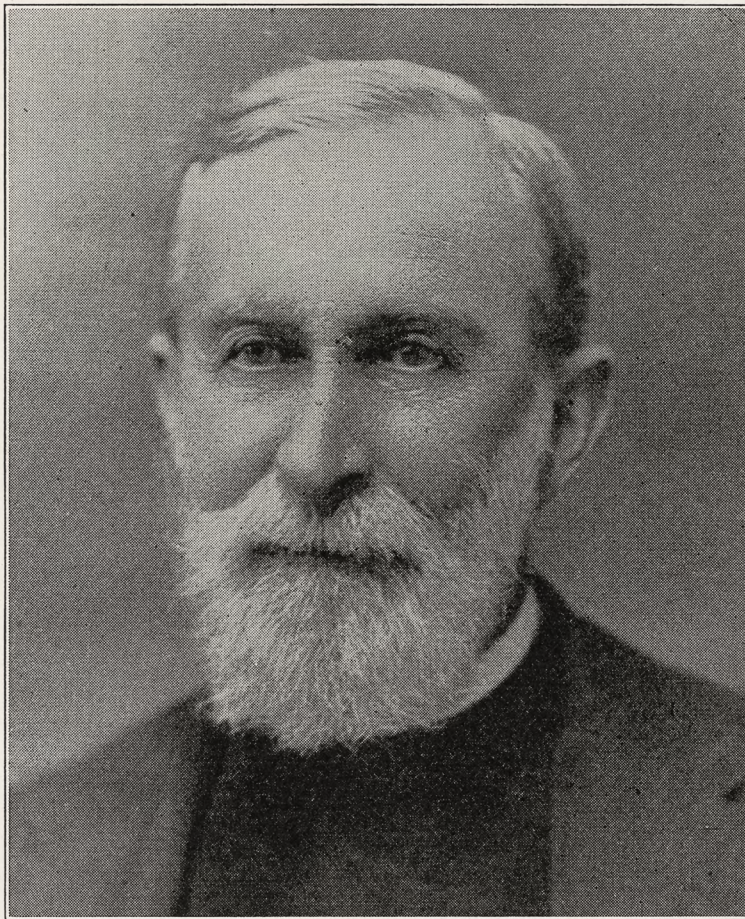


The **WITNESS**

CHICAGO, NOVEMBER 24, 1927



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THE WITNESS

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A PARSON SPEAKS OUT

Statement by a Famous Londoner

The REV. H. R. L. SHEPPARD

FOR fifteen years now I have been growing increasingly disturbed at the condition of Institutional Religion, but except for occasional outbursts from the pulpit of St. Martin-in-the-Fields I have held my peace; for while I thought I knew what was wrong, I did not know how it could be remedied. There is nothing easier than to find fault with the Churches, but the gain to truth by the mere announcement of a famine is not considerable.

It so happens that for the last three years circumstances which have compelled me to relinquish active work have given me opportunity for thought and study, which the ceaseless round of parochial cares necessarily denied. I have spent that time in one long attempt to make my criticism constructive, and to think how those things that seem amiss and even deplorable in organized Christianity, and especially the paralyzing unreality of much of its presentation, might conceivably be remedied. I think I can see the way round a number of corners that once defeated me.

I am compelled, with the greatest reluctance, to believe that the Churches have corporately so misunderstood the message of their Founder, and so mishandled and mislaid His values—the values of His Father-God—that what survives and does duty nowadays, through the Churches, as Christianity is a caricature of what Christ intended. The Churches need much more than patch-work repair.

A NEW VERSION

There must needs be a Christian Society founded on the revelation of Jesus Christ; but if that Society is to be according to the mind of Christ,

I fancy it will have to be so wholly different in breadth and outlook from any Church that exists today, as to be scarcely recognizable as belonging to the family of Churches as we now know them. An immense revolution is inevitable if the common people are again to hear Christ gladly.

I am convinced that the world is looking for a fresher, truer, and larger version of the religion of Jesus Christ, and that it is justified in requiring it.

Those who come back from foreign parts tell us that the peoples of the East are wanting Christ, but that they have no desire for Church systems. We accept their opinion, but fail to realize that this attitude is also typical of the West. Men, today, are not looking for a religious system, and yet the soul of the world, consciously or unconsciously, is crying for the Christ. This does not mean that the world of our day is ready to accept Christianity. I am under no delusion that it can be made acceptable to all.

Originally, when it was perfectly presented, "many went back and walked no more with Him." I have no faith in the existence of that great crowd which some genial optimists encourage us to believe is only waiting to give its enthusiasm to Christianity until certain ecclesiastical reforms have been brought about.

If the Churches to-morrow were to become out-and-out Christian, and if all their ministers were to prophesy—that is, to speak the flaming Word of God in the hearing of the people—it is more than likely that places of worship would be emptier than they are today, and it is certain that a goodly number of people would be stoned.

We do not like prophets until they

are dead, and even then, while we commemorate them in stone and stereotype their message for all time in a form which they themselves would especially deprecate, we should be gravely disturbed if—as Mr. Bernard Shaw reminds us in his inspired "St. Joan"—they contemplated returning to continue their tiresome habit of saying uncomfortable things.

The truth is that Christendom refuses to take Jesus Christ seriously. It is devoted to Him, but it does not know what to do with Him, and it does not believe that a religion founded upon His Father-God and His standards could meet the practical demands of this very complicated world. It is not thought possible for a religion to prevail which refuses to arm itself with the weapons that this world both advocates and uses.

Christendom has acted, and is acting, as if Jesus Christ had given in to the use of magic, force, and superstitious fear, which, as a matter of fact, in His Temptation He definitely rejected as being incompatible with His Kingdom of God. Over-critical as it may sound, I am forced to believe that Christendom today is profoundly ignorant of the very essentials of its faith. Christian people do not yet know to what their faith commits them. The Christianity and the Churches has become an immensely complicated affair, and, in consequence, men escape gladly or sorrowfully from its appeal. A new and very real sacrifice on the part of every Church will be needed before the full Gospel can be preached to this generation.

CHRISTIANITY OR CATASTROPHE

The sense of urgency under which I have written has, I fear, caused me to be less than generous, and possibly

less than just, in acknowledging the inestimable service that Institutional Religion has rendered and is rendering to humanity at large and to individuals in particular. One thing I may be permitted to say on behalf of myself: I have made no suggestion in this article that would take from any single soul any Church privilege which at the moment he values and esteems; my own concern has been estees; my concern has been rather to suggest how those privileges may become more generally available.

For any injustice of which I am guilty or appear to be guilty I sincerely apologize, and yet I plead that there is some excuse for counting it scarcely worth while to pause to praise at length what is good now in Institutional Religion, since it is so obviously and so disastrously not nearly good enough.

I feel that Western civilization will go up in the smoke of another World War long before Christianity, moving at its present pace, takes possession; it is horrible to think that some who read these pages may themselves be the victims of the next war. As I see things, it is a close race now between Christianity and Catastrophe, and the issue will be decided within the lifetime of many of my readers.

I am haunted by the vision of what the Gospel of Jesus Christ has it within its power to do for a world heading for disaster; while, in depressing contrast, I am sensitive to the spectacle of what it is actually achieving with its number of mutually isolated if not antagonistic Churches, entrenched against each other and each offering but a partial version of the saving wisdom of Christ.

The Churches will never earn the right to possess the hearts of the people until to attain a noble objective they make, and gladly make, hazardous acts of faith and sacrifice.

COURAGE; NOT PATIENCE

I have become convinced that it is the duty of those who have come to think as I do, no longer to exercise patience, but to speak out, not indeed with a blast of defiance or flippancy but in a humble endeavour to assist where one may. This obligation is not to be denied even to the lowliest working partner in a great concern. Christianity badly needs rash men who will not flinch from the crispness of religion, nor fear the result of stirring up wasps' nests.

There are times in history when decisive and courageous action is the only safe course to pursue; when it is high time that what is said to be desirable but impossible should be done, and done without delay. I am convinced that such a time for Christianity has arrived; that is, if it is to have any hand in persuading hu-

Our Cover

OVER half a century of service as the beloved rector of St. Paul's parish, Edenton, North Carolina, is the record of Rev. Robert Brent Drane, D.D., the golden anniversary of whose rectorship was celebrated on All Saints' Day, November 1, 1926. Dr. Drane was born in Wilmington, N. C., on December 5, 1851, the son of Rev. Robert Brent Drane and Caroline Parker Drane, his father having been the rector of St. James' parish, Wilmington. In 1872 he graduated from St. Stephen's College, and from the General Theological Seminary in 1875. He was assistant minister at St. James' Church, Wilmington, for a short time before coming to Edenton in 1876. During these more than fifty years he has endeared himself to the community by his faithful ministrations as spiritual leader, as loyal friend, and fine citizen, actively interested in all civic movements for good, and has been an outstanding figure in Church affairs, holding various diocesan offices and having been a delegate to the General Convention and to the Provincial Synod.

manity to try the better way—God's royal road of love. There is nothing more dangerous than to avoid danger; nothing so annihilating as timidity.

During the war an Archbishop was seen in a front-line trench in gaiters and a tin hat. Canon Guy Rogers has remarked on the encouragement that could be derived from his Grace's appearance, since while his legs were firmly rooted in the past, his head was moving with the times. Of such is the spirit of the true reformer.

Let's Know

FRIDAY

By Frank E. Wilson

FRIDAY, in all probability, derives its name from the old Norse goddess Fria, just as in the French form of Vendredi it probably derives from the Roman goddess Venus. It is not for either of these reasons, however, that it is popularly considered an "unlucky" day. That phase of it apparently comes from the fact that our Lord was crucified on that day of the week.

I have met very intelligent people who refuse to commence anything on a Friday. I have known them to change their plans of travel because inadvertently they had arranged for departure on a day which

turned out to be Friday. Very likely, if anyone would keep a record over a period of a few years, one would find that just about as many successful ventures date from this day of the week as unsuccessful ones. In my parish the regular night for Vestry meetings is the first Friday of the month and in eight years I have still to quarrel with my Vestry, neither can I see where the parish has suffered from the use of this particular day.

Indeed, if we are to follow the Genesis story, man was created on a Friday. This is the traditional reason for the selection by Mahomet of the sixth day as the day of worship for the Moslem world.

And as far as Americans are concerned, there are several important events inextricably associated with that day. For instance, it was on a Friday that Columbus sailed on his voyage of discovery and also on a Friday, ten weeks later, that he discovered the New World. Moreover it was on the same day of the week that St. Augustine, the oldest city in the United States, was founded.

On another Friday, John Cabot received his commission for a trans-Atlantic trip, resulting in the discovery of North America. It was likewise on a Friday that the Mayflower arrived at Plymouth.

On Friday George Washington was born and on another Friday Lord Cornwallis surrendered to him at Yorktown, bringing the Revolutionary War to a successful end. And, speaking of wars, the United States made its declaration of a state of war with Germany on Friday, April 6, 1917. Of course, that was a trifle unlucky for the Germans but you can't please everybody.

A few years ago three brave couples were married at the same time in Chicago. They selected Friday the 13th as their wedding day and were married at the thirteenth hour in cell No. 13 of an old convict ship. Each bride carried a black cat in her arms and at the close of the ceremony thirteen mirrors were solemnly crashed to grace the occasion. I have not heard how the marriages turned out, but I have no doubt they had as good a chance as the airplane marriages, the automobile weddings, or sundry other sensational matrimonial performances—including the obnoxious Tom Thumb travesties.

Isn't it time that Christian people had a little more faith in God and a little less fear of popular superstitions?

A cable from Liberia says that Bishop Campbell was to sail from Monrovia for the United States, via England, on November 11, for a period of activity in this country in connection with the work in Liberia.

WHY THE CHURCH TEACHES

V. Sacramental Grace

By

BISHOP JOHNSON

THERE are two viewpoints of religion that are quite opposite in their method and in their ultimate designs.

The one is an attempt to erect a tower toward heaven out of the materials at hand.

It is painfully engaged in constructing a philosophy of life from which the supernatural is carefully eliminated. It rejects sacraments and miracles, the Virgin Birth and the Resurrection of the Body, the gift of the Holy Spirit and the vital necessity of the Eucharist and puts its faith in the observations of scientists, the hypotheses of psycho-analysts or the principles of business men.

There are as many different varieties of this human sky-scraper as there are ethereal architects to construct them. They begin in the idea of man's complete self-sufficiency and end as of old in a hopeless confusion of tongues.

Personally I cannot have faith in their ever reaching any other definite destination—which is adequately described in that touching and meaningless hymn, "Beautiful Isle of Somewhere."

This species of religion is frequently labelled Christian, because there was no international copyright law in force when Christ gave His name to His religion.

It is an unconscious tribute to Christ that they should attach His name to something made in America within the memory of man.

It produces a species of home without reverence for God since they have created Him, and without sympathy for the down and outs, since they are up and doing.

It appeals to successful people who believe that they have eradicated sin, dissipated any real resurrection, and secularized eternal life.

The other view of religion is based on revelation and has no faith in the assumption that man can achieve a heavenly life out of clay bricks. This view starts with the supernatural, believes in God's personal supervision of His Kingdom and bases its hope of eternal life on the instruments which Christ instituted for his salvation.

We believe that the Word was made flesh and dwelt among us; that Christ had no human father; that He performed miracles; that He rose from the dead in the body which was crucified; not unclothed, but clothed upon, and that He promised and gave

to His Church a supernatural gift on the Day of Pentecost.

We believe that we are saved by grace and that not of ourselves, but it is the gift of God. And we believe that the Day of Pentecost was the one and only harmonizing principle injected into human society so that every man can hear in his own tongue the wonderful works of God.

This second group, who believe in the supernatural, may be further divided into sacramentalists and Fundamentalists, between whom there is this difference.

The sacramentalist believes that God gave this power to an institution and the Fundamentalist believes that He gave it to and through a book.

The Fundamentalist makes sacramental grace something that happened at Pentecost and then ceased, whereas the sacramentalist believes that the power of the Holy Ghost is a living power which abides permanently in His Church and that the gift can be stirred up and imparted wherever and whenever the faithful observe the laws of its operation.

The sacramentalist accepts Holy Scripture as the result of God's Holy Spirit inspiring His prophets, but he holds that a book lacks the power of that personal touch which Christ imparted to the sacraments, and is itself the product of the institution.

It is one thing to believe that I become a child of God in Holy Baptism, a recipient of the Holy Spirit in confirmation, and a temple of the Divine Presence in the Holy Eucharist, and quite another thing to believe that I am empowered so to interpret Holy Scripture that my interpretation shall become the rule of life for my adherents.

The one conception deals with my intimate personal relationship with Jesus Christ and the other deals with my commission to interpret His word to my fellow men.

It may seem strange that one should hold a view of supernatural grace which would enable him to confess that which human intelligence so often derides, but one finds a certain satisfaction in this position, because one is not forced to accept any of the anaemic substitutes for the power of the Catholic Church in leavening human society.

My criticism of the high brow substitutes for the Catholic faith is that they have never done anything but drag out a sort of parasitic existence

in the immediate vicinity of the Catholic Church. When the Catholic Church ceases to live they all cease to function. They have no life of their own and no power except a reflected one.

I am not referring to the number of adherents in any particular time or place, nor to the zeal of the members, but to the fact that when the Catholic faith seems to die, it rises from the dead again, but when any one of these thousand and one cults once die, they are as dead as a door nail.

Excepting in those countries where Rome has bottled up the grace of God in her ecclesiastical air-tight compartments, the Catholic faith has persisted through the centuries in a most astounding fashion, like nothing else on earth. Whether you look at Armenia under the Turks, or Russia under the Soviet, or England under the Hanoverians, you find a power of resurrection which has survived slavery, and persecution and dry rot.

It is a phenomenon well worth investigating for it is like none other in human history.

I believe in the power of the Holy Spirit working through His Church as the most potent force in human history, operating through long periods of time and in spite of prolonged lapses from righteousness on the part of those temporarily responsible for its ministrations.

Call it a supernatural force if you will. I believe it is one of the best attested forces in human history.

And I believe also the power of the Holy Spirit is a matter of personal experience in the conflict which one has with doubt and sin and depression.

The educated Christian is in a much better position to compare the spiritual values of science and religion than the scientist who utterly lacks a spiritual experience.

It is not at all strange that a materialistic scientist should call me an ignoramus about science and assume a superiority complex because of the fact that I am not a trained scientist, but it has always seemed to me a piece of insufferable arrogance that some insignificant scientist should arrogate an attitude of superiority over the religious faith of a Pasteur or a Pupin, who has a far greater knowledge of science than they possess, as well as a personal experience in religion which they utterly lack.

It is this internal experience of

sacramental religion which satisfies the religious needs of all men.

A religion which can appeal to an Isaac Newton and an African savage, to a Pasteur and an Esquimaux, to a Pupin and a Serbian peasant has a note of universality which is not affected by the chattering of one compartment minds.

The Church insists on the reality of sacramental grace because a practical belief in such a force is attested in the lives of those who have earnestly sought love and joy and peace through these instrumentalities.

The natural man receiveth not the things of God and they are foolishness unto him in exactly the same way that a savage receiveth not the culture of education and for the same reason,—he is utterly ignorant of an experience that is foreign to him.

Then there are those who would substitute religious emotion for sacramental grace. Unquestionably religious emotion has the power to produce an intense heat but it has always lacked permanence. It resembles the heat of a fireplace as a substitute for steam heat. It warms you intensely on one side and leaves you cold on the other.

Religious emotion by itself has never been able to produce that sympathetic interest in the relief of suffering and in sympathy for the sinner that sacramental religion has produced. It is much like the relation of passion and love in marriage. Passion may tie the knot but it has never tied a knot that can stand the strain of the long pull, for passion is essentially self-centered while love finds its joy in sacrificial service.

I believe in sacramental grace because I admire the kind of people it produces where and when it is intimately related to the life and ideals of Christ as well as to His doctrines.

To hold sacramental grace as a merely mechanical force is to pervert it; to combine it with the evangelical practices of Christ is to ennoble the soul who receives it.

Just a word about the series on the Prayer Book by Irwin St. John Tucker. There are more of these to follow and they will come along next week. Just a bit crowded so we figured you wouldn't mind if we skipped a week. Incidentally, we would be very glad to have the opinions of readers on these articles by Mr. Tucker.

* * *

They are to build a new parish house for Holy Trinity, New York City. The new building will adjoin the church which is the daughter-church of St. James'. It is to be a memorial to Mr. Charles E. Rhineland and is made possible by a legacy from his estate.



BISHOP FISKE
Preacher at Big Service

Cheerful Confidences

TEACHING THE YOUNG IDEAS

By Rev. George Parkin Atwater

RECENTLY I went to service in a very attractive Church. The rector is a kind, well disposed and efficient man.

He read the first lesson and it ended in this manner.

"Thus saith the Lord God of Israel. Put every man his sword by his side, and go out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor.

"And the children of Israel did according to the word of Moses and there fell of the people that day about three thousand men."

Here endeth the first lesson.

I shuddered. What lectionary provided that sort of idea of God. Here were a dozen children getting the idea of a blood-thirsty, avenging God. No explanation was possible. It was the Bible that was being read. The Bible is the Word of God. And this was God's command.

Luckily, very few people pay attention to such lessons, and these words no doubt fell on unattentive ears.

But frankly, I would rather take my children to see the Dempsey-Tunney contest and to have them get a notion about clean athletes, playing the game squarely, than to have them get the idea of God contained in that lesson.

Unless we begin to eliminate the crude conceptions of three thousand years ago, and unless we place the Old Testament in its proper place in

our scheme of things, we are going to produce mental confusion that will bury religion in a sea of mud.

I waited hopefully for the New Testament lesson, to see if it would not correct the impression. Here is what I heard.

"And upon a set day, Herod made an oration.

"And the people gave a shout saying, 'It is the voice of a god, and not of a man.'

"And immediately the angel of the Lord smote him because he gave not God the glory, and he was eaten of worms, and gave up the ghost."

It would require all the strategy of a theological professor, and all the diplomacy of a bishop to make clear that that passage did not mean that God was a whimsical tyrant who sent an avenging angel to slay whom he would.

The Oriental imagery and reasoning process, are not well adapted to the minds of men accustomed to our Western straightforward ways of telling the truth.

Moral: Read over the lessons in advance, and if they have passages not adapted to those who have no historic sense, or to those who have no keenness about penetrating the language process of the Oriental, then either explain clearly, or omit the passage.

Our manner of reading lessons without any word of explanation, bears about the same relation to intelligent instruction, as the alchemy practiced in the little one room houses or the great wall of Prague bears to modern chemistry.

About Books

Reviewed by the Rev. Irvine Goddard

PETER: PRINCE OF APOSTLES. Prof. F. J. Foakes-Jackson, D.D. Doran, \$2.50.

The ingenuity of some of our Biblical scholars is remarkable and refreshing, especially when they are blessed with a creative imagination. Dr. Foakes-Jackson is thrice blessed, and his gift is more than evident in his treatment of St. Peter. Fact and fancy, tradition and history, are so skillfully blended in this book that we have a convincing and somewhat substantial portrait of an otherwise dim and shadowy figure. St. Peter incarnates the history of Christianity, not of its theology, so much as of its activity, its authority, its influence on the mind of man. Roman, Anglican and Protestant alike can gather much information and perhaps wisdom from a careful study of this ably written book.

* * *

OFFICES OF MYSTICAL RELIGION. William Norman Guthrie, D.D. Century Co. \$2.50.

We should be grateful to Dr.

Guthrie for the publication of this volume. We may not be able to share his enthusiasm for this form of worship, more mystic and natural than our glorified Matins. Still, in all fairness, we are glad to get first hand information of what the Rector of St. Mark's in the Bouerie has been for years attempting in the matter of public worship. We believe the future is in the hands of Dr. Guthrie and men similarly minded. The day will surely come when the need for a living liturgical language will be felt more keenly than now and when that time comes experts in the imaginative expression of congregational worship will appear, and the Church will acquire a new and thrilling interest.

Preacher, Pulpit and Pew

By E. P. Jots

A member of a congregation, becoming angry at a sermon the minister was preaching, wrote the single word "Fool" on a sheet of paper, called an usher to him, and had it delivered to the minister in the middle of his sermon.

The minister opened the paper and read what was written. Then he said: "An unusual thing has happened. A member of the congregation has signed his name without writing the letter."

* * *

Mrs. Waring entered her milliner's in a state of exceptional excitement.

"My new hat has been trimmed on the wrong side!" she cried, angrily. "I want it altered!"

"The trimming is on the right side, as it should be," replied the assistant.

"It makes no difference where it ought to be!" shrieked the infuriated woman. "It's got to be on the church side."

"Church side, madam?"

"Yes, church side; I sit close to the wall, and I'm not paying \$40 for

trimming that can't be seen. I want it on the other side so's all the congregation can see it!"

* * *

Catch Weights. — The following story is told of the Welsh Church Disestablishment Campaign. Mr.

Lloyd George was to address a meeting. His chairman said to a very enthusiastic audience amid rapturous applause, "Friends, we all know that the Bishop of X is a terrible liar, but thank God, we have a match for him on the platform tonight."

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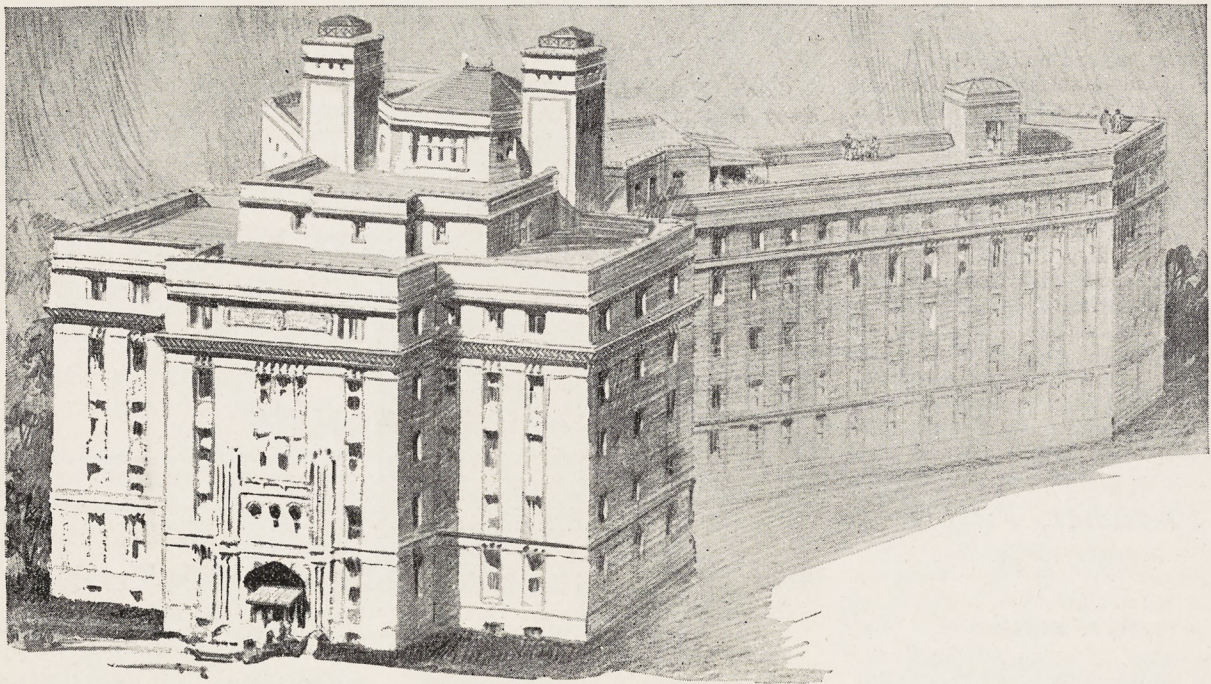
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NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

THE picture above is of the new St. John's Hospital, Brooklyn, for which a million dollars has just been raised. The committee in charge of the undertaking was headed by Bishop Stires, General George A. Wingate and the Hon. Stephen Callaghan, justice of the supreme court, whereas the firm of Ward, Wells, Dreshman and Gates was retained for the organization details. How well the work was done may be judged by the fact that a million dollars was raised in Brooklyn—no easy task so I am informed by a Brooklynite—and by the letter written by Bishop Stires which appears on the back page of this issue.

An even fifty speakers from various parts of the country spent the week of November 13th and a part of last week in Boston addressing congregations, college classes, forums, radio audiences, clubs and ministers associations on the subject of Human Values in Industry. The program was arranged by Rev. George L. Paine, executive secretary of the Greater Boston Federation of Churches. Among the more prominent speakers were Mr. James H. Maurer, president of the Pennsylvania Federation of Labor, Dr. Worth M. Tippy of the social service commission of the Federal Council of Churches, Professor Skinner of

Tufts, Professor Vaughan of Boston University, Mr. H. O. Stetson, secretary of Associated Industries of Massachusetts, Rev. Norman Nash of the Episcopal Theological Seminary, Mr. James Myers of the Federal Council, Dr. C. S. Macfarland of the same organization, and a number of Boston employers and labor leaders.

The anniversary of the founding of St. Stephen's, Grand Island, Nebr., was celebrated on a recent Sunday. The parish was organized in 1871, which may seem a short time ago to you easterners, but is a long ways back in the western country. The present church, pictured in this issue, was completed in 1889. The present rector is the Rev. J. Newham MacKensie.

Bishop Murray, presiding bishop, underwent a minor operation in a Baltimore hospital last week. His son, Dr. John G., Jr., stated, following the operation, that there was no cause for anxiety. Bishop Murray is seventy-five years old.

An interesting bit of news for those of you who are interested in industrial problems; a committee of church leaders are to make a study of an industrial plant in the middle west which is operated on the open shop basis (a company which is

proud of its treatment of employees) and then are to make an equally thorough study of a firm in the same industry operating in Philadelphia on a union basis. The benefits and the injuries wrought to both employers and workers under the two systems may then be compared.

Colonel John T. Axton, chief of chaplains of the army, says that the army is "not cluttered up with religious dissensions" although there are twenty-eight denominations represented in the Chaplains Corps. There were over 21,000 religious services in the army during the past year with an estimated attendance of 1,780,578. Over a thousand were baptised and close to six hundred married by the chaplains.

The total receipts from dioceses to the National Council to November 7th were \$74,111.97 behind last year. Instead of gaining in October as the leaders had expected there was a loss of \$24,000. Mr. Lewis B. Franklin, secretary, says: "Please buy some non-skid chains and then step on the gas." There are, however, twenty dioceses and districts (mostly districts) on the honor roll, meaning that they have paid their quotas to date.

Those who would sow the seeds of hatred and conflict between England

and the United States were attacked by Bishop Stires in a sermon preached last Sunday at St. Thomas's, New York, the parish of which he was rector before becoming Bishop of Long Island. The occasion was the dedication of a war memorial to the parishioners who served in the world war. He mentioned no names but after the service admitted to a reporter that he had Mayor Thompson of Chicago in mind when making his remarks.

* * *

Parsons of St. Peter, Minnesota (name of a town, not a church) have been asked by the editor of the local paper to contribute weekly articles. The first was written by the Rev. C. W. Baxter, who wrote on the Lausanne Conference.

* * *

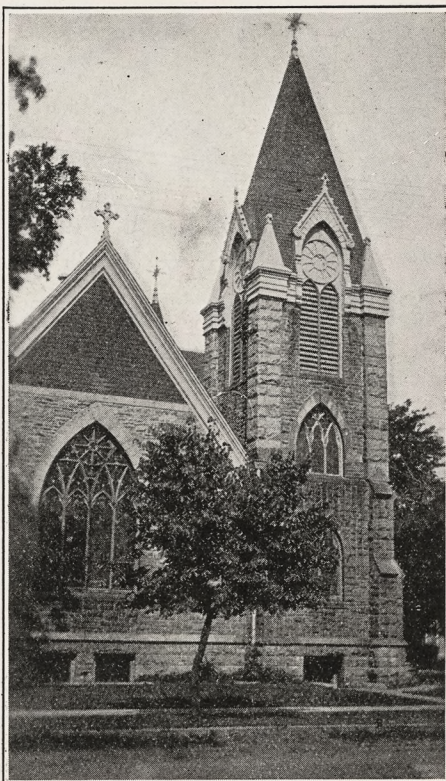
A thousand friends and theatrical associates of the late John Drew attended a memorial service at the Church of the Transfiguration (Little Church Around the Corner), New York, last Sunday. Otis Skinner of the Players' Club, Walter W. Price of the Lambs Club and Samuel Gregory, mayor of East Hampton, Long Island, where Mr. Drew lived, paid their tributes to the famous actor. A number of members of the Lambs Club were in the choir, the service being read by the rector, Dr. Ray.

Many well-known persons of the stage attended the services. Mr. and Mrs. Jack Devereaux, Mr. Drew's son-in-law and daughter, and Ethel Barrymore, his niece, represented the family. Among others present were Booth Tarkington, Mr. and Mrs. Frank Gilmore, Francis Wilson, Daniel Frohman, Walter Hampden, who succeeded Mr. Drew as President of the Players; Tom Wise, Shepherd of the Lambs; Mrs. Thomas Whiffen, Clayton Hamilton, Chrystal Herne, Walter Damrosch, Percy MacKaye, Carroll McComas, James Powers, Vincent Serrano, George Middleton, Lucile Nikolas, Augustus Thomas, Blanche Ring, Perdo de Cordoba, Ernest Lawford, A. E. Thomas, Richie Ling, Percy Moore and Patterson McNutt.

A memorial window to Mr. Drew is to be placed in the church by members of his family, to take its place along with those for Richard Mansfield, Joseph Jefferson and Edwin Booth.

* * *

There is a great howdy in Albany over the recent Anglo-Catholic Congress held in that city last month; what is known to newspapers as "a tense situation," though those of us who are more familiar with the ways of the Protestant Episcopal Church in the United States would probably hardly call it that. The reporters, as one might expect, are writing



ST. STEPHEN'S CHURCH
Grand Island, Nebraska

about "the ultimate division of the Episcopal Church." The Rev. Charles C. Harriman, rector of St. Peter's, Albany, stated that the Congress, to which the two bishops of the diocese lent their presence, had caused deep grief and spiritual distress to many communicants in the diocese. Said he in a sermon preached last Sunday: "I have no right to speak for others or define their position. I can simply say that, if it is of any comfort or consolation to such, Saint Peter's church, its rectors, wardens and vestrymen are not ashamed of their Protestant heritage, and they will abide in the future, as in the past, by the doctrine, discipline and worship of the Protestant Episcopal church in the United States of America as it is to be found in the Book of Common Prayer."

Seeing a chance to stir up a bit of a row the reporters went to Bishop Oldham for a statement but all he would say was that in his opinion the Episcopal Church is large and liberal enough to satisfy both parties in the Church and to maintain its unity. Dean Carver of the Albany Cathedral was not so quiet about it for he came forth with a broadside in which he contended that it was the Protestant group that is foreign to an inherently Catholic Church.

"The Protestant element in the church does not believe in the church as a divine body nor in the divinity

of Jesus Christ. It does not believe in the efficacy of the sacraments as a means of grace nor in the priesthood as divinely ordained," the dean charged. He explained that difference in these essentials is the reason for the present trouble in the church.

Dean Carver denied the Catholic congress aims at union with Rome as expressed by the Rev. Joseph G. H. Barry of New York city at the pontifical mass at All Saints' cathedral, and explained that only a "sincere desire to teach the entire meaning of the life of Jesus in every human endeavor motivates the congress," which, he says, "may desire Christian unity but not union with the See of Rome."



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Dean Carver declares that Catholic tradition and Catholic faith are alike upheld in the book of common prayer and asserts that there is nothing Rome can offer not found in the Episcopal church.

The Rev. Charles W. Findlay, rector of St. Andrew's, in his sermon Sunday declared that the "denial of the cup to the laity" during the celebration of the solemn high mass of the Catholic congress is not in accordance with the rubrics of the book of common prayer.

Following these statements by rectors a signed statement was handed to reporters by Bishop Nelson of Albany which read as follows:

In view of the conflicting ideas which have been published concerning the Third Catholic Congress of the Episcopal Church, it seems right that I should make a brief statement of matters in which I have accurate information because the Congress met in Albany on my invitation, and because I was its Honorary President.

I invited the Congress to meet in the Cathedral of All Saints because I knew that it would stand clearly and loyally for the historic position of the Episcopal Church as a part of the One Holy Catholic and Apostolic Church of Christ. I believed further that the eminent clergymen and laymen who should be selected to make addresses on subjects of vital importance would stimulate interest in religion and impart spiritual benefit to their hearers.

Looking back to the services and meetings of the congress I feel free to say that my hopes and expectations have been fully realized.

The service which was held in the Cathedral on October 26th was dignified, beautiful and deeply devotional. More than three thousand people took part in the service which was rendered in true obedience to the Ritual of the Book of Common Prayer and with a richness of ceremonial suited to an occasion of extraordinary importance.

Some questions have been asked as to the meaning of the word "pontificate" as descriptive of my part in the service. It means that I took the part assigned to the bishop in the Book of Common Prayer, of which the most important features are his

pronouncement of Absolution after the General Confession, and his blessing of the people at the close of the service.

People who came from the Pacific coast as well as from nearer points assured me that the service repaid them for their journey, and I am thankful that I was able to have part in an act of worship which brought joy and comfort to such a devout multitude.

The papers which were read at the Armory were of an especially high order; and, while some of them dealt with matters in which there is room for differing opinions, they were notable for their freedom from controversial spirit and for their loyalty to the authorized teachings of the Church.

Having outlined the main features of the Congress as these present themselves to my mind, I desire to deal briefly with a spiritual principle which seems to me to be more important than any feature of the Congress services and sessions, I refer to the spirit of charity "without which all our doings are nothing worth."

I was brought up in the kindly nurture of the Episcopal Church from my earliest childhood, and I have served in its Sacred Ministry for nearly forty-five years, more than half of which have been in the episcopate.

I love this Church and believe in it with all my heart and soul and mind. Nothing can shake my allegiance to its sacred ways, its faith, its ministry and its sacraments, but this loy-

alty does not require of me that I should withhold respect and affection from those who may not see through my eyes or share my strong convictions. I entertain no feeling of animosity toward those within my Church who are unable to agree with me, I respect the convictions of all Christians of every name, and I recognize in God's people of an earlier covenant a true spirituality and a large hearted charity which has

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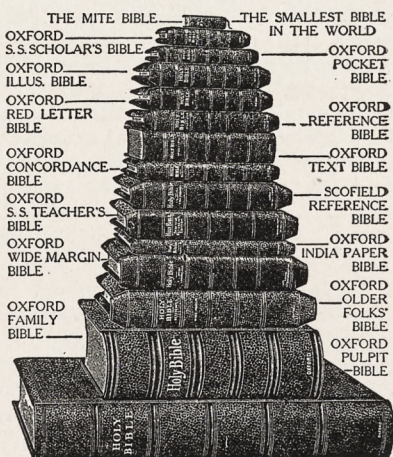
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* * *

St. Andrew's, Belmont, Mass., has completed the addition of a chancel which is to be dedicated by Bishop Babcock next Sunday. The sermon is to be preached by the Rev. Henry Sherrill, rector of Trinity Church, Boston.

* * *

At St. Timothy's Hospital, Liberia, still without a doctor, about 400 treatments are given each month by the nurses.

* * *

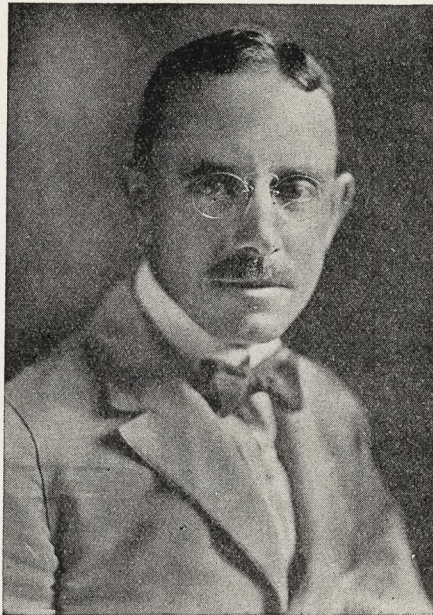
During the past ten years 175,000 Jews have entered Christian churches according to figures that come from England.

* * *

St. Ansgarius, Providence, celebrated its 45th anniversary last Sunday. Bishop Perry preached.

* * *

Bishop Burleson of South Dakota was the speaker last week at the an-



LEWIS B. FRANKLIN
Wants You to Step on It

nual meeting of the diocesan branch of the Church Periodical Club of Massachusetts.

* * *

All the Episcopal churches of Springfield, Mass., and those at Aga-

wam, Longmeadow, Chicopee, Chicopee Falls and West Springfield are expected to take part in a great union service to be held in the Springfield Auditorium, Sunday, Nov. 27. This year the preacher will be Rt. Rev. Charles Fiske, of the diocese of Central New York. Bishop Thomas F. Davis, of Western Massachusetts, will preside, and the ministers of the churches taking part in the services will assist. Arrangements are being made by Rev. John M. McGann, rector of Christ Church, Springfield.

* * *

A great deal of the tragedy of the Seven Seas and no little of the humor of seafaring life came to light today when disposition was made of the unclaimed property checked by seamen in the dunnage room of the Seamen's Church Institute, New York.

The list of things taken from the bags is a study in the quaint psychology of men who make their living at sea. There are boxing gloves, an egg beater, a Croix de Guerre, a set of false teeth, a set of the works of Mary Baker Eddy, pictures of Gloria Swanson and Billy Sunday, Japanese fans, pieces of shrapnel, an intercollegiate football guide, a beaded bag and a carton of French tooth brushes.



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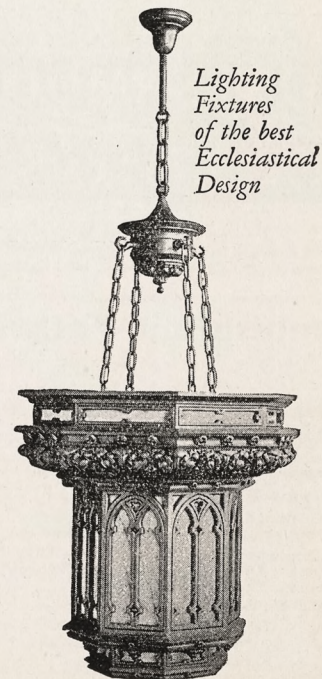
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Every so often it is necessary for the men in charge of the dunnage room at the institute to clear out the baggage which has not been claimed. Much of it is the luggage of men who have died while at sea, while some of it is merely unclaimed dunnage left by sailors, who had a vague idea that they might have some use for it some day.

Clothing found in the abandoned sea bags is salvaged, fumigated and kept on hand for emergencies such as arise when seamen are taken from sinking ships and brought back to port without proper clothing or toilet accessories.

Such an emergency occurred recently when the Bessengen was rammed by the Paris in New York Harbor. Those of the crew who escaped with their lives were hauled into boats in pajamas and underclothes and were taken to the Seamen's Church Institute, where they were fitted out with the best of the salvaged clothes taken from the abandoned sea bags.

The first engineer found some trouble in getting shoes large enough and was finally forced to don one brown shoe and one black one until a better combination could be found.

The bags are kept about thirteen months before they are investigated. If a seaman writes from any part of the world that he wants his property held, it is done at a small additional charge. If the bags are unclaimed, their contents are sorted and all valuable papers are filed away for five years pending claims by family or friends.

Today is the day when many bags will be taken over.

The opening of the abandoned sea bag is a ritual always entered into

with deep solemnity at the institute.

Here is a bag that belonged to a Dane who died at sea. Every attempt has been made to get in touch with relatives without success. The bag is a model of neatness, with all the accessories packed with a care that would shame a New England housewife. Socks, pea coat and extra dunnage are folded neatly at the bottom and between lie little packets of treasures neatly wrapped in oilskin and tissue paper.

There is a sewing kit and a package of lurid post cards purchased in Nantes. Atop the package is a picture of the sailor himself taken under an artificial life boat at some foreign Coney Island. There is a girl standing next to him. She might be French or Italian, one can't tell. Perhaps she was a true sweetheart.

Another bag is not so neat. It is the property of a negro fireman from New Orleans.

A notice on the bulletin board of the institute lobby reads:

"Friends of Washington G— are hereby notified that he was taken to Broad Street Hospital last night suffering from acute alcoholism and a possible fracture of the skull."

Washington died several days ago and apparently has no friends or relatives. His bag will be taken over and its contents kept for awhile pending investigation.

It contains clothes, and, alas, a pint bottle of grain alcohol. There is a much-thumbed Bible and a book of sleight-of-hand tricks.

* * *

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Nov. 7, Dr. Wood reports, "Situation is quiet. Officials and people are friendly. All well."

* * *

Mr. C. B. Lucas, in charge at Winnsboro and Chester, S. C., was ordained deacon by Bishop Finlay on All Saints' Day.

* * *

At a publicity conference, held recently under the auspices of the Chicago Church Federation and Advertising Council of the Chicago Chamber of Commerce, Rev. J. T. Brabner Smith, chairman of the Commission on Publicity of the Chicago Commission on Commerce, said: "While the public press in general is very friendly and desirous of co-operating with the church in promoting righteousness and good morals, the times are ripe, and in some cases, over ripe, for the church to speak its mind and to act quickly with a group of leading newspapers that exploit sexuality, and crime, print lurid accounts of murders, and burn up space when a preacher errs in judgment or morals. It is high time for the church

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

St. Luke's, Evanston.

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

Trinity Church, Boston.

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

The Ascension, Atlantic City

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

Christ Church, Cincinnati.

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

St. Matthew's Cathedral, Dallas.

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

St. Luke's, Atlanta.

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

Church of St. Mary the Virgin, New York

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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.

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* * *

Missionary meetings are being conducted in Rhode Island in twelve different churches in the diocese as a follow-up of the Bishops' Crusade of last year. This week meetings were held in St. John's, Grace, Church of the Messiah and Church of the Epiphany, Providence; St. Paul's, Pawtucket, and St. Mark's, Warren. Next week meetings will be held in St. George's, Newport; St. Luke's, East Greenwich; Church of the Ascension, Wakefield; Christ Church, Lonsdale; St. John's, Ashton; St. James', Woonsocket; Emmanuel, Manville, and Calvary, Pascoag. Bishop William P. Remington, of Eastern Oregon, and Rev. Francis J. M. Cotter, recently from Wuchang, China, opened the series. On the second evening in each church, Bishop Perry of Rhode Island, is presiding over an informal conference conducted by Samuel Thorne, New York. The object of the missions is to raise \$115,000 of which \$69,300 is for the work of the general church outside, and \$46,200 for missionary work in the state. Last year the diocese gave \$107,691.

* * *

Rev. William Tullberg, in charge of St. Ansgarius Church, Chicago, was ordained to the priesthood on All Saints' Day by Bishop Anderson. St. Ansgarius is a very old Swedish parish which has seen better days, but is rapidly coming to the front again under the skillful ministrations of Mr. Tullberg.

* * *

Bishop Houston of Olympia was the speaker at the meeting of the Northern Deanery of his diocese held at Mount Vernon. There were 150 persons present.

* * *

One of the large windows at the Church Missions House, New York, is appealing to the popular tastes of the day by presenting two All American Football teams. The names are care-

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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.
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St. Mark's, Milwaukee.

Rev. E. Reginald Williams
Sundays, 8, 9:30 and 11.
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Holy Days and Thursdays, 10.

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* * *

A mission is being held this week at St. Paul's, Brockton, Massachusetts, the missionary being the Rev. Walter E. Bentley.

* * *

Lots of new church buildings in the diocese of Olympia, the latest being a fine new parish hall for Trinity Church, Hoquiam.

* * *

Bishop McElwain of Minnesota advanced to the priesthood the Rev. C. W. Brown on October 30th in the Church of St. John the Evangelist, St. Paul, where Mr. Brown is serving as curate. The sermon was preached by Bishop Cross of Spokane, a former rector of the parish.

* * *

The Rev. Peter Ainslie, Church of the Disciples, and the Rev. Robert E. Browning, rector of the Ascension, Baltimore, addressed the convocation of Towson, Maryland, on the Lausanne Conference at their semi-annual meeting held at St. Thomas', Garrison Forest. The Rev. Samuel Shoemaker, rector of Calvary, New York City, preached the convocation sermon. He told of the work being done in his parish and stressed the necessity of personal religious experience in Christian living.

* * *

The Rev. John Henry Hopkins, rector of the Redeemer, Chicago, addressed the round table conference of the clergy on November 7th on "Jazz." It was a part of a series of addresses on "The Church and the Modern World."

Clerical Changes

ADAMS, Rev. Harold Beech, formerly of Christ Church, Troy, New York, has taken up his duties as the rector of Christ Church, Meadville, Pa.

BODDINGTON, Rev. C. H., formerly in charge of St. Paul's, Bremerton, Washington, has taken charge of St. Luke's, Seattle, Washington.

DEXTER, Rev. Anthony H., priest in charge of St. Simon's, San Francisco, and St. Paul's, Lancaster, California, has accepted a call to St. Andrew's, Fullerton, California.

HYATT, Rev. Harry Middleton, has accepted an election to the rectorship of Christ Church, Yonkers, New York.

McNULTY, Rev. J. Archibald, resigns as rector of St. Thomas', Alamosa, Colorado, to become dean of the Rosebud Deanery, South Dakota. His address is Winner, S. D.

WADSWORTH, Rev. George C., resigns as rector of Christ Church, Oil City, Pa. The Rev. O. F. Crawford is serving the parish as locum tenens.

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