

The **WITNESS**

CHICAGO, MAY 3, 1928

NASHOTAH HOUSE

-- By --

DEAN NUTTER



TOLERANCE

-- By --

BISHOP JOHNSON



WHAT ABOUT
PROHIBITION LETTERS IN
THE COCKPIT?

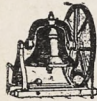


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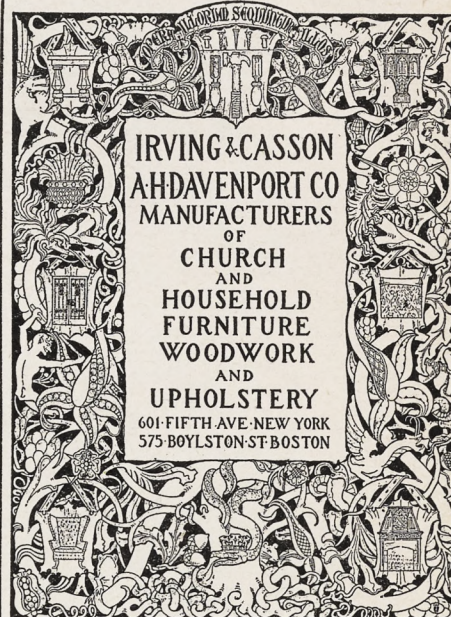
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TOLERANCE

A Definition of the Word

By

BISHOP JOHNSON

AFTER all the Gospel is a revelation of God through Christ to us. It is not our imposition of our own conceits upon God in Christ's name.

The Gospel has been, and is, greatly hindered by those who affect us zealously but not well.

There can be no Catholic truth that is of any value to men which does not conform to the spirit of Christ as well as to the form of sound words.

It is painfully evident that any person can put on the garb of either Evangelical or Catholic practice and retain the same impenitent and unconverted spirit; and in doing so can build up a witness that is repellent rather than winsome to the common people.

Whatever one may say of the Master, He was not harsh or impatient with Samaritans and sinners.

He was severe at times, but in His severity there was the impersonal dignity of the impartial judge, rather than the bitter recrimination of the zealous partisan.

Of course, when we write of tolerance we ought to define it, because it is easy to confuse tolerance which is a difficult virtue to acquire, with the acquiescence in anything and everything which proceeds from a supreme indifference to spiritual values.

One needs no spiritual discipline in condemning those who censure us and one may easily justify himself in the fact that he is no meaner than his enemy, but therein lies the fallacy of intemperate disputation.

Christ gives His disciples a command to love one's enemies and to treat courteously those who use you despitefully.

The standard of His teaching is not that of His enemies and the Christian who justifies himself in the terms of his adversaries' ethics is

forgetting that he is abandoning a standard which he has agreed to accept.

Tolerance is not a sickish sentimentality which refuses to recognize the reality of falsehood and evil and which sits supinely in its creed of "Good God and Good Devil."

That is too easy and too futile for words.

But tolerance is that active virtue which forgives the person of your adversary even when you utterly repudiate his creed.

True tolerance hurts the one who manifests it, because it compels him to suppress an indignation which he naturally feels and to manifest a charity which is contrary to one's natural instincts.

In order to define tolerance one must look to the standard of all conduct rather than to apocryphal stories of His disciples. How did Christ treat heretics and sinners?

Certainly the disciple will fail to attain to His standard but He may not reverse that standard and call it Christian.

Our Lord's patience with St. Thomas, with Nicodemus, with St. Peter, as well as His forbearance with Samaritans and conscientious objectors will bear our study and meditation.

It is true that He was stern with those who claimed to know and who led astray the children of His day.

An heresiarch is a very different person from the dupes of his sophistries.

Christ's language to the religious leaders who opposed Him was scathing and yet in this there was no evidence of personal bitterness but rather of the indignation which one would manifest toward a brutal person who was misusing a child.

The great majority of people today are what they are largely because of birth, environment and temperament.

I do not mean that they have no personal responsibility, but that responsibility is tempered by their associations.

Because of an invincible ignorance they reject the truth and follow demagogues.

I sometimes feel that the Church as a whole is too timid with demagogues and too severe with their victims.

It is one thing to advocate an official recognition of heresy and schism, based on an irresponsible liberalism which costs us nothing, and it is quite another thing to make oneself disagreeable to the followers of inveterate prejudice.

And it is still another thing and perhaps more reprehensible than the others, to act harshly toward the members of our own household.

I am fairly familiar with the personnel of this Church and I am amazed sometimes to find members of our own household who, according to their bent, are quite considerate of Catholic or Evangelical without the household, but are very harsh and relentless toward those who are members of their own family, if their tendencies are antagonistic to their own views.

After all, the Altar is the center of our life, and the fact that men have been baptized and receive the sacrament of the Altar is a far more vital concern than the opinions which one holds about order and discipline.

It is, after all, the soul of a man that Christ came to save. He did not die to glorify our prejudices and conceits, nor even to indicate our intellectual acumen.

NASHOTAH HOUSE

The Oldest Seminary in the Middle West

By

VERY REV. E. J. M. NUTTER

MANY fair prospects await the traveler driving along "Wisconsin number 30" on his way from Milwaukee to Madison, but none is more satisfying than his first glimpse of Nashotah House. He comes suddenly to a corner where the road swerves round the wooded shore of a pretty lake, set in a frame of high green banks; and across the water, crowning the bluff on the other side, he sees among the trees the old grey walls and crimson roofs of Nashotah House, the Church's oldest seminary in the Middle West, founded in 1842 by James Lloyd Breck, William Adams and John Henry Hobart II, the home of the pioneers who brought the Word and the Sacraments to Wisconsin.

There are not many vistas in the West to equal this, and few are the tourists who do not stop for a moment to look their fill. A long, chateau-like building, broken in the middle by a heavy square tower reminiscent of a Norman keep, flanked at one end by the graceful west front of the chapel and at the other by a round turret which again carries the imagination back to the days of the Conquest, the whole pile springing from a high plateau which thrusts itself out into the water—it is a sight which has arrested the steps of many wayfarers in the half-century or so since the present buildings were completed.

THE BUILDINGS

The main entrance to the campus is on the east, away from the lake; and at the gate stands Shelton Hall, a large stone house containing the kitchens and refectory, with rooms and apartments for the staff. From here the path leads west, past the recreation field, on which is fought out the never-ending intramural battle between seminary and college, and where our football heroes prepare themselves for their gallant struggles on the gridiron; past the deanery, a handsome residence at present occupied by the ranking member of the faculty, Canon St. George, whose work on the Prayer Book Commission of the General Convention is well known; past the Frances Donaldson Library, a splendid stone arcaded building containing lecture rooms and the seminary library; and on to the main block on the lake bluff, familiarly termed "the Cloister" on account of its architectural design.

In reality, the Cloister is divided into three parts. At the north end there is the chapel, dedicated to St.

Mary the Virgin; to the south, Lewis Hall, where are the Dean's apartment, the executive offices, and suites for unmarried members of the faculty. The long central portion is Alice Sabine Hall, which provides dormitory accommodation for fifty students. The whole of this building is linked into one by the long arched cloister leading from Lewis Hall to the chapel along the length of Sabine Hall.

Thus deanery, library, chapel and cloister form two sides of a large quadrangle, the other half of which exists as yet only in our imaginations and hopes. Between the two arms lies the campus, beautiful with green lawns and a hundred trees; and in the angle stands the old belfry, where hangs Michael, the great bell of Nashotah, whose sound has gone forth into all lands.

THE COLLEGE

Removed a few hundred yards to the south-east from the main block is another fine stone building, called variously Bishop Webb Hall or "The Fort." Here live the junior and middle collegiate classes, with their Warden. This dormitory has lately been remodelled, and is modern throughout. There is room here for over twenty men, with suites for two clergy. The house also contains a pretty little oratory, where the residents attend services morning and evening.

Across the road from here, and overlooking the lake, is the cemetery. Here lie the remains of Breck, Kemper, Cole, Adams, Nicholson, Toll, and other bishops and missionaries who have fought the Church's battle in the Mid-West, together with many faithful laymen and women who have desired burial in this sacred spot. From the names on the monuments an epic could be woven of the spread of the Church in Wisconsin and Illinois. To us, this soil is as holy as that of Westminster; and year by year Nashotah men come back to rest in the bosom of their alma mater until the trumpet shall sound and the dead shall be raised incorruptible. Founders and benefactors of Nashotah House, bishops of Holy Church from home and abroad, deans, theologians, missionaries and humble parish priests, staunch laymen who have held the Faith, captains, privates and drummer boys in the Army of God, they lie here side by side waiting for the resurrection.

The activities of Nashotah centre

in the chapel. We believe that here, or nowhere, that spiritual life is fostered which alone can produce true and faithful ministers of the Word and the Sacraments. Not that we despise the lecture room—far from it; but we are convinced that our Lord is to be found in the fulness of his power at the altar. We concentrate on the chapel. The daily offices of Mattins and Evensong have been said at Nashotah for eighty-six years, and the Eucharist has been offered on our altar every day for two generations.

THE CHAPEL

It is indeed a glorious temple in which we worship daily, our chapel of St. Mary the Virgin. First comes the nave, or ante-chapel, separated from the choir according to Anglican tradition by a finely carved open screen of dark oak, surmounted by a rood with the proper figures of SS. Mary and John. Flanking them are statues of St. Stephen and St. Lawrence. Eastward is the choir, with carved stalls of the same dark oak and returned seats for the faculty at the base of the screen. The altar is of the same wood, and is backed by a reredos with the statue of the Blessed Virgin and her Divine Child in the midst, supported by figures of SS. Augustine, Anselm, Alphege, Thomas Aquinas, Sebastian and Francis of Assisi on either side. There are two side chapels, in one of which the Blessed Sacrament is reserved, a great boon to the sick of the many little missions in Waukesha County. The building can seat about two hundred worshippers, and is without doubt one of the finest church interiors in America.

A BIT OF HISTORY

Behind the chapel and the library, a few yards to the north, stand two frame buildings which enshrine the earliest history of the House. One, painted a faded blue, is the cottage which Breck put up to shelter his young colony in 1842. The other, dark red in color, is the first chapel, erected one year later. These are both reverently preserved. The Red Chapel is still used for one of the annual Commencement services, and has been restored recently by the loving care of the class of 1930.

Breck was one of the pioneers of the Oxford Movement in America, and Nashotah has remained faithful to the tradition of her founders. Her principles have always been "High Church," or Catholic to use more mod-

ern terminology. She is not ashamed to appeal to such great names as Andrewes, Laud and Ken, to that succession of bishops and theologians of the Restoration period and the days of Queen Anne, before the Hanoverian blight fell upon the Church and all but smothered her. That old tradition, at one time nearly obliterated by the deliberate efforts of the English Crown, now bids fair to become once more a powerful force in the Church, and by that tradition Nashotah stands.

CATHOLIC, YET MODERN

With all this, our outlook is essentially modern. If we reject, as we do, the errors and exaggerations of the fifteenth century, we have equal lack of patience with the superstitions of the nineteenth. We hold without any mental reservation the old-fashioned Evangelical doctrines of sin and redemption by the Precious Blood of our Lord. We hold also the old-fashioned Catholic doctrines of the Real Presence and sacramental grace. In no mere symbolic sense, we cling to the historic facts of the Incarnation, the Virgin Birth of our Divine Redeemer, and His physical Resurrection from the dead and Ascension into Heaven. We believe that the Church is at once the Body and the Bride of Christ and the Household of the Apostles. But Fundamentalists will get scant comfort from our critical views, and we see no incompatibility between the proved facts of modern science and the Faith once delivered to the Saints.

Our educational work is divided into two sections, theological and academic; or, as we might more succinctly describe it, the seminary and the college.

The seminary takes men for three years and gives them their special training for the work of the ministry. Candidates are taught the content and inner meaning of their faith, and its application to the problems of life. They learn how to deal with the doubts and fears of their people, and with the difficulties which are inevitable in any organized human society. They are instructed in the interpretation of the Old and New Testaments, and obtain an insight into the work which modern scientific scholarship has done in shedding new light on the Bible. They acquire a thorough knowledge of the history of Christianity. They study the principles and practice of public worship. In short, they master the technique of their two-fold task of directing their parishes and ministering to human souls.

In her collegiate department, Nashotah makes a unique and invaluable contribution to the Church. Frequently there are men rather older than the average collegian who are eager to enter the ministry. Perhaps they receive their call from the Spirit

later in life. Or they may have been prevented by family obligations from pursuing their studies after graduating from High School. To such men, and also to younger men who for one reason or another cannot enroll at a university, Nashotah offers a three-year intensive collegiate course. The work consists of a thorough training in English and history, courses in biology, logic and psychology, three years of philosophy, three of Latin and two of Greek. Thus, some excellent men for whom there might be no other way of accomplishing their ambition are prepared for the seminary and finally advance to the priesthood.

We work our men hard. Many fall by the wayside, for the life, as well as the work, is no bed of ease; but we dare not make too smooth the way to the altar steps. We take our men from the college, from the office, from the shop. We give them the best they can assimilate, whether in classics, theology, history or whatever it may be. We seek no dead uniformity of opinion or conformity of attitude; they may call it "shibboleth" if they will, for we do not trouble about trifles. But we certainly attempt to turn out priests who know their work, who will not scandalize their people through lack of a gospel, or amuse them by a mere amiable amateurishness. Awake to the tremendous social implications of Christianity, and also able to help the sin-sick soul in the opening of its grief, Nashotah men go out to their great task in the sure conviction that they have a God-given, divinely guaranteed remedy for the sorrows and distresses of a blinded and bewildered world.

Cheerful Confidences

A SERMON BARREL

By Rev. George P. Atwater

AN ALERT parson has written me asking me to write an article on the Sermon Barrel. Every one has heard the tradition that every parson deposits his sermons, after preaching, in a barrel, and when it is full he puts the head on, upturns the barrel, opens it, and starts to preach the old sermons over again.

This is, of course, a fiction if one believes that it refers to an actual barrel. But it has more than a grain of truth in it. If a parson writes his sermons in advance he is apt to save them. In a pinch he may go to the file, and bring one forth.

The practice has its faults as well as its merits.

If the sermon is a careful presentation of some endless theme, if it embodies historical research, if it is a carefully wrought instruction, if, when preached, it had a distinct teaching purpose, then it should be saved, and may be used again.

If the sermon has a really sound and searching bit of exegesis, which is not merely an imaginative enlarging of the narrative, then that portion of the sermon may be saved and used again as an introduction to a new application of the idea.

If a sermon is a composition of distinct literary value, with rich ideas expressed in forceful and elevated language, that sermon may be saved and used.

In other words, sermons which are the result of hard study and application, may be put into the barrel.

These compositions are not for evangelical preaching, but for instruction. They almost always lack a warmth and fervor which we associate with preaching.

The second class of sermons may be prepared, but they cannot be written. The process of preparation is quite different. The theme, the ideas, the illustrations and the progress from point to point may be prepared on paper. But the sermon itself is really the combination of head and heart, the sound idea, warmed by deep feeling, earnest manner, and forceful presentation.

If one should attempt to save a stenographer's verbatim report of such a sermon, and then try to read it later to a congregation, it would fall flat. Only the outline of such a sermon, its exegesis and progress, and illustrations, should be saved.

Writing such a sermon is like writing on paper a musical composition. The notes are all there. But preaching it is like going to the organ and translating the notes into music. Both the advance composition and the execution are necessary.

So the barrel is not of much use, unless the preacher can make the theme live again in his own mind and heart.

The parson who wrote me about this subject, said that he burned most of his sermons each year. Excellent. Every old sermon can do a real service by furnishing fuel to a bonfire, unless it represents many hours of real work. It may have been wonderful when preached first. It will be sad when warmed over. It impedes the preacher.

Writing sermons is one art, preaching is another art. Each should be studied carefully. The sermon is only half prepared when it is written. The preacher must be prepared, too.

The barrel is only a receptacle for the results of one's studies. The sermon must come from the living person. Build two bonfires. One in the yard for old sermons and one in the heart for new ones.

Ogden L. Mills, under secretary of the treasury, has contributed \$25,000 to the fund which is being raised for the construction of Washington Cathedral.

Let's Know

HOLY EUCHARIST

By Rev. Frank E. Wilson

HERE comes a question asking: "What authority is there in the Bible or Prayer Book for calling the Holy Community 'Holy Eucharist'?"

There is no specific authority for this term just as there is no specific authority for "marriage" or "wedding." The Prayer Book captions the marriage service as the Solemnization of Holy Matrimony.

The word Eucharist comes from a Greek word meaning "thanksgiving," which came into use in connection with the Holy Communion when Greek was the common language of the Church as early as the beginning of the second century. Clement of Rome, who died at the beginning of that century (about 101 A. D.), uses the term and Justin Martyr, about the middle of the century, uses it frequently.

In the New Testament this Sacrament is not designated with any official title. It is spoken of as the "breaking of bread," "the communion," "the cup of blessing," etc. In the Prayer Book the service is entitled "The Order for the Administration of the Lord's Supper or Holy Communion." In the Invitation it is also spoken of as "this holy Sacrament," and in the post-communion prayer, "these holy mysteries."

So far as this title, "Holy Eucharist" is concerned (meaning thanksgiving), it rests upon St. Paul's account of the Last Supper (I Cor. XI) where he says that our Lord "when He had given thanks" blessed the Bread and the Wine. The same statement occurs in the accounts of the institution as given in each of the first three Gospels. And in the closing paragraph of the Prayer of Consecration in the Prayer Book we ask the Heavenly Father to "accept this our sacrifice of praise and thanksgiving."

No one of these names tells the whole story of the Sacrament. The Lord's Supper emphasizes the continuation of the original institution; the Holy Communion stresses it as a means of spiritual nourishment; the Holy Eucharist describes it as an offering of gratitude. Justin Martyr, in explaining primitive Christian worship, says that taking the bread and wine "he offers up praise and glory to the Father of all things, through the name of the Son and of the Holy Spirit, and he gives thanks (eucharist) at length for these favors of God to us. . . . And this food is called among us 'eucharist'."

I know that people become accustomed to certain names and have a good deal of reluctance about having them changed. In commercial circles

Commission

THERE have been a good many inquiries since Easter as to the amount of commission allowed to parish organizations that secure annual subscriptions for THE WITNESS. Thanks to a small fund which has been created for the purpose of increasing the circulation of the paper we are allowing, until such time as this fund is depleted, 75c on each new yearly subscription. The price of the paper is \$2 a year; the 75c commission should be deducted from this amount, the balance of \$1.25 being sent to our Chicago office, 6140 Cottage Grove Avenue, with the name and address of the new subscriber. Inasmuch as this is a General Convention year we hope that many rectors will appoint parish representatives. It is an opportunity for both individuals and church organizations to make money and at the same time perform a useful service. We shall appreciate it if rectors will notify us of their appointments so that no unauthorized person will be representing THE WITNESS in the parish.

there is such a thing as a trade-mark which often has really tangible value. Indeed there are certain very modern ladies who seriously object to changing their names when it comes to marriage. But it is quite possible to overdo it. Neither our Lord nor the Apostles attached a label to this particular sacrament but they did give us the sacrament and its spiritual value is not dependent upon what we call it. If you were to go into one of our Chinese churches, you would find it described in very strange language indeed, but you could still receive the same spiritual food of the Body and Blood of Christ. Fortunately God is not restricted to the limitations of human language.

The Cockpit

Each week we plan to submit to two or three readers some question now before the Church, with the request that they submit their opinions in about two hundred words for publication. We shall welcome from our readers questions which they would like to have answered here. The department is for frank opinion, not controversy.

IS PROHIBITION A NATIONAL BENEFIT?

By

CAPT. B. FRANK MOUNTFORD
Head of the American Church Army

WHY, sir, do you ask an Englishman to give an answer to your question? What can a native of that little Island off the coast of France know of your inner story? True, I

have been a guest of your hospitable land since the Spring of 1925, but my pilgrimage has been confined almost entirely to New York City and parts of New England, so how should I know? But I have watched. My office is near to the Bowery. I am not entirely ignorant of conditions on the East Side. You have very few bare-footed or ill-clad children. A bedraggled woman is but rarely seen. Liquor bad and good is procurable. Boozey men are seen, but not in flocks. Some have still a little and others have a little still. For the most part work is good and money is not scarce and the majority of your people spend their money not on that which destroys.

I have known of some of the arguments against prohibition. I am not blind to some of the evils attending it. I am a son of old England but I prefer the conditions of life in U. S. A. under the Volstead Act to those with which I am familiar under the Union Jack, where liberty of purchase is permitted. Prohibition has not killed an enemy, but it has lifted out of sight, and largely out of reach, that which slays and benumbs and hurts wherever unrestricted consumption is permitted. There is a liberty that impoverishes. There are prohibitions that introduce to the larger liberty. Greater are the gains than the losses.

By

REV. THOMAS J. LACEY

Rector of the Redeemer, Brooklyn

I DO not consider prohibition a national benefit. Its advantages are offset by its defects. It has fostered contempt for law, given incentive to bootlegging, afforded an inviting field for graft and corruption, deprived the government of revenue from the excise tax and involved large expenditure for attempted enforcement. In the interest of temperance I believe in time our legislation will be modified. I am myself an advocate of the sale of liquor under strict government supervision after the example of our Canadian neighbors.

About Books

A CHILD'S THOUGHT OF GOD. Esther A. Gillespie and Thomas Curtis Clark. Minton, Balch and Co., New York. 1927. Price, \$1.25.

A beautiful little anthology of religious poetry for small children which would make a prized possession for any small boy or girl. The reviewer's daughters, seven and five, rank it with "Alice" and call it their "God Book." Miss Gillespie is a devout communicant of the Church of the Mediator, Chicago.

Frank R. Myers.

NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

THE Church Congress met last week in Providence, April 17-20, with a very large attendance and exceptionally fine papers. Church Unity was naturally to the front, a lively discussion following the addresses on the subject by Dean Washburn of the Episcopal Seminary, the Rev. Malcolm Douglas and Mr. Morehouse, the editor of the *Living Church*. Many expressed themselves as of the opinion that the Episcopal Church must first of all iron out of its own divisions before it can give effective leadership in this important field. The papers on Training for Christian Marriage by Dean Virginia Gildersleeve and the Rev. Endicott Peabody were stimulating, while those on Prohibition caused much discussion. The Rev. Russell Bowie of Grace Church, New York, outlined in a convincing way the great benefits that have been achieved, while Mr. Lawson Purdy, a prominent layman of New York City, was as emphatically of the opinion that the Volstead Act was a mistake. The Rev. George Thomas of Chicago and the Rev. Carl E. Grammer of Philadelphia led in a discussion of the important question as to whether or not the centralization of the Church is a hindrance to parish life, a subject which was much discussed by those present since it was very near to all of those present. The theological subjects on the program were very ably presented by the Rev. Frank Gavin of the General Seminary, the Rev. Crosby Bell of Alexandria, the Rev. Luke White of Montclair, New Jersey, who discussed "What do we mean by the divinity of Christ"; and by the Rev. Donald B. Aldrich and the Rev. Frederick W. Pitts on "How to bring out Spiritual Values in our Services."

* * *

Bishop Freeman of Washington in his lectures on preaching at Yale criticized the growing tendency to discuss political and social questions from the pulpit, and the social and recreational activity carried on by churches. Bishop Freeman said:

"Nothing is more to be deplored than the tendency to convert the Christian pulpit into a rostrum for the discussion of political themes. The very fact that the clergy themselves have a particularly inaccurate knowledge of these weighty subjects precludes the discussion of them. It is the policy of the Christian pulpit to deal with principles rather than policies."



REV. J. HOWARD MELISH
Goodwill Preacher to England

He said that the "institutional agencies" of the Church, developed within the last half century, have diverted the interest and enthusiasm from religion to pastimes and recreations. This trend, he said, had placed the Church at a disadvantage by putting it in competition with secular agencies.

"Most deplorable of all, it has shifted the emphasis from a concern for souls to a concern for bodies," he said.

* * *

Professor Loring W. Batten of the General Seminary gave the meditation at the meeting of the clerical union for the maintenance and defense of Catholic principles, held at St. Paul's, Brooklyn, on April 24th. Bishop Campbell of Liberia addressed the group at luncheon.

* * *

Bishop Booth said that while he might hesitate in the presence of President Bailey and professors of the University of Vermont to say so, much of our education today lacks spiritual value. It produces splendid economic and social results, but it does not shape spiritual truth or religious character.

It is possible to catch the full fire and enthusiasm of religion only by

coming in close contact with God. Moses had this experience feeling that the very place he trod was holy ground. St. Paul was another who was fired with a great religious enthusiasm. Religious education requires a leadership thus moved.

If this is so the question is whether methods may not be used to help secure this fire of religious enthusiasm. Bishop Booth expressed the belief that this is the kind of religion that will appeal especially to the young. To gain this enthusiasm we need to set ourselves apart for a while, to meditate, to get the spirit which fires poets and painters to their greatest works.

The Bishop advocated a closer fellowship, regardless of creed, as a means to better understanding of religion and of each other. He thought it possible for a group of Christians to forget creed and come together in an effort to get closer to God and to get together in the spirit of prayer and worship.

He realized why the Lausanne gathering did not get further. The first thing done was to start to make definitions, instead of trying to get nearer God and to each other. The world war has left much of Europe in an attitude that seeks to accomplish results along these lines. It broke down conventionalism, and brought different creeds together in a great service which approached religion.

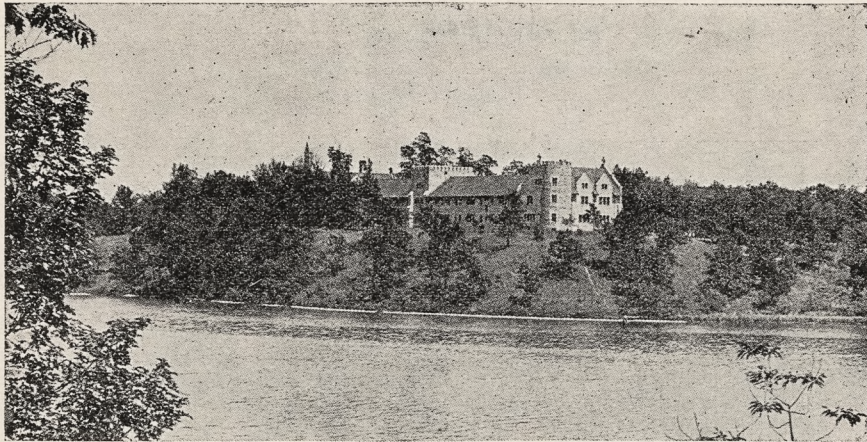
Bishop Booth looks forward to a time when at Rock Point there will be such a common meeting ground where groups with or without leadership, will forget that they belong to any particular church and meet as Christians seeking in the mood of prayer and communion of spirits to catch the fire of enthusiasm in religion.

The time is ripe, Bishop Booth believes, for such movements. The course of the sciences and of social development make the period propitious for a move to greater meditation in the higher things. The Rock Point vision is the vision of a center for the education of the spirit.

* * *

The Rev. John Howard Melish, rector of the Church of the Holy Trinity, Brooklyn, and a member of the Executive Committee of the Church League for Industrial Democracy, sailed for England April 21st accompanied by Mrs. Melish. He

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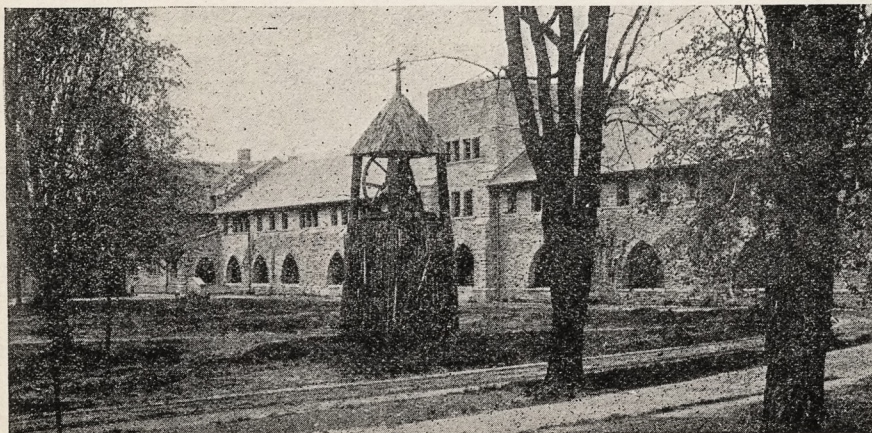
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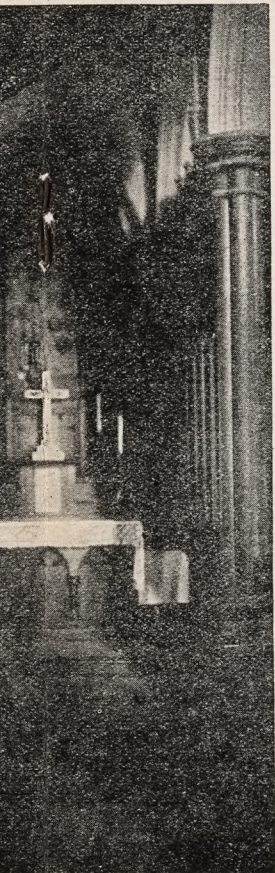


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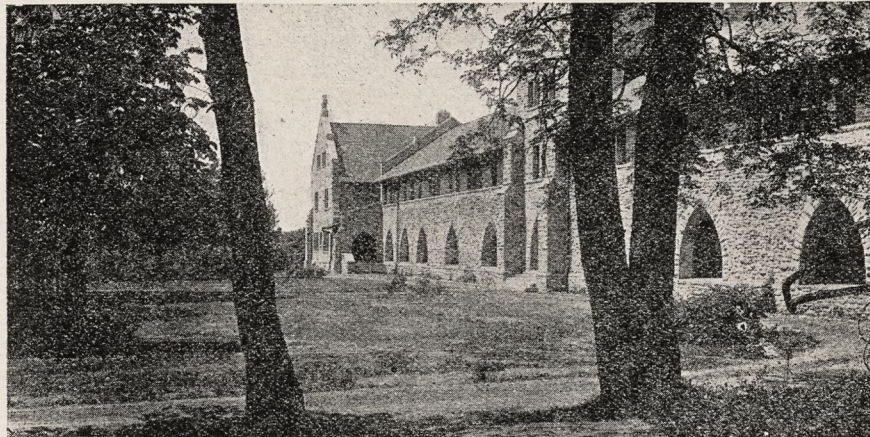
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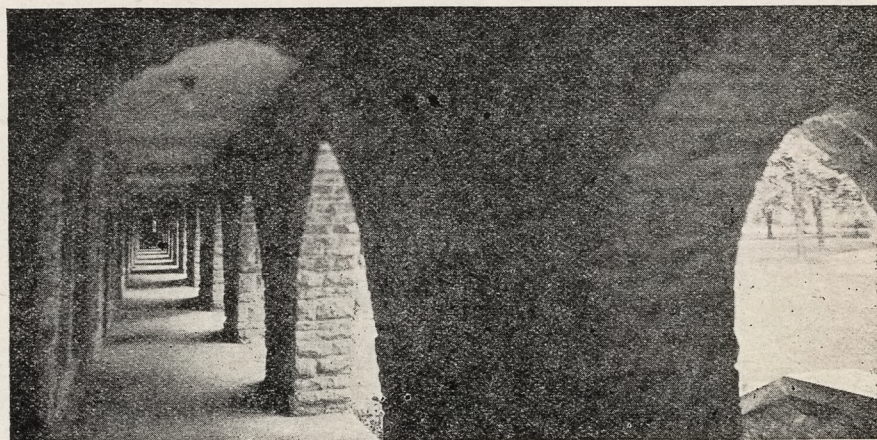
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went on the invitation of the Council on Interchange of Preachers and Speakers Between the Churches of Great Britain and America, and is to make several addresses in England during the month of May. It is expected that he will speak in Liverpool Cathedral, and also address a group of clergy there. He will make an address at the Victoria Settlement to a group of dock laborers. He has also been invited to speak in the great industrial cities of Birmingham and Nottingham and Manchester, and later in London. He may be taken into the Rhondda Valley to meet the miners. No such program has previously been planned for any visiting American clergyman, and the committee is eager to avail itself of Dr. Melish's well-known interest in industrial conditions.

During Dr. Melish's absence several of his friends are to preach at Holy Trinity on Sunday mornings as follows: April 22 and 29, the Rev. Harry P. Nichols; May 6 and 13, the Rev. Roland Cotton Smith; May 20 and 27, the Rev. A. B. Parson; June 3 and 10, the Rt. Rev. Paul Jones. The Rev. L. Bradford Young will preach on Sunday evenings and have charge of the work of the parish.

Notable service. Mr. Charles Wilson, sexton of St. George's, Flushing, Long Island, is now in the fortieth year of his service.

The Rev. William I. Haven, who for 29 years has been one of the general secretaries of the American Bible Society, has been placed in charge of Versions, enabling the society to place increased emphasis on this important and scholarly part of its work. The Society also announces

the election of the Rev. George William Brown, Presbyterian clergyman of Ben Avon, Pa., to fill the secretaryship left vacant by the death of Dr. Arthur C. Ryan.

Bishop Booth, coadjutor of Vermont, speaking to the discussion group at the Congregational Church in Burlington, outlined plans for making the Church institution at Rock Point, Vermont, an educational-religious center.

Fourteen clergymen, several of whom are college chaplains in leading universities, are meeting this week at the College of Preachers, Washington, for a preaching conference.

Among the thirty-nine persons (not articles) recently confirmed at Christ Cathedral, Saline, Kansas, were two women who were daughters of Methodist ministers (one of these also a grand daughter), another the daughter of a Baptist minister, and one man, an educated Italian, was received who had in his youth been confirmed by the Pope. The con-

tinued large classes of adults in Salina are due to the use of Visitation Evangelism followed by the supper-talks during Lent for instruction.

The Rev. Bernard Iddings Bell States that the incorporation of St. Stephen's College as a part of Columbia University involves no change at all in the religious policy of the college. He writes:

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* * *

The commission on religious education of the province of Washington met at the Virginia Theological Seminary, April 24-25.

* * *

Herbert Waldo Manley, recently appointed chaplain for the port of

New York, was ordained priest recently by Bishop Sterrett at the Nativity, Bethlehem, Pa.

* * *

Bishop Beckwith of Alabama, whose death was announced last week, was buried in Montgomery from St. John's Church, where he was consecrated in 1902. He died in his 77th year.

* * *

Ground has been broken for the Church of the Good Shepherd, Jacksonville, Florida. The architects for the Church, which will cost \$600,000,

are Mellen Greeley of Jacksonville and Carbusier and Foster of Cleveland, Ohio. The Rev. Charles A. Ashby is the rector.

* * *

The first service in the new St. Andrew's, Buffalo, N. Y., was held last Sunday. The Church represents an expenditure of over \$100,000, much of which was contributed by one person. The rector of the parish is the Rev. Charles E. Hill.

* * *

The Rev. Beverly D. Tucker, rector of St. Paul's, Richmond, Va., was the

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speaker at the April meeting of the Clericus of Maryland, held at the Church of the Nativity, a new Church just completed.

Because of the wide publicity which has been given Dr. Tucker's experiments in practical unity in his own parish church, more than ordinary interest was evidenced in his paper. It became clear that the newspaper reports had misrepresented his position regarding confirmation. He has not advocated the non-necessity for confirmation, but simply that the validity of the vows made by members of the Protestant Churches should not be questioned by the necessity of "reconfirmation" when such members wished to transfer to the Episcopal Church. Dr. Tucker has tried this in his own Church as an experiment without any assumption that members so received were in full communion with the Episcopal Church at large. A frank and open discussion followed the reading of the paper and it was generally felt that this had been one of the most worth-while meetings of the Clericus for many months.

* * *

There were 414 registered delegates from 53 parishes at the annual meeting of the Woman's Auxiliary of Albany, which met at the Cathedral April 18 and 19. Presiding Bishop Murray was the guest of honor, preaching at the evening service and at the luncheon the following day.

* * *

Close to 35,000 people attended the noonday services during Lent at Old St. Paul's, Baltimore. The Easter

communicants at this parish numbered 1,100. At Grace and St. Peter's, Baltimore, over a thousand made their Easter communion, while at Emmanuel about 2,000 attended the Good Friday services and 3,375 attended services on Easter Day. Other churches in the diocese were proportionately well attended.

* * *

I have found the name of the gentleman from Columbus, Georgia, mentioned in these columns last week as having served in the choir of his church for seventy years. He is E. L. Wells, who, in addition to having sung for seventy years, has also served his parish as senior warden. Last Sunday he was presented with a large framed picture of himself by the adult Bible class of the parish, Trinity Church, Columbus.

* * *

The Rev. Thomas J. Lacey of Brooklyn, whose views on prohibition are expressed in the *Cockpit* this week, motored to Florida after Easter

to take part in the Good Friday services at the Greek Orthodox Church at Tarpon Springs (Holy Week comes later in the calendar of the

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Greek Church). On the trip down Dr. Lacey and his companions were stopped by an officer who thought they were bandits.

As they were speeding over a fine stretch of road in Virginia they swept around a turn and suddenly came upon a traffic officer. This individual, "dressed in a little brief authority," immediately made up his mind that the speed of the car meant pursuit somewhere in the rear. Dr. Lacey was not wearing his clerical garb and there was nothing to indicate the harmlessness of the travelers.

It seems there had been a holdup not many miles away and police had lookouts for the bandits. The description of the car, according to the policeman, seemed to tally with the Brooklyn clergyman's car, and there was nothing to do but submit to the long questions of the suspicious officer.

Dr. Lacey was lucky enough to have with him documents that convinced the policeman it was not necessary to take them to the police station for further detention.

* * *

The young people's service league of the province of Sewanee wanted facts in order that they may plan their work intelligently. They therefore sent to the Canal Zone their field worker, Mrs. F. N. Challen, to investigate the work of the Zone for them. She submitted her report to the young people on her return.

* * *

A robbery at St. Mark's, Toledo, Ohio, new parish house broken into, steel safe entered and the Sunday offering stolen. The thieves also broke down the door of the rector's study and took the money in the communion alms and articles prized for the sake of sentiment.

* * *

A resolution referred to the Stand-

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ing Committee that immediate action be taken to secure a general missionary for the diocese as assistant to the Bishop; the decision to affiliate with the diocese of Atlanta in the support of the Fort Valley Industrial School; endorsement of the Near East Campaign; a resolution urging the importance of the clergy thoroughly informing themselves on the Lausanne Conference for emphasizing and promoting the subject of Unity; and the election of deputies and alternates to the General Convention were some of the important pieces of legislation transacted at the 106th Annual Convention of the Diocese of Georgia, which met in St. John's Church, Savannah, April 18 and 19. The deputies elected to the General Convention are: Clerical, Rev. J. B. Lawrence, Americus; Rev. D. C. Wright, Savannah; Rev. J. A. Schaad, Augusta, and Rev. H. Hobart Barber, Augusta. Lay, Mr. J. R. Anderson, Savannah; Mr. George W. Urquhart, Savannah; Mr. Frank D. Aiken,

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The representative, who is a clergyman of charm and refinement, secured forty-five annual subscriptions in this rather small parish.



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Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

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Rev. Taylor Willis
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Sunday, 4 p. m. Carillon Recital.

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Holy Days, Holy Communion, 10.

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One of John Buchan's fascinating stories tells of a man who stayed in London while his friend went far away into wild and dangerous places seeking adventure. But as it happened the man who stayed in London had all the adventure and all the excitement and all the plot. One is reminded of this on reading the book called "Wilson Carlile and the Church Army." No missionary harassed by man-eating lions, devil-worship, isolation or lack of support, has had excitement more intense than this founder and leader of the Church Army, now in his eighty-first year, who in his earlier days was in actual danger of his life while establishing the life of the Church in the human hinterland of London slums.

* * *

The Hobart College glee club will henceforth sing in time to the beats of a baton used nearly fifty years ago by the late Milton B. Davis, author of the famous college song, "Solomon Levi." The baton, a beautiful piece of mahogany, tipped and inlaid with silver, was presented to Mr. Davis in 1879, when he was a student at Hobart and leader of the college glee club, by a member of the faculty, Prof. Charles D. Vail. It was recently found by W. E. DeYoe, superintendent of buildings, in a discarded desk stored in the college library. The identity of the baton was determined by engraving on one of its silver mountings.

* * *

The International Missionary Council, meeting in Jerusalem just before Easter, had a particularly good meeting and arrived at much unanimity on various subjects. Delegates were present from fifty-one countries.

* * *

Miss Alice Wright of St. Mark's Mission, Nenana, Alaska, stands in some danger of being killed with kindness. In answer to the appeal for playthings for the children recovering from scarlet fever, such quantities of packages and letters came that she despairs of ever acknowledging them. When a recent mail came, some of the children said, "We got well too soon!" The things are enormously welcome, and with such a big house full of children, the need for them is by no means limited to times of epidemic and convalescence.

Miss Wright had been asked by some one to recount some of the "thrills" of mission life, and speaking of the lack of such things in their busy daily life, month in and month out, says that the one thrilling thing that ever happens is when occasionally, very occasionally, a

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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.

Grace Church, Brooklyn Heights
Hicks St., near Remsen, Brooklyn, N. Y.
Rev. George P. Atwater, D.D.
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

Grace Church, New York
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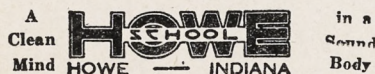
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* * *

Windham House, named for the township in which Bishop Tuttle was born, is to be opened in New York City in September, as a Church residence for women missionaries on furlough who are taking graduate work, and for volunteers and other students taking graduate training preparatory to Church work at home or abroad. The house has been secured through the Woman's Auxiliary special offering of 1923-25.

* * *

Special Sunday afternoon services are being held in the Cathedral of the Incarnation, Baltimore, with the following special preachers: Rev. Z. B. T. Phillips, rector of the Epiphany, Washington, and chaplain of the Senate; Rt. Rev. Frank Du Moulin, rector of the Church of the Saviour, Philadelphia; Rev. George Craig Stewart, rector of St. Luke's, Evanston, Illinois; Bishop Fiske of Central New York.

* * *

Materialistic news — A senior warden has just told his fellow parishioners in a big parish meeting that sixteen of them whose incomes average \$91,000 a year are giving only about \$1,000 for the work of the Church. Another parish reports 431 automobiles and 408 families, with 159 families pledging for the work of the Church less per year than the cost of two tires.

* * *

During the fifteen years in which Deaconess Carter and Deaconess Clarke were at the Philadelphia Church Training and Deaconess House, there were 95 graduates and 25 special students; 27 went to Alaska, 15 to China, 12 to Japan, 4 to Liberia, 3 to the Philippines, 21 to different parts of the domestic mission field; 17 went into parish work; 5 are working in city missions, 1 among Jews, and 11 in institutional or social service positions.

Clerical Changes

ANTHONY, Rev. William H., assistant at Calvary, Pittsburgh, Pa., has resigned to accept the rectorship of St. Peter's, Phoenixville, Pa., (a suburb of Philadelphia).

HAINES, Rev. Elwood L., resigns as rector of Trinity, Bethlehem, Pa., to accept an appointment as executive secretary of the diocese of North Carolina. Address: 1130 East Fourth Street, Charlotte, N. C.

MIDDLETON, Rev. Newton, resigns as rector of the Good Shepherd, Norfolk, Va., to accept the rectorship of St. John's, Jacksonville, Florida.

PETTUS, Rev. W. H., rector of St. Mark's, Washington, D. C., has accepted a call to the rectorship of Grace Church, Everett, Mass.

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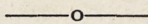
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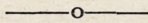
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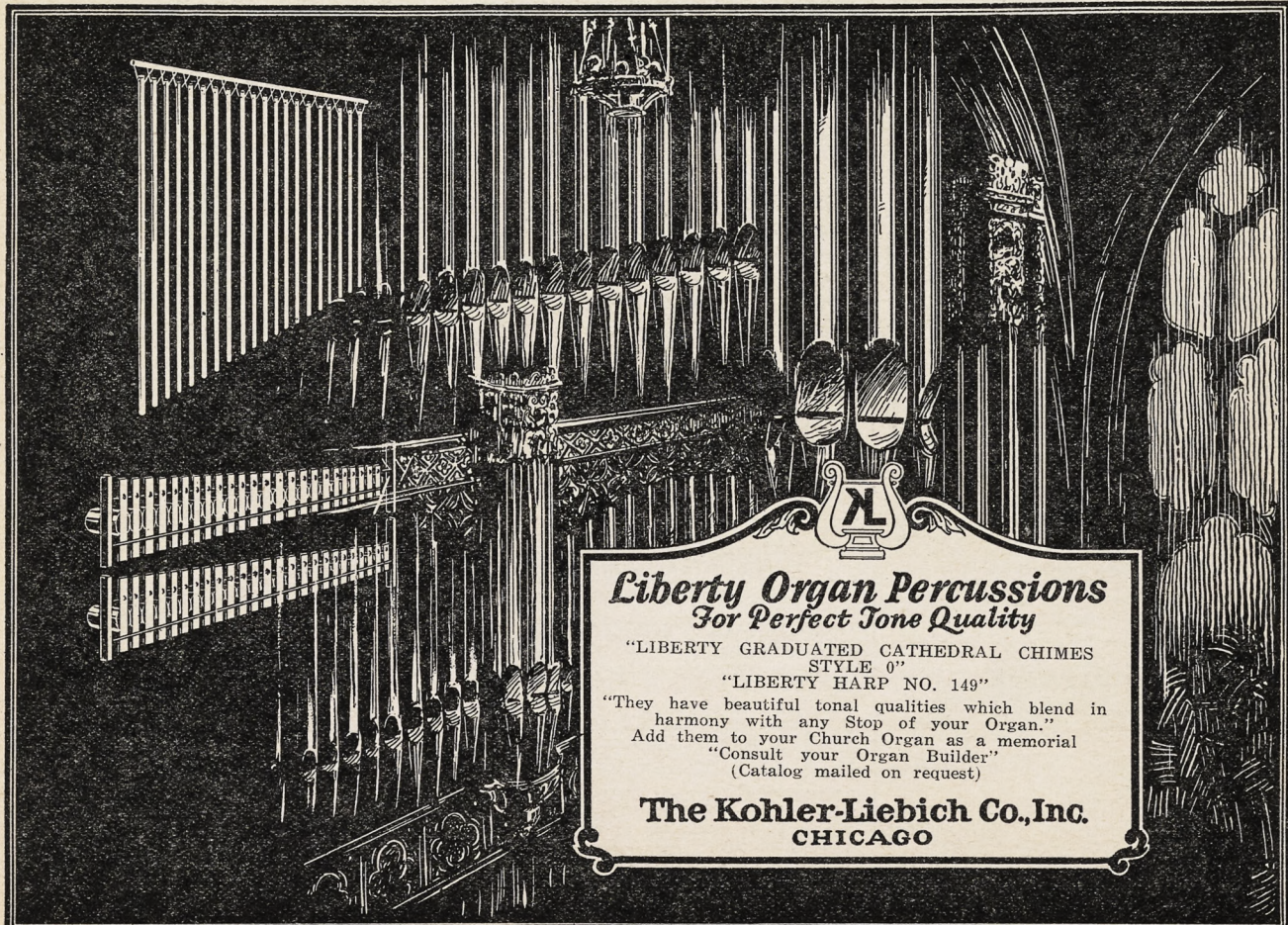
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