It is this type of mind which creates these disturbances in the Church of England. Bishop Barnes is a shining example of the type which does not hesitate to judge his brethren severely but who winces under the backlash of his own whip.

The result would seem to be an impasse with the following *status quo*. First, the present Prayer Book will

remain the standard until a revision is sanctioned by Parliament. It will, however, have no code of discipline to enforce its provisions. The English Church has a very inadequate police system. This will make for more or less confusion since the individualists in both parties will be doing about as they please. But as God made the earth out of chaos so confusion may be a prelude to some new creation.

Second, it is doubtful if any revision can now be passed by Parliament which will be acceptable to any major group in the Church.

Third, a few hysterical people will go to Rome, and some others on the other side will stop going to church for fear they will be contaminated by Roman tendencies.

Fourth, the whole matter has very little bearing on the Church in Amer-

ica since fortunately we do not have to secure an act of Congress for the revision which is near completion in our own General Convention.

In the meantime Catholics and Evangelicals had better continue to love one another in spite of their differences, for after all, they are sailing in the same boat to the same harbor.

THE LIFE TO COME

What We Have A Right to Assume

By

CANON BURNETT H. STREETER

Prominent Theologian and Author of the English Church

LITTLE that is new can be said on a subject like immortality, which has exercised the minds of many of the greatest of the human race since the time when men first began to think and question.

All I can hope to do is to select one or two points which seem to me to be among the most central. If one talks about the future life one naturally must divide the subject under two main heads: First, our reasons for believing that there is a future life, and secondly, the nature and character under which we picture to ourselves the kind of life it is likely to be.

First, the fact of the future life, and secondly, its character.

CENTRAL ARGUMENT FOR IMMORTALITY

In regard to the reasons for the belief in a future life I do not propose to say anything on the evidence which many people think can be procured along the lines of Spiritualism. I do not myself think that the amount of evidence forthcoming in that direction amounts to very much, but that, I know, is a matter of opinion, and it also is a question which cannot be adequately discussed apart from a minute and detailed examination of an immense amount of evidence. For myself I always think that the central argument for a belief in a future life is the one which was formulated by Christ, when the Sadducees put to Him the difficulty of the woman who had seven husbands; in the resurrection whose wife shall she be? He began by ruling out the materialistic conception of the nature of the future life which gave their difficulty its substantial weight. In the future, they neither marry nor are given in marriage, but are as the angels in heaven. I shall come back to that point a little later. Then He goes on to the positive affirmation. God is the God of

Abraham, of Isaac, and of Jacob. He is not the God of the dead but of the living. That is to say, if God is a God to whom individual personalities have a value, the fact that God is God is a guarantee of their survival.

Or, to put it from another point of view, the center of the whole of Christ's teaching about God was that God is our Father, and that if we, being evil, know how to give good gifts to our children, we may be quite certain that our heavenly Father is better than we, and if we would not let one of our children perish, we cannot suppose that God would let one of His children perish.

CHRIST'S CONCEPTION OF FATHERHOOD

Now that is an argument the appeal of which I think is exactly proportionate to the extent to which one has entered Christ's conception of the nature and reality of the fatherhood of God.

But I think most of us, and among that majority I frankly include myself, have not got very far into the practical, as distinguished from the theoretical recognition of the fatherhood of God.

It is one thing to say, I believe that God is our Father, and I see that certain consequences will follow; it is quite another thing, as it were, to have the experience and the conviction of the fatherhood of God with the same intensity and reality as Christ Himself had.

THE ARGUMENT FROM VALUES

Another way of approaching the same fundamental argument which I think appeals to us ordinary people is what technically might be called the argument from the existence of values.

Whatever we may believe, or whatever we may feel about God, we are quite sure that there is a difference between good and evil; that it is bet-

ter to be noble than mean, to be kind than to be cruel, to be brave than to be cowardly, to be true than to be false. We may sometimes fail in these things, but I think no single person lives who really does not start with a fundamental conviction that one thing is better than another; that the difference between good things and bad things, the noble and the ignoble, the high and the degraded, is not just a matter of taste (as one person may say, I prefer apples, and another may say, I like pears better). It is not a difference of taste, it is a difference of a fundamental character; and although that difference is felt by people who believe in God and by people who do not believe in God, I do not believe one can find an intellectual justification for that belief apart from the inference that the Power behind the universe, that the nature of things is such that these differences are real differences, they are not just matters of individual taste, in which one man may think one thing and one another.

It seems to me, therefore, to follow from the existence of values in these things, that human personality is something not purely transitory, that the moral struggle which ends in one man achieving a height of character, and in another sinking to a depth of degradation, is not merely purely futile and purely purposeless, but it seems to me it is very largely—I won't say entirely—but very largely—meaningless if the end of the achievement is that the individual who has achieved this thing just goes out like the light of a candle.

THE FIRST ACT OF A DRAMA

Then again, I would point to this fact, that in the progress of civilization there has always been a progress in the recognition of the greater value of the individual personality,

but that value is not a value of a supreme character unless it has in it something lasting, something further to which to look forward.

If one looks at the facts of existence one sees a great deal which is rational, and also one sees a great deal which is difficult to explain, which is irrational. It seems to me, however, that one hypothesis goes a long way to reduce the whole thing to a basis which is intelligible, rational and valuable.

It is that this present life is but, as it were, the first act of a drama where we can see the plot beginning to develop, but cannot yet see the ultimate denouement, and one cannot judge the quality of the play when the curtain goes down at the end of the first act.

MANNER OF THE LIFE TO COME

I now want to turn to the other question, the question of the mode or manner after which we may conceive the future life will be, because I think that the difficulty which many people find in believing that there is a future life is very largely connected with the difficulty of imagining what kind of life that will be, or perhaps from an acute reaction against the particular ways of picturing the life of the world to come upon which they were brought up in childhood. I think it is very largely because of the kind of pictures of heaven or hell which many of us accumulated in our infancy, and which are still preserved in a good many popular hymns, and on the stained-glass windows of mediaeval churches, it is very largely dissatisfaction with those pictures which is the cause of a large number of people rejecting a belief in the future life at all.

For that reason I think it is worth while to speculate for a moment on the question of the mode and character of the future life—doing so, of course, with a clear understanding that the unseen, is unseen and that all we can say or think about the subject is of a speculative character.

I think there is no doubt that much the easiest way of picturing to ourselves a future life is that which is furnished by the Oriental doctrines of reincarnation and karma.

I think it is much the easiest way of picturing a future life to the imagination to say that we come back again after an interval, and live the same kind of life. And then, again, as the doctrine is taught by the sages of India it also seems to give some help towards meeting the difficulty of the apparent injustice of this life, of the fact that so often the innocent seem to suffer and the guilty to flourish like a green bay tree. The theory is that we come back again after an interval, we are reborn in other bodies; if we lived a good life in a previous generation we are born to prosperity, if we lived an evil life we are

born to circumstances of poverty and humiliation.

This theory appears to give a solution of the problem of evil, and at the same time a clearly imaginable picture of the continuance of a life beyond the present. I think it appeals very strongly to a great many people.

But the more one thinks about it the more one feels that it is too simple and too easy to be satisfactory. The notion that the wicked duke will be born again in the next generation as a slum child with rickets, and that the virtuous dustman will inherit a baronetcy in the next life seems to me to be a little bit too near poetic justice as it is conceived in the Adelphi melodrama to be a completely satisfactory solution of the problem upon which we are thinking. Eye hath not seen, nor ear heard, neither hath it entered the heart of man to conceive the things that God hath prepared for them that love him. It may suffice that the wicked duke should be born in the next generation as a slum child, but I think perhaps the reward for the virtuous dustman falls short of the aspirations and expectations of the human spirit at its highest.

It seems to me that any kind of immortality which means coming back to the same sort of life we are living here is one that offers very little hope and the Nations that believe in this sort of immortality look for salvation in a rescue from the wheel of rebirth; it is the thing from which they pray to be delivered.

LIFE THE ANGELS LIVE

I prefer then to return to that word of Christ's, They neither marry nor are given in marriage, but are as the angels in heaven.

I prefer to think of the external conditions and the environments of the life to come as being in no sense a replica of the life which we live here, so far as external circumstances and external environment is concerned.

As the angels in heaven—from one point of view, of course, that is a blank cheque, but at least it means life on a richer, a freer and a larger scale than anything that even the best and noblest and the most fortunately placed are familiar with in this life.

But in so far as that conception is undefined, another conception in the New Testament will help us, I think, to give it a further definition, the conception of eternal life which is most fully developed in St. John's Gospel. In that Gospel eternal life is not considered as something which is wholly future. It is considered as a life into which we can enter already in this world, although we can enter into it to a fuller extent in the world beyond. This conception seems to me to be an affirmation of the essential continuity of the highest life, of the highest experience which man can attain in this world and the life of the

world to come. That is to say, if we are thinking of external environment, material circumstances, and all that, the life of the world to come is wholly different from this. If we are thinking of it in terms of the quality and character of the life lived, then it is to be thought of as a continuation and an extension and an enrichment. Continuity in one way with discontinuity in another.

Continued in the spiritual, discontinued in the physical conditions, seems to me to be essentially the New Testament teaching of the subject of the future life, and it seems to be not merely the teaching of the New Testament, but I think the only kind of teaching which in the last resort is philosophically and rationally defensible.

Any kind of life, so far as we can judge, is life of a personality.

That is to say, it has some kind of focus in the individual.

In this life the focus of individuality is our body, but do not imagine that the body that you have exhausts the possibilities of an individual focus to life. Even in this world we see many different foci of that character. "There is one flesh of birds, one of beasts," and the rest of it. It seems to me, when the apostle is feeling after that conception of a spiritual body, he is meaning that some kind of focus of individuality, adapted to that environment as our physical body is to this, is a postulate of individual existence in the beyond, but that it is discontinuous with the physical body we have here. "Flesh and blood doth not inherit eternal life." There is still a focus of individuality, a spiritual body if you like to use the Pauline phrase, but it is not this physical body regvanized into life. Flesh and blood do not inherit eternal life.

But then the other, the quality of life, the highest life we know in this world is a life of live, constructive work, thought, the perception of beauty, humor and something the saints have called the beatific vision, something which includes those beyond, something that is in all that is.

A LIFE OF SOCIAL RELATIONS

It seems to me it is in those terms that we must think of the life of the world to come, as being a synthesis and a continuation of all the highest and the richest and the best that we know.

And a great deal of the highest and richest and best that we know is social and not merely individual; it has to do with relations with other personalities.

The kingdom of heaven on earth is a society, and the kingdom of heaven in the beyond is a continuance of that society. The quality of the highest life is not essentially different in us who are at the beginning of the pilgrimage and those in the beyond who have got a stage further.

THE QUEST OF THE SANGREAL

Fellowship—Companions of the Way

By

IRWIN ST. JOHN TUCKER

DIVIDED and quarrelsome though they may be, all religions have one fundamental unity—they deal with living people. And divided as these people are into races, nations, classes, occupations and temperaments, they have one thing in common. They are all living day by day, and moving steadily from birth to death without hope or possibility of staying the march of time. Every living thing seeks pleasanter life; seeks a means of so passing through each day as to escape sorrow and multiply joy.

Empires rise and fall, governments change, customs alter, languages shift, develop and disappear, but the facts of life remain unchanged.

Religion deals with the relation of life to life—the relation of living people one to another and to the Life which all share in common.

Let us brush aside all dispute about this point and that, and look at religion, and specifically at our own religion, from the commonsense point of view from which one might regard a furnace, an automobile or a typewriter. First, the question arises: What is it for? What is it intended to accomplish? Secondly; does it in fact accomplish what it aims to do? Thirdly, if not, why not?

Every religion contains a system of living, of passing through day after day so as to be at peace with life. Primarily, that peace is the Peace of God. Secondly, it is with our fellow men.

Well, then, having agreed so far, we can examine our own profession of faith with renewed interest.

Does it, in fact, help us so to live day by day and hour by hour so as to be conscious of inward peace with God and outward peace with our fellowmen? Does it help us in body and in mind to mastery of our circumstances and our self?

THE WAY OF LIFE

All Episcopal churches, big and little, high or low or broad, are built as a parable of the Way of Life. The main fact about every one of them is the broad aisle which stretches from the door of entry straight to the altar, even as our life stretches straight from the day of birth to the throne of God.

That Way is always in use. Choirs march along it, up and down. Candidates for confirmation ascend to receive the laying on of hands, and return with the benediction upon their

brows. Brides ascend it on the arms of their fathers, and return again on the arms of their husbands. Bodies of the departed are borne to and fro along its solemn length. Communicants go up to the sanctuary rail and then return along the Way.

GUIDES NOT THE GOAL

The Bible stands to one side and the Pulpit to the other side of the Way. They are guides. They are not the goal. The choir is ranged decently and reverently on either side. They are witnesses and inspirers, symbolizing the cloud of heavenly witnesses waiting and watching in Paradise. But they are not the Way.

This fact, so simple, elemental and sublime, sets forth in tremendous and dramatic form the fundamental truth about the Christian religion. Around this truth crystallizes the whole seething turmoil of unrest and doubt to-day.

For look you: we must all travel the way of life, each for himself. Neither father nor mother nor lover nor wife nor husband nor child can tread that Way for you or me. We are born each for himself, and we must die each for himself, and each moment of that living we must live personally and individually. Help, indeed, we may offer one another, light and comfort may be given or withheld, but I cannot live your life, nor can you live mine. We tread the Way, each one of us, for himself.

How, then, shall we tread it? With our eyes on a goal or following each moment's impulse as it arises? That is the dominant question of every life. If there is a goal to seek, what goal shall we choose?

Two amazing characters sum up this question for us of today, two characters that stand in violent contrast. These are Charles A. Lindbergh and William Edward Hickman. One embodies in himself qualities that charm and delight the heart of the world. He is the apostle of goodwill. He stands before every American lad as the symbol of what courage, careful planning and devotion to an ideal can accomplish.

The other is as near a devil incarnate as man can be. He kidnaped a young girl by a lie, strangled her and then dismembered her body, disembowelled it and stitched the eyes open, and then delivered the mutilated little trunk to her father in return for a ransom. Hickman used his job in a public library to plan

holdups and murders, thefts of automobiles and blackmailing. He used it to gratify the impulse of the body, entirely devoid of any ideal, devoid of any plan or purpose for the future, lacking any conscience or sense of responsibility. His talk about planning for a college education is, of course and very evidently, pure camouflage.

This boy's imagination was whetted by the hideous exploit of Leopold and Loeb. He eagerly inquired of reporters and interviewers whether he was ranked with the "thrill murderers" in the public eye.

THE GREAT DECISION

Thrill murder—kidnaping, strangling and disembowelling a child—on the one hand; steadfast devotion to a national ideal, the ideal of the development of aviation as a means of world fellowship, on the other hand. These instances, which at the moment are in every one's mind, set forth the difference between treading the Way we must all walk with our eyes upon a goal, questing an ideal, with knowledge of the path we intend to tread, and treading that same path zigzag, questing only a sensation. Decision must be made, and made early. Shall we walk toward a goal, or obeying each moment's whim and impulse?

We are Children of the Way. What is it, then, that we seek? Our eyes are fixed upon the altar, which is the throne of God. But Judgment Day, to most of us, seems too far off, too distant, beyond the gate of death: even though that gate be pierced, and the Veil, once impenetrable, be rent in twain.

There is an expression imbedded deeply in our language, involving this idea of seeking a consecrated ideal while we live. That expression, the Quest of the Holy Grail—the Sangreal—means the pursuit of an ideal. How did it originate?

THE SANGREAL

The holy cup of the Last Supper—Sancta Cratella, Sangreal—was carried by Joseph of Arimathea, in whose house the Last Supper was held, to Britain, and a shrine built for it at Glastonbury. Thus the Church in Britain grew up around the very Blood of Christ, long before St. Peter came to Rome. Britain remained a Roman country for four centuries—longer than it has been now since Columbus discovered America. Churches covered the land.

Then the Roman legions were with-

drawn, and the Northmen ravaged the land, burning, destroying, slaughtering. The Christians were driven back into the fastness of Wales. To prevent capture of the Sangreal, and its profanation by the Northmen, custodians hid the sacred vessel somewhere in the mountains.

A British king, Arthur, sought to make headway against confusion and despair by organizing a group of warrior knights to ride through the land and champion the faith, defending terrified Christians from Saxon pagans and torturers. To prevent them from preying upon the people they were to defend, he swore them by the Oath of the Sangreal, to remain faithful to the cause of Christ, and to keep their armor bright and their souls clean so that if they found the Sangreal, they might be worthy of it.

You will note, as you read the *Morte D'Arthur*, how constantly there are stories of ruined abbeys, deserted chapels, churches hidden in the middle of forests, and lonely hermits. These give a terrifyingly vivid picture of the condition of the Christian Britain after the Anglo-Saxon marauders had swept across the land, turning cities into ruin. Old priests who had hidden from sword and torch crept trembling back to their ruined churches, giving glad welcome to any Christian knight who might help redeem the land from the terror.

The Quest of the Sangreal means then for us the pursuit of the shining truth of God. The Oath of the Sangreal means that one keeps his armor bright and his soul clean so that he may, when he discovers the hidden good he seeks, be worthy of it. There is no horror greater, nor any tragedy more profound, than the finding of the Grail to one's own condemnation. This is the hidden meaning of the legend of the Knight smitten by the vision which was meant for the healing of the nations.

Let us visualize, then, our motive and method of treading life's Way under this figure of the Seeking of the Sangreal, the Sancta Cratella, the chalice in which Christ consecrated his own blood to be the blood of the New Covenant.

THE JOY OF FELLOWSHIP

The first discovery is the joyousness of the quest, the cheering fellowship of those who, each one alone and for himself, has made the decision to seek that goal. Lindbergh, for example, when he set off for Paris, carried letters of introduction, thinking that when he arrived no one would know of him. Instead, he found all Europe in wild acclaim. Think now, of the dreadful loneliness of Hickman, wrapped in that great darkness which engulfs a soul from whom all his fellows shrink in horror. This joyous fellowship is the mark of the Young People's Associations, which are al-



BISHOP MIKELL
Has An Anniversary

ready fulfilling the first degree of the Order of the Sangreal.

The first mark of the Quest of the Sangreal is the joy of fellowship. There, also, is the first danger. It is the danger that besets Young People's Associations of the Church, who, uniting to seek an ideal, find their fellowship so much more immediate than the goal that their high endeavor dissolves down into a nothingness of dancing parties. There is grave peril, for instance, lest the shining adventure for God of the Young People's Association of a certain Diocese degenerates into a city-wide association for holding a May Ball.

To avoid this the danger must be recognized and clearly stated. Fellowship of knights on the road sinks all too easily and too soon into mere clowning. I have seen summer conferences where study and devotion seemed regarded as a bore, and horseplay the object of the gathering. I have seen it in parish after parish, where the energy of young people, starting forth with armor all glittering in the morning sunlight, had developed by noon into a picnic frolic by a roadside spring, and by nightfall either into a petting party or a hoarse brawl.

THE GOAL

To avoid this, let us set our eyes upon the goal. Let us visualize the Quest of the Sangreal under the form of that marvelous panorama of worship which is the daily pageantry of our church—the Way which leads from the door of entry to the altar; the Guides, which are the Bible and the Pulpit; the Gates, which are the entrances to chancel and sanctuary; and the Goal, which is the altar. We must lift up our eyes to the hills, for the Sangreal lies hidden there in the far-off mountain fastnesses. Music

there is along the way, and pageantry of mysterious meanings set forth to the eye. Everywhere in the story of the Sangreal one comes across castles and chapels in which there is a mystery set forth by actors who do not speak, but whose meaning the pilgrim must learn if he is to succeed in his quest. And at the end there is Teaching, the passing down of the discoveries made by one veteran soul to another just venturing forth.

Let us spend this Lent in the Quest of the Truth of God, the Quest of the Sangreal.

QUESTIONS

1. Have the class discuss the purpose of religion.
2. Does the Church satisfy this need?
3. Explain the symbolism of church architecture and furnishing.
4. Have a member of the class tell the story of the Sangreal.
5. What does the quest of the Sangreal mean for us?
6. What is the first characteristic of the Quest of the Sangreal? What are the dangers?

The General Seminary

AT THE time of the recent Inter-Seminary Conference held at the General Theological Seminary the need for improvements and additions to the Seminary's material equipment was forcibly illustrated. The authorities are at present engaged in an effort to raise a million and a quarter dollars, part of which will go towards financing these improvements.

There is no assembly hall in the plant at Chelsea Square capable even of seating the 140 students. The classrooms in Sherrard Hall, with their desk chairs and blackboards smacking irresistably of the academic, will comfortably seat about seventy; and the reception room in Jarvis, where speakers are sometimes invited by the Missionary Society to compete with the intermittent roar of the "El," although it has been known to admit as many as a hundred at a time, was never intended for half that number. And so it was that delegates to the conference were forced to sit on camp chairs in the gymnasium and listen to speakers perched on a rostrum made of saw-horses and boards, with the halo of the basketball net close over their heads. Another inconvenience consisted in the antiquated heating arrangements in the students' rooms, which were turned over to the delegates for the three nights by men who were away for the holidays. The visitors would have found them cold and cheerless had it not been for obliging hosts who lugged coal from the basement and kept fires going in the coal grates.

These are items in the list of

objects for which the Seminary is in urgent need of funds. Some \$90,000 has already been designated in gifts which will go toward the construction of Seabury Hall, between Edson and the Chapel. Fifty thousand dollars more will be necessary to build there an auditorium and common room which will make possible an enrichment of the social and cultural life of the students.

Not so immediately manifest, but touching more closely the heart of training men for the ministry, is the pressing need for further endowment of the library, and its better equipment. It is a far cry—though only twenty years—from the time when the faculty voted down a proposal to open the library doors evenings because there was no promise that it would be sufficiently used to justify the expense. The present staff is taxed to the utmost, and administrative requirements are constantly growing. The Seminary has a superb working theological collection of some 80,000 volumes which are inadequately and inconveniently housed and catalogued; further than that the income from the library endowment is so woefully inadequate that funds meant for other purposes have necessarily been diverted to keep the collection abreast of the increasing output of important books in fields related to theological education.

The Seminary authorities have not undertaken an intensive drive for funds, because it is felt that once the facts are before people interested in the future of the Church, the response will be forthcoming—and generous.

Cheerful Confidences

LENT

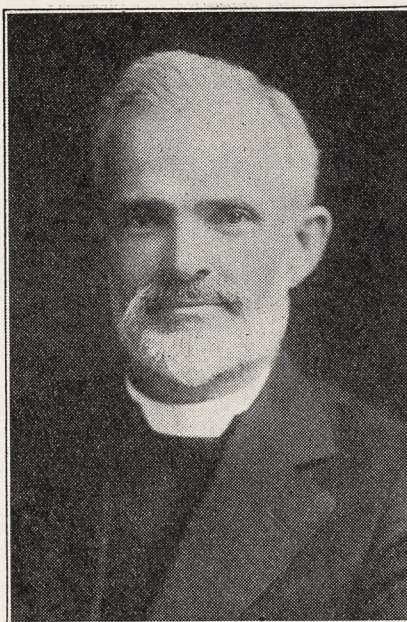
By Rev. George P. Atwater

WHENEVER Lent is mentioned, someone stops the really important conversation about golf or bridge or the new Ford car, or the perfectly darling little whatnots you can buy nowadays, and says:

"Oh, yes, Lent! That's the time you give up something."

And that is the general impression. One church (the one in which you must not talk to the motorman) tells you in so many words what to give up.

And others indulge in some sort of general directions, in language ranging from sentimental to pious, from stern to ingratiating, that result in practices that vary according to one's frame of mind. Some of these practices are somewhat gloomy and others remind me of the portly woman at the movie, shedding gallons of tears over the celluloid tragedy and who, with one hand, is dabbing a handkerchief to her eyes and with the other



REV. "DADDY" HALL
A Wall Street Preacher

is tremblingly slipping a pound of chocolates, piece by piece, into her quivering mouth.

Lent under such treatment became a fad, like a new color. A luncheon in Lent must have a sombre daintiness, with a touch of purple. It became somewhat of a sham, like the pretended kindness of the person (man or woman) who with throbbing accents presides at a meeting to raise funds for the Prevention of Cruelty to Animals and then drives home clad in a coat made of the fur of animals that have been cruelly trapped and allowed to suffer for hours before death brought relief.

The only Lent that is worth while is a real one, with a real issue worth the battle. Lent as a gentle spiritual massage, to quiet the nerves, is a form of indulgence.

Lent as an ecclesiastical demonstration, with multiplied devotions, and that alone, is too mechanical, if not altogether selfish.

But a real Lent, a period of time in which you will tackle a major, or a serious personal problem, and give yourself a chance to solve it, may be for you the most joyous of all the periods of your life.

The people who most need Lent generally give it the least attention. The ones who need it least are those most apt to help the Church keep it alive as an idea, at least.

If possible, we ought to do something to get Lent to the heads and hearts of those who need it most.

Several things would help. If the Church were not so conservative it might change its habits a little to help bring Lent to its proper place. In the first place Lent is too long. It imposes too big a strain upon people today.

Lent ought to have two periods. First a period of preparation—from Ash Wednesday to within two weeks of Easter, in which each person would attack his own problem, but without too complete a disturbance of his normal social life. And then there ought to be two weeks of more intense observance, with the appreciation of real discipline and an attempt to deepen the devotional life.

Such a Lent would have more meaning for people in general than our prolonged Lent today.

But I fear that not many will agree with me. They would like to keep the old way, even though personally they do not walk in it very assiduously.

The important thing for you is to realize that Lent, like Sunday, is no ecclesiastical device. It is an outward symbol of a real necessity imposed by God, and by Nature upon man. Whether you keep it with your fellows in the society of the faithful, preserving the ancient tradition and the ancient associations, or whether you keep it alone and when you wish and according to your own notions, your life must each year have its Lent or you perish!

Bishop Murray was present at the convention of the Diocese of Southern Ohio, addressing the Convention and also preaching at an inspirational service which was held in Christ Church. Bishop Overs, formerly bishop of Liberia and now with the National Council, and Rev. Charles N. Lathrop, secretary of social service of the Council, were also present and addressed the convention. This was the first convention to which women were admitted as delegates; there were but five congregations that did not return women on their delegations, and in actual attendance the women delegates outnumbered the men 90 to 79. Bishop Reese, in his address, appealed to the convention to recognize a greater responsibility and to aspire to greater achievements than the mere payment of current expenses. This appeal took definite form in a proposal to wipe out \$60,000 in mortgages incurred in building mission churches, and the raising of \$15,000 additional for the next five years for new work. The convention authorized an appropriation for the moving expenses of the diocesan offices from Columbus to Cincinnati and also approved the expenditure of \$5,000 for the remodeling of the Bishop's House which is to be made into the diocesan house. The election for delegates to the General Convention resulted in the following being elected: Clergy: Revs. Frank H. Nelson, Charles E. Byrer, B. H. Reinheimer and E. F. Chauncey; laymen, W. C. Proctor, P. C. Hicks, Robert Patterson and F. O. Schoedinger.

NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

MEETING of the National Council in New York the other day, two great high spots, first the resignation of the Rev. R. Bland Mitchell as executive secretary of the Field Department, the other the cut in appropriations. Mr. Mitchell has served at "281" in various roles for thirteen years and resigned as near as I can gather from the minutes to give some one else a chance at his job. Bishop Murray wrote him an awfully nice letter and the council adopted an appropriate expression of appreciation for his unusually fine services. His plans for the future have not been made—rest awhile then parish work.

* * *

The Rev. C. E. Snowden of Dallas was appointed to succeed Mr. Mitchell as executive secretary of the Field Department.

* * *

Money took up a lot of time at the Council meeting. The budget quotas allotted to the Dioceses for 1928 amounted to \$3,510,000. The Dioceses notified the National Council to expect \$2,809,361. This is a decline of \$173,982 from 1927. The situation is not so unfavorable as the figures would indicate. The major part of the decrease comes from a few large Dioceses and for the past two years several of these Dioceses have told the Council to expect more than was really in sight as a result of the parish canvasses. In consequence, such Dioceses, in order to pay the amount reported to the Council, were faced at the end of the year with the necessity of borrowing or making a special appeal to individuals. Some adopted one method, some the other, and some did not pay the expected amount.

Such experiences repeated for two years have left an unfavorable impression of the people and these Dioceses have now reported only what was really to be expected on the basis of present conditions.

The sum to be expected from the Dioceses is \$700,639 less than the quotas. Toward meeting this deficiency the Council estimates that it will receive \$75,000 in gifts and income not counting on the quotas. In the year 1926 the Council had a surplus of income over expenditures of \$62,990 and this is now to be carried over into the 1928 income.

The Council also voted to use this year \$80,000 remaining in the Contingent Fund of 1926 and 1927. It is estimated that \$250,000 will be saved

this year out of various items in the budget, as for instance, vacancies in the missionary staff. The total of this miscellaneous income and these estimated savings is \$446,990. Deducting this from the \$700,639 by which the Dioceses have failed to meet the quotas leaves a balance of \$232,647, which can only be met by reducing appropriations.

* * *

Secretary of the Navy Wilbur says that we spend as much money on chewing gum as he is asking for a new navy. Sort of "one bad thing deserves another" argument in the opinion of a lot of folks, including, apparently, the National Council. In any case, after listening to an address by Mr. George Wickersham, former attorney general, on the subject of the appropriation bill before Congress, they unanimously adopted a resolution presented by the department of social service, urging all church people to write (better wire) to the president, congressmen and senators protesting against the ungodly (used advisedly) sum sought by the seamen.

* * *

Miss Dorothea P. Coe, a member of the department of social service, has resigned because of ill health. Mr. Joseph Fletcher, former student at Berkeley, was appointed assistant to the director of the department of industrial relations, recently created. Revs. Don Frank Fenn, Minneapolis, and W. B. Crittenden, Charlotte, N. C., were appointed general secretaries of the field department. The latter is a Negro who has done unusual work among his people. Miss Grace M. Hewitt was appointed secretary of Church School administration. Miss Adelaide Case, professor, was appointed consultant for the department of religious education, to give a day a week commencing in September.

* * *

St. Ann's, Grace and Holy Trinity, Brooklyn Heights, unite for services during Lent. Noonday services at Holy Trinity; vespers at 4:30 at St. Ann's on Tuesdays and Thursdays and at Grace Wednesdays and Fridays, the service on Fridays being for children.

* * *

A conference for church workers—the second annual—was held in Porto Rico last month, leaders sailing down there from the States for it. Rev. T. A. Conover of Bernardsville, N. J., Rev. Lester Bradner, religious educa-

tion expert, Miss Mildred Brown, pageantry, and Story-teller Julia Williamson.

* * *

The Rev. Dr. Selden P. Delany, associate rector of the Episcopal Church of St. Mary the Virgin, New York, said in a recent sermon that the general public did not yet understand the growing movement toward Catholicism in the Episcopal Church of England and America.

"The controversy that has arisen over the revision of the English Prayer Book has been full of surprises for many Americans," he continued. "The vast majority of the Bishops, clergy and laity in the Church of England have approved of it in spite of its being a revision in a Catholic direction. Yet the Catholic bias of the new Prayer Book was precisely the reason why it aroused so much antagonism among the Protestant element in the House of Commons. This has been amazing news to many members of the American Episcopal Church. They did not realize that the Catholic movement had progressed so far in the Mother Church. Undoubtedly, some hidden and mysterious influence has been at work during the past generation in the Church of England, and it has by no means come to an end.

"We may rejoice that the report of the Malines Conversations has at last been published. It ought to put an end to many misapprehensions. Some timorous souls have felt that reunion between England and Rome had been arranged for by some sort of secret conference. The report will show that there was no ground for such apprehension. At the most, the conversations have demonstrated that there were many subjects of agreement between certain scholarly leaders in the Roman and the Anglican communions. No one could seriously suppose, however, that Bishop Gore, Bishop Frere, Dr. Kidd, or Lord Halifax had a right to speak for the majority of their co-religionists. Perhaps it is just because of such utterances that the pope has officially put an end to the conferences at Malines. When the leaven of Catholic life has leavened the whole lump of Anglicanism they may be resumed."

* * *

The Racine School of Religion is to begin its fourth year on July 8th and will continue in session until the end of the month. The faculty: Professor M. Boyer Stewart, of Nashotah;

Professor A. Harie Forster, of Western; Professor Percy Norwood, of Western; Rev. T. R. Ludlow, of the National Department of Religious Education, and Rev. D. A. McGregor, of Chicago. There will be courses on the New Testament, Doctrine, Church History, Old Testament and Missions.

Miss Louise S. Hammond, one of our China missionaries now in Chicago, broadcasts every Friday afternoon at 3:30, over WMAQ, for the Globe Club, a society formed of Americans who have friends of foreign birth, which aims to "promote world peace and understanding through personal friendships of people from many countries." In addition to this, Miss Hammond recently presented a lecture-recital of Chinese music, illustrated by a string trio playing Chinese music and western music composed in the Chinese manner. There was also broadcast, from a phonograph record made in China, a song sung by Mei Lan-fang, a famous Chinese actor.

Nevada is to stage an exhibition at the General Convention. The state has 70,000 inhabitants, 77,000,000 acres of land, and eight clergymen and two lay-workers.

How much does a Fifth Avenue rector receive during a year in fees? The rector of St. Thomas's, the Rev. R. H. Brooks, turned over to the endowment fund of the parish at Christmas time the tidy sum of \$1,618.73, received as fees during the first fourteen months of his rectorship.

Noonday services are being held this year as usual at the Garrick Theatre, Chicago, with the following speakers: Bishop Wise of Kansas,

Editor Frank E. Wilson of Eau Claire, Wisconsin, Rev. J. A. Schaad of Augusta, Ga., Bishop Freeman of Washington, Bishop Bennett of Duluth, Rev. Phillips Osgood of Minneapolis and Bishop Anderson of Chicago.

Bishop Anderson of Chicago is to preach the sermon at the opening service of the General Convention.

The Rev. Spencer Burton, superior of the Order of St. John the Evangelist, is to conduct a mission at St. Ignatius', New York City from Ash Wednesday until March 4th.

There are fifty-one Episcopalians in the House of Representatives and twenty-four in the United States Senate. Methodists lead in both houses, with Presbyterians second in the House and Episcopalians second in the Senate. There are thirty-five Roman Catholic representatives and five Roman Catholic senators.

The Rev. "Daddy" Hall, former head of the Galilee Mission, Phila-

delphia, has been appointed out-door preacher for the National Bible Institute. He is to preach four days a week during the noon hour at the

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* * *

Bishop Mikell, who has been bishop of Atlanta for ten years, was presented a set of vestments at the diocesan convention which met recently at Rome, Georgia. Rev. Robert Patton addressed the convention on the work of the American Church Institute for Negroes and again on the work of the National Council. The following were elected General Convention delegates: clerical: Revs. W. W. Memminger, S. A. Wragg, C. E. Bentley and H. F. Saumenig; laymen: Messrs. David Woodward, Z. D. Harrison, G. H. Noble and Robert C. Alston.

* * *

The Rev. G. Warfield Hobbs, editor of *The Spirit of Missions*, addressed the convention of the diocese of Indianapolis on the Church's Program. To the General Convention; clerical: Revs. William Burrows, Floyd Van Keuren, John E. Sulger and E. A. Powell; laymen: Messrs. W. W. Hammond, Fred D. Rose, Charles E. Judson and Frank P. McNutt.

* * *

At the diocesan convention in Kentucky they elected a committee whose duty it shall be to correct errors in reference to the Church that appear in the daily papers in the diocese. The resolution that accompanied the election set forth the catholicity of the Church. General Convention delegates, clerical: Revs. H. S. Musson, Richard L. McCreedy, John S. Douglas and Werner Renneberg; laymen: Messrs. G. H. Stansbury, Charles D. Campbell, W. R. Cole and A. G. Robinson.

* * *

A resolution favoring the establishment of a cathedral at Charleston was one of the outstanding events of the convention of the diocese of South Carolina. It will be known as the Cathedral of St. Peter and St. Paul. St. Paul's church has offered their property valued at \$300,000 to the cathedral. The Rev. Peter Ainslee of Baltimore, pastor of the Church of the Disciples of Christ, addressed the convention on Church Unity. He was one of the delegates of his denomination to the Lausanne Conference. General Convention delegates; clerical, Revs. S. C. Beckwith, A. S. Thomas, W. S. Poyner and O. T. Porcher; laymen: Messrs. Walter Hazard, W. A. Boykin, William Godfrey and O. J. Bond.

* * *

The first article of the series to appear in this paper by the Rev. Alfred Newbery will be along next week; also the article by Dean Inge on "The Perils of Middle Age" and an article by Bishop Johnson on the

Rev. "Dick" Sheppard's much discussed book "The Impatience of a Parson." If any of you still care for a Bundle during the remaining six weeks of Lent send your order to the Chicago office, 6140 Cottage Grove Avenue, at once.

* * *

Eight choirs of the Albany New York district took part in the annual festival of the Guild of Organists held at All Saints' Cathedral on February 7th.

* * *

The Rev. Samuel Shoemaker, rector of Calvary, New York, preached last

Sunday at St. Peter's, Cambridge, Mass., the Rev. Frederick Lawrence, rector. He spoke on the work that is being done in his own parish.

* * *

Miss Eva Corey, leader among Church women in Massachusetts, spoke at the Advent, Boston, last Monday afternoon on "Is the Church a Non-Essential?"

* * *

Deaconesses of the Chicago chapter had a social day and meeting recently at Chase House, with deaconesses present from mid-western cities. They talked of plans for future work,

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about taking in the General Convention, and elected new officers for the year.

* * *

Holy Trinity, Brooklyn, now maintains a residence club in two dwelling houses near the church; one for men and the other for women. Both groups have the use of the parish house, and a common social life and dining room is maintained. The houses are under the director of the Rev. L. Bradford Young, curate, and Mrs. Young.

* * *

Corporate communion of the Brotherhood of St. Andrew, Long Island, was held yesterday at St. Ann's, Brooklyn. Following the service several hundred men had breakfast together at a nearby hotel, and listened to addresses on George Washington by Bishop Stires and Judge C. F. G. Wahle.

* * *

Rt. Rev. Irving P. Johnson, bishop, editor and missionary, held a preaching mission at St. Mark's, Milwaukee, last month with a crowded church at each service. The rector, the Rev. E. Reginald Williams, is now conducting an intensive follow-up.

* * *

A tribute to King Albert of Belgium and to the late Cardinal Mercier was delivered by Bishop Manning as he accepted gifts for the Cathedral of St. John the Divine from the Belgium Ambassador, representing King and government. "Cardinal Mercier who in his closing years won more deeply than ever the love and admiration of the Christian world by his labors in the cause of Christian Reunion—and in God's own good time those labors will bear fruit." Prince Albert de Ligne, Ambassador, in presenting the gifts, had nice things to say about Bishop Manning, American soldiers and our citizenry generally.

* * *

United services of the churches of the hill zone, Brooklyn, are to be held in the various churches on Tuesdays during Lent. Preachers: Bishop Slattery, Bishop Stires, Bishop Nelson, Dean Hathaway of Philadelphia.

* * *

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"Christ Sending the Apostles to Preach" was recently unveiled at St. David's, Cheraw, South Carolina. The window, of exquisite drawing and coloring, is a memorial to Henry Powe Duvall, for many years an active member of the congregation. It was designed and executed by Franz Mayer of Munich.

* * *

President Bell of St. Stephen's College is delivering a series of addresses on "Is Christianity the Religion of the Future" at St. Thomas's, New York, on Monday afternoons during Lent; 5 o'clock. There is an opportunity after each lecture for questions.

* * *

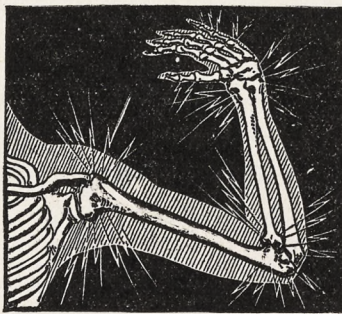
Porto Rico had their convocation the other day, with a lot of complaining about the cut in appropriation to missionary districts due to the fact

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Miller and Mr. F. Vall-Spinosa are to come to Washington to represent the district at General Convention.

* * *

Dr. J. Howard Melish started his 25th year as rector of Holy Trinity, Brooklyn the other day . . . an affectionate letter from his people and a bag of gold.

Wellesley Conference is to be held this year from June 25th to July 6th.

* * *

Bishop Atwood, formerly of Arizona, is assisting Bishop Garland with confirmations in Pennsylvania during Lent.

* * *

A gift of \$60,000 has been received by St. Paul's, Cleveland Heights, Ohio, for the construction of a tower for the new church. Another gift of \$6,000 for an organ for the parish house is also announced.

* * *

The Thirty-third Annual Convention of the Diocese of Los Angeles was held at St. Paul's Cathedral on February 1st and 2nd. During the week additional meetings were arranged for Religious Education, Woman's Auxiliary, Girls' Friendly Society, Daughters of the King, Brotherhood of St. Andrew and the Young People's Fellowship. Speakers during the week were President Dexter of Whittier College, Bishop Harris of Marquette, Bishop Moulton of Utah, Dr. Grafton Burke of Fort Yukon, Alaska, Dr. Miriam Van Waters and Mr. George E. Miller of Near East Relief. Bishop Johnson was present at the opening service, this being his first appearance for over a year and a half. The Bishop

Coadjutor presided at the sessions of Convention.

The Rev. Dr. Robert B. Gooden, Headmaster of Harvard School was appointed a Canon of St. Paul's Cathedral.

Delegates to General Convention: Clerical: Revs. George Davidson, Harry Beal, C. Rankin Barnes and Robert B. Gooden; laymen: Messrs. Colin M. Gair, H. I. Thomas, M. A. Albee and Dr. J. E. Cowles.

* * *

Services are being held during Lent on Thursday evenings at St. Luke and Epiphany, Philadelphia, under the auspices of the committee on the continuation of the Bishops' Crusade. The preachers are: Bishops Davenport, Sterrett, Cook, Bennett, Fiske and Woodcock.

* * *

Bishop Blair Roberts, suffragan of South Dakota, is in the east lecturing and preaching on the work in that district.

* * *

Rev. W. J. Loaring Clark, field secretary of the National Council, is in the south conducting preaching missions. He recently held one in St. John's, Tallahassee, Florida, followed by one in Holy Trinity, Gainesville.

* * *

Ground is to be broken this month for the beautiful new church of the parish of the Good Shepherd, Jacksonville, Florida.

* * *

Presbyter Ignotus, in his *Blue Monday Musings* in the *Living*

Church for last week, gives us this interesting bit:

"This is an extract from a letter written by a young person in one of

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Services

All Saints' Church, New York
 "The Old Slave-Gallery Church"
 Henry and Scammel Streets
 Rev. Harrison Rockwell, B.D.
 8 and 10:30 A. M. and 8 P. M.

Trinity Cathedral, Cleveland
 Dean, Francis S. White, D.D.
 Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

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 5:00 P. M.
 Holy Days at 10 A. M.

The Atonement, Chicago
 Rev. Alfred Newbery
 5749 Kenmore Avenue
 Sundays: 7:30, 9:30, 11 and 6.
 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.

The Ascension, Atlantic City
 Rev. H. Eugene A. Durell, M.A.
 Pacific and Kentucky Aves.
 Sundays, 7:30, 10:30, 12 and 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
 Rev. J. G. H. Barry, D.D., Litt.D.
 Sunday Masses, 7:30, 8:15, 9, 10:45.
 Vespers and Benediction, 4.
 Week-day Masses, 7, 8, 9:30.

There is space here for two
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our capital cities, describing her New Year's festivities:

"We went to dinner at 10:30 p. m., at the Vaurien. It lasted till 4 this morning, and was raided three times by detectives and the police. But the hotel refused to stop, and a siren warned all the ball-room when a raid was coming, so those who had brought their liquor could hide it. (One big party of thirty had two suitcases full.) The fine for the hotel was only \$100 for having dancing at that hour in the morning on Sunday; and as they charged \$15 a person, they did not mind. Needless to say, the raids rather interested me."

"Comment is superfluous, I think; though one is tempted to draw various morals out of history as to the consequences of a generation and class making merry out of the defiance of law—with the inevitable consequences!"

* * *

The 63rd annual Convention of the Diocese of Pittsburgh was opened in Trinity Church, Pittsburgh, Tuesday evening, January 24th. The address of the Bishop, the Rt. Rev. Dr. Alexander Mann, covering a delivery of forty-five minutes, was impressive, comprehensive, and held the close attention of the clergy and laity throughout. It marked the Diocesan's fifth anniversary. The Convention covered the next day, closing in the evening with a dinner in honor of the Missionaries of the Diocese. The most interesting and vital question of all the deliberations was the remarkable offer of the Rector, Wardens and Vestrymen of Trinity Church to the Diocese for a Cathedral. The Convention, through impressive speeches of acceptance by the Revs. John Dows Hills, President of the Standing Committee, Edwin J. Van Etten, Rector of Calvary Church, Pittsburgh, and the Hon. J. J. Miller, Senior Warden of Calvary Church accepted the offer by a very emphatic vote by the clergy and deputies making up the assembly. Trinity Church is now, therefore, Trinity Cathedral. It will require four months to complete the legal negotiations. There was much rejoicing in the Diocesan debt of \$38,650 being wiped out. The following delegates of the Convention were elected as deputies to the General Convention: the Revs. Homer A. Flint, Percy G. Kammerer, Edwin J. Van Etten, William F. Shero and Messrs. Chas. S. Shoemaker, Hill Burgwin, Hon. Joseph Buffington, and William A. Cornelius. A stirring and statesmanlike missionary address was given by the Rt. Rev. Dr. Walter H. Overs, in the afternoon of the Convention's second day. He appeared as the special representative of the National Council. This address ought to be heard in every nook and corner of the church.

Services

Cathedral of St. John the Divine, New York
 Amsterdam Ave. and 111th St.
 Sunday Services: 8, 9, (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
 Rev. E. Reginald Williams
 Sundays, 8, 9:30 and 11.
 Gamma Kappa Delta, 6 P. M.
 Sheldon Foote, M.B., Choirmaster.
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St. James, Philadelphia
 Rev. John Mockridge
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By E. P. Jots

Gladys—Do you know the fourth commandment?

Beth—Humor thy father and mother, isn't it?

* * *

Rev. Mr. Thompson—How do you do, Mrs. Smith? I hear your husband is ill.

Mrs. Smith—Yes, I'm sorry to say, he is.

Rev. Mr. Thompson—Is he critical?

Mrs. Smith (with a sigh)—Critical? He is worse than critical; he's abusive.

* * *

A bishop was addressing a large assemblage of Sunday School children, and wound up by asking in a very condescending way: "And now, is there any little boy or little girl who would like to ask me a question?" After a pause he repeated the question, whereupon a little shrill voice cried out, "Please, sir, why did the angels walk up and down Jacob's ladder when they had wings?"

"Oh! ah! I see," said the bishop. "And now is there any little boy or girl who would like to answer Mary's question?"

* * *

A vain clergyman asked an old man how he had enjoyed his sermon.

"I liked one passage at the end very much," said the old man.

"Which was that?" asked the clergyman.

"The one from the pulpit to the vestry."

Clerical Changes

BIGELOW, Rev. F. H., rector of Christ Church, Pomfret, Conn., has accepted an appointment as headmaster at Pomfret School.

FRANCIS, Rev. Russell E., formerly curate of St. John's Church, Youngstown, Ohio, priest in charge of Grace Mission, Longview, Wash. (Diocese of Olympia).

FEILD, Rev. J. W. F., rector of Grace, Kingston, Pa., has accepted a call to Zion Church and St. Andrew's Mission, Charleston, West Virginia.

HARARI, Rev. T. D., rector at Hamilton, Virginia, has accepted the rectorship of All Saints', Littleton, New Hampshire.

KERR, Rev. James T., from Trinity, Whitehall, N. Y., to Grace, Waterford, N. Y.

MURPHY, Rev. H. J., assistant at St. Matthew's Cathedral, Dallas, has accepted the rectorship of St. John's, Versailles, Kentucky.

ROBERTSON, Sylvester P., formerly curate of St. Mark's Church, San Antonio, Texas, rector of St. Andrew's Church, Aberdeen, Wash. (Diocese of Olympia).

SOUTHWORTH, Dean George S., of St. Paul's Cathedral, Marquette, Michigan, has accepted a call to the Advent, Indianapolis. SIDDERS, Rev. Archibald W., formerly rector of St. James Church, Texarkana, Tex. and recently priest in charge of St. John's Church, Seattle, Washington (Diocese of Olympia), now rector of St. John's.

WEIR, Rev. Howard, formerly rector of Grace, Salem, Mass., has taken up his duties as rector of St. Paul's, New Haven, Conn.

WEATHERLY, Rev. R. W., from St. Paul's, Montrose, Pa., to rector of Grace, Kingston, Pa.

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RT. REV. HERMAN PAGE, D. D.
BISHOP

January 25, 1928

Ward, Wells, Dreshman and Gates,
475 Fifth Avenue,
New York City, N. Y.

Gentlemen:-

The campaign which your firm conducted in this Diocese for a million dollar endowment fund more than justified itself in every way, not only because of the amount of money raised, but even more because it developed in so many of our people a better appreciation of the work of the Diocese. The Diocese was, to many people, not much more than a name. Now many of them have come to realize that if the parishes and missions are to do their work properly it can be only because they have a strong Diocesan organization behind them.

After much deliberation our Committee asked your firm to tie up the endowment campaign with the annual campaign for parish support and the support of the general work of the Church, commonly known as the Nation Wide Campaign. There was fear that either the Nation Wide Campaign or the Centennial Fund Campaign would suffer in consequence. The results however proved that each Campaign helped the other. The methods which you brought to the Diocese out of your wide experience were substantially those that are advocated by the Field Department of our own Church. The result was that many of the parishes that thought their conditions peculiar and which believed that the methods would not work with them were persuaded because of your wide experience to try for once in detail the methods which are recognized as essential in ^{all} ~~our~~ financial campaigns. In practically every instance where this effort was made the parishes not only made a large subscription to the Centennial Fund but they also had far greater success with their own finances and those of the General Church than they had ever had before. As a result the financial methods of the Diocese of Michigan are on a far better basis than they have ever been before.

Another fact has been made clear, and that is that if the work of the Church is to be carried on effectively our Diocesan endowments ^{must} ~~should~~ be greatly increased. At present in most Dioceses the work is altogether too dependent on the voluntary gifts of a few large parishes, which the rapidly changing conditions of city life may soon place in a position where they have to struggle for their very existence, with the obvious result that they are forced to cut down their gifts to the Diocese and the General Church.

In conclusion I should say that I am convinced that many of our Dioceses would do well to arrange for similar campaigns as soon as possible, and I am sure that they would act wisely if they availed themselves of your wide and successful experience.

Sincerely yours,

HP:MC

Herman Page