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The Living Church

VOL. LXII

MILWAUKEE, WISCONSIN, NOVEMBER 1, 1919

NO. 1

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ACTION OF THE GENERAL CONVENTION OF 1919, AT DETROIT:

WHEREAS, The New Hymnal was approved and authorized for use by the General Convention of 1916, and

WHEREAS, An edition with words only has been ordered by this Convention and will be published,

Resolved, The House of Deputies concurring, that the House of Bishops heartily commends to all Parishes and Missions the use of the New Hymnal with *music score* in order to take advantage of the present popular interest in singing and to promote congregational singing throughout the whole Church.

Passed by the House of Bishops, October 20, 1919.

Concurred in by the House of Deputies, October 20, 1919.

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Seven Hundred Thousand

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This Revision has been made; the typographical work is proceeding as rapidly as labor conditions permit, and it is hoped that its publication can be announced at an early day.

The features which are likely to commend it for extensive use are: (a) Its tunes are the best of those in preceding editions; (b) some new tunes which will become favorites; (c) the addition of old and much desired tunes; (d) the typography will be like that of preceding editions, used in the best American Hymnals; taught in our schools; and most liked by choirs and congregations; (e) the retention of some hymns which deserve retention; (f) some additional hymns for special occasions; (g) some new processions; (h) more national hymns; (i) more hymns for Brotherhoods, Guilds, etc.; (j) more children's hymns; (k) more carols; (l) a large addition to the chant and Communion services; (m) the only *pointing* authorized and set forth by the General Convention, in use for the last twenty-five years.

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THE PARISH CHOIR

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THE LIVING CHURCH

A Weekly Record of the News, the Work, and the Thought of the Church

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Would that our exhortation profited somewhat! Yet if, after much warning, men should persevere in the same vices, we do not leave off urging upon them to do right. Just as the water-springs continue to flow, though no one may come to drink, and the fountains send out their streams, although none may draw the water, and the rivers nevertheless run on, though no one may drink of them—so he who has to preach or to advise must persevere as far as in him lies, although no one may listen. This, indeed, is a law to us who have undertaken the ministrations of the Holy Word prescribed by the Blessed God.—*St. Chrysostom.*



[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LXII


MILWAUKEE, NEW YORK, AND CHICAGO.—NOVEMBER 1, 1919

NO. 1

EDITORIALS AND COMMENTS

Editorial Correspondence from General Convention—III

DETROIT, October 25, 1919.

HE Convention is over. We have not this time to make the common apology at the close of earlier conventions that "not much was adopted but a good spirit was shown." Very much was adopted; changes more far-reaching, perhaps, than were ever before adopted in a single General Convention. Yet never has there been a Convention in which greater unanimity prevailed or in which the spirit of fraternity was more conspicuous.

It is necessary that we should lay stress upon this at the outset because the work of the Convention cannot be understood apart from its realization. The Convention had not been in session many days before members began to receive anxious inquiries from home, accompanied by clippings from daily papers which indicated not only that a condition of extreme partisanship prevailed in the House of Deputies, but also that the Church was confronted with possible, if not imminent, disruption. Members who had witnessed the splendid cordiality that prevailed in the House of Deputies rubbed their eyes in astonishment. Was something undetected by them going on in their very midst, underneath this obvious spirit of harmony? Or was some force somewhere inspiring totally unwarranted reports as to the spirit of the Convention, and if so, where was that force located? A slight error was made in last week's LIVING CHURCH on this subject in reporting the proceedings of Tuesday, October 14th. A thoroughly indignant protest against such misrepresentations as were being printed in many cities had been voiced by Dr. Freeman of Minnesota. Somewhat later a resolution was introduced jointly by Mr. Rosewell Page of Virginia and Mr. Morehouse of Milwaukee, reciting the gratifying fact of the spirit of unity that was conspicuously prevalent in the House of Deputies and directing the committee on press and publicity to use its best endeavors to repress the transmission of totally false and misleading reports to the contrary. In some way that committee had signally failed to give a proper perspective to the group of fine young men who represented the press and the news syndicates at the Convention and who undoubtedly desired to do their work properly and accurately.

The appeal to partisanship was never more unproductive than in this Convention. Men had come from all parts of the country with serious purpose and they refused absolutely to align themselves into parties. Limited as space must be in this crowded issue, we should do an injustice to the Church if we did not do our utmost to remove the unpleasant impression that must have been gained by readers of the daily papers in most parts of the country, though there were some notable exceptions. Again was illustrated the importance of what THE LIVING CHURCH has so often urged: *Take*

your impressions of events in the Church from the Church papers and not from the daily papers!

"THIS NATIONAL CHURCH"—as Dr. Mann delicately phrased it in addressing Cardinal Mercier—has been completely reorganized. The far-reaching extent of that reorganization might well have been described as revolutionary, yet, after perfecting details, it is our understanding that the new Canons 57 and 58 were adopted by unanimous votes in both Houses.

All the old boards—the Board of Missions, the General Board of Religious Education, the Joint Commission on Social Service—are swept out of existence. The Domestic and Foreign Missionary Society survives as a holding corporation only.

In their place we have "The Presiding Bishop and Council" as a continuing executive body, directing all the affairs of the Church. Until the Presiding Bishopric shall be elective, a deputy President of the Council will perform the functions assigned in these canons to the Presiding Bishop, and the Bishop of Tennessee was elected as such President for a term of three years. The Council consists of four bishops, four presbyters, and eight laymen elected by General Convention, together with one person—he may be bishop, presbyter, or layman—chosen by each of the Provinces, and two *ex officio* members; a total membership of twenty-six, in addition to the President, who is esteemed to be outside the Council. The canon, which is printed on another page, is a little obscure as to the precise relations between President and Council, and many details must be worked out in practice. But we have now a continuing central authority in the Church.

The new organization will function chiefly through "departments"—of "Missions and Church Extension", of Religious Education, of Christian Social Service, of Finance, of Publicity, and possibly others. The Presiding Bishop—or, for the present, his deputy President—is at the head of each of these as well as of the Council. The plan is admirable, and in its working will test the statesmanship of those who have been elected to the important positions. Their names will be found elsewhere in this issue.

We shall treat separately of the legislation relating to the Concordat. For the rest, our news pages will give, in general, a fair idea of what has been under discussion. Next week we shall hope to enumerate more exactly just what has been adopted in general legislation and a trifle later we shall narrate the changes in the Prayer Book, finally ratified, and those tentatively adopted but requiring final action three years later.

Completed action at the present time is confined to

certain changes in Morning and Evening Prayer, in Prayers and Thanksgivings, and in regulations concerning the Use of the Psalter. Further changes were also tentatively made in these sections, but we regret to say that again, as in 1916, much of the discussion in the House of Deputies was rendered fruitless by the fact that the House of Bishops neither considered nor concurred in its action. This failure covers the proposed alterations in the Burial Service, including the beautiful office for the Burial of a Child, the proposed alteration in the third Good Friday collect, and most of the changes in Prayers and Thanksgivings. Neither House considered the more important sections of the Report dealing with the sacramental and special offices.

Now this difficulty of adjusting legislation between the two Houses is a serious matter. There is a limit to the patience with which deputies will sit, at great expense and inconvenience to themselves, in a House whose deliberations prove to be partly academic and do not result in accomplished legislation. This fiasco having twice been repeated in succession, we believe it must be positively dealt with. We therefore submit the following suggestion:

Let the Portland Convention of 1922 ratify the changes that come from this Convention, but let it not take up the further consideration of the Revision report. When that Convention is ready to adjourn, let it be, not *sine die*, but to a fixed date in the autumn of the year following, with the adoption of a special order limiting the work of the adjourned session to the subject of Prayer Book revision. Let the adjourned session be held in some city centrally located, in quarters that will admit of the two Houses sitting in close proximity. Let the adjourned session occupy not more than one week. Let it work continuously and conscientiously on the Prayer Book and on nothing else. In that way, we believe, we shall make real progress in the work of revision and enrichment; and we are confident that, in fact, this will not be accomplished in any other way.

Before the Revision report is again submitted, let it be thoroughly edited in the interest of good English, scholarly construction, and proper capitalization and punctuation. The bound report submitted to this Convention was so glaringly deficient in these particulars that the consideration of the material contained within it was greatly hampered. The report should be issued as a permanent volume to be preserved in the archives of the Church and in libraries of liturgics, fit to stand beside the beautifully made *Book Annexed* and Notification volumes of the earlier revision.

In the meantime it may be proper for us to urge that thoughtful Churchmen will obtain copies of this Report of the Joint Commission* before it shall go out of print, and acquaint themselves thoroughly with its recommendations. It is understood informally that these recommendations will stand substantially in their present form as the report to be submitted to the next Convention by the Joint Commission. They ought to be carefully studied by every thoughtful Churchman.

The ratified changes are now assumed to be in use throughout the Church. Their official publication in pamphlet form has been ordered, but those who remember the great annoyance in having new editions every three years of such changes bound as appendices to the Prayer Book during the process of the former revision, thus compelling them to purchase new books with disconcerting frequency, will be glad to learn that not only will the printed text of the Prayer Book be unchanged until revision is completed, but the official list of authorized changes will not be bound between the covers of the Book of Common Prayer during the period of transition.

* The report is published by the Macmillan Co. and may be obtained from Morehouse Publishing Co., Milwaukee. Price \$1.50.



The Industrial Conference

THE deplorable failure of the Industrial Conference in Washington involves the gravest menace to the well-being of our nation. As Christians, as Churchmen, as Americans, we urge alike upon representatives of capital, of labor, and of the public, a spirit of conciliation, a willingness to give thorough and sympathetic thought to the constructive task of placing the industrial system of the nation upon a basis of justice and

equity. In our judgment the principle of collective bargaining is demanded by our loyalty alike to democracy and to Christianity. It ought to have been unanimously and gladly set forth by that conference.

Could not the principles of the Christian religion have suggested to all parties a way to agreement? Is there no message in the Gospel that bears upon the relations of employer and employed? Must there be hopeless industrial hatred and war? We do not believe it.

That the conference broke up in failure is a disgrace to our democracy and to our religion.

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE "FATHERLESS CHILDREN OF FRANCE"

The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors to particular French children:

1. St. Alban's School, Sycamore, Ill.....	\$ 6.10
117. St. Mark's Church, West Orange, N. J.....	9.50
123. Keynee Club, Bangor, Maine.....	18.25
136. Mrs. J. D. Patton, Cleveland, Tenn.—Christmas gift	5.00
160. In loving memory of Thomas Nicholas Carroll—\$5.00 special Christmas gift	23.25
225. Girls' Friendly Society, St. Paul's Church, Burlington, Vt.....	36.50
278. In loving memory of Hannah Carroll—\$5.00 special Christmas gift	23.25
432. Primary Dept., Grace Church S. S., Charleston, S. C.	27.50
575. Belle City Temple No. 29 Pythian Sisters, Racine, Wis.	36.50
585. Miss M. Distelbrinck, Hickman, Ky.....	36.50
Total for the week	\$ 222.35
Previously acknowledged	\$56,367.05
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	\$56,589.40
	10.00*
	<hr/>
	\$56,599.40

*In the issue of September 13th the total for the week was incorrectly printed as \$222.50, whereas it should have been \$232.50. Thus the grand total since that date has been in error. Correction has, however, been made by adding \$10 to the grand total above.

ARMENIAN AND SYRIAN RELIEF FUND

C. C. H.	\$ 2.00
Miss Anne Ambridge, Hinsdale, Ill.....	5.00
Grace Church School, Ridge Spring, S. C.*.....	7.00
M. C. S., Janesville, Wis.*.....	5.00
	<hr/>
	\$ 19.00

* For relief of children.

SERBIAN RELIEF FUND

Edward P. Bailey, Chicago, Ill.....	\$ 25.00
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THE BISHOP OF WEST TEXAS RELIEF FUND

Miss Anne Ambridge, Hinsdale, Ill.....	\$ 5.00
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NEW ADMINISTRATIVE MACHINERY OF THE CHURCH

Presiding Bishop—The Rt. Rev. Daniel Sylvester Tuttle, D.D., LL.D.

President of the Executive Council—The Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee.

MEMBERS OF THE COUNCIL

Bishops—The Rt. Rev. Wm. Cabell Brown, D.D., Virginia; the Rt. Rev. Wm. Lawrence, D.D., Massachusetts; the Rt. Rev. Edwin S. Lines, D.D., Newark; the Rt. Rev. Theodore I. Reese, D.D., Southern Ohio.

Clerical—The Rev. Jas. E. Freeman, D.D., Minnesota; the Rev. Alexander Mann, D.D., Massachusetts; the Rev. W. H. Milton, D.D., East Carolina; the Rev. Ernest M. Stires, D.D., New York.

Lay—Stephen Baker, New York; John Stewart Bryan, Virginia; Samuel Mather, Ohio; Burton Mansfield, Connecticut; Frederic C. Morehouse, Milwaukee; Arthur E. Newbold, Pennsylvania; Harper Sibley, Western New York; H. G. Wyckoff, California.

From the Provinces—Bishop Perry, Rhode Island; Wm. M. Baldwin, Long Island; Bishop Murray, Maryland; Bishop Gailor, Tennessee; Bishop Anderson, Chicago; James H. Pershing, Colorado; Rev. Z. B. T. Phillips, D.D., Missouri; Bishop Keator, Olympia.

The Status of the Concordat

RESOLUTIONS OF THE HOUSE OF BISHOPS

[Not concurred in by the House of Deputies.]

WHEREAS, The "Proposals for an Approach towards Unity" which have been submitted to this General Convention by distinguished representatives of the Congregational Churches and of the Episcopal Church, furnish a hopeful basis for negotiations looking towards the *rapprochement* of Episcopal and non-Episcopal Churches in this and other lands; and

WHEREAS, Similar proposals have received favorable consideration by representative members of Episcopal and non-Episcopal Churches in other parts of the world; and

WHEREAS, It is desirable, in the interests of that visible Unity which Christians everywhere are now seeking, that bodies which are similar in faith and polity should act corporately and in concert, so far as practicable, in matters affecting their corporate relations with other bodies; and

WHEREAS, The said "Proposals" also contain matters of vital concern to the entire Anglican Communion, within which each autonomous Church should, so far as practicable, act in concert with the other parts of the same Communion; and

WHEREAS, The immediate adoption of the proposed Canon "Of the Ordination of Ministers to minister in other Communions" by this General Convention involves Constitutional difficulties; and

WHEREAS, The greater part of Christendom has formally agreed to take part in a World Conference, soon to be assembled, for the consideration of such matters touching Faith and Order as are embodied in the said proposal; Therefore be it

Resolved, The House of Deputies concurring:

1. That the General Convention recognizes with profound gratitude to God the earnest desire of the representatives of the Congregational Churches and of our own Church to find a way by which the first step towards eventual Church unity may be taken, and especially the irenic attitude of those who are not in communion with this Church, but who have indicated their desire to enter into certain relations with it for the furtherance of that Unity for which we together pray.

2. That a Joint Commission of five Bishops, five Presbyters, and five Laymen be appointed to continue conference with the Congregational signatories to the said "Proposals" for the purpose of securing a wider consideration of the proposed (Continued on Third Column)

RESOLUTIONS OF THE HOUSE OF DEPUTIES

[Adopted by concurrent action of both Houses.]

WHEREAS, At sundry times in past years, and especially in 1853, in 1880, and 1886, this General Convention, and the House of Bishops thereof, did set forth certain declarations relating to the Unity of the Church and the steps which, under God, might be taken to lead to such Unity; and

WHEREAS, There have now been laid before General Convention certain "Proposals for an Approach towards Unity", to which are attached the signatures of distinguished members of Congregational Churches and of this Church, which proposals ask for the enactment of appropriate legislation whereby a Bishop may be authorized to confer the orders of the Diaconate and the Priesthood upon Ministers who have not received Episcopal ordination, under certain conditions therein enumerated; and

WHEREAS, These Proposals afford a hopeful basis for negotiations looking toward that end; be it

Resolved, The House of Bishops concurring:

I. That the General Convention recognizes with profound gratitude to Almighty God the earnest desire of these representative members of Congregational Churches and of this Church to find a way by which the first step towards eventual Church unity may be taken, and especially the irenic attitude of those who are not in communion with this Church, but who have indicated their desire to enter into certain relations with it for the furtherance of that unity for which we together pray.

II. That as a step toward the accomplishment of so great a purpose, this Church hereby declares its willingness to *initiate action that may make it possible** to enact legislation such as shall permit the ordination as Deacons and as Priests of Ministers in other Christian bodies who accept the Holy Scriptures as the revealed Word of God, the Nicene Creed as the sufficient statement of the Christian Faith, and the Sacraments of Baptism and the Supper of the Lord, under conditions which are stated in the aforementioned Proposals for an Approach towards Unity, whenever evidence shall be laid by any such applicant Minister before the Bishop of this Church having jurisdiction in the place in which such Minister resides of his acceptance of the prin- (Continued on Fourth Column)

* The words in italics were added by the House of Bishops in their final concurrence.

concordat, and to report to the next General Convention.

The House of Bishops has appointed as members of such Joint Commission on its part, the Bishop of Southern Ohio, the Bishop of Fond du Lac, the Bishop of Newark, the Bishop of New York, and the Bishop of Pennsylvania.

principles set forth in those Proposals.

We, however, direct the Joint Commission to be constituted that in proposing such legislation the following points shall be carefully considered:

(a) That the Congregation, if any, in which such Minister officiates shall declare through its accustomed representatives its desire for such ordination on behalf of its Minister and its purpose to receive in future the ministrations and the sacraments of one who shall have been ordained to the Priesthood by a Bishop.

(b) That every Minister so ordained shall, in celebrating Holy Communion, invariably incorporate in a Prayer of Consecration the Words of Our Lord in instituting that Sacrament, and also a suitable Oblation and Invocation of the Holy Spirit.

(c) That he shall in no case administer the Holy Communion to an unbaptized person. And this Church will hopefully anticipate the use of the Apostolic practice of Confirmation.

III. That a Joint Commission of five Bishops, five Presbyters, and five Laymen be appointed to continue conference with the Congregational Signatories to the said "Proposals", and to report to the next General Convention.

Both Houses agreed concurrently in amending Article VIII of the Constitution in two places so as to provide that the requirements relating to the acceptance of "the Doctrine Discipline, and Worship of the Protestant Episcopal Church" should apply only to those ordained "to minister in this Church"; and in amending Article II, Section 3, relating to the performance of his duties by a Bishop, by adding the words: "or to act in otherwise exceptional cases."



HE foregoing sets of Preambles and Resolutions, adopted in the two Houses of General Convention respectively, are printed side by side for consideration and comparison.

The subject was introduced first in the House of Bishops. The plan of immediate action upon the proposed canon, involving the speedy adoption of the Concordat in substantially its present form and without amendment of the Constitution, was effectually defeated. The House of Bishops decided that, if any plan of the sort were to be considered at all, the Constitution must first be amended. The Bishops showed their willingness to treat with the Congregational brethren by asking concurrence of the House of Deputies in the appointment of a Joint Commission charged with this responsibility, and also asked for concurrence in the first stage of amending the Constitution. To what extent the proposed Concordat was to be accepted the resolutions did not indicate. The Joint Commission was to report to the General Convention of 1922.

The subject came into the House of Deputies therefore relieved of the greater part of the embarrassment that attended it in its earlier phase. We believe that no single man, clerical or lay, in the Church, desires, or ever has desired, to refuse to enter into negotiations looking toward unity when requested so to do by men of such distinction as the Congregational signatories to the Concordat. To have refused to treat with them would not only have been glaringly discourteous but it would also have involved the repudiation of the Quadrilateral and have given the lie to every prayer for unity that we offer. That this sense of obligation was accepted by the deputies is evident from the

fact that though there was some discussion as between concurrence in the resolutions of the Bishops and adoption of the substitutes proposed by the Committee on Amendments to the Constitution in the House of Deputies (the second series printed above), no single deputy proposed the perfectly simple course of voting No on all of them, and so of effectually refusing to continue the negotiations.

But many in the House of Deputies felt that the action proposed by the House of Bishops failed to meet the issue directly. Do we, or do we not, intend ultimately to adopt the Concordat in its present form? We must sometime meet that issue; we ought to meet it here and now, and thus let the Congregational signatories know where we stand, and also let our own fellow Churchmen know whether the grave anxieties of these recent months are, or are not, to be continued. We were not willing to "sidestep". Neither were we willing to convey the impression that we intended ultimately to agree to a basis for unity which, in the belief of many of us, was radically insufficient.

Happily, the Committee on Amendments to the Constitution in the House of Deputies took the view we have stated above. Agreeing with the Bishops that negotiations should be continued, agreeing in a willingness to amend the Constitution if a proper basis for action should be presented to the next Convention, the proposed action distinctly rehearsed those radical alterations that must be made in the Concordat if it is ultimately to be accepted by the Church. The plan for closer relations must be accepted by the Congregational *people* and not only by their minister; these must not play fast and loose with their acceptance of a pastoral relationship with the Bishop, changing at any whim from the ministrations of a priest to the ministrations of a minister and perhaps vacillating between the two. Holy Communion must be celebrated, not only, as provided in the Concordat, with the use of our Lord's words of Institution, but by incorporating "in a Prayer of Consecration the Words of Our Lord in instituting that Sacrament, and also a suitable Oblation and Invocation of the Holy Spirit." The ordained priest must "in no case administer the Holy Communion to an unbaptized person", while the hope and anticipation of a future acceptance of Confirmation was expressed. And in the resolution creating the Joint Commission to continue negotiations, the words contained in the form submitted by the Bishops, "for the purpose of securing a wider consideration of the proposed Concordat," were omitted. The Joint Commission is to "continue conference with the Congregational Signatories to the said 'Proposals', and to report to the next General Convention."

So, as it seemed to many of us, though there was probably little difference in the intent of the two sets of preambles and resolutions, the issue as to whether additional safeguards are or are not required in any Concordat that may ultimately be drawn was more directly stated in the form submitted in the House of Deputies by its committee than in that which had been received from the House of Bishops. The adoption of the former directly assured such further alterations; the adoption of the latter would not, and the proposal of the Bishops to alter the Constitution while giving no indication as to what sort of legislation would follow after the amendment should be ratified seemed to many of us most unwise.

But it should not be supposed that the vote, as finally taken in the House of Deputies, divided on lines that would indicate a desire on the part of any individuals or group to enter finally upon a compact that would leave the Church inadequately protected. On the one hand it was Dr. Manning, leader of the proponents of the Concordat, who, as chairman of the Committee on Amendments to the Constitution, reported to the House the stronger resolutions, asking for their adoption, and with the other negotiators, so far as could be observed, voting for them. On the other hand there were, among those who expressed preference for the form submitted by the Bishops, men who had been strongly insistent from the first that the Concordat, in its original form, was impossible. If there survive any "party" lines in the House of Deputies they were absolutely disregarded in the final vote. And, as we have stated, no single speaker asked that *both* sets of resolutions be negatived. By an overwhelming majority the House of Deputies passed the substitute form recommended by its own committee, and the House of Bish-

ops subsequently receded from its former action and concurred in that of the lower House.

Out of the legislation two things become clearly apparent. First, the Church is determined to deal sympathetically with the Congregational signatories who have so courageously sought to find the path toward unity, and will exhaust every effort to make that quest successful. Second, the Concordat, as originally presented, must be radically amended. But over and above it all stands this further consideration. The men, from both communions, who have so splendidly defied the prejudices of four centuries in making this attempt, deserve the highest commendation that can be given them. They will certainly receive that commendation from history, in which, we believe, their present efforts will find a very dignified place. They ought to receive a like commendation from every member of both communions to-day—though perhaps it is too much to expect that they will. It would have been a miracle if they had succeeded in the first attempt; they did not. It is nearly a miracle that they could find a satisfactory beginning to such an attempt, and this they did. We shall hope that, in both communions, they will be encouraged by the action taken by this General Convention. The conditions which the Church will maintain are, in substance, authoritatively set forth. We shall hope that Congregationalists will similarly discover just what attitude their associates will take toward the proposals. Unity that would disrupt or even seriously disturb either communion would be a contradiction in terms. We must come together if we can; but each of us must be true to his own principles and must act with due deference to minorities in either communion. Together, we are making history.

We add one word to Churchmen. Whatever cause there was for anxiety on this subject during recent months is now, in our judgment, wholly removed. Three years will be given to the further consideration of the subject. Nothing will be done hastily. Everybody's susceptibilities will be recognized. Nothing will, or can, be done that can wreck the Church. The Joint Commission appointed will carefully consider any further suggestions that any Churchman may make.

And, as we have remarked in connection with other issues, Almighty God will have the last word.

ANSWERS TO CORRESPONDENTS

J. O. L.—Forms of the Apostles' Creed are given by Irenaeus (180 A. D.), Tertullian (203), and Cyprian (248). The form commonly accepted to-day is the Roman or Italian creed found in an exposition by Rufinus of Aquileia, who died A. D. 410. As all these men antedated by centuries the period of division, it is apparent that no branch of the historic Church has exclusive claim to them or to their works. The Apostles' Creed found its primitive use in connection with the ritual of baptism, but no fixed date can be associated with its origin.


THOSE WHO, spite of all their consciousness of sin and defilement, are yet also conscious that they have been renewed in the spirit of their minds, and know the blessedness of seeing God, oh, how anxiously, how jealously should they watch their hearts, how earnestly seek for increasing purity of heart; for, if utter impurity of heart makes it impossible to see God, then it is also true that partial impurity makes it difficult to see Him. Never does there rise in our hearts an evil desire, a rebellious thought, a vain imagination, that it does not dim our vision of God. And not only does it make it more difficult at the moment of its presence to see Him, but it tends to impair our spiritual vision ever after. No evil thought can pass through the imagination without leaving its trace upon the memory; and long, long after it has been repented of as a sin, it may return again and again to haunt as a temptation, connecting itself by some subtle law of association, perhaps with the very highest and holiest subjects, starting upon us in our most solemn meditations, intruding as a wandering thought in our most earnest prayers.—*Archbishop Magee.*

TO REACH UP to true joy, we need more than the sure hands of faithfulness—we need the strong wings of faith. The song that comes out of service is much; but, oh, for the songs out of which service comes.—*Percy Ainsworth.*

DAILY BIBLE READINGS

BY THE REV. DAVID LINCOLN FERRIS

ALL SAINTS' DAY

 HE Festival of All Saints is a fitting close to the yearly round of saints' days in the Christian Year. During that time, one after another of the friends of the Master, heralds and pioneers of the Church, passes before us until the roll is called. In this fact is a beautiful fitness. Beginning with St. Andrew, the first missionary of the Cross, it closes with the day which reminds us that the honor of sainthood is not confined to those whose names are enrolled in the Bible, but includes a "multitude which no man can number" who have followed their Saviour and are one in the Household of Faith.

All Saints' Day binds into one the great and the good of all ages, the father who has fought the fight and kept his manhood, the mother whose life was filled with loving service, the boy who kept his heart clean and his lips pure, and the girl whom God called into His higher service out of the midst of a blameless life. There is no day in the year more "human", for it emphasizes the teaching that over all is the loving Father, and for all His children there is the one Home. It gives us a sense of personal appropriation and makes very real and near the land beyond the veil.

In the enrichment of the Prayer Book, the General Convention just closed has recognized an universal human instinct by introducing several prayers for the dead. As long as life shall last I can never cease to pray for my dear mother who taught me to pray, who made the Saviour so real and precious to me, who instilled into my being the ideals of purity and clean living which have followed me into manhood and helped to keep me from a career of evil doing; and, in my heart at least, she is as worthy of being canonized as any saint of old. The age of sainthood is for all time: the noble dead of the far past, and those whom but yesterday we reverently laid away.

By His death Christ has taken away the sting of death, and taught us that it is a sleep but also an awakening; a night, but also the break of an eternal day; not a prison, but the door of life, the gate which leadeth into Heaven. If we could visualize Heaven and the condition of loved ones passed on before, we should be satisfied. But we may rest in the confidence that the day is surely coming when faith shall be lost in sight, and we shall see "face to face". Meantime let us keep our faith strong, confident that "the souls of the righteous are in the hands of God," the family circle unbroken, even though some of them sit just out of sight. And, as we wait beside the silent sea, let us live as destined for that land where the shadows lift and "angel faces smile".

Sunday—Psalm 15. The type of a man whom after ages will call a saint. It is the man of uncorrupt life, who does not disappoint his neighbor in the elements of his manhood, and finds his ideal among those "who make much of the fear of the Lord". It is the man whose life is true in all three dimensions, to himself, his neighbor, and his God.

Monday—St. Luke 18:1-30. In this brief compass our dear Master has outlined for us, in a heaven-drawn picture, what are the attributes of a saint.

Tuesday—Romans 8:1-25. "The sons of God are led by the Spirit of God." Oh, how this feverish, restless world needs the touch of the Holy Spirit!

Wednesday—Philippians 4:1-9. "Think on these things." So many of us think on everything else but the things here named as worthy.

Thursday—Hebrews 12. "So great a cloud of witnesses." What a restraining influence it would have upon us if only we could realize the truth of this marvellous chapter!

Friday—Revelation 7. The epistle for the day. "God shall wipe away all tears." Included here are the God-like of your own home.

Saturday—St. Matthew 5: 1-16. The gospel for the day. The saints are the salt of the earth, the hope of the ages.

PEACE IS our proper relation to all men. There is no reason why, as far as we are concerned, we should not be at peace with everybody. If even they are not at peace with us, we may be at peace with them. Let them look to their own hearts, we have only to do with our own.—*J. B. Mozley.*

THE BISHOPS' REPLY TO A PETITION



HE Bishops in Council, having received from the House of Bishops, among other communications, a memorial and petition signed by 10,508 communicants of the Church, the burden of which is concern for certain matters of a disciplinary nature in the life of the Church, make answer to the petitioners and others as follows:

Everywhere it is recognized that the ordained clergy of the Church are the authorized teachers of the faith; that the accepted definition of a "Christian man" in Canon 20 is that he is a man who has been baptized with water in the Name of the Father and of the Son and of the Holy Ghost and desires to live according to the law of Christ; that the phrase "special occasions" in Canon 20, line 12, was intended to describe such meetings and services in the Church as are held to meet some particular emergency or deal with some special need and are not part of the regular order and worship of the Church; that the normal way of admission to the Holy Communion is through baptism in the Name of the Trinity, completed by receiving the gift of the Holy Spirit through the laying on of hands; and that wheaten bread and pure natural wine, separately consecrated, are the true and requisite elements for the celebration of the Holy Communion.

Whenever variations from these recognized standards occur they must be regarded as unusual and exceptional and care must be taken that they are so treated.

The matter of the ordination to the diaconate and to the priesthood of ministers of other Christian bodies, under special provisions, has been placed in the hands of a joint commission for careful consideration, to report to the next General Convention.

For the rest, the bishops call upon all the faithful members of the Church for respect for the rubrics of the Prayer Book and fidelity to the laws of the Church as in its canons expressed. It is of the essence of faithful Churchmanship that there should be free and willing acceptance of and obedience to the Church's directions and rules concerning worship, and the discipline of the Church's life.

Attest:

CHARLES FISKE,
Clerk of the Bishops in Council.

MISSIONARY BULLETIN

To the Editor of *The Living Church*:



O date, the first nine months of this year (three-fourths of the year), the sum of \$969,438.69 has been received on account of the apportionment, namely:

From Parishes	\$ 551,054.18
Individuals	115,781.81
Sunday schools	232,233.09
Woman's Auxiliary	50,967.96
Junior Auxiliary	10,401.63
	\$ 969,438.69
Leaving still due	620,561.31

The amount of the Apportionment being \$1,590,000.00

During September but \$42,061 was received. The monthly average of the Apportionment is \$132,500. The monthly expenses are \$175,000. The difference is met by other sources of income. But to avoid debt the monthly average must be maintained. It will be seen then how utterly inadequate is \$42,000 to meet the situation.

Again, if the monthly average of \$132,500 had been given for the nine months now passed then \$1,192,500 would have been received, leaving but \$397,500 to be given during the next three months. But the average not having been given the amount due now stands at \$620,561.31.

GEORGE GORDON KING, *Treasurer.*

MANY MEN without the possession of virtues serve God more by desiring them than if they had them, because in this way they walk in humility, ever striving to go from strength to strength, and through this very thing they more frequently have recourse to God; whereas if they had the virtues they would perchance be puffed up, thinking that they already had all that they needed, and would not have regard for further progress.—*St. Bonaventura.*

Pastoral Letter of the House of Bishops



HE history of the war is not all a horrid memory. Its red glare has revealed to us the comforting fact that there is that which we Americans hold more precious than peace, prosperity, and happiness; yes, than life itself: That we are capable still of putting ideals of fairness, honor, and freedom above everything; that we are still ready to die cheerfully for a real cause, as our fathers were; that we are our fathers' sons.

This spirit is not a passing mood. It is an "undying fire". Let our settled convictions be threatened, and its flame will leap to heaven. It helps us to new self-respect, new confidence, and new hope to be assured that we love ideals better than safety, and the benefit of the commonwealth better than ourselves or our belongings.

Side by side with this comforting bit of self-knowledge, there is something disquieting. We may be courageous when our convictions are the convictions of the crowd. We are inclined to timidity when our idealism forces us into loneliness or a minority group. It is a chief fault of America. The inclination of democracy is to worship majorities. It is important to recognize this frankly. The old order which we glibly say has passed away represents the majority of yesterday. We cling to it. There is a real danger of its regaining international and national control. We, who are true to our ideals, must forbid this calamity at any cost. We cannot do other than fight it. We declared war on the old order on April 6, 1917, when we exalted the unseen above the seen and made the greatest adventure of faith in our national history. Neither in America nor in the world at large may the vicious features of the old order ever again receive the hand of welcome from honest men. We are done with them, as completely as this country was done with slavery after the Civil War.

Realize this. Your young men who died on the battle line were fighting the evil character of the old order as their bitterest enemy. Shall you and I again stretch out a friendly hand to that which they died to slay?

What, then, were some of the vicious features of the old order? Soft surrender of ideals to material things; ascendancy of wealth over moral and spiritual considerations; interpreting every department of life in terms of money; absolutism in business; industrial and social unfairness; amiable compromise of principle with expediency; contempt for or fear of minorities involving radical change, whether in State or Church, as disturbing comfort, and consequently counted dangerous. A plain contradiction in many respects of the example and teaching of the Christians' God who died on the Cross to combat these very things!

If the nation dare not in common decency settle back into the old order, much less can the Church. Why? Because the Church is the depository and guardian of ideals, and the special abode on earth of the living Christ who hates the glaring defects of the old order. The Church is not a religious attachment to society. It is not a system of reward for the well behaved. It is not an insurance society against outer misfortune and inner discomfort. It is not a soul-saving apparatus that enables us to have an easy time in this life and then floats us to another easy time on the farther shore of the river of death. It is not a fetish or charm to win us favor with God.

No. The Church is the one society of men in which God has covenanted with us to dwell. It is a social organism charged with the performance of a social task. The Spirit of Jesus, the Holy Spirit, is present and at work in and through His Church. Christ's Spirit is Christ Himself in His fullest and widest power and influence. The Church is the instrument through which He continues His Mission begun in the days of His mortal career. Its chief function is to bring men into vital relationship with Him, His wisdom, His strength, until His is theirs; to make His interest their first concern; to be positive and clear in its preaching of Him that no one may doubt who He is, where He is, and what is His Mission. This is important, for His Mission is ours. It is to save men by giving to them a common impulse, common purpose, and a common life.

The Church is not a society dependent upon us for our favor. It is a society upon which we are dependent for favor with God. It demands our undivided loyalty.

If hitherto we have given it the second or third place in our lives, let us now be bold enough to give it the first. If the Church's Mission threatens to carry us into unpopularity or contempt, let us remember that the Church's Master was the most unpopular and despised man of His day at the supreme moment of His life. A Church afraid of the cross of unpopularity could never retain Christ in its life. If we distrust minorities, let us remember that all the world was against Christ when He

died. All majorities begin in a minority, all great victories in a struggle against odds.

To-day the greatest need of the Church is not more caution, but more daring; not more money, but more loyal adherence and devotion to her Master; not more intellect, but more heart; not more activities, but more worship; not more philosophy from the pulpit, but simpler theology.

So far this applies to all the Christian Churches. Their charter and right to exist hinges upon loyalty to these eternal facts and principles. Our own Church has its own way of proclaiming and applying them. If we insist on a meaning and value for our orders and our sacraments which other Churches cannot accept, it is not that we are stubborn or indifferent to unity. As trustees of God's treasures, we hold them as our special reading of the truth. If we were to disregard or minimize what we have come to know in our fellowship with Jesus Christ, the whole volume of truth would be impaired. We have something real to give and must not be afraid to be misjudged because it fails of full recognition from the outside in a day. Adherence to definite principles is the sure sign and proof of real moral and spiritual strength. This Church should make men everywhere understand what are the essential principles for which it stands, in regard to which it is determined to make no compromise. Friendliness toward others can never be allowed to interfere with our fundamental family loyalty or our God-given experience or convictions.

It is right here that we wish to meet the charge that this Church talks unity but sticks to its prejudices. We do not ask its sister bodies to agree with it. We ask them to think, to pray, to confer. If an organic ideal is worthy of the consideration of the kingdoms of this world, how much more is such an ideal worthy the consideration of the kingdom of the Lord Christ, who prayed earnestly that His Kingdom might be one. Do not misunderstand the position of this Church. It is not an abdication of its ancient faith and order. but an invitation to all Christians everywhere to meet as brethren and consider how far we can remedy the frightful mistakes of the past.

Let us therefore restate our position; if possible, in plainer language that we may be more plainly understood.

The Catholic Creeds, the Written Word of God, the Sacraments, Holy Orders, stand in our communion in the rugged solidity of simplicity, free from the limitations of over-definition. Our generosity permits of a considerable degree of individual interpretation. Men may abuse their liberty but nothing that can be said or done by a few radicals can destroy the Catholic character of our Church.

The Creeds are more intelligently than ever held in their complete substance by virtue of the scrutiny that they have undergone. The Bible has come through the furnace of criticism not only without damage but also with benefit to its spiritual contents. The sacraments receive a degree of reverence which makes plain that the Church increasingly esteems them as no bare tokens but as effective means of keeping men in vital fellowship with God in Christ. As for Holy Orders, the proposal on the Church's part to consider sympathetically the request from without our communion for admission to the diaconate and priesthood is an opportunity to be seized. Our coöperative response with proper safeguards is the only answer that a Church pledged to organic unity could give. The issue, we have every reason to believe, cannot do other than dignify and honor the Catholic conception of Order.

High theory must not be so high that it never touches earth. Whether it be in affairs ecclesiastical or in social and national affairs, the test of the Church's faith is her works. The Church has it as her duty to blaze new trails in the forest of human affairs. She does it with a certainty and firmness of tread which none other can have. The world experiments with human theories. The Church applies eternal principles.

At this moment among the many problems calling for the Church's aid there stand out from the rest the much discussed question of capital and labor, and the persistent recurrence in our nation of crimes of disorder and hatred.

In the strife between capital and labor, neither the one nor the other can have the background of certainty on which to proceed without the aid of the Church. The clergy alone cannot supply this disabling lack. The one way in which the Church can make itself effectively felt in the business world is through Churchmen. Pronouncements, such as this General Convention has made to the effect that brotherhood binds employer and employe in a common cause, that coöperation is brotherhood in practice, that business exists primarily not to create wealth but to serve society, are valuable.

But they must be put into terms of common life. It is

the layman as employer or employe who alone can save the situation and bring every move in the industrial world in a practical way under the searching test of Christ's example and teaching as touching neighborliness, friendship, and brotherhood, and effectively claim for the law and teaching of Jesus Christ the ultimate right to govern social practice.

Nor dare the Church remain silent or inactive in the presence of race hatred and of violent outbursts of disorder. America hitherto has been a nation generous in receiving aliens to her shores. We owe the high character of our citizenship, of which we are justly proud, to the fine quality of manhood contributed to us by many countries. For this very reason we are in honor bound to prevent racial prejudice from developing against those of alien blood who are amongst us by our invitations or permission, or without any choice of their own. The problem is one of our own creation. We must meet it by the same sure principles of brotherhood and common citizenship which the Church is never afraid to apply freely to every human problem.

Some years ago on the anniversary of a horrible lynching, a Christian gentleman from another state, feeling his own responsibility as a citizen for conditions which would permit of such a crime, went to the scene of the crime for a prayer meeting of penitence. He said in the course of a remarkable address:

"Some months ago I asked a friend who lives not far from here something about this case, and about the expected prosecutions, and he replied to me, 'It wasn't in my county,' and that made me wonder whose county it was in. And it seemed to be in my county." The speaker went on to say that he lived elsewhere than at the scene of the crime, but he recognized that this great wickedness was not the wickedness of any one locality or of to-day. "It is the wickedness," he continued, "of all America, and of three hundred years—the wickedness of the slave trade. All of us are tinctured by it. No special place, no special persons, are to blame. A nation cannot practise a course of inhuman crime for three hundred years and then suddenly throw off the effects of it. Less than fifty years ago domestic slavery was abolished among us; and in one way and another the marks of that vice are in our faces.

"This whole matter has been an historic episode; but it is a part, not only of our national history, but of the personal history of each one of us. With the great disease (slavery) came the climax (the war), and after the climax gradually began the cure, and in the process of cure comes now the knowledge of what the evil was. I say that our need is new life, and that books and resolutions will not save us, but only such disposition in our hearts and souls as will enable the new life, love, force, hope, virtue, which surround us always, to enter into us.

"This is the discovery that each man must make for himself—the discovery that what he really stands in need of he cannot get for himself, but must wait until God gives it to him. I have felt the impulse to come here to-day to testify to this truth." Brethren, it is profoundly true that any state, county, or city where fiendish crime and wild confusion occurs is our state, county, city, whatever be our fixed abode. This is social fact from which there is no escape.

In conclusion we would remind you that at this critical moment we have decided to prosecute a nation-wide movement in our Church to aid us better to meet in a corporate way our heavy responsibility. The movement is spiritual in its origin and motive. It must be kept spiritual throughout its progress. Upon our success depends in no mean degree our ability to make to the life of the nation and society at large that contribution of vitality which God demands of us. The Nation-wide Campaign is now an accepted and authorized effort of the whole of our Church with the obligation involved resting on every bishop, priest, and baptized member of the Church. It is not only a fitting but also a necessary effort with which to begin our life in the new order which is at its dawn and requires enthusiastic, corporate service for its inauguration and inspiration. We have confidence that this Campaign will reveal and focus the latent power of our Church and so organize it as to make it more effective than ever in the promotion of the Kingdom of God.

However complicated and difficult the outlook for mankind and for our nation and Church, we face it with hope and that will-to-win in the Name of Christ which leads to sure victory.

THE SAME MAN who makes peace *with* others is a peacemaker, too, *between* others. Partly by what he does not. By *keeping his mouth as with a bridle*, lest he repeat that offensive word, lest he retail that injurious story, by which he might easily make, not peace, but discord. It is, I fear, too true, that if any of us should repeat to another all that his best friend had said of him, we could indeed easily separate them, easily sow a discord never to be healed. A large part of the work of the peacemaker is done in this world by a watchful silence.—*C. J. Vaughan.*

THE CHURCH MISSION OF HELP



THE most appealing work on earth of the Church is the way the chairman, the Rev. Dr. Manning of New York, characterized the Church Mission of Help, at a meeting in St. John's Church, Detroit, Friday evening. This society is to help delinquent girls, the weak members of Christ's flock, who, for lack of proper surroundings or proper care, perhaps often for lack of the proper care of the Church, have fallen by the way. Whatever the cause, he said, it is the Church's first work to go out to them and help. The work has been much blessed, and has brought many a girl in sin back to forgiveness and to healthful life. It is organized in many dioceses and should be in many more.

Mrs. L. Frederic Pease, the secretary of the New York Mission of Help, said it was founded about nine years ago. A story was made of 300 girls and a book written by Miss Adams, the first secretary. The outcome was that it appeared the Church had failed to follow these girls and they established this work to fill the need.

A board, a staff of visitors, and volunteer helpers are at work in each of five dioceses. They find the wayward girls in homes, in institutions. Personal interest and care is shown and splendid work has been and is being done.

Sprung from abnormal homes, the girls drift from one furnished room to another, anti-social, and responsible only to themselves. Their loneliness is poignant. The task is to link them up to Christian fellowship again. How is this to be done? Best results come from fitting them into small families; next best, by fitting them in working girls' homes among better girls. The resources for these girls are pitifully few. In New York there is not a Church boarding house as a refuge for such girls. The Church Mission of Help asks the unmarried mother to stand by her babe—a supreme sacrifice. What homes have our cities built for these girls? Preventive work is needed. Go back to the broken home and save the girl who has not yet started on the downward path.

The home and community should do their share in rehabilitating these girls, as they no doubt had a share in their downfall.

35,000 illegitimate children have been born in this year. Has the Church nothing to say about this? Thirty-three per cent. of the mothers of these babies are feeble-minded. Is it not our duty to protect the feeble-minded?

England and France have changed their laws on this question. Minnesota has passed a most radical law. Is the Church not going to take her part in this work?

We want to join in the organized fight against organized vice; and, avoiding parochialism, present a strong front against this evil.

The Rev. Father Officer, chaplain of the New York branch, spoke of his personal experiences at the Bedford Reformatory. Don't think of such girls as a class. They are not all alike. It is a strange thing to see a child, with the face of a child, who tells you she has been on the streets for five years. Some have had no chance. Some have sinned deliberately. They are between two liberties—the old free and bad life and the unknown freedom when they are released.

The new way is very hard and the Church must train them in preparation for this, and help them to stand amid the most terrible temptation to go backward.

The abandoned woman means not that. The woman has abandoned nothing, but she has been abandoned. What these girls need is that relationship which we call the home.

The Rev. Bernard Iddings Bell, president of St. Stephen's College, said that to reach out and help these girls and restore them to society can only be done by Christ's own method. He referred to the story of Christ and the woman taken in adultery. No one was allowed to partake in that judgment who was a sinner. This problem cannot be solved by the world's methods. Only two plans have been used: To cast stones at the sinner, the old method, or to canonize here the method we often seem to be approaching. Both plans are a failure. The only real one is the saving power of Christ. The chief cause is the improper home. The fault of such a home is ours. The abnormal economic conditions which make marriage and a decent home impossible are our fault. Go to these girls, say we have sinned, but we have found the way out. We have found forgiveness and peace. You can do the same. We must show them the Lord Christ who has forgiven us and who will forgive them.

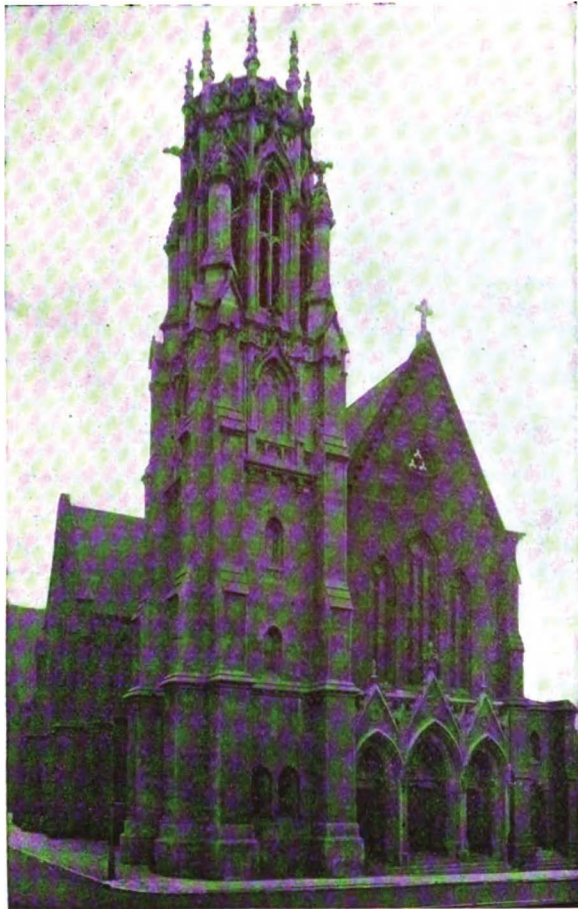
Permanent headquarters of the Church Mission of Help are at No. 2 East 24th Street, New York City, where further information concerning the society may be obtained.

THERE IS A Deliverer who knows the fierce trials and battles which go on in our hearts, and who can break the chain and set free the captives.—*R. W. Church.*

Centennial of a Western Cathedral



ON All Saints' Day, Christ Church Cathedral, St. Louis, Mo., begins its centennial celebration, which will continue until November 9th, concluding with a community mass meeting. Holy Communion services at 8 and 11 o'clock will be held in the Cathedral on All Saints' Day, the Rt. Rev. Arthur S. Lloyd, D.D., President of



CHRIST CHURCH CATHEDRAL, ST. LOUIS

the Board of Missions, speaking at the first service, and the Rt. Rev. C. H. Brent, D.D., Bishop of Western New York, at the second. All churches in St. Louis will join in these services, the usual Communion services in parish churches being omitted.

Saturday night there will be a dinner for the descendants of founders of the Cathedral. On Sunday morning, the Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee, will preach at the Cathedral and in the evening there will be a mass meeting at the Odeon under the auspices of the Board of Missions. Monday afternoon a meeting for women, under the auspices of the Woman's Auxiliary, will be held at the Cathedral, when the Bishop of Southern Brazil and the Bishop of Hankow (China) will speak.

On Monday evening there will be a reception to Bishop Tuttle, and the visiting clergy at the Moolah Temple. Parish meetings with speakers will be held at all of the churches during the week, and the City Club, Chamber of Commerce, and other civic organizations will have Church speakers at their noonday lunches. Winston Churchill, famous novelist, who was reared in Christ Church Cathedral parish, will speak at the community meeting, November 9th, when Mayor Kiel will represent the city and Governor Gardner the state, and clergymen of the denominations their Churches.

Bishop Thomas of Wyoming and Bishop C. D. Williams of Michigan are among the other speakers announced.

Christ Church was our first church to be established west of the Mississippi, and the first service was held in a little store room on All Saints' Day, 1819, with six people present. Through the efforts of Col. Thomas Fiveash Riddick, a young

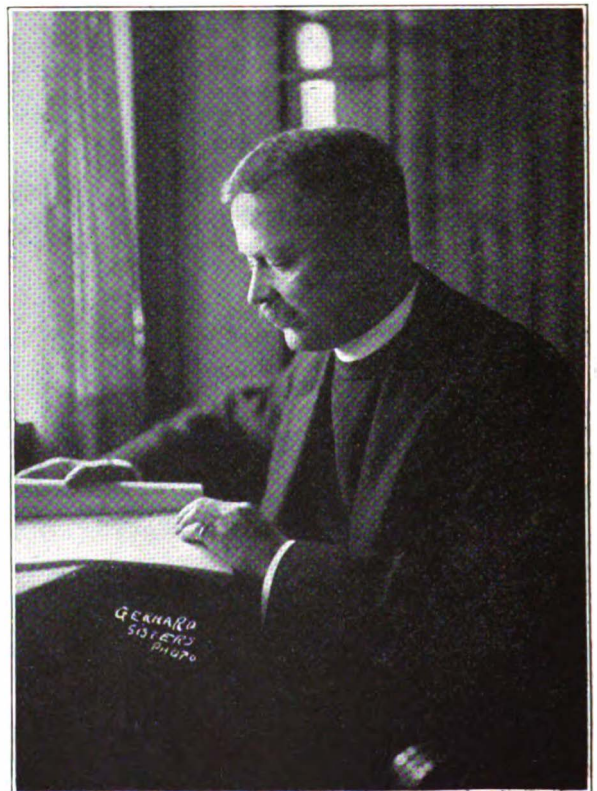
Virginian who came to St. Louis shortly after the Louisiana Purchase, the Rev. John Ward of Lexington, Kentucky, was induced to come to St. Louis and served for eighteen months as the first rector. St. Louis then was a village of about 4,000 and it was the day of small things, but there, some two years before Missouri was admitted to the Union, Christ Church was organized.

When in 1835 Bishop Kemper was appointed Missionary Bishop to Indiana and Missouri, he found in Christ Church, St. Louis, the one Church building in the vast diocese, with ten years behind it of honest if varied history, and no rector. The new Bishop, who also acted as rector of Christ Church, gave a splendid impetus to the parish and a new building was finished the following year. In 1840 the diocese of Missouri was organized, and the Rev. C. S. Hawkes was made the first Bishop, Christ Church undertaking the responsibility of his support until the diocese grew strong enough. The fourteen years of the Bishop's pastorate were years of public disaster and distress. Christ Church was not found wanting in her duty of community service, and won for herself the high place in public estimation which she has ever since maintained.

In 1854 the Rev. Montgomery Schuyler began a forty-two years' rectorate. In the midst of difficulties and discouragement, he led the parish into larger life, and in 1859 the foundation of the present building, commensurate with his vision and far exceeding the requirements of that day, was laid. Through the trying years of the Civil War he held the parish together and Christ Church was enabled under his wise leadership to serve its community. Two years after the close of the war, on Christmas Day, the congregation took possession of the noble pile which twenty years later became the Cathedral of Missouri.

It was fitting that Christ Church, the pioneer church of 1819, should thus in a special manner two years after the coming of Bishop Tuttle to St. Louis resume her ancient functions as the missionary outpost of the Church. Here the chief missionary placed his chair, and Christ Church Cathedral stands committed forever to missionary work in the heart of St. Louis, and for the Church.

The Rev. C. M. Davis has been with the Cathedral since 1889, and on the death of Dean Schuyler in 1896 was made Dean. His wise leadership and public spirit have made the Cathedral a power in St. Louis for community service and welfare work. Christ Church Cathedral stands right in the heart of the business district, in a part of the city deserted by the Protestant churches, and here it will always remain. The Cathedral is a picturesque landmark, its building a perfect type of early English Gothic, its magnificent altar and reredos among the finest pieces of ecclesiastical sculpture in America.



VERY REV. CARROLL M. DAVIS
Dean of Christ Church Cathedral, St. Louis



HOUSE OF BISHOPS IN SESSION AT ST. PAUL'S CATHEDRAL HOUSE, DETROIT

THE GENERAL CONVENTION

Its "Reconstruction Session" Comes to a Satisfying End with Some Great Legislation to Its Credit



DID not see it until the Convention had come to a close. I did not quite realize what the Convention was all about. There were so many meetings and so many earnest, conflicting opinions that for three weeks I was confused. Suddenly the clouds were lifted, and now I think I understand. It all now seems perfectly clear.

I wonder now why I did not catch the secret as it was so beautifully expressed in one of the recessional hymns on the opening days of the Convention, and later so eloquently referred to by Bishop Thomas, Wyoming. Certainly the secret was made clear in that new stirring missionary hymn in the New Hymnal:

"God is working His purpose out,
As year succeeds to year:
God is working His purpose out,
And the time is drawing near:
Nearer and nearer draws the time,
The time that shall surely be,
When the Earth shall be filled with the glory of God,
As the waters cover the sea.

"All we can do is nothing worth
Unless God blesses the deed:
Vainly we hope for the harvest-tide,
Till God gives life to the seed:
Yet nearer and nearer draws the time,
The time that shall surely be,
When the Earth shall be filled with the glory of God
As the waters cover the sea."

The tremendous outstanding achievements of the General Convention of 1919 were not man-made. They were God-made. No man or set of clever men could possibly have dreamed of such an achieving Convention nine, six, or even three years ago.

With the enactment of Canon 58 the Church becomes a national Church. As Dr. Atwater, of Ohio, personally expressed it to me:

"We have become a national Church in organization, and, what is better, in spirit and determination. This Church in the past has published time tables long before it laid tracks. Our accomplishments have started out to overtake our visions. A national consciousness has dawned. We are now the Church in the United States, and not a Church scattered through various geographical areas. National thinking, national action, and national coöperation will result in glorious national achievement."

I still remember much of what I should term trifling discussion over unessentials. And I still wish that resolutions sponsoring some of my pet ideas had been passed. But, as I now see the Convention as a whole, I am astounded over the practical unanimity of bishops, priests, and laymen for the fundamental and outstanding achievements of the Convention. I shall not summarize these achievements. I simply say that never before has the Church seemed so real in its vision and so insistently clear in meeting this vision as now. God has certainly and unmistakably used the General Convention of 1919 for "working His purpose out".

The next meeting of the General Convention will be in Portland, Oregon, beginning on the Wednesday following the first Sunday in September, in the year of our Lord 1922.

HOUSE OF DEPUTIES MONDAY, OCTOBER 20TH

The visit of Cardinal Mercier to the House of Deputies was certainly one of the outstanding events of the Convention. And the welcoming address by the President of the House of Deputies, Dr. Mann, will never be forgotten. The addresses of Dr. Mann and Cardinal Mercier are published in full on another page.

The following resolution introduced by Dr. Whitaker, of Tennessee, was enthusiastically adopted by a rising vote:

"Resolved, That, in recognizing the signal significance of the visit of Cardinal Mercier and of his address to this House, the House of Deputies hereby puts on record its thanks to the President of the House for his eloquent and full expression of its sentiments of respect and honor toward our distinguished visitor."

Dr. Travers, of Pittsburgh, presented the work of the Clergy Mutual Insurance League.

Mr. Pruyn, of Albany, reporting for the committee on finance, stated that 88 out of 90 dioceses and districts have formally adopted the fiscal year, January 1st to December 31st. Regulations compelling safeguarding of trust funds have been adopted by 65 dioceses.

A resolution heartily commending the use of the musical edition of the New Hymnal as a means of furthering popular interest in singing and promoting congregational singing was unanimously adopted.

In view of the trend of world events, which is rapidly bringing the United States into more intimate contact with the expanding peoples of Asia, the Convention appointed a commission to study the relation between Americans and Orientals and to endeavor to secure a Christian solution to many problems.

Special efforts will be made to bring about adequate protection for aliens, the restriction of immigration, and the Americanization of aliens.

The deputies concurred with the bishops in petitioning the government to take steps to safeguard the lives and property of the Armenian people and to save them from the attacks of hostile nations. Then came the report of the special committee on international relations dealing with numerous resolutions presented in the early days of the session. After expressing thanks to God for deliverance of the world from the peril that threatened the liberty of all free peoples the report recorded the conviction that the Church is pledged to the support of every movement aiming to draw the nations of the earth into closer fellowship and to further the cause of peace and justice.

A message from the bishops announced the choice of Philadelphia as the convention city of 1922. The chairman of the

The Convention of 1922

house committee on the same subject explained the reasons why the house should concur in the action of the bishops. The Rev. Dr. Freeman of Minneapolis secured the floor and, speaking as an Eastern bred man who had learned from long residence the greatness and power of the West, urged that Portland be substituted for Philadelphia. His amendment was carried by an overwhelming vote. The Pennsylvania delegation then moved that the choice of Portland be made unanimous. Later the House of Bishops concurred in the choice of Portland, Oregon.

HOUSE OF BISHOPS

MONDAY, OCTOBER 20TH

A correct translation of the Psalter was the object of a resolution to appoint a committee to confer with the convocations of Canterbury and York. The Church of England has already acted in this matter and this work is still going on. The mover, the Bishop of Duluth, agreed to reference of this matter to the Commission on the Book of Common Prayer.

The Psalter

The Bishop of Southern Florida presented a resolution expressing appreciation of the work of Bishop Lawrence on the Church Pension Fund and tendering him the gratitude of the whole Church. It was adopted enthusiastically.

Pensions

For trustees of the Church Pension Fund, the following were elected for six years: Rt. Rev. James D. Morrison, D.D., Rev. Edward L. Parsons, D.D., Monell Sayre, Wm. Fellowes Morgan, John Stewart Bryan, W. A. Winburn, and the Rt. Rev. Theodore I. Reese, D.D., the latter to fill the vacancy caused by the death of Bishop Greer.

Bishop Rhinelander presented a resolution calling for provision for pensions for deaconesses and requesting the trustees of the Church Pension Fund to act upon the matter. This was adopted. The trustees will investigate the matter, but it will necessitate the raising of more funds for this definite purpose.

The same bishop presented another resolution based on the report of a conference on the work and training of deaconesses.

Woman's Work in the Church

Woman's work in the Church needs attention and study. A Joint Commission was appointed to consist of three bishops, three presbyters, three deaconesses, and three other women, with power to add to its numbers.

The Bishop of San Joaquin offered a resolution that his missionary district be allowed to amend its constitution to admit women as members of its convocation.

The Bishop of California said it was a most important matter. He seconded the resolution. He said they had at one time admitted women in their diocesan convention. The objections were that the men side-stepped their duty. It was then declared unconstitutional and the convention is now composed only of men. He said they should find some means of properly admitting women to their legislative bodies. He spoke of the experiment of the House of Churchwomen which admits equality but no identity and said for fifteen years it had been a success, and very helpful in many directions. The time may come when the General Convention will have a third house, the General House of Churchwomen.

Bishop Davies of Western Massachusetts introduced a resolution commending the general use of the New Hymnal with music, which was adopted. He explained that a report had been circulated in New York that the New Hymnal had been rejected, and he wished a denial of that statement.

The New Hymnal

HOUSE OF DEPUTIES

TUESDAY, OCTOBER 21ST

The deputies concurred with the bishops in commending the work of the Church Pension Fund and expressing to the Bishop

The Church Pension Fund

of Massachusetts the thanks of the whole American Church for the notable service he had rendered in that connection. Dr. Slattery, of New York, introduced a resolution which was passed and later concurred in by the House of Bishops calling for a Joint Commission to make recommendations as to the character and form of music to be used in the services of the Church and in schools and colleges together with methods of instruction in theological schools in the history and practice of Church music.

Music

Commendation was made of the work of the Lord's Day Alliance.

A night session of the House was held to take up Canon 58 and the revision of Canon 57. Never have I seen such a unanimous agreement as the House of Deputies this evening reached on such important legislation. (And the same is true of the House of Bishops on the following day.) The text of these canons, as finally adopted, is printed on another page.

Canons 57 and 58

HOUSE OF BISHOPS

TUESDAY, OCTOBER 21ST

The following were appointed as trustees of the General Theological Seminary: The Bishops of Washington, Erie, Western Massachusetts, Maine, and Pittsburgh.

The House of Bishops appointed a committee to confer with a committee of the House of Deputies to consider all matters on which they disagreed in the revision of the Prayer Book.

Bishop Nichols of California spoke of the wonderful heroism of Patriarch Tikhon of Moscow during the horrors of revolution in Russia, and presented a resolution of praise for his stand for truth and righteousness and extending profound sympathy for the Patriarch and his people. The Patriarch was a neighbor and friend of Bishop Nichols in San Francisco, and the entente between the Eastern-Orthodox Churches and this Church began in California.

Russia

The Bishop of Hankow objected to the immediate adoption of the resolution, as it contained reference to political conditions in Russia on which they had no reliable information.

The Bishop Coadjutor of Southern Virginia said the present government of Russia was openly opposed to the Christian religion and was undoubtedly a tyranny.

The resolution was adopted. A few adverse votes were noted.

Bishop Brent of Western New York presented a resolution that the Commission on Relations with the Army and Navy be instructed to urge upon Congress that army and navy chaplains be given position and facilities to fulfill their task effectively.

Chaplains

Bishop Shayler of Nebraska spoke in condemnation of scenes of vice and lawlessness in moving pictures and attributed to them much of the crime among the younger generation. He referred to the mob outrages in Omaha, and said that pictures had undoubtedly some influence in inflaming the public mind. A resolution was adopted enthusiastically, urging that a special committee of Congress be appointed to consider this question and to take such action as shall curb the growth of crime.

Moving Pictures

The Bishop of West Missouri recommended immediate passage of a resolution asking the President and Congress to secure an amendment to the Federal Constitution providing for a uniform federal law on marriage and divorce. This was adopted.

Federal Law on Marriage and Divorce

The Bishop of Pittsburgh presented a resolution that the Joint Commission on American Churches in Europe be enlarged. The Bishop of Erie presented a resolution on behalf of the above commission expressing appreciation of the work of the Rev. Dr. S. N. Watson as rector of the American church in Paris during the war. Adopted unanimously.

The House of Bishops consented to the election of the Rev. Dr. Edward Lambe Parsons, Bishop Coadjutor-elect of California.

(Continued on page 13)

THE CHURCH is a militant organization, founded for aggressive work, in which those who believe in Jesus Christ have enlisted to serve as soldiers unto their life's end.

In this organization we have selected certain men who have the plans of General Headquarters and whose business is to plan an aggressive campaign.

When this G. H. Q. has made its plans and issued its request for us to carry on, it seems to me that there is nothing for us to do but to serve.

Its need lies in the opportunity; its objective is to win souls for Christ. Its method will be self-sacrifice.—Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado.

Joint Session on Social Service

TUESDAY, OCTOBER 21ST

The Commission on Social Service and the Seamen's Church Institute of America occupied the attention of the Joint Session on Tuesday.

The unqualified utterances of men like Bishop Brewster of Connecticut and Bishop Guerry of South Carolina indicate the right of the Church to be considered among the leaders in the promotion of social justice.

Bishop Guerry preferred to call the subject under discussion "social salvation" rather than social service. It means claiming for the Christian law the ultimate authority to rule social practice. It means the redemption of the whole man.

Bishop
Guerry

Bishop Brewster pointed out that this is an age of integration and construction. The nineteenth century emphasized the fact of individual heredity. The twentieth century is facing the truth of collective heredity. Germany is an illustration of

Bishop
Brewster

the rapid propagation of evil resulting in the moral deterioration of a whole people. Modern industry does not manifest a democratic character comparable with the character of our political system, yet democracy is not an end in itself, not even freedom is an end.

"Modern industry," he declared, "has not manifested any democratic tendencies in keeping with the political democracy that has marked the development of society. Louder and not to be silenced is the demand of the working people of the country that they have their rights. Whether this change comes about by revolution or evolution depends largely upon the attitude of Christian people toward the problem.

"Freedom is not an end in itself. After freedom has been won, we must decide what is to be done with it. We should make it possible for a man to use his freedom. We should set our faces resolutely against all those who are satisfied with conditions as they are. The Church's duty is to see that there is secured a living wage based on a fair reasonable standard of living, for every man or woman who works.

"We should teach also a fidelity to agreements entered into. We should battle for the principle of collective bargaining on the part of workmen, and at the same time the freedom of all men to be represented in such bargaining by men of their own choice, whoever they may be.

"We have reached the end of the age of autocratic control of business. We have reached the end of the age of paternalism toward labor. We have arrived at the age of a reasonable arrangement of partnership between capital and labor.

"Notwithstanding what is now happening in Washington, we

of the Commission on Social Service are firm in the belief that labor and capital will find it possible to come to some newer, better, more just and equitable relationship that will do away with class and industrial conflicts."

There is an insistent demand for justice. Beyond even that, however, the present unrest is an evidence of the necessity for recognizing the dignity and worth of human life. The demands of the workers often mean nothing more than the demand for the humanizing of conditions of work. Christ's religion for humanity is essentially social. The democratic trend is directly traceable to the influence of the Gospel. The Church must set its face against complacent contentment with conditions as they are. She cannot quietly accept squalid poverty on the one hand and vulgar luxury on the other.

The Rev. F. M. Crouch announced that the report of the commission called for the creation of a department of social and industrial relations, for the development of a policy in rural social service, for a careful study of the social aspects of immigration and the appointment of a secretary to promote higher and more humanizing standards of management in institutions.

The Commission on Social Service, taking note of a prevailing disregard in every section of the country for the ordinary methods of administering justice, put itself on record as condemning mob violence in any form. It called the people of the Church to remember that is is a clearly defined and imperative Christian duty to sustain the civil authorities in the righteous exercise of their powers in seeing that evenhanded justice is unflinchingly administered according to due and lawful processes.

The two houses joined in adoption of a resolution urging that a special committee of Congress be appointed to consider the damage to youth through undesirable moving pictures and to take such action as may curb the growth of resultant crime.

Moving
Pictures

The work of the Seamen's Church Institute was also presented. Formerly the value of its work was measured by the number of tracts distributed along the river front. Now it is conducting a great hotel in New York, maintaining recreation centres elsewhere, aiding sailors to save money, and generally providing for their safety and comfort while ashore. The Convention in indorsing the work of the Institute and its plan to establish branches in all of the ports of the United States recognized the great contributions made by seamen of all the allied nations in the winning of the war. The second Sunday in November was suggested as a sailors' day, when the work of seamen should be especially commemorated.

The Seamen's
Church Institute

(Continued from page 12)

HOUSE OF DEPUTIES

WEDNESDAY, OCTOBER 22ND

The proposal to admit women as members of General Convention was overwhelmingly defeated when reconsideration was given the question of substituting the word "communicants" for the word "laymen", in the Constitution.

In spite of the urgent plea of the Rev. Dr. Eckel that the Church should incorporate into its Prayer Book a statement of the principles for which it stands, the deputies declined to accede, especially after the point had been made that it was just such attempts to state principles and define doctrines that had been the fruitful cause of schism in past centuries.

The discussion on the Concordat followed. In the editorial pages are printed the preambles and resolutions that came from the House of Bishops and those which

The Concordat were reported from the committee on amendments to the constitution as a substitute. Both sets should be carefully read at this point. It will be seen that both call for the appointment of a joint commission to continue negotiations with the Congregationalists, but the recommendations in the resolutions that originated in the House of Deputies are much the more explicit as to the conditions under which negotiations may proceed. Dr. Manning, leader of the group that arranged the Concordat, was also chairman of the constitution committee that drafted these stronger resolutions. In presenting the latter on behalf of the committee, Dr. Manning accepted all the conditions and asked that the committee's resolutions be substituted for those of the House of Bishops. Mr. Morehouse, of Milwaukee, whose time was extended for his presentation of the subject, showed that the Church is bound by the

terms of the Quadrilateral declaration to negotiate as to a unity which "does not seek to absorb other communions", and since the Quadrilateral has been accepted not only by the whole American Church regardless of schools of thought, but by the Lambeth Conference, we are bound to define its meaning when seriously asked to do so. This is the condition that confronts us now. Under what conditions, we are asked, can this promise be made effective? We are bound to give an answer and the answer must accord with the Chicago-Lambeth position. The substitute resolutions are demanded because they do explicitly state the general principles which should guide the joint commission to be appointed, while also they state the safeguards upon which we must insist before agreeing to take the first step in amending the constitution.

The debate that ensued was hampered by the fact that scarcely more than an hour had been allowed for the entire discussion, to be divided into three minute addresses from the floor. This prevented the asking and answering of questions and the full discussion of all its phases. The Rev. Dr. George C. Stewart and the Rev. Dr. John Henry Hopkins, both of Chicago, expressed preference for the bishops' resolutions, but the trend of opinion easily pointed to the substitutes as more definite and as giving to both Congregationalists and our own Churchmen a more adequate idea of what, in general, were the terms that could be offered by the joint commission; and after Dean Vernon, of Maine, had pointed out how serious were the issues involved in the pending vote, the substitutes were adopted by a large majority, voting by dioceses and orders, and the proposed amendment to the constitution (also printed on the editorial page) was tentatively adopted, requiring final action three years later.

HOUSE OF BISHOPS

WEDNESDAY, OCTOBER 22ND

The House of Bishops concurred with the House of Deputies in sending greetings to the convention of the Congregational Churches now in session at Grand Rapids.

The proposal to appoint a permanent Board of Church Finance, consisting of one bishop, one presbyter, and three laymen, to promote a uniform system of accounts and reports, was presented by Bishop Hall of Vermont as chairman of the Committee on Canons. This had already been adopted by the House of Deputies and was agreed to by the Bishops.

Finance

Custodians of funds are to deposit them with trust companies or similar organizations, and make annual reports on same to their diocesan conventions or missionary councils.

The maintenance of adequate insurance on church property and the budget system are to be insisted upon.

Bishop Johnson, Coadjutor of Missouri, presented a resolution requesting the President of the United States to set apart Good Friday as a holiday.

Good Friday

Bishop Parker of New Hampshire said that the experience in England is that the appointing of Good Friday as a holiday utterly prevents its observance as a religious day and promotes festivity. This is the experience in regard to Thanksgiving Day here, also.

The Bishop of Southern Ohio said such action would be unconstitutional as establishing the official religion of the United States.

Bishop Lawrence of Massachusetts offered a substitute, which was adopted, stating that the House, having given careful consideration to the petitions that the President proclaim Good Friday as a "national day of public observance and fasting in memory of the crucifixion of our Saviour, Jesus Christ", does not think it expedient to make such a request of the President. This was carried by a vote of 70 to 11.

The House concurred with the House of Deputies in the following:

Concurrent Resolutions

A resolution condemning mob violence and lawlessness.

A resolution of thanks to the Rev. Dr. Vance and the trustees of the First Presbyterian Church and to the Rev. Dr. Franklin and the trustees of Temple Beth-El.

A request that the Joint Committee on Social Service report to the next General Convention on cooperation and human brotherhood.

In the authorization of a standard cash book for parishes, and in the appointment of a traveling secretary and in general concurrence in the new financial scheme and in the new statistical reports.

"The Brotherhood Resolution", urging upon capital and labor alike the recognition of arbitration and cooperation, already passed by the House of Deputies, was carried.

Bishop Perry of Rhode Island then presented and read, for the Committee on Canons, Canon 58 providing for the administration of the Church by "the Presiding Bishop and Council" and for the consolidation of the boards. The canons had already been adopted by the House of Deputies.

Canon 58

Bishop Vincent spoke of the canon as a great step forward. Bishop Lloyd said it was a report that no one could object to. It met a great need of the Church.

Each section was considered carefully.

Bishop Sessums of Louisiana interjected the idea of "states rights". He asked if the ancient rights and liberties of the bishops and dioceses were sufficiently guarded.

Bishop Perry answered the purpose was to provide:

1. To give the Presiding Bishop the powers and duties created by the Constitution.
2. To surround the Presiding Bishop with a small and yet representative executive council.
3. To be ready to meet exigencies which occur between sessions.

Bishop Weller moved to change the canon so that the synods choose sixteen of the executive council and eight be elected by the General Convention.

Bishop Johnson of Colorado pleaded for keeping the canon as it is, and not disturb a delicate balance now, but in the future to allow the nominations to come from the several synods.

The motion of Bishop Weller was lost.

Bishop Lawrence suggested that one half of each order be elected at each General Convention and presented a resolution favoring the principle of rotation in office. This was lost.

Bishop Weller objected to "swallowing the pill whole". He said it was the most revolutionary measure ever presented. He

protested for the rights of each province and its right to choose its own provincial secretaries.

A change in the wording of Section XVI was suggested by Bishop Burlison of South Dakota and lost by a vote of 33 ayes to 56 nos.

Canon 58 was adopted section by section and then as a whole. And Canon 57, revised, was adopted. Thus the two Houses concurred and the new measures are law.

Bishop Darlington of Harrisburg moved a memorial to the Archbishop of Canterbury asking for measures to secure the protection of Christians in Persia. This was unanimously carried.

HOUSE OF DEPUTIES

THURSDAY, OCTOBER 23RD

Word was received that Mrs. Anstice, the wife of the Secretary of the House of Deputies, had just died. Resolutions of sympathy were ordered to be sent immediately to Dr. Anstice.

Suffragan Bishops

By a decisive vote the House concurred with the House of Bishops in an amendment to the Constitution giving a vote to a suffragan bishop sitting in the House of Bishops. For the past three General Conventions the House of Bishops has voted to extend this privilege, but at each convention the House of Deputies has defeated it.

The Rev. Dr. Floyd W. Tomkins made a strong appeal for the suffragans. He said that in former years he had not believed in giving them a vote, but he has reversed his opinion.

Dr. W. H. Applegate, of South Carolina, said: "If you have a suffragan bishop whom you wish to honor you should make him a coadjutor."

The amendment must be ratified in 1922.

Word was received that Suffragan Bishop Garland, of Pennsylvania, had declined an election to the missionary district of Utah.

Bishop Garland Declines

A proposition to create a House of Churchwomen in connection with the General Convention and provincial Houses of Churchwomen was introduced. By unanimous vote a resolution was adopted asking the House of Bishops to concur in the appointment of a joint commission to consider the subject and report in 1922. The commission, which will consist of three bishops, three presbyters, and three laymen, will consider the whole matter of women's work in the Church, and the advisability of establishing general and provincial Houses of Churchwomen.

The House adopted a resolution offered by Mr. Dixon, of Arizona, calling for the appointment of a Joint Commission on Church Architecture. The House of Bishops concurred in this action.

Church Architecture

A resolution was passed requesting the dioceses to provide for the expense (as some already do) of their clerical and lay deputies.

The House of Deputies rarely gives its endorsement to activities not under the direction of the Church. Saturday morning, however, it unanimously declared itself in full sympathy with the principles of the Boy Scout movement and urged that both clergy and laity having work among boys should make use of the Boy Scout programme in planning the week-day activities of the Church school. The deputies also expressed unanimous approval of the work of the Red Cross.

Boy Scouts and Red Cross

At the close of the consideration of Prayer Book revision Thursday afternoon Dr. Parsons, of California, gave a splendid impromptu address. Many men expressed the thought that if this address could have been given to both Houses on the opening day of the Convention, the progress of Prayer Book revision would have been considerably hastened.

Dr. Parsons

HOUSE OF BISHOPS

THURSDAY, OCTOBER 23RD

The House of Bishops passed a resolution commending and thanking the Boy Scouts of Detroit for their good work as pages and in other ways helping the Convention.

The centennial celebration of Christ Church Cathedral, St. Louis, will begin on All Saints' Day. The Presiding Bishop invited the bishops to attend and offered them the widest hospitality.

Proposed changes in the business methods of the missionary districts of Asheville and Honolulu were permitted by amendments to the Constitution presented by Bishop Bliss.

The Bishops accepted the resolutions relating to the Concordat and the amendments to the Constitution which open the way to the ordination of ministers of other communions as amended by

the House of Deputies with an amendment offered by Bishop Johnson of Colorado as follows:

"This Church hereby declares its willingness to initiate action which may make possible the ordination of ministers of another Church."

This legislation, as to the Constitution, requires ratification in 1922.

Provisions have been made for the continuance of the Board of Missions and the Board of Social Service until the new Executive Committee enters upon its duties.

Bishop Brewster of Maine presented a resolution urging upon the civil authorities clemency to political prisoners. This was postponed.

Bishop Brent presented a resolution that the date of the next General Convention be the Wednesday after the first Sunday in September. Carried.

Bishop Weller presented a resolution which gives a vote in synods to bishops who have resigned under certain conditions.

Bishop Aves of Mexico introduced a resolution sending neighborly greetings to the government and people of Mexico and expressing the hope that peace may be established.

HOUSE OF DEPUTIES

FRIDAY, OCTOBER 24TH

The election of the Rev. Arthur W. Moulton to the Bishopric of Utah was confirmed by the House.

A Bishop for Utah Mr. Moulton was born at Worcester, Mass., in 1873, and is the son of John D. Moulton and Emma J. (Putnam). He was graduated from Hobart College in 1897, and from the Episcopal Theological School at Cambridge, Mass., three years later. He was ordained in 1900 by Bishop Lawrence, and for two years served as curate of the church of which he is now rector. His election is deemed an admirable one.

The House of Deputies approved the House of Bishops' election of Bishop Gailor as President of the newly constituted Council.

The deputies voted down the House of Bishops' resolution to send a petition to the United States Government asking the release of political prisoners and conscientious objectors imprisoned during the war.

Mr. Morehouse of Milwaukee asked permission to introduce a resolution to send a message to the Secretary of Labor at Washington for presentation to those who remain in the Industrial Conference announcing that the Church was on record as favoring collective bargaining and Christian methods tending to bring harmony and peace between capital and labor. The words "collective bargaining" met with objection and as many of the deputies had left the session, its sponsor, who said the subject was too serious to be adopted without a full consideration, asked that it be withdrawn.

HOUSE OF BISHOPS

FRIDAY, OCTOBER 24TH

The House of Bishops concurred in many of the changes (but not all) made in the Prayer Book by the House of Deputies.

President of Executive Council The election of a President of the Executive Council for three years resulted in the choice of the Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee, on the eighth ballot, the first ballot being a nominating ballot when the Bishops of Vermont, Georgia, Albany, Ohio, Wyoming, Mississippi, Pittsburgh, and Indianapolis each received votes.

Bishop Gailor, thanking the House of Bishops, expressed his gratitude for this mark of their confidence, and said it was a new and untried field of effort, and he asked for their help and prayers.

THE FINAL SERVICE

The closing service of the General Convention of 1919 was held in St. Paul's Cathedral on Friday afternoon at 4 o'clock. Bishop Brent read the pastoral letter. I was tremendously interested in the first third of the letter, for it sounded like Bishop Brent's real message. The service was wonderfully impressive, and I was sorry that so few were there. I should say that less than six hundred were in the Cathedral. The most impressive part of the service was the benediction by Bishop Tuttle. I never again expect to hear such a heartfelt benediction as that which Bishop Tuttle so affectionately gave the Convention of 1919.

RALPH M. HARPER.

WHEN you watch religion at work, you find a morality; when you converse with religion in its thoughtful moods, you find theology; but when you get to the heart of religion, you find a song.—Ainsworth.

REPLY FROM ARCHBISHOP OF CANTERBURY



IN reply to a cabled message from the House of Bishops relating to protection for Armenian and Persian Christians, the Archbishop of Canterbury has cabled the following:

LONDON, October 24, 1919.

"Rev. George F. Nelson,

"Secretary Episcopal Church Convention. Detroit.

"Grateful for telegram. The House of Bishops may rely upon our eagerly supporting our Government's endeavor to secure all practicable support and protection to oppressed Christian peoples not only in Persia but in Turkish dominions also, and we find everywhere confident hope expressed that America will bear her full share in discharging the common responsibility attaching to the outcome of our joint work in the war in Persia. Unsettled condition of country has alone prevented repatriation of Persia's Christian subjects.

(Signed) ARCHBISHOP OF CANTERBURY."

ARMENIA'S LAST CALL TO AMERICA

BY JAMES W. GERARD



HE American Committee for the Independence of Armenia has received from Mr. Aharonian, president of the delegation of the Armenian Republic to the Peace Conference; the following three cablegrams dated September 12th, 17th, and 27th, respectively:

"Turkish-Tartar threat against Armenia is under way of realization, viz., Kemal Pasha's two divisions assisted by Turks, Tartars, and Kurds have started surrounding Armenian Republic. Our soldiers fighting desperately defeated enemy at several points, but were forced to abandon Nakh-Itchevan and Kars Districts, on account lack munitions and provisions, leaving Christian populations at mercy of invaders. Our numerous steps with Peace Conference remain fruitless. . . . No food, drugs, or money. Population naked and exhausted. Starvation everywhere. From thirty to fifty persons found dead in streets of Erivan daily. Are absolutely abandoned and without communication with outside world. Turks consider us responsible for overthrow their empire. Words lacking describe horror situation. *Will soon be completely annihilated. Our last hope for aid is in America.* . . . Armenia makes a last and supreme call to great and noble American people and government for help. Urgent that 10,000 soldiers be sent immediately with necessary equipment for organization Armenian army of thirty thousand. If acted at once situation can be saved. Very existence of Armenian people depends on America. You may come too late to save us."

Two hundred thousand Armenians fought in the ranks of the allied and associated armies. According to General Allenby, Armenian battalions took a leading part in the defeat of the Turks in Palestine. According to Von Ludendorff, the inability of the Turks to reach Baku in time, owing to the resistance of the Armenians, following the defection of Russia, deprived the German army in the west of essential fuel supply. One million Armenian men, women, and children have been slaughtered by the Turks because of their fidelity to the faith and cause of America. And now at this, the most critical juncture of her history, Christian Armenia makes a supreme call to Christian America. If we permit the Armenian people to be exterminated, the Christian Church shall be dishonored forever. An Armenian State in Asia Minor is bound to be a decisive factor in the task of civilizing the peoples of Near and Middle Asia, and it is also the best guarantee against the dangers of Pan-Islamism and Pan-Turanianism. Christian Armenia will be a watch-dog of Christian civilization in the East. We must help her. We must save her.

—We also earnestly ask that all the ministers of the Gospel bring this subject to the attention of their congregations and ask all men and women to write to the President and to the Senators of their states that Armenia must be saved.

SOME THERE are that keep themselves in peace and are in peace also with others. And there are some that neither are in peace themselves, nor suffer others to be in peace; they are troublesome to others, but always more troublesome to themselves. He that can best tell how to suffer, will best keep himself in peace. That man is conqueror of himself and lord of the world, the friend of Christ; and heir of Heaven.—Thomas à Kempis.



MEMBERS OF THE WOMAN'S AUXILIARY AT DETROIT

THE WOMAN'S AUXILIARY

Cardinal Mercier—Societies of the Church Service League

BISHOP LLOYD SPEAKS AT THE FINAL QUIET HOUR

MONDAY, OCTOBER 20TH



TO-DAY is a great day because the venerable, loyal Belgian Cardinal Mercier addressed a cheering mass of men and women in Arcadia Hall this morning.

When we went up there, the galleries were jammed with women and all the deputies were in their places on the main floor. The stage always looks beautiful with the Mission Flag—a blue cross in white ground—the Star-Spangled Banner, and a large service flag hanging high. To-day they added the Belgian flag.

The Cardinal came escorted by the Hon. Thomas Nelson Page. The ceremonial was very American, very correct, very beautiful. First Mr. Page introduced the Cardinal to the Chairman, Dr. Mann, and to Bishop Tuttle. Then the Cardinal seated himself and Dr. Mann made one of the most suitable, dignified, and cordial speeches of welcome. It could not have been surpassed. Tremendous applause interrupted him frequently. The Cardinal rose to reply. His tall, thin figure was robed in cassock of black with his red cape, reaching to the feet, about him. A broad baldric of red went about his waist and against it his gold cross, suspended by a cardinal ribbon, shone resplendent. The Cardinal spoke in somewhat broken but excellent English. At first he seemed much moved and it is not surprising, for it must have been one of the wonder-sights of his life. Acknowledging earnestly the debt he felt the Belgians owed to *Americah*—he pronounced it so beautifully—he grew warmer in his speech and louder also and when he said that we were all of one faith there was a demonstration of mighty handclapping and cheers. There was much cheering, women cheering too—and who could help it? Surely this great exhibition of fraternity, so new in the world, must touch every heart. The Cardinal retired into a luxurious car waiting for him, the women rushing out for a last glimpse. He did not seem to mind it, but smiled benignly at us as he drove off. His small red cardinal's hat he removed while speaking.

This great episode postponed somewhat the Auxiliary conference but before noon we were well under way. Mrs. Wyllie of

Two Conferences

San Domingo was well received. She is one of our newer missionaries. She asked for books on nursing and hygiene. She was the first woman who had ever visited a prison there and on this memorable visit she found a woman who had been thrown into prison as a witness, whose baby had starved to death while the mother was waiting. Mrs. Wyllie thought that if each diocese would make an effort to send one missionary each year it would help solve these serious, critical conditions that confront us. Needs—Needs—and still Needs—and neither the money, the men, nor the women to meet them.

A Spanish priest from Mexico followed in a plea for schools. "You will think of St. Andrew's School as an ordinary school," he said, "but it is not—it has nothing; no furniture, no beds, no sheets, no mattresses—and yet twelve young men are living in this discomfort that they may be taught the Church."

The conference on the Rural Church led by Mrs. Quin was very lively. Suggestions about letter-writing and visits in automobiles to isolated Churchwomen were made.

Miss Lindley's report at the business meeting revealed several facts that some persons had missed. The U. O. is henceforth to be the U. Thank O., so that we will all abbreviate it as U. T. O. and have many persons think it is a new society. The fund to be raised in honor of the fiftieth year of the Auxiliary, which has been called the Jubilee fund, has been officially named "The Emery Fund". Miss Emery made a lovely little speech in which she said that Miss Lindley knew very well that she would rather work "than be honorable". She bade us remember all that we stand for and to press forward. The women rose to honor Miss Emery as the chairman made a gracious reference to her life-work in and for the Church.

Business

A petition is being circulated among the women and signed generally asking the President of the United States to have Good Friday proclaimed as a day of public observance and fasting. Copies of this are being taken to many parishes as the delegates return to their homes.

Good Friday

Many resolutions, some complimentary and some sympathetic, are being sent. Sympathy to Mrs. Woodrow Wilson, Mrs. Fawcett, whose husband is ill, and to Mrs. Sage, whose husband, the Bishop of Salina, died on the very eve of the Convention. The Baptist ladies have sent us sisterly greetings, we have returned them. We have thanked everybody and our thanks are heartfelt. A lady has just run in to tell me that it is the Baptist women who are circulating the petition to President Wilson and not the Episcopal! But they want us to sign it!

The Woman's Home Missionary Society of the Methodist Church sent us greetings to-day through Mrs. Woodruff of New York, its vice-president. They have 286,096 members and 1,000 workers in this country. Mrs. Woodruff said that it pleased her to think that the initials of their society stood for "Women's Help Means Salvation."

A woman has just asked how much was to be taken from the U. O. (it was not the *Thank-offering* then) for buildings. As we understand it, \$5,000 is to go to rebuilding of the chapel at Valle Crucis, \$5,000 to Guantanamo, \$5,000 to St. Hilda's, Wuchang, and \$5,000 to San Juan, New Mexico. This was the final business session and closed with a number of speeches. Our English visitors thanked us effusively for the good time they had enjoyed. Miss Lindley made a sweet little speech. Mrs. Sioussat of Maryland said that she was the only delegate present who had seen the development of the Auxiliary into greater spiritual strength. "Launch out into the deep," she said. "We have been fishing in shallow waters." Mrs. Stevens closed with words of appreciation and kindness, a final prayer was said by Miss Lindley, and, with the singing of the Doxology, the business of another Triennial came to its close.

The Churchwomen seem to be staying on in numbers although

the close is now near at hand. Sometimes by the middle of the second week the ranks are thin. Yesterday all the churches were filled with our clergy—the pulpits I mean—and also some near Canadian ones. Several of us went to St. Mary's, Walkerville, a suburb of Windsor. We crossed the beautiful Detroit river in sunshine most welcome as there was a strong hint of early winter in the air. A Canadian woman who directed us to the church was going to her own church in Windsor, carrying Bible and Prayer Book. She told me with a little quaver in her voice that she was soon to leave Canada to live in "the States". "We are going to move to Saginaw, in Michigan," she said rather pathetically. "But I suppose I shall find God's people everywhere."

I cheered her considerably by telling her that, from what I know of Detroit. Michigan must be brim-full of God's people and that Saginaw was sure to have its quota.

This St. Mary's Church to which we went is a Ralph Adams Cram church, very beautiful, with rectory, parish house, and a small burial plot entered through a lych-gate. We used Prayer Books with the seal of the S. P. G. on the outside and a book-plate in the inside. The congregation contained more men than women and the singing was so manly and good. The *Te Deum* was sung—without a single solo—to a plain-song chant which everybody enjoyed. The Litany had petitions for the English Royal Family and "God save the King" was sung. From a carved stone pulpit on the sidewall one of our own clergy, the Rev. Mr. Barnes of San Diego, preached the sermon.

Mrs. Floyd Baker, a diocesan Junior officer, reported the Junior conferences to have been very helpful although necessarily

there had been some repetition and overlapping of instruction. She felt that perhaps as great a need in an educational way as exists among Churchwomen in prominent positions is that of a more general knowledge of the Church's many interests. She spoke of meeting a woman who was at the head of one hundred young Churchwomen as their leader and guide who had never heard of the General Convention. In a conference of the educational secretaries this same problem was brought up and Miss Tillotson said it was planned to provide parishes with packages of the literature of all the societies of the Church. There is an abundance of it here and great quantities might with profit be placed in every parish house. The Woman's Auxiliary is to many women the only society the Church contains. They should know about the thousands of women in the other societies.

During these busy days of Auxiliary, G. F. S., D. O. K., and other conferences, the Juniors too have had the time well filled.

They have been meeting at St. John's parish house diligently. This year the School of Methods under the General Board of Religious Education is joined with the Junior Auxiliary. The director of the first is the Rev. Dr. Lester Bradner of the G. B. R. E., while Miss Frances H. Withers, secretary of the Juniors, directs their classes. Miss Withers may be said to have revolutionized the Juniors within the past three years and the results of her work are becoming more and more apparent in the Church school. Miss Withers' book, *In the Service of the King*, explains carefully the new plan which the author proposes by which the week-day activities of Church girls and boys shall be carried on under the name of the Church School Service League. These classes were held for an hour and a half daily for eight days. They were eight in number and more leaders registered for instruction than ever before.

Many books are recommended for Junior leaders. Beside these classes there were many conferences, the corporate communion, and business meetings. There was a quiet hour for Junior leaders at St. John's Church on Monday, and on Tuesday afternoon some branch gave a play at the Arts and Crafts. The exhibit was very fine, most of it representing the week-day activities of the Juniors and Little Helpers. There were maps, charts, games, nature-work, hand-made garments for "joy" gifts and "useful" gifts.

The diocese of Long Island has a very original exhibit. Miniature rooms show little figures—dolls—doing the following Junior work: 1, Presenting red mite box at Baptism; 2, taking Thanksgiving baskets to the poor; 3, conducting an afternoon tea for the parish (for money); 4, carrying Easter flowers to the sick; 5, getting subscriptions for the *Spirit of Missions*; 6, girls ironing collars for the choir; 7, boys mending Hymnals. These were all ingeniously shown with small figures.

"Utility Ann" was a perfect bit of camouflage. She seemed to be a good-looking rag doll but was in reality a dust-cloth and soap-shaker.

There were toys carved by boys of the Boy Scouts, scrap-books, illustrated hymns, and altogether this may be called the Juniors' best exhibit.

Miss Edith H. Maurice served as chairman of the Junior

committee. Miss Lillian F. Armstrong was chairman of the Little Helpers. She is a diocesan officer. They too have been busy with conferences, teas, and services. A lady told of two baby brothers who owned a joint red box in which they each dropped a penny a week. The older who could barely talk managed to say, "God bless our missionaries," and the youngest one said "Uh-huh," a kind of "ditto" or "me too", I suppose.

Mrs. John C. Taylor of Norfolk is in the Southern Virginia delegation. She was in Anking for six years teaching English to Chinese boys. Mrs. Taylor has two sons in China who are clergymen; one, the Rev. Walter Taylor, is a teacher in St. John's School, Shanghai; the other, Dr. Harry Taylor, is superintendent of St. James' Hospital, Anking. Mrs. Taylor has been in our hotel and her pleasant and wholesome view of life combined with her familiarity with missionary life has made her a helpful companion. Her zeal for the Church's welfare is a constant incentive to those about her.

A part of the Alabama delegation with Mrs. Henderson, their Auxiliary president, stopped at the desk to talk over the pleasure and profit of the Triennial. The southern states are unusually well represented. Miss Aurelia Davis of Lynchburg, Virginia, has come to make a special study of Sunday school work, but she has taken in everything. It is her first Triennial and she is taking notes enough to keep her busy for a year. Friends have tried to lure Miss Davis into some very innocent pleasures, but as long as there is a single meeting going on in the town of Detroit she and her note-book will be there and nowhere else. Such material is most encouraging to the Church.

Miss Lillian Armstrong has been the head of the Little Helpers in this diocese for twenty-five years. She has recently been given a banquet and many beautiful gifts.

Just here I wish to say that these letters are neither official nor reportorial. In such a complex series of meetings, which one of our bishops is said to have described as resembling a three-ringed—if not more—circus, only a stenographer could be absolutely correct. Difficulty in hearing, in gaining access to speakers, in seeing officers, and in finding the persons one is looking for, must explain and excuse such errors as may be found in these letters. They are simply attempts to give a pen picture of the general trend of woman's interests here in Detroit these two weeks.

And in this connection it must be said that in the issue of THE LIVING CHURCH of October 18th your correspondent stated that Mrs. Stevens asked Mrs. Cowles to preside temporarily on account of being tired. This was inaccurate. Mrs. Stevens is too proficient in parliamentary usage to have done this. She merely asked Mrs. Cowles to explain a point under discussion.

It is not generally known that the day before the Auxiliary assembled Mrs. Stevens received a severe nervous shock through an automobile accident. That she escaped and rallied so wonderfully is a great joy to all.

TUESDAY, OCTOBER 21ST

The last day has come. Tickets have long since been bought, reservations made, and soon we will vanish to the points of the compass, full of good resolves, closely packed with a high grade of zeal, going back to stand the test of home life and of time; going back to find out whether it is the ozone of Detroit or the *real thing* that is making us feel so fit and so ready for good works.

Yesterday I met Mrs. E. Bowman Leaf, secretary general of the Guild of St. Barnabas. This is a guild of nurses who are Churchwomen. They cannot attend these meetings. The custom is to hold the council at the time of Convention, but this year they had two conferences instead.

The chaplains of various branches, priest associates and associates, met for deliberation, the executive committee thinking it a good time to talk over the different local difficulties of the working force.

The chaplain general, Bishop Burch, newly-elected Bishop of New York, was in the chair. Miss Delafeld explained the new plan of coöperation. She was followed by Bishop Israel, telling of his work as chaplain during the war and of the fine spirit of the nurses. Bishop Osborne told of his organizing this Guild in Boston in 1886. Another meeting of this committee was held at St. Luke's Hospital, where the Rev. Mr. Crosby, assistant to the chaplain general for war work, made the address. Later a service in the chapel was followed by a tea. Mrs. Leaf was pleased with the interest shown in the two conferences. She said that the regular council of this guild will be held in Trinity Church, Boston, early in November.

The D. O. K. held its fifteenth convention here in Detroit

early in October, joining in the quiet hour held for the Auxiliary by Bishop Bratton. Each day of the convention began with corporate Communion. There were 74 delegates present from the United States and some from Canada. The most important resolutions adopted, in the opinion of Mrs. Lamb of Denver, dealt with:

1. The effort toward coöperation with other organizations of women.
2. The provision for an increase of dues for more extension work.
3. The response of the order to the Nation-wide Campaign.
4. The effort to secure Scripture lessons which may be used by each member, thus forming a national study class.

The officers for the new term are Mrs. Adam Denmead (re-elected), president, Mrs. Charles H. Arndt, treasurer, Mrs. Helen F. Birney, first vice-president and Mrs. Wm. E. Lamb, second vice-president. The final meeting was an evening service at St. John's, the rector officiating, with the well-beloved Bishop Fiske, Coadjutor of Central New York, as the special preacher. He preached from the text: "To make thee a witness"! The local chapter at St. Matthew's Church held a social evening at which Mrs. Denmead, Mrs. Davenport, and Mrs. Wyllie gave short talks. A poem written by the editress of the excellent *Royal Cross*, the official paper of the D. O. K., was read by a young lady who did not realize what compliment she was paying to the author, who sat in the audience.

At the close of the pleasant evening the prayers of the order were said by the Rev. W. G. Davenport, the beloved friend and supporter of the order from its very beginning—the last official act of his beautiful life, for that very night he passed into the Life Eternal.

Rev. W. G.
Davenport

Before saying good-bye to all these happenings I must record what a young lady told me about her trip to the G. F. S. Holiday House at Pine Lake. This last summer 641 enjoyed its charms with Miss Marsh, southern field secretary, as house mother. One of the great features which unifies the girls is the pretty chapel. Over its door is written: "In this place will I give peace," and on the altar is carved: "The Master is come and calleth for thee"!

Girls' Friendly
Society

A mite-box is kept in the chapel and this year the contents were sent to the Holiday House at Corpus Christi, Texas, bearing out the motto of the G. F. S., "Bear ye one another's burdens." This House has finished twenty-five years of useful life, seventeen of which have been spent in this building. A friend this summer paid the mortgage. In 1908 a Rest Cottage was built which was burned and has been replaced by the donors of the first cottage. Next spring it will be opened for the entire year for tired girls.

Everything pertaining to the great meeting has been removed from the Church House where we have lived these two weeks—everything but waste paper. The afternoon tea to-day was a sort of cheerful good-bye. The bountiful tables coming at a hungry hour in the day have been most welcome and they have been presided over very graciously by hostesses from the various city parishes. They are the most popular Auxiliary function with the clergy.

The Social Forum is engaged with labor questions to-day and Mrs. Pease still has her station there for the Church Mission of Help. Several of these departments will continue until next week, the G. F. S., I think, having the last function. But the Auxiliary has completed its programme, ending as it began with a quiet hour, with the Holy Communion, Bishop Lloyd, celebrant and preacher.

Long before ten o'clock St. John's Church was well filled. Some women had brought their baggage, intending to stay until the last minute. St. John's is a beautiful church. Over the altar in a bas-relief of white marble is Da Vinci's *Last Supper*.

The Quiet
Hour

The soft lights shone on the pink roses on the altar—it was all so beautiful. We sang "Love Divine, All Love Excelling" and then that hymn particularly beloved of the Auxiliary, "Lord, speak to me that I may speak." With no leader but the organ, the large congregation of women sang this hymn—seven verses—with great feeling, almost bordering on emotion. As I sang the beautiful thoughts of that hymn-prayer, I wondered if Frances Havergal, who wrote it, had not gone home from some soulful benediction such as we were having at that moment, and with an overflowing sense of God's goodness and humble desire for the re-consecration of her own life, poured out her soul to God in that exquisite hymn:

"Lord! Speak to me that I may speak
In loving echoes of Thy tone;
As Thou hast sought so let me seek
Thy wandering children lost and lone."

Bishop Lloyd's sermon fitted into this idea of service. Bishop Lloyd has the gift of putting himself on a plane with the humblest of sinners. He leaned towards us in his confidential way and bade us go home and be good—better than ever before—not to let the routine and the commonplaceness of life blur the beautiful new vision which this great Triennial had brought before us. We were so to live that we should create a sentiment for a better, richer life among our fellow-beings. And we were to try to live in readiness for Christ. The servant should always live in expectation of his Master.

The offering—a large one—was collected by two women, and the communicants were numbered by hundreds. The *Gloria in Excelsis*, the last hymn of praise sung by the women of this Triennial, was a great burst of song. Then came the benediction, the last "Amen".

It is over and we are unpinning our badges and putting them away as souvenirs; but we shall go home labelled nevertheless. We are labeled indelibly; labeled with something we've found here. Labeled for better work, for more toleration, for more hope, for more faith. Like those little crosses that shine in the dark, our labels, the mark of striving Christian womanhood, will come out in the dark too. In discouraged times, in indifferent times, in temptation times, the labels we go home with will shine; and we will lift our eyes to the new dawn, the new vision of Christian service and—

CARRY ON!

SARAH S. PRATT.

PSALM X

The Psalmist calls on God in behalf of the oppressed.	Why standest Thou, O Lord, afar? Why hidest Thou when troubles are? The wicked in pride the poor have pursued; Let them all be ensnared in the traps they've construed.
The character of the wicked oppressors.	For the wicked man boasts of his heart-desired aims, And the covetous man scorneth the Lord and contemns. The wicked in pride saith, "Require He will not;" And "There is no God", is the sum of his thought, His ways are established by day and by night; Thy judgments are far above, out of his sight, And at all his enemies puffs he in spite. He saith in his heart, "I'll never be moved. To all generations I'll never be proved." His mouth's full of cursing, oppression, deceit; And under his tongue sin and mischief is sweet. He sits in dark nooks of the village so still; He in the close places doth Innocence kill. His eyes 'gainst the Helpless are privily set; He lurketh in secret, a lion in lair; He lieth in wait the meek ones to snare; He catches the Meek when he draws in his net, Who crushed to the earth lies prone all along, And helpless he falls by the power of the Strong.
The oppressed despairs.	He saith in his heart, "Surely God hath forgot; He hideth His face, He seeth it not."
The Psalmist calls on God to interfere.	Arise, O Lord; O God, lift up Thy hand; Forget not Thou the afflicted of the land. Oh! wherefore doth the wicked to condemn our God desire, And say within his evil heart that Thou wilt not require? But Thou beholdest sin and grief to mete out judgment dire. The helpless in his misery commits himself to Thee; The Helper of the fatherless dost Thou, Lord, ever be. Break Thou, O Lord, the strong right arm of the wicked and evil one, Search out his wickedness and sin, till, Thou, O Lord, find none. Jehovah is King, and ever shall stand; The nations are perished all out of His land. O Lord, Thou hast heard the desire of the Meek; Thou wilt strengthen their heart and Thine ear bend to hear To judge the bereaved and the down-trodden weak; That man who is earthly may hold none in fear.
and is certain of God's power and desire to help.	DONALD A. FRASER.

SUCH AS every one is inwardly, so he judgeth outwardly. If there be joy in the world, surely a man of pure heart possesseth it. And if there be anywhere tribulation and affliction, an evil conscience best knows it.—*Thomas à Kempis*.

MISSIONARY CANONS AND EXECUTIVE COUNCIL

Most Important Legislation of the General Convention of 1919

THE AMERICAN CHURCH IS MADE READY FOR CONTINUOUS ACTION



THE most important piece of legislation that the American Church has ever enacted was formally made the law of the Church last week in Detroit by the General Convention of 1919. Canon 58 and the revision of Canon 57 mean that the American Church is in continuous action. In answer to the question which THE LIVING CHURCH asked over a score of the leading bishops, presbyters, and laymen attending the General Convention, what they considered the outstanding achievements or achievement of the Convention, it is impressive to note that practically every man notes the tremendous significance of the immediate mobilization of the whole Church's power for continuous action, made possible by Canon 58.

We print Canon 57 as newly revised and the new Canon 58 as follows:

CANON 57 (REVISED)

OF THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

The Constitution of the said Society, which was incorporated by an act of the Legislature of the State of New York, as from time to time amended, is hereby amended and established so as to read as follows:

Constitution of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America as established in 1820 and since amended at various times.

ARTICLE I. This organization shall be called The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, and shall be considered as comprehending all persons who are members of the Church. The Presiding Bishop of the Church shall be, *ex officio*, the president of the society. Each General Convention shall elect a treasurer of the society who shall hold office for three years and until his successor shall be elected.

ARTICLE II. § I. The Presiding Bishop and Council, as provided by Canon, shall be the Board of Directors of the Domestic and Foreign Missionary Society and shall exercise all the powers of this Society.

§ II. This Constitution may be altered or amended at any time by the General Convention of the Church.

CANON 58

OF THE PRESIDING BISHOP AND COUNCIL

§ I. The Presiding Bishop and Council, as hereinafter constituted, shall administer and carry on the Missionary, Educational, and Social work of the Church, of which work the Presiding Bishop shall be the executive head.

§ II. The Presiding Bishop and Council shall exercise all the powers of the Domestic and Foreign Missionary Society as provided in Canon 57, Article II, Section I, and have charge of the unification, development, and prosecution of the work of Missions, Church Extension, Religious Education, and Christian Social Service; of the performance of such work as may be committed to them by the General Convention, and of the initiation and development of such new work between the sessions of the General Convention as they may deem necessary, subject, however, to the provisions of the Constitution and Canons and other directions of the General Convention.

§ III. (1) The Council shall be composed of the following members, sixteen of whom shall be elected triennially by the General Convention of the Church, of whom four shall be bishops, four presbyters, and eight laymen, communicants of the Church; and of eight members to be elected by the Provincial Synods at their last meeting prior to the triennial meeting of the General Convention, each Synod having the right to elect one member; and of the Vice-President and Treasurer as hereinafter provided. The member of the Council representing each province shall, in the year 1919, be elected by the Bishops and the clerical and lay deputies attending the Convention of 1919, from the constituent Dioceses and Missionary Districts of such Province. In the event of a failure of any Provincial Synod to elect a member of the Council, election shall be made by the General Convention.

(11) Members of the Council shall remain in office until their successors are elected. The Presiding Bishop and Council shall have power to fill any vacancies that may occur through the death, resignation, or removal of any member elected by the General Convention. When a vacancy occurs in the representation of a province, save when the same happens within one month prior to a meeting of the Synod thereof, the Presiding Bishop and Council shall fill such vacancy by the appointment of a person, canonically resident in such Province, who shall hold office until his successor is elected.

§ IV. Until a Presiding Bishop shall have been elected in accordance with the provisions of the Constitution, a Bishop shall be elected

in like manner to exercise the powers assigned in this Canon to the Presiding Bishop as President of the Council.

§ V. The Council may, in its discretion, elect one of its own members or any other communicant of the Church, whether clerical or lay, to be Vice-President of the Council, and prescribe his duties. The Vice-President, when elected, if not already a member of the Council, shall become, *ex officio*, a member thereof. The Presiding Bishop and Council shall also elect a Secretary.

§ VI. The Presiding Bishop and Council shall organize from the membership of the Council the following departments, and shall determine the scope of the work of each department.

- First—A Department of Missions and Church Extension.
- Second—A Department of Religious Education.
- Third—A Department of Christian Social Service.
- Fourth—A Department of Finance.
- Fifth—A Department of Publicity.

The Presiding Bishop and Council shall have power to organize such other departments as the work may demand.

Each department shall have power to appoint, subject to confirmation by the Presiding Bishop and Council, additional members of the department, not to exceed twelve in number, who shall have seats and votes in the department, but without seats and votes in the Council. Women shall be eligible as such additional members.

The Presiding Bishop shall be, *ex officio*, the chairman of each department. The Presiding Bishop and Council may also enact all necessary by-laws for their own government, and for the government of the several departments, subject to the provisions of this Canon. Each Department shall make to the Presiding Bishop, annually, and at such other times and in such form as he may require, a report of the work done under its direction.

§ VII. The Presiding Bishop and Council shall submit to each General Convention after the year 1919, for its approval and adoption, a budget for all the work committed to them, including the general work of the Church and for such other work as they may have undertaken, or purpose to undertake for the ensuing year, and a provisional estimate for each of the succeeding years. Provision shall also be made in the said budget for the necessary and reasonable expenses of the officers and members of the Council. Such budget and estimate shall be considered by the General Convention and appropriate action taken. The Presiding Bishop and Council shall have the power to expend all sums of money provided for in the budget as adopted by the General Convention. They also shall have power to expend any money actually received by them in any year over and above the amount required for the budget of that year for the work above described. The budget as adopted by the Convention shall be sent by the Presiding Bishop and Council to each of the Provinces, and to each Diocese and Missionary District within the Province. There shall be joint sessions of both Houses in each General Convention for the presentation of the subject relating to the work of the departments as follows: Two for the Department of Missions and Church Extension, not exceeding two hours each; one for the Department of Religious Education not exceeding two hours; one for the Department of Christian Social Service not exceeding two hours; provided, however, that the time may be extended by the General Convention.

§ VIII. The Council shall meet with the Presiding Bishop at such stated times as it, with his concurrence, shall appoint, at least four times a year, and at such other times as he shall convene it. Nine elected members of the Council, with the Presiding Bishop or Vice-President, shall constitute a quorum.

§ IX. The Treasurer of the Domestic and Foreign Missionary Society shall be the Treasurer of the Council. He shall hold office for three years, and until such time as his successor is elected, and shall be, *ex officio*, a member of the Council. He shall be the Treasurer of all the funds collected and administered by the Presiding Bishop and Council.

§ X. The Treasurer shall nominate such Assistant Treasurers as may be necessary to be appointed by the Presiding Bishop and Council, to hold office during the pleasure of the Presiding Bishop and Council, or until their successors are appointed. The Treasurer and the Assistant Treasurers shall give bonds in such form and amounts as the Presiding Bishop and Council may determine. The accounts of the Treasurer and Assistant Treasurers shall be annually audited by certified public accountants.

§ XI. In the event of a vacancy occurring in the office of Treasurer between the sessions of the General Convention, the Presiding Bishop and Council shall appoint a successor to act during the unexpired term, and until his successor is elected.

§ XII. Upon the nomination of a department, the Presiding Bishop and Council may appoint an Executive Secretary and such other secretaries as may be necessary, who shall perform such duties as the Department shall assign to them, subject to the approval of the Presiding Bishop and Council. The persons so appointed shall hold office during the pleasure of the Presiding Bishop and Council.

§ XIII. The salaries of all officers, other than that of the Presiding Bishop, shall be fixed by the Presiding Bishop and Council.

§ XIV. Each Provincial Synod shall have the right to nominate, for appointment by the Presiding Bishop and Council, one or more Provincial Secretaries who shall work under the direction thereof, and whose compensation shall be fixed and paid by the Presiding Bishop and Council. Such secretaries shall hold office during the pleasure of the Presiding Bishop and Council.

§ XV. The Presiding Bishop and Council in making an annual apportionment or an annual appropriation, if requested by the Province, shall make such apportionment or appropriation for and from the several funds in each Department, for subdivision by the Synod thereof. Each Province shall make a full report to the Presiding Bishop at the

close of each fiscal year of the condition of its work. The sums appropriated as herein provided shall be paid by the Treasurer of the Presiding Bishop and Council to the several Dioceses and Missionary Districts within each Province. In making appropriations as provided herein, the Presiding Bishop and Council shall not appropriate funds received for the work of one department, for the prosecution of the work of any other department.

§ XVI. The Presiding Bishop and Council, as soon as practicable after the close of each fiscal year, shall make and publish a full report to the Church of their work. This report shall contain an itemized statement of all receipts and disbursements, and a statement of all trust funds and other property of the Domestic and Foreign Missionary Society, and also of all other trust funds and property in their possession, or under their control. The Presiding Bishop and Council shall make a like report to the General Convention, which report shall also include a detailed statement of the salaries paid to all principal officers.

§ XVII. The salaries of all Bishops of Missionary Districts shall be paid by the Treasurer. Such salaries shall date from the time of the Bishop's consecration, or from the date of his translation, if already consecrated, and shall not be diminished while the Bishop remains in charge of a district, except with the consent of the said Bishop: *Provided, however*, that contributions made directly to Missionary Districts for the support of their Bishops shall be reported by the said Bishops to the Presiding Bishop and Council, and upon the receipt of such report, the salary of the Missionary Bishop shall be reduced to the extent of such contribution.

§ XVIII. Whenever the Presiding Bishop and Council shall be satisfied of the ability of a Missionary District to support its Bishop with a salary of not less than that provided for at his consecration, the Presiding Bishop and Council may, in their discretion, discontinue payment of a salary to the said Bishop.

§ XIX. Every Missionary Bishop, or in case of a vacancy, the Bishop in charge of the District, shall report annually to the Presiding Bishop, and shall give an account of his proceedings, of money received from all sources, and disbursed for all purposes, and of the state of the Church in his District at the date of his report, at such time and in such form as the Presiding Bishop shall prescribe. Re-

ports so made shall be submitted by the Presiding Bishop to the Council.

§ XX. No person shall be appointed a Missionary who is not, at the time, a Minister or a member of this Church, or of some Church in Communion with this Church, in regular standing, except that the Presiding Bishop and Council may employ for work not directly religious, according to their discretion, and at the request of the Bishop of the Diocese or Missionary District, other persons not so qualified.

§ XXI. (1) The Bishop elected pursuant to Section IV of this Canon, and the Council, shall enter upon the discharge of their duties on the first day of January, in the year of our Lord, 1920. They shall be the sole custodian of all the records of the Domestic and Foreign Missionary Society, and of the Board of Missions, and the said records shall be delivered to the said Council by the Board of Missions on or before the 31st day of December, 1919.

(ii) The Presiding Bishop and Council shall likewise be the sole custodian of all the property, both real and personal, of the Domestic and Foreign Missionary Society, including all income therefrom.

(iii) The Presiding Bishop and Council shall have power to disburse the money of the Domestic and Foreign Missionary Society in accordance with the provisions of the budget as adopted by the General Convention.

(iv) The Joint Commission on Social Service, on or before the 31st day of December, 1919, shall transfer and deliver to the Council all of its records and property of whatever kind, to be used and expended by the Presiding Bishop and Council in accordance with the provisions of this Canon.

(v) The Council shall also have power and authority to receive from the General Board of Religious Education any or all of its property, of whatever kind, to be used and expended by the Presiding Bishop and Council in accordance with the provisions of this Canon.

§ XXII. Canon 59 is hereby repealed, the repeal to take effect January 1, 1920. All other canons so far as the same are inconsistent with the provisions of this Canon are hereby repealed.

§ XXIII. This Canon shall take effect immediately.

Cardinal Mercier Received



It was a dramatic occasion when, on Monday of last week, Cardinal Mercier was formally received by the House of Deputies. Led by a committee of the House, and followed by a distinguished group of American Roman Catholic dignitaries, Cardinal Mercier advanced, amidst tremendous applause, up the long aisle to the speakers' platform. The galleries had been crowded from early morning by expectant throngs. On the platform Bishop Tuttle had joined the officers of the House of Deputies. The Cardinal, in his sumptuous robes of office, including the Cardinal's hat, was the most picturesque figure, it may easily be said, that had ever been introduced into a House of General Convention. The applause that greeted him was tremendous, and the audience remained standing until the Cardinal himself waved them into their seats.

Thomas Nelson Page, late ambassador to Italy, sitting in the House as delegate from the European convocation, briefly introduced the Cardinal, after he had been informally presented to those upon the platform. Dr. Mann, the presiding officer, then made the most graceful and gracious address of welcome; an address that was a model of propriety and good taste and that must rank among his most perfect utterances. The Cardinal's advance to the rostrum was the signal for new outbreaks of applause. His Eminence seemed gratified by his reception and by the applause which constantly interrupted his words—especially his fervent pronouncement, "We are brethren in Christian faith."

The following are the addresses of Dr. Mann and of the Cardinal:

ADDRESS OF WELCOME BY DR. MANN

Your Eminence—

It is my happy privilege as the President of this House to extend to you, Sir, the respectful and the friendly greetings of this House. Once in three years this House of clerical and lay deputies representing this national Church, coming, as the standards will show you, from every state in the Union and from the island possessions of the United States, meets together with the House of Bishops to legislate upon the affairs of this Communion. It frequently happens that the House of Deputies suspends its session that it may greet and welcome some distinguished visitor. While I can recall several such occasions, I can remember none, Sir, when the House of Deputies showed in more unmistakable fashion its feeling of respect and honor for a visitor.

Out of the murky confusion of the first two years of the

war, two figures gradually became plain to the eyes of the American people. One was the figure of the King of Belgium (great applause), personifying as he did to us the truth, the honor, and the courage of the Belgian people who refused to break their plighted word and who met the onrush of the overwhelming forces of Germany with that heroic resistance that the world will never forget. There is a cartoon which may be familiar to you which I think fairly represents the judgment that the American people formed concerning the King of Belgium and his people. It represents the king standing in the midst of a scene of utter desolation. All around are ruined buildings and devastated fields. By the side of the King of Belgium is standing the Emperor of Germany, uttering the words: "You see what has come out of a disregard of my request. You have now lost everything." And the King of Belgium's answer is: "No, I have kept my soul!" (Great applause.)

But it is, Sir, to that other figure which became plain to us during those first two years of the war that this assembly of Christian men, representing a great historic communion, turns with a deeper regard and, if I may say it, with a more affectionate interest. Some of us had known before the war something of the scholar and the theologian of the University of Louvain. But it is not in time of peace, it is in time of danger when the wolves are ravaging the flock, that the character of the shepherd stands out most clearly. (Applause.) The dauntless courage with which you as the good shepherd of the Belgian people dared to rebuke the brutal outrages of the invasion, a courage that refused to be cowed, a courage that sent forth that glorious Christmas pastoral to the people of Belgium on Christmas Day 1914, in which you bade your people be of good courage and assured them that the God of truth and righteousness and judgment still ruled this world—that courage caused the outcome of the war to be filled with honor and peace.

Later you made that most pathetic, though at the time unavailing, appeal against the brutal deportation of the Belgian people, recalling to us the darkest day of pagan Rome, that appeal which, though it failed to impress or to change the policy of the conqueror, found a response in the heart and mind and conscience of every Christian man throughout the world. It is for these reasons that we venture to greet you with an affectionate regard. It is because we see in you the exemplification of that faith which we all hold that we rejoice to welcome you here to-day when your prophetic words have come true. It is because we see in you those inner characteristics of the true Shepherd of the flock that we cannot mistake those marks of character in you that make it plain to us that you have drunk of His cup and been baptized with His baptism. It is because, Sir, the American people and this House of Christian men see in you and

in your career something that corresponds to the print of the nails, that we greet you to-day and hail you for what you are, the worthy representative of a venerable Christian communion, a brave patriot, a great Churchman, and a great Christian! (Prolonged cheers and applause.)

CARDINAL MERCIER'S RESPONSE

Dear Ladies and Gentlemen—

I feel happy to be here for some moments with you. I feel happy to experience that at this moment and from the first moment of the awful war our souls were one in the worship of respect, right, and the worship of liberty in the feeling of duty to put before our minds and our conscience God's righteousness above all.

Your Doctor Chairman said that our King had pronounced those immortal words: "I have kept my soul." What the King said, he said in the name of my own beloved Belgium. There was no exception of the Church, irrespective of creed, of parties, of nations, of races, but all as one man stood at the side of our King, our government, to save it from the invader. We sacrificed our wealth, our agriculture, our industries, and the limbs and blood of our bodies, but we considered that as nothing before the obligation to save our souls and to remain in righteousness and union with God.

I am glad to have the opportunity to congratulate you because from the outbreak of the war and in fact since the year 1917, you true Americans without exception, without distinction of creed or nationality or political opinion—as one man—you stood with us to defend, to save the banner of freedom and of right.

I have now been in the United States for five weeks. I met many audiences everywhere. I understood that there was a communion of our minds, our hearts, our souls in the respect and worship of a common ideal. I have had many times this feeling of our communion in respect of right; first, by this expression that we all have the feeling and love of humanity. This is right of course.

I ask to be allowed to add one word more, and that is that we are brethren in Christian faith. (Thundering applause.) What we must know and teach is, that if we are brethren it is because we are all sons of the Father who is in Heaven. Nothing is really absolute except God. Therefore if duty be absolute eternally, if it must be put above all temporal interest, it is because duty is an obligation of our souls in the presence of a common God, our Father who is in heaven.

Let me say one word more: Many of you, I know, I am sure nearly all of you, have contributed to a great work of beneficence—the great work for the relief of a nation. I know and you must know that many families in our country—mothers and children—were preserved from starvation through the help of your great man Herbert Hoover. And for the help you gave to this Commission for the relief of Belgium, I thank you.

On leaving my country I got a message from my people which said: "When you are in America tell that noble nation that the name of America has become to them" and it is true, "a sacred name." Not only because you came to our help in the war, but because you were the saviours of Belgium during the four years of German occupation.

You will allow me to give you an opinion, in conclusion, at the suggestion of one of your friends: I always feel something, I confess, something humiliating in saying that our people are in distress. Belgian people are naturally proud. Before the war never would our people have come to England or to America to ask for help, but at this moment Belgium is reduced to a condition of poverty and distress, and this is the only reason that Belgium asks for help.

On the 2nd of August, 1914, we had but to say one word to keep safe all of our wealth and all of our power, physical and material resources. We had but to say to the invader, "We protest, in words, but as a matter of fact you can go through our country and attack England." Had we said that word, we would have kept our possessions and we would have increased our wealth during the war.

Well then—if that is so, and you know that it is so—then I think, without confusion, I may say in the name of my people that Belgium has a claim to be helped, not only to be restored to its former condition of life but more than that, to be helped so that Belgium might realize her ambitions to become more prosperous, finer, more progressive than she ever was before the war. We were obliged for five years to give up all those savings for manufactures, schools, colleges, and we therefore face a tremendous loss of life in Belgian cities.

We are in need of about 8,000 churches and schools to take the place of those that were destroyed. Well, of course, we hope to have indemnities. But when? The Germans have thirty years to pay—will they pay—when and how? In the meantime we have to live and, therefore, we appeal to you, who are representatives of all parts of the United States, if you would be so kind

to propagate that idea of Belgium's need among your people. I am sure you will sow a real help for which we shall be eternally thankful to you.

I gave orders to all my parishes to have a stone placed in the village church on which shall be engraved the name of America for the help it gave us during the war. But if that stone should be reduced in the future by the destruction of the church, you may be sure that the name of your noble country will remain imperishably in the hearts of our people. (Prolonged applause.)

DIGEST OF REPORT OF THE GENERAL BOARD OF RELIGIOUS EDUCATION

Summary of Work of the Board:

1. During the year the Board has continued to issue the *Christian Nurture Series* of instructions, which are now used by 150,000 pupils and teachers.

2. It has established a day school of religious instruction for public school children in Christ Church, Gary, Indiana, and is now organizing similar schools at St. Mark's, Toledo, Ohio, and St. Paul's, Grand Rapids, Mich.

3. It has prepared special lessons for the religious instruction of primitive peoples, which are now being translated into the Niobrara language for use in South Dakota.

4. It has established institutions for the study of conditions that surround students in colleges in the University of the South, in Cornell University, Iowa State College, and the Alabama Polytechnic Institute, and has organized a National Student Council to carry on Church work in colleges and universities.

5. It has organized boards of education in 89 dioceses and districts.

6. It has promoted the establishment of summer schools in twenty-five centers with an aggregate attendance of 3 000 students.

Educational Work:

1. The Board expresses the conviction, first, that educational progress to-day depends upon a national movement. The problem is to mobilize the youth of the United States and equip them to be adequate for future burdens. It has given its support to the bill introduced in Congress by Representative Bear of North Dakota to create a new department known as the Department of Education and Human Welfare.

2. The Church must develop expert opinion and operation in religious education. The Board reports that it should train experts for the religious education of children. Similar experts are needed for the development of religious education in the 112 boarding schools of the Church.

3. The Board has set itself to the task of the proper training of 50,000 Sunday school teachers of the Church and has provided for them a standard course of instruction.

Church Pageantry:

1. The Board has created a council of 14 men and women to aid in the choosing and using of religious drama and instruction both in the case of Church schools and of the congregation, and work has begun on the collection of a library on this subject.

Theological Education:

1. The Board has established a Department of Theological Education for the special work of devising plans for the improvement of education of candidates of the ministry.

Clerical Salaries:

1. During the year the Board has created a survey of clerical salaries in the Provinces of the Mid-West, New England, and the Pacific. Those surveys showed that many of the clergy are underpaid and overworked by having too large a territory, and the Board commends the result of this survey to the consideration of the Church.

Recruiting the Ministry:

1. An investigation by the Board reveals the fact that the number of new ministers is far below the increase in communicants. There is an average annual net gain of 34 ministers each year to meet an average annual net gain of 25,685 communicants. If this tendency to decrease is not arrested, results will be very serious.

The Board during the year has made a special effort to interest high school boys in the work of the ministry.

A careful investigation shows that during the last three years 77 per cent. of the clergy ordained were native Americans, 20 per cent. were British or from British colonies, and 3 per cent. from other foreign countries. 35 per cent. were originally Methodists, 18 per cent. Presbyterians, 13 per cent. Congregationalists, and 9 per cent. were Roman Catholics. 77 per cent. were college men, 75 per cent. had been to theological seminaries. 24 had been clergymen in other churches; 13 were teachers or professors; 9 were in business; 3 were lawyers; 2 were doctors.

Church Calendar



- Nov. 1—All Saints. Saturday.
 " 2—Twentieth Sunday after Trinity.
 " 9—Twenty-first Sunday after Trinity.
 " 16—Twenty-second Sunday after Trinity.
 " 23—Sunday next before Advent.
 " 27—Thanksgiving Day. Thursday.
 " 30—First Sunday in Advent. St. Andrew.

Personal Mention

THE REV. MORGAN ASILEY becomes rector of Trinity Church, Rutland, Vermont, entering upon his new work November 1st.

AT THE great mass meeting in Scranton, Pa., on October 12th in honor of Cardinal Mercier, the Rev. WILLIAM B. BEACH, D.D., rector of the Church of the Good Shepherd, gave one of the addresses of welcome.

THE REV. A. H. BEER, after several months in England, has resumed charge of St. Stephen's Church, Casselton, N. D.

THE REV. JOHN COSTELLO, of Oyster Bay, N. Y., has been appointed priest in charge of the Italian mission of the archdeaconry of Brooklyn, la Chiesa dell'Annunziata, 67th street near Fourteenth avenue, and assumed his new duties on November 1st. In his new field he will have a wider opportunity by reason of the much larger Italian population, and it is expected he will have correspondingly greater success.

THE REV. CHARLES E. CRUSOE is in residence as rector of St. Paul's parish, Prince George county, Maryland, with address at Aquasco.

KING ALEXANDER of Greece has sent to the Rev. W. C. EMMHARDT, rector of St. Luke's Church, Newtown, Pa., a commission and insignia as an officer of the Royal Order of the Redeemer.

THE REV. R. AUGUSTUS FORDE will become rector of St. James' Church, Oneonta, N. Y., on November 1st.

THE REV. SAMUEL J. FRENCH (*retired*) has been made a life member of St. Elmo Commandery, K. T., of which he has been for many years prelate and past commander, and of Brunswick lodge of the order of Elks, of which he is chaplain: both of Brunswick, Ga.

THE REV. THOMAS A. HYDE, rector of St. Mary's Church, Jersey City, has resigned his parish, to take effect January 1st. He will become chaplain and superintendent of Christ Hospital, Jersey City, and will be addressed at 176 Palisade avenue.

THE Rt. Rev. JAMES STEPTON JOHNSTON, D.D., resigned Bishop of West Texas, should now be addressed at 517 E. Myrtle street, San Antonio, Texas.

THE REV. EMANUEL A. LEMOINE may be addressed at 757 Wall street, Akron, Ohio.

THE REV. EUGENE C. PROSSER accepted election to the rectorship of Holy Trinity Church, Burns avenue, Cincinnati, Ohio.

THE REV. H. G. PURCHASE, who has been in England the past three years, has been elected rector of St. Matthew's Church, Jersey City, and will enter upon his duties at once. His address is 12 Bergen avenue, Jersey City, N. J.

THE REV. DAVID A. SCHAEFER has become rector of the Church of the Holy Communion, Lake Geneva, Wis.

THE REV. JOHN DELANCEY SCOVIL has accepted a call to the rectorship of St. Peter's Church, Baldwinbridge, N. Y., and will enter upon residence November 1st.

THE REV. CHARLES A. TIBBALS is about to retire from the parochial ministry. His address after November 1st will be 161 Princeton street, Swarthmore, Pa.

THE REV. WILLIAM WATSON, for the past ten years of the diocese of Qu'Appelle, Canada, has accepted charge of Flandreau, S. D., with Dell Rapids. He and his daughter arrived October 18th from Regina, Saskatchewan, after a two weeks' automobile drive, and will reside at the rectory of the Church of the Redeemer, Flandreau, S. D.

THE permanent address of the Rev. W. H. WEEKS is at 655 Academy street, Astoria, N. Y.

CLASSIFIED NOTICES AND ADVERTISING

Death notices are inserted free. Memorial matter 2½ cents per word. Brief retreat notices may on request be given two consecutive free insertions. Additional insertions must be paid for. Marriage or birth notices, \$1.00 each. Classified advertisements, wants, business notices, 2½ cents per word, including name and address, each and every insertion. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc., persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address all copy (*plainly written on a separate sheet*) to THE LIVING CHURCH, Classified Advertising Department, Milwaukee, Wis.

MARRIED

PURDY-WEMPLE.—On Tuesday, October 21st, in Grace Church, Albany, by the Rev. Paul Birdsall, JULIA, daughter of Mr. and Mrs. Simon Wemple, of Fonda, N. Y., to the Rev. GUY HARTE PURDY of Warrensburgh, N. Y.

TOWNSEND-WEBER.—On Sunday, September 14, 1919, at St. George's English Church, Paris, France, CAPT. J. H. TOWNSEND, JR., American Red Cross, and MISS MARY ROSE WEBER, of Portland, Oregon.

BORN

HUNTINGTON.—To the Rev. and Mrs. C. E. Huntington of Burlington, Wis., October 20th, at the Milwaukee Hospital, a daughter, MARY MARGARET.

DIED

ANSTICE.—At Montclair, N. J., October 22nd, FLORA FENNER, beloved wife of the Rev. Dr. Henry ANSTICE. The funeral service was held at her late residence, October 24th, and the interment was in Sleepy Hollow cemetery, Tarrytown, N. Y.

DONALD.—On Tuesday, October 21st, at her residence, 103 East 86th street, New York City, CORNELIA, widow of the late Rev. E. Winchester DONALD, D.D. Funeral services at the Church of the Holy Communion on Friday.

GOSLEE.—At Evansville, Indiana, October 3rd, aged 76 years, OTILDA, daughter of the late Ferdinand Goslee and his wife, Ann Wheeler. Funeral services were held at the home on Monday, October 6th, conducted by the Rev. Wm. R. Plummer, rector of St. Paul's Church, of which Miss Goslee was an old and faithful member.

HYDE.—Passed into Life Eternal on October 13th, at Oxford, N. Y., CAROLINE ELIZA HYDE, eldest and last surviving child of the late Judge Austin and Elizabeth Mygatt Hyde, and the oldest communicant of St. Paul's Church, in her ninety-ninth year. She was a member of the C. B. S., and until about three years ago was a devout and regular attendant at the early Eucharist on Sundays and holy days. A requiem was offered by the rector, the Rev. H. P. LeF. Grabau, assisted by the Rev. Theodore Haydn, a former rector of the parish, on the morning of October 16th, and the burial office was said in the afternoon. The vestry of the parish acted as bearers and the vested choir was in attendance.

"In the confidence of a certain faith."

MAGENESS.—At Los Angeles, Cal., September 30th, aged 83 years, MARY JANE (O'Riley), wife of the late Dr. John MAGENESS of Evansville, Indiana. Funeral services were held at St. Paul's Church, Evansville, on Saturday, October 4th. In former years Mrs. Mageniss was a devoted member and choir-singer of St. Paul's.

STUART.—At Hinsdale, Ill., on October 18th, JOHN F. STUART, eighty-eight years old and for twenty years senior warden of Grace Church, and fifty years manager of the American Express Company. His burial services were conducted by the Rev. L. C. Ferguson, rector of Grace Church, on October 21st. Burial at Battle Creek, Mich., his old home.

WANTED

POSITIONS OFFERED—CLERICAL

AN \$1800 OPPORTUNITY IN CHURCH SOCIAL SERVICE of large eastern city for wide-awake clergyman. Address SOCIAL SERVICE, care LIVING CHURCH, Milwaukee, Wis.

CLERGYMEN WANTED (married or single) to join new order for home mission work. No vow of celibacy or poverty. Box 1426, Washington, D. C.

POSITIONS WANTED—CLERICAL

A MIDDLE-AGED MARRIED CLERGYMAN with family desires a change of parishes. I believe that card playing and modern dances are roadways to hell. Is there a parish needing a rector which does not resort to card playing and dancing in order supposedly to further its church and social life? Address TOREC, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, 39; BACHELOR; ENERGETIC; anxious to build up the Church. Sound Churchman, not extreme. Considered good preacher; served in the war; work with pen strongest point: wants work in a city or anywhere it is possible to procure good rooms. Address O. B. C., care LIVING CHURCH, Milwaukee, Wis.

CURACY OR MISSION WANTED—Correspondence solicited from rector seeking assistant or bishop desiring clergyman for mission by priest. Energetic worker, loyal, faithful; successful preacher; well recommended. Address ORDAINED, care LIVING CHURCH, Milwaukee, Wis.

PRIEST CHANGING LOCATION FOR GOOD reasons desires correspondence with bishop or vestry seeking rector for parish. Experienced. Successful preacher. Good recommendations. Address EXCELLENCE, care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN, BEST TESTIMONIALS, WILL supply. Address HELPER, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST AND CHOIRMASTER JUST returned from year's service with Y. M. C. A. in France desires position. Expert boy trainer. Good organist. University trained. Excellent director of community music. Capable of developing and maintaining good choir. Good organ essential and salary commensurate with ability, which has been obtained by fifteen years of study. Address MILFORD WITTS, 437 North Few street, Madison, Wis.

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AUSTIN ORGANS.—Contracts received January to July 1919 represent territory from Massachusetts to Louisiana, and from middle west to California. Commendations from owners without exception enthusiastic. The Austin organ is built as well as an organ can be built. AUSTIN ORGAN Co., Woodland street, Hartford, Conn.

CATHEDRAL STUDIO.—ENGLISH CHURCH embroidery and materials for sale. English silk stoles, embroidered crosses, \$6.50; plain, \$5; handsome gift stoles, \$12 upward. English silk burse and veil, \$15, \$20. Address MISS MACKRILLE, 11 W. Kirke street, Chevy Chase, Md., 30 minutes by trolley from U. S. Treasury, Washington, D. C.

ALTAR AND PROCESSIONAL CROSSES; Alms Basons, Vases, Candlesticks, etc., solid brass, hand-finished, and richly chased, 20 to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

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ALTAR BREAD AND INCENSE MADE AT Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address **SISTER IN CHARGE ALTAR BREAD.**

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CLERICAL TAILORING.—SUITS, HOODS, Gowns, Vestments, etc. Write for particulars of extra lightweight Cassock and Surplice designed specially for travelling, and complete set of Vestments (from Five Gulneas). Patterns, Self-Measurement Forms free. **MOWBRAY'S**, Margaret street, London, W. 1 (and at Oxford), England.

BOARDING—ATLANTIC CITY

SOUTHLAND—LARGE PRIVATE COTTAGE delightfully located within two minutes' walk of Beach and Hotel Traymore. Bright rooms; beautiful lawn; table unique. Managed by Southern Churchwoman. Address 133 SOUTH ILLINOIS AVENUE, Atlantic City, N. J.

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HOLY CROSS HOUSE, 300 EAST FOURTH street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room, gymnasium, roof garden. Terms, \$5.00 per week, including meals. Apply to the **SISTER IN CHARGE.**

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THE VIRGINIA TEA ROOM, Fifty-seventh street and Seventh avenue, New York City; opposite Carnegie Hall. The Fifth avenue bus No. 5 passes the door. Owned and managed by Southern women. Luncheon 75c; Dinner \$1.25.

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MISCELLANEOUS

NEW COMMENTARY. SUBSCRIBE FOR *Devotional Commentary on the Gospel of St. John*, by the Rev. McVeigh Harrison, O.H.C., arranged for Daily Meditations, Advent Sunday to Trinitytide. Ready in November. Limited edition. \$1.00 postpaid. Address **St. Andrew's BOOK SHOP**, St. Andrew's, Tenn.

LOOSE LEAF BOOKS. A GENUINE leather Cover, Loose Leaf Memo book. 50 sheets paper. Your name Stamped in Gold on Cover. Postpaid 50 cents. **LOOSE LEAF BOOK CO.**, Box 6, Sta. L, New York City, Dept. 22.

FLORENTINE CHRISTMAS CARDS, \$1 per dozen, assorted; Italian calendars. Address **C. ZARA**, 4243 P. O. Box, Germantown, Pa.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service. The members of the Brotherhood accept special responsibility at this time to cooperate with other Churchmen in preparation for the return to their parishes of those men now enlisted in the service of the nation. The Brotherhood, therefore, is promoting during 1919 its new Advance Programme of accomplishment, calling to enlistment therein all the laymen of the Church. This programme has seven objectives in the work of laymen,

and correspondence is invited regarding the application of the work in the parish.

BROTHERHOOD OF ST. ANDREW, Church House, 12th and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the American Church Building Fund Commission. Address its **CORRESPONDING SECRETARY, 281 Fourth avenue,** New York.

THE BOARD OF MISSIONS

Correspondence is invited for those who wish to know what it does; what its work signifies; why the work can be helped most effectively through the Board.

Address the **Right Rev. A. S. LLOYD, D.D.,** President of the Board of Missions, 281 Fourth avenue, New York.

Legal Title for Use in Making Wills: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

The Spirit of Missions, \$1.00 a year. 281 Fourth avenue, New York.

APPEAL

ST. LUKE'S HOME FOR AGED WOMEN, NEW YORK

The Committee on Ways and Means of St. Luke's Home have been working for nine months to make up a deficit of over \$14,000—and so far have received only \$7,824.75 in response to over four thousand personal letters.

Will not some reader of **THE LIVING CHURCH** become an annual subscriber of \$5-\$10-\$25 or more, and so help to put this work on a firmer basis?

We care for eighty-two aged women communicants of the Church: and more are waiting to enter. They are old, and lonely, and poor—and they are of gentle birth and breeding. We pray you help them.

Cheques should be sent to **Mrs. Charles F. OSTRANDER, Treasurer,** 50 W. 53rd street, New York City.

ARTIFICIAL LIMB WANTED

Appeal is hereby made for \$150 with which to procure an artificial limb for a woman, a loyal communicant of the Church, who is forced to run a farm of thirty acres to support herself and an aged and invalid mother. It is quite impossible for her to do the work on the farm without the aid of a crutch.

Further information may be had from and all offerings should be sent to the **Rev. CYRIL E. BENTLEY, St. Luke's Rectory,** Lincolnton, N. C.

SECOND-HAND BIBLES AND PRAYER BOOKS

In addition to my parochial duties I have recently been made Chaplain of the Wyoming State Penitentiary at Rawlins. The only religious influence which is offered in the institution is at present the Sunday service which our Church offers, with an occasional visit from the Roman priest. Upon my last visit I was handed a note from one of the prisoners, one of many similar requests, which I will reproduce in full.

"Dear Chaplain:
"I do not want to take advantage of you or yours, nor do I want to ask anything unreasonable, but if you or any of your congregation has a second-hand Bible that is a reference or a concordance Bible that they would be willing to part with I would value it very highly and believe me I would never forget your kindness. The Bible is no new book to me. I made quite a study of it at one time. The most beautiful history that I ever read was out of the Bible. I was at one time a superintendent of a Sunday school, and also secretary and vice-president of a C. E. society. So thanking you kindly for your time and the trouble I have put you to I will close, remaining,
"_____, No. 2915."

Not only do I get many such requests for Bibles and Testaments, but also for Prayer Books. My available supply has been exhausted and I have no funds wherewith to procure more. It has occurred to me that many of the readers of **THE LIVING CHURCH** have "second-hand Bibles" and perhaps Prayer Books, that they would be willing to send for the use of the unfortunates in prison if the matter could only be brought to their attention. If any such could be sent to me, with a little note of encouragement to the prisoner for whom the book is intended, the appreciation would be great from the prisoners and from the chaplain.

Yours very truly,

ROWLAND F. PHILBROOK,
St. Thomas' Church, Rawlins, Wyo., October 14th.

INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, now difficult to secure.

Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices, and we would be glad to assist in such purchases upon request.

The shortage of merchandise has created a demand for used or rebuilt articles, many of which are equal in service and appearance to the new productions, and in many cases the materials used are superior to those available now.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church school supplies, equipment, etc., new or used. Dry goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist.

In writing this department, kindly enclose stamp for reply. Address **Information Bureau, THE LIVING CHURCH, 19 So. La Salle street,** Chicago, Ill.

THE LIVING CHURCH

may be purchased week by week, at the following and at many other places:

NEW YORK:

E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)
Sunday School Commission, 73 Fifth Ave.
R. W. Crothers, 122 East 19th St.
Brentano's, Fifth Ave. and East 27th St.
Church Literature Press, 2 Bible House.

BUFFALO:

Otto Ulbrich, 386 Main St.

BOSTON:

Old Corner Bookstore, 27 Bromfield St.
Smith and McCance, 2 Park St.

PROVIDENCE:

T. J. Hayden, 82 Weybossett St.

PHILADELPHIA:

Educational Dept. Church House, 12th and Walnut Sts.
Geo. W. Jacobs Co., 1628 Chestnut St.

LOUISVILLE:

Grace Church.

WASHINGTON, D. C.:

Woodward and Lothrop.

CHICAGO:

THE LIVING CHURCH branch office, 19 S. La Salle St.
The Cathedral, 117 Peoria St.
Church of the Redeemer, East 56th St. and Blackstone Ave., Hyde Park.
A. C. McClurg & Co., S. Wabash Ave.
Church of the Holy Communion, Maywood.

CEDAR RAPIDS, IOWA:

Grace Church.

MILWAUKEE:

Morehouse Publishing Co., 1801 Fond du Lac Ave.

PORTLAND, OREGON:

St. David's Church.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency of all publications of the Morehouse Publishing Co.)
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Morehouse Publishing Co., Milwaukee, Wis.]

Houghton, Mifflin Company. 4 Park Street, Boston, Mass.

As Others See Her. An Englishwoman's Impressions of the American Woman in War Time. By A. Burnett-Smith. (Price \$1.25 net.)

H. R. Allenson, Limited. London, England.

The Great White Trail. A Short Talk to Boys on Christianity and Vocation. By Rev. F. T. Salter, B.A. (Price 40c.)

PAMPHLETS

From the Author.

Industrial Democracy. A Sermon preached in St. James' Church, South Pasadena, California, on Sunday, August Thirtieth, Nineteen Hundred Nineteen. By Rev. C. Rankin Barnes.

Carry Your Corner. A Sermon preached extempore in behalf of the Nation-wide Campaign. By the Rev. A. W. Noel Porter, Ph.D., Rector of Trinity Church, San Jose, California.

The Nation Press, Inc. 20 Vesey Street, New York City.

Reports of Coal Industry Commission of Great Britain. June 1919. (Price 25c.)

BULLETINS

Woman's Auxiliary to the Board of Missions, Nebraska Branch.

Report of Thirty-third Annual Meeting, May 1918 to May 1919. Held at Trinity Parish House, 1716 Dodge Street, Omaha, Tuesday, May 20th, 1919.

St. Mary's School. Knoxville, Ill.

The Semi-Centennial of St. Mary's School, Knoxville, Illinois. Completion of Fifty-one Years, as Rector, by the Rev. Charles Wesley Leffingwell, D.D., LL.D., 1868-1919.

World's Sunday School Association. 216 Metropolitan Tower, New York City.

Report of Annual Meeting of the Executive Committee, American Section. New York, May 14, 1919.

Society for the Promotion of Church Work Among the Deaf. Baltimore, Md.

Second Annual Report and Ephphatha Appeal 1918. Society for the Promotion of Church Work among the Deaf in behalf of the Church Mission to the Deaf, Province of Washington. (Communications to be addressed to Rev. Oliver J. Whildin, secretary-treasurer, 220 E. Lafayette avenue, Baltimore.)

The Carnegie Endowment for International Peace. Washington, D. C.

Epitome of the Purpose, Plans, and Methods of the Carnegie Endowment for International Peace. Abstract of the Year Book 1919.

it will be remembered, had been admonished by the Bishop to conform to certain rulings with respect to the rite of benediction. Mr. Wynter has sent a communication to the Bishop in which he states his reasons for refusing to give evidence before the Commissioners. He takes the same attitude as Mr. Wason of Cury—objecting to the court itself, but making no reference whatever to the Bishop's ruling with regard to the practice of benediction.

BISHOP GORE TO LECTURE AT KING'S COLLEGE, LONDON

It is pleasing to learn that Bishop Gore has accepted the invitation of the authorities of King's College, London, to join their staff of lecturers, and the college is to be congratulated upon such an accession to its strength. Dr. Gore will take the title of lecturer in theology, and hopes to commence his work in February next. A theologian of the first rank, Dr. Gore will undoubtedly exercise an immense influence on our future "spiritual pastors". Nor will his influence stop short here. It is announced that Dr. Gore will use Grosvenor Chapel, Mayfair, as a centre for delivering discourses, and he will thus be enabled to reach a larger and more general audience than the students of King's College. In such manner will the former Bishop of Oxford carry out some of the aspirations which led to his resignation of the see, and so serve the Church in ways even more effective, perhaps, than if he had continued his episcopal office.

On Sunday, October 5th, Dr. Gore is announced to speak at Kingsway Hall on "Steps towards Reunion". It will be interesting to have a fuller exposition of his views on this subject.

SOCIAL RECONSTRUCTION

Among the problems the Church has to solve, in order to adapt herself to the changed conditions brought about by the war, one of the most important is Social Reconstruction. There are certain principles which must necessarily underlie all such problems. What has to be done is to bring out and reinvigorate the fundamental ideas of the Christian religion, not blindly adopting proposals because they savor of novelty—a change of method or practice is not necessarily a change for the better—nor yet, on the other hand, clinging to that to which we are accustomed, merely because we ourselves like it. The coming generation has to be provided for, as well as the returned soldiers, with their (in many cases) re-awakened or new-born aspirations towards religion. That which has appealed to us and which we have found useful for ourselves may not be found suitable for them.

Especially is this the case with our Church services. Their principles must unquestionably remain immutable, but their details are quite capable of variation, if they have ceased, in their present or past forms, to call forth any degree of religious fervor. It is not, of course, the province of the Church to provide "pleasant services", or to endeavor to enter into competition with cinema shows or other places of amusement. It must be insisted on that the principle of worship should come first, and people must be disabused of the idea that they come to church to please themselves or even (primarily) to receive edification, or to "hear sermons". Having said this, it is pleasing to welcome, with one or two exceptions (i. e., the rubric which orders that the Athanasian Creed may be said on Trinity Sunday), such revision of the Prayer Book as is foreshadowed in the recent Report of Canterbury Convocation, accepted by both Provinces. Additions and enrichments are considerable, and general approval will be

THE ENGLISH CHURCH CONGRESS AND THE RUSSIAN BOLSHEVIK

Issue Presented by Athelstan Riley — Bishop of Carlisle — Another Ecclesiastical Trial — Bishop Gore to Be Lecturer at King's College, London — Reconstruction

The Living Church News Bureau }
London, September 26, 1919 }



R. ATHELSTAN RILEY, an invited speaker at the forthcoming Church Congress at Leicester, has written to the President, the Bishop of Peterborough, to the effect that as Mr. George Lansbury was to be one of the speakers at the Congress, although he was in sympathy with the Russian soviet government, under whom such terrible persecution of Christianity was raging, he (Mr. Riley) felt compelled to cancel his own engagement to read a paper to the Congress on the Orthodox Churches of the East. Mr. Riley insists that, before addressing the Congress, Mr. Lansbury should give an assurance that he denounced Lenin and Trotzky and their "hellish work".

Mr. Lansbury, in an interview with a press representative, says that he has always been opposed to violence of any sort, whether under the name of war or revolution. He therefore resents Mr. Riley's implication that he has encouraged or even palliated the Red Terror. His point is simply that it is not for us to interfere in the development of the Russian people.

While a great many persons will sympathize with Mr. Riley's attitude, there are others who are of opinion that he is acting unwisely. They maintain that the Church Congress platform is the one place where all can meet and proclaim their views, and further, it is the one place where criticism is unrestricted. Mr. Riley, by his withdrawal, will miss a great opportunity of calling the attention of thousands of Church-people to the awful persecutions which the

Church in Russia is reported to have suffered, while he leaves Mr. Lansbury in possession of the field to proclaim his views on imperial politics, whatever they may be. It is not a question of whether Mr. Lansbury stands for bolshevism or soviet government, or whether he does not. The point is that these problems have to be faced, and what better place to deal with them than the Church Congress, where a sympathetic audience can at least be relied on?

PENDING RESIGNATION OF BISHOP OF CARLISLE

Another episcopal resignation is impending. The Bishop of Carlisle, in an address to his diocesan conference last week, said that during his recent illness and his convalescence the thought of the resignation of his office had been often on his mind. Dr. Diggle was consecrated Bishop of Carlisle in 1905, and has completed almost fifty years of ministerial work. He purposes to retire some time in the autumn of 1921, but the state of his health is such that his friends will not be surprised if he finds it impossible to complete his half-century of work.

Dr. Diggle, in the address referred to, says: "With the exception of an interval of three years at Birmingham, I have been officially connected in one capacity or another with the diocese of Carlisle since June 1892, a period considerably exceeding in length the average official tenure of my fifty-nine predecessors." The Bishop goes on: "Neither the wrench of parting, which will be severe, nor the desire to attain my ministerial jubilee, which although sentimental is verily actual, will prevent me from resigning when I can no longer do the work of my vocation."

ANOTHER ECCLESIASTICAL TRIAL

The Bishop of Bath and Wells has appointed a Commission, consisting of three priests and two laymen, in accordance with the provisions of the Clergy Discipline Act of 1840, to try the case of the Rev. R. Wynter, vicar of St. John's, Taunton, who,

given to the provision of more proper collects, epistles, and gospels for certain holy days, more proper prefaces, and a carefully-thought-out office of compline, as an addition to, and not a substitute for, even-song.

The shortening of services should be aimed at, for, whether we agree or not, the present generation does not find lengthy services conducive to either devotion or edification. The long sermons beloved of our forefathers become a weariness to the flesh, and should be severely compressed. For the average congregation at a service such as the Holy Eucharist a quarter of an hour or twenty minutes should not be exceeded. Elaborate mass music should be eschewed, and simple settings, in which both choir and congregation can unite,

should be adhered to in the ordinary parish church. With the "Lord's own Service" firmly established as the central Sunday worship, and with due consideration of the foregoing suggestions, it is possible that the complaint of the decline in church-going may be less frequently heard.

A WELSH PROVINCE?

It is now definitely announced that at the meeting of the Governing Body of the Church in Wales, to be held in Rhyl next week, a resolution will be proposed favoring the formation of a Province in Wales, the metropolitan thereof to be styled Archbishop. It is likely that steps will be taken to carve two dioceses out of the present four.

GEORGE PARSONS.

CANADIAN CHURCH, A STRIKE, AND THE FORWARD MOVEMENT

How the Church Adapted Itself—A Khaki Ordination—The Prince of Wales—The Church in the West

The Living Church News Bureau
October 15, 1919



JUST now ecclesiastical news is largely centering about Winnipeg, the great and growing commercial and ecclesiastical capital of Western Canada. This week the synod of the diocese of Rupertsland, over which the Primate presides, is meeting, as well as a great Interchurch Western Conference on the Forward Movement, at which Archbishop Matheson will preside for the opening session, and a Boys' Work Conference for Manitoba at which the Rev. R. A. Hiltz, general secretary of the Board of Religious Education of the Anglican Church, is to be one of the speakers. Next week sees the gathering of the great National Educational Conference, from which so much is expected.

The city of Winnipeg itself, which in 1878 was a prairie village of some 300 people, with its social, industrial, and Church life, forms one of the most interesting subjects of study on the American continent. The spring and early summer witnessed the great strike headed by O. B. U. leaders, the underlying object of which many firmly believe was the setting up of soviet government in Winnipeg, and by means of sympathetic strikes ultimately throughout Canada. The formation of citizens' committees, when the police joined the strikers and the postmen went out, to carry on these and other public services as well as to ensure the food supply of the city, developed a tremendous sense of community life. The collapse of the strike, the arrest of the leaders, including the Rev. William Ivens, a former Methodist minister, by the Royal North West Mounted Police for revolutionary propaganda, the condemnation of the strike and its methods by the leaders of trades unionism in Canada, are now all matters of history.

But the strike and its collapse have left an indelible impress on the life alike of Church and community. It seems indeed to have formed a safety valve for much of the unrest, not in Winnipeg alone, but throughout Canada. It has made employers and employees stop and think. It has persuaded organized labor of the dangers of the "Red" propaganda, and it has aroused the community, in view of the fact of the large share taken by the foreign-born, and

in many cases the foreign-speaking, sections of labor in the strike, to a tremendous sense of the need of a workable policy of Canadianization, unless the alien emigrant is to prove the cuckoo in the nest of Canadian industry.

The Church had a difficult path to tread during the troublous days of the strike, and in the main she trod it with sanity and devotion. She may not have been as ready as she should have been for the days of crisis, but when they came her one ambition was to tread the path of duty.

To-day the forces of organized Christianity in Winnipeg are purer and stronger than before. Men are recognizing that if industrial problems are to find solution that solution must be along the lines of the ideals and principles of Christianity. Speaking at Westminster Presbyterian Church only last Sunday evening Councillor Peter Wright, of the Seamen's and Firemen's Union of Great Britain, said:

"I am here to-night because the rebuilding of society needs the help of the Church as an institution."

Perhaps the Anglican Church in Winnipeg stood the shock as well or better than any other communion. The Labor Church movement, organized by Rev. William Ivens, has cut largely into attendance at Methodist and Presbyterian places of worship in working class districts, but it has made little if any impress on Anglican congregations. To take a typical illustration: St. Thomas' Church, Weston, of which the Rev. W. A. Wallace is the energetic young rector, is in the heart of what was the strike district, and its wardens, vestry, choir, and congregation consist entirely of working men, chiefly of English origin, employed in the great shops of the Canadian Pacific railway. During the strike period the rectory phone was cut out by the strikers, the rector was suspected now of friendliness to the "Reds", now of being an agent of the "capitalists", but he went calmly on the way of duty, helping all who needed help, tending the wounded in the riots, doing what he could for the women and the children, standing by his people as he had already stood by them, nursing their sick and burying their dead in the dark days of the "flu" epidemic of last fall. With few exceptions the people have stood by him, and St. Thomas' is constantly gaining strength. Two years ago it was an aided mission, now it is a self-supporting parish, giving its rector \$1,300 a year and house rent, with a building fund of \$1,500 in the bank, a growing congregation, and the

second largest Anglican Sunday school in the city. Moreover, during the days of the strike the men paid their rector's salary in full on the dot at the first of the month, and dug his garden into the bargain.

In the parishes of the well-to-do there is a growing interest in social welfare and a marked development of the attitude of helpfulness towards the home missions of the Church.

A Khaki Ordination

What might well be described as a khaki ordination took place at St. Matthew's, Winnipeg, last Sunday when His Grace the Primate ordained to the diaconate three theological students of St. John's College, who had been serving their country overseas during the war and had completed their divinity courses at the Khaki University's theological department at Ripon, England. The candidates were Lieutenant Herbert James Tomkins, C.M.G.C., Lieutenant Stephen John Wickens, M.M., and Private Albert Roland Hall, of the Eleventh Field Ambulance. The sermon too was preached by a veteran of the great war, the Rev. Dr. T. B. R. Westgate, now the western field secretary of the Missionary Society of the Canadian Church, who at the outbreak of war was a missionary of the C. M. S. in German East Africa, where he became a prisoner of the Germans and suffered the greatest possible hardships, and served after his release, consequent upon the capture of that colony, as a chaplain with the British forces in Egypt. During the week previous to the ordination special services with addresses to the candidates were held at St. John's College Chapel.

The Prince of Wales and Canada

The tour of the Prince of Wales through Canada is doing much to unify the Empire and to strengthen the bonds between Canada and the Motherland. His unaffected manliness, his fresh delight at the Western spirit, have indeed won all hearts in the West, and at the dinner he gave at the Royal Alexandra Hotel to leading men of the Canada West he was enthusiastically hailed as Prince of Canada as well as Prince of Wales. The climax of enthusiasm came when he announced the purchase of a ranch in Alberta, which is to be stocked with thorough-bred cattle and sheep from the royal farms in England, and run exclusively by returned soldiers.

Church Development in Manitoba

The rapid development of the Church in the Province of Manitoba is illustrated by the fact that on Thanksgiving evening, the day before the opening of the Synod of the diocese of Rupertsland, the clergy and lay delegates of the proposed new diocese of Brandon met in conference. At a meeting of the north deanery of Winnipeg held in Trinity Hall last week, it was suggested that the name of the present diocese of Rupertsland should be changed to Manitoba. It was pointed out that Rupertsland was well enough in the days of Charles II, but that it meant nothing to the people of the Province to-day.

Progress of the Forward Movement in Manitoba

The Anglican Forward Movement in the diocese of Rupertsland has as its organizer the Rev. Canon Jeffery, the indefatigable secretary-treasurer of the diocese. In many ways the Anglican Church is coöperating with the Forward Movement of other communions. One of the most helpful features of coöperative work is likely to be the social, moral, and religious survey of the city of Winnipeg to be held from November 2nd to 5th by the Anglicans, Baptists, Congrega-

tionalists, Methodists, and Presbyterians acting together. For this purpose the city has been divided into seventeen districts. On Thursday of this week an important joint conference is to be held in Young Methodist Church, said to be the largest church building in Western Canada. The conference is to be addressed by Dr. Braithwaite, the Dominion organizer, and the Rev. F. H. Aromp, commissioned by the Central Committee in Toronto to come west. The Archbishop will preside at the opening session and the good wishes of the Province to the National Forward Movement will be conveyed by Lieutenant-Governor Sir J. M. Aikins and Premier T. C. Norris.

Centenary of the Church in the Canadian West

Tuesday evening's session of the Synod of Rupertsland was devoted to a conference on the celebration of the Centenary of the Church of England in the Canadian West, which is to take place in Winnipeg next year. The Rev. Canon Heeney, rector of St. Luke's, Winnipeg, has the matter in hand, and has visited the various western dioceses in the interest of the work. The financial aspects of the proposed celebration have been merged in the Anglican Forward Movement, and Canon Heeney is specially stressing the historical and the spiritual. The Church in Canada is already deeply indebted to him for that admirable book, *Leaders of the Canadian Church*, which he prepared and edited so ably. He proposes to follow it by a companion volume on *Leaders of the Church in Western Canada*. In addition to this and for this he is busily collecting a great mass of historical material which was in grave danger of being lost altogether. On the spiritual side he has given a series of addresses on The Divine Spirit, and is now following it up with a series of helps to meditation on this great subject, entitled *Little Bible and Prayer Book Studies in the Divine Spirit*, the motto of which is, "I believe in the Holy Ghost, the Holy Catholic Church". Canada unfortunately yet lacks posts in the Church which will enable the holders to devote themselves to thought and study, but the congregation of St. Luke's, Winnipeg, is helping greatly by making it possible for their rector to devote himself so largely to work for the whole Church along historical and devotional lines.

The Synod of Rupertsland

The Synod of Rupertsland opened on Tuesday of this week with a celebration of the Holy Communion at Holy Trinity, Winnipeg. Immediately after the service the synod met at Holy Trinity Hall, and the Archbishop delivered a magnificent charge, full reference to which will be made in the next Canadian letter. The Rev. R. H. Hiltz, general secretary of the Board of Religious Education, and Canon Vernon of the Council on Social Service then gave addresses.

The W. A. Dominion Board and the Forward Movement

The emphasis at the annual meeting of the Dominion Board of Management of the Woman's Auxiliary at Hamilton was, as was to be expected, on the Forward Movement. At a mass meeting held at the I. O. O. F. Temple Bishop Williams of Huron and Canon Gould, organizing secretary of the A. F. M., were the speakers. The Bishop of Huron spoke of the movement as an act of thanksgiving for some of the lessons of the war and as a practical effort to equip the Church for her great work. "Britain," said the Bishop, "might have

become rich beyond the dreams of avarice had she remained out of the war, and Canada could have realized unbounded wealth had she neglected to enlist in the ranks of right against might. We were led to fight for the Christian ideal, and we must not neglect that ideal now."

Canon Gould said three great requirements for success were unity, direct publicity, and vision. We must complement our

faith in our fulfilling of the contracts of peace.

In addition to the mass meeting or the A. F. M. an afternoon conference on the movement was held at which Mrs. Willoughby Cummins presided and addresses were given by Mrs. H. I. Warren and Miss Cartwright, principal of St. Hilda's, Toronto, and reports were made by each of the provincial chairmen.

THE NEW YORK LETTER

New York Office of The Living Church }
11 West 45th Street }
New York, October 27, 1919 }

EPISCOPAL APPOINTMENTS



BISHOP BURCH on his return from the General Convention began his administrative duties by considering many invitations to be present and speak at meetings. Prominent among those not already announced are the following:

Monday, November 3rd, at eleven o'clock, meeting of the clergy of the city at the Church of the Heavenly Rest under the auspices of the Churchmen's Association. Celebration of the Holy Communion, meditation, and prayers.

Tuesday evening, November 4th, at seven o'clock, a dinner of the Archdeaconry of Westchester in the parish house, Trinity Church, Mount Vernon.

Wednesday evening, November 5th, an archdeaconry meeting in the Bronx Church House.

Thursday, November 6th, noon-day service and address in St. Paul's Chapel, Columbia University. Afternoon and evening, meetings of the archdeaconry of Richmond in the parish house, Church of the Ascension, West New Brighton, Staten Island.

ARMISTICE DAY

Announcement is made that on Tuesday evening, November 11th, a special service to commemorate Armistice Day will be held in the Cathedral of St. John the Divine, at eight-fifteen o'clock. Addresses will be made by the Hon. George W. Wickersham, the Hon. Alton B. Parker, and the Hon. James W. Gerard.

NEIGHBORHOOD CAFETERIA

For the interests of the community a neighborhood cafeteria was opened on October 27th, in the parish hall of Christ Church, at 211 West 71st street. It will be open every week-day (except Saturday) from twelve (noon) to two o'clock. A rest room is provided with all the morning papers and magazines.

CHURCH NORMAL SCHOOL

On Thursday evening, October 23rd, the board of trustees of the New York Church Normal School entertained a notable group of Sunday school superintendents from the Churches of Manhattan and the Bronx at the Roma Restaurant. Forty Sunday school heads were present. Dr. S. W. Patterson, chairman of the board, presided and introduced the Rev. Horace Percy Silver, rector of the Church of the Incarnation, who gave the address of the evening.

Mr. Silver stated that our churches are filled with ignoramus on Church matters on account of the great diversity of lessons used and because these are poorly taught. He further stated that we went into the war for a great spiritual ideal; but Christian people treat the greatest spiritual proposition of all as though it does not amount to much, whereas it is the only thing worth fighting for. Mr. Silver made a strong plea that the children be set free from ignorance, prejudice, and superstition, and declared that the only way to do this is to have Sunday school teachers trained for their work as are our public school teachers.

Dr. Patterson stated the purpose of the Normal School to be (1) to train teachers now in service, (2) to develop and train those from sixteen to twenty-one who should be in Bible classes so that they will furnish competent teachers for the near future, (3) to have a clearing house for ideas, and (4) to have a system, the *Christian Nurture Series*, which will be both uniform and flexible.

The chair then introduced the principal of the school, the Rev. George Farrand Taylor, who reported that seven sessions of the school will be held in each of five different centers in Manhattan. The trustees are investing over \$5,000 in the school, and to date 325 teachers have enrolled. The school expects to extend its activities in various ways. It was suggested that the superintendents should resolve themselves into a council of advice meeting two or three times a year.

The first session of the school was held at the Chapel of the Intercession on the evening of October 24th, with an enthusiastic attendance of 165.

THE BOSTON LETTER

The Living Church News Bureau }
Boston, October 27, 1919 }

"CLERGYMAN ARBITRATOR ADVANCES WAGES"



BURCH is the headline which greets one in the Brockton *Enterprise*. The Rev. David R. Matthews, rector of St. Paul's Church, Brockton, was recently chosen as third member of the arbitration board selected by the employers and employes of the large Brockton bakeries.

His final decision is of more than local or diocesan interest. In it he wrote:

"Sentiment must not be allowed to interfere with justice, however kindly one may feel to one side or the other, and it is often very difficult, while recognizing the force and urgency of one side, to make a contrary decision in the face of cold, hard facts presented by certified figures that compel such decision in order to be really just. And although oftentimes it is not apparent to one side or the other why such a conclusion is reached, and there are questions as to the reliability of the figures presented, or the thoroughness of the investigation, yet an honest man must necessarily make

an honest decision, even though at heart his sympathies may try to combat his reason and confuse his judgment.

"In the bakers' dispute there has been fortunately a very fine spirit manifested by both sides of the controversy. Both employers and employes have presented arguments that were convincing until they were combated with other arguments that nullified those already presented.

"As arbitrator I find that five dollars a week advance in the wages of the men employed would not be too much at the present cost of living, in fact, is a just demand, and when compared with men in other trades it is quite reasonable, but the hard facts positively forbid such an advance at present. To insist upon such an increase would be to do the employes an injustice; it would be a mistaken kindness, for there would be the danger of the closing down of some of the bakeries and thus throwing men out of employment.

"It is true that perhaps one or two bakeries can pay the advance through peculiar conditions in which they work, but the majority can not. It may be argued that the price of bread can be raised and thus make it possible for the men to get the increase, but that is a superficial view.

for we are not dealing with all the bakeries in this part of the country, only those in Brockton and vicinity, and the outside bakeries would come in here and advantageously compete with the local concerns who even at present are paying larger wages than the outside firms in mind. To increase the cost of production would necessarily involve and perhaps compel some of the local firms to close their doors. If the people of Brockton will confine their patronage to local firms, and permit a raise in the cost of the loaf, then my decision is an easy one to reach, but human nature is human nature and people patronize those who sell the same article the cheapest. This is too apparent to need proof.

"But it is also apparent to me that some increase can be given the men who prepare for us the staff of life. An increase that although apparently large to the employers and small to the employes, should not embarrass the local firms and should still enable them to compete successfully with the outside bakeries, is a flat increase of \$3 a week. That would give the foremen \$37, oven men \$33, and bench hands \$31 per week, and \$6 a day for jobbers—in my humble judgment not a cent too much in these days for their service and requirements."

RALPH M. HARPER.

CHURCHWOMEN'S CLUB FORMED IN DIOCESE OF PENNSYLVANIA

Purely Social, but May Accomplish Much—The Church and Colored People—A Parish Semi-Centennial—Some New Church Decoration

The Living Church News Bureau
Philadelphia, October 27, 1919



THE promotion of a closer fellowship among the women of the Church in this diocese is the object of the Churchwomen's Club, which took definite form at a meeting on October 23rd at the Church House. The need for such a club has been long felt. A large room at the Church House will be devoted solely to club room purposes. In announcing the club one of the officers writes me: "Every woman, young or old, who is a member of the Episcopal Church in this diocese is eligible to become a member on payment of annual dues of one dollar. The club will be purely social in its nature, and if dreams come true and hearts and purses open there is no limit to what the Churchwomen's Club in the diocese of Pennsylvania may accomplish." Mrs. C. F. Hoffman of Radnor has been elected treasurer.

WORK FOR COLORED CHILDREN

Plans for forward work during the coming winter were discussed at the recent meeting of the House of the Holy Child for colored children. This institution is wide awake in meeting its opportunity to help presented by a present negro population in Philadelphia beyond the hundred thousand mark. The House is the only institution in the city for colored babies and for dependent colored girls. They are received for a few days, or weeks, or for a number of years, with or without board. Each case is investigated by the Children's Bureau, with whom the House is affiliated, and no child is separated from its natural guardian unnecessarily. Thirty-eight chil-

dren, ranging in age from one month to eighteen years, can be comfortably cared for and religiously trained. The children over six years attend the public school, two are going to high school, and one is a pupil at St. Augustine's School, Raleigh, N. C. Every Sunday the children attend the services and Sunday school of St. Michael and All Angels' chapel. 127 children have been baptized, and 38 confirmed, since the House was started twenty-three years ago by Miss Edith W. Dallas, who still maintains her guiding influence as president of the board, and during this period altogether 478 different children have been admitted. A domestic science teacher instructs the older girls in the various branches of household work, and a competent nurse watches over the care of the children. Many of those admitted are very frail and require the best of care and food. This summer a little girl of five years was received weighing thirty-two pounds and one of the latest comers is a baby nine months old who weighs less than ten pounds.

SERVICE FOR COLORED PHYSICIANS AND NURSES

The annual service for colored physicians and nurses was held this year at the Diocesan Church in the evening of Sunday, October 19th. Forty physicians attended and marched behind the choir into the church. A number of nurses from the two hospitals maintained by colored people were also present, and a large congregation filled every seat.

The service was taken by the Rev. J. D. Harewood, the lessons being read by two of the physicians who are licensed lay-readers. The Rev. Prof. W. V. Tunnell, of the Howard University, Washington, D. C., preached on the responsibilities of physicians and nurses, and Archdeacon Phillips took the closing prayers and pronounced the benediction.

PARISH SEMI-CENTENNIAL

Holy Innocents' Church, Tacony (Rev. R. A. Edwards, D.D., rector), is celebrating

the fiftieth anniversary of its opening. On October 31, 1869, the Rev. Dr. Millett, founder and rector, preached the first sermon in it.

Partly in honor of the occasion the Germantown Convocation held its fall meeting at Holy Innocents' on October 21st, and at the morning service the preacher, the Rev. Norman Van Pelt Levis, felicitated Dr. Edwards and his parishioners.

The main jubilee service was held on Sunday, October 26th. At the 10:30 service addresses were made by Messrs. G. Herbert Millett, John H. Currier, and William S. Harvey of New York. A rally of the Sunday school was held in the afternoon at which the Rev. Messrs. George W. Tryon and William T. Metz were the speakers. In the evening the sermon was preached by the Rev. John E. McVeigh, and ministers of the town participated in the service. Other special speakers are scheduled for November 2nd.

CHURCH OF THE SAVIOUR

In the Church of the Saviour there has been placed a new memorial altar, the gift of Mrs. J. B. McCall, in memory of a gallant son, Captain Howard C. McCall, of the Fifty-first Infantry, U. S. A., who gave his life on the field of honor at Château-Thierry. The ambulatory wall, which shortened the chancel of the Church of the Saviour, has been pulled down, the altar placed against the "east" wall of the church, and a baldichino effect is produced by the overhanging archway of the chancel. The "east" wall of the church has been lined with Sienna marble, and also the side walls of the chancel. The Sienna marble reaches to the beginning of the elaborate decoration by Mr. Blashfield. The altar is also of Sienna marble. The mensa stands out from the wall about eighteen inches. On the re-table are the words:

"God was in Christ, reconciling the world to Himself."

On the base of the mensa are the words:

"Greater love hath no man than this, that a man lay down his life for his friends."

On the platform immediately before the altar are the words:

"I will wash my hands in innocency, O Lord, and so will I go to thine altar."

On the riser of the steps, which are made of Sienna marble broken up by an Italian marble of dark green, are the words of dedication:

"In loving memory of Captain Howard C. McCall, D. S. C., 51st Infantry, U. S. A., who gave his life on the field of honor at Château-Thierry, July 19, 1918."

Two standards, carefully prepared by the architect (Mr. J. Windrim, Philadelphia), following traditional lines, will be placed in a few days and the cross and vases treated like the standards. Mr. Tait McKenzie, of the University of Pennsylvania, has undertaken the carving of the central panel, which will be in Carrara marble. In the center of the panel is a carved figure of the Trumphant Christ. On one side there is a figure of an American soldier, representing St. George having destroyed a monster, half beast, half bird. Behind him, and urging him on, is a figure representing the Mother. On the other side of the central figure, and looking also towards the Christ, is a French soldier, representing St. Michael with one foot on the head of a Superman of Force, who is overcome but apparently not dead. Behind this figure is Joan of Arc, bearing the sword of the victorious Michael. This central panel is being worked on by Dr. Tait McKenzie, but will not be completed for some months. On one side of the chancel there is a bishop's chair, surmounted by a mitre of rich Sienna

marble; on the other side are two similar chairs.

DEDICATION OF A WINDOW

At the Mission of the Transfiguration, Stonehouse Lane, Southeast Philadelphia, Bishop Rhinelander, on the morning of the Feast of St. Matthew, dedicated a small sanctuary stained glass window, showing what may be regarded as the most beautiful representation of our Lord in any of the churches in the city. It was designed and executed, in accordance with an original sketch and directions, by H. J. Smith & Sons, whose standard work is to be seen in so many of our city churches. Our Lord stands as King before His Throne, with hands held out in blessing. The theme portrays an idealization of the Transfigured Christ.

The style of treatment of His Figure is Byzantine, the deep red robe with rich gold embroidery and gold clasp bringing out the clear-cut lines of this style with dignified effect, and the "white and glistening" body

garment, with lace trimming, in straight descent from the neck, giving the erect, majestic poise so characteristic of the Byzantine style. The "fashion of His countenance" is a wonderful achievement in ecclesiastical art, all the emotion known to Christian worship being spontaneously evoked by the tender and patient yet strong and victorious look of the face. The well-designed Gothic throne showing from behind the Figure augments the effect, a result enhanced by two lions on either side of the seat, each supporting a shield displaying a blood red Cross and thus proclaiming our Crucified Lord the Lion of the Tribe of Judah. A canopy is above the throne and steps, over which falls a rug, are beneath it. A floral arrangement forms a background and an olive leaf pattern is contained in the border to the whole window.

The window is the gift of Mrs. Martha Plumer Horr, of Rochester, New Hampshire.

EDWIN S. LANE.

THE CHICAGO LETTER

The Living Church News Bureau }
Chicago, October 27, 1919 }

BROTHERHOOD MEN AT DETROIT



CHICAGO parishes and missions sent thirty-one men and boys to the annual convention of the Brotherhood of St. Andrew at Detroit. It is helpful and instructive to have the frank, intelligent opinions of many representative men on the nature, the tone, and the results of the convention, the value of which to the whole American Church is very evident each year. Speaking of this feature, Rev. J. J. Steffens, secretary of the Chicago diocesan assembly says:

"The force of the convention is emphasized when you reflect that it is the only annual meeting of laymen of the Church—the only opportunity for the rallying of the man-power of the Church to its spiritual ideals. Perhaps you felt this more at the banquet Wednesday night than at any subsequent time during the convention, with the exception of the impressive corporate Communion at the Cathedral Sunday morning. The usual business convention, let us say, begins with a more or less serious meeting and terminates with a big banquet splurge. It seems to me significant that the reverse was true of the Brotherhood Convention. It began with a banquet but even there the serious purpose and intent was very evident in the earnestness of the speakers and the intentiveness of the banqueters. The convention ended with the gripping, stirring picture of perhaps a thousand men kneeling under the great Cathedral arches of St. Paul, dedicating themselves to the proposition of meeting 'The challenge of the new day.'"

GRACE CHURCH AND THE CHILDREN

More and more is the work of Grace Church (1439 Wabash avenue) becoming of the tenement kind, and special efforts are being made by the rector, the Rev. Dr. W. O. Waters, and members of his staff, to claim the children of the slums and to minister to them. Miss Ruth I. Ziebach, the secretary and layworker of the parish, and active, able directress of much of the work being done for the children of the poor in the neighborhood, makes a touching appeal for workers among the children. She quotes Gardner's *Children's Challenge to the Church*, in which he says "The cry of the children to-day is that the Church will come and play with them, in order that we may

learn from their play how to teach them to pray."

"But Grace Church long ago heard the challenge of childhood. Here seven days in the week for years her doors have been open wide, and the Little Ones invited to enter. Of the great number who have passed through its portals we can but wonder just what part Grace Church has played in their lives. For surely these children coming regularly from the dark and dreary tenements to the bright atmosphere of our parish house have taken away something far greater, far more significant, than merely pleasant memories.

"Our late kindergartner tells a touching story:

"In looking up children in the neighborhood for the kindergarten she entered a tenement building almost directly opposite Grace Church. Several flights of dark stairs were climbed and finally the rooms of the particular family she sought were found. Although the sun was shining brightly out

of doors, the place was so dark that it was necessary to use an oil lamp all day long,—the ventilation was frightful. Here a little boy of kindergarten age was found. The Italian parents typically suspicious of strangers were only prevailed upon after great effort to send the boy to Grace Kindergarten. The child came shrinking and affrighted. The climax was reached when he was taken out on the roof-garden to play with the other children—there the sunlight so dazzled and overwhelmed him that he became hysterical. Never before had this child been so close to the blue sky—the bright light actually terrorized him. All of his life had been spent in the dingy tenement with perhaps an occasional visit to Wabash avenue. In talking to the mother the kindergartner learned she seldom went out. Like many foreign women she never left the house unless really necessary, hence the child had been a prisoner until Grace Church found him."

BOARD OF MISSIONS

The diocesan Board of Missions at an important meeting at the Church Club Rooms on October 16th, voted to give St. Ambrose's Mission, Chicago Heights, dollar for dollar for its church improvement fund up to \$1,200

The Rev. Frank Erwin Brandt was re-elected secretary, and the Rev. F. F. Ainsworth treasurer.

The Board decided to hold monthly meetings hereafter from January to June inclusive, and from October to December inclusive. Hitherto meetings have been held quarterly. The committee on Italian work was instructed to study afresh the work and fields among the Italian people, and to act upon the real merits of the situation, either withdrawing from or energetically pushing the work. The Board decided to appoint a committee to confer with the Gregorian Armenians of Chicago, to render any aid within the Church's power. The Board acted adversely on a proposal to employ a missionary field secretary at a salary of \$4,000 a year. The Rev. E. J. Randall on behalf of the Cathedral Shelter made a verbal report on the progress of The Shelter under the leadership of Mr. Kerr. H. B. GWYN.

THE NATION-WIDE CAMPAIGN FOR THE CHURCH'S MISSION

IN CHICAGO



MASS MEETINGS and rallies in all parishes of the diocese of Chicago mark the progress of the Nation-wide Campaign and demonstrate the intense enthusiasm with which the mighty movement is being pushed ahead by clergy and laity alike. The Rev. Dr. Robert W. Patton, originator and national director of the campaign, and the Rev. Louis G. Wood, national vice-director, addressed nearly seven hundred communicants of the Fox River Valley, at Aurora on Sunday afternoon, October 19th. Morning and evening rallies were addressed by them on the same day at Oak Park, La Grange, and Chicago.

Addressing a diocesan conference of all the clergy at local headquarters of the Campaign on October 20th, the Rev. Mr. Wood announced that one of the purposes of the Nation-wide Campaign is to increase clerical salaries 25 per cent.

"Men have complained to me that their clergymen are unable to lead them to the

salvation they seek," said Mr. Wood. "If the clergy are not capable of this task it is because their congregations have crushed all leadership out of them. A man will not follow the clergyman whom he pays less than his chauffeur, and until you pay clergymen as much as chauffeurs or janitors you cannot expect them to be leaders."

At the Aurora massmeeting which gathered enthusiastic Churchmen from Elgin, Aurora, Wheaton, Geneva, Dundee, Glen Ellyn, Elmhurst, and Batavia, the Rev. Dr. Patton related the history of the Campaign and outlined the plan on which it has been organized.

"After the war was ended," Dr. Patton said, "there came from bishops, priests, and laymen of the Church thousands of demands that the Church be given an opportunity to conduct a great campaign, that its aims might be realized in a programme of expansion and reconstruction.

"Every agency of the Church agreed to support the campaign," continued Dr. Patton, "after which it was submitted to the bishops of the Church, 90 per cent. of whom



AUTOMOBILE PARADE FROM ELGIN FOR THE NATION-WIDE CAMPAIGN

Elgin communicants attending the meeting for the Nation-wide Campaign in the Fox River Valley at Aurora, Ill., on Sunday afternoon, October 19th, introduced a novel feature by making the trip in an automobile parade recruited and organized by the Rev. James M. Johnson, rector of the Church of Our Redeemer at Elgin. Practically every member of the parish participated.

pledged their support within ten days. Then, at diocesan conventions, and where there were no conventions, at special meetings of clergy and laity, the plan was again submitted, and within a short time there came responses from practically every diocese and missionary district in the whole Church. Thus the campaign, so far as any authority outside the General Convention could be obtained, was driven in, riveted, and clinched."

IN VIRGINIA

On Monday evening, October 13th, the rectors and parish committees of congregations in Henrico parish met in a crowded conference on the Nation-wide Campaign in Grace Church parish house, Richmond. Reports were made for each congregation, and addresses were made by Mr. Oliver J. Sands, chairman of the diocesan committee, who presided, and the Rev. W. H. Burkhardt, president of the Richmond clericus. The secretary of the diocesan committee, the Rev. G. M. Brydon, made a report of new material for prayer circles and study classes recently published by the committee, and announced the appointment of two laymen from each congregation to compose a central laymen's committee for the city. This committee will meet weekly at a luncheon. Under the plan adopted in this diocese, each congregation will be divided into districts comprising ten to fifteen families, and a cottage prayer meeting and study class will be held in each district, on the same night each week during the Campaign. The day selected in Richmond is Wednesday, and beginning on October 15th prayer meetings will be held in practically every district every week. The diocesan committee has published suggested orders of service, and prayers, and outlines of study material for these meetings. Samples or full supplies of

this material will be sent upon request to the Diocesan Committee, Nation-wide Campaign, Room 400 Old Dominion Trust Building, Richmond.

THE FIRST CONTRIBUTION IN PITTSBURGH

The first direct contribution to the Nation-wide Campaign in the diocese of Pittsburgh came unsolicited from a "lost Episcopalian". The Church is represented in Greene county by a small Sunday school, irregular services, and two vacant lots. From the county-seat, Mrs. Roy Cummings attended the great Churchmen's dinner in Pittsburgh and was one of over 1400 who were inspired and set on fire by the occasion. She found a way to get a report of that assembly into her local papers with a note that any Churchmen not definitely members of some parish should forward their names to her or the diocesan headquarters. The fourth reply to that item brought a check from Miss Belle Rinehart, who becomes the first contributor in the diocese of Pittsburgh.

IN CHINA

No country in the world has ever had more profound faith in education than has China. There education has always been the royal road to preferment and eminence. The poorest scholar, poorest both in purse and in ability, can hold his head higher in popular estimation than can the most plutocratic multimillionaire who happens to lack an education.

Long before the present Chinese republic established public schools under government auspices, the land was covered with schools. No enactment of the government required them nor did the state give any aid. They were built in every city and every village where the parents were able to scrape together enough money to pay the teacher.

The people wanted schools; they were the one means by which their children could climb from obscurity to eminence.

In this desire for an education, such as it was, can be found much of the cause for that spirit of democracy in China which led the foundation of the republic and the reason for the ready acceptance of mission schools after the original dislike of the foreigner and his ways had once been thrown off.

Modern China is asking for schools—government schools, Buddhist schools, Christian schools, any kind of schools—in order that her people may receive that enlightenment which may result in the complete awakening of the sleeping giant and the throwing off of the shackles of her sovereignty. This Church has 168 schools in China in six of the country's eighteen provinces. It has no work in the other twelve provinces. As a result of its Nation-wide Campaign, the Church will increase the number of its schools in China to 263, if the askings of the missionary bishops in China for funds to establish seventy-seven new schools are granted.

The six Chinese provinces in which the Church has missionaries, teachers, and physicians are divided into three missionary districts named after the principal city in each—Shanghai, Anking, and Hankow. Shanghai asks for \$192,450 for fourteen more schools; Anking asks for \$136,300 for thirty more schools; Hankow seeks \$224,400 for thirty-three new educational institutions.

The total amount asked is 553,150, plus \$206,000 for college work, making total educational askings through the Campaign of \$759,150.

EPISCOPAL OVERSIGHT IN SALINA

THE PRESIDING BISHOP has appointed the Rt. Rev. Dr. Beecher, Bishop of Western Nebraska, to charge of the missionary district of Salina.

ORDER FOR CONSECRATION

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. Edward Lambe Parsons, D.D., Bishop Coadjutor-elect of the diocese of California, as follows:

Time: Wednesday, November 5, 1919.

Place: Grace Cathedral, San Francisco.

Consecrators: The Bishop of California (presiding), the Bishop of Los Angeles, the Bishop of Sacramento,

Presenters: The Bishop of Olympia, the Bishop of Nevada.

Preacher: The Bishop of San Joaquin.

Attending presbyters: The Rev. Messrs. W. R. H. Hodgkin and F. A. Martyr.

Master of Ceremonies: The Rev. E. F. Gee.

Deputy Registrar: The Ven. J. A. Emery, D.D.

CONSECRATION OF ST. MARY'S CHURCH, HILLSBORO, TEXAS

ON SUNDAY morning, September 28th, the beautiful Church at Hillsboro, Texas (Rev. Philip G. Snow, rector), was consecrated by the Rt. Rev. Harry T. Moore, D.D., Bishop Coadjutor of the diocese of Dallas. The Bishop was met at the west door of the church by the wardens and vestry who preceded him up the aisle. The instrument of donation was presented to the Bishop by Judge G. D. Tarlton.

The Bishop preached the sermon, and celebrated the Holy Eucharist assisted by the rector.

The rector who acted as the Bishop's chaplain, read the sentences of consecration and morning prayer.



THE CHICAGO CLERGY WHO MET THE NATION-WIDE CAMPAIGN LEADERS

A RIVAL OF THE LIVING CHURCH

THE DIRECTOR of the Brotherhood chapter in St. Paul's Church, Key West, Fla., is Mr. Thom Williamson, Jr. He sends to THE LIVING CHURCH its parish "rival", which "constitutes a temporary substitute for a parish paper" and consists of a single closely typewritten sheet. As an admirable summary of a week's news, and as a suggestion to other parish workers, the sheet is here reproduced:

"SAINT PAUL'S PARISH BULLETIN

"Vol. I. "Key West, Florida,
No. 3. October 23, 1919.

"THE LIVING CHURCH of October 18 gives a résumé of the doings at the Triennial Convention of the Church at Detroit. We wish we could reprint the pictures of the various Bishops, etc., including Archbishop Platon. More than 100 Bishops are in attendance at the Convention. Four thousand people filled the hall—there was no church large enough. The new St. Paul's Cathedral was consecrated that same day, namely, October 12. The Convention really started with a service of Holy Communion at the Cathedral that morning. Seven hundred clerical and lay deputies communicated.

"Rev. Dr. Alexander Mann, of Boston (brother of our Bishop), was unanimously elected president of the House of Deputies. A vote of sympathy was sent to President Wilson in his illness. Four amendments to the Constitution were finally passed by the House of Deputies, namely—making the office of the Presiding Bishop elective, after Bishop Tuttle vacates; allowing suffragan bishops to have ecclesiastical authority; appointments of standing committees by the diocesan conventions; and concerning the trial of presbyters and deacons. Changes in the Prayer Book approved by the last convention were ratified—they are relatively slight. Others will be considered later. The Nation-wide Campaign was heartily approved.

"Bishop Gailor, of Tennessee, was reelected chairman of the House of Bishops. For the first time, the House of Bishops voted to sit with open doors, except for occasional executive sessions. In a joint session, the deputation from the Church of England in Canada were received cordially. Then the House of Bishops created a missionary district for the Panama Canal zone and certain parts of Columbia of which the ecclesiastical jurisdiction has been ceded by the Church of England. The dioceses of Oklahoma and Eastern Oklahoma were reunited. The resolution on the League of Nations offered by the Bishop of Connecticut was passed, over that of the Bishop of Chicago. The resolution refuses to insist on the League as now before the Senate, but expresses to the Senate earnest hope for early action, to secure participation in a covenant of nations to effectually guarantee the authority of international law and protect the world from conditions which may menace its peace. (THE LIVING CHURCH is very wroth, but this editor does not think the Church should insist on any certain measure and not allow changes.) The House voted also to ask the Hymnal Commission to publish a small edition of the New Hymnal without music. (This editor prefers the reduced edition of 100 hymns, with music, which may be had for 15 or 16 cents each.) The Bishop of North Carolina tried to have removed from the Hymnal the *Star-Spangled Banner* and *America*. He said we should worship God and not a standard—a flag.

"The Woman's Auxiliary made a splendid offering of more than four hundred and sixty-three thousand dollars! This is certainly

a fine showing. The Junior Auxiliary was separated from the Seniors.

"The Detroit daily papers give considerable space to the Convention—(as does also Saint Paul's Bulletin!)

"The Canadian Church is showing a great interest in the problems of industry.

"The Rev. Dr. Slattery, of Grace Church, New York City, has been elected Dean of the Cambridge (Mass.) Theological School.

"The hospitals in China of the Church are fighting cholera (Do you believe in foreign missions?) At Wales, a little town in Alaska, out of a population of 270 people, 178 perished of influenza—all natives. (Should the Church help them? It's going to do it, anyway.) . . . France expresses gratitude for some assistance from Wisconsin for devastated churches. (What is a foreigner, anyway? Things appear to be mixed—I can hardly tell a foreigner from 'home folks', from a little distance.) . . . A woman has been appointed by a Savannah rector as superintendent of the Sunday school. . . .

"The Red Cross will have a drive soon. Every year 300,000 children die of contagious diseases. It is said, also, that one out of every ten people dies in the prime of life from tuberculosis. . . . The Convention endorsed overwhelmingly the idea of prayers for the faithful departed. They are not considered 'dead', but as still alive as to God's care.

"Please subscribe for some Church paper. This printing press is getting mighty tired. No man does without his professional or trade journal. You cannot tell what the Church is doing without taking a Church paper—THE LIVING CHURCH, the *Churchman*, the *Southern Churchman*, or the *Witness*. Also there is a paper, the *Palm Branch*—in Southern Florida. By the way, there is a remarkably fine article in the latter paper from Key West. I wonder who wrote it? Step up, now, and be recognized. All you say will be used against you. . . . *Adios hasta la vista.*"

THE WAR COMMISSION

ONE OF THE reports presented to the General Convention was that of the War Commission—an attractive pamphlet of about fifty pages, covering the war work of the Church coming directly under the supervision of the Commission. It is a rare record of courtesy and zeal. None of the executive officers received salaries from the Commission, all salaries having been continued by the institutions to which these men belonged. And the office force was present to get the work done, whether in proper hours or outside; and it did much outside, taking work home to get it done before morning, as a task of generous patriotism.

The work with the chaplains is treated under several headings. "The record of the self-effacing service of the chaplains will go down in history as one of the most pathetic and inspiring evidences of vital Christianity." A chapter is devoted to the Paris office, another to the Affiliated organizations.

Chapter IV tells of Work through the Committee of Six and with the General War-Time Commission of the Churches. "The Commission is strongly of the opinion that this association with other Churches has been of incalculable value. It is no light thing that twenty-seven communions have worked together with sympathy and enthusiasm for a common purpose. It has been most inspiring to discover that in many tasks the Churches may work as one."

As "the work of the chaplains in this war has shown more clearly than ever how essential they are to the well-being of the army and navy", the Commission presented

a resolution to General Convention asking for its own discharge and for the appointment of a Commission on the Relation of the Church to the Army and Navy, to close up the work of the War Commission and if possible to continue its activities.

The pamphlet closes with several minor reports and illustrations.

During the period of service the Commission received from the dioceses and as interest on its bank balances, etc., a total of \$797,364.

BEQUESTS

THE WILL of Major General Marshall Day Ludington of Skaneateles, N. Y., bequeaths his large home in that village to the Bishop of Central New York, as a home for needy women of the Church. One of the finest and largest homes in Skaneateles, it is an ideal place for the purpose on account of its large grounds. General Ludington died on July 26th.

INCLUDED AMONG the bequests of Mrs. Mary J. Kingsland, who died recently in New York, are gifts of \$50,000 each to Grace Church, the Sheltering Arms, the diocesan convention for St. Mary's Church, Mt. Pleasant, the General Seminary for scholarships, and the City Mission. St. Luke's Hospital receives \$25,000. The residuary estate is divided into seventeen parts, of which one is given to the Cathedral of St. John the Divine. The estate had a value of over \$2,000,000.

MEMORIALS AND GIFTS

AN OAK CREDENCE SHELF, the work of R. Geissler, Inc., has been placed in St. Paul's Church, Oxford, N. Y., bearing this inscription,

"In memory of
HENRY J. GALPIN,
Vestryman."

A MEMORIAL BRONZE TABLET has just been placed in Grace Church, Oak Park, Ill., for the members of the parish who were killed in action in the late war. The following is the inscription:

"Erected by this Parish in honor of its members killed in action in the Great War.
"John Kuowilton Fisk, Oct. 31, 1917 Princess Patricia Canadian Light Infantry
"Herbert Alfred Brock, Nov. 11, 1917 Sergeant, 5th Battalion, 2nd Contingent, C. E. F.
"Sydney Lorraine Crowley, Oct. 7, 1918 Lieutenant, 28th U. S. Infantry
"James Douglas Rivet, Oct. 15, 1918 Major, 61st U. S. Infantry
"May the merciful Lord grant unto them peace, light, and life everlasting."

ST. KATHERINE'S MISSION CHURCH, Owen, Wis. (Rev. Claud Reader, vicar), has received a handsome processional cross from Mr. A. R. Owen, whose father, Mr. John S. Owen of Eau Claire, gave the church building.

The present vicar, the first resident priest, came last January. There is a large and active women's guild, and a girl's altar society has just been formed. There are twelve altar servers and if the vicar is obliged to be absent on Friday evenings these boys lead in the Litany. The Church school sent \$19.45 to the West Texas Relief Fund.

ARKANSAS

Approaching Consecration of Newport Church—Sailors' Day

A LETTER of invitation has been sent to the clergy and congregations of the diocese by the rector, wardens, and vestrymen of St. Paul's Church, Newport (Rev. A. E.

Lyman-Wheaton, rector), requesting their presence at the consecration of the church on Sunday, November 9th, when the sermon will be preached by the Bishop. A reception will be held at the home of Mrs. T. J. Watson on the preceding evening. St. Paul's is a handsome granite church, beautifully furnished, erected several years ago. The debt was lifted by the offering of last Easter.

BISHOP WINCHESTER has appointed Sunday, November 9th, as "Sailors' Day" in the diocese. It is his desire that the clergy take note of the day appointed.

CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop
CHARLES FISKE, D.D., LL.D., Bp. Coadj.

Physical Training—Clergy Salaries—House of the Good Shepherd

THE GYMNASIUM CLASSES of Trinity parish house, Watertown, have begun their winter work. The parish house is in use for physical training every week-day, and this year overcrowding made it necessary to organize extra classes of high school girls. Interest in missions among children is stimulated by Saturday afternoon programmes followed by moving pictures.

THE UTICA PRESBYTERY has recommended a minimum salary for ministers under its government of \$1,500 per annum, with use of manse and regular holidays. The Nation-wide Survey discloses that twenty-three priests of the diocese receive less than the wages of a day laborer.

THE FIFTEENTH ANNIVERSARY of the dedication of the House of the Good Shepherd for orphan children was recently celebrated in Utica. Bishop Olmsted in a brief address assured the children that the good angels who guarded them in the past would watch over them in the future. An address was also given by the Rev. John A. Staunton, present acting chaplain of the institution. The children sang the service and the chapel was made beautiful by autumn leaves, golden rod, and bitter sweet.

THE NATION-WIDE CAMPAIGN committee of Zion Church, Rome, has sent out cards reading as follows: "Your services have been drafted to take part in this most important work. You will be assigned something to do. Please make no excuse when you are called upon. You are no busier than any other good Episcopalian. Be prepared for the first call; it is coming soon."

THE UTICA CLERICAL UNION at its October meeting considered The Need that the Clergy shall be made Independent. The paper was presented by the Rev. Theodore Haydn, who suggested three ways to bring about the economic independence of the clergy: viz., a common diocesan treasury; endowment; and in the rural sections and other places where the Church is not established following the example of St. Paul in working at a trade while ministering to the community.

CONNECTICUT

CHAUNCEY BUNCE BREWSTER, D.D., Bp.
E. C. ACHESON, D.D., Sufr. Bp.

Berkeley Plans Recruiting Campaign—Every-Member Canvass

THE AUTHORITIES of the Berkeley Divinity School, alive to the need of an unending supply of "fit persons to serve in the sacred ministry of the Church", are planning a recruiting campaign during the coming winter. The Rev. Horace Fort, John Henry Watson Fellow in the school, will assist the clergy of the diocese in bringing the

call of the ministry before the young men of their parishes.

ST. PAUL'S CHURCH, Wallingford (Rev. Arthur P. Greenleaf, rector), held an every-member canvass on Sunday the 19th, to raise \$3,000 for a plate roof on the church.

ELIJAH M. PETROVITCH, of Belgrade, Serbia, one of ten students recently arrived in this country to be educated under the auspices of the International Serbian Committee of Education, has become a student in Trinity College.

MR. LAWRENCE CHOATE, one of the national secretaries of the Brotherhood of St. Andrew, is again to spend several months in the diocese, training groups of men as was done last spring with most encouraging results.

GEORGIA

F. F. REESE, D.D., Bishop

Christian Nurture Series—Nation-wide Campaign—Parish House for St. Paul's Church, Savannah

ST. JOHN'S CHURCH, Savannah (Rev. W. T. Dakin, rector), was first in the city to adopt the *Christian Nurture Series* for its Sunday school, beginning with the present school year. The school has been graded for about eleven years, using the New York Sunday School Commission's text-books. The rector conducts teacher training classes on Monday evenings, a new group of teachers attending each week of the month.

TWO ENTHUSIASTIC MEETINGS in behalf of the Nation-wide Campaign were held in Savannah on October 16th, one in St. Paul's Church, the other in St. John's. The rector in each case presided, and at St. John's the Rev. Mr. Dakin outlined the plan of work, while at St. Paul's several laymen spoke.


THE CONGREGATION of St. Paul's Church, Savannah (Rev. S. B. McGlohon, rector), met on October 23rd to consider the Nation-wide Campaign and also its own plan for securing a parish house. About fifteen automobiles have been pledged for use during the campaign, and a committee appointed to plan ways and means for the parish house will report at a meeting of the congregation on November 6th.

THE ARCHDEACONRY of ALBANY meets in Christ Church, Cordele (Rev. William B. Sams, vicar), on November 4th, 5th, and

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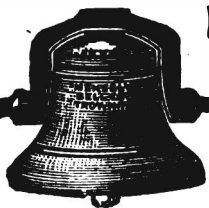


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MR. T. E. SMITH, Jr., Akron, Ohio.

6th. On Tuesday evening Bishop Reese will make an address on the Nation-wide Campaign. At the Holy Communion on Wednesday the Rev. Robert N. McCallum preaches on Remembrance. At 11:40 A. M. there will be Bible study for the clergy, who are asked to bring their Greek Testaments. An afternoon business session will be followed in the evening by a service at which the Rev. Roberts P. Johnson will preach on The National Church. At morning prayer Thursday the Rev. W. W. Webster will preach on The Man with One Talent, after which the Rev. J. J. Cornish will present a thesis on Grace. In the afternoon *The Religion of the Prayer Book*, by Delany and Barry, will be reviewed by the Rev. W. H. Higgins, and the Rev. John Moore Walker will lead in a homiletical hour. At evening prayer the Rev. R. G. Shannonhouse will preach on Humility.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Church Club Will Give Dinner to Bishop

THE ANNUAL DINNER to the Bishop, given by the Church Club, will be held at the Hotel Bossert on November 11th. Speakers will be Bishop Burgess, Bishop Burch, the Rev. Bernard Iddings Bell, the Hon. Wm. J. Tully, and Mr. Wm. M. Baldwin. An added purpose of the dinner will be to celebrate the raising of a half million dollars for the Church Charity Foundation, in a campaign launched at the dinner of last year. The Nation-wide Campaign in the diocese will be advanced by presentation of the report of the deputies to the General Convention.

AT A MEETING of the clergy and heads of parish committees on the Nation-wide Campaign, held October 17th at St. Ann's parish hall, Brooklyn, a stimulating address was made by Mr. Frank Merrill, organizer of the Every-Name Campaign in New York.

MINNESOTA

FRANK A. MCELWAIN, D.D., Bishop

Church Schools Growing—Bishop Gilbert House—St. John's Church, St. Paul—Wells Memorial

REPORTS FROM a number of parishes in Minneapolis show that the Sunday school has opened up this fall in a splendid manner. Gethsemane Church (Rev. Stanley S. Kilbourne, rector) finds its kindergarten department increasing every Sunday, St. Luke's (Rev. Frederick D. Tyner, rector) finds its building inadequate to accommodate the school. St. Mark's *Outlook* states that the Church is now in better shape than for a number of years, while St. John's Church, Linden Hills (Rev. Elmer N. Schmuck, rector), is looking forward to one of the best years in the history of the parish. St. Paul's Church (Rev. G. G. Bennett, rector), reports record attendances since the opening in early fall. The School of Religious Education, under the auspices of the Hennepin County Sunday School Association, has made extensive plans for the winter. Sessions are to be held in various parts of the city and a splendid corps of teachers has been secured. Among the teachers from the Church are Mrs. Cargill and the Rev. G. G. Bennett both of St. Paul's Church.

FROM ST. PAUL come the most encouraging reports. The schools are all showing signs of splendid enthusiasm and the first weeks have given every promise of a splendid winter's work.

AT THE Bishop Gilbert House, our Church house for women at the University of Minnesota, a short evening service is held every

Sunday afternoon at 5 o'clock. It is the plan to have the clergy of the Twin Cities conduct these services in turn.

THE PEOPLE of St. John's Church, St. Paul (Rev. E. M. Cross, rector), are carrying out extensive improvement to their church building. The ceiling of the chancel is being raised and a "Te Deum" window will be placed in the east end of the church. The total cost is estimated at \$20,000, and the work is under the direction of Dr. Cram of New York.

CHAPEL SERVICES at the Wells Memorial Settlement, in charge of the Rev. E. R. Todd of St. Mark's Church, were resumed recently with fair attendance. This chapel is the only down-town work carried on under the auspices of the Church. Several of the clergy, however, assist the Volunteers of America, the Union City Mission, and Douglas Chapel.

MISSISSIPPI

THEO. D. BRATTON, D.D., LL.D., Bishop
WILLIAM MERCER GREEN, Bp. Coadj.

Sewanee Endowment

A ROUSING MEETING of the Sewanee Endowment Fund Committee was held at Jackson on October 21st, and arrangements were made to send out speakers to cover the entire diocese in a special drive. There is every prospect that the campaign will be entirely successful.

OHIO

WM. A. LEONARD, D.D., Bishop
FRANK DU MOULIN, D.D., LL.D., Bp. Coadj.

New Church Building Planned for Akron

ST. ANDREW'S CHURCH, Akron (Rev. Emanuel A. Lemoine, rector), is planning the erection of a new church building next spring, to cost about \$40,000, a part of which it is hoped may come from the funds of the Nation-wide Campaign. Within the last two years the communicant list has doubled and the pledges for current expenses and missions have trebled. Better work could have been done with better equipment. As the congregation consists entirely of working people, the new building will be a heavy responsibility, but it is believed that the field requires such an outlay.

Chart of the Church Year

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PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop
Approaching Consecration of Sewickley Church
—Dinner to Convention-Goers

ST. STEPHEN'S CHURCH, Sewickley, is to be consecrated on Saturday, November 8th, by the Bishop.

ON NOVEMBER 18th the diocesan Church Club will give a dinner in honor of the Bishop and clerical and lay deputies to the General Convention.

QUINCY

E. FAWCETT, D.D., Ph.D., Bishop

Prayers for the Bishop's Recovery

DURING THE critical days of the Bishop's illness, Eucharists and other prayers for his recovery were held daily in the churches. The people feel that the Bishop's wonderful passing through the crisis of his illness was in direct answer to prayer.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop

A Renovated Church—Nation-wide Campaign—Conference of Clergy

ST. PAUL'S CHURCH, Pawtucket, renovated and redecored during the summer, was reopened with special services by the rector, the Rev. Roberts A. Seilhamer, on the Seventeenth Sunday after Trinity, and the large congregation was greatly surprised at the wonderful improvement in the interior effect of the building; it seemed so much higher and so much larger than they thought it was. The heavy red of the walls had been washed off and a cream color harmonizing with the light brick of the pillars had been substituted, and the roof had been rubbed down until it too was lighter in tone. The sanctuary walls were of similar color and, with the roof, were artistically decorated with appropriate symbols. The high altar was lowered and over it was placed a baldachino; back of it a rich dossal in green and red and gold lines, with riddels on either side. The most marked change was made by the elaborate rood screen, French gothic style, erected as a memorial to the young men of the parish who had been in war service. The design for the screen and the plan for decoration was worked out in the offices of Cram and Wentworth. A new system of lighting was also introduced. The cost approaches \$10,000, but every one feels it was worth while.

A GOOD DEAL of work has already been done in the diocese in the interests of the Nation-wide Campaign, by the executive of the diocese, the Rev. Henry Russell Talbot, and the diocesan committee. There have been special meetings here and there, and the heads of parochial committees have been called together for conference.

BISHOP PERRY has called the clergy together for a two days' conference, November 3rd and 4th, in Grace Church parish house, Providence. The first day will take the place of the November meeting of the clerical club, and after the celebration of the Holy Communion will be occupied with the work of the General Convention. The Rhode Island deputies will speak as well as the Bishop. The subject of the second day will be The Nation-wide Campaign, the Rev. Henry R. Talbot leading in the conference.

SOUTH CAROLINA

WM. A. GUERRY, D.D., Bishop

Nation-wide Campaign

THE NEGRO CHURCHES of the diocese met late in September for conference on the

Nation-wide Campaign. Following a celebration of the Holy Communion by Bishop Guerry, assisted by Archdeacon Baskerville, and the Rev. E. S. Willett, the Bishop called the meeting to order and stated its purpose introducing the Rev. J. J. Gravatt, who spoke on the issues of the Campaign. After him came the Rev. W. C. Whitaker, and Mrs. Cornell, the executive secretary for the Campaign in the diocese. The last address was by the Rev. C. F. Smith. At an afternoon session the delegates made a three years' budget which amounted to \$8,210 above the local expenses. At the final session, addresses were delivered by the Rev. J. J. Gravatt and the Rev. C. F. Smith.

SOUTHERN VIRGINIA

B. D. TUCKER, D.D., Bishop
A. C. THOMSON, D.D., Bp. Coadj.

Nation-wide Campaign

A TWO-DAY CONFERENCE in the interest of the Nation-wide Campaign was held in Roanoke on October 2nd and 3rd. The speakers were the Rev. Messrs. Luke White, Ambler Blackford, William Page Dame, D.D., and Thomas Semmes. The local committee had called together chairmen and members of all parish committees in the convocation of Southwest Virginia, but only sixty responded. But these, together with the Church people of Roanoke, made a goodly number, and the conferences were inspiring and instructive. This same territory is now being covered by five speaking teams. The Rev. R. A. Correll, of Tokio, Japan, was at Christ Church, Roanoke, on October 5th, speaking in the interest of work in the Orient in conjunction with the Nation-wide Campaign. His report is most encouraging, and he delivers a message of vital interest.

FOOT TROUBLES

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The American Church Monthly

SELDEN PRABODY DELANY, D. D., Editor
GEORGE A. ARMOUR, President

NOVEMBER, 1919 VOL. 6—No. 3

EDITORIAL COMMENT

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By Harvey Officer

THE CHURCH AS A FORCE FOR INTERNATIONALISM

By Leicester C. Lewis

HOLY ORDERS IN FACT AND THEORY

Hamilton Schuyler

AUGUSTINE: ANCIENT SAINT, MODERN MAN

By William S. Bishop

THE OLD TESTAMENT AND COMPARATIVE RELIGION

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WESTERN MICHIGAN

JOHN N. McCORMICK, D.D., Bishop

A Community Club—The Week-Day Church School

THE COMMUNITY CLUB of Grace Church is the name of a new organization effected by the rector and people of Holland. The club is divided into senior and junior sections for men and boys and for women and girls. Club rooms have been secured and special days are designated for men and women, and all sorts of activities, athletics, amusements, and reading are provided for. It is not intended as a purely Church affair, and any persons who enjoy clean and wholesome recreation are welcome. If the club demonstrates the need of a larger community organization, it will be ready to merge its identity in the bigger thing.

THE WEEK-DAY Church school undertaken by Grace Church, Grand Rapids, was successfully launched on September 29th, with an enrollment of 90, the rector, the Rev. G. P. T. Sargent, and his assistant, the Rev. Frank Van Vliet, in charge. At a meeting of the men's club the previous Friday evening, about seventy men listened to encouraging speeches from prominent citizens. The superintendent of public schools gave the movement hearty approval, as did also the principals of the four high schools, ex-Mayor Fuller, and the secretary of the association of commerce. The Rev. R. S. Chalmers made a stirring speech on religious education.

THE WOMAN'S AUXILIARY corporate Communion for several parishes was held on Michaelmas in Grace Church. Offerings through the blue mite boxes were presented and entrusted to the diocesan Auxiliary treasurer, Mrs. Hunting, to be taken to the great meeting in Detroit.

WYOMING

N. S. THOMAS, D.D., Miss. Bp.
Proposed New Churches

PLANS ARE being completed to erect churches in Rock River and Hanna, under direction of the Rev. F. C. Wissenbach. A campaign has been held in each station, and a gratifying amount of money raised locally.

Educational

"SEWANEENIGHT" was observed on October 15th at Detroit, in connection with the General Convention by the bishops and clergy of the Southern dioceses which control the University of the South. Bishop Coadjutor of Mississippi, an enthusiastic alumnus of the University of the South, was one of the principal speakers. Working actively in behalf of the Mississippi flying squadron is A. A. Stone, a prominent Methodist of that place who is a loyal Sewanee alumnus. This striking evidence of assistance from a sister denomination is not the first that the Campaign has received. Throughout the drive, other Churches have shown keen interest, and it is asserted that in some communities over half the amounts subscribed were contributed by persons outside the Church.

Bishop Knight, Vice-Chancellor of the University of the South, announces that the campaign for Sewanee will not be completed by the first of the year, as was at first anticipated. The Nation-wide Campaign will delay the active canvass in a number of the dioceses, including North Carolina, East Carolina, Missouri, Texas, West Texas, and probably others. However, the campaign for Sewanee in these dioceses will begin about the first of January and the whole campaign will be completed early in the year.

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Home Nurture for the Little Ones of the Church

By KATE H. BELCHER. Prepared at the request of a Committee on Home Nurture and Religion in the Province of New York and New Jersey, and introduced in a Foreword by the Rt. Rev. CHARLES S. BURCH, D.D., and the Rev. THOMAS A. CONOVER on behalf of that committee. With commendation also from the Rev. LESTER BRADNER, Ph.D. Cloth, 8vo, \$1.25.

This not only fills the need for a book of home teaching by the mother to her little child, but in an original way it enlists the help of the child in the making of the book. Each chapter is followed by a blank page to which a picture is to be attached by pasting. Attached to the inside of the front cover is a stout envelope, inside of which will be found the pictures, printed uniformly for the purpose and each identified by page number, which are to be pasted by the child on the appropriate pages. Thus the child illustrates his own book and so the lesson enters into his own experience. Finally, the book will be a Child's Picture Book of religious lessons, including pages for the Christian Year. "Its originality is striking," say the two members of the committee, "its simplicity is wonderful, and its appeal to the heart is both telling and beautiful. Not only is the spiritual thought of each lesson clearly presented, but it is presented with a thorough knowledge of child nature. The Committee is proud to have the pleasure of being in any way connected with presenting to Christian mothers a book which is bound to be so helpful to them."

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Reunion

By S. L. OLLARD, Hon. Canon of Worcester, Author of *A Short History of the Oxford Movement*. In the series of Handbooks of Catholic Faith and Practice. Price \$1.15.

Canon Ollard covers the ground historically, treating of the various movements looking toward Reunion that have been attempted since separation began. His chapters are, respectively: Reunion with the Roman Church, Reunion with the Eastern Church, Reunion with the Foreign Reformed, Home Reunion.

"It is ours," he concludes, "to do what we can in our lifetime, here in our place as English Churchmen, to bring about what no one doubts to be the known will of our Lord. And we shall do our share best by being true to the English Church, loyal to its positive orders. The member of the Church who lives up to the Prayer Book standard does most to promote the reunion of divided Christendom."

The Church's Work for Men at War

By the Rev. BERNARD IDDINGS BELL. Paper, 10 cents.

This, the Hale Sermon for 1919, is a memento of the work of the Church during the War and in appendices contains lists of all those clergy who were engaged in war work away from their homes, and of laymen who acted as war workers for the Brotherhood of St. Andrew.

READY OCTOBER 15

In the Service of the King

Suggestions for Unifying the Parish System of Teaching and Training the Young Life of the Church. By FRANCES H. WITHERS, Secretary Junior Department of the Woman's Auxiliary. With Foreword by the Rev. LESTER BRADNER, Ph.D., Director of the Department of Parochial Education, G. B. R. E. Cloth, 75 cts.

A committee of General Convention, headed by Bishop Lloyd, will report that the "Church Service League Plan" "for the development of the life of the young people of the Church" is the solution of our need in dealing with these. Miss Withers' book explains that plan. The fourteen graphic charts contained in it illuminate the much discussed "Junior Plan" and "Block" system. It is a word to the wise, full of suggestions, combining ideals and practice. It represents the new idea of united service to which the Church is turning so rapidly.

CONTENTS: The Aim of a School of Christian Nurture—Competition in the Parish—A Parochial Board of Education—Parish Cooperation—The Five Fields of Service—The Block System—The School in Action—The Mission Fields—Missionary Study—Funds: "Whence and Whither?"—The School and the Parish Apportionment—Relation of Pupils to Central Board—Home Cooperation—Some Suggested Standards for a School of Christian Nurture—A Survey of the School Situation.

All workers in Junior Auxiliary and Church Schools will require this book.

Thoughts on "The Seven Sacraments"

A pamphlet by the Rt. Rev. A. C. A. HALL, D.D., Bishop of Vermont. Paper, 25 cts.

Bishop Hall's purpose is to reconcile the official Anglican teaching with Roman and Eastern teaching, on the hypothesis that "There is a middle path of Conciliation quite distinct from Compromise."

"To inform the mind and awaken the conscience"

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"**S**EE how nations and races flit by on the sea of time, and leave no ripple to tell where they floated or sunk, and one good soul shall make the name of Moses, or of Zeno, or of Zoroaster, reverend forever. . . .

"**B**E to them (your parishioners) a divine man; be to them thought or virtue; let their timid aspirations find in you a friend; let their trampled instincts be genially tempted out in your atmosphere; let their doubts know that you have doubted, and their wonder feel that you have wondered. . . .

"**D**ISCHARGE to men the priestly office, and, present or absent, you shall be followed with their love as by an angel."

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