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VOL. LXVII

MILWAUKEE, WISCONSIN, OCTOBER 14, 1922

NO. 24

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2. That the student body for the next scholastic year—1923-24 will be strictly limited to 150 men. While no man can be finally accepted until his credentials from preparatory school have been examined and approved, preliminary applications will secure men, if later finally accepted, a choice of rooms. Preliminary applications may well be sent in *now*.
3. That beginning now, the tuition fee will be \$250 a year instead of \$150. The room fee, \$125 a year, and the board fee, \$225 a year, remain the same. The *gross fee thus becomes \$600 a year*. This increase does not apply to men already in college.

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WE HAVE BEEN very strong on the fact that a man must accept the dogma of the Divinity of Jesus in order to become a Christian, but we have not been half strong enough on the fact that he must first accept Him as Perfect Man, must adopt as his ideal, His Character, with its hatred of lust, impurity even in thought, His detestation of revenge, hatred, pride, and selfishness.—*Rev. G. A. Studdert Kennedy.*

The Living Church

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VOL. LXVII

MILWAUKEE, WISCONSIN, OCTOBER 14, 1922

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EDITORIALS AND COMMENTS

The Secular College and Attacks on the Faith

THE autumn brings into sharp relief the consideration of a fundamental question in education, especially to such parents as are agitated by the "godlessness" of certain influences in American colleges and universities. It is doubtless true that a large percentage of communicants of the Church go away to college to return with the faith of their childhood shattered, shaken, or destroyed. The devout father and mother are much concerned. What is the right course to pursue: to send Thomas or Mary away to an institution known for its subversive influence on the religion of its students, or to keep the children at home? The Church college is one adequate answer to the difficulty, but, on the other hand, there are the secular institutions; what about them?

The progress of science in the past century and less, has been enormous. The effects of scientific research, of the advance in mastery over nature, and of the practical results in our modern life, are no less apparent in our every day routine than in the subtler domain of our mental and intellectual life. Science has altered our outlook vastly. The pursuit of scientific knowledge is engrossing and absorbing. It is adventurous, bold, daring, hazardous—all which qualities make their appeal to the college boy or girl. Socially and economically we are in a whirl and a turmoil. Institutions, and customs, the political fabric itself, manners and modes, are all passing under the fire of a relentless and vigorous investigation. Morals and ethics, traditionally expounded and hitherto widely accepted, have become subject to scrutiny and examination, sometimes condescending, sometimes frankly hostile. The philosophy of the amiable optimist, of the person who likes things as they are, who may be mildly deprecatory of the manifest evils of our time, or even smugly complacent, has little support save among some sentimentalists. Few of the younger generation can tolerate him.

Among other things subjected to the acid test of a none-too-friendly examination, is religion: the Bible, its inspiration, its difficulties, its irreconcilability with the results of modern science, the supernatural claim of our Lord, His miracles, His Church, the Sacraments, the doctrine of the future life, and the like.

No one can honestly suggest that these matters should be relegated to the sealed cabinet of reserved cases, not to be touched, not to be considered, not to be handled. They are entirely too fundamental and too vital to be put up out of reach. Social, economic, moral, scientific, and religious problems are inevitable unless we are willingly to empty ourselves of our humanity and voluntarily reduce our capacities to the level of the turnip's. Another interesting fact is this: one's convictions in any of these vital matters are almost worthless unless they are the result of a good deal of real pain and labor; unless they become ours by dint

of conquest. We can neither shut them out from the mind of the youth of to-day, nor ought we to be allowed to do so.

In no educational institution, where there is any sort of genuine intellectual life, can these subjects be avoided. Modern education is largely (and rightly) concerned with disputed questions. The mere fact that there can be disputes is a token and evidence of some sort of vitality. Furthermore, every one of these disputed questions has an intimate and real bearing on our religion: Is it consistent with our faith to "believe" in Evolution? Can the Bible be vindicated as an "inspired Book" in the face of modern scientific knowledge? Is our social structure worth saving or reforming? Is it what God would have it be? Are there any fundamental ethical principles independent of codes handed down enshrined in outworn institutions and customs, which can justify themselves without the appeal to the supernatural? Are "business morals" separable from "private morals"? Is there a God? Can science find any place for the "supernatural"?—The list is endless. Every respectable, thinking college student must meet such questions, and must give some answer to them. In each case, his answer has practical consequences. No question can really be shoved off into a corner as merely "academic" or speculative. Our young people have to meet them!

WHAT IS TO BE SAID for the secular institution in which these questions are presented and discussed without any religious "bias"? What of our duty as Churchmen? In a recent sermon, the Rev. Harry Emerson Fosdick, D.D., says: "Science treats a young man's mind as though it were really important. A scientist says to a young man: 'Here is the universe challenging out investigations. Here are the truths which we have seen, so far. Come, study with us! See what we already have seen and then look further to see more, for science is an intellectual adventure for the truth.' One can scarcely imagine any man who is worth while turning from that call to the Church, if the Church seems to him to say, 'Come, and we will feed you opinions from a spoon. No thinking is allowed here except such as brings you to certain specified, predetermined conclusions. These prescribed opinions we will give you in advance of your thinking; now, think, but only so as to reach these results!'"

Dr. Fosdick puts both sides in their extreme positions, but his trenchant presentation is just to the facts. Does the Christianity in which we believe harbor any fears of the frankest investigation and the most relentless scrutiny? Are we reactionaries, who hold that the next generation must think as we do, and must see everything eye to eye with us?

Surely we may not credit ourselves with such omniscience and infallibility! We know how deeply our convictions in religion have been grounded on examination of evidence; have we any right to withhold the privilege from others? We *win* our convictions; we may not *inherit* them.

But, it may be objected, what do these secular colleges teach? Are not many of the professors agnostic? Does not a book like Leuba's recent work on *Faith in God and Immortality* destroy the possibility of expecting that the ordinary college professor will be a believer? Can we expose our younger generation to such influences as subvert, undermine, or, in certain instances, attack the very foundation of our religion?

There can only be one answer to the question: The younger generation must meet and face the situation as it is. In the social and business life of our time are many more dangerous temptations—the more subtly dangerous for being the less recognized—yet no parent would encase his son's social or business life in a prophylactic sheath of inhibitions. He takes it for granted that the son or daughter will have been prepared, through his home life, his moral education, and his habits, to withstand the temptations that must be met. Why, then, the fear of dangers in the educational life of the young man or woman? If his Church training has sufficiently grounded him in the faith; has opened his horizon to the consideration, in advance, of difficulties he is bound to meet; has engaged to face, not to shelve, difficulties and objections; has been inspired throughout by conscientious love of truth and of our Lord, the young man is prepared in advance for the dangers he must encounter.

The secret of our fear is the fact that we *know* that the young man or young woman is ill equipped in the battle for life, in the matter of his or her religious and moral preparation. Some of us raise a hue and cry against the very situations for which we are in large part responsible, by reason of our intellectual laziness, our mental sloth, our supineness, our religious indifference, and our casualness in the matter of religious education. How many of us are abreast of the average college class work in Bible study? How many of us are equipped to read intelligently and critically any representative and Christian work written by a scholar, and answer its objections satisfactorily to our own most honest convictions?

Is it not a blessing in disguise that we are forced into awareness, and driven to recognize our shortcomings? Most of our fear is a guilty fear: we have been remiss, and the penalty of our poor stewardship is surely the danger we are now beginning to see. Will the time come when our Church as a whole and its constituent members as individuals realize the responsibility laid on us in our time—a responsibility the greater for being so long avoided—of *presenting the claim of the Faith in the language and idiom of the day*? An "old faith" would be a fossil, unless it could demonstrate its capacity for adapting itself to new conditions. It is the secret of life that there be growth, and growth means not evolution but development: for a living thing to remain the same it must constantly change. For the Faith to be dynamic, vital, full of growth, life, and hope, it must live again in each new generation, as it did in its glorious past.

And the modern secular college, with its half public, half private hostility to the old form of Christianity (as it conceives it) is a blessing for us in our day. The subversive influences against the principles of Christianity, be they explicit or implicit, may serve a good end, if only they sting us awake, and compel us to face facts.

It should be our glory to meet difficulties honestly and sympathetically; it is our shame that so often we dodge them, and mask our shrinking behind mean tactics—such as accusations of bad faith, picking out technical faults, putting the blame elsewhere than on ourselves.

If Christianity be true, let its defenders vindicate it: if it be false, the sooner it be destroyed the better! God is, after all, essentially the God of truth!

THE death of Dr. William Austin Smith, editor of *The Churchman*, comes as a shock to his many friends, though it has seemed to be impending for more than a month past. To us of THE LIVING CHURCH it brings a personal sadness, for the friendship of the two editors, begun some years ago when Dr. Smith was rector of St. Paul's Church, Milwaukee, Doctor and Editor had been strengthened rather than weakened by the common task of editorial work, on behalf of the

Church, in which we have both been engaged during these past several years.

Dr. Smith had a most engaging personality and had hosts of friends wherever his duties had called him. His literary ability had gained for him a place among the writers for the *Atlantic* before his work as chief editor of *The Churchman* began. In the latter capacity he has been able to give expression to his conception of questions at issue in Church and in the world, and his editorial work has been characterized always by high literary standards. By his vivacious style he has been able to rejuvenate the venerable magazine of which he has been the accomplished head.

With sincere sympathy for the bereaved family and for the fellow-workers of Dr. Smith on the staff of *The Churchman*, we earnestly ask for him who has been taken into rest, the blessing of eternal rest and peace.

ANSWERS TO CORRESPONDENTS

W. H. N.—The unsettled state of affairs consequent on the World War and the disruption of the Eastern Countries make it impossible to give satisfactory figures as to the membership of the branches of the Catholic Church.

"AN ENQUIRER" and A. R. L.—A presumably fair account—written probably by a member—of the Reformed Episcopal Church may be found in The Year Book of the Churches, published for the Federal Council of the Churches of Christ in America, and which may be secured through the Morehouse Publishing Co., Milwaukee, Wis.

ACKNOWLEDGMENTS

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"THERE REMAINETH A REST"

Soul, on the Christ-Rock of Renunciation,
Flung with thy broken hopes and shattered dreams,
Crushed, as must needs be—bruised thy self-complacence—
Snatched rudely thus, from out of all that seems;
Yet, like a treacherous slide that gains quiescence
Just at the angle of resistance' law,
So thy unstable life, on this Foundation,
Shifteth its base, eternally, no more;
Here, in this Setting safe, thy little minute
Circling the years of God, death leaves no flaw,
And, though around thy Foothold, human stations,
Taut with relentless urge, thy rest oppose,
Know, neither life, nor death, shall cause a tremor,
Soul, at thy given Angle of Repose!

LILA VASS SHEPHERD.

NOTES ON THE NEW HYMNAL

SECOND SERIES—XLV

BY THE REV. WINFRED DOUGLAS

THE NINETEENTH SUNDAY AFTER TRINITY

THE necessity of forsaking sin, and of obtaining God's forgiveness of sin, forms the subject of the Eucharistic teaching to-day. The language of the Collect involves both necessities: for unless we obtain God's pardon for our grave sins, we are without Him, and unable to please Him; whereas His forgiveness restores the presence of the Holy Spirit within our hearts, to direct and rule according to His will. This blindness of heart, with its deadly consequences in human lives, and this spiritual renewal of the new creation within us, so frequently mentioned at the Eucharist, are extensively illustrated and sharply contrasted in the Epistle: which closes with a beautiful reiteration of the one primary requisite for pardon, as taught by Christ Himself in the Lord's Prayer. In the Gospel, Jesus teaches that the forgiveness of sins is the healing we chiefly need, more by far than that of bodily disease: and then, by His merciful restoration of the palsied sufferer, he proves the very principle of the Sacrament of Absolution which he bestowed on His Church; "ye may know that the Son of man hath power on earth to forgive sins." Our hymns to-day will then bring into prominence the idea of forgiveness.

Introit 46—Safely through another week

Sequence 125—Lord, as to thy dear cross we flee

Offertory 223—Jesus, Lover of my soul

or

402—Thou knowest, Lord, the weariness and sorrow

Communion 334—Here, O my Lord, I see thee face to face

Final 38—Three in One, and One in Three

Hymn 125 as the Sequence closely follows the thoughts of the Epistle in the form of a prayer. Its lovely melody, which was a special favorite of the late Horatio Parker, should be more frequently sung than it is. The sermon to-day, if on the topic suggested, might well be followed at the Offertory by the little sung hymn 402. It might be advantageous in some places to omit the fourth and fifth stanzas.

From the following list may be chosen hymns at Evening, related to the day's teaching.

19—Softly now the light of day

25—All praise to thee, my God, this night

498—O God of truth, whose living Word

499—Our Father! thy dear Name doth show

48—O Saviour, bless us ere we go

ST. SIMON AND ST. JUDE, APOSTLES

The unity of the Church, both in doctrine and in mutual love; the necessity of contending for that faith, and of enduring hatred and persecution through that love, are to-day set before us, and govern the choice of the following hymns.

Introit 299—Let saints on earth in concert sing

Sequence 293—For thy dear saints, O Lord

Offertory 295—For all the saints, who from their labors rest

Communion 337—Thou, who at thy first Eucharist didst pray

Final 267—From all thy saints in warfare—stanzas, 1, 18, 19, 20.

GENERAL CONVENTION NOTES

THE SOCIAL CALENDAR of the Convention, if published in full, would fill many columns of THE LIVING CHURCH. It includes seminary and class banquets, state and college reunions, parties for visiting young people, entertainment in private homes, and at civic functions—in fact, the list might be continued *ad infinitum*.

FEW OF THE DEPUTIES favored the reduction of their number to three in each order at future meetings of the Convention, in spite of the declaration of one of their members that the Convention is not a glorified camp-meeting, but is for the transaction of business.

"IF THE RUBRIC with the 'suicide' clause is omitted, what shall we do about people in such countries as China or Japan, who pride themselves on committing suicide as a way out of the world?" one deputy wanted to know. "Tell them they shouldn't do it," was the sub-rosa answer from one of his fellow deputies.

DEAN MACCORMACK relates that once while greeting the people at the door of the church after a service, he asked a Swedish young lady if he might have her name and address. "No, t'ank you," she replied, "I bane already got a fallar."

DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER.

October 16

READ Romans 15:8-16. Text for the day: "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost."

Facts to be noted:

1. God the source of all true hope.
2. The Holy Ghost inspires this hope in man.
3. The man filled with hope abounds in joy and peace.

You are familiar with the little safety matches that can be lighted on only one kind of surface. You may rub them indefinitely on any surface but the right one, and they will not give forth a flame. So it is with the flame of hope. It cannot be kindled anywhere but by contact with the God of hope. To the man who is in trouble we say, "Things will be better after a while; time is the great healer, there are sure to be better days soon"; but such statements will never cause the flame of hope to burn. The match does not strike. The surface is not right. True hope will never be born until the man comes into personal contact with the God of hope who alone can fill the heart with all joy and peace in believing.

October 17

Read Psalm 121. Text for the day: "The Lord shall preserve thee from all evil: he shall preserve thy soul."

Facts to be noted:

1. Recognition that all help comes from God.
2. We need protection from evil.
3. Continued preservation by the Lord requires desire for such preservation on our part.

Shortly before his death, the late Professor William James, in a lecture at the University of Chicago, referred to the traditional conception of education that consists solely in that discipline which trains people to think and to know; and that if we were successful in discipline we should bring about the millennium; the logic of this being that if one knows enough and thinks clearly, he will never wish to be a thief or a murderer or a disturber of the peace. This idea assumes that all transgression is due to ignorance or faulty thinking. But Professor James reminded his audience that such a conclusion is not justified by experience. No matter how carefully you train the intellect, it always remains the servant of the passions. *What men do is determined, not by what they know, but by what they want to do.* Seek after a character that turns instinctively away from evil, and just as instinctively towards God and all that is good.

October 18

Read I. Corinthians 9:24-27. Text for the day: "So run that ye may obtain."

Facts to be noted:

1. St. Paul compares life to a race or a boxing match at the Olympic games.
2. He emphasizes the need for careful constant vigilance.
3. The danger of preaching without practice.

It was not enough for a runner to enter the games and make a start in the race. He had to enter the race ready and determined to run the full distance with the hope of winning a prize. For months before the contest the runner was trained by hard practice and rigid self-denial. Endurance in the long run would count for more than speed, and only training could give the runner wind and muscle. Life is a race, and the prize is to those who so run that they may obtain. But in life there is not one contest after a long period of preparation. The actual race goes on every day, and the way in which we go over the course to-day helps or hinders us in the contest that must come to-morrow. We may become weary at times, it is true, but the race must be run, and it is for us to determine whether it shall be run badly or well. Take the text as your motto for the day.

October 19

Read Proverbs 10:19-32. Text for the day: "The way of the Lord is strength to the upright."

Facts to be noted:

1. Each virtue has its contrary vice.
2. The virtue makes for strength, the vice for weakness.
3. The source of real strength is summed up in the text.

The family was poor. The father was uneducated and earned his living as a teamster, when he could get work, but he was unreliable and work for him was scarce. The mother was not strong. She was threatened with tuberculosis, but she was proud of her two children and their little home. She worked hard, kept up the monthly payments, and held her family together. A visitor called at her home one day

and saw something of the result of her hard work, and learned a little about her struggle, and, to his word of sympathy and encouragement, this mother said: "But I am very happy, God is very, very good to me. I have my home and my family, and I am able to work now much better than a few years ago. God is very good." The visitor went away a more thoughtful man. This woman had taught him a great lesson. She knew the meaning of our text for the day.

October 20

Read 2 Corinthians 4. Text for the day: "For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God."

Facts to be noted:

1. We may either be blinded by the world, to the Gospel, or by the Gospel, to the world.
2. We are made superior to any set of circumstances.
3. Eternal life is at work in us.

Dr. Edward Judson quaintly expressed a profound truth in Boston a while ago, "If we succeed without suffering, it is because some one has suffered before us, if we suffer without success, it is because some one will succeed after us." Some one else has said that every fire escape is a monument to the thousands of men and women whose lives were the price of our present means of escape from a modern building. Not a convenience, nor a comfort of our modern life that was not bought by the inconvenience and discomfort of generations that did their work, unconsciously demonstrating the need of better conditions; not a penny of wealth, not a recourse for the relief of pain or the prevention, or healing, of disease, not a word of knowledge, not a perception of right and wrong that has not been borne to us on a tide of somebody's patience, and toil, and tears.

Let every man put his utmost into life, regardless of the cost to his temporary and partial self, and he will find his real self, and build himself into the infinite Self.

October 21

Read Proverbs 12:17-25. Text for the day: "But the tongue of the wise is health."

Facts to be noted:

1. Truth and falsehood contrasted.
2. The necessity for weighing our words carefully.
3. The effect of "good words".

"O many a shaft at random sent
Finds mark the archer little meant;
O many a word a random spoken
May heal, or wound, a heart that's broken."

When the chief priests and Pharisees asked the officers why they had failed to take Jesus, the officers had only one answer: "Never man spake like this man." The captors had become captives of our Lord. One of the lessons that each one of us has to learn, is the influence of our words upon others. The man or the woman who goes through life with a simple faith in God, and has a bright, cheerful word for all with whom they come into contact, will never know the extent of their influence for good. Many a man on the very brink of failure, many a one about ready to give up the battle for health, and many a one who has even gone so far as to think of life as nothing but folly and foolishness, has been given a new start by the bright, cheerful, hopeful, encouraging word of some friend or chance acquaintance. Be optimistic. Be cheerful.

AMERICAN CHURCH INSTITUTE FOR NEGROES

BY THE REV. JOHN DOHERTY RICE

PLANTATION hymns by colored singers added a special touch of sentiment at an auditorium mass meeting at which the cause of the American Church Institute for Negroes was presented the evening of Monday, September 18th. Bishop Gailor presided.

Dr. Robert W. Patton made a brief introductory address, stating the fact that primary schools for negro children in the South as well as industrial high schools must be stressed, and provided with leaders and teachers of their own race. He favored at least one industrial high school in each southern diocese, and demonstrated the importance of the Church's problem by pointing out that the negroes comprise one-tenth of the total population of the country.

Dr. E. M. Stires and Dr. John Wood made effective pleas for larger recognition by the Church of her responsibility to the negroes and promoted a deep consciousness of the problem as it has to be faced by the southern dioceses.

The other speakers were leading representatives of the negro race and in themselves showed what it is possible for the Church to accomplish. Dr. James Cameron Russell, principal

of St. Paul's Colored School, Lawrenceville, Virginia, was enthusiastically greeted. This work, he said, had been going on for forty years in a county which has 8,000 white people and 10,000 colored people, yet all are pulling together. He thanked the Woman's Auxiliary for a gift of \$15,000 for the girls of the school, and stated that \$35,000 was still needed for the construction of modern buildings, to replace the present frame structures which are veritable fire-traps. More than 500 girls and boys are enrolled at St. Paul's. During the war the students completed a contract for building a large number of warehouses. They made and laid over two million bricks, and turned over their profit of \$1,500 to Dr. Russell toward the support of the school.

Bishop Demby, Suffragan Bishop of Arkansas, the first member of the colored race to be consecrated a bishop in the American Church for work in this country, and Bishop Delany, Suffragan Bishop of North Carolina, and the second bishop to be thus consecrated, strongly presented the needs in their respective fields of works.

Also appealing and informing, was an address by Wallace A. Battle, principal of the Industrial School at Okolona, Mississippi. This school was started by Mr. Battle in a stable twenty years ago, and has grown to be a center of inspiration and a standard of education among a quarter million of negroes. It is interesting to note that Mr. Battle secured a practical education unaided. He was known as the most industrious young negro in his county. He has worked himself into a position of leadership among his people. His principal assistant is a son of the slave coachman of the present Bishop of Mississippi.

LARGE INTEREST IN THE CHURCH MISSION OF HELP

BY THE REV. JOHN DOHERTY RICE

ONE of the most appealing stories told through Convention exhibits and conferences was that of the Church Mission of Help. Many people visited the alcove where the literature, telling of its character and work, was on display; many of them displayed, at first, a casual curiosity, but remained to ask many questions, and departed deeply impressed with the way in which the Church is reaching out a succoring hand to victims of the social evil.

The story was told, reaching many receptive ears, how Father Huntington, a priest at work on the congested lower east side of New York, heard the Church's call to fight the social evil through the rescue of an individual sufferer, and how Dr. Manning, responding to the challenge, made possible a study to show the responsibility of the Church towards the wayward girl, found in institutions and reformatories about the city, and used the results to elicit the support of Church members. The outcome was the Church Mission of Help, which functions in nine dioceses to-day and now promises to strike new roots elsewhere.

A large congregation attended a service in its behalf at the Pro-Cathedral on the evening of Sunday, September 17th. Bishop Manning presided, and presented the ideals of the society, giving the details of the work which has saved for society so many unfortunate girls. Bishop Sumner gave an address of welcome and added his heartiest endorsement. Mrs. John M. Glenn, President of the National Council of the Church Mission of Help, and Mrs. Harold Lee Berry, President of the Church Mission of Help in Maine, gave definite illustrations of the work, showing the ways in which the society has helped, ways appealing to the deepest Christian interest and sympathy.

A corporate communion for all interested in the Mission was held at the Pro-Cathedral the following morning, and a follow-up conference at the Labor Temple a little later, attracted many interested people.

THE GUILD OF ST. BARNABAS FOR NURSES

THIS organization has two purposes, first, to assist its members in realizing the greatness of their calling and in maintaining a high standard of Christian life and work, and, second, to provide, under God's blessing, by the association of nurses and of other women interested in this profession, the advantages and power which such an organization will give.

The exhibit of the Guild was in one of the alcoves of the Church Service League. A nurse was on duty at all times to give information and distribute literature, and, in several instances, was able to render emergency aid when minor accidents happened.

The House of Bishops

A Detailed Report, by the Rt. Rev. Hugh L. Burleson

Thursday, September 21, 1922

AT the opening of the session, the House, on the appeal of the Bishop of South Dakota, unanimously voted to suspend its rules and allow an immediate election of a suffragan bishop, to take the place of Bishop Remington. Later in the morning, nominations were made. There was only one, seconded by eleven of the Bishops, namely: The Rev. William Blair Roberts, Dean of the Rosebud Convocation, South Dakota. Dean Roberts has spent his whole ministry, nearly fifteen years, in that field; he is the son of a clergyman, and has a brother who is Dean of the Cathedral in Boise. Early in the afternoon it was moved the House proceed to an election, which was unanimous. The election was then made known to the House of Deputies, and an immediate concurrence is looked for. This was undoubtedly the most prompt election ever made in that House of Bishops. South Dakota is immensely grateful for the kindness shown.

Archdeacon Carson, of the Canal Zone, yesterday elected by the Bishops to the Missionary District of Haiti, was confirmed by the House of Deputies this afternoon.

PRAYER BOOK REVISION

Prayer Book revision went forward rapidly by concurrence with the reports from the Deputies. Baptism and Matrimony were completed. There remains one difference upon the Burial Office, to be adjusted by a Committee of Conference. New Prayers and Thanksgivings were adopted with one exception, where an improvement in verbiage was desired.

BALLOTING FOR PRESIDENT OF COUNCIL

It was a hectic day, being punctuated at intervals by ballots for the office of Presiding Bishop of the Council. Seven of these were necessary before a choice was made. At the beginning, Bishop Gailor was nominated by the Bishop of Louisiana, and Bishop Brent, by the Bishop of Massachusetts. On the earlier ballots these were the only two candidates. Canons require a constitutional majority, that is a majority of all those entitled to seats and votes. This made sixty-three necessary to a choice, and as the vote at no time was over ninety-four, the process was long drawn out. It ended finally, toward the close of the afternoon, by the choice of Bishop Gailor, Bishop Brent having withdrawn at the close of the fourth ballot. At the end of the second ballot Bishop Gailor also spoke of his desire not to continue in the office, and asked his friends to vote for Bishop Brent, but this they declined to do. Bishop Gailor entered the house shortly after the announcement of the final vote which reelected him to his office and asked the privilege of the floor. He expressed his gratitude for this manifestation of their confidence; assured his brethren he had left the whole matter in God's hands, and was only praying that he might do His will, but being an American he must recognize the law of the majority as his guide, and therefore accepted the office; he assured the Bishops that he would do his utmost to forward the interests of the Church, and begged that they would consult and advise with him on all matters, and prayed God's blessing upon our mutual efforts to serve Him through His Church.

THE NATIONAL COUNCIL

Two other much debated matters were: the canon on the National Council (heretofore known as the Presiding Bishop and Council), which was left unfinished yesterday. It was finally passed with some changes, in particular with an important alteration in the first two sections. It will be necessary now to have a committee of conference with the House of Deputies, who have quite a different draft. The other matter was the canon on the Concordat, which was finally passed, after much discussion, and some amendment. The Bishop of Southern Ohio was obliged to leave Portland, and the canon, at the close, was in the hands of Bishop Manning, of New York. Great apprehension was expressed by certain of the bishops with regard to the possible hasty ordination of undesirable persons. Bishop Manning was more successful in convincing the wavering ones than had been the case yesterday. On final vote, the Concordat canon was passed by a very considerable majority.

DEPRIVATION

In connection with the report of the Committee on Canons, an interesting discussion arose over the proposed amendment to Canon 35, section 1, so that in the case of men abandoning the ministry without moral delinquency on their part, the term "deposition" need not be used, but that after the usual suspension they might be "released from their ministry and deprived

of the ministration of the Word and Sacraments". This was carried by a large majority.

Nearly an hour of the afternoon was spent by the Bishops in Council, during which time they considered the appeal from the Diocese of Arkansas concerning its former bishop, William Montgomery Brown. The matter was placed in the hands of a special committee.

SOCIAL SERVICE

Bishop Brewster, of Connecticut, as chairman of the Social Service Committee of the House of Bishops, presented a remarkable report dealing with the responsibility of the Church in present world conditions. The two general subjects were The Church and Industry, and The Church and World Peace. Strong principles were enunciated concerning the first subject: 1, human rights must take precedence of property rights; 2, cooperation for common service instead of competition; 3, the worker who invests his life must have some voice in industry; 4, the right of labor equal with capital for effective organization.

The Church was urged that she must not commit herself to any particular program, but persistently proclaim fundamental principles; watch with sympathetic interest; listen with open mind; and urge impartial study of the problems.

WORLD PEACE

The World Peace pronouncements were rather more general, though very earnest, but closed with a statement of principles in ten paragraphs accepted by the [Roman] Catholic Welfare Association, the Association of American Rabbis, and the Federal Council of Churches.

CHRISTIAN HEALING

At the evening session the committee on Healing made its report, which was earnestly discussed by the Bishops of Georgia, East Carolina, New York, and Virginia. It was accepted practically as written. The Commissions on Church Architecture and on the Lectionary also reported. Their reports were accepted and the Commissions continued.

MEMBERS OF NATIONAL COUNCIL

The House elected as members of the National Council for the ensuing triennium, Bishop Brown, of Virginia, Bishop Lines, of Newark, Bishop Manning, of New York, and Bishop Reese of Southern Ohio. The rest of the evening was devoted to work on the Prayer Book, first taking up some messages from the Deputies as to matters which required concurrence. The House then adopted the report on the Psalter, and the Visitation of the Sick, as it was passed by the preliminary conference of bishops. This conference has been a wonderful help in expediting the work of revision. As a rule the House has been prepared to accept its decisions with little or no debate. The Office of Visitation, as passed, included a permissive form for the use of Unction.

APPRECIATION

During the afternoon, the following resolution was introduced by the Bishop of New Hampshire, and adopted unanimously, "Whereas, the Mayor and his associates in the municipality of Portland have extended unlimited hospitality to our General Convention; therefore, be it resolved, that the House of Bishops express their appreciation of these great courtesies extended, and wish for the City of Portland a great measure of success in the future."

Friday, September 22, 1922

THE reading of the minutes revealed the fact that probably the business of Thursday, the 21st, was the largest ever accomplished in the House of Bishops. Nearly three quarters of an hour were consumed in reading and revising the minutes, and during this process the chairman announced that the secretaries had remained all night at the task of transcribing, and had completed their work at 6:45 this morning. The membership of the House is notably depleted; at no time during the morning could more than sixty be mustered for a vote. Fortunately there is no likelihood of needing a constitutional majority, as it could not be obtained.

MESSAGES FROM THE DEPUTIES

The day opened with several messages from the House of Deputies, in which the Bishops concurred, treating on such matters as organizations of young people, law observance, condemning mock marriages, treatment of returned soldiers, abolition of war, endorsing the Du Bose Memorial Training School. Conference was asked on Canon 60, on the principles of which the two Houses were sharply divided. The Joint

Commission on the Prayer Book was continued, with power to fill vacancies and add new members.

Information came in, during the morning, that the Rev. W. B. Roberts, elected Suffragan of South Dakota, had been confirmed by the House of Deputies. This constitutes a record, as only twenty-four hours intervened between the initiation of procedure for an election, and the completion of the process.

NATIONAL COUNCIL MEMBERSHIP

Membership of the Presiding Bishop and Council reported by the Joint Committee was elected. The old membership continues, except that Bishop Manning is chosen in place of Bishop Lawrence, and Judge Parker, of Massachusetts, in place of Mr. Morehouse, both Bishop Lawrence and Mr. Morehouse having begged to be relieved.

The House took up work on the Ordinal and completed it. It is hoped that the Deputies may find time to act upon it. The Committee on the next Pastoral Letter was chosen by the Bishops. Nine were nominated, from which number the Bishop of Mississippi, the Bishop of Connecticut, and the Bishop of Atlanta, were elected. Bishop Hall, as chairman of the committee on Canons, presented a new canon on Ordination of Deacons and Priests in special cases. It provided that the only changes allowable in the service of Ordination shall be those made to avoid unreality, such as the questions of the Bishop, and the term of service in the diaconate. It also provided that to make any change there must be the approval either of the Presiding Bishop, or of a majority of the Bishops in the Province. After considerable discussion the canon was passed. It was afterwards rejected by the House of Deputies.

MATTERS OF REFERENCE

Certain matters of reference were made, the committee on the Prayer Book asking that the question of the use of the unfermented "fruit of the vine" be referred to a committee of three bishops for report. The Committee on Petitions and Memorials asked reference of an appeal for the restoration of Racine College to the Department of Religious Education. Bishop Brent, introducing on behalf of a special committee a form of reception for those already confirmed by a bishop, asked its reference to the Commission on the Prayer Book.

The Bishop of South Carolina introduced a resolution on Pageantry and Drama, expressing appreciation of the work done on pageantry and its value to the Church, but calling attention to the anxiety of many excellent Church people, and suggesting that for the present at least the holding of such plays in Church buildings be discouraged. This did not come to any discussion, being placed on the calendar, when it was evident there was decided difference of opinion.

Bishop Reese of Georgia recommended that the committees on the Dispatch of Business in the two houses be a Joint Interim Committee, to which shall be referred a program for arrangements for the next General Convention. This was carried.

Bishop Lawrence of Massachusetts presented a report on the Church Service League, asking that the whole matter be referred to a commission of men and women to study and report. Several of the Bishops seemed to fear that this meant the establishment of a national body, which would swallow up the present organizations; a sort of merger against which they desired to protest. When reassured on this point, the resolution passed by a substantial majority.

Messages kept coming in from the House of Deputies, who were acting on matters in the Prayer Book already passed by the House of Bishops, and some rather intricate questions of concurrence developed. It will be impossible to follow these out in detail, but on the whole the action does not show such a serious division of opinion as to prevent a final settlement before adjournment.

WOMEN ON OFFICIAL BOARDS

As the House closed its morning session Bishop Nichols of California was reporting on the committee which has in charge the amendment striking out the word "man" in the constitution so as to make possible the election of women to any of the executive bodies of the Church. He stated that a questionnaire had been sent out asking, (a) do you approve of the Lambeth pronouncement with regard to the status of women, (b) do you approve of the institution of the House of Churchwomen, (c) do you feel that women should be eligible for election as deputies to the General Convention? Answers were received from sixty of the dioceses and districts, and from officers and members of the Woman's Auxillary. In general, the results were: A large affirmative vote on the first question, an almost unanimous negative vote on the second, and a divided vote on the third. This report was listened to with deep interest by the House, but had no accompanying resolutions.

GATHERING OF LOOSE ENDS

The afternoon session was largely a matter of gathering up loose ends and finishing the unfinished. The committee on the Hymnal reported through the Bishop of Montana, and Bishop Lawrence followed with an interesting statement about the whole matter. The commission on Versions of the Prayer Book and that on the Press also reported through their chairmen. A large number of messages from the House of Deputies were received, which referred to different items of Prayer Book revision on which there had been conferences. Concurrence was had on practically all of these. They made no particular change in the general outline of the work. Action of the House to require the National Council to appoint a bureau of statistics was voted down in the House of Bishops. Members appointed and nominated on the National Council by the two Houses were formally elected. The names have already appeared.

MATTERS OF IMPORTANCE

Two matters of large importance were: 1, the report of the conference committee on canon 60, which constitutes the National Council. They had arrived at a satisfactory combination of the two ideas, and the canon was formally adopted, which makes the Presiding Bishop the Executive, but gives a large measure of authority to the National Council. The canon was finally passed by both Houses in its amended form; 2, the second matter was the question of joining the Federal Council of Churches. This had passed in the House of Bishops by a substantial majority, was voted upon in the House of Deputies, and carried by a narrow majority; a vote by dioceses and orders was called for, and the measure was lost by a fraction of a vote. Therefore, the original report, which did not include membership in the Federal Council, but only a considerable measure of cooperation therewith, was adopted by the House of Deputies and concurred in by the Bishops.

EQUALITY OF SEXES

The last effort in this Convention to secure equality of the sexes in Church matters was disposed of when the committee on Canons reported unfavorably on the elimination of the word "male" in Canon 25 concerning lay readers. The effect of passing this canon would make it entirely lawful to license women as lay readers. Bishop Hall, chairman of the committee, said there was no intention to prevent the occasional use of women in reading the service where a Bishop so desired and where necessity so required, but it seemed to the Committee unwise to make it the usual thing to license women for public ministrations. The report of the committee was sustained.

THE PROGRAM

Bishop Perry of Rhode Island introduced a resolution empowering the National Council to adopt quotas to be levied upon the several dioceses and districts in accordance with the program already adopted for the next triennium, describing also the basis on which apportionments should be made. This empowering resolution was carried unanimously.

A few scattering matters of general character were disposed of toward the close of the afternoon. The chairman of the committee on Dispatch of Business then announced that the work was so far forward that no meeting would be necessary to-night, and that two hours to-morrow would probably dispose of all that the House of Deputies could finish. For the first time in many Conventions the House of Bishops has disposed of all of its business, and is waiting on the House of Deputies as to whether they concur in action taken by them. Without doubt it has been the hardest working session the House of Bishops has had. More than half of the Bishops have been compelled to leave, and probably not more than a third will be present at the closing service tomorrow at 12:30.

Saturday, September 23, 1922.

ATWO-HOUR session was held on the 23d. Bishop Lines, of Newark, introduced a resolution for the appointment of a Joint Commission to consider public ministrations of women, which was passed. An appreciative letter was received from Dr. Nelson, former secretary of the House, acknowledging the gracious message sent him. Mr. Lewis B. Franklin was elected treasurer of the Domestic and Foreign Missionary Society. Report of the revision committee on changes in the Litany was then taken up and passed by the House. The message from the Deputies asking the appointment of a Joint Commission on canon 42, concerning marriages, was non-concurred in by the Bishops, it being felt it was better not to agitate this question further during the next triennium.

VOTES OF APPRECIATION

An unusual number of votes of appreciation were passed, and all felt that they were most sincere and hearty. There was special recognition of the fairness, courtesy, and ability

(Continued on page 824)

The House of Deputies

A Detailed Report, by the Rev. Allan L. Bursleson

Tuesday, September 19, 1922

THE business session began with an Executive session, at which consent was given to the election of the Rev. J. M. Maxon, D.D., to be Bishop Coadjutor to Tennessee, and to the election of the Rev. W. G. McDowell, to be Bishop Coadjutor of Alabama.

The committee on the Constitution disapproved of an amendment requiring previous consent of the dioceses before the election of a suffragan bishop.

The committee on Canons declined to recommend the adoption of an amendment prescribing the dress of lay readers. It also declined to recommend the approval by this convention of an action taken by the 1919 Convention relating to the creation of Clergy Institutes for the instruction of Clergy and the maintaining of higher standards of efficiency. Both reports were adopted. The committee on Finance presented several reports relating to the financial business of the Convention, including the report of the treasurer, and instructions to the treasurer *in re* interim expenses, salaries, etc.

RELIGIOUS INSTRUCTION IN SCHOOLS

The Rev. Dr. Kinsolving, of Baltimore, introduced a resolution that, "whereas legislation has been attempted in different parts of the country, which if successful, will have the effect of eliminating all schools under the direction of the Church, and all other private schools giving education through the elementary grades, and whereas, we desire to express our approval of the public school system of our land, and our sympathy with all well-considered efforts to develop and improve the public schools, therefore, be it resolved, the House of Bishops concurring, that the General Convention expresses its abiding conviction that instruction in religion is an essential element in all true education, and that Church schools have an important and valuable part in our educational system: and be it further resolved, the House of Bishops concurring, that this General Convention goes on record as deprecating and opposing any and all movements seeking to secure legislation, having as its natural result the injury, and perhaps the destruction, of the Church schools of our land." The House adopted the resolution.

RAFFLES AND GAMBLING

The Rev. Dr. Freeman, of Washington, for the committee on Social Service reported the resolution concerning gambling, which was returned to the committee for revision. The resolution condemns the use of gambling devices and raffles, and the practice of gambling by Christian people as reprehensible and unworthy; "that we, the representatives of the Protestant Episcopal Church, go on record as condemning the use of all forms of gambling for philanthropic purposes as contrary to God's law and the law of the Church." This was adopted.

Because of the difficulty the deputies experienced in hearing business, the Rev. Douglas Matthews, of Billings, Montana, presented a resolution authorizing the Convention to procure a sounding board somewhat like the one used by Billy Sunday. The idea was approved.

A resolution of sympathy with the suffering miners and those bereft by the Argonaut accident, and urging every effort for the safeguarding of miners' lives, was referred to the Commission on Social Service.

PARODYING CHURCH SERVICES

A resolution rebuking the parodying of the Marriage Ceremony and deploring unseemly exhibitions and travesties of this and other services, which detract from the holiness and sanctity of the offices and condemning such action, was introduced by the Rev. Gardiner C. Tucker, of Mobile, Ala., and was referred to the Committee on Social Service.

Gen. C. W. Clement, of Sunbury, Pa., presented a resolution authorizing the printing, without cost to the Convention, of pamphlets containing the changes in the Prayer Book of 1919 and 1922, for the use of congregations, when licensed by the Bishop, which was approved.

The House then concurred in several messages of the House of Bishops, one of which provided for the appointment of three bishops and three presbyters to arrange for the daily devotional services of the next convention.

NEGLECTED SERVICE MEN

A message was received from the Women's Auxiliary, relating to the work of providing relief for men who fought in the World War, and who are now neglected, asking the General Convention to take some action on the subject, in the name of

the whole Church. It was referred to the Committee on Social Service.

PRAYER BOOK REVISION

The House then took up Prayer Book revision, Section LVII (page 179, of the Third Report), and approved items 2, 3, 4, 5, and 6. Item 5 relates to matter on page 6, Third Report, item 4, a and b. The House approved all revision of the Psalter to this point, by a unanimous vote of both orders. It then took up the consideration of item 6 and, after some discussion, placed the matter of revision of the text of the Psalter in the hands of the House of Bishops until it comes up for final ratification in 1925.

PRAYER FOR EUROPEAN CONDITIONS

The Rev. Dr. Stires, of New York, asked for unanimous consent that, in view of conditions in Europe and our anxieties, that at twelve o'clock, in connection with the prayer for missions, there should be prayer for the restraining of violence, the protection of the innocent, and that we might be shown what things we ought to do. The hour of twelve, having arrived, this was done.

ORTHODOX-CATHOLIC MATTERS

Message number 48, from the House of Bishops, relating to union with the Greek Orthodox and Old Catholic Churches, was received, and a statement made in connection therewith, that because of the recent letter received from the Patriarch of Constantinople, no further action was desired on the subject at this time, and asked that the report be referred to the House of Bishops, for disposal, with direction to report at the next General Convention. The message was concurred with.

THE CONGREGATIONAL CONCORDAT

Message number 66, of the House of Bishops, related to the proposals for union with the Congregationalists, and recommended that Article 8, of the constitution, be amended by striking out, after the word "deacon" in line 6, the words, "to minister in this Church". The Rev. Dr. Powell, of California, sponsored the amendment in a speech in which he said, "You will be told of the dangers of this action, but the time has come for us to trust the men who are guiding the Church. All other problems are small compared with that of the unity of the Church. This is a venture of faith. Men outside will say that, when you had a chance to do something, you did nothing. Let us find some way to heal the open wounds of the body of Christ." Mr. George Zabriskie, of New York, spoke favoring the resolution.

BISHOP MACINNES RECEIVED

The House here postponed further consideration to receive the Bishop in Jerusalem and the East.

The reception committee escorted to the platform, the Rt. Rev. Rennie MacInnes, D.D., Bishop in Jerusalem. He was received by the President, who spoke, in part, as follows:

"Reverend Father in God: It gives us much gratification to receive you and bid you welcome among us. The Anglican Bishop of Jerusalem is well known to us by name. Our people are interested in your work, and have made contributions toward it. We are glad of this rare opportunity to receive you and know you personally. We are thankful that the British flag flies over the Holy Land, and that no such horrors are possible there, as the papers tell us are now being perpetrated in other lands of the East. As a Bishop of the Church which is our spiritual mother, and as a representative of the nation which guarantees the safety of Christians in the Holy Land, we bid you welcome."

Bishop MacInnes in reply expressed his gratitude for the welcome and said he had not realized how hearty it would be. "You have been helpers of the fund for Jerusalem and the East. It is not a missionary fund so much as a Jerusalem Diocesan Fund. I am not only a British Bishop, but I also represent in Jerusalem all the Anglican communion. I have an increasing desire that all parts of our Church act together. Palestine is now one of the important local points of the world. Things done there affect Jews, Moslems, and Christians throughout the world. It is a place of opportunity. I value, more than I can express, the sympathy and prayers of many people throughout the world, and I trust your prayers may help to make your representative more worthy of the trust reposed in him.

"I cannot of course share my responsibility with any one, for I am under the Archbishop of Canterbury. But I desire help, advice, and counsel in my work. I would welcome the placing of an American priest in Jerusalem, to strengthen intercourse between the American Church and Jerusalem. I

have come to deepen and foster such intercourse, and to show you some of the difficulties which exist there.

"For hundreds of years, the Arab has hated the Turk; Jew is against Jew, Christian against Christian in that land. They trust the British Bishop and come to him to tell their troubles and seek help. A wonderful opportunity is given to lead them to a more excellent way, and put before them the example of our Master. The land is seething with difficulties. But in their hearts is a desire for peace. I am in close sympathy with all the parties, for they know I have no axe to grind. Christians, Moslems, and Jews have joined together in prayer in my Cathedral, that dissensions may end, and peace may come. Many are asking the question about the Christ which that heroic soul long ago asked, 'Art thou He that should come?' Help me to give them the answer."

AFTERNOON SESSION

Mr. H. J. Ide, of Massachusetts, spoke endorsing the principle and work of the Church Service League and asked for a Commission upon the same.

A request was also made that the Commission on Preaching take into consideration the question of open air services.

The Rev. Dean Weld, of Los Angeles, presented resolutions deploring the disregard of law, and calling upon the members of this Church to stand for law and order. He also presented a resolution regretting attempts made to limit discussion of social justice.

The Rev. S. A. Houston, of San Antonio, presented a resolution concerning treatment of ex-service men.

Mr. J. H. Pershing, of Colorado, presented a resolution allowing two clerical and two lay representatives from each missionary district instead of one.

THE CAUSE OF LABOR

Mr. E. L. Bayliss, of New York, introduced the subject of better service of the Church in the cause of labor, saying that there is an opinion that the Church is not concerned in the welfare of laboring men. She is interested; and he proposed a joint commission on the subject of labor interest:

First: To inquire what facilities the unemployed have for recreation; and proposing the establishment of self-governing institutes for laboring men, similar to those for seamen.

Second: That, if desirable, the commission should organize corporations to carry out plans for the establishment of such institutes. This to be without expense to the Church; and would be an attempt to do for working men what the Church is already doing for seamen. This work would be national in scope.

He called it The Vision of Portland as he had no idea of such a proposition before coming here.

A deputy from Sacramento deplored the lack of proper recognition of the Church School Service League and introduced a resolution against the League now being taught to make toy imitations of bishops and clergymen in vestments, as it showed lack of reverence to officials of the Church.

THE CONCORDAT

The consideration of message 66 of the House of Bishops concerning amendments to the Constitution was then resumed. This had reference to what is known as the Concordat, and consisted of the omission of the requirement that persons ordained should be members of this Church, thereby permitting ordination of ministers of other Churches.

Mr. George Zabriskie, of New York, presented the matter saying that when one promises to do something they are bound, in honor, to do it. In Detroit we committed ourselves to this proposition, though we did not commit ourselves to go further. The Constitution, as it now stands, prevents us from doing anything.

Mr. F. C. Morehouse, of Milwaukee, opposed the amendment, challenging the statement that honor required this further step. Three years ago we took a tentative action, and have since been awaiting results. This amendment would permit any Bishop to change the ordinal according to his own fancy. It repudiated the constitutional character of the Episcopate. It enabled a bishop to ordain, not only priests and deacons, but also to consecrate bishops, and turn them loose. He mentioned a well-known case of a Bishop who received consecration in Ceylon. The Church has already suffered sufficiently from wandering, unattached bishops.

The Rev. Dr. Wilmer, of Atlanta, said that when a hand is extended to us in friendship, we ought to grasp it. The only proposition now before us is to make other legislation possible in the future. "Either do something, or quit talking."

The Rev. Dr. van Allen said this was not constructive, but destructive, legislation. No bishop should be allowed to ordain as he chooses. This is a government of laws; not of men. We can trust our present bishops, but an occasion might arise in the future when that would not be true. I claim that the men who advocate this amendment are not true friends of re-

union. He gave instances of "clergy at large", who are rending the body of Christ in England and elsewhere. We love our Christian brethren but we do not want to get into a quagmire, while running after a sentimental hope.

A deputy from California pleaded with the Convention to think of the effect that would be produced on the heart of the world that is reaching out for unity if this amendment was rejected. If we do not concur, to-morrow morning the world will know that the Episcopal Church has taken the key out of the door after locking it. We should open the door. A canon will be passed which will safeguard all difficulties. If you do not hear the call of the world for Christian Unity, you are deaf. I implore you, listen to the call and open the door.

Mr. George Zabriskie, of New York, said we are only making possible action for the future. Our other Christian brethren already think the Episcopal Church is ready to talk, but not ready to act.

The Rev. Dr. Slattery, of New York, said that unity requires risk, and I plead with you to take the risk. Do not be timid to take action for the welfare of the Church of God, and trust Him to find a way by His grace by which you can enter into fuller fellowship with the Christian world.

The Rev. Dr. Stewart, of Chicago, said, "I long to establish wider contact with other Christian bodies; but mere legislation is no guarantee of unity. This is a proposal to carry out action with the Congregational Church—such action has already been repudiated by that Church, and we have no guarantee that it would receive men thus ordained by our Bishops. The Congregational Church won't agree to be swallowed up by us. I hope that this vague amendment will be lost."

Mr. R. H. Gardiner, of Maine, spoke concerning the Declaration upon Unity made by the Lambeth Conference. He said, "if you postpone action for six more years, you are postponing the cause of Christian Unity. I know that unity is deep in the hearts of every one of you and I implore you to act as if it were."

A deputy presented the fact that the well-known quadrilateral offered to accept Christians in communion with this Church, on certain conditions. These conditions are met by this legislation, at least practically. Do not let us neglect to hold out the hand of friendship to the brethren we love.

The Rev. Dr. Sturges, of Rhode Island, said, "Voting on this proposition is not mere legislation. It is opening or shutting the door to Christian unity. The only risk we have to take is to trust the judgment of our Bishops, and if we cannot do that—then Christ forgive us."

The Rev. Dr. Lewis, of Connecticut, said the Concordat has not failed. Three years ago in Detroit something was born of the Holy Spirit and that was the move of the Episcopal Church toward Unity. I dare not vote for the retraction of that move, for it would be the retraction of the work of God.

The Rev. Mr. McGann, of Western Massachusetts, said, "I live in the heart of Congregationalism, at its post office address, as it were, and I have found a surprising variety of opinion. We have in this matter to deal with individuals—not with a Church. We must trust our Bishops. I am desperately anxious that the Church should take this forward action."

It was a tense moment when the vote on this question was taken, perhaps the most important vote in the history of this Convention. On a vote by orders to concur with the message of the House of Bishops, the amendment was adopted by an affirmative vote of 43 to 20 in the clerical order, and an affirmative vote of 43 to 9 in the lay order. 8 clerical and 7 lay votes were divided.

The order of the day was the consideration of the new canon 60 concerning the duties and functions of the Presiding Bishop and Council. The most important change in this Canon was the adoption of the name "National Council" for the Executive Body of this Church in place of Presiding Bishop and Council. The twelve sections of the Canon were considered one by one, and, with slight verbal amendment, it was adopted as a whole by a unanimous vote.

Wednesday, September 20, 1922

A PROPOSED amendment to the Canons granting Provinces permission to elect Missionary Bishops, within their own boundaries, was referred.

VARIOUS MATTERS

The committee on the Prayer Book did not approve of the resolution introduced by the Rev. L. N. Caley, of Pennsylvania, transferring pages vii to xxviii of the Prayer Book, to the end of the book. The resolution of Mr. C. M. Clement, of Harrisburg, calling for the printing for general distribution of revisions made in the Prayer Book, including those to be ratified in 1925, in pamphlet form, was adopted.

The resolution of the Rev. J. M. MacGovern, of Sacramento,

expressing sympathy with bereaved miners' families, and urging more efficient safeguards in mines, was adopted.

The message of the House of Bishops, calling attention of the President of the United States to conditions in the East and recommending action of this government was concurred with. Mr. F. C. Morehouse, of Milwaukee, introduced a resolution to send a telegram to Archbishop Alexander expressing sympathy with the sufferings of our Christian brethren.

The question of filling secretarial positions in the National Council with efficient laymen, thus releasing a number of clergymen for pastoral work, was discussed, pro and con, and was finally laid on the table. The Convention felt that men like Mr. Wood and Mr. Franklin are hard to find.

The proposal of the Rev. E. T. Simpson, of Oregon, that canons on Marriage and Divorce and the Trial of Clergymen should be printed in the Prayer Book, was lost.

The proposition of the Rev. Thomas Jenkins of Oregon, regarding the preparation of services for children, was not accepted.

CANONS ADOPTED

Proposed amendments to canons included permission to elect a coadjutor bishop when a bishop of the diocese is called to an official position requiring his whole time, changing powers of provincial synods, and making Presiding Bishop Tuttle Honorary President of the Missionary Society. All were adopted.

The proposition of allowing one Executive Secretary from a Diocese a seat and voice, without vote, with his deputation in General Convention, was lost.

The Rev. Dr. Jessup, of Western New York, introduced a resolution of sincere sympathy with Mr. Myron M. Ludlow, Jr., of the delegation of Western New York, who had been called home by the death of his father.

The Rev. Dr. Applegate, of Central New York, presented the report on Memorials of Deceased Members. This report was received by the convention, standing, and appropriate prayers were offered.

The nominations of the Rev. W. S. Slack, of Louisiana, to be Recorder of Ordinations, and of the Rev. Dr. Chorley to be Historiographer, were concurred with.

Messages from the House of Bishops gave concurrence to amendments in the Order of Confirmation; closing of Convention next Saturday night; Training of Boys in Religion; Joint Commission on the Common Cup in Holy Communion; Amendments in the Order of Matrimony; and Sympathy with suffering of Eastern Christians, with an endorsement of the work of Near East Relief.

COLLECTS, EPISTLES, AND GOSPELS

In the Revision of the Prayer Book, the consideration of Collects, Epistles, and Gospels was begun, only certain selected ones being dealt with.

AFTERNOON SESSION

The House began the afternoon with an Executive Session in which consent was given to the election of the Rt. Rev. Wm. P. Remington, D.D., now Suffragan Missionary Bishop of South Dakota, to be Missionary Bishop of Eastern Oregon.

When the open session was resumed, a message from the House of Bishops, revising the Office of Holy Communion, was received and referred to the Commission on the Prayer Book.

A resolution by the Rev. Dr. Lewis, of Connecticut, requesting that the Presiding Bishop and Council should send the reports they had submitted to the General Convention, to every Bishop and Clergyman of the Church, was adopted.

HOLY COMMUNION

Consideration of the message of the House of Bishops, concerning the Office of Holy Communion, was then begun. A proposal to refer this message back to the Commission, with instructions to report to the next General Convention, was lost, as it was shown that a message received at one Convention could not be considered at the succeeding one. Item 1, page 39 of the Report, concerning the title of the Office, brought on a long discussion. Mr. H. H. Hay, of Delaware, thought that the four titles suggested brought confusion. He objected to "the Divine Liturgy" as a remnant of middle age usage. Mr. Rosewell Page, of Virginia, proposed to substitute the title that now stands in the Prayer Book. He argued that the proposed title would separate brethren and drive away all hope of Christian unity.

Mr. G. F. Henry, of Iowa, introduced an element of reverence when he suggested that the consideration of this Holy Office be considered as it were on our knees, without heat or partisanship. "I know how the laity of this Church feel—and they want the old name retained. We have neither the skill nor the piety to make this revision."

Following Mr. Henry's suggestion, on the call of the President, the House rose and prayer for divine guidance was of-

fered. The Rev. Dr. Bowie, of Virginia, thought that the expression "commonly called" degraded the Holy Communion and advocated the retention of the present title. At this point the President urged that no signs of assent or dissent should follow any statements made. The lay deputation from Iowa requested a vote by orders, which resulted in the rejection of the title, as presented by the Commission, by an affirmative vote of 35¼ to 31½ in the clerical order and of 19½ to 33¼ in the lay order; 8 clerical and 9 lay votes were divided. Concurrence of the House with the message of the Bishops was thus lost, so far as the title of the Office was concerned.

Mr. J. H. Pershing, of Colorado, said that the consideration of the Communion Office was a matter of the greatest importance to the Church—that we are approaching the end of the sessions, when many delegations will be depleted, and the subject should have full discussion. He therefore moved to postpone indefinitely all consideration of the Communion Office.

A suspension of Rule of Order number 26 was then proposed to find out if the House wished to continue the consideration of the office at this time, such suspension requiring a two-thirds vote. On division of the House the vote was, affirmative 68, negative 296.

Items 2 and 3 were accepted with the substitution of the word "reverently" in place of "humbly" in the latter item.

The consideration of items 4 and 5 (page 40), concerning the manner of the reading of the Decalogue, brought on a long and active discussion. The omission of the inset portions of the Commandments, recommended by the Commission and House of Bishops, was strongly opposed by many; the chief points made by those who objected to the proposition were: That it took away fifty per cent of the force of the commandment; that we have no right to take away anything from the Law of God; that the impression has gone out that we are trying to abbreviate God's Law and the Church is being greatly injured; that such action approaches the sacrilegious—the Bible is inspired and we can make no change in it; no reflection of Higher Criticism should appear in our services; the Church emphasizes duty in her preparation for the Holy Communion, and this change minimizes duty; the effect when teaching the Commandments to our children will be bad.

The proponents of the change argued that no commission of the Commandment itself is made—only the commentary thereon; that some statements, like the six days of creation are misleading to modern understanding; that the force of the Commandment is even greater when the explanatory portion is omitted; that people are distressed to hear things read that modern science has disproved; that the only thing sought was to give release to repeated readings of the Commandment; that no other Church uses the Commandments as a preparation for Holy Communion.

Speaking at the close of the debate, the Rev. Dr. Slattery said that he had been impressed with the reverence and earnestness of the speakers. In the Bible we have the revelation of God's will—of which our Lord's Summary is a full and complete statement. We exalt the commandment when we bring the Commandments more perfectly into harmony with the Gospel by the omission of merely Jewish requirements.

On vote by orders, the result was affirmative 54¼ to 13 in the clerical order; and 38¼ to 19 in the lay order; five clerical and three lay votes were divided.

Thus concurrence was made with the action of the Bishops and permission given for omission of the inset portions.

Thursday, September 21, 1922

AT the beginning of this session, an executive session was held, at which consent was given to the election of Archdeacon H. R. Carson, of the Panama Canal Zone, to be Missionary Bishop of Haiti.

The new canon regarding the Concordat was placed on the calendar. The committee on Expenses approved of obtaining a sounding board for the next convention, also for the preparation of a list of the archives for distribution, and for a safe for their protection.

COMMEMORATION OF BISHOP WHITEHEAD

At the hour of eleven o'clock, the time of the commencement of the funeral of the late Bishop Whitehead, in Pittsburgh, the House rose and prayers were offered.

A resolution was passed concerning the publication of the annotated copy of the Constitution and Canons, prepared by the Rev. Dr. White of Newark, and appreciation was expressed of his great service to the Church.

The committee on Amendments to the Constitution reported as inexpedient the transmission to Provincial Synods of amendments to the Prayer Book for their action, and that granting them the right to elect domestic missionary bishops within their borders was also inexpedient.

The motion of Mr. Pershing, of Colorado, increasing rep-

resentation from missionary districts, was deemed inexpedient.

The report of the committee on the State of the Church, was presented by the Rev. Dr. A. M. Aucock, of Rhode Island. The reading of the long report was omitted and the resolutions were placed on the calendar.

The motion presented by the Rev. W. W. Reese, of Utah, concerning the rural Church in regard to the life of the nation, was referred. The committee on Christian Education approved the resolution organizing work among young people. The Rev. Dr. Freeman, of Washington, for the committee on Social Service, presented preambles and resolutions, which were adopted, regarding conferences between nations, instancing the late conference in Washington as a great forward step.

The resolution from the Woman's Auxiliary, concerning care for wounded service men and urging the clergy and the government to give the matter greater attention, was adopted. The resolution condemning all imitations of Church services such as mock marriages, was adopted.

The motion presented by the Rev. Dean Weld, of Los Angeles, regarding indifference to law, especially the prohibition law, and urging all Church people to uphold the provisions of the Constitution, was adopted.

Another resolution by Dean Weld, deploring tendencies to repress free discussion of matters concerning social and Christian justice, and advocating free speech, a free press, and a free pulpit, were adopted.

NO FURTHER PRAYER BOOK AMENDMENTS

The Rev. Dr. Suter, of Massachusetts, for the Joint Commission on the Prayer Book, presented a resolution instructing the Commission not to make any further amendments to matters of revision adopted by concurrent vote in this Convention, in its future reports, which later was adopted.

The House concurred in messages from the House of Bishops, appointing a Joint Commission for the study of Christian Healing, advocating open air services, expressing sympathy with the families of the recently killed California miners, and approving the sending of the full reports of the Presiding Bishop and Council, to all the parishes. A resolution of the House of Bishops expanding membership of this Church upon the Federal Council of Churches, with certain explanations regarding the Church's attitude, was placed on the calendar.

REVISION OF HOLY COMMUNION OFFICE

The revision of the Office of Holy Communion was then continued. Items 7, 8, and 9, page 43 of Report, were accepted, with insertion, after the Summary of the Law, of the words, "A new commandment give I unto you," etc. Item 10, proposing to omit the collect following the summary, and to pass at once to the collect for the day, was not concurred with.

Items 11, 13, and 14, were accepted. Item 12 did not appear in the message from the House of Bishops. Item 15 regarding offertory sentences was referred to the joint committee on Conference. Item 16 was accepted, and consideration of item 17, the Prayer for the Church Militant, was begun.

AFTERNOON SESSION

Item 17, in connection with item 18, brought a long discussion, the chief objection being to a few words of prayer for the dead, inserted by the Bishops in the prayer for the Church Militant. Finally the items were referred to a conference committee. The committee later reported favoring non-concurrence regarding item 17, as amended, and the retention of item 18. The report was adopted. Items 19 and 20 were omitted by the Bishops, and for item 21, the House voted to retain the words now in the Prayer Book. Item 22 was omitted, and items 23 and 24 were accepted. Item 25, the *Benedictus qui venit*, had been omitted by the Bishops, and Mr. Browne, of Washington, moved it be restored. The lay deputation from Virginia called for a vote by orders, which resulted in the motion being sustained by a vote of almost two to one in both orders. Items 26, 27, 28, and 29, as slightly amended by the Bishops, were accepted after discussion. Item 30 was omitted and item 31 accepted. Item 32, as amended by the Bishops, called for the placing of the Prayer of Humble Access immediately before the communion of the priest and people. This met with much opposition, but was finally accepted by a decisive vote by orders. Items 33 and 34 were omitted and item 35, placing the Lord's Prayer at the conclusion of the Prayer of Consecration, brought on a long discussion, but was finally accepted. Items 36, 37, 38, 39, and 40 were accepted as they stand in the Report, the House not concurring with amendments made in the Report by the Bishops in 38 and 40.

MESSAGES FROM BISHOPS

Among a large number of messages received at this time from the House of Bishops was one announcing the election of the Rev. William Blair Roberts, to be Suffragan Missionary Bishop of South Dakota, and another announcing the election of the Bishop of Tennessee as Presiding Bishop of the Council, for a period of three years.

EVENING SESSION

An executive session was held in which consent was given to the election of the Rev. Wm. Blair Roberts, of Dallas, South Dakota, to be Suffragan Missionary Bishop of South Dakota. Revision of the Office of the Holy Communion, from item 41 to the end, was resumed. The items included the one which omits the repeated sentence in the *Gloria in Excelsis*, and were all accepted as amended, except item 45, which was referred back to the committee. On motion to concur in the message as a whole, Mr. Page, of Virginia, moved to substitute the Office of Holy Communion as it now stands in the Prayer Book, but afterwards withdrew his motion. The Office, as revised, was then accepted by a vote, by orders, of 55 to 16¼ in the clerical order and 34¼ to 15¾ in the lay, 7 clerical and 7 lay votes being divided.

GOOD FRIDAY COLLECT

The third Collect for Good Friday as amended (Item 31, Section VII. of Report) was accepted.

The Joint Commission on the Prayer Book was continued, with power to add to its membership.

The Conference Committee of the two Houses recommended the permissive use of a new Prayer for Fruitfulness, in the Marriage Office, and it was adopted. The rubric permitting "any person" to administer baptism in emergency was changed to read "any baptized person". The proposal, to place the present prayer for the President among the Prayers and Thanksgivings was lost by non-concurrence of orders. The Absolution (on page 25) is to stand as printed, and the exhortation (page 125) is omitted. The two added Psalms are to be retained in the Burial Office, and verses 29 to 34 in its lesson are also retained.

The committee on Elections then held a primary election for the nomination of members of the National Council. Tellers were appointed, the result to be announced at the next session. Mr. F. C. Morehouse, of Milwaukee, withdrew his name from nomination.

Friday, September 22, 1922

AT the beginning of the morning session, a telegram was read from the Greek Archimandrite in Washington, beseeching that Syrian survivors of the recent massacre should be saved. The chairman of the committee on Dispatch of Business announced that the three important measures still awaiting action, were those concerning Canon 60, the Concordat, and the Federal Council of Churches. The report of the committee on the State of the Church, was received, and referred to the House of Bishops. An executive session followed in which consent was given to the election of the Rev. Wm. Blair Roberts, to be Suffragan Missionary Bishop of South Dakota. A canon proposing a bureau of Church Statistics for the collection of all statistics regarding this Church, was adopted. The committee on Social Service presented a report and resolutions combining the substance of many propositions regarding industrial problems and the duty of this Church regarding them. The House concurred in adopting the amendments to the Constitution permitting the ordination of ministers not in the service of this Church.

RESOLUTIONS OF THANKS

Resolutions of thanks and appreciation to the Bishop of Oregon and to the authorities and citizens of Portland, to the public press, to the ladies of Portland, to the Department of Publicity, and to the Boy Scouts, were adopted with applause.

Nominations for members of the National Council made at the primary ballot taken last evening, were then presented by the committee on Nominations. Other nominations were made from the floor of the House. Mr. George Zabriskie, of New York, moved that nominees receiving the highest number of votes, be declared elected even if not receiving a majority, and it was adopted.

The message from the House of Bishops upon the Lctionary, containing the tables of permissive lessons until 1925, was concurred with.

THE FEDERAL COUNCIL OF CHURCHES

Debate was then begun upon message 121 of the House of Bishops, regarding fuller membership of this Church in the Federal Council of Churches. The Rev. Dr. van Allen, of Boston, moved to substitute the report of the committee on Relations

with the Federal Council, in place of the message. He urged that the present relations with the Federal Council be continued. Otherwise, expenses would be greatly increased. Such action would not promote Christian Unity. This Church should wait and see, before taking further steps, until after the meeting of the Conference on Faith and Order. Mr. Robert Gardiner, of Maine, urged that we should be true to the vision which was given us three years ago. The bishops had accepted membership, and we should follow their lead. The great Eastern Church is stirred to its depths with thoughts regarding unity. If you want to help Christian unity, accept the action of the bishops. The Lambeth appeal is finding response throughout Christendom. The Federal Council will meet us with love and respect. The road to Christian unity is through fellowship, and we must work together for that end.

The Rev. Dr. Larned, of Albany, said that we ought not to commit ourselves to any definite plan. The Conference on Faith and Order should not be committed to any definite step in advance. Through that Conference, we shall hope to find a way to unity. A deputy from Connecticut said: "This is a time to take some risks. The question came up in 1913 and the beginning of association with the Federal Council was made in a half hearted way. Now that the Bishops have taken action, it would be a great error for us, not to concur." The Rev. Mr. Trappell, of Delaware, said: "The amendment is general. The message is specific. To follow the counsel of fear means that we will make no progress. All necessary safeguards have been provided by the Bishops. The money we have spent on the conference of Faith and Order, will be lost unless we embrace this opportunity to exert a wider influence, by coöperation in terms of service. The Church is suffering from her past failures. By concurrence with the bishops unity is not jeopardized, but emphasized."

The Rev. Dr. Sturges, of Rhode Island, said it was simply a question of how we were willing to work with other Christian bodies. Our action should affirm our joyful belief in fellowship and coöperation, and I am tired of that motto, "Wait and see".

A clerical deputy said that he had served seventeen years in a denominational body, and that he came to the Church on principle because it has something for which it stands, and that is its strength to-day. This Church should stand for its own business and teach its own doctrine.

The Rev. Mr. Holt, of Western Michigan, said that he was also acting as pastor of a Congregational Church. "I do not approve of entering the Federal Council, because one of its principles is to forbid the opening of new work, where other Christian bodies are in operation. In Western Michigan, we cannot preach the gospel and give the sacraments in new fields because of this rule. The reservations that are made will not count in the end, and when we are once in, we cannot help ourselves. I do not want a board sitting in New York to prescribe for me what work I shall be allowed to do."

A clerical deputy from Long Island said that the American people had decided against the super-state. He was also opposed to a super-church. We are on the verge of making ourselves ridiculous, for the plan proposed will make confusion worse confounded because the plan is not in accord with our practices. The time of the session was then extended for fifteen minutes.

Mr. F. C. Morehouse, of Milwaukee, spoke for full coöperation, but with complete autonomy. Let us coöperate also with Roman Catholics and Jews and all workers for the social good. Federation ties our influence; coöperation enlarges our powers. Many of the plans of the Federal Council we cannot endorse. Again I say, full coöperation, but complete autonomy.

The Rev. Dr. Bowie, of Virginia, appealed for concurrence with the message of the House of Bishops. He said that all possible objections had been safeguarded, and that speakers had confused the actions of local councils with that of the Federal Council. This is a Catholic Church and it should act in a catholic manner. The Rev. Dr. van Allen, of Boston, closed the debate, saying that every point made by those who favored concurrence was also a point in favor of continued present relationship. There was nothing to prevent individuals coöperating in any manner they chose. We have heard many appeals to tender consciences, but we must remember that there are also tender consciences on the other side. We who oppose this amendment feel that it would commit this Church to uncatholic and unhistorical action.

A HALF VOTE

The message of the House of Bishops and the Report of the Committee were then reread. On vote to concur with the message as amended, the vote was affirmative 142; negative 147. On a vote to concur with the message itself, a vote by orders was called for. It resulted in an affirmative vote of

38 $\frac{3}{4}$ to 28 $\frac{3}{4}$, in the clerical order; in the lay order the affirmative vote was 25 $\frac{1}{2}$ to 18 $\frac{1}{2}$, 5 votes in the clerical order and 6 in the lay were divided, and counted as negative votes. The Chairman declared that concurrence was given to the message of the Bishops.

AFTERNOON SESSION

During the recess there was much discussion among the Deputies regarding the vote just taken, and the claim was made that the President erred in announcing the result of the vote. On resuming the session, the President read from the Constitution, Article 1, section 4, paragraph 4, which showed that only whole votes could be counted, on a vote by orders. 26 votes were required in the lay order to constitute a majority. An affirmative vote of only 25 $\frac{1}{2}$ had been received. It was therefore necessary to exclude the fractional portion of the vote. Therefore a constitutional majority had not been received. And concurrence with the message of the Bishops was not carried, through non-concurrence of orders.

As the question of the relation of this Church to the Federal Council was thus left in the air, the Rev. Dr. Stires, moved for the reconsideration of the amendment presented by the Rev. Dr. van Allen. The preamble and resolutions of the joint committee on Relations being presented, they were adopted, and the present relations of this Church with the Federal Council, in its departments of social service and Christian unity were continued.

A Resolution introduced by the Rev. Dr. Jessup, of New York, expressing the Convention's appreciation of the service of the Rev. Dr. Mann, as President, was adopted by a rising vote and continued applause. Dr. Mann briefly and feelingly expressed his thanks and appreciation.

PRAYER BOOK REVISION

The Rev. Dr. Suter, of Massachusetts, presented the report of the joint committee on Conference, concerning the amendments made by the House of Deputies in the message of the House of Bishops upon the Office of Holy Communion. Of the nine amendments made by the Deputies, five had been accepted by the Conference committee and four not accepted. These four included the offertory sentences, the Prayer for the Church Militant, the committee recommending the retention therein of the words "Grant them continued growth in thy grace and love", and the omission of item 18; item 25, page 51 of the Report to be stricken out. Item 38, page 54, the versicles, was retained. The report was accepted by the House. Note that the *Te Deum* is to be printed in parts and the two prayers for the President retained.

NATIONAL COUNCIL ELECTION

The chairman of the committee on Elections then reported the election of the members of the National Council who are practically the same as before and who were elected by the unanimous vote of the House, substituting Bishop Manning and Judge P. S. Parker for Bishop Lawrence and Mr. F. C. Morehouse who had declined reëlection.

VISITATION OF SICK

The revision of the Prayer Book was then resumed, and a message from the House of Bishops on the Visitation of the Sick was received. It was accepted practically as presented by the Bishops, with one or two unimportant emendations. The Rev. Dr. Slattery stated that this office is one of suggestions only. By personal use he found it helpful, and it was now to be tried out, especially in cases where people think the Church has failed in the use of its healing office.

The Office, as presented, was unanimously adopted.

THE NATIONAL COUNCIL CANON

The committee on Canons then reported the amendments proposed by the joint committee of conference to the new Canon 60, relative to the Presiding Bishop and the National Council. All amendments were adopted by the House. The principal changes are:

The title of the Canon is to be "Of the Presiding Bishop and the National Council". Section I is amended to read in part as follows "The Presiding Bishop and the National Council shall have charge of the unification, development, and prosecution of the missionary, educational, and social work of the Church, of which the Presiding Bishop shall be the executive and administrative head.

An addition to Section 2 provides that at the Convention of 1925, two bishops, two presbyters, and four laymen shall be elected for three years and two bishops, two presbyters, and four laymen for six years. And thereafter the members to be elected at each Convention shall be elected for six years.

In section 8, there is a provision that each diocese and district shall notify each parish and mission of the amount of the quota for the general work and also the provision:

"If the Diocese so determines, the quota allotted by the Diocese or District to each parish and mission shall be the combined quota for general and diocesan work. Each Diocese and District, and the parishes and missions thereof, shall then take the necessary steps to raise their respective quota."

DR. SLATTERY COMPLIMENTED

By a rising vote, a resolution was adopted thanking the Rev. Dr. Slattery for his patient and reverent presentation of the work of Revision of the Prayer Book, and extending the best wishes of the Convention for his success in his new field of work as Coadjutor Bishop of Massachusetts. The Rev. Dr. van Allen also presented resolutions of appreciation to Mr. Anderson, of Georgia, Chairman of the committee on Dispatch of Business, for the efficient and kindly discharge of his duties. Dr. Slattery expressed thanks for the patience and trust given him by the Convention, and Mr. Anderson also expressed his appreciation saying: "I have tried to be fair and I am thankful for the considerate treatment that has been given me."

A resolution was adopted that the quotas of parishes and missions should be computed on the basis of their average current expenses for 1920 and 1921.

THE CONCORDAT

A message from the House of Bishops containing the canon on the Concordat was then presented. The Rev. Dr. White, of the committee on Canons, gave a number of reasons why he felt that the canon should be referred back for further consideration. Mr. Zabriskie, of New York, called for the reading of the message of the House of Bishops, which included the Concordat Canon. Mr. Zabriskie then stated that this canon is the result of five years' consideration by persons of experience with canons. It undertakes to carry out what the House of Bishops had already done. Even if the Congregational Church is unwilling to accept the proposed terms, that is not our affair. We shall have done our duty. The amendment to the Constitution for the purpose of enabling this canon to be enacted has already been passed. He then read a telegram from the Rev. Dr. Boynton, of the Congregational Church, expressing the deepest interest in the Concordat matter and praying for its successful completion. Mr. Zabriskie said that this is a great venture of faith and we do take risks, but for 150 years the English bishops were afraid to take the risk of sending bishops to America. And we all know the result. All the expected dangers have been safeguarded. If the cause of Christ is to go forward let us take the risk.

EVENING SESSION

The consideration of the message from the House of Bishops containing the proposed canon on the Concordat was continued. (This canon appeared in THE LIVING CHURCH last week.)

The Rev. Dr. Goodwin, of Virginia, moved that Section 5 be stricken out, saying that it provided a short cut into the ministry of this Church. Our sons must take a course which requires years of preparation, and this provision is unfair to them.

Judge Parker, of Massachusetts, urged that the canon is unconstitutional. Part of the provisions in the ordinal are to be omitted, and thus this canon is an unconstitutional attempt to change the Prayer Book.

A lay deputy from Western Michigan proposed that ministers ordained under this canon be required to pass all canonical examinations before being eligible to minister in this Church.

Several deputies instanced difficulties that would arise from ministers so ordained performing marriages, etc., in places where a Church clergyman is established.

Other deputies urged that we take a definite stand. We have reached out to the Eastern Church, and we should reach out to our nearby brethren. Whatever is necessary to satisfy all objections can be added.

The Rev. Dr. van Allen, of Boston, argued that is it not wise merely to do something for the sake of doing it. We propose to adopt a Concordat, with whom? No single Congregational Church is ready to accept it. To establish "priests at large" would only make "confusion worse confounded". We should do nothing till we know what we are doing and why we are doing it.

The Rev. Dr. Slattery, of New York, felt that the question was one of the great questions to come before this Convention. There is great risk, but we have already taken great risks. Many clergymen are already ordained who should not have been. We shall take no greater risk than we already have done. "I think I know of several men of the finest type who are coming, if we open the way. The men we want

are not those who would advertise that they are coming." On motion of Dr. Slattery, the House rose, and the Collect for Whitsunday was said.

On a vote by orders, the Concordat canon was adopted, as amended, by an affirmative vote of 37 to 25½ in the clerical order, and by a vote of 34¼ to 14½ in the lay order. Two clerical and one lay votes were divided.

The joint committee of conference on Prayer Book revision reported that the House of Bishops had concurred in the changes proposed by the deputies, except for three small verbal changes. These were considered and the report of the committee adopted.

THE "DIVORCE" CANON

The amendment to canon 53, Section 5, making it unlawful for a member of this Church to contract marriage when either party has a husband or wife still living, except where divorce had been granted for the cause of adultery, was adopted.

Saturday, September 23, 1922

AT the beginning of this session many messages from the House of Bishops were presented. Among them the Bishops concurred in the resolution regarding indifference to law, mentioning especially the prohibition law, and also the resolution regarding the parodying of the services of the Church. They did not concur in the proposition to establish a Bureau of Church Statistics. A joint committee was appointed to consider the subject of the admission of women to act as lay readers.

PRAYER BOOK REVISION

Prayer Book revision was continued and the entire Ordinal for Bishops, Priests, and Deacons as amended by the message of the House of Bishops, was adopted without change by the Deputies. The Office of the Churching of Women was also adopted, without change, the main title to be Thanksgiving of Women after Childbirth, and a prayer For the Child, being added.

The House did not concur in the message of the Bishops proposing permissive changes in canons of ordination. The resolution adopting a coat of arms and a flag for the use of the Church was not adopted.

RESOLUTIONS OF THANKS

The Rev. Mr. Simpson, of Oregon, presented a message of God-speed and farewell to the Convention, expressing thanks for the benefits the Convention had brought to the Diocese of Oregon. A resolution of thanks to the Treasurer of the Convention, General Skiddy, mentioning his twenty-two years of faithful service; resolutions of thanks to the Secretaries of the Convention, and to Mr. C. N. Paine, for his courtesy and care of the Convention Hall during the sessions were adopted. Mr. F. C. Morehouse, of Milwaukee, offered a resolution of thanks and appreciation for the use of the Municipal Auditorium, the Labor Temple, and other buildings.

After the offering of prayers, the House adjourned until 12:30 P. M. at which time the closing service of the Convention was held, the Pastoral letter was read, and the sessions of the Convention closed.

THE CLOSING SERVICE

At the closing service, after a Hymn, Opening Sentences, read by the Bishop of Maine, the Creed, the Lord's Prayer, and Collects, and another Hymn, the pastoral letter was read by Bishop Fiske, Coadjutor of Central New York. The *Gloria in Excelsis* was sung and the Blessing was pronounced by the Presiding Bishop. The service closed with My Country, "Tis of Thee.

GENERAL CONVENTION NOTES

OPEN-AIR SERVICES, with Bishop Woodcock as preacher, were held on Sunday, September 17th, in one of the downtown plazas.

BISHOP MANNING relates that he received one of the finest compliments in his experience while on his way to Lake Tahoe, Nevada. He had stopped to inquire as to the distance from an aged woodsman, who replied: "My boy, it's sixteen miles, and it's a long, hard climb."

ADDRESSING the Civic League of Portland, Bishop Brent stressed the need of world-wide vision, declaring that people have been thinking of their small community problems and committing themselves to narrow boundaries when they should be thinking of the problems affecting the whole of society.

DEPUTIES from the California dioceses were busy arranging pulpit assignments for bishops and clergy expecting to pass through cities in that state on their homeward way from the Convention.



DELEGATES TO TRIENNIAL MEETING OF WOMAN'S AUXILIARY AT PORTLAND, OREGON, IN 1922.

Women of the Church in Triennial Meeting

A Detailed Report, by Mrs. W. J. Loaring Clark

THE final business sessions of the Woman's Auxiliary lasting all day, were busy ones and much concrete and important legislation was effected. Some 385 delegates from 95 Dioceses have been in attendance throughout the Auxiliary meetings and, in addition, there were several hundred visitors.

ROTATION IN OFFICE

It was resolved that no member of the Executive Board shall serve on the Board for more than two terms. Another resolution made provision for each Province to elect its own representative on the Executive Board at a provincial meeting held prior to the day of the election of the eight women "at large".

CHURCH HISTORY

A request was made that Church history be included in the courses of study offered in regular classes and at all summer schools. Mrs. B. B. Ramage, of Memphis, spoke of the great need for such a course of study, and it will be added at once to the courses recommended.

COÖPERATION WITH OTHER WOMEN'S ORGANIZATIONS

Much discussion was provoked by a resolution that each national organization for Woman's Work in the Church, recognized as a cooperating agency by the National Council, shall, if it so desire, be represented on the Executive Board of the Woman's Auxiliary by one member whom it shall elect or appoint.

Mrs. W. J. Loaring Clark offered the resolution, believing that, as the head of the Missions Department of the Girls' Friendly Society had been admitted to the Executive Board, all women's organizations should have the same courtesy extended to them. Miss Grace Lindley, Miss Eva Corey, Mrs. William P. Cornell, Miss Margaret Weed, and others supported the resolution. Mrs. Thorne, Mrs. L. P. Monteagle, Miss Louisa Davis, Mrs. Sargent, and others opposed. On vote being taken by dioceses, a tie was declared and the Chairman cast the deciding vote against the motion.

GREETINGS FROM EMERY FAMILY

Greetings were brought to the Auxiliary by the Rev. Chester T. Emery. He spoke of the happiness which the knowledge of the love of the women of the Church had brought, not only to his sister, Julia, but to her whole family, and he gave as a message which his sister had found so true, "One thing all my experience teaches me, is that the name of Jesus is the most potent instrument in all the world".

EDUCATION IN PALESTINE

The Rt. Rev Rennie MacInnes, D.D., Bishop in Jerusalem, spoke on conditions existing in the Holy Land

amongst Moslems, Jews, and Christians, their desire for peace, and the part the West is playing in bringing this about. He dwelt at length on his educational work for boys and girls, and gave a touching picture of the urgent need for funds to keep open, to keep up, and to carry on, all the schools under his charge.

PORTLAND IS THANKED

A resolution of appreciation, presented by Miss Ruddle, of Pennsylvania, chairman of the committee on Courtesy, expressed the appreciation of the Auxiliary for courtesies extended by the City of Portland, Bishop and Mrs. Walter T. Sumner, Mrs. Wilson Johnston, and women of the various committees, members of other religious bodies, the pages, ushers, the Boy Scouts, the organist and choir, the press, the Mayor of Portland, and civic authorities. An additional resolution expressed the thanks of the Auxiliary for the courtesy of the authorities of the Portland Central Library where the study classes were held.

Miss Eva Corey outlined a program for social service that may be carried out in the five fields of service through the Woman's Auxiliary.

MEXICO AND LIBERIA

Deaconess Newell, principal of the Hooker Memorial School in Mexico, asked that one of the women secretaries might be sent to study the needs of this most important field.

The Ramsaur Memorial in Liberia was presented by Mrs. William P. Cornell. This work will be undertaken by the women of the province of Sewanee assisted by the friends of the Ramsaurs.

CLOSING TALKS

Dr. John W. Wood, for the Department of Missions, Dr. William E. Gardner, for the Department of Religious Education, Dean Lathrop, for the Department of Social Service, and Mr. Lewis B. Franklin, Vice Chairman of the National Council, spoke of the work and needs of their Departments, and presented a program for the next three years, which will, in due time, be printed.

Bishop Gailor extolled the work of the Auxiliary as the moving force in the Church and urged the women to do their best to keep up the traditions and the spirit of their work. He said that a great fundamental need is education and he asked the women to do all in their power to make all Church people, both Juniors and Seniors, informed people.

Miss Grace Lindley said a few closing words, asking that the women continue to coöperate, as they have ever done, in the plans that are laid before them from headquarters. She spoke feelingly



MEMBERS OF OLD AND NEW EXECUTIVE BOARDS, AND SECRETARIES, OF THE WOMAN'S AUXILIARY.

of the splendid spirit and willingness for coöperation that had been evidenced throughout this Triennial, and, with a note of optimism, bade them good-bye, to go to their homes and to concentrate upon the work before them.

FAREWELL TEA

The culmination of the social activities was the Farewell Tea. Members of the diocesan committee were the hostesses. Bishop Sumner said a few gracious words to both guests and hostesses, and presented Bishop Remington as the new Bishop of Eastern Oregon, together with his charming wife who is so well known and beloved by the women of the Auxiliary.

CLOSING SERVICE

St. Mark's Church was crowded for the final service. The Holy Communion was celebrated by the rector, and the Rt. Rev. Louis C. Sanford, D.D., Bishop of San Joaquin, preached a strong sermon.

He took for his text, Be clothed with humility, I St. Peter 5:5. After giving the historical background of these words, he said in part: "We must give ourselves with humility to serve one another. The most menial task must be given dignity. The hope of the world lies in having the spirit of service in every department of life. The dominant note of modern society is acquisitiveness. Until the world has become inspired with service, nothing great in art, science, or literature can be looked for. If this organization exists merely to make gifts, it misses its true function. Your prayers must be raised and your influence exerted to bring the spirit of service into all life's relations, for the essence of true humility is service. 'The Son of Man came not to be ministered unto, but to minister.'"

And so we return to our homes, certain that the Triennial of 1922 is the very best ever held. Some are disappointed, and some are pleased with the action taken by the Bishops and by the Deputies in respect to the women of the Church, but all are ready to put aside any differences, and to concentrate on the work laid out.

Missions, Religious Education, and Christian Social Service—so full a plan that there is a niche for every would-be worker: So comprehensive a program that all can be reached.

May God give each one of us the wisdom and strength to do well what He would have us do to extend His Kingdom, and to hasten the coming of our Lord and Saviour Jesus Christ, through even fuller service than in the past, that our reports, to be made in New Orleans in 1925, may show even greater achievement than ever before.

ART EXHIBIT ATTRACTS

BY THE REV. JOHN DOHERTY RICE

SOME rare pieces of ecclesiastical embroideries and illuminating attracted many visitors during the Convention to the Portland Art Museum where they were exhibited. They were brought to Portland by the Sisters of St. John Baptist, of New York City. Their artistic beauty and value entitle them to a bit of description, made available through the courtesy of one of the Sisters of St. John Baptist.

These embroideries are done after the technique of the 11th and 12th centuries, called in those times "painting with the needle". Unlike embroidery of a later period, the stitching in this early work follows the contour, or outline, throughout the work. In figure work, the stitch starts in the center of the cheek, at the cheek-bone, progresses in a spiral, models itself down the nose and across the forehead, etc. The same is true in draperies and accessories, giving a charming effect of light and shade, constantly changing in varied lights.

The exhibit contains many interesting examples; one, a figure of an angel on a green velvet background, having been done on a large scale, shows the technique to advantage, as well as a banner of St. Anne and the Blessed Virgin as a child. Two of the copes with figure designs prove that vestments may be made in our own time as beautiful as those done in past ages. One is "The Saint Cope," a wonderful coral-red velvet (the velvet was woven after a 12th century piece), with embroidered orphreys and bands, with a design of eight missionary Saints—St. Anselm, St. Columba, St. Patrick, St. Cuthbert, St. Oswald, St. Thomas a Becket, and St. Boniface—under architectural canopies, done in solid needlework. The hood is worked in the same way with a design representing the sending out of the Gospel message, a typical figure of our Lord surrounded by seven doves, the gifts of the Holy Spirit as the Guide in carrying the Gospel abroad.

Another cope in this work, used for funeral processions, is made of black velvet, with design of seven large circles, chiefly in blue and gold backgrounds; each containing an angel hold-

ing a disc on which there is an emblem of one sacrament. The center angel holds a chalice, symbolical of the Blessed Sacrament or Holy Eucharist. This is done in gold and white, with touches of violet, symbolizing the love, purity, and humility, of this sacrament. Each of the other sacraments is thus carried out—the seven flames for confirmation; the altar flame, clasped hands and rings for Matrimony; the keys for Holy Orders; the dove brooding over chaos for Baptism; the hand with the scourge for Penance; and the hand in blessing for Unction. A powdering over the velvet between the circles expresses the thought, "They shall shine as the stars in the firmament," and the wings in the design above are symbolic of the soul carried upward by the grace of the Sacraments. The border is formed by crosses, and texts in Latin, meaning "Rest eternal grant unto them, O Lord, and light perpetual shine upon them." Thus is gathered up the thought of the joy and peace of the Resurrection Life.

Another cope of cloth of gold, with embroidered orphreys and hood in tones of blue and green, is an interesting study in harmony as well as technique in needlework, as the treatment of each piece in the exhibit is different from the others. Chasubles in gold, white, green, red, violet, and black, are full of suggestions for handsome, as well as more simple, Eucharistic vestments—stoles, burses, veils, etc. A burse and veil of excellent design embroidered, on linen, in gold and colored silks is especially interesting. Examples of altar linen shown are of interest to altar guilds and parish workers.

The illuminations include many pages, showing various treatments, following the illuminating of medieval times, the material being prepared after the methods of the past. The vellums on which this work is done are prepared from calf skins, which, after lime baths, are stretched on frames, scraped and rubbed until in a condition for writing; and the writing is done with reed or quill pens. Examples of purple-stained vellum, written in gold lettering—generally spoken of as a lost art—invite special interest and study. One of the best and most wonderful old examples existing is a volume of the four Gospels written about 620 A. D., and taken by S. Wilfred to the pope; and S. John's Gospel (unbound) in this exhibit follows closely the general character of that old volume.

The staining of the vellums and the use of the gold, written with a quill pen, as well as the raised gold and color work on unstained vellum, may justly be said to be a rediscovered secret that had seemed to pass away with the illuminators of the missals and breviaries of old. The work proves that to-day a standard of art and craft work, not only equal to but superior in design and color balance, may be produced, as an outward expression of an inward truth and power. The aspirations and hopes of the soul are the wings by which the spirit must find opportunities of expression. In art there is a tangible development of the beauty and simplicity, the hopes and the joys of the soul, where spiritual values reassert themselves, as art heralds the approach of a new day breaking forth, freed from the haze of material aims; the clear vision brings a peace and hope and trust wherein art, the servant of the spirit, triumphs in victory. The things of the spirit cannot be destroyed and when the works of artists and craftsmen are the result of the inspiration of the Lord, used truly as His handmaid, it will do much to carry the message of hope and joy and peace to the ends of the earth.

THE HOUSE OF BISHOPS

(Continued from page 816)

of the Chairman of the House, the Bishop of Virginia. In replying, he said, rather delightfully, that he had at first been overwhelmed by the thought of presiding over a House made up of habitual chairmen, and one whose members were accustomed to public speaking; added to this, he felt his own inexperience, but wished to say that the courtesy, kindness, and consideration of the House had made the onerous task a pleasant one.

THANKSGIVING FOR BISHOP TUTTLE'S PRESENCE

A few last messages of minor details were received and concurred in where necessary. Almost the last act of the Convention was to adopt by a rising vote the following resolution, introduced by the Bishop Coadjutor of Missouri:

"In the eighty-sixth year of his age and the fifty-sixth year of his Episcopate, the venerable Presiding Bishop of the Church has been permitted, by the good favor of our God, to meet with us in the sessions of the General Convention. The members of the House of Bishops record their thanksgiving to Almighty God for that he has vouchsafed to them again the benediction of Bishop Tuttle's presence and the benefit of his counsel; and they pray God to continue his accustomed loving kindness to this His servant, unto his life's end.

Church Calendar



OCTOBER

- Oct. 1—Sixteenth Sunday after Trinity.
- " 8—Seventeenth Sunday after Trinity.
- " 15—Eighteenth Sunday after Trinity.
- " 18—Wednesday. S. Luke, Evang.
- " 22—Nineteenth Sunday after Trinity.
- " 28—Saturday. SS. Simon and Jude.
- " Twentieth Sunday after Trinity.
- " Tuesday. (White for Eve.)

Personal Mention

THE Rev. V. O. ANDERSON is now on the clergy staff of the Church of the Advent, Boston, and is living at the rectory, 28 Brimmer Street.

THE Rev. HEBER C. BENJAMIN has resigned the rectorship of St. John's Church, Grand Haven, Mich., and accepted a call to Trinity Church, Atchison, Kansas. He will enter upon his new duties November first.

THE Rev. M. M. BENTON has changed his address from 952 Fourth Street to 1054 Cherokee Road, Louisville, Kentucky.

THE Rev. Dr. R. R. CALVIN has resigned the mission of the Transfiguration, Clairton, Pa., from the first of October, and has removed to New York.

THE Rev. ANDREWS CHAPMAN, for the past two years in charge of the missions of Trinity parish, Asheville, North Carolina, has become associated with the Rev. Gregory Mabry in the work at Holy Cross Church, Kingston, New York. Father Chapman entered upon his duties October first and is now in residence at Holy Cross Rectory.

THE Rev. HERBERT J. COOK, D.D., is officiating at Holy Trinity Church, Ocean City, N. J., during October, in the vacation of the rector, the Rev. Joseph W. Watts.

THE Rev. MURRAY W. DEWART, former rector of the Church of the Epiphany, Winchester, Mass., has left for Baltimore, Md., to assume the rectorate of Christ Church.

THE Rev. LUCIUS A. EDELBUTE, rector of the Church of the Holy Apostles, New York City, returned the last of September, after spending the summer in Spain and Southern France.

BECAUSE of ill health, the Rev. HENRY HARRIS, Ph.D., has resigned charge of Trinity Parish, Anderson, Ind., which he has held for the past five years. He will take up light missionary work under the Bishop of New Mexico. After November 1st, his address will be St. Michael's Rectory, Tucumcari, New Mexico.

THE Rev. WM. H. HAUPT of Lovell, Wyo., is now in charge of St. Thomas' Church, Falls City, Nebr., and should be addressed accordingly.

THE address of the Rev. HARVEY KERSTETTER is Christ Church Rectory, Chamberlain, South Dakota.

THE Rev. WALDO D. PARKER, who has been officiating at St. Jude's Mission, Burbank, Calif., has resigned to become curate at St. Paul's Church, Pawtucket, R. I., on December 1st.

THE Rev. WILLIAM E. PATRICK assumed charge of St. Paul's Mission, Santa Paula, Calif., on October 1st.

THE Rev. A. F. RANDALL, who recently resigned the rectorship of Trinity Church, Los Angeles, will, by request of Bishop Johnson and the Trinity Vestry, continue to act as rector, and has appointed the Rev. M. D. Kneeland as curate.

THE Rev. T. J. SHANNON became rector of Immanuel Church, Ansonia, Conn., October 1st. His address is 45 Jackson St.

THE Rev. RALPH P. SMITH has resigned the rectorship of Trinity Church, Redlands, Calif., to become rector of Trinity Church, Menlo Park, Calif.

THE Rev. L. D. VAUGHN is in charge of Emmanuel Church, Winchester, Ky.

DIED

BAYARD.—Suddenly, September 27, 1922, at her summer home in Seal Harbor, Maine, MARGARETTA WILSON, wife of the late Charles McKean BAYARD, of Germantown, Philadelphia. Funeral service and interment, October 2d, at St. Thomas' Church, Whitmarsh, Pennsylvania.

"Blessed are the pure in heart for they shall see God."
"Her children arise up and call her blessed."

HENDERSON.—On September 30, 1922, at her late residence, 227 S. Broad St., Elizabeth, N. J., ANN LYDIA, daughter of the late Dr. John J. and Abigail Martin HENDERSON, in her 79th year.
Eternal rest grant unto her, O Lord: and let light perpetual shine upon her.

REMINGTON.—At Christ Church Hospital, Philadelphia, JULIA E. REMINGTON, born Nov. 7, 1835, died recently.

ORDINATION

PRIEST

MILWAUKEE.—On the Seventeenth Sunday after Trinity, Oct. 8, 1922, at St. John's Church, Sparta, Wis., the Rev. WALTER GEORGE HORN was advanced to the priesthood by the Rt. Rev. William Walter Webb, D.D., Bishop of the Diocese. The candidate was presented by the Ven. W. H. Wolfe, Archdeacon of Milwaukee, and the sermon was preached by the Rev. F. P. O. Reed, rector of Christ Church, Chippewa Falls.

The Rev. Mr. Horn will continue in charge of St. John's Church, Sparta, where he has been serving as deacon.

MEMORIALS

PHILLIP ADOLPHUS, M.D.

DR. PHILLIP ADOLPHUS, for many years a member of the Church of the Epiphany, passed away at the Presbyterian Hospital, Chicago, on August 26th. Dr. Adolphus was born in Berlin, September 23, 1828, and came to this country in a sailing vessel ten years later. He graduated from the University of Maryland, School of Medicine, Baltimore, in 1858. During the Civil War he served as a surgeon with the union army, and soon after the close of the war he came to Chicago. He was professor of gynecology at Rush Medical College for a long time, and for thirty-three years he was superintendent of the Central Free Dispensary; he was a member of the Illinois State Medical Society, of the Chicago Gynecological Society, and of the Society of Medical History. Dr. Adolphus had been a member of the Church of the Epiphany from its early days on Throop Street. His long life of faithful service to his sick and suffering brethren, his devotion to his Church and his Master, made all who knew him love him.

This memorial has been drawn up in accordance with a vote of the Vestry of the Church of the Epiphany, at a meeting held on September 18th, as an expression of their sense of loss at the death of Dr. Adolphus, and their sympathy for his family.

George P. Blair, Edmund C. Ward, Wardens; R. A. Mowat, Treasurer; Nils Nilsson, Clerk; Charles C. Coffin, A. J. Greenfield, V. G. Gurinian, John C. Leppert, Edward L. Cowell, Vestrymen.

FRAZER BROWN

Entered into life eternal June 22, 1922, at Yonkers, New York. FRAZER BROWN.
May he rest in peace, and may light perpetual shine upon him.

Mrs. SOPHIE GRAY HEBERTON CASEY

On August 8, 1922, at the Warm Springs, Va., Mrs. SOPHIE GRAY HEBERTON CASEY, widow of Rear Admiral Silas Casey, U. S. Navy, passed to the life Eternal.

Mrs. Casey came of a prominent and distinguished old Philadelphia family. She was a member of the Colonial Dames of the State of Pennsylvania, and many other patriotic societies. For many years she was a constant and loyal communicant of St. Thomas' Church, Washington, D. C., taking part in many of the activities by generously giving of her self and means.

Her remains rested in the church before her beloved altar, for two nights and days, awaiting the reunion of her dear ones. The funeral services were conducted by her rector, the Rev. C. Ernest Smith, and her son-in-law, the Rev. Clarence Wyatt Bispham. She was laid at rest in Arlington Cemetery, alongside of her companion of nearly half a century.
Mrs. Casey is mourned by a large circle of

friends, who loved her for her bright outlook on life, her cheery disposition, and beautiful Christian character. She is survived by two daughters: Sophie Pearce Casey, and Elizabeth Gray Bispham; wife of the Rev. C. W. Bispham, priest in charge of the Pro-Cathedral, Philadelphia, Pa.

A firm believer in the truth of the love of God, as shown in His Son, Jesus Christ; Mrs. Casey passed to the world beyond with the firm conviction that in Paradise she would see those she so dearly loved, who had gone on before her.

"May she rest in peace, and may light perpetual shine upon her." Amen.

MAKE YOUR WANTS KNOWN THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

Rates for advertising in this department as follows:

Death notices inserted free. Brief retreat notices may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. Marriage or Birth notices, \$1.00 each. Classified advertisements (replies to go direct to advertiser) 3 cents per word; replies in care THE LIVING CHURCH (to be forwarded from publication office) 4 cents per word; including name, numbers, initials, and address, all of which are counted as words.

No advertisement inserted in this department for less than 25 cents.

Readers desiring high class employment; parishes desiring rectors, choirmasters, organists, etc.; and parties desiring to buy, sell or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

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

In discontinuing, changing, or renewing advertising in the classified section always state under what heading and key number the old advertisement appears.

POSITIONS OFFERED

CLERICAL

WANTED. CURATE, ST. JOHN'S, WILMINGTON, Delaware. Young, unmarried. Stipend \$1,200 and rooms. Address Rev. ALBAN RICHEY, D.D., 2020 Tatnall Street.

WANTED—CLERGYMAN, UNMARRIED, about 40, institutional work, probability foreign field. Address Box G-739, care LIVING CHURCH, Milwaukee, Wis.

WANTED: MINISTER, ST. MARK'S Church, Hope, Arkansas; salary \$125 per month, with rectory. Address F. C. MARSHALL.

MISCELLANEOUS

MALE ORGANIST AND CHOIR DIRECTOR wanted for St. John's Church, Somerville, N. J. Salary \$600. Mixed choir. 36 miles from New York City. Opportunity for teaching. Rev. C. T. PFEIFFER, Rector.

ORGANIST-CHOIRMASTER WANTED FOR California parish, excellent climate, new pipe organ under contract, nominal stipend, opportunity for large classes. T. T. DENHARDT, Woodland, Calif.

POSITIONS WANTED

CLERICAL

CHURCH WORK WANTED, MISSION STATION preferred. Address Rev. PERCY DIX, Latrobe, Pa.

CATHOLIC PRIEST, AGE 45, NON-PAROCIAL for ten years on account breakdown caused by overwork, last Confirmation class numbered forty. Is sufficiently recovered to officiate on Sundays. Would consider buying home in parish without rectory. Good high school and mild climate desired. Address S-748 care LIVING CHURCH, Milwaukee, Wis.

MARRIED PRIEST, DESIRES POSITION as director of Religious Education, in parish. Normal School and University. Public school teaching experience. Successful in present parish but desires to specialize. References. Personal interview granted to interested party. Address Education 746, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

DEACONESS, COLLEGE GRADUATE, MISSIONARY, open to engagement in institutions or parish. Experienced in Christian Nurture and Spiritual Healing classes. Address D-742, LIVING CHURCH, Milwaukee, Wis.

DEACONESS, TRAINED AND EXPERIENCED teacher, lover of children, desires to engage in the work of religious education in an eastern mission, parish, or school. Address, DEACONESS, 9 Park Avenue, New York, N. Y.

GENTLEMAN F. A. G. O. DESIRES POSITION of organist and choirmaster in large active parish, boy choir. Teaching field must present splendid opportunities, pupils coached for organ and theory examinations. Apply Box-694, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND BOY CHOIRMASTER, specialist of ability with American and European education and excellent credentials desires an immediate appointment. Address Director-711, care LIVING CHURCH, Milwaukee, Wis.

SERVICES OF COMPETENT WOMAN visitor offered for living expenses. Highest references. Address A. H-747 LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD AND INCENSE

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.

CONVENT OF THE HOLY NATIVITY, Fond du Lac, Wisconsin. Altar Bread mailed to all parts of United States. Price list on application.

S. T. MARY'S CONVENT, PEEKSKILL, NEW YORK. Altar Bread. Samples and prices on application.

PARISH AND CHURCH

AUSTIN ORGANS—MAKERS OF HIGH grade instruments that have an unmatched record of behaviour and therefore low maintenance costs. With this is combined a nobility of tone that has these years challenged the most exalted and academic taste. "There is nothing finer than a fine Austin." AUSTIN ORGAN CO., 180 Woodland St., Hartford, Conn.

CATHEDRAL STUDIO-ENGLISH CHURCH embroideries and materials—stoles with crosses \$7; plain \$5.50; handsome gift stoles \$12 up. Burse and veil \$15 and \$20. Surplices and exquisite altar linens. L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C., Tel. Cleve. 25.

CHURCH EMBROIDERIES, ALTAR HANGINGS, Vestments, Altar Linens, Surplices, etc. Only the best materials used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada. Orders also taken for painting of miniature portraits from photographs.

ORGAN.—IF YOU DESIRE ORGAN FOR church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build pipe organs and reed organs of highest grade and sell direct from factory, saving you agent's profits.

PIPE ORGANS—IF THE PURCHASE OF an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices. Particular attention given to designing Organs proposed for Memorials.

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ALBS, AMICES, BIRETTAS, CASSOCKS, Chasubles, Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stocks, Stoles, Surplices. Full list and self-measurement forms free. A. R. MOWBRAY & Co., Ltd., 28 Margaret St., London, W. 1., and Oxford, England.

CLERICAL COLLARS DIFFICULT TO SECURE during the war are now available in nearly all the former sizes and widths, in both linen and cleanable fabrics. By ordering now, the manufacturers will be encouraged to complete and maintain this stock so that further delays will be avoided. Reduced prices—Linen (Anglican or Roman styles), \$2.50 per dozen. Cleanable fabric collars (also, now carried in both single and turnover styles), 4 for \$1.00, postpaid. CENTRAL SUPPLY CO., Wheaton, Ill.

WE MAKE SURPLICES, CASSOCKS, Clerical Vests, Cottas, Rabats, Stole Protectors, and Purificators. Also do Repair Work. Price Lists Furnished on Request. SAINT GEORGE'S GUILD, 508 Peoples' National Bank Building, Waynesburg, Greene Co., Pa.

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OWNERS OF ESTATES OR COUNTRY Homes, can secure the services of two Churchwomen, who have had years of experience in many branches of Agriculture and Farm Life, making a scientific study of each. They desire to pursue this study and are valuable, where refinement, intelligence, and faithfulness count. Also, management of House, Domestic, etc. Secretarial work; systematizing, with financial recording of Estates, etc. Address H-749, LIVING CHURCH, Milwaukee, Wis.

TAMMERING, LISPING, BABY-TALK and other speech defects corrected. Private instruction given by one who has specialized in speech corrective work. A. ELIZABETH KRÖMER, 2118 Ontario St., Philadelphia, Pa.

SUNDAY OBSERVANCE. A TRACT BY the REV. T. TRACY WALSH. Five cents. Morehouse Publishing Co., Milwaukee, Wis.

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TRAINING SCHOOL FOR ORGANISTS AND choirmasters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first Street, New York.

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FLORENTINE CHRISTMAS CARDS, \$1.00 doz., assorted. Calendars, etc. M. ZARA, Box 4243, Germantown, Pa.

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S. T. ANDREW'S CONVALESCENT HOSPITAL, 237 East 17th St. Sisters of St. John Baptist. October to May 15th. For women recovering from acute illness or for rest. Age limit 60. Private rooms, \$10 and \$20 a week.

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SOUTHLAND REMOVED TO 111 SO. BOS- ton Ave. Lovely ocean view. Bright rooms. Table unique. Managed by SOUTHERN CHURCH WOMEN.

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VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles home. Near Hotel Ambassador. Address VINE VILLA, 684 So. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

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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 \$6 per week including meals. Apply to the SISTER IN CHARGE.

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NOTICE

The 60th Annual meeting of The Contributing and Life Members of The Evangelical Education Society will be held on Thursday, October 19, 1922, at 4:15 P. M. in the Society rooms, 130 South 22d St., Philadelphia, Pa., for the election of Officers and transaction of other business as may be brought before the Society.

Philadelphia, Sept. 28, 1922.
S. LORD GILBERSON,
General Secretary.

CHURCH WANTS LOAN

LOAN OF NOT LESS THAN \$500, AND not over \$1,000 wanted by church. To run six months or more. Will pay legal rate in this State, 10 per cent. For particulars write Clerk, 1406 Park Avenue, Indianapolis, Indiana.

RETREATS

HOUSE OF RETREAT AT ST. AUGUSTINE'S Farm, Foxboro, Mass. Women welcome at any time for private retreat or rest. Retreats conducted by priests of the S. S. J. E. are held once a month. Week-end retreats may be arranged for at any time by request. The next retreat will be October 24 to 26. Conductor, the Rev. Fr. Field, S. S. J. E. St. Augustine's Farm is easy of access in motor or by train. Trains from Boston to Mansfield every hour. Regular taxi service from Mansfield to the farm. Apply to SISTER-IN-CHARGE.

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A Witness for Christ in the Capital of the Nation.

THE CHAPTER

Appeals to Churchmen throughout the country for gifts, large and small, to continue the work of building now proceeding, and to maintain its work, Missionary, Educational, Charitable, for the benefit of the whole Church.

Chartered under the Act of Congress Administered by a representative Board of Trustees of leading business men, Clergymen, and Bishops.

Full information will be given by the Bishop of Washington, or the Dean, Cathedral Offices, Mount St. Alban, Washington, D. C., who will receive and acknowledge all contributions.

Legal title for use in making wills: The Protestant Episcopal Cathedral Foundation of the District of Columbia.

ORGANIZE A CHAPTER

OF THE

BROTHERHOOD OF ST. ANDREW

Notable work of the Brotherhood such as the six successful summer training camps for boys this past Summer, and the inspiring annual Convention of over six hundred men and boys in Seattle, Washington, has created a desire in many parishes to have a Chapter.

Now is the time to organize. After getting explanatory literature from National Headquarters, carefully select a group of most earnest men, hold a meeting and thoroughly discuss the subject.

The consent of the rector is always necessary to establish a Chapter. The first step is a temporary organization—Probationary Chapter. Then, the probationary period successfully passed, a permanent organization is formed and chartered as member of the National organization.

In thirty-nine years, 2506 different Chapters of men have been formed, and 1345 Chapters of boys. Many thousands have been thus engaged in definite work and daily prayer for "the spread of Christ's Kingdom among men and boys".

Write the National Office for printed matter and advice on organization. Perhaps one of the Field Secretaries may be in your diocese this fall. Brotherhood of St. Andrew, Church House, 202 S. 19th St., Philadelphia, Pa.

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 production, 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, Milwaukee, Wis.*

Church Services

CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK

Amsterdam Avenue and 111th Street
Sundays: 8, 10, 11 A. M., 4 P. M.
Week-days: 7:30 A. M., 5 P. M., (choral)

ST. STEPHEN'S CHURCH, NEW YORK

Sixty-ninth Street, near Broadway
REV. NATHAN A. SAGLE, D.D., rector
Summer Sunday Services 8, 11 A. M.

CHURCH OF THE INCARNATION

Madison Avenue and 35th Street, New York
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8, 11 A. M., 4 P. M. Daily 12:30.

ST. ANDREW'S CHURCH, BUFFALO

Main Street at Highgate
REV. HARRISON F. ROCKWELL, rector.
Communions at 8; Sung Eucharist at 11.

ST. CHRYSOSTOM'S CHURCH, CHICAGO

1424 North Dearborn Street
REV. NORMAN HUTTON, S.T.D., rector.
Sunday Services: 8 and 11 A. M.

ST. PETER'S CHURCH

621 Belmont Ave.
Sunday Services:
7:30, 10:15, 11:00 A. M. and 7:45 P. M.
Daily Services:
7:30, 10:00 A. M., and 5:30 P. M.

GETHSEMANE CHURCH, MINNEAPOLIS

Fourth Ave South at Ninth Street
Sundays 8, 11 A. M., 7:45 P. M.
Thursdays and Holy days

BOOKS RECEIVED

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

Association Press. 347 Madison Ave., New York, N. Y.

Service Book of the Holy Orthodox-Catholic Apostolic Church. Compiled. Translated, and Arranged from the Old Church-Slavonic Service Books of the Russian Church and Collated with the Service Books of the Greek Church. By Isabel Florence Haggood. Revised Edition with Indorsement by Patriarch Tikhon. Price \$3.50.

D. Appleton & Co. 29-35 W. 32d St., New York, N. Y.

Guild Socialism. By Niles Carpenter.

The Century Co. 33 E. 17th St., New York, N. Y.

Introduction to World Politics. By Herbert Adams Gibbons.

Thomas Y. Crowell Co. 426-428 W. Broadway, New York, N. Y.

Justifiable Individualism. By Frank Wilson Blackman.

E. P. Dutton & Company. 681 Fifth Avenue, New York, N. Y.

Self-Training in Mysticism: A Guide to the Mystic Way. By H. L. Hubbard, M.A., assistant priest of the Church of St. Mary the Virgin, Ashford, Kent. Price \$2.00.

The Macmillan Company. 64-66 Fifth Ave., New York, N. Y.

Spiritual Energies in Daily Life. By Rufus M. Jones, Litt.D., D.D., Professor of Philosophy in Haverford College, author of *Studies in Mystical Religion; The Inner Life; The World Within*, etc.

The Theory of Ethics. By Arthur K. Rogers, author of *A Student's History of Philosophy, The Religious Conception of the World*, etc.

Presbyterian Board of Publication. Witherspoon Building, Philadelphia, Pa.

An Introduction to the Study of the Mind. By Walter Scott Athearn. Director School of Religious Education and Social Service, Boston University. Being Section Three of *Teaching the Teacher*. Price 30 cts., postage prepaid.

Fleming H. Revell Company. 158 Fifth Ave., New York, N. Y.

A Child's Ramble Through the Bible, The Old Testament. By Robert Crawford Falconer, minister of St. Paul's Congregational Church, Nutley, N. J.

BOOKLETS

Presbyterian Board of Publication. Witherspoon Building, Philadelphia, Pa.

The House of the Lord's Prayer. By Amos R. Wells, Litt.D., LL.D. Price 40 cts., postage prepaid.

PAMPHLETS

Church Periodical Club. Two West Forty-seventh St., New York, N. Y.

Twenty-third Annual Report. January 1, 1921, to January 1, 1922.

Department of Religious Education. 281 Fourth Avenue, New York, N. Y.

Daily Bible Readings. Course A. Based upon the Gospels for the Sundays and Holy Days of the Christian Year. Advent 1922 to 1923. Issued by the Commission on Bible Readings. Price five cents. \$1.50 per 100.

Daily Bible Readings. Course B. The Life and Teachings of Christ With Kalendar of the Christian Year. Advent 1922 to Advent 1923. Issued by the Commission on Bible Readings.

Daily Bible Readings. Course C. For Boys and Girls. The Life of Christ and Old Testament Stories With the Kalendar of the Christian Year. Advent 1922 to Advent 1923. Issued by the Commission on Bible Readings. Price five cents. \$1.50 per 100.

The Churchman's Kalendar of Daily Bible Readings. Advent 1922 to Advent 1923. Prepared by the Committee on Bible Readings. Price five cents. \$1.50 per 100.

From the Author.

International Christianity. A Sermon. Delivered by the Rev. Wyatt Brown, D.D., Litt.D., rector of Church of St. Michael and All Angels, Baltimore, Md., Sunday morning, September 17th, 1922.

ENGLISHMEN DEBATE ADDITIONAL DIOCESES

"Sixty Years Old"—A Pension Scheme—Value of Joint Conferences

The Living Church News Bureau }
London, September 22, 1922 }

THE letter of the Bishop of Norwich (Dr. Pollock) to the *Times* last week, deprecating a rash multiplying of dioceses and bishops, as a departure from the old English tradition, has led to an interesting correspondence in the columns of that journal. Dr. J. H. Skrine, of Oxford, in giving his support to the Bishop's views, says that "His powerful reasoning may be further reinforced by the consideration that we need the great posts to attract and employ the man of genius for affairs—the statesman ecclesiastic. 'The great soul in the little state', is sterilized. A consciousness of this animates the desire for an increase of diocesan bishops—of which the condemnation is just. But not only good administration of affairs requires the statesman. The sound development of Church thought also needs him. At present, as Dean Inge has noted, 'we are ruled by the half-educated,' among the rank and file, who are not sufficiently put in their place by the leaders of the Church. We require to have authorities somewhere of whom these often importunate directors of the Church conscience will be a little in awe."

With regard to the "old tradition" of large dioceses, it ought to be remembered that though the areas may have been larger in mediaeval times, the populations were very much smaller. More than half the existing sees have come down from pre-Reformation times. In 1570 it is estimated that the population of the British Isles was only one-tenth of the present number. The diocesan bishop at that time, if he ruled a large territory, would not, on the average, have had a population under him equal to one-fifth of the present population of a diocese. Cer-

tainly, means of transit are easier for a bishop in these days, but his duties are much more multifarious, and it is not an unreasonable desire that the number of souls under his care should more closely approximate to the pre-Reformation standard.

After all, experience is more than theory, and it is probably true to say that, in every case where in the last fifty years new dioceses have been created, statistics unmistakably show that there has been a rapid increase in the number of the clergy, in parochial activity, and in financial contributions.

Whatever may be the outcome of the *Times* correspondence, it is to be hoped that if and when new bishops are called for, the method of their appointment may also be considered. I have dwelt on this subject in past letters, but it cannot be emphasized too strongly that if discipline within the Church is to be restored, it is essential that the clergy should recognize that their leaders are backed by the full authority of the Church. The fact that bishops are the nominees of the political party in power for the time being, weakens their position. (We in England still cherish that most apt phrase of yours, "Lloyd-George bishops".) Those who dispute the bishops' authority would have less excuse if the Church shared in their appointment and they were able to administer their dioceses as the chosen leaders of the clergy and laity. The National Assembly should be able to devise a scheme by which the rights of the Crown are preserved, and at the same time the diocese affected could have a voice in the selection of its chief pastor. More bishops, with such authority, would do much towards the solution of the problems mentioned.

SIXTY YEARS OLD

Under the title *Sixty Years Old*, the Church of England Temperance Society has issued a short history of its work.

In 1862 the Dean of Carlisle, Dr. Close, convened a meeting of fifty abstaining clergymen at the London Coffee House, Ludgate Hill, and the outcome of this gathering was the Church of England Total Abstinence Society. The late Canon H. J. Ellison, vicar of Windsor, was first chairman. He has had as his successors Archbishop Temple, Dr. E. R. Wilberforce, Bishop of Winchester, the Bishop of Exeter, and now the Bishop of London. The Church of England Temperance Society takes its stand by the "nine points" of the Temperance Council of Christian Churches—"Sunday closing, restriction of hours of the sale of drink on week-days, reduction of the number of licensed premises; increased powers for local licensing authorities; control of clubs; the abolition of grocers' licenses; no sale of drink to young persons; local option; and social centers instead of drink shops."

A PENSION SCHEME

The Ecclesiastical Commissioners have formulated a scheme for granting pensions not exceeding £75 per annum to unbeneficed clergymen retiring from active work on the ground of age or permanent infirmity. The scheme has been drawn up under powers obtained by the Commissioners in July, 1921, through a measure of the National Assembly. It was then stated that the sum available for such grants amounted to £10,000 per annum. These grants are intended primarily for those clergymen who have mainly acted as stipendiary curates in parishes in England, and the age limit will be 65 years. Grants will be made to those clergy requiring financial support in retirement, the circumstances of each applicant being considered individually, and grants will be made at the discretion of the Commissioners.

VALUE OF JOINT CONFERENCES

At a meeting of the Evangelical Free Churches, held in London this week, the Federal Council expressed its sense of the value of joint conferences with their brethren of the Church of England, but reaffirmed declarations already made on one or two points—(a) That a primary question in any negotiations concerning unity is whether the Churches engaged in them are prepared to recognize one another as Churches, that is to say, parts, in their corporate capacity, of the one Church of the Lord Jesus Christ; (b) That discussion of union should be increasingly accompanied by acts of unity between these Churches. The resolution embodying these points concluded with these words:—"The Council rejoices in the growing spirit of fellowship between the Churches, but is of opinion that, in the true interests of unity, the time has come when a clear understanding on these matters should be sought for by those who represent it in these conferences."

WELSH DIOCESES

The Governing Body of the Church in Wales will meet at Llandudno Wells next Wednesday (Sept. 27), when the question of the further division of dioceses will come up for discussion. The vicar of Aberdare, the Rev. J. A. Lewis, has given notice that he will move:—"That no scheme for the creation of further new dioceses will be acceptable unless provision be made at the same time for such a system of inter-diocesan patronage as would help to secure equality of opportunity for the clergy of the whole Province." A measure will be introduced to provide for the establish-

ment of Provincial and Diocesan Synods for the Church in Wales. Another motion will provide for a committee to consider and report on any changes and additions that may be desired in the Book of Common Prayer. The permissive use of the Revised Lectionary, adopted by the Church of England, will be urged, and it will also be suggested that a Commission be appointed to act as custodians of the standard copy of the Welsh edition of the Holy Bible and the standard Welsh edition of the Book of Common Prayer.

CARDIFF ANGLO-CATHOLIC CONFERENCE

While on the subject of Wales, it is interesting to note what Welsh Churchmen have to say with regard to the coming Anglo-Catholic Congress at Cardiff. The following note appears in the October broadsheet of the Congress Committee:—

"Wales has her Music Festivals and her Preaching Festivals, and now at last she is to have her Catholic Festival."

"The term 'Anglo-Catholic Congress' was not at first well received, inasmuch that for over a century we Welshmen have suffered from the insinuation that the Church of our Patron St. David was an alien institution. However, the name was adopted because of the general desire frequently expressed in all our Provincial and Diocesan Councils to keep in close touch with our brothers across the border."

"We stand solidly for the term 'Catholic' because it conveys one of the chief characteristics of the Church of Christ. Throughout our lives, day by day, we declare our belief in the Catholic Church, and on stated occasions proclaim that 'Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith.' The hot tussle over Disestablishment and Disendowment has caused many to examine the title-deeds, not merely of our material, but also of our spiritual possessions. We find that our Church possesses every element that

pertains to the Catholic Church, viz—the Apostolic Succession, the Catholic Creeds, the Sacraments rightly and duly administered. It is questionable to what extent this has been appreciated, and it is doubtful whether Welsh Democracy has fully realized its glorious heritage.

"God grant that our first Anglo-Catholic Congress in Wales may provide us Welsh Catholics with the zeal, the vision and the inspiration which are needed for the work which lies ahead, namely the extension of the knowledge of Catholic Faith and Practice, and, therefore, the bringing of all Welsh men and women to a true realization of our Lord Jesus Christ as their personal Saviour and King."

RETIREMENT OF DR. GIBSON

Dr. E. C. S. Gibson has decided to retire from the see of Gloucester (to which he was appointed in 1905), at the end of the year. The decision will be received with very general regret, the more so that it is necessitated by considerations of health. It is well known that, notwithstanding weak health, the Bishop has never spared himself in the administrative labors of his diocese, and it may be hoped that freedom from the fatigue of routine work and of travelling may enable him still to serve the Church in other capacities. Dr. Gibson's resignation will remove from Canterbury Convocation one whose scholarship, especially in historical matters, has been of the greatest service to the deliberations of the bishops of the Southern Province. Bishop Gore's relinquishment of the see of Oxford was greatly felt in the Upper House, and now he is to be joined in retirement by one who, though in a somewhat different field, is not less eminent. Dr. Gibson's best-known literary work is his exposition of the Thirty-Nine Articles, which has come to be regarded as a more or less official commentary on that peculiarly Anglican document.

GEORGE PARSONS.

ARCHBISHOP THORNELOE ON NEEDED CHRISTIAN UNITY

Reconstruction of Catholic Church of Christ—Social Service Christian Brotherhood—New Dean at Trinity College

The Living Church News Bureau Toronto, September 19, 1922

THE event of the week has been the session of the Provincial Synod of Ontario at London, presided over by the Metropolitan, the Archbishop of Algoma. In his charge, Archbishop Thorneloe made a strong appeal for Christian unity and dealt with the missionary work of the Church, religious education, and social service. He said in the course of his charge:

"It is the growing conviction that division in the Church of God is wrong. At least Christian people are beginning to perceive that such division is the cause of almost all our greatest religious problems, and that, worst of all, it is the chief obstacle to the carrying out of the Lord's commission for the evangelization of the world. We begin to realize that it has not merely thrust religious instruction out of our schools, reduced ecclesiastical discipline to a ridiculous farce, and made

Church finance a veritable nightmare, but that it has practically blocked the way to successful working in every field of missionary endeavor. Need we wonder? Division reduces the Church to impotence.

"In the great war the Church was, in all intents and purposes, voiceless and powerless. Exploited by the spirit of division, she had nothing better than a babel of conflicting utterances to uplift against the marshalled might of an evil world. What wonder that two-thirds of the human race remain still in heathen darkness? We may well thank God that Christian people are at last awakening to the truth. Awakening, I say, for they are not yet by any means wide awake.

"They realize something of the evil division, but are not yet alive to the grievous sin of schism. They are increasingly interested in the subject of reunion, but are not yet clear as to what reunion involves. They really desire unity, but confuse it with federation, as though the unity of a bundle of sticks tied together could be the same as the unity of a living body. They seem more concerned by phrases which will be accepted by all parties than to secure the substantial agreement which is necessary to lasting unity. Evidently they fail to grasp the

fact that unity will not be helped, but will be hindered, by concealment of differences or by sacrifice of truth."

In reference to the Lambeth Conference appeal, he said:

"In actual discussion so far, the appeal has been treated as not so much a wide and far-reaching remedy as a clever scheme, a plan for solving sectarian problems without offending sectarian prejudices, and also, alas, without healing sectarian differences. Surely to mete out such treatment to the great Lambeth appeal, is to court disastrous failure.

RECONSTRUCTION OF CATHOLIC CHURCH OF CHRIST

"As I read it, the appeal is made to denominations, rather than to individuals. It is made to individuals that they may influence and mould their denominations in its favor. It will be no adequate response if here and there a denominational group joins with us, or if here and there a few non-Episcopal ministers, for the sake of coming together, accept Episcopacy. Whatever is done in the way of local or individual action must be done as a step toward something greater, and that something greater is the ultimate vital reunion of all separated bodies with a view to the reconstruction of the Catholic Church of Christ—the one great, divinely appointed agency for the spread of the Gospel through the earth."

Speaking of religious instruction in the public schools, his Grace, after a comprehensive summary of the historical aspects of the question, said:

"I am concerned to point out that today there are signs of a change giving promise of better things to come. The great truths that the only secure foundation for education to rest upon is religion, and that in the building up of character the only sure method is to base our teachings on the principles of Christ's Gospel, are at last beginning to penetrate into the inner understanding of our people. It is surely significant that three of the largest non-Roman Communions in this Province, making with ourselves some 83.4 per cent of the non-Roman population, have agreed to join us in shaping a syllabus of religious instruction to be used in our public schools in school hours, as a part of the recognized school curriculum, and have consented to join us in an appeal to the Department of Education for its adoption."

SOCIAL SERVICE CHRISTIAN BROTHERHOOD

Social Service was dealt with by the Archbishop, who said that "Christianity involves social service of a sane and reasonable character, as distinct from that which is narrow, political, or fantastic. To be a Christian is to be a brother to every man in the image of God and the Church, which is made up of Christian people, must be brotherly in the truest sense of the word: that is, not so much in devising schemes for curing every human ill as in so applying Christian principles to human life that the scandals and blots of society may be swept away, and, as far as possible, everyone may have a chance to make the best of himself in this world, and to win his proper place in the world to come."

Dean N. L. Tucker, of London, was appointed Prolocutor, and Dean Owen, of Hamilton, was named as his deputy. The following are the Assessors: Chancellor J. A. Worrell, of Toronto, and Chancellor Boyce, of Algoma, Canon Brain and James Nicholson, of Toronto, were elected secretaries. Dr. Roper, Bishop of Ottawa, delivered an admirable sermon at

the opening service. He made a strong attack on the divorce evil; asked for greater efforts to check infant mortality, and for increased consideration for the care of those who reach physical maturity with impaired mental capacity.

NEW DEAN AT TRINITY COLLEGE

The appointment has been announced of Prof. L. C. A. Hodgins, M.A., as dean of Trinity College, in which position he will succeed Prof. A. H. Young, M.A., LL.D. Prof. Hodgins will also continue as assistant professor of English literature at Trinity. He was born in Thamesford, Ont., and is a son of the late Rev. J. W. Hodgins, who for many years was rector of the Church at Stratford, Ont. Educated first at Seaforth Collegiate School, he entered Trinity College in 1900, graduating in 1904 with the Burnside Scholarship for English and History. In 1905 he was graduated from the University of Toronto with an M.A. degree and won an M.A. degree from Harvard in 1907, after taking post-graduate work at Cambridge, England.

Dean Hodgins, in addition to having an outstanding university career, served as liaison officer at Verdun and in Alsace with the 5th French Army, having gone overseas from the United States in 1916.

About sixty new students have registered at Trinity and St. Hilda's Collegiate, the total registration being between 150 and 175 students.

QUESTION OF A COADJUTOR BISHOP IN NOVA SCOTIA

Archbishop Worrell, of Nova Scotia, writes as follows to the Church people of the Diocese:

"The proposed meeting of the Diocesan Synod has been unavoidably delayed. My acceptance of the task of undertaking the work of the Church in Bermuda was contingent on the possibility of arranging for it without interfering with my office of Archbishop of Nova Scotia within the jurisdiction of the Canadian Church. This means that I should be only Acting Bishop of Bermuda during the vacancy in that See. But the people want me as their Bishop with full authority as an independent Diocesan. The Diocese is under the jurisdiction of the Archbishop of Canterbury and in that may be found the reason for delay. People in England do not move with the promptness of Canadians. They are governed by precedents, we are making them. I do not yet know, therefore, if it will be possible to settle the matter at all. In that case, there will be no Coadjutor and no special meeting of the Synod."

PRESIDENT OF ENGLISH BROTHERHOOD OF ST. ANDREW IN TORONTO

The visit to Canada of George Anthony King, President of the Brotherhood of England, was marked by a memorable gathering in his honor. On Wednesday evening, September 21st, the Toronto Local Assembly met in Holy Trinity Parish Hall to send their greetings to comrades overseas, and to demonstrate their esteem for one who has been a great worker in the Church of England for many years.

It would be difficult to discover in any Christian body a layman of greater activity than Mr. King. Among the offices he holds are numbered those of treasurer of the British and Foreign Bible and Tract Society, treasurer of the Church of England Men's Society, vice-president of the Church Army, vice-president of the Church Missionary Society, vice-president of the National Church League, joint

treasurer of the Archbishops' Western Canada Fund, member for London of the Church National Assembly, and a member of the Prayer Book Revision Committee in England.

The work of the Brotherhood was ably defined in this address. Mr. King's declaration that the Brotherhood is a partnership of laymen in the work of Christ is surely a comprehensive summary of what is demanded from men who undertake to follow the rules or prayer and service. He stated that the Church needed to reach men individually through the ministry of active laymen, and he believed that the measure in which this ministry is provided by laymen as well as clergy is the measure in which the Church will succeed.

MISSIONARY TRIP OF THE ARCHBISHOP OF CALEDONIA

The Archbishop of Caledonia, Dr. Duvernet, recently took an interesting missionary trip up the Stikine River in northern British Columbia. On the same boat that Archbishop Duvernet went up the river in the middle of August were no less than three hunting parties, including Dr. Arbuthnot, of Pittsburgh, Pa., Dr. Burthe, of New Orleans, La., and Lord Claude Hamilton, of England.

Arriving on Friday afternoon, August 18th, the Bishop, the same evening, baptized the chief of the Tahl-tan tribe and confirmed four Indians presented by the Rev. F. P. Thorman. Some of these left the next day as guides to the hunters. On the following Sunday the Bishop confirmed six other natives. Walking with the missionary and his wife to the Indian village of Tahl-tan, which is twelve miles further up the Stikine River, the Bishop confirmed three more Indians in the little log church which stands out so prominently when approaching this village, which is perched on a high plateau. It is an interesting sight to see the Indians trooping to church at 9 A. M. and at 7 P. M. every day while they are at home, and not out in the wilds. The little community, like one big family, begin and end the day with worship.

ST. KATHARINE'S SCHOOL, DAVENPORT, IOWA

St. Katharine's School, the Iowa Diocesan School for girls at Davenport, and under charge of the Sisters of St. Mary began its 38th year on Wednesday Sept. 27th. It opened with a good enrollment in both the boarding and day departments—the school being very nearly filled with girls from eleven States. A few changes have been made in the faculty. Miss Anne McCreary, the teacher of Latin, has withdrawn, to enter the Sisterhood and Miss Rodman, the teacher of English, and formerly teacher of Latin in the Milwaukee-Downer College, Milwaukee, has taken the higher Latin, with Miss Sarah Murdoch, A. B., of Northwestern University to assist her in both Latin and English. Miss Phyllis Kellogg, of the Columbia School of Music, Chicago, has been added to the Department of Music.

The great work of St. Katharine's is to prepare for the eastern colleges for women, where most of her graduates go. All of last year's class have entered college but three.

The debt, which has long hung over the school, has been so far taken care of by the campaign made last year by the Alumnae and friends of the school, as to make the outlook for St. Katharine's bright indeed.

BOSTON CATHEDRAL SECURES INCREASED ACCOMMODATIONS

Dean Rousmaniere Returns—
Bishop Lawrence's Impressions
—Meeting of Catholic Club

The Living Church News Bureau }
Boston October 9, 1922 }

ST. Paul's Cathedral has just taken a most important step toward increased accommodation for its enlarging work. The Cathedral chapter has purchased the building in the rear of the Cathedral owned by the Sear's trustees. In announcing this important transaction, Dean Rousmaniere said, "The Cathedral Rooms are on the fifth floor of this building. The purchase will secure to us all the floors of the building, each the size of our present quarters. The leases to Shepard, Norwell, and Company expire in October, 1923. We shall, of course, be unable to occupy any portion of the building before that date, nor can we afford even then to take possession of the whole building. We shall probably release the building, except the two upper floors, thus doubling our present accommodations. The lease will be for a short term, giving us the opportunity, after a few years, to have accommodation for our work beyond all our hopes and dreams, as well as to erect a spacious chancel. The expansion of the Cathedral work has been severely hampered from the very beginning. We had begun to wonder whether any way could be found to relieve an increasing congestion and to accommodate increasing growth. At last the opportunity is at hand. The Cathedral, instead of doing its work under severe restrictions, which prevent development, will at last have a fair chance to grow and utilize to its fullest extent its wonderful location."

DEAN ROUSMANIERE RETURNS

In announcing his return to the Cathedral, Dean Rousmaniere wrote in this week's *Cathedral Calendar*, "After several months of enforced absence, I have resumed the responsibility of leadership of the Cathedral. I am to be permitted to take a large portion of my duties. I hope to lead our worship, and preach regularly on Sunday mornings, and to be in a real sense your pastor, though I am advised not to undertake the detail of administration. This I shall transfer to Mr. Aldrich. I have been kept patient and of good cheer by the courage and ability of the staff, and by the loyalty to the Cathedral life which the whole congregation has so generously shown. I look forward with happy anticipation to the winter. New avenues of influence are always opening to the Cathedral. May God give us grace and wisdom to use them."

BISHOP LAWRENCE'S IMPRESSIONS

Bishop Lawrence, in writing his impressions of the General Convention in the *Herald*, gives an interesting story about the long struggle in opening the doors of the House of Bishops. He wrote, "It is only a few years since the House of Bishops opened its doors to the public. When I first entered the House of Bishops, Bishop Henry Potter of New York, who was a close friend, asked if I would join him in trying to get the doors of the House of Bishops open. He said he had been at it for three or six

years, with a total vote of two. I joined him, and for a long time we were a very small minority. In time the reasonableness of opening the doors appealed to the bishops, and now a limited number of the public, as well as the representatives of the press, are admitted when the House of Bishops is not in executive session. I remember that, when we were agitating the matter, and I was asking the advice of Mr. Stone, the president of the Associated Press, he said, 'I suppose that nothing goes on in the House of Bishops that interests the public, so that whether their doors are open or not, is of little importance.' The crowd standing at the doors of the House of Bishops waiting for vacant seats this year suggests that what goes on there is of interest, if not of importance. And those who went to the Houses I think felt

that the debates in the House of Bishops, being less formal, were as interesting, incisive and vigorous and logical as those in the other House. Indeed, the House of Bishops is in the way of gaining its rightful influence upon the public opinion and legislation of the Church, which was restricted while the doors were closed.

MEETING OF CATHOLIC CLUB

In connection with the celebration of the Jubilee Year of St. John's Church, Roxbury Crossing, the priests of the parish have invited the Catholic Club to hold its October meeting at St. John's this week on October 12.

A solemn high mass of requiem for the repose of the soul of Robert Codman, bishop, will be offered. Bishop Codman was rector of St. John's 1895-1900. During part of this time he was president of the Catholic Club of Massachusetts. The Rev. William F. Cheney, president of the Catholic Club will deliver the memorial address.

RALPH M. HARPER.

BISHOP MANNING PRAISES THE GENERAL CONVENTION

Dr. Guthrie on Divorce—Anti-Semitism—
"Fancy Religion"

The Living Church News Bureau }
New York, October 7, 1922 }

BISHOP Manning preached, as is his usual custom, at the 11 o'clock service at the Cathedral on the first Sunday of the month. In his sermon he reviewed the work of the recent General Convention. The Bishop declared that the Portland gathering was "perhaps the most brotherly and generous in spirit, the most vigorous and independent in judgment, and the most fearless in its faith and religious conviction of any Convention this Church has ever held." Any suggestion of change in the substance of the faith would have been inconceivable. "What change there might be or should be," said the Bishop, "was in men and women, who needed to change in their fuller and more intellectual expression of the faith, especially in personal, social, and industrial life."

The Bishop was much impressed by the national character of the Church, its essential unity, its truly democratic spirit, and its loyalty to constitutional government and authority as the means to, and protection of, true and ordered liberty. All this was evident in the freedom of discussion allowed and encouraged; in the strength of conviction expressed by the speakers; in the great interest shown by the laity in every phase of Church activity and in the "deep desire that this Church shall more adequately fulfill her splendid opportunity through the full Apostolic sacramental religion which she presents".

DR. GUTHRIE ON DIVORCE

The Rev. Dr. William Guthrie, rector of St. Mark's-in-the-Bowwerie, whose colorful services have attracted much attention from artistic folk, began last Sunday a series of sermons on the much debated subject of divorce. While he approved the stand which Dr. Grant had made for freedom of speech within the Church he did not approve the latter's attitude on freedom of action within

the marriage state. In his remarks Dr. Guthrie is reported to have said, in substance, that he opposed the attitude of the Church in two particulars: in its statement as to "those whom God hath joined together", declaring it to be "infamous to consider such marriages as were the result of carnal desires and social considerations as worthy to receive the blessing of the Church". Also he ridiculed the statement that marriages should be only "until death do us part", on the ground that "marriage should be the uniting of two spirits for all time", whereas the wording of the service implied a union only for life in the body. "It is absurd", he declared, "to attempt to limit a spiritual relationship." In addition, Dr. Guthrie asserted that, "it is nonsense to say that the attitude of the Church concerning marriage and divorce impugns the laws of the State. The State merely licenses a minister to perform marriages; it does not compel him to do so." He remarked that "there would be no need of discussing divorce, if all would adopt the proper attitude toward holy matrimony". If, also, every clergyman took more care in investigating the *bona fides* of prospective brides and grooms, there would not be so much untying of marriage bonds afterwards. As Dr. Guthrie sagely remarks, "the law does not compel" a clergyman to marry any couple who may apply to him, but, as a matter of fact, many clergymen seem to act as if it did. Therein lies more than half the trouble.

ANTI-SEMITISM

The Jews have been celebrating their holy days this last week. In a sermon at the Free Synagogue, Dr. Stephen Wise, its distinguished rabbi, is reported to have deplored the recrudescence of anti-semitism throughout the world. At least he says it is "more obvious and unashamed" than ever before. Dr. Wise thinks that this is an effort by the discarded regimes of Europe to visit the people's wrath on the Jew in order to save their faces. Upon just what evidence the rabbi bases his opinion is not stated. But it would seem to an unprejudiced observer that the people's

wrath is not being visited upon the Jew in any civilized Christian land at present. Russia may be continuing her ancient practice of Jew-baiting, but no one will assert that Russia's Bolshevik government is a Christian one. It is atheistic and opposed to every form of organized religion, Christian as well as Hebrew.

Certainly, America is free from anti-Semitism and it is in America that the Jew has the greatest opportunity to display and demonstrate his faith to the best advantage. It might be well for our Jewish fellow-citizens to consider this point, instead of proclaiming their ancient woes in the manner of Jeremiah, but without his justifiable provocation.

Rabbi Dr. Chaim Weizman, president of the World Zionist organization, cabled a message to the Palestine Foundation Fund in New York, in which he asserted that the Jews of America must "take their place in the world which their destiny has assigned to them". As to this, there does not seem to be much for the Jew to do in America, except to help his fellows in Europe and the East, which is the gist of the rabbi's message.

"FANCY RELIGIONS"

What an old Irish drill sergeant once described as "fancy religion", in dividing his squads for Divine Service parade, seems to be growing in New York. A survey of the religious advertising in the Saturday edition of *The Globe* this week discloses the fact that there are 36 Spiritualist churches: 13 New Thought and 3 Theosophist which are meeting every Sunday in various hotels and halls. There are doubtless many more of each of these congregations which do not advertise. But here are 52 of these at any rate, which indicates that the cults they represent are growing rapidly in the city. Among the most curious is that branch of the Spiritualist denomination which calls itself the "Theomonic Church of Xedekel". There are 6 of these. They have a "High Service and Communion" on Sundays, and other meetings throughout the week. Psychology, psychiatry, psychoanalysis, auto-suggestion, and even phrenology are included among the subjects which receive exposition and demonstration at a number of these meetings. Healing is practised by many. If each of these cults have, on an average, a congregation of only 100, then it is evident that at least there are over 5,000 people in New York alone who are getting some sort of religious instruction every week from these peculiar sources. Many of these people are, doubtless, disgruntled Christians or mere curiosity seekers. But the fact remains that they are here in such numbers. Doubtless, also, they represent many who do not wish to be bound by creed or dogma and are looking for mere physical and mental improvement. Their presence, however, should give the Church pause and lead it to enquire as to the causes that have separated them from it, and whether there is not some deficiency in its presentation of the truth which these pathetic wanderers seem to find in these strange cults.

MORAL ISSUES IN STATE POLITICS

The Democratic party in this State has a wet plank in its platform, demanding the licensing of beer and light wines as beverages. This will mean the return of the saloon in some form or other.

And we all know what the saloon was. Additional evidence is offered in this week's *New York Tribune*. In an article in its Sunday edition there is a statement from an ex-gambler who is writing his reminiscences. He was a card sharp and a "fixer" for circuses. He says: "I was out at six, and usually went into a saloon for my political information. I had found that the saloon was the best center for political dope." Just so. And the saloon was also the center for most of the murder gangs that operate in every community. If we get beer and light wines back, we also get graft and murder back, too.

The Republicans have ignored the issue in their platform. Governor Miller has refused the endorsement of the still-existent Prohibition Party, on the ground that he is not a prohibitionist, which is cold comfort for the wets. Silence indicates that the Republicans will not meddle with the Constitution, which is a futile proceeding, anyway. The issue in New York this year is not between "wet" or "dry", but between good government or Tammany, which has laid its foul hands on the judiciary and should be properly rebuked therefor, even in the town which usually supports it.

William Allen White in this week's *New York Tribune* says truly: "There is no more show for legalized light wines and beers than for a legalization of the lighter degrees of manslaughter".

The State Socialist Party is ill-advised in calling its political rallies "Red Nights". The title has an ominous sound and savors more of Russia than of America. "Red nights" often end in blackness and blueness.

PERSONAL NOTES.

Archbishop Hutson, of Antigua, West Indies, preached at the seventy-fifth anniversary of the founding of the Church of the Transfiguration, on Sunday, October 1st.

The Rev. Karl Reiland, rector of St. George's, returned to New York last week, and preached at the morning service on Sunday, October 1st. He reports himself as fully recovered in health.

The Rev. Walter Lowrie, rector of St. Paul's, Rome, Italy, began his exchange rectorship of Calvary Church on Sunday, October 1st.

The Rev. Hugh Black, of Union Sem-

inary, was the special preacher at St. Paul's Chapel, Columbia University, on Sunday afternoon, October 1st.

The Rev. Dr. Charles L. Slattery preached at Grace Church last Sunday, on his return from the General Convention.

The Rev. Henry V. B. Darlington, rector of the Church of the Heavenly Rest, is beginning a series of evening sermons on special subjects, the first being on General Charles George Gordon.

Doctor Madeley Richardson has begun his course on Church Music at the Institute of Church Knowledge, held at St. Mary's, Manhattanville. The Rev. Paul Micou is also lecturing there on Church Government.

Among the recent arrivals from abroad are the Rev. H. Percy Silver, rector of the Church of the Incarnation, and the Rev. Milo Hudson Gates, vicar of the Chapel of the Intercession.

Dean Robbins of the Cathedral is to lecture on The Modern Interpretation of the Bible, at the Institute of Church Knowledge, at St. Mary's, Manhattanville.

Governor Edwards, of New Jersey, has promised to "leave no stone unturned to solve the mystery surrounding the murder of the Rev. Edward W. Hall, of New Brunswick." So far nothing but inexcusable bungling has marked the progress of the investigation.

Richard Derby, Jr., the nine-year-old son of Dr. Richard Derby and Ethel Roosevelt Derby, died in St. Luke's Hospital on Monday, October 2, after a brief illness. The interment was at Oyster Bay, where lie the remains of his illustrious grandfather.

Norman Hapgood, special writer on the Hearst newspapers, is to be the first speaker in the course of lectures to be given under the auspices of the Church League for Industrial Democracy, which will hold its meetings at 352 West 27th St. His subject will be Coal. The meeting will be held on Thursday, October 12, at 6:45 p. m., preceded by a service of intercession at 5:30, and a supper at 6. The subjects for subsequent meetings will be: Psychological Factors in Labor Problems, The Textile Industry: Steel, Craft Unionism and Industrial Unionism; The Federated Press; The Relation of Population and Industry, and Workers' Education.

FREDERIC B. HODGINS.

PHILADELPHIA PARISH CELEBRATES TWENTY- FIFTH ANNIVERSARY

Mission at St. John Baptist, Germantown—Church School Institute—Church Training and Deaconess House

The Living Church News Bureau }
Philadelphia, October 6, 1922 }

THE twenty-fifth anniversary of the Memorial Church of the Advocate, 18th and Diamond Streets, Philadelphia, will be observed on Sunday, October 8, with special services, beginning with a corporate communion for the men of the parish at 8 o'clock, and concluding with a musical festival service in the afternoon, at which the choir will be augmented by soloists and instrumental music.

The preacher at the morning service will be the Rev. Henry M. Medary, St. Thomas' Church, Taunton, Mass., who was for twenty years rector of the Church of the Advocate.

At this service, the Rev. John Howard Lever, the new rector of the parish, will be instituted by the Rev. Norman Van Pelt Levis, D.D., acting for the Bishop. Dr. Levis is Dean of the Convocation of North Philadelphia.

James Whittington, rector's warden for almost the entire lifetime of the parish, will hand the keys to the new rector.

MISSION AT ST. JOHN BAPTIST,
GERMANTOWN

The Rev. Robert Norwood, D.D., rector of St. Paul's Church, Overbrook, will con-

duct a mission next Thursday and Friday evenings, in the Church of St. John the Baptist, Germantown, of which the Rev. Francis M. Wetherill is rector.

CHURCH SCHOOL INSTITUTE

On Monday, October 16, the annual Church School Institute of the Diocese of Pennsylvania will be held. The Institute will commence with a Celebration of the Holy Communion in St. James' Church, with an address by the Rev. W. E. Gardner, D.D. In the afternoon, in the Parish House of St. James' Church, a conference on the Church School Service League will be held, and a Diocesan Program of Religious Education presented. The annual meeting of the Sunday School Association will be held, and election of officers.

In the evening, certificates will be presented to teachers who have met the requirements in several branches of Teacher Training, and addresses will be made by the Rev. W. E. Gardner, D.D. and others.

CHURCH TRAINING AND DEACONESS HOUSE

The opening service of the Church Training and Deaconess House was held on Wednesday of this week in the Chapel at 708 Spruce Street, and on the following day the regular lectures were commenced.

Several changes in the faculty have

taken place, owing to removals from the Diocese, the Rev. R. K. Yerkes, D.D., and the Rev. Percy L. Urban succeeding the Rev. H. N. Medary and the Rev. George J. Walenta.

CHURCH NORMAL SCHOOL

Very promising attendance marked the opening of the Church Normal School in two centers on Monday and Thursday of this past week, at St. Philip's Parish House, and at the Church House.

The purpose of the School is twofold: to equip present teachers for more efficient teaching, and to prepare through training to meet the challenge which will confront the Church when week-day religious instruction becomes a regular part of the public school system.

Classes are conducted in *The Pupil, Church School Ideals, Church History*, and Grade Conferences for *Christian Nurture Series* teachers.

CLERICAL LUNCHEON

A clerical luncheon has been arranged for Monday, October 16, in connection with the Church School Institute. The luncheon will take place in the Church House, and reports are expected from the diocesan deputies to the General Convention.

FREDERICK E. SEYMOUR.

Church, Central Park Ave., and West Huron St., the Rev. C. N. Andrews, priest in charge, should it be so decided at the first session to be held there on October 16th. The members of the faculty of the normal school are: the Rev. T. B. Foster, who will give an outline of *The Principles of Psychology*; the Rev. P. V. Norwood, who speaks on *An Outline of Church History and Worship*; the Rev. Frank Myers, who gives an outline of *Principles of School Supervision*. All of these are members of the Western Theological Seminary Staff; and Deaconess Fuller gives an outline of *Principles of Social Service*. The commission, of which the Rev. C. M. Andrews is chairman, is doing all it can to encourage a large attendance of teachers both from Chicago and outside, offering to those from rural points one half of their railroad fare; to all one half of the cost of supper, and text books at wholesale price. Automobiles will take rural delegates to their stations. Examinations will be held at the close of the course giving 24 or less credits, for the General New York Board, of 120 credits for diploma. The cost to the diocese for each of the twelve evenings will be over one hundred dollars for the faculty alone, and the Commission on Teacher Training is expected by the department of Religious Education to make this expenditure effective.

THE BROTHERHOOD OF ST. ANDREW

Already the local assembly of the Brotherhood of St. Andrew is planning for the International Convention to be held here next January. At a meeting of the diocesan assembly held on Wednesday evening, October 4th, at the Cathedral Shelter, the subject of the coming convention was introduced and discussed. The assembly began with a service with an address by Bishop Griswold. After dinner men and boys gathered in Sumner Hall to express their sincere appreciation of the work of the Rev. David E. Gibson at The Shelter.

PARISH HOUSE USED AS PUBLIC SCHOOL

From all over Chicago and from the suburbs and neighboring towns come reports of the overcrowding of our public school buildings. Whatever may be the contributing causes, bad politics, public carelessness and apathy, or culpable inefficiency in high places, the fact is all too evident, there is not room for the thousands of children who cannot find room in the present buildings, and were packed into class rooms too small for them, who double up, or who, in some instances, cannot gain entrance at all. Lack of building, of course, during the past few years is a big cause of this predicament. It is interesting to know that some of our churches are coming to the rescue, and are letting out their property for public use. For example, in St. Matthew's, North Evanston, the parish house is being used by ninety public school children of the 5th and 6th grades, the overflow from the Lincoln-Wood School. The auditorium and other rooms are well adapted to the needs of the teachers and children, who are well pleased with the accommodations. The needs of the community are so great says the rector, the Rev. J. J. Steffens, that the parish house is being used every day and almost every evening.

CITY MISSIONS AND CHASE HOUSE

The administration of our City Missions really is at Chase House. Few realize the extent of the work done by

PROVINCIAL SYNOD TO MEET IN CHICAGO

The Woman's Auxiliary—Religious Education Activities—The Brotherhood of St. Andrew

The Living Church News Bureau }
Chicago, October 7, 1922 }

MUCH is being done to further the work of the provincial synod to be held next week at the Church of the Epiphany. Many of our diocesan organizations and parishes are taking advantage of the interest at that time to hold special meetings and to have some of the delegates for speakers. One of these gatherings will be at the Brownleigh Club at a luncheon held under the auspices of the Social Service Committee of the Church Service League. Dean Lathrop will conduct the conference, when the following subjects will be discussed; The Difficulties of the Average Parish in Organizing a Social Service Committee, and Undertaking Social Service Work; The Way to Interest a Parish Group in Social Service; The Opportunities for Church People to do Volunteer Work; The Way a Parish Can most Effectively Coöperate with the Welfare Agencies in the Community. Beside Dean Lathrop, Mrs. Hooper will speak of the National Conference of Social Work held recently in Providence.

The most important meeting will be held under the auspices of the Church Club at the Church of the Epiphany on the evening of Wednesday, October 11th, when the story of the General Convention will be told by Bishop Anderson and the Chicago delegates.

THE WOMAN'S AUXILIARY

Nearly two hundred persons attended the post Convention meeting of the diocesan branch of the Woman's Auxiliary at Washington Hall on Thursday, October 5th. Mrs. E. J. Randall presided. Much was told by the delegates, who at-

tended the General Convention at Portland, of the tale of missions there, and particularly of the Woman's Auxiliary's share in the work. Mrs. John N. Tilton, director of the United Thank Offering for this diocese, told of the great service at which the United Thank Offering of nearly \$700,000 was made, of the corporate Communion in which nearly 1,200 women received, of the eight bishops from different parts of the mission field who assisted at the service, of women coming from all over the United States and its possessions, who knelt at the altar, of the magnificent sum of \$20,000 offered by the Chicago branches. It was interesting, too, to hear of the change of name from the "Mite Box" to "The Little Blue Box", which hereafter is to be opened twice a year instead of once a year as previously. Three funds were mentioned as all having been oversubscribed, The Emery Fund, for which \$50,000 had been asked, and \$93,000 received; the Mary E. Hart Fund, for which \$5,000 was asked and \$5,112 received. Most of those present at the meeting heard for the first time of the change of name of the Auxiliary, which will hereafter be known as The Auxiliary to the National Council.

Sectional meetings are to be held at different convenient points in the diocese during this month, when further reports of the convention will be made and discussed. The next monthly meeting of the diocesan branches will be held on November 2d, and will be addressed by Miss Grace Lindley, of New York.

RELIGIOUS EDUCATION ACTIVITIES

The Department of Religious Education under its Commission on Teacher Training is offering a professional course consisting of 24 lesson periods on twelve evenings for six weeks, beginning October 16-17, and continuing each Monday and Tuesday until finished. The course will be given at St. Timothy's

some of our hard working clergy and women in the large city and county institutions of Chicago. The size of these institutions and homes, the number of patients and inmates of them is surprisingly large. The superintendent of City Missions is responsible for the care of the Churchmen in them. Here is the list:

The County Hospital, Oak Forest Infirmary and Tuberculosis Sanitarium, The Chicago Old People's Home, The Home for the Friendless, The Home for Incurables, The Municipal Sanitarium, The Chicago State Hospital for the Insane, The Psychopathic Hospital, The Frances Juvenile Home, The Chicago Home for Girls, and the Women's Department of the House of Correction.

The work of the deaconesses is to seek out all Church men in those institutions, to keep in touch with them, and to do all in their power to help and cheer them, to cooperate with the welfare workers of the Social Service Departments, to prepare for the services of the Church, and to report to the clergy all patients needing their ministrations. Also, as far as possible, to follow up patients on their discharge and to connect them with a Church if they have no Church home already. Besides this, the work of the deaconesses extends to many who are not affiliated with any Church, amongst whom there is a great mission field open.

The records at Chase House show that 203 Churchmen have been discharged from these places since the beginning of 1922, 40 have died during the same period, and between 400 and 500 are now under the care of the City Mission's staff.

ST. STEPHEN'S COLLEGE OPENS

ST. STEPHEN'S COLLEGE opened on September 15th, with the largest enrollment in its history. The college dormitories are filled to their capacity and all available rooms in the neighborhood are also occupied. More men could have been accommodated, if the new dormitory under construction had been completed in time for the opening of the fall term. Labor troubles, resulting in inability to get material, have delayed the completion of this building, which will be opened on January 1st.

Two men are this year added to the faculty. Mr. James H. Wilson, M. A., Oxford, Ph. D., Wisconsin, who becomes head of the Romance Language Department and Mr. Edward N. Voorhees, M. A., Boston and Princeton, who becomes Assistant Professor of English Literature.

During the summer many improvements were made upon the campus, including the complete renovation and re-equipment of the Physics Laboratory at a cost of several thousand dollars. Nine hundred new books have been added to the library, bringing the total to over 43,000 volumes.

There is a greater interest in sports at St. Stephen's, than ever before. The football squad consists of 42 men. The first encounter of the season was with the St. Lawrence University, which was defeated by the score of 12 to 7.

Because of the completion of the new dormitory, St. Stephen's will be able to accept new students at the beginning of the second semester of the year, January 20, 1923. Applications for twelve places which will be vacant at that time are already being received.

CRYPT OPENED FOR SERVICE

THE COMPLETED CRYPT of the new St. Andrew's Church, Buffalo, N. Y., was opened for worship and other parochial uses on Sunday Sept. 10th.

This new building for a prominent Buffalo parish, is being built of local stone, with Indiana limestone trimmings, and



is located on North Main Street, near the new University of Buffalo, and in a very rapidly growing section of the city.

In addition to the crypt, the massive stone porch has also been completed. Space is now provided for a room for worship seating 200; a spacious sanctuary; two sacristies, a choir room, a large parish hall, a kitchen, a coal room, a fan room, and a heating plant.

It was in this parish that Bishop Brent began his priesthood in 1887. To-day St. Andrew's is the only Buffalo parish that maintains a sung Eucharist as the chief Sunday service throughout the year.

REPRESENTING ACTORS' CHURCH UNION

DELAYED IN SAILING from England, the Rev. Walter E. Bentley, of Port Washington, Long Island, will attend the Church Congress in Sheffield, where he has charge of the booth representing the Actor's Church Union. He expects to return to his cure by Oct. 22d.

CHURCH LEAGUE OF THE ISOLATED

THE REV. R. C. TENBROCK, of Calvary Church, Red Lodge, Mont., through whose interest the condition of the isolated Churchman has been shown to the Church, and who instituted the Church League of the Isolated in order to extend the ministrations of the Church to those who live away from Church centers, announces that he will endeavor to extend the work over the entire American Church this fall, and asks for the hearty cooperation of all Church people in his undertaking.

The objects and purposes of the League are as follows:

1. To search out and list the "lost" communicants in each diocese.
2. To agitate before the clergy the great need of recovering the large number of Church communicants lost through living in communities without the Church.
3. To secure the appointment in each diocese of a "live" clergyman to push this phase of missionary work by call-

ing the attention of the clergy, by keeping a list of the isolated communicants reported, by seeing that each is placed under the spiritual care of some convenient clergyman, and by reporting to the proper Bishop any "isolated", of whom he may hear, living in his diocese.

4. To supply *The Isolated Churchman*,

the publication of the League, and other literature, through either the national or the diocesan organization, as the diocese may elect.

5. To work to galvanize each "isolated" into a center of activity for the Church.

HAND PAINTED WINDOWS

AMONG the churches in the United States that can boast of hand-painted windows is St. Matthew's, Maxton, in the Diocese of East Carolina. For a long time the windows have been a matter of concern, as the "vitro-phane" with which they were covered years ago had faded—making a bad appearance and letting into the Church a disagreeable glare.

Two of the ladies of the congregation, Mrs. E. L. McCormac and Miss Carrie Lee Shaw, recently picked up a bit of information from traveling representatives of a stained glass concern, and set about to paint the church windows. This they did in a most artistic and pleasing way, saving the cost of the work, possibly \$500, and also transforming the entire appearance and atmosphere of the edifice. Those who were most skeptical at first are loudest in their praise of the splendid work of the women.

The windows were blocked off in borders and conventional patterns, and were painted with skill and excellent taste. In fact they would do credit to any professional concern dealing in stained glass church windows, and are much more Churchly and pleasing to the eye than are the average church windows in small churches of the country. They are of a prevailing brownish green, and shed a light that is at once soft and pleasing to the sight.

A NEW ITALIAN CHURCH IN CONNECTICUT

On Saturday, September 30th, the Rt. Rev. E. C. Acheson, D.D., Suffragan Bishop of Connecticut, laid the corner stone of the Church of St. Michael and all Angels on the outskirts of Bridgeport. A mission was started a year ago in the cellar of a house by the Rev. Joseph A. Racioppi for the Italians of the commu-

nity. The response to his efforts has been so real and strong that, in spite of many obstacles, the present edifice, which will be ready for worship November first, was erected. The building can accommodate 200 people. It is built of field stone and is covered with a red tile roof. There is a campanile adjoining the building which gives the structure the appearance of some old Italian Convent. The Italians themselves, the Church people of Bridgeport, and the Nation-wide Campaign provided the funds.

VIRGINIA AT WORK ON PROGRAM

AT THE 110th semi-annual meeting of the Piedmont Convocation of the Diocese of Virginia, which met in St. Paul's Church, Haymarket, Va., Sept. 25th to 27th, the Nation-wide Campaign apportionments for 1922 were carefully considered as to the portions unpaid, and a circular letter was ordered sent to all the laity, through their rectors, urging that the sums yet needed in every parish be promptly contributed.

The Convocation was divided, and nine centers were chosen for group meetings in October, where the Program for 1923 can be studied and explained. A committee was appointed to arrange a course of study in each parish.

At a meeting of the Convocation in the interest of Sunday school work addresses were made by the Rev. C. B. Sparks, on Teaching Reverence and Missionary Zeal, and by the Rev. K. J. Hammond, on Keeping the Older Boy and Girl in the School.

STREET PREACHING IN PITTSBURGH

THE SUNDAY AFTERNOON street preaching in Pittsburgh, Pa., this season has been so successful that it was carried on to the end of September. It was in charge of the Rev. J. C. H. Sauber, Secretary of the Diocesan Department of Social Service. A new venture was made under the same leadership, on the South Side of the city, on Saturday evening, September 30th, to be continued as long as advisable. A favorable location for reaching a large number of people was chosen, a meeting was held, and addresses were made by the Rev. Mr. Sauber, and the Rev. Messrs. W. N. Clapp, L. L. Riley, and J. A. Midgley. About twelve hundred were present during the service.

INSTITUTION OF NEBRASKA RECTOR

HOLY TRINITY CHURCH, Lincoln, Nebraska, was the scene of an impressive service on Sunday morning, October 1st, when the Rev. Arthur P. S. Hyde was instituted as rector by the Rt. Rev. Ernest Vincent Shayler, D.D., Bishop of Nebraska. The Bishop preached the institution sermon, in which he set forth the relationship between pastor and people, and ended with a charge to the newly instituted rector. At the Holy Eucharist, which followed, Father Hyde was the celebrant, assisted by Father McMillin, student pastor at the University of Nebraska. Bishop Shayler pontificated. The new rector comes to Holy Trinity Church from the Missionary District of the Panama Canal Zone, where he was attached to the staff of St. Luke's Cathedral, Ancon, and was also chief morale and welfare officer of the Army on the Isthmus.

SPECIAL CONVENTION IN PITTSBURGH

A special Convention for the election of a Bishop of Pittsburgh has been called by the Standing Committee, acting as the ecclesiastical authority of the Diocese, on Wednesday, November 8, 1922, in Trinity Church, Pittsburgh.

LEXINGTON DIOCESAN SCHOOL OPENS

MARGARET HALL, Versailles, Ky., the Rev. George H. Harris, President, opened on September 20th for its twenty-fifth year. The prospects for the scholastic year are most encouraging. Miss Muriel Kinney succeeds Mrs. Gentry McCauley as principal. Miss Kinney is a graduate of Western Reserve University and holds an A. M. degree from Columbia. During the war she went to Constantinople, and for the past six years was Professor of English in the American College for Women there. She will have the support of an able faculty for her new work.

During the early part of the summer, a campaign was put on throughout the Diocese of Lexington to lift the debt that has been hanging over Margaret Hall and thus hampering the good work it is doing. Not only did the campaign prove successful in securing the required amount in cash and pledges, but secured a greater interest in Margaret Hall throughout the whole Diocese.

ALTAR CROSS DEDICATED IN VIRGINIA PARISH

AT THE SERVICE of Evening Prayer at St. John's Chapel, Wythe Parish, Wytheville, Va., on Sunday, September 17th, a small, but very beautiful altar cross was unveiled and dedicated to the glory of God and in loving memory of the late Rev. Hickman S. Simmerman.

The idea of this memorial originated with the Rev. W. A. R. Goodwin, D.D., of St. Paul's, Rochester, N. Y., who visited in Wytheville and vicinity during the summer just past and who, with several of those who knew the Rev. Mr. Simmerman gave the cross in memory of their friend.

Mrs. Simmerman and her daughter and several of Mr. Simmerman's family were present at the service. The cross was unveiled by the youngest member of the family present, little Miss Mary Simmerman, a niece.

The rector of the parish, the Rev. Deval L. Gwathmey, officiated and took for the subject of his address The Meaning of The Cross in The Christian Life.

WILLIAMS HOUSE, DETROIT, EXPANDS

WILLIAMS HOUSE, the home for borderline girls, established last fall in Detroit, has been forced to move on account of the imperative need for more room, and the expansion of its work.

Since its organization, the home has been at 84-86 Hancock Ave., west. An opportunity was presented recently to secure by lease from St. Luke's Hospital, the Coyl property, at 708 Charlotte St., recently left to that organization by the late Mrs. M. R. Coyl. Inasmuch as the Board of Directors of Williams House had decided that expansion of the work was necessary, removal to the new home was undertaken the latter part of September.

In addition to caring for the fifteen borderline girls, which has been the capacity and extent of the work in the past, a new department will be added. The third floor of the new building will be converted into a clinic which will be conducted with the assistance of a doctor and a nurse from the Board of Health, in addition to a certain amount of financial support from that organization. This clinic will afford a refuge to ten girls who have been recommended for treatment by the Board of Health authorities.

A frame cottage is also located on the large lot adjoining the Coyl House and this is being fitted, and will shortly be opened as a boarding home for girls, former inmates of the Williams House. Mrs. Henry Ford, who was largely instrumental in the organization and establishment of the work, is also assisting in the equipment of the boarding home. The entire project will be under the direction of Miss Clara Wolbert, who has had charge of the work since its beginning.

The closest cooperation with the social agencies of Detroit has been secured, and Mrs. Wm. H. Spicer, who has been untiring in her work in behalf of the home, is largely instrumental in having secured the outside assistance which is being received.

Miss Wolbert has felt for many months that, in order to do a real piece of constructive work, she must have the "follow-up" home or boarding house, and, without such a place, much of the value of her work is lost.

Since the work was established, less than a year ago, more than 300 girls have been admitted and their cases disposed of after careful investigation. The average length of stay has been about ten days, and during part of the summer the home was so crowded that girls were sleeping on the floors.

The demand for such an institution as Williams House has been so great in Detroit that the social agencies of the city, as a unit, combined in demanding that the Board enlarge its facilities.

The expense of the upkeep of both houses has been assumed by the Diocesan House of Churchwomen, although the finances have been guaranteed by Bishop Williams and the Episcopal Executive Council of the Diocese of Michigan.

The Board of Directors is composed of: Bishop Williams, President, Mrs. Wm. H. Spicer, Chairman, Mrs. Henry Ford, Vice-Chairman, Mrs. F. J. Weber, Mrs. E. E. Gallogly, Mrs. Perry C. Hill, Mrs. Emil Montanus, Mrs. Daniel Quirk, Mr. C. R. Well, Mrs. Jas. H. McDonald, Mrs. J. B. Ford, Mrs. C. H. Hodges, Mrs. Wm. T. Barbour, Rev. W. D. Maxon, D.D., Mr. W. D. Stearns, Mr. C. O. Ford, and Mr. R. McClelland Brady.

FORWARD MOVEMENT IN MICHIGAN

PROMOTED by a committee of fifty clergymen and laymen, plans have been formulated for launching one of the most far reaching forward movements ever attempted in the Diocese of Michigan.

Beginning next week and continuing through October and November every Church in the diocese will be visited by members of the committee, and the work which the Church is to undertake, both in Michigan and outside, during the coming three years will be presented.

A budget of approximately \$280,000 has been accepted by the Diocese of Michigan, to be raised for carrying on mission work not only in the State, but throughout the

United States and abroad. In addition it is expected that more than half a million dollars will be raised for parochial work.

The flying squadron, composed of the Rt. Rev. Chas. D. Williams, D.D., Mr. Wayland D. Stearns, the first "dollar a year" man in the service of the Church, and, at present, head of the Diocesan Social Service Department, the Rev. S. S. Marquis, D.D., rector of St. Joseph's Church, Detroit, and Mr. Chas. O. Ford, will leave Detroit next Saturday, spending the entire month visiting most of the larger centers in the Diocese, and explaining the work which is to be undertaken.

In addition, in all of the churches visited by the flying squadron. a Parish Conference, with outside speakers will be held, and study classes on The Task of the Church, Missions, etc., will be formed. In the week of November 26th to December 3d, a canvass will be undertaken reaching every Church family in the Diocese, during which time it is hoped that sufficient funds to cover the budget will be raised. The movement will culminate throughout the entire diocese on Sunday morning, December 3d, when a Corporate Communion of all Church families will be held, with the Bishop as celebrant at St. Paul's Cathedral.

Arrangements are also being made for a mobilization of all the Sunday school children in the diocese, and special programs, to begin next Sunday, will be held during practically every Sunday school session. Special essay contests will be held and it is expected that a program of pageantry representing some of the mission fields will be arranged for presentation in the various parts of the Diocese.

Special meetings of all diocesan organizations will be held during October and November, and it is expected that the Rt. Rev. Henry St. George Tucker, D.D., Bishop of Kyoto, Japan, and the Rt. Rev. Walter H. Overs, Ph.D., Bishop of Liberia, will make addresses during the campaign. It is also announced that the Rt. Rev. Logan H. Roots, D.D., who has just concluded a week in Michigan in behalf of the work of the China mission field, will return the latter part of November, and will speak at the two special conferences with picked groups of laymen and laywomen.

FIFTIETH ANNIVERSARY OF CALIFORNIA CHURCH

THE CHURCH OF OUR SAVIOUR, San Gabriel, Calif., was reopened on October 1st, after having been closed for several months for extensive alterations. Bishop Johnson conducted the dedicatory service, being assisted by the Rev. John R. Atwill, rector. The enlargement of the Church was made to accommodate a growing congregation, and to commemorate the fiftieth anniversary of the founding of the parish. The church was crowded to its utmost capacity for the service of dedication.

The Church of Our Saviour was one of three churches by that name built years ago by the late Mrs. Amos Maine Vinton, a devoted Churchwoman of Providence, R. I. These were located in Providence, in Clermont, Iowa, and in San Gabriel. All were given as memorials to her children, Elisha Dyer Vinton and Caroline Dyer Vinton. The church in San Gabriel was opened September 9, 1872, and stands today as the oldest Episcopal church building in Southern California.

The alterations just completed include the building of a chancel and two tran-

septs, which round out the edifice to beautiful proportions. A handsome wainscoting was built on all sides of the nave, and a beamed ceiling added. The nave is now floored with maple and the chancel with oak. The new pews are also of oak. New electric light fixtures have also been added. The seating capacity is now double that of the old church. The enlargement amounts practically to the building of a new edifice, and has been completely paid for at a cost of about \$19,000. At the same service Bishop Johnson dedicated a new two-manual pipe organ, a Kimball instrument costing \$5,000, completely equipped with electric motor.

The church is situated quite a way from the historic little town of San Gabriel, and is almost hidden among the orange groves. It has often been called The Little Lone Church off the Highway.

The parish is a markedly united and enthusiastic one. Since 1912 its rector has been the Rev. John R. Atwill, son of the late Bishop of West Missouri.

N. W. C. INSTITUTE AT ST. LOUIS

MR. LEWIS B. FRANKLIN, Vice-President and Treasurer of the Church, will conduct an Institute at Christ Church Cathedral, St. Louis, next week, October 15-18, for which extensive preparations are being made by the Rev. Henry Watson Mizner, chairman of the Institute Committee. He will have afternoon and evening sessions on Monday and Tuesday, and an afternoon session on Wednesday. There are many reservations for the Institute and every parish in the Diocese will be represented, with out of town clergy and laymen as guests of the St. Louis Churchmen.

Mr. Franklin will give his first address Sunday evening, October 15th, at a mass meeting at the Cathedral under the auspices of the Associated Vestries, which will open with a processional of bishops, clergy, and members of the vestries of all parishes. A meeting for women at the home of one of the prominent

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women, and several luncheons have been arranged for Mr. Franklin. His visit will terminate with a big dinner at the Chase Hotel on Wednesday evening, October 15th, at which Lionberger Davis will be toastmaster, when one thousand men and women are expected.

NATIONAL LEADER'S VISIT TO OMAHA

THE RECENT VISIT of the Rev. R. Bland Mitchell, representative of the Field Department of the National Council, to the Diocese of Nebraska for the purpose of explaining the future plans of the general Church was indeed an inspiration to the clergy and laity who assembled for four days in the Omaha Cathedral to hear his message. Mr. Mitchell dispelled at once the impression that it was the intention or desire of anybody to "force" any diocese, parish, or individual into the Nation-wide Campaign. The whole program was presented and, if accepted, the action was to be entirely voluntary on the part of everybody. This idea came with somewhat of a surprise to many of his hearers and at once won their attention and sympathy. It is safe to assert that if Mr. Mitchell ever returns to Nebraska, and we hope that he may, there will be nothing lacking in the cordiality of his reception.

POST-CONVENTION MASS MEETING

BISHOP JOHNSON and Bishop Coadjutor Stevens, of the Diocese of Los Angeles, took advantage of the meeting of General Convention of the Pacific Coast, to arrange a great united service in the auditorium of the University of Southern California on Sunday afternoon, October 1st. The music was rendered by a mixed choir of 125 voices, under the direction of Mr. Roland Diggle, choirmaster of St. John's Church. The long procession had something of the international color due to the presence of the Bishop of Brazil and the Bishop in Jerusalem. Bishop Gailor and Mr. Lewis B. Franklin were the speakers. Over 1,200 people were in attendance, the number of men being especially notable.

BISHOP MACINNES IN SOUTHERN CALIFORNIA

SUBSEQUENT to the General Convention in Portland, the Right Rev. Rennie MacInnes, D.D., Bishop of the Church of England in Jerusalem, paid a visit to the Diocese of Los Angeles, which has long led the West in gifts to the work of the Jerusalem and the East Mission. On Sunday, October 1st, Bishop MacInnes spoke at All Saints' Church, Pasadena, and at St. Paul's Pro-Cathedral, Los Angeles. On Tuesday, the 3d, he addressed a special meeting of the Woman's Auxiliary of the diocese. The following day he visited St. John's Church, Los Angeles, and St. James' Church, South Pasadena, making addresses at both places. He spoke twice on Thursday, the 5th, at All Saints' Church, Riverside, leaving the following day for Salt Lake City.

ALAMEDA PARISH JUBILEE

CHRIST CHURCH PARISH, Alameda, celebrated its jubilee on St. Michael and All Angels' Day and the Sunday following. Just fifty years ago on St. Michael's Day the congregation came together as a parish completely organized, though services had

been held by the rector of the Church of the Advent, Oakland, from 1865 to 1870, and lay services were held for two years thereafter.

A parish reception was held on the evening of St. Michael's Day which was attended by a number of former clergy and parishioners of the Parish. At this time announcement was made of a forward movement by the vestry in securing a plot of land adjoining the Church property 80 by 250 feet, and the raising of a Jubilee Fund of \$6,000 to provide for a building for the Church School and Young People.

On Sunday morning Bishop Parsons preached, and a tablet was unveiled in memory of the Rev. Alfred T. Perkins, rector from 1881 to 1895, the longest term served by any rector, and during which time the present Church building was erected. Eleven rectors have preceded the Rev. Henry H. Shires who assumed charge four years ago. During the fifty years there have been 1,374 baptized, 846 confirmed, 540 marriages, and 1,052 burials.

A special service was held on the evening, at which the rector spoke of the steady progress that had characterized the parish life, advancing from 45 communicants to 541, and outlining plans for continued progress.

A ONE DOLLAR PARISH HOUSE

ST. PETER'S CHURCH, San Pedro, Calif., has just completed a parish house unique for inexpensiveness. A former barracks, two stories in height but without windows or partitions, was bought from the United States Government for \$1. During the war it had housed 86 soldiers at the nearby army post of Fort MacArthur. The building measures 30 by 60 feet.

Downstairs there is a large guild room, in which ten electric sewing machines may be operated at one time, club rooms for both boys and girls, dressing rooms, and a complete kitchen. All rooms on this floor are also definitely planned for Church school use. The first floor is plastered throughout.

Upon the second floor is located the assembly hall, which has a hardwood floor and commodious stage. It has stained wood wainscoting and a panelled ceiling. This floor connects with the church by a cloister.

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sets attractively alongside the church. With alterations completed, it has cost about \$6,500, although its actual value is exactly twice that. Both Bishops of the Diocese have promised to be present for its dedication this month. Perhaps the success of this venture is partly due to the fact that the vigorous rector of the parish, the Rev. Harold H. Kelley, was at one time a member of the carpenters' union.

MEMORIALS AND GIFTS

A HANDSOME HALL CLOCK, with Westminster chimes, has been presented by the Rev. C. W. Leffingwell, D.D., to St. Margaret's School, Knoxville, Illinois, which commenced its first session September 12th. The new school, which is for younger girls only, has opened with every place taken.

ON OCTOBER 1ST, the Sixteenth Sunday after Trinity, the priest in charge went to the High Altar of the Pro-Cathedral of St. Mary, Philadelphia, Pa., and blessed the Memorial Litany Book, which was given by Sophy Heberton Weiss and Margarette Wyatt Penoyer, in loving memory of their devoted grandparent, Silas Casey, Rear Admiral U. S. N., who passed into the Life Eternal, August 13, 1913, and Sophie Gray Heberton Casey, whose passing was on August 8th, 1922. The Memorial was presented to Christ Church, Warm Springs, Bath County, Virginia. There among the mountains they both so dearly loved, Admiral and Mrs. Casey found their Master.

At the end of the Memorial these blessed words are inscribed:
 "O, Lord, make them to be numbered with thy Saints in glory everlasting."

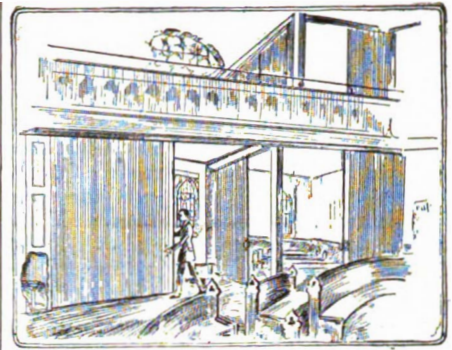
NEWS IN BRIEF

CALIFORNIA.—On October 8th, Bishop Parsons visited Calvary Parish, Santa Cruz, and blessed a credence shelf erected to the memory of the Rev. Cyrus Olney Tillotson, rector of the parish from 1882 to 1908, who came to California with the Rev. J. Lloyd Breck in 1867, and entered into rest February 8, 1921.—A series of Conferences on the New Program of the Church was held in Trinity Church, San Francisco, the Rev. Chas. P. Deems, rector, on the Monday, Tuesday, and Wednesday following the General Convention, and a Mass Meeting at the Cathedral, at which Mr. Lewis B. Franklin, Vice President and Treasurer of the National Council, explained the Budget. Bishop Gailor also addressed the meeting.—Many of the deputies and several of the bishops preached in the Bay Cities on September 24th, Bishop MacInnes, of Jerusalem, being the preacher at the Cathedral.

CHICAGO.—The Rev. John A. Maynard, Ph.D., D.D., of the University of Chicago, has taken charge of the work in Old Testament languages and literature at the Western Theological Seminary.

CONNECTICUT.—A handsomely embroidered eucharistic stole has been presented to the Lady-chapel of St. Paul's Church, New Haven, the Rev. Henry Swinton Harte, rector, by a few interested friends who have been helped by the services of the church.—Next year will be the two hundredth anniversary of Christ Church, West Haven, the Rev. Floyd S. Kenyon, rector. This church is the mother of all the New Haven churches, and the parish

is the second oldest in the Diocese. The anniversary is to be suitably observed, and plans are being laid to this end.—The Department of Religious Education has mailed to every clergyman in the Diocese a copy of the program which was adopted at the last annual Diocesan Convention with the request that it be thoroughly studied and put into operation according to the opportunity in every parish. It had been hoped that a Field Secretary would have been, by this time, put in charge of the religious educational work of the Diocese, but the Department has not been able to find the right man for the work.—Work on the new parish house for St. James' parish, Westville, is progressing finely, and the roof will soon be in place. It is hoped that the building will be ready for occupancy some time during the winter. The addition to the parish house of the Church of the Epiphany, New Haven, is also well advanced, and will be ready for use about the end of the year.—Christ Parish, East Norwalk, is rejoicing in the possession of a rectory. An old homestead with ample



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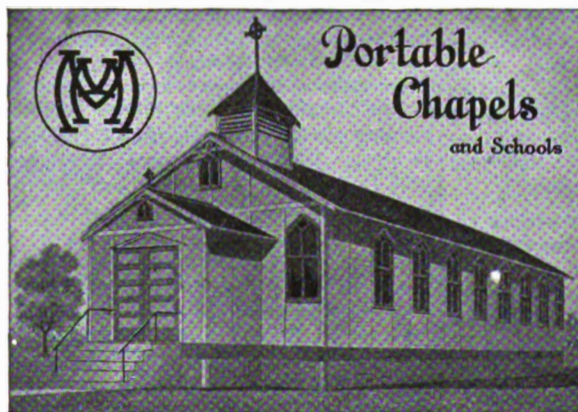
Adopted The Following Resolutions:

'RESOLVED: The House of Deputies concurring, that the service of the American Bible Society in translating, publishing and circulating the Holy Scriptures in many languages, and in all parts of the world, be recognized as indispensable; and that the work of this Society be cordially commended to the churches and missions of this Church for consideration, especially on the

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ground was purchased early in the spring. Since then the house has been thoroughly renovated, most of the work being done by the voluntary labor of the men of the parish in the evenings after their day's work. On Wednesday evening, September 27th, a house-warming and reception was given the rector, the Rev. Robert B. B. Foote and his wife, welcoming them into the new rectory. Mr. and Mrs. Foote have moved from Southport, and are now living in the rectory, 256 East Avenue, East Norwalk.

HARRISBURG.—The old rectory of St. Gabriel's Church, Coles Creek, was remodeled recently, and converted into a parish house. The building was informally opened and blessed on September 23d, by the Ven. R. R. Morgan, Archdeacon of Williamsport, and rector of St. Paul's parish, Bloomsburg.—On Friday, September 29th, St. Michael and All Angels' Day, a Quiet Hour for members of the Woman's Auxiliary was held in St. John's Church, Lancaster, Rev. Henry L. Drew, rector. The conductor was the Rev. J. Wilson Sutton, D.D., Vicar of Trinity Chapel, New York City.

IOWA.—The fine grey limestone for the new student church at Ames is now placed upon the lot ready for the building to commence. The value of the stone is \$25,000 and is the gift of Dr. Pammell, Professor at Iowa State College, and chairman of the State Commission of Conservation. Some of the same stone taken from the Pammell quarry in Wisconsin has been used in the construction of the Cathedral of St. John the Divine, in New York. The church is to be built especially for the student work, and will be built on a corner lot overlooking the campus. Later a student center and a rectory of the same material will be erected.—The Polk Country Sunday school Association held a school of Methods, Oct. 2-6, with leaders in Religious Education from all over the country giving the various courses on teaching and administration. Eight officers and teachers from St. Luke's Church school, Des Moines, are taking courses. D. Burt Smith, of the Baptist Publication Society of Philadelphia, praised the work that the Episcopal Church was doing in Religious Education through its *Christian Nurture Series*, emphasizing the splendid way it was meeting the devotional need of religious training.

LEXINGTON.—Preparations are being made for the Diocesan Training Institute to be held at Trinity Church, Covington, on October 23 and 24, under the leadership of Mr. Lewis B. Franklin, Vice-President and Treasurer of the National Council. Every effort is being made to have a representative present from all parishes and missions in the Diocese.

LONG ISLAND.—The Rev. Father Huntington, O. H. C. will conduct a children's mission at St. Paul's, Flatbush, from October 15th to 22d.—The Rev. Charles E. Taylor, of Brooklyn, a retired priest of the Diocese of Long Island, who has been dangerously ill, is greatly improved in health.

LOS ANGELES.—A Diocesan Training Institute for parish leaders of the Nationwide Campaign was held in the parish house of St. James' and St. Barnabas' Church, Los Angeles, on September 28th and 29th, under the leadership of Mr. Lewis B. Franklin of New York City. Over one hundred of the clergy and laity were in attendance at each session.—The

Church of St. Mary and the Angels, Los Angeles, celebrated its parish festival on October 1st, the Sunday after St. Michael's Day. There was a festival choral Eucharist at 7.30, which was a corporate Communion for the entire parish. A second festival Eucharist followed at 11 o'clock. The Right Rev. Harry Tunis Moore, D.D., was preacher at both services.—St. James' Church, South Pasadena, marked with special services the fourth anniversary of its rector, the Rev. C. Rankin Barnes, on October 1st.—Following the General Convention, Los Angeles and vicinity were flooded with Eastern visitors. On Sunday, October 1st, almost every parish had some notable visitor. At St. Paul's Pro-Cathedral, Los Angeles, Bishop L. L. Kinsolving and Bishop MacInnes preached; at St. John's Church, Bishop Gailor; at the Church of the Epiphany, Bishop Darlington; and at St. Matthias' Church, Bishop Darlington. Mr. Lewis B. Franklin, Treasurer of the Church, spoke at St. Stephen's Church, Hollywood, and at St. Augustine's, Santa Monica. The Rev. Dr. E. C. Chorley, of Garrison, N. Y., preached at St. James' and St. Barnabas', and the Rev. David R. Covell, of Washington, D. C., at St. James', South Pasadena.—The Diocesan Men's Club held a post-convention dinner in Los Angeles on the evening of October 2d, with the diocesan delegates to General Convention as special speakers.—The Church of the Messiah, Santa Ana, has just completed and paid for an attractive rectory costing \$8,500. It was formally opened by a reception on October 3d, the fifth anniversary of the rectorship of the Rev. W. H. L. Benton. The parish has also purchased an \$8,000 lot next to the church for a future parish house.—The Church School Teachers Association of the diocese held a meeting on October 6th, which was addressed by the Rev. Harry P. Nichols, D.D. of New York City.—The Rev. Charles T. Murphy, rector of All Saints' Church, San Diego, has developed, as an experiment, a junior congregation to include all confirmed persons below 21 years of age. It has a distinct junior service at the Church school, and functions through a junior vestry and wardens. The junior congregation has about 80 enthusiastic members.—St. Mary's Mission, Culver City, completed its church building only last Easter. The building debt of \$1,200 has already been cut in half.—St. Luke's Church, Long Beach, built in 1918, has just been seated with permanent pews at a cost of \$1,900. The Church now seats 600 people comfortably.—St. John's Church, San Bernardino, has wiped out a long-standing debt and is now meeting its diocesan obligations for the first time in many years. The parish hopes to erect a parish house in the near future.—St. Mark's Church, Upland, has begun a vigorous campaign to remove a \$3,000 debt in the next six months, hoping to have the church consecrated on St. Mark's Day, 1923.—The newly organized mission of the Emmanuel at El Monte is having regular weekly services. The Rev. Robert Renison, Diocesan General Missionary, will present the first class for confirmation on October 29th.

MASSACHUSETTS.—The Boston Local Assembly of the Brotherhood of St. Andrew announces that the Men's and Boys' Corporate Communion is to be held at the Church of St. John the Evangelist on Sunday, October 22d, at 8:15 A. M.

MISSOURI.—The Very Rev. Carroll M. Davis, Domestic Secretary of the De-

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partment of Missions, stopped at St. Louis on his way back to New York City from the General Convention, and spent several days at Christ Church Cathedral, speaking there on Sunday morning, October 1st, on outstanding events of the Convention. He was for twenty-five years Dean of Christ Church Cathedral, and his return visits are always occasions of delightful reunion with many friends.—The Rev. Edward S. Travers, D.D., preached his first sermon as rector of St. Peter's Church, St. Louis, on Sunday morning, October 1st. He accepted the call to St. Peter's last spring, after the resignation of the Rev. Dr. Z. B. T. Phillips, but spent the summer in England studying at Oxford.

NEBRASKA.—Three Omaha parishes, the Cathedral, All Saints', and St. Martin's, will combine their Nation-wide Campaign activities this year for mutual education and inspiration, and each do the same things at the same time and in as nearly the same way possible.—The Church of the Good Shepherd, Omaha, has purchased a fine new rectory located at 2211 Miami Ave. The rector, the Rev. Ralph Blanning, is one of the busiest men in the city and the continuous progress of his parish attests his zeal.—The Department of Religious Education of the Diocese of Nebraska under the leadership of its chairman, the Rev. Thomas Casady, is arranging with the superintendent of Public Schools to permit Church children to receive school credit for religious week day instruction. Such classes recently held experimentally at St. Barnabas' Church, Omaha, demonstrated the value of the plan and received the approval of the Diocesan department.

NEBRASKA.—The Rt. Rev. Edward Thomas Demby, D.D., Bishop Suffragan of Arkansas and the Province of the Southwest, the first negro to be elevated to the episcopate for work in the United States, visited Omaha recently on his return from the General Convention, at the invitation of the Bishop of Nebraska. Bishop and Mrs. Demby were the guests of the Rev. and Mrs. John Albert Williams, and the Bishop made addresses at the Church of St. Philip the Deacon, and at Trinity Cathedral. Bishop Demby is the second negro bishop to visit Omaha, the first being Bishop Ferguson, who came as the guest of Bishop Worthington in October 1894.

SOUTH CAROLINA.—The Rev. G. Croft Williams has relinquished the position of Secretary of the South Carolina State Board of Public Welfare to become rector of St. John's Church, Columbia, and adjunct professor of Sociology at the University of South Carolina. His address has been changed from 212 Palmetto Building, to 3006 Third Avenue, Shandon Annex, Columbia, S. C.

WESTERN NEW YORK.—The Rt. Rev. Walter B. Overs, Ph.D., Bishop of Liberia, is to make an address to the Woman's Auxiliary of Christ Church, Rochester, on the 16th.

A TIMELY ENTREATY

WRITING in his parish paper, *Christ Church Chronicle*, a member of the Brotherhood Chapter, Christ Church, Norfolk, Virginia, pleads for reverent conduct after reception of the Holy Communion. His remarks regarding a reverent appreciation of the entire Communion service are timely, and his suggestion for

people who are hurried at midday is a pertinent one. The paragraph follows:

In many churches, including ours, there is an increasing habit, on the part of some, of leaving the church almost immediately after receiving the Communion. Do any of us hold it so lightly, to partake of the Sacrament, that we can depart without joining in the prayer of thanksgiving and that climax of the service, the *Gloria in Excelsis*? If so, let us remember our fellow-worshippers and not break in upon their reverence by our own untimely and often noisy, exit. If home duties press upon us at the close of the eleven o'clock celebration, the seven-thirty service is always open to us.—*St. Andrew's Cross.*

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CICERO was a wonderful man and about as near to being a Christian as an unbaptized pagan could be. Take this fine passage from his *De Senectute*:

"O glorious day, when I shall escape from the turmoil and strife of things here below, and ascent to the grand council and assembly of souls, where I shall meet Socrates and Plato and Homer, and others that have preceded me—(the great and good of all lands) and sit down and philosophize with them upon the great things of time and eternity throughout the unending ages. There, also, I shall meet my friend Cato, than whom this world has never contained a better man, full of all noble sentiments and pious affection. And, if in this I am mistaken, and when I die, I shall be nobody and become nothing, as some small philosophers imagine, at least there will be no small philosophers there to laugh at me."

What a man! What a strong inner light!—S. S. J. E. *Messenger.*

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