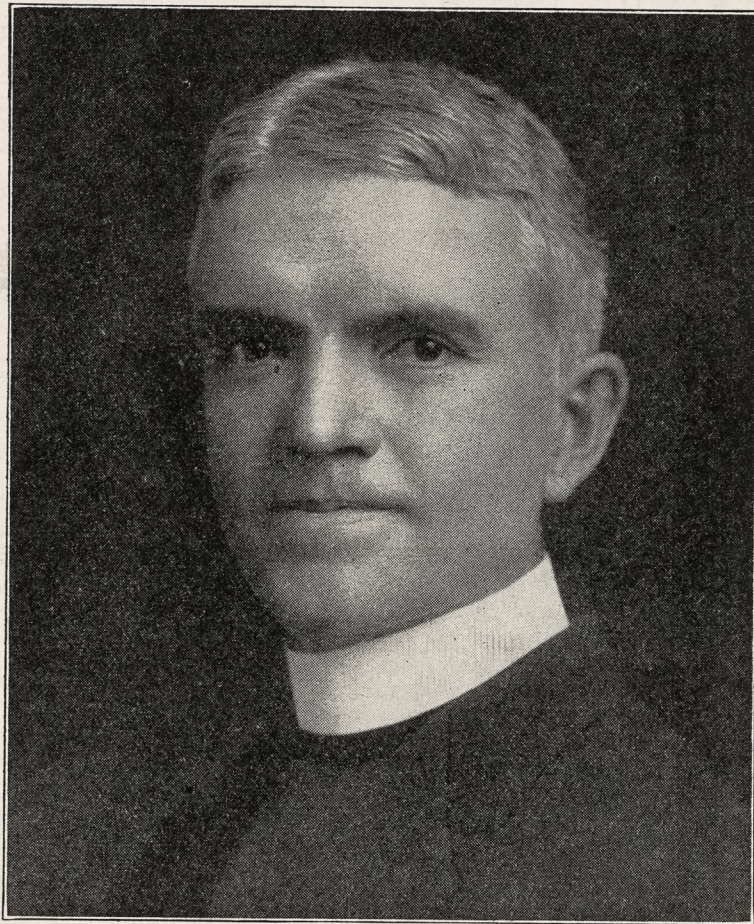


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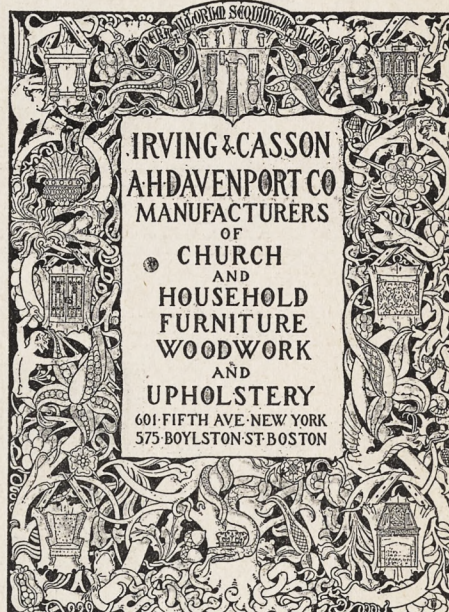
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WHAT DID CHRIST MEAN?

By

REV. G. A. STUDDERT-KENNEDY

THE morning after the new Prayer Book was first presented to and rejected by the House of Commons, I was travelling up to London from Worcester. I had the carriage to myself as far as Oxford, and I read carefully the *Times* report of the debate.

To me it was unpleasant reading. I love the Church of England, and, above all things, I love the Communion Service. Every Sunday morning since I was a boy of fourteen, I have gone to church early and, kneeling at the altar rails, I have taken into my hands a tiny piece of bread and have drunk a sip of wine, and then gone back to my place and prayed God to make me a better man and help me to help the world.

"WHY Do You Do It?"

As I sat there in the train, with old England flying past me like a moving show, I noted every now and then the slender spires or strong, square towers standing up like fingers pointing to the sky. I remembered that for a thousand years or more the bells from those spires and towers of England had called men and women to come and do this simple thing—take the bread and wine. I asked myself the plain question: "You do it. Why do you do it? What does it mean to you?"

The first answer that came from the very depths of me was just this: "I want to be good. I want to be a decent man, and it helps me to be that."

But why does it help me? What is there in it? And I answered: "Because of Him. Because of Jesus of Nazareth." He was the Best that ever was. To be good means to be like Him. On the night before He died He took some bread and broke

it, and gave it to His friends and said: "Do this in remembrance of Me." And ever since then people have done that and remembered Him. It has helped them as it has helped me.

IS HE DEAD?

It helps to remember Him. All Christians are agreed about that. Roman Catholics, Anglicans, Free Churchmen—they are all agreed that it helps to break the bread and drink the wine and remember Him.

But is that all there is in it? Is it just a service of remembrance of that glorious Person Who lived and died long years ago? Is He dead? That is the great question I asked myself. Is He dead? I mean by that, is He just a hero of the past like Socrates or Plato or Julius Caesar? Is He just a great and good man who is dead?

Well, all Christians are agreed about that, too. They all keep Easter Day, and believe that Jesus Christ is alive. They all hold, and always have held, to the belief that Jesus Christ is alive in a special way peculiar to Himself. He is alive, near, powerful to help.

That says some of it, but not all. There remains a mystery, something that I feel very deeply and am inwardly certain of, but can neither prove nor explain.

Some people do not like mysteries, and will not have them. I am sorry to differ, but life and death are mysteries; all the world is full of mystery. I cannot think about life at all deeply and escape from mystery.

The mystery of the living Christ is just one of many, and perhaps the greatest and the loveliest of all. It is the bedrock of my Christian faith that Jesus Christ is alive in a way peculiar to Himself. Now, if being

alive means anything, it means being able to communicate with other living persons. I am alive, my reader, and you are alive, and the test of that is that I can communicate with you, and you with me. There are many means and ways of doing this, but whatever method we adopt, whether it be talking, writing, signalling, telephoning, telegraphing, there is one thing in common between them all. They all need the body, your body and mine.

I use my tongue to speak; you use your ears to hear. I use my hand to write; you use your eyes to read. Whatever way my living spirit communicates with your living spirit, it must use the body.

Now, on the night before He died, Jesus of Nazareth said a strange thing about that bread which He broke, and bade us break in memory of Him. He said: "This is My Body."

DOWN TO BEDROCK

What did He mean? That is what all the argument is about. What did Jesus of Nazareth mean when He said about a piece of bread: "This is My Body"? Perhaps we shall never understand all that He meant. For my part, I am sure that He did not mean: "Watch Me. I am now going to turn this bread into My flesh as I once turned water into wine."

I am sure that He did not mean that then, and I am sure He does not mean that now. What I believe He meant was this: "I am going to die. My Body will not be here any longer. I shall not be able to use it as a means of communicating with you. I shall not be able to use My tongue to speak, My hands to touch, My eyes to look at you. But when you do as I bid you, when you take bread and break it in remembrance

of Me, I will use the bread as a body, I will use it as a means of communication with you.

MYSTERIES OF THE SPIRIT

"When I speak with My body, look with My body, touch you with My body now, you know that My living spirit is with you. You know that I am here. When My body is gone, and you meet together out of love for Me, and take bread and break it in remembrance of Me, you can be forever sure that My living Spirit will be with you. You can be as sure of My real Presence with you as you would be if I came and laid My hand upon your heads."

That is what I believe He meant. That is what I believe He means. How can He, how does He, use the bread for a body or means of communication? I do not know. I do not know how He used His body when He was on the earth. I do not know how I use mine or you use yours. I do not know how I use this pen that I hold and this paper on which I write as means of communication with you.

These are all part of one great mystery, the relation of the living spirit with the material body and with material things. How the spirit of the sculptor gets into his statue, how the spirit of the painter gets into his picture, and the spirit of the singer into his song, no one knows. But they do. How the Spirit of the living Christ gets into the bread we break in remembrance of Him and the Wine we drink at His command, nobody knows, but it does.

I believe that He, the living Christ, takes the bread we break and offer, takes it now, will take it next Sunday morning, and makes it a means of communication with me. The bread will remain bread and the wine wine, but they will be used by Christ, Who is alive, as a means whereby He can do two things: make me sure that He is there, and inspire me with His Spirit.

THAT LITTLE WORD "SUBSTANCE"

I may come and get no good. When He was on the earth, lots of people came and got no good. They saw His body, but there was nothing in it for them. They saw nothing but a common carpenter, an impostor, or a man gone mad. But He was there, all the same. Lots come now, and see nothing but nonsense, superstition, common bread and wine. But I believe He is there, all the same.

There is a great dispute as to "how" He is there, and men are arguing themselves into a fog about it. But it is all foolishness. Nobody knows how He is there. They use long words, and say you must either believe that there is transubstantiation or no transubstantiation. Well, what does that jaw-breaker mean?

Transubstantiation means changing

the substance. But what is substance? We use that word two ways. You ask me: "What is glue?" and I might say: "It is a sticky substance." Or you might ask me: "What did your mother say in her letter this morning?" and I might say: "I cannot remember the words, but I can give you the substance of it." That is to say, the meaning or the sense of it.

Now, it is in the second way, not in the first, that we use "substance" when we say that the substance of the bread and wine is changed in Holy Communion. The bread and wine are the same substance to look at, or to touch, or to analyse chemically, but the meaning, or the sense, of them is changed. They mean the living spirit of Jesus Christ. That is what they stand for and convey to me when I kneel and take them in my hands.

I might pluck a rosebud off a tree, and it would be a rosebud and no more. The one I love best in all the world might pluck a rosebud off a tree and give it me, and it would be a rosebud and a great deal more. The substance of it would be changed because she gave it me.

I will go to the altar next Sunday morning and take bread and wine, and it will be bread and wine and a great deal more. The substance, the meaning or the sense of it, will be changed because He gives it me. He gives it me. That is the root of the matter.

Now, just one word about the question of Reservation, which arises out of and is bound up with that of the bread and wine as the Body of the Living Christ.

For more than a thousand years, both before and after the Reformation, it has been the common custom to keep back, or reserve, part of the consecrated bread and wine in case any sick or dying person wanted to make his Communion.

A BEAUTIFUL CUSTOM

Out of this ancient custom there arose in later times the practice of saying prayers and having public services with the bread and wine so reserved as the central point of worship, and also of carrying the Reserved Sacrament, as it is called, in processions.

This later practice was forbidden at the Reformation, and is forbidden absolutely in the revised Prayer Book. A small body of extreme Anglo-Catholics want to preserve it, but the great body of Churchmen only want to keep the ancient custom of reserving Communion for the sick and dying.

When I was a parish priest I did this as a matter of course, and never thought anything about it. It will be a tragic pity if passion and prejudice deprive us of this beautiful custom of keeping part of the Holy

Feast for the sick. Only a very few extremists want more. Let us in charity agree to keep the old and forego the later practices.

Let us have done with disputes! It is easier to argue about Christ than to love and follow Him, but that is the only way to live.

Cheerful Confidences

LONG ISLAND

By Rev. George P. Atwater

AS I write these words I am in a train speeding toward New York from the Eastern end of Long Island. It is very early in the morning and the air is cool and refreshing. I have a ride of more than one hundred miles before me to reach the heart of the Metropolis. So I will introduce my readers to this very delightful part of our country.

The Eastern end of Long Island is very attractive. It is a combination of ancient and modern. The village of East Hampton on the South Shore was founded in 1649. It is like a New England village with a very wide main highway edged with magnificent trees. Upon this highway, in a beautiful setting, is the house in which John Howard Payne, the author of *Home, Sweet Home*, once lived. This house has been purchased by the village and has become a shrine and museum, visited by thousands of pilgrims annually. Adjacent to "Home, Sweet Home" are the Church and rectory of St. Luke's Parish, with their spacious grounds, an example of intelligent planning and building by which others might profit. In this Church of a summer Sunday may be seen vestrymen of prominence from metropolitan parishes, such as Judge Davis and Mr. Nash of Trinity Church, New York, and Mr. John F. Talmage of Grace Church, Brooklyn. For Long Island is dotted with the summer homes of New Yorkers. But everywhere may be seen unique houses of the local inhabitants in village and on farms, with their side walls completely shingled from eaves to foundations. Ancient windmills dot the landscape.

Leaving the verdant lawns and finished countryside of East Hampton I can see from the car window the far stretching fields of potatoes for which the Island is famous. Now we are in the Shinnecock Hills where estuaries from Long Island Sound penetrate the land and form interior highways for motor boats and other craft. Likewise we pass similar waterways from the South Shore. The Island is a Paradise for captains of small craft.

Now we are in that extensive area covered by pine forests through which run the fine motor boats which make

travel on Long Island a delight.

The names of the towns remind us that the Indians once roamed these forests: Quogue, Speonk, Patchogue. The sylvan glades where once the red men, with uplifted tomahawk strode in fierce war dance, are now devoted to duck farms. When first you catch sight of these extensive areas, you think that there has been a local snow storm. Acres of ground are white with these sedate birds who

will later enter the best society in New York and elsewhere, under the mystic symbols "L. I. duckling." 60c—80c—\$1.00 or \$1.50—according to their destination at "Joe's" on Fulton Street or Uptown in Manhattan.

As the train moves from village to village, men bound for their day's work in the city, come aboard. Long before Jamaica is reached every seat is occupied. Tonight these men will

travel Eastward again, escaping the noise and heat of New York, to spend the late afternoon on the golf courses of the Island, and to have a refreshing sleep in homes cooled by the ocean breezes. It is no wonder that Long Island is growing with such rapidity.

And now we near the city of Brooklyn with its two and a half million of people. It is larger than Manhattan across the river. But more about that later.

THE CHANGES IN THE COMMUNION OFFICE

By

REV. CHARLES T. MURPHY

A RADICAL change in the Holy Communion Office has been made by the present revision without full consideration of its religious effect. By placing the Lord's Prayer and the Prayer of Humble Access between the Prayer of Consecration and the administration of the elements a psychological break is made between the Memorial of the Passion and the personal participation therein.

Our Blessed Lord's mandate brought these together: "Take . . . East . . . Drink . . . Do this in Remembrance of Me." The former arrangement in our Prayer Book held them together. In the Catechism the two parts of the sacrament—the outward part or sign, and the inward part, or thing signified—are carefully united in the teaching. But by the present order the attention of the congregation is diverted at the supreme moment of worship from union with the personal Presence of the Risen Lord to other matters which are introduced by these two prayers.

This is bad psychology and a backward step in the development of our liturgy. The effect upon generations of worshippers undoubtedly will be to lessen the unique contribution of penitent faith in this service—that is, the moral effort of their souls to reach up toward His Presence in mystical surrender when they are stretching forth their hands physically to receive the symbols of His Sacred Body and Blood. The prayer of Consecration will tend to become in their minds only one of the many prayers recited by the priest, instead of the one supreme act of spiritual worship and thanksgiving around which all the other thoughts and acts of the congregation are to revolve. In no other place in worship should the congregation concentrate its spiritual force as here, in personal approach to the Divine Presence. And the personal contact with Christ in

the reception of the Consecrated Elements should exactly synchronize with that concentration at its highest moment.

This is not a question involving Churchmanship or theological definition. What we believe God does in the Sacrament is not involved. It is what the average communicant is able to do. He is commanded to receive and remember His adorable Saviour and Lord in one act. But by this new arrangement at the critical moment of his effort, at the conclusion of the consecration, his mind is diverted to consider again his daily bread, his daily sins and enemies, and his own demeanour in approaching God. However valid and important these things are in connection with this spiritual feast, they should not be intruded upon the mind between the mental stimulus and the physical expression of the one great act of his sacramental worship. It makes it difficult if not impossible for the average communicant to make the best communion he is capable of making. He cannot mentally and spiritually "open his mouth wide" before His Adorable Saviour, and allow Him to fill it with Himself.

The suggested reasons or advantages for this great change in the traditional arrangement of the service are more apparent than real. It is stated that the Prayer of Humble Access coming between the Sanctus and the Canon break the ascending climb of worship. But even if it does, which may be questioned, speaking of the dramatic effect, we know that no great drama advances to a climax by a straight ascending line but by waves of emotion. The mighty symphony approaches the summit of tone-volume not by a tedious crescendo but by waves of increasing and diminishing sound; one *forte* is divided by a *diminuendo* from another *forte* until

the supreme *fortissimo* is attained. The former position of the Prayer of Humble Access did not impair but rather improved the artistic merits of the Liturgy.

Furthermore a nice theological point might be noted in the separation of the Sanctus from the Consecration by means of this prayer. We are not taught by Scripture that Angels and Archangels are received as participants at this Table of the Lord. Only redeemed humans—children by adoption and grace—are admitted to feed on that Bread come down from heaven. With liturgical fitness the former position of Humble Access indicated our admission to the supreme privileges of God's Board which are not granted even to the Heavenly Hosts.

The points here made were not considered or even mentioned at the time the change was made. No one has publicly stated them. What is apparently regarded as a harmless and simple change, an improvement by return to some former tradition which had been deliberately abandoned, is seen to be a rather serious alteration not for the better but for the worse.

Whatever criticism may justly be made against the English Prayer Book its compilers displayed pedagogical skill in their arrangement of the Liturgy whereby the truest conception of this Sacrament of the Body and Blood of Christ is continually impressed upon the people. It is a pity to weaken its power to train the souls of the people. It is a pity to spoil its harmony with the teaching of the Catechism. It is a pity to mar the beauty of its rhythmical movement as we approach the glorious Presence of our Heavenly King. May the coming Convention have the courage to reconsider this ill-advised alteration of our most sacred heritage.

HOWE SCHOOL

By

BISHOP JOHNSON

A BOY has a body, a mind and a soul. The parent has a responsibility for starting his boy out in life with a healthy body, a trained mind and a sustaining faith.

The theory that parents are responsible for the first two but have no responsibility for the last is based on a false assumption—namely, that there is no God. He holds parents even more responsible for the moral and spiritual training of youth than He does for the physical and intellectual development. That portion of the younger generation who flout moral standards is the greatest menace to the social structure which we face.

Time was when the home gave religious training to youth but now it is the exception where parents give much attention to this obligation. Youth grow up with loose moral standards because, like Topsy, they have no cultural background.

It is to supply this need that the Church has provided Church Schools in which boys are educated physically, mentally and spiritually in due proportion. There is a carefully prepared program of athletics and drill, of study and recitation, of worship and instruction which makes for a manhood of three dimensions.

In order to insure such training for our boys in a Church institution one must be assured of three things.

First, that the person at the head of the school is a Christian gentleman who loves boys, who knows the value of discipline and yet who, with the hand of steel, wears a glove of velvet.

Second, one must know that the school has a sufficient income to insure a faculty which is competent to teach and adequate for the needs of the boy.

Third, one must know that the morale of the school is such as to win the loyalty of the boy and secure from him the best that he has to give.

From personal experience I am satisfied that these three conditions are to be found in Howe School, Indiana, accessible to all the states of the Midwest and not remote from the Eastern States. It is curious that western parents so often send boys east to get what is called culture and so seldom eastern parents send their boys west to get western initiative. I thoroughly believe that the boy whose youth is spent in both east and west has a broader education. Howe School is located where east

and west meet. It has the culture of the east and the vim of the west in its student life.

The head of Howe School, the Rev. Charles Herbert Young, is a man who has had the background of a ministry divided between missionary work in the far west and a large city parish in the midwest. He therefore brings to his task an experience which is not purely academic but one which is familiar with homes and juvenile activities. The School is located in a small village and is therefore free from the temptations incident to thickly populated districts.

It has a modern plant with adequate facilities; sets an excellent table; provides the stimulus of athletic contests in which all, and not just a few, take part; has just enough military drill to keep the bodies erect and the will subject to discipline.

There is a beautiful chapel in which the spirit of worship resides but does

not surfeit youth with religious obligations; has a happy group of students who are alert and enter keenly into the competitive life of the school. It supplies the boy with just the kind of an atmosphere to make him wholesome, and without the grave danger so often hidden under the gloss of good manners in cynical and godless teachers, who do more with a sneer to undermine faith than the example of parents can overcome in a life time.

In selecting a school for our boys we ought to weigh carefully all of the values in which we wish them to be trained and not to ignore the ultimate value of religious training with which to meet the temptations of a godless world. If we can afford to send our sons away to school, other things being equal, or nearly so, we ought to appreciate the opportunity of sane religious instruction as a tremendous asset in the boy's future life.

Notes on Worship

VENERATION OF SAINTS

By Irwin St. John Tucker

I VENTURE to suggest that we proceed to make up a roll of the great saints who have appeared in our own communion, whose works are still manifest among us. It is our special province to do this. If we are to venerate saints, as surely we ought, let us venerate those for whose works we are specially grateful.

Let us begin with five persons, members of the Anglican Communion, to whom much of the present day's treasure of Christianity is due. Let us canonize John and Charles Wesley, founder of Methodism; Charles Williams, founder of the Young Men's Christian Association; William Booth, founder of the Salvation Army; Florence Nightingale, founder of modern nursing, and Robert Raikes, founder of the Sunday schools.

John and Charles Wesley were priests of the Church of England. They lived as such and died as such. On his death bed John Wesley besought his followers not to cut themselves adrift from the Church. That they outwardly did so was no fault of their own. Their tremendous energy was so great that the Church could not contain them.

But they did not, as has so often been said, establish another church.

They have no altars. Their churches are meeting houses. Their pastors do not claim to be priests. Their bishops certainly oversee far larger flocks than do ours; but they do not claim to possess rival jurisdiction. They are overseers of the Methodists. That is all they claim to be.

Veneration of John Wesley and Charles Wesley is very greatly needed in our communion today. Their relation to the Communion of which they were members is something like the relation of Francis of Assisi to the medieval church, except that the church they belonged to was not possessed of statesmen like Cardinal Ugolino.

Charles Williams, founder of the Y. M. C. A., was a member of the Church of England. His handiwork is in every town. His order has reclaimed from street corner and from gutter countless millions of young men. The Young Women's Christian Association, as much a sister order as the Poor Clares are of the Franciscans, has been the means of saving many a poor and friendless girl from the streets and from suicide. But these are not rival churches. They also have no altars.

William Booth is one of the grand-

est figures in modern history. Seeing a need, he met it. Seeing that the people did not go to the churches, he went out into highways and byways and took the church to them. He did not found a church. He founded an order. The Salvation Army to this day does not celebrate sacraments. They have no altars.

Florence Nightingale, originator of modern nursing, changed the whole complexion of warfare. The Lady with the Lamp has saved the lives of uncounted, untold millions. Her followers, the whole array of war relief and the whole system of what we now call Red Cross Aid, have done the work of Christ in the midst of the mouth of hell. But she founded no rival church. She reared no altar. She simply did the work of Christ.

Robert Raikes, founder of the Sunday schools, brought millions to the hearing of the Gospel. He began to batter at the hideous wall of ignorance that surrounded the poor children of his day. He brought light and learning to lives literally beyond numbering.

These were all members of our communion. They were saints of God, as is proven by their works. By their fruits we know them. They are saints in a far truer, realer and more Christ-like sense than many of those inscribed on the rolls of Rome's calendar.

Let us place their names in our prayer books. Let us have special services in their honor. Let us name churches after them. Let us have special saints' days in which to remember their works, and to pray that we may be like them.

Let all forward looking churchmen attend the next meeting of the Anglo-Catholic Congress, and by a loud, emphatic and unmistakable vote proclaim to the world that we do venerate saints. That we do NOT bow before clots of blood and wisps of hair and shreds of bone and parings of toenails; but that we DO bow before the glory of God revealed in the characters of his saints. Let us begin our new roll by inscribing on it these names:

Saint John Wesley.
Saint Charles Wesley.
Saint Charles Williams.
Saint William Booth.
Saint Florence Nightingale.
Saint Robert Raikes.

To this roll all sincere and intelligent churchmen will certainly subscribe.

The Rev. James Thayer Addison of the faculty of the Episcopal Theological Seminary, Cambridge, has been appointed professor of missions at the Boston University school of Theology.

Preacher, Pulpit and Pew

By E. P. Jots

"Call 'Walt' at Beacon 6829 at 6:30 o'clock tonight."

This number and instruction was given to a reporter of a local paper by another member of the staff who had received it over the phone. The number was unfamiliar, but "strange" phone numbers are common to reporters.

At 6:30 the reporter called the number. A feminine voice answered the phone.

"Hello; is Walt there?"

There was slight hesitation, and then the answer:

"Yes; I'll call him."

Presently a dignified and resonant voice answered:

"Yes?"

"Hello! Walt! This is so-and-so at the ——— office. Were you calling me?" the reporter asked.

"I don't think so," 'Walt' replied. "However, I like to hear my first name once in a while—this is Bishop Summer!"

* * *

Trying to test the mental ability of the children, the inspector wrote upon the blackboard:

"Do not play with matches; remember the fire of London," and asked the children to invent similar pearls of wisdom of the same type. On returning to the class after inspecting other standards, he found that only

one boy had genius enough to fulfill the demand, and his effort was:

"Do not spit; remember the flood."

* * *

A preacher was desirous of crossing the Tennessee River, and had no other means than a row boat with a negro oarsman. Before he trusted himself with the outfit, he asked the negro to row out into the river a few hundred yards; and then requested him to back the boat to shore. After getting into the boat, and being rowed about half way across the river, the minister was asked if he were not a preacher. Upon replying, "Yes," the negro asked him to recite the Lord's Prayer. He did, and the negro stopped rowing and asked the minister to say it backwards. "Why?" said the minister. "You all asked me to row dis heah boat frontwa'da and back hit up, didn't you?"

The Rev. Edmund H. Gibson, Rector of Trinity Church, Ten Hills, Baltimore, has been called to the rectorship of Trinity Church, Galveston, Texas, the second largest Church in the Diocese of Texas. The Rev. Mr. Gibson has served in Ten Hills for the four years since his graduation from the Virginia Seminary and has built up this new suburban parish most remarkably. Before entering the ministry he had large experience as an entomologist and, during the war, served as Captain in the engineering section of the Sanitary Corps. He will assume charge of his new work in September.

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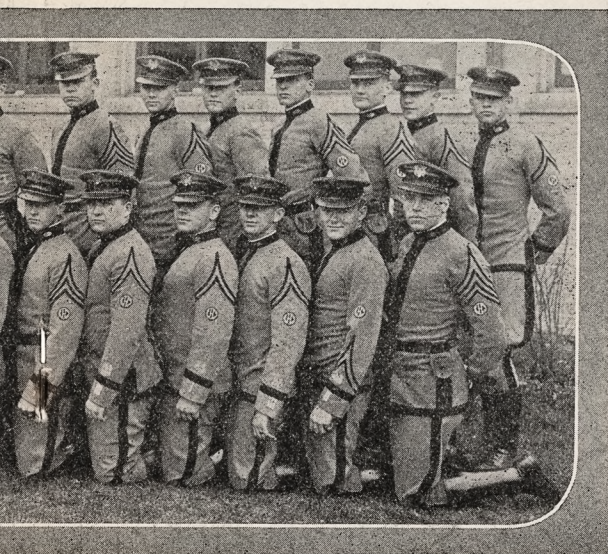
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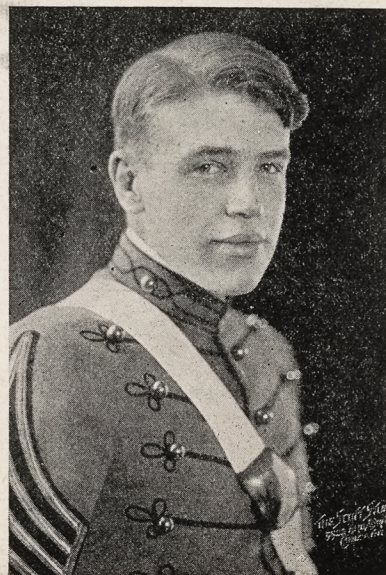
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For Christian Manliness

NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

METHODISTS and Baptists, generally, believe that the churches should be kept out of politics, so Methodist Bishop James Cannon, Jr. and Baptist Parson Arthur J. Barton call a conference to organize a campaign to oppose Alfred Smith for the Presidency. Mass meetings are to be held throughout the South with parsons doing the speaking and probably the slogan "Keep the Church out of Politics" tacked up behind the speakers' table.

* * *

The American Hospital Association and the American Protestant Hospital Association are to meet in San Francisco the first ten days of this month. The Rev. John G. Martin, superintendent of the Hospital of St. Barnabas, Newark, who is also the president of the New Jersey Hospital Association is to be one of the speakers, and Bishop Stevens of Los Angeles also is to make an address. There is to be a corporate communion for Church hospital workers at the Cathedral in San Francisco next Sunday.

* * *

Editor Frank E. Wilson, who fishes during August instead of edits, is to take the place of the late Bishop Guerry on the program of the convention of the Brotherhood of St. Andrew which meets in Washington before General Convention. His subject is to be Religion in the Family.

* * *

Dean Johnston of the Cathedral in Atlanta died on July 21st after a long illness which resulted from his service during the war.

* * *

Probably a little more ought to be said about the Wellesley Conference than appeared here last week; let's see—there were 394 there, including 33 clergymen and 49 laymen, which is something. Thirty-one dioceses and ten missionary districts were represented, which is something else again. The most popular courses were those given by Professor Fleming James of the Berkeley Divinity School on the Prayer Book and the one given by Bishop Booth of Vermont on Personal Religion. Then Rev. Albert Lucas of Philadelphia did a job with sixty young people, putting on a program for them every day. Bishop Wing of Florida, conference chaplain, set a high spiritual note.

* * *

Twenty-five boys attended the two weeks' camp of the Brotherhood of St. Andrew, held at Cayuga Lake, Central New York, the first two weeks

of July. There were thirty men present for the week-end conference under the leadership of Bishop Fiske. Bishop Coley was present for three days, and a great many of the clergy of the dioceses were visitors during the two weeks.

* * *

The Rev. Peter Yonetaro Matsui was consecrated Bishop of Tokyo on St. James' Day, July 25th.

* * *

All but two of the clergy of the diocese of Duluth were present at a conference held recently at Cass Lake when they were the guests of Bishop Bennett for four delightful days. Two sessions were held each day, one in charge of the Bishop and the other led by the Rev. B. T. Kemerer who spoke on the Program of the Church. As is the custom at these conferences, lighter diversions were by no means lacking. It was expedient upon retiring to turn down the bed coverings in search of horseshoes, frogs, and other wood creatures—the expression of some playful parson's perverted sense of humor. No one minded and beyond carrying one parson out in the cold drizzle and holding him under the hydrant in his pajamas, there were no reprisals. The Rev. Oscar Lindstrom has charge of the "traveling library" for the clergy for next winter's reading. Entertainment for the Conference was in charge of the Rev. Donald G. Smith.

* * *

There were seventy enrolled at the annual conference of the diocese of Duluth, held at Cass Lake, with many visitors coming for a day or two. Bishop Bennett gave a course on Personal Religion; Rev. B. T. Kemerer, one on the Life of Christ and Rev. Austin Pardue was in charge of the courses for young people. There were several courses, well attended, for teachers.

* * *

Professor Edmunds of the General Seminary, in charge of the chapel of St. James at Burkehaven, N. H. during the summer is leading a discussion group each Sunday evening in the rectory on Church history.

* * *

An institute for Church workers is being held at St. Luke's, East Greenwich, R. I. during the summer with twenty adults enrolled.

* * *

It would be a good idea for you parsons to send for the little book **THE QUEST OF THE SANGREAL** which can be had for 50c by writing to the Witness office in Chicago. The

Order of the Sangreal, which started so well at the Racine Conference, is going to be a lively institution of the Church in a very short time and it would be well for you all to know something about it.

* * *

Rev. Wolcott Cutler of Charlestown, Mass., and Rev. Cleveland Hicks, chaplain at Harvard, were preachers recently at the afternoon service held on Boston Common under the auspices of the Boston Federation of Churches.

* * *

Plans have been made for the completion of the interior of St. Bartholomew's Church, New York City.

* * *

Of the eighty people registered at the Rural Conference held at the University of Wisconsin over three-fourths were Episcopalians. The conference was opened by Glenn Frank, president of the University, who stated that the rural problem was the great American problem and would be so for the next fifty years. Among the Episcopalians who gave courses or added much to the conference through the discussions were Bishop Rogers of Ohio, Bishop Roberts of South Dakota, Captain Jarvis of the Church Army, the Rev. H. W. Foreman in charge of rural work of the National Council. Rev. Lloyd Charters of Norwich, N. Y., Rev. D. H. P. Selinger of Western Nebraska and Miss Edna Beardsley who was in charge of the women's group. One of the most interesting of the sessions was on the place in the community of the rural parson's wife.

* * *

Canon McGrath, for nearly thirty years in charge of the chapel at Bretton Woods, N. H. during the summer and Ormond Beach, Fla., during the winter, died in the hospital at Whitefield, N. H. on July 20th after a few days' illness. Canon McGrath was formerly on the staff of the Cathedral in Cincinnati.

* * *

Widespread interest has been aroused in England over the discovery of an ancient church building under the site of the old parish of Chilton Candover, near Alresford, in Hampshire. The building, about thirty by eleven feet, has walls of native flint laid in mortar, herring-bone fashion, and the barrel roof also is of flint and mortar. A flint wall, cut with a round arch of worked stone, separates the nave from the apsidal chancel. The roof of the underground church building supported a large part of the floor of the old parish church,

which was considerable longer than the one it covered. The windows of this ancient church seem to indicate that it once was above ground. The date of this building is now a matter of debate, but assuming that the upper church dates from the twelfth century, the ancient edifice beneath must be considerably older.

* * *

After twenty years' active service as a deaconess in what is now the Diocese of Southwestern Virginia, Deaconess Blanche Adams has given up her work as missionary at Keokee, in Lee County, and in future will make her home in Roanoke.

"The Little Deaconess" is one of the best known and most beloved woman workers in this diocese. Born in England, Miss Blanche Adams came to America in 1893 and settled in Radford, Virginia. She remained there for about fourteen years, serving most of the time as a teacher in private families.

On March 30, 1908, Bishop Tucker set her apart as a Deaconess and in August of the same year she was appointed as assistant to Deaconess Charlotte, who was in charge of St. Andrew's Mission at the thriving little coal mining town of Keokee. Shortly after this Deaconess Charlotte married and Deaconess Adams succeeded her in 1909 as Missionary-in-Charge. Trained as a nurse before she left England, the deaconess has done a wonderful work at Keokee, where she has remained during all of her splendid ministry.

* * *

Cathedral stained-glass windows for the new Riverside Drive Baptist Church, New York, have been ordered by John D. Rockefeller, Jr., who visited Philadelphia for that purpose. Mr. Rockefeller placed an order for \$75,000 worth of glass, thirteenth-century design, with Nicola D'Ascenzo who also manufactured the glass for the Memorial Chapel at Valley Forge. Mr. D'Ascenzo said the Rockefeller order would require more than a year to produce, with twenty men working on it every day. The glass will include two rose windows and four

lancet windows for the chapel and about eighteen windows for the church proper. Mr. Rockefeller ordered thirteenth-century windows because there are only about six such windows in the United States, Mr. D'Ascenzo said.

* * *

Noon-hour gatherings on Wall Street are being conducted throughout the summer by members of the Church Army, under the auspices of Trinity Church.

In his opening address, Captain Mountford said, in part,

"We offer a positive Message, we 'preach Christ,' that is, the Person of Christ. Christianity is Christ. The greatest fact in history is the fact that the Lord Jesus, God of God, Very God of Very God, of one substance with the Father, by whom all things were made, for us men and for our salvation, came down from heaven, and was incarnate, and was made Man, and was crucified for us under Pontius Pilate and rose again from the dead. And that being the supreme fact in history, every man can come into personal relationship with Jesus Christ."

Church Army seeks to link up interested folk, either with Trinity Church or with the hearer's home Church. Blanks to be filled in by the listeners are offered, making it possible to keep track of earnest ones. Laymen of Trinity Parish are assisting day by day.

* * *

Another step in the progressive development of Christ Church Parish, Little Rock, Arkansas, Rev. W. P. Witsell, rector, has just been taken. A short time ago the vestry and the

parish house committee adopted a program calling for the erection and equipment of a new parish house at the cost of \$62,500. A campaign was put on to raise the funds. At the present time cash and subscriptions in the hands of the committee amount to \$62,851, with other prospects which will add materially to this sum. The architect has been selected by the Vestry and a special building committee appointed to co-operate with him. Throughout the campaign the aroused spirit of the congregation was manifested in fine response, and furnishes another evidence of the growing life and increasing power of this historic old Parish.

* * *

The Friends' Service committee of Philadelphia is sending out a number of college students in what are called "Peace Caravans" this summer. This committee represents all the branches of the Society of Friends in America.

One of these caravans has just visited the Federated church at North Weare, N. H., of which Rev. Oliver M. Frazer is the minister. It was

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These young women, representing three different religious denominations, the Episcopal, the Methodist and the Society of Friends, in their church membership, are putting up a strong plea for the abolition of war.

* * *

The Rev. Francis F. Lynch, who has been serving for several years most successfully as rector of the three churches comprising Rock Spring Parish, Hartford County, Maryland, has been called as rector of St. John's Church, Havre de Grace. Over summer the Rev. Mr. Lynch is supplying at his home church, St. Michael's and All Angels', Baltimore, and will assume charge at Havre de Grace on August 15th.

* * *

The Rev. J. R. Marly Cass has been appointed minister-in-charge of Deer Creek Parish, Hartford County, Md.

* * *

Vacation activities in the various centers operated by the New York City Mission Society opened with a total enrollment of 974 children. This census is distributed in the playgrounds and vacation schools now being conducted at God's Providence House, Italian neighborhood center in Broome Street; Church of San Salvatore, also in Broome Street; St. Martin's Chapel in Harlem; St. Cyprian's Church in West Sixty-third Street; and Houston House, neighborhood center administered for Trinity Parish by the City Mission Society in Houston Street, east of the Bowery. In all of these centers, playground periods are available for both boys

and girls of the various age groups. Handicrafts, dramatics, story-telling and supervised indoor games constitute important phases of the program.

A staff of trained workers and volunteers includes members of the staff of the Daily Vacation Bible School and students from the New York Playground Association and School of Recreation who are assisting in the Episcopal Society's summer program as a part of their laboratory experience in recreation.

This playground and vacation school program is conducted by the Mission Society as a contribution to the social and spiritual life of the young people in crowded sections of the city where many children cannot be spared from the homes to go to vacation camps in the country.

* * *

Oak from trees which once grew on Mount Saint Alban, will be used for choir stalls in Washington Cathedral, the cathedral authorities have announced. The trees were removed to make room for the foundations of the edifice, which is now lifting its noble proportions high above the capital city, and are now being seasoned. When prepared for use, the timber

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dral between the sanctuary and the transepts, is in an advanced stage of construction. The walls have been completed through the triforium gallery and are now being raised through the clerestory. The next step will involve the placing of the stone vaulting. Funds for this construction and for the completion and endowment of the crossing, north and south transepts and north porch are being sought in a nation-wide campaign, which General John J. Pershing is directing as national chairman.

* * *

The tenth annual session of the Peninsula Summer School was held with great success at Ocean City, Md. The enrollment of more than 200 was the greatest in the history of the School. Several of the faculty were unable to attend at the last moment, but their places were filled by able substitutes. The School started each morning with a service of Holy Communion at St. Paul's-by-the-Sea and the sessions were held in the forenoon in the local High School. The ocean and the bay provided splendid opportunity for recreation in the afternoon. The whole atmosphere of the Conference was most instructive and inspiring.

The Peninsula Summer School is under the control of the Dioceses of Delaware and Easton, the Rt. Rev.

George W. Davenport, Bishop of Easton, being President, and the Rev. Richard W. Trapnell of Wilmington, Vice-President. The Rt. Rev. Philip Cook, Bishop of Delaware, had charge of the devotional life and conducted a course for the whole School on Personal Religion. Arrangements for the School were in the hands of the Rev. Charles L. Atwater of Chestertown, Md.

* * *

Another feature of the interdenominational religious life during the summer in Baltimore, consists of services held in six parks of the city, on Sunday evenings, throughout July and August. These services are arranged by the Federation of Churches, different clergymen being in charge each Sunday. The Baltimore "Sun" estimated the total attendance on on July 8th, a very hot afternoon, at 2,000. These park services do much to foster community spirit and interdenominational understanding and goodwill.

* * *

Perhaps the outstanding feature of the summer religious life of Baltimore is the large number of Daily Vacation Bible Schools. This is an indication of the increasing appreciation of the need of week-day religious education. This summer between 50 and 75 schools are being conducted

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Weekdays, 8 A. M. and Noonday.
Holy Days and Thursday, 11 A. 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 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.

The Ascension, Atlantic City

Rev. H. Eugene A. Durell, M.A.
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Daily, 7:30 and 10:30.

Christ Church, Cincinnati

Rev. F. H. Nelson and Rev. B. W. Hummel
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.

Christ Church, Eau Claire, Wis.

Rev. Frank E. Wilson, S.T.D.
Sundays: 8, 9:45 and 11:00 A. M.
Holy Days: 10:00 A. M.

St. John's Cathedral, Denver

Very Rev. B. D. Dagwell
Rev. Wallace Bristow
Rev. H. Watts
Sundays, 7:30, 8:30, 9:30 and 11:00 A. M., 5:00, 6:15 and 8:00 P. M.
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Near the University of California.
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Tuesdays: 10:00 a. m.

throughout the city, with an average of 125 students per school. When one considers that approximately 9,000 children are thus being reached, five mornings in the week, for a period of a month, the significance of the movement is apparent. The idea has been fostered and developed by the Council of Education of the Federation of Churches, which is holding three demonstration schools this year for instructors. The Episcopal Church leads the denominations in the total number of schools, having between 18 and 20, including those in Annapolis, Brunswick and Cumberland.

* * *

Three neighboring Brooklyn churches have combined to hold their summer services together. The three are St. Luke's, the Messiah, and the Incarnation. On July 8, 15 and 22 there were services for the three congregations at 8 and at 11 at the Church of the Incarnation; on July 29, August 5 and August 12, at the Church of the Messiah; and on August 19, August 26 and September 2 at St. Luke's. It will be interesting to hear what the result is, in attendance; certainly many of our city churches have but small congregations in the summer.

* * *

Trinity Church, Arlington Ave., Brooklyn, the Rev. Jacob Probst, rector, is repeating a schedule of summer services that was successfully tried last year. The early Eucharist is at 7:30, and Morning Prayer and sermon at 9. The latter service is over at 10. Dr. Probst says that last year's experiment proved beyond question that this schedule is preferred by a large proportion of the parishioners. Attendance at 9 was much better than it used to be at 11. Some few objected last year, but agreed to the wish of the majority; this year practically all the members fell in line.

* * *

St. John's Parish, Jacksonville, the second largest congregation in the diocese of Florida, is now in charge of the Rev. Newton Middleton, who entered upon his rectorship on Sunday, June the seventeenth. The Rev. Mr. Middleton comes to Florida from Norfolk, Virginia, and succeeds the late Rev. Menard Doswell, who died suddenly in December, 1927.

* * *

Even more successful than the very successful first conference last year was the second annual conference of the diocese of Olympia held at the beautiful Annie Wright Seminary, Tacoma. Bishop Huston himself presided and recruited a faculty that included such able lecturers as the Rev.

Services

Cathedral of St. John the Divine, New York

Amsterdam Ave. and 111th St.
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Rev. H. Percy Silver, S.T.D., Rector
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Trinity Church, New York

Rev. Caleb R. Stetson, S.T.D.
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* * *

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* * *

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