



The Living Church

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NO. 25

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EDITORIALS AND COMMENTS

Religion and Righteousness

IT would be a convincing argument for Christianity, if, in every instance, we could point to outstanding and distinctive differences between professing Christians and outsiders. We should have a much more simplified method of defense and a stronger mode of missionary propaganda. The sad fact remains, however, that in innumerable instances the non-Church world feels justified in its position of aloofness when it can see the wide gulf which seems to obtain so frequently between Churchmanship and charity, between Christianity professed and kindness practised, between religion and righteousness.

There are many good people outside the Church—a fact which it is well for Churchmen to keep steadily in mind. There are many good people inside the Church—a fact which it is better for those outside to keep in mind. Try as we may, neither insiders nor outsiders can reduce the problem to abstractions or questions of "principle"; we all see it in terms of the individuals we know. If one be so unfortunate as to have his experience of Roman Catholics confined to the poorest examples of that body, he may conclude (and often does) that the Communion is rotten to the core, and promptly subscribes to the *Menace* to feed his flaming prejudice. If one be so unhappy as to know none but apostate Jews, sharp in business, tricky, suave, perhaps immoral—he straightway becomes an "anti-Semite" and reads the *Dearborn Independent* with avidity.

We all reason in this way. It is almost inevitable to form our judgments in the concrete on the basis of our individual experience. The good Jew, the good Roman Catholic, or the devout Churchman, all suffer alike from the difficulty of their common position: the world *expects* a Jew to live up to his religion, to be a worthy exponent of his natural and religious ideals; it expects the same of a Roman Catholic, or of any professing Christian.

Finding a good Jew or Christian of any persuasion is not rare, nor is it a startling or arresting discovery: that should be the norm to be taken for granted. A bad Jew or a bad Christian is conspicuous enough to constitute a "typical example" in the cases of most every-day folk, and so the exception becomes the rule. The exception does not prove the rule by being so different, but being different (in an invidious sense) becomes the regular and normal thing.

Now, we Churchmen have a kind of soothing syrup we give ourselves whenever people come at us with such arguments as: "Mr. So and So is an Episcopalian, but he's the worst sharper in business in this whole town. Every body knows it; why, he isn't even loyal to his best friends!" (Nor, one might add, to his Church—but this factor is neglected.) When we feel the force of this fact with some degree of acuteness, we retort by saying: "Yes; but think how much worse he might be if he were not even the poorest sort of Episcopalian that he is." This self-administered sedative is a dangerous drug. It ought only to be used, like other opiates, on a physician's prescription. We become drug-addicts in the same way—by

exercising our own private judgment as to when we require a palliative or narcotic. The result of the use of opiates is always the same: poor vision, and lowered vitality. That is just what happens to us when we fall back on this kind of mental drug: we lose our proper perspective and see things distorted, and we discover that our vitality is being steadily lowered after such indulgence. The argument, in short, produces a bad mental reaction; (a) we come to take the sub-normal as the normal, and (b) we arrive at the smug (and damnable) conclusions that "we mustn't expect the impossible", "we can't all be saints", and "there is such a thing as moderation".

It was Father Benson who used commonly to speak of the present age of the Church as being "sub-normal". When it functioned at its highest and best, it was only being its true self; it was then "normal". We have become inured to a weakened and enfeebled sort of religion, and the worst feature in our situation is that we now *take it for granted*. We take it for granted that people, who profess to believe in the presence of our Lord in the Eucharist, come in pitifully small numbers to do Him honor, by assisting, week by week, at the Holy Sacrifice. We assume that people will need some other stimulus than conviction and a sense of duty, or of need, to bring them to God's House: "bright, breezy, brief topics, brilliantly presented"; "short, snappy sermons suggested by the doings of the week"; "the Rev. So and So, a most distinguished and brilliant preacher, will deliver the address"; "a restatement of the Creeds so that they will be acceptable to the modern mind"; guilds, clubs, classes—all skilfully worked in to coax their members to come to church regularly: "So glad to see you this morning, Mrs. So and So; it is very good of you to come out in such bad weather"..... "Of course, I know he is so busy at the office all the week, and one *must* have some recreation and relaxation": and so on *ad nauseam*.

A REALLY CONVERTED PERSON in a parish is often a curiosity—sometimes even to the rector. "Taking one's religion hard" is an uncommon phenomenon. The simple literalness of the faith of the Gospel is extraordinarily rare, so rare that the exceptional parish, the exceptional priest, the exceptional layman or laywoman, are often thought of by us as "freaks", or "extremists".

Then we have the dead weight of the vast acres of "nominal Churchmen" who pad our rolls, are occasionally proud of being Episcopalians, and honor the Church by annual or semi-annual visits. Sometimes they are inveigled into attending solemn dinners where they function as "prominent laymen". They condescend an appreciative remark or two in favor of a popular cleric who has caught their fancy, and, if he be a "visiting preacher", hazard the rash (but safe) comment that "they" would certainly go to church regularly "if he were in town". In this same number of nominal Episcopalians may be found the professional critic of things concerning the Church, the noisy numbers of sage instructors for the clergy in the

noble art of "how to do it". Incidentally, such folk are usually the "typical Episcopallians" in a given community, in the eyes of the world outside.

It is not strange that the non-Church public should form the tentative conclusion they arrive at so often, that Church membership seems to have so little effect on conduct that its obligations are usually taken very lightly, and that while it is decent, respectable, perhaps even "uplifting", in a vague way, affiliation with the Church makes few demands upon men which ordinary decency and a rudimentary sense of obligation do not also require. As for a transforming effect of the Christian truth and practice, as for a regenerate individual, different essentially from what he would otherwise be, of this sort of Christianity the world seems to have little cognizance. Christians and Churchmen must be dunned for the payment of their bills as must the ungodly. Their names will even be posted at their clubs for non-payment of their dues. They will contest the fulfilment of their obligations in the court as do other men. They are hard and ungodly in their homes and with their employees. Religion so often seems to make so little difference. Conspicuously good men are not necessarily professing Christians; they seem to go under their own steam without demanding the assistance of a higher power than they can generate. Conspicuous examples of distinctively Christian character are not always found inside "organized Christianity" or the Christian Communions.

We may as well admit the impeachment, and grant that for the ordinary kind of righteousness, natural goodness, it is not necessary to demand a supernatural religion. If this type of ideal character were all that Christianity stood to offer as its peculiar contribution, then we might easily conclude that it has nothing distinctive about it. But there is something elusively different in the real essence of true Christianity; it aims to breed men and women who are subtly different from other men and women, in the life-ideal they set before themselves, in the standards of attainment, in the methods they use to this end, and in the results achieved. Christianity has contributed characters and achievements significantly different from anything in the worldly categories of ideals; a St. Paul, a St. Francis, a St. Theresa, a St. Thomas, and other of the Saints. For one reason or another, we, as Christians, are not functioning efficiently; we are chronically under par; we are normally sub-normal.

The reproach will only be lifted from the Church when, through some new realization of her mission and character, her members awake to a more vivid conception of her true life. It will only be a missionary agency in the true sense when every individual Christian is as keen to promote Christianity as he is to promote a business, accomplish a work, develop a study, in which his interest is absorbed. Mohammedanism, Mormonism, Christian Science, and the Judaism of our Lord's time on earth, vitally alive in every individual unit of their active organisms, show us one way to propagate a faith; it is the best apologetic in the world, the simplest, yet the most difficult, the most successful, the most economical, and the most obvious,—the way of individual example. If all men could see "Christ in us the hope of glory", if in our lives we were really "showing forth the Lord's death till He come", and presenting the indubitable evidence of the risen life hidden with Christ in God, then would the commanding price of holy example "compel them to come in". He, our Lord and Saviour, would be lifted up in us, "to draw all men unto Him".

REAL anxiety must be felt over the constant decrease, month by month, in the offerings for the general work of the Church as shown in the monthly reports of the Treasurer. For the first nine months of the year the receipts are under those of 1921 by \$262,274.24. Only one province—the eighth—has kept up to its standard of last year; outside of that province, only ten dioceses and two missionary districts out of a combined total of 75 have done as well.

The Campaign
and Larger Vision

We have slipped a cog somewhere. In most places it is probably that we asked for three-year pledges at the beginning of the Nation-wide Campaign, and then made no serious effort in the second and third year to make up for the in-

evitable deficiencies that occur in any subscription list in that period. We had a three-year program; but we ought to have had an annual shaking up, with an every-member canvass, and in many places we did not.

Nor should it seem—as some appear to think—that a two-month period of special activity, followed by an every-member canvass, every autumn, creates a rival to necessary parish activities. The genius of the new system is that we consolidate parochial, diocesan, and general needs in a single parish program, and all the activities recommended by what we shall now term the Field Department are planned with a view to stimulate all three of these alike. The invariable experience of "free" churches is that an annual effort must be made to keep up their own parochial incomes. The general Church proposes to help them in that effort, only asking them to make their program as wide as their responsibilities, and not allow their people to think of their opportunities or duties as limited by parish bounds. The step forward that we have taken through the instrumentality of the Nation-wide Campaign is not alone that we have increased our income but that we have increased our vision. The test of whether any given parish is abreast with the new ideal is whether it keeps up the old system of canvasses for local purposes exclusively, or whether it has a parish program based on the fact that the field is the world, and demanding an adequate and dignified share in the tilling of that field for the local parish. Neither should the parish canvass exhaust itself with solicitation of pledges for money, but invariably it should include the distribution of literature, the inquiry as to children unbaptized, or not in the Church school, and the tender of the good offices of the parish in any spiritual or material need that may exist in the family. Signed promises to attempt to make one's communion at stated intervals are often helpful. The canvass is to bring the Church closer to all the people by bringing all the people closer to the Church. The primary purpose is to make better, larger-visioned Churchmen of all the parishioners. The matter of income is as subordinate in this purpose as the sale of liberty bonds was subordinate to the winning of the war four years ago. Yet in both cases the element of money, though incidental, was, and is, essential to the carrying through of the primary purpose. There need be no apology for asking for money; the giving of it is a part of the duty of the Christian life, and is often the best test of one's spiritual condition.

If in any parish we are not already energetically at work upon the autumn program, let priest and people feel that a reproach rests upon them. They are not fulfilling their obligation to the parish, to their fellow-Churchmen, or to Almighty God.

THE information concerning the "Catholic Fellowship" printed in the Canadian letter in this issue strikes us as of exceptional interest. Here is a movement to promote Church union along positive lines by the creation of a Catholic atmosphere among Presbyterians, Methodists, Congregationalists, and others, somewhat after the order of that Free Church movement in England and Scotland with which Dr. Orchard's name is so prominently associated. Indeed we are told that Dr. Orchard and others of that movement have been decided factors in the establishment of this movement in Canada. The latter has the added importance that well known and responsible leaders in these bodies, as well as in the Church of England, are cooperating in it and praying for its success.

Here is an "approach toward unity" in which all of us can heartily participate. If it were not for the fiasco of the Concordat, which has probably set back for a generation any hope of paving the way toward unity with the best thinkers in the Protestant Churches of the United States, we should hope that a like movement might be begun in this country. Perhaps it can be, some time. Meanwhile we have pleasure in welcoming its progress in Canada, and shall hope that our neighbors in that country may have solved the problem of such an approach, where we have tried, on other lines, and miserably failed.

IT was one of the true stories that leaked out during General Convention—because one of the Virginian bishops has such a sense of humor that he could not keep the secret but willingly shares it with the readers of THE LIVING CHURCH.

**Catholic Charm—
Lost and Found**

It was Bishop Thomson, Coadjutor of Southern Virginia, who first lost his "Catholic charm" and then regained it.

Those who know him are confident that he never lost it. Be that as it may, it is certain that he has it now.

He had been making one of his episcopal visitations in Virginia. Shortly after his return he received from the Pullman Company a small copper medal bearing the sacred monogram with a cross on one side and a figure of the Blessed Virgin on the other. It was accompanied by the following letter:

"THE PULLMAN COMPANY,
"Norfolk, Va., May 24, 1922.

"SUBJECT: LOSS OF CATHOLIC CHARM.

"Bishop Thomson,
"Portsmouth, Va.

"Dear Sir:

"I am enclosing herewith a Catholic charm, which was found in one of our cars some time ago, and presumed to be your property. If this is the case, kindly sign and return promptly the attached 'Lost Article Tag'.

"Very respectfully,

"C. W. BRENGLE,
"District Superintendent."

The unerring instinct that led a Pullman official to connect any loss of Catholic charm with a Virginia bishop throws the acumen of Sherlock Holmes completely into the shade; and the prompt supply, on the eve of General Convention, of so much of it as may have seemed to an innocent bystander to have been lost, may have been a factor in the splendid harmony that prevailed in that body.

Yet Bishop Thomson's wide circle of friends are confident, to a man, that he never has lost his Catholic charm. Any Virginian conscious of such loss should put himself in the way of its speedy recovery. The Pullman Company has a lurking suspicion that there is such a deficiency somewhere, and has hit upon Virginia as its place. The only thing thus far certain is that Bishop Thomson's friends can prove an alibi on his behalf.

ACKNOWLEDGMENTS

NEAR EAST RELIEF

K. K., Bloomfield, N. J.....	\$ 5.00
K. K., Bloomfield, N. J. †	5.00
W. C. K.	2.00
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St. James' Church School, Farmington, Conn. †	5.00
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Auxiliary of St. John's Church, Ames, Ia.....	5.00
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*For starving children. \$77.50

**For Armenian Christians.

†For Smyrna sufferers.

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Aims, Holy Trinity Church, Tiverton, R. I.	10.00

\$15.00

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GENERAL CONVENTION NOTES

CLERGY SALARIES, during the last two years, increased more than \$2,400,000.

THE REV. E. H. CLARK, of Portland, who was constantly performing many useful functions in connection with the Convention, had the misfortune to fall, suffering an injury to one of his ankles. Next day, however, with the aid of a pair of crutches, he was back at his post of duty working with undiminished ardor.

NOTES ON THE NEW HYMNAL

SECOND SERIES—XLVI

BY THE REV. WINFRED DOUGLAS.

THE TWENTIETH SUNDAY AFTER TRINITY

THE note of the day is praise, and especially, Eucharistic praise. By referring both Collect and Epistle to the Gospel, which is the parable of the Marriage Supper of the Lamb, all is made clear. In the Collect, we see God's "bountiful goodness" which prepares for us the Feast, where we may be safe in His providential hospitality from "all that may hurt us;" our own readiness both in body and soul, the body willingly coming to the Feast, the soul spotless in the wedding garment of absolution; our cheerful accomplishment of God's commands in divine praises at the joyful and holy festivity. In the Epistle, we are first warned not to be as those unwise ones who would not come to the wedding, because they would not understand the will of their Lord. And then we are warned against the distorted sensual excesses far too common in earthly festivities; and bidden to the truly glad and merry work of praise, especially at the Eucharist—the "giving thanks for all things unto God in the Name of our Lord Jesus Christ". It must not be forgotten that the Book of Common Prayer itself explicitly interprets the parable recorded in the Gospel as a figure of the Holy Communion. It would be profitable to many, in this connection, to read the Exhortation on page 242 of the Prayer Book. Our hymns today, therefore, will be songs of jubilant praise at the heavenly feast.

Introit 44—Sweet is the work, my God, my King

or

O worship the King, all glorious above

Sequence 256—Songs of praise the angels sang

Offertory 62—Wake, awake, for the night is flying

or

Praise the Lord through every nation

Communion 338 Pt. II—Therefore we, before him bending

Final 37—When morning gilds the skies

or

250—From all that dwell below the skies

The tune of hymn 44 is arranged from a piano piece of Schumann. Such arrangements are not to be praised, for they involve a conflicting association of ideas with the melody. But the disturbing element to those who know the tune in its original form will be minimized, at least, by singing it at its proper pace—a slow one. The alternates suggested at the Offertory are both set to one of the greatest of congregational melodies which never fails of its majestic effect when properly familiarized. Some organists have the unfortunate habit of accompanying hymns with staccato chords. It is almost always bad, and would be fatal here. Hymn 62 brings out the idea of the marriage feast. Hymn 262 is one of our noblest hymns of pure praise: either would be admirable. Should hymn 250 be sung at the close of the service, it will call attention to the proper rhythmic form of the tune there printed. Many of our organists and clergy seem quite unaware of the almost universal move in recent hymnals to restore the original rhythmic forms and dignified slow pace in the hymns of this class: an honest trial will convince almost any one of the advantages of such treatment.

At Evensong, the following hymns of praise would be useful.

537—Rejoice, ye pure in heart

252—The spacious firmament on high

467—Pleasant are thy courts above

517—Children of the heavenly King

Note that Addison's characteristic paraphrase of Psalm 19 has been set to the tune originally composed for it, and widely sung in England: it takes the place of an unsuitable arrangement from an oratorio chorus. This move, however painful to a few, is in the right direction.

ALL SAINTS' DAY

Introit 294—The Saints of God! their conflict past

or

295—For all the saints, who from their labours rest

Sequence 296—Who are these like stars appearing

or

298—Who are these in bright array.

Offertory 266—Ye watchers and ye holy ones

Communion 293—For thy dear saints, O Lord

Final 297—Hark, the sound of holy voices

GENERAL CONVENTION NOTES

THE BISHOP ROWE FUND has reached \$71,000, and the Emery Memorial Fund, \$93,000.

DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

October 23

READ Galatians 6:1-10. Text for the day: "And let us not be weary in well doing: for in due season we shall reap, if we faint not."

Facts to be noted:

1. The need of mercy.
2. The certainty of judgment.
3. Perseverance the surety of success in the spiritual life.

Has this been your experience? You have been faithful in your prayers, never a day passes that you don't read your Bible, Sunday always finds you in your place at Church, and you make it a rule of your life always to help those in need, and to do all in your power to make the little world in which you live brighter and happier, and yet, in spite of all your efforts, there come those deadly times when you feel as though you must say, "What's the use?" Those are difficult times, but they are experienced by every one who is trying to live near to God. St. Paul must have been tempted to let go, "to become weary and to faint in well doing"; and even our Lord Himself in His humanity must have known something of this same temptation, as "He was tempted in all parts like as we are, yet without sin". What are we to do at such times? Persevere. Don't let go. Wait. "Those who wait upon the Lord shall renew their strength. They shall run and not be weary, they shall walk, and not faint."

October 24

Read Proverbs 15:8-18. Text for the day: "A merry heart maketh a cheerful countenance: but by sorrow of heart the spirit is broken."

Facts to be noted:

1. Gifts and sacrifices alone cannot make a man right with God.
2. Happiness and peace are the result of "clean hands and a pure heart".
3. The source of happiness is from within.

"My good blade carves the casques of men,
My tough lance thrusteth sure,
My strength is as the strength of ten,
Because my heart is pure."—Tennyson.

"I wouldn't have taken a large sum of money for that tree", said a gentleman, when he learned that a fine maple that grew in front of his summer home cottage had been blown down. "If at all possible, I shall have it put back into its place." But that tree was never put back. Examination proved that the wind had only hastened a fall that was bound to come sooner or later. The tree was decayed at the heart. There can be no stability, no happiness, no peace, and no strength, if the heart of a man is not right. To all outward appearances that tree was sound, but it couldn't stand the test of that wind. It is only the man or woman whose heart is free from bitterness, and envy, and malice, and evil thoughts, that can stand with courage the storms of life and "have a cheerful countenance", and know the meaning of real happiness.

October 25

Read Ephesians 3:13-21. Text for the day: "And to know the love of Christ, which passeth knowledge."

Facts to be noted:

1. St. Paul's prayers for the full power of God.
2. That Christ may find a home in the hearts of His people.
3. That all may comprehend the extent of the love of Christ.

Frederick W. Robertson in commenting on I Corinthians 13 gives to the word "endureth" the interpretation of "out-roofeth". The idea is that of the walls of a house that need covering for protection and warmth. There is placed over these walls an extending roof. The walls of the house represent a man's life, and that which comes to form the roof for protection is the love of Christ. Now every life has various dimensions, height, breadth, depth, and width, but there is no part of it that cannot be outroofed, protected, and warmed by the love of Christ. Every day, over our failures, our shortcomings, our negligences, and over our bewilderments, He stretches the mantle of His love. Every day our fellow Christians are following His example and are outroofing the boorishness of our actions and the coldness of our words. Let us also follow His example and extend the encouraging, the protecting, roof of love over others.

October 26

Read Isaiah 26:1-11. Text for the day: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee."

Facts to be noted:

1. The confidence of one who trusts in God.
2. The fall of the self-sufficient.
3. The difficulty of helping those who are determined to follow their own way.

"Had Zimri peace, who slew his master?" cried the sinful Jezebel who knew only too well that there is no peace for the wicked. David, King of Israel, yielded to temptation, and lost the peace of mind that was his, and years later he wrote from personal experience: "Keep innocency, and cleave to the thing that is right, for that shall bring a man peace at the last." Wealth may insure one against want; honor and position may make one feel that something has been accomplished in this world, but true happiness can exist only where there is peace of mind. Our text for the day tells us the secret of true peace. In times of sorrow and difficulty those who have tried to live a life acceptable to God, and who have learned to say with the Psalmist, "Though He slay me I will trust Him," know something of the joy of the peace that God alone can give, and to which the prophet refers in the lesson for today.

October 27

Read Colossians 3:1-12. Text for the day: "If ye then be risen with Christ, seek those things which are above."

Facts to be noted:

1. St. Paul indicates how the spiritual life is to be attained.
2. By the power of Christ evil is to be overcome.
3. Christ is the source of spiritual life for all men of all nations.

The importance of the word "daily", when one is considering the question of the spiritual life, cannot be overestimated. We believe in a final judgment, but, if we are to develop a character that will be prepared for that final judgment, we must be conscious of the daily judgment to which our lives are subjected. We believe in a final resurrection; the preparation for that resurrection is a daily resurrection with Christ while we are here in this world. As we climb a ladder we look up, but we take only one step at a time. It is the same with the Christian life; we must be constantly looking up at Christ, who is both our example and the source of our strength, and day by day struggle to take one step higher. Should we slip back it will be all the more necessary for us to renew our determination to climb. Note the command "SEEK".

October 28

Read Micah 6:6-15. Text for the day: "And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."

Facts to be noted:

1. Positive vice and extravagant luxury were rampant.
2. The people of Israel rebuked by God through His prophet.
3. The people's question (6-7) and the prophet's answer (8-15).

The people of Israel were rebuked by the prophet for their sin and wickedness, but the people were not humbled, there was no sincere repentance. They demanded to know how much God would take and let them off. They seemed to think of God as a hard, grasping, exacting master who could be satisfied by the payment of money. Then came the prophet's answer. It is our text for the day. Not the gifts that wealth can give, not the sacrifices of selfish fear, none of these can bring people near to God. It is character that God demands, a character based upon justice, mercy, and humility. And the only way that such a character can be developed is by the recognition of our dependence upon God and by our faith in Him through Jesus Christ our Lord.

GENERAL CONVENTION NOTES

THE PROUDEST PERSONS at the conclusion of the Convention were the chief page and his assistants, who were thanked by both Houses for their efficient services.

A VEHEMENT PROTEST by a Portland Congregational minister against any notion of unity with the Episcopal Church was aired in Convention. By its action the Convention evidently took the view that the exception proves the rule.

ONE DEPUTY saw a lack of respect for dignitaries in the making and exhibition of toy images of bishops and priests in their vestments, but his view was not generally shared.

A RESOLUTION that the government should be asked to do all in its power for the ex-service men was regarded as referring to the bonus.

ALTHOUGH the final conclusion of Prayer Book revision will not be reached until 1928, it was felt that wonderful progress had been made. Fifteen years is not regarded as too long a time for the accomplishment of such a task.

The Funeral of the Rev. William Austin Smith, D.D.

His life-long friend, the Rev. Dr. Slattery, of Grace Church, read the service at the funeral of the Rev. William Austin Smith, D.D., editor of *The Churchman*, which took place at Grace Church, New York, on Saturday morning, September 30. There were no other clergymen in the chancel, but many were in the pews. There was no eulogy, and none would have been desired by the brave and modest soul that had passed on; only the comforting and uplifting words of the Burial Office. The hymns were of Dr. Smith's own selection: *The Strife Is O'er*, *Just As I Am*, *My God I Thank Thee*, and *Fight the Good Fight*.

The pall bearers were Dean Robbins, of the Cathedral; Dean Fosbroke, of the General Theological Seminary; Dean Washburn, of the Cambridge Divinity School; the Rev. Guy Emery Shipler, Managing Editor of *The Churchman*; the Rev. Samuel McComb, of Cambridge; the Rev. George Thomas Dowling, writer of the *Saturday Night Sermons*; Mr. Charles C. Burlingham, president of The Churchman Company; Dr. Halsey DeWolf, of Boston; Mr. Maurice Hoppes; and Mr. Thomas Dyer. Bishop Shipman represented the Diocese of New York in the procession.

In the congregation were: the Rev. Henry Lubeck; Canon G. F. Nelson, diocesan registrar; the Rev. Gustav Carstensen, of Holy Rood; the Rev. H. Percy Silver, of the Incarnation; the Rev. Wm. Montague Geer, vicar-emeritus of St. Paul's chapel; the Rev. J. G. H. Barry, of St. Mary the Virgin; the Rev. S. P. Delany of the same parish; the Rev. Howard Melish, of Holy Trinity, Brooklyn; the Rev. F. W. Crowder, of St. James'; the Rev. C. K. Gilbert, a former editor of *The Churchman*; the Rev. Elliot White, of Grace chapel; Dr. William S. Rainsford; the Rev. F. G. Urbano, of Grace chapel; the Rev. James Sheerin; the Rev. W. H. Owen, Jr., of Holy Trinity; the Rev. Samuel Dorrance, of Holy Trinity chapel; the Rev. Clifford Gregg, of Holy Faith; the Rev. George W. Eccles; the Rev. Frank Walsh; the Rev. Clifton Macon, of All Souls'; the Rev. Burton Scott Easton, and Canon Gabriel Farrel.

The staff of *The Churchman* were present in a body; also Dr. Edward S. Cowles, and the staff of nurses from the Park Avenue Hospital, who attended Dr. Smith in his last illness. There were also present, Mr. Samuel Thorne, Jr.; Mrs. Willard Straight and Mrs. V. G. Simkhovitch, of the Greenwich Village Settlement House; and many others of Dr. Smith's friends.

The interment was at Lynn, Mass., Monday afternoon, where Dr. Slattery again officiated.

This marks the passing of a notable figure, not only in present-day Church journalism, but also among the leaders of thought and direction in the informal councils of the American Church.

Dr. Smith was a man of undoubtedly great intellectual substance, which he had developed by means of the best educational facilities the country affords, by deep reading and deep thinking, and by the counsel and companionship of scholars and thinkers. He was, moreover, touched by the love of God which directed his efforts towards the upbuilding of the kingdom of God among men, as he saw it.

Dr. Smith was a brave man. First of all, he repeatedly ventured into fields of duty when he would possibly have been justified in caring for his physical condition. His whole life was a battle against insidious diseases: and he did not lose his courage, even at the last; he worked as long as it was physically possible for a man to work.

Dr. Smith was also fearless intellectually. He did not



THE REV. WILLIAM AUSTIN SMITH, D.D.,
LATE EDITOR OF *THE CHURCHMAN*

value conventions when he thought that they stood between him and the truth. He fought, with all the vigor of a well-trained intellect, whatever appealed to him to be opposed to the betterment of his fellow members of the kingdom of God. And yet his intellectual honesty and his charity of mind were such as to compel the attention of those who differed with him, and to make his work constructive rather than partisan.

The five years as editor of *The Churchman* were memorable both for Dr. Smith, and for the publication. They came at a time when Dr. Smith was inhibited from parochial work by physical causes, and gave him an outlet for his genius. And he enabled *The Churchman* to become a means of expression of a considerable group of Churchmen, that have certain earnest ideals for Christendom.

As a priest of the Church, Dr. Smith was eminent as a preacher and a pastor. A friend says of him: "A preacher of power; a pastor whose grip upon his people was firm and at the same time tender and true, he was happiest . . . in those personal relationships, which are the joy of the minis-

try. Dr. Smith was undoubtedly a strong man in the American Church.

"Yet the strong man must go:
For the journey is done and the summit attained,
And the barriers fall,
Though a battle's to fight ere the guerdon be gained,
The reward of it all."

May it be the good pleasure of our loving Father to "grant him continued growth in His grace and love".

FORWARD

"Forward!" it is the word of God;
"Forward!" no longer linger here;
Be not the slave of doubt or fear;
Why shouldst thou wait until the rod
Doth drive thee forth to seek the land
Where thou on freedom's height shalt stand!

Dost thou then love the wilderness
As if it were thine own true home,
As if it were thy curse to roam
With ceaseless journeyings and distress,
When a day's journey lies the land
Where thou on freedom's height shalt stand!

God's purpose how canst thou fulfil,
If thou dost wait with timorous feet
Where paths of destiny do meet?
There is but one that is His Will,
And that doth lead unto the land
Where thou on freedom's height shalt stand!

Be of good courage, gladly go
Where the light shines upon the way,
And ushers in the coming day;
Be brave! strike the decisive blow
Which breaks the barrier to the land
Where thou on freedom's height shalt stand!

FREDERICK W. NEVE.

GENERAL CONVENTION PUBLICITY

BY WILLIAM HOSTER

AN outstanding feature of the General Convention recently held in Portland, Ore., was the wide spread publicity given to its proceedings in the columns of the newspaper press of the country. The bare statistics in this connection tell their own story. In the first place, the Convention had advance advertising such as no General Convention has ever had before in the history of the Church. The Publicity Department arrived in Portland with 2,500 columns of newspaper clippings dealing directly, and by name, with the important gathering which was about to assemble, and the vital matters which awaited its consideration. In addition to this were 2,500 columns of clippings of news matter covering every phase of the work of the Church, whose 47th General Convention was about to meet.

On this foundation were laid the plans for securing the widest possible publicity for the ensuing deliberations of the body. The entire plant of the Publicity Department was shipped in bulk to Portland. It was set up in a press headquarters immediately at the rear of the stage in the Portland Auditorium, where, in two rooms, one for the working staff, and the other for the use of the representatives of the press, there was constant activity from the day of the assembling of the conference of Bishops, August 30th, until the final scenes of the Convention on September 23d. In addition to the representatives of the religious press of the country, there came the special correspondents of a group of great metropolitan newspapers, as well as staff men of the four big press associations.

The task of the Publicity Department was to supply these news writers with every essential written document which proceeded from the gathering, as well as to interpret the various acts of the Convention, to insure the comfort and convenience of the correspondents, and to facilitate in every possible way the prompt and efficient handling of the great mass of news which broke on all sides throughout the period of the Convention.

The results of the Department's work speak for themselves. Never in the history of the Church have its activities been reported in the secular press in such generous and amazing volume or with greater or more uniform accuracy. Counting the preliminary conference of the Bishops, the Convention of 1922 lasted through a period of thirty days. In that time the Portland newspapers alone printed over 500 columns of news stories and illustrations referring to the proceedings. The illustrations were an especially notable feature, and included, in addition to hundreds of single photographs of important personages in attendance upon the Convention, great group photographs of the House of Bishops, the House of Deputies, and the Woman's Auxiliary, this pictorial display alone representing an expenditure of \$5,000 by the enterprising Portland newspapers.

Elsewhere the response of the newspapers to the appeal of the cause was equally gratifying. It is not possible yet to present any accurate total of the amount of matter which the newspapers printed on the Convention, outside of Portland. In the headquarters of the National News Bureau in New York, there are already 6,637 separate clippings, furnished by a clipping bureau, from newspapers throughout the United States, dealing with the Convention's work; and these clippings are still pouring in. When the fact is considered that the most efficient clipping bureau never secures more than fifty per cent of the total amount printed by newspapers on any given subject, the tremendous publicity which the 47th General Convention secured becomes apparent.

In recognition and appreciation of the work of the Publicity Department, the General Convention, at its closing session, unanimously adopted resolutions thanking the Department; and the *Christian Work*, in its issue of October 7th, in an editorial on the Convention makes this comment:

"The publicity given the recent General Convention of the Protestant Episcopal Church, held in Portland, Oregon, indicates one of two things, either that the nation has really become interested in religion and the work of the Church, or that most perfect publicity methods were employed. It may have been a little of both, but the fact is that the daily papers of the United States devoted whole columns to the proceedings daily."

The truth probably is that there is a reawakened interest in religion and the work of the Church throughout the nation, and that this reawakening is due, in appreciable measure, to the campaign of education which the Publicity Department has been conducting in the columns of the daily newspaper press of the country for the past eighteen months. Except in so far as it has been made the humble agency through which these results have been secured, the Publicity Department claims no especial credit for the achievement. Out of the Portland

Convention has emerged a new force for the promotion of the cause of our Lord. It is a force which has always been ready at hand, though, for one reason or another, little understood or availed of; but which now, as a result of practical demonstration, must be reckoned among the potent agencies for encompassing the work of the Master.

Concretely put, what has been shown is, first, that the Church has a real story to tell, interesting, vital, and of far reaching consequence, and entitled on its merits to a place in the columns of the daily press along with the other active agencies of the day and generation; and second, that the newspaper press of the country recognizes this fact, and is willing, and even eager, to print the news of the Church, when it is furnished to the newspapers in accordance with recognized newspaper standards.

One of the amazing paradoxes of modern civilization is the failure heretofore of the newspaper and the Church, the two most potent influences in our civilization, to understand each other and to work in close coöperation. If, as the result of the publicity effort at Portland, the time is at hand when Church and Press are to work together, a long step forward has been taken in the promotion of the Kingdom on earth.

JOINT SESSION FOR MISSIONS

THE joint session of the two Houses of the General Convention under the auspices of the Department of Missions was held on the morning of Sept. 16. At eleven o'clock the Presiding Bishop was escorted to the platform, and the session was opened with prayers by Bishop Bratton, of Mississippi. After reading of the minutes, General C. M. Clement, of Sunbury, Pa., was called to take the chair.

The first speaker was Bishop Thomas, of Wyoming, who told the story of the founding of the Church's work in the West, and spoke of the great missionaries who had laid these foundations in that region.

Then were introduced the domestic missionary bishops who have been consecrated since 1919, and who, in five minute addresses, gave a brief account of their work. Bishop Mize spoke of conditions in the Missionary District of Salina; Bishop LaMothe, of the Missionary District of Honolulu, gave an account of the rise and progress of Church work there; Bishop Morris, of the Panama Canal Zone, described the work which is being carried on there and in Colombia; Bishop Mosher, of the Philippine Islands, described conditions and needs in the Islands, dwelling specially upon the school for boys that was founded by Bishop Brent. When Bishop Mosher's time expired, on request of the House, Bishop Brent was given time to supplement the appeal made by Bishop Mosher. Bishop Moulton spoke for Utah, stressing particularly the work at Rowland Hall school for girls, St. Mark's Hospital, and the coal camps. He said that, in point of enrolment, Utah leads the Sunday school work of the Church, the enrolment being one hundred and five per cent of the communicant list. He also mentioned that Utah has twelve candidates for Holy Orders.

Bishop Sherwood gave a graphic account of the difficult conditions in the Diocese of Springfield, where the Church has but one communicant in every six hundred of the population, and no strong parishes. He described some remarkable successes, and said that in his diocese the Church was not for the aristocrats but for the "river rats". He made a plea for two of the priorities—the work at East St. Louis, and at the State University. Alluding to the Herrin massacre he said that this Church has never preached the gospel in Herrin.

The session was concluded with an interesting and able address by Bishop Bratton, of Mississippi, on What the Church Should do to Help the Negro.

GENERAL CONVENTION NOTES

BISHOP WILLIAMS, of Michigan, won high favor in the eyes of the labor press and special newspaper writers.

THE IMPACT of the Convention's declaration against the compulsory education bill, such as is to be voted on in Oregon, and which would close the primary and grammar grades of all private schools, was felt throughout the state, and was loudly cheered by the opponents of the measure.

ONE OF THE MOST admired Convention guests was Deaconess Adams, whose work in the mountains of Virginia, under Bishop Jett, is well known. For years she has ministered to the families of the mountaineers, being their first aid in times of illness and other troubles, and she has a large number of photographs of children who have been named after her. Although sixty-nine years of age, Deaconess Adams continues her unremitting labors, which include long hard trips through the mountains at all hours of the night.

The General Convention in Retrospect

By the Rev. Allan L. Burleson

ONE of the surprising things of the recent General Convention was the record of attendance. The place of meeting, situated in the northwest corner of the United States, made necessary a long and costly journey for almost everyone. Added to this, were the threatening conditions of railway travel at the time of meeting. These two things made it seem likely that the record reached at the more central points of St. Louis and Detroit would not be attained in Portland. But, while the attendance in Detroit is said to have been 2,500, the registration in Portland exceeded 3,500.

On Monday, September 11th, the fifth day of meeting, the registration in the House of Deputies was as follows:

Dioceses represented by four Clerical Deputies	66		
Which represents an attendance of.....		264	
Dioceses represented by three Clerical Deputies	5	15	
			Total
			71 279
Dioceses represented by 4 Lay Deputies.....	20	80	
" " " 3 " "	21	63	
" " " 2 " "	19	38	
" " " 1 " "	6	6	
" " " 0 " "	5	0	
			71 187
Domestic Miss. Districts, Clerical.....	16		
" " " Lay.....	9		
Foreign " " Clerical.....	7		
" " " Lay.....	0	32	
Total of Deputies present		498	
Clerical Deputies present	302		
Lay " "	196		
		498	

Another surprise was in the amount of work accomplished. Though a few matters, regarding which it was felt that more light was needed, were referred to commissions for further investigation, every subject introduced received consideration and completed action, with the exceptions mentioned. Especially in Prayer Book revision, the result was amazing. When one regards the progress made in this matter by the last two Conventions, it would seem impossible that this Convention should have been able to finish primary action on so comprehensive a list as, Completion of Morning and Evening Prayer; the Offices of Baptism, Confirmation, Holy Communion, Matrimony, Burial, Visitation of the Sick, and the Churching of Women; the Psalter, Prayers and Thanksgivings, part of the Collects, Epistles, and Gospels, and all of the Ordinal. It did involve hard work, in long day, and sometimes night, sessions, decreed by the inexorable chairman of the committee on the Dispatch of Business. The claim made is probably true that never before has a General Convention accomplished so large an amount of business. The result is that the majority of the proposed changes in the Prayer Book can receive final action in 1925.

The work was greatly facilitated by the conditions under which it was done. The great Auditorium, with its ample space and many rooms, was ideally adapted, not only for the furtherance of business, but also for the many meetings held in the interests of various phases of Church work. Though it was used whenever available, still other meetings were held, in the Labor Temple, and at other points, till one was at a loss, among conflicting meetings, what interest to choose when all were attractive.

But most of the deputies found time to enjoy the attractions which the charming city of Portland offered, with its wonderful parks, drives, and mountain views. And all, we think, took the twenty-five mile drive over the unexcelled Columbia River Highway, with its matchless river and mountain views, and its beautiful waterfalls. Over 2,500 people were taken on this trip by the motor corps, and as many more over the sight-seeing trip through the city. The motor corps was a new and gracious addition to Convention hospitality, and at all times cars, bearing the purple cross on their windshields, were at the disposal of any member of the Convention who hailed them. Everywhere, and from all classes, one found kind interest, ready help, and an active desire to make the strangers "Welcome to our City".

For the first time in the history of General Conventions, as a feature in the entertainment of the visitors, a civic organization found a place on the official program. The evening of Saturday, September 16th, was "Rose Night," and the order of Royal Rosarians welcomed the Convention to the "Rose City," with speeches by the Governor of Oregon, the Mayor of Portland, and others, and then conferred honorary knighthood on nine members of the Convention chosen from various sections of the country.

To one who has memories of some past conventions the absence of partisanship was noteworthy. Men voted for their convictions, but not as members of a party. The cliques and divisions, that have been sometimes known in the past, were absent, and instead was a kind consideration for those who differed. This was most evident in the debates upon the Prayer Book changes, in which it was plain that the first thought was to take such action as was best for the interests of the whole Church, and not merely for some section thereof.

The adoption of the \$21,000,000 program for the coming three years was an evidence both of the forward-looking vision of the Church's leaders, and also of the unanimity of the Church in throwing itself whole-heartedly into the work of Church advancement both at home and abroad.

The presence of the representatives from the Eastern Church emphasized their expressed desire for reunion, towards which the pronouncement of the Ecumenical Synod of Constantinople upon the validity of Anglican orders is the first official action towards healing the separation of a thousand years. The presence and utterances of the representatives from the English, and from the Canadian, Church emphasized the solidarity of the Anglican Communion. And the desire for closer approach to our Protestant brethren was evidenced in the passage of the Concordat canon and the constitutional amendments intended to prepare the way for closer relationship. This legislation may or may not be wise or effectual but it certainly grew out of the desire to find an approach toward unity if that be possible.

The subject of Christian Healing received the earnest and sympathetic attention of the Convention, its principles were endorsed, and a commission appointed to give the matter further study before the Church takes official action.

One of the graceful acts of the General Convention was the passage of resolutions of congratulation, and of appreciation of the services of the Hon. L. Bradford Prince, ex-governor of the State of New Mexico, and senior member of the House of Deputies. Governor Prince has served in sixteen General Conventions, covering a period of forty-eight years; a record which has been but once before equalled in the House of Deputies. In this Convention the following information is of interest:

The venerable and well beloved Presiding Bishop, the Most Rev. Daniel Sylvester Tuttle, D.D., Bishop of Missouri, in point of years is the senior member of the General Convention, as he will reach the age of eighty-six on January 26, 1923. Bishop Tuttle has also taken part in more General Conventions than any other person since the organization of the American Church, for the Convention in Portland was his nineteenth Convention. The Rt. Rev. William White and the Rt. Rev. B. B. Smith were present at sixteen Conventions; and the Rt. Rev. Alfred Lee and the Rt. Rev. T. C. Brownell served in fifteen Conventions each. All four of these became in turn Presiding Bishop under the seniority rule.

A careful examination of the records of General Conventions, since the organization of the American Church in 1789, shows that, in the House of Deputies, but one person has heretofore served in sixteen Conventions. That person was Mr. S. M. Curtis, of Delaware, who died in 1904.

The record of Governor Prince has, therefore, been equalled but once, and, among living members of the House of Deputies, the member who stands nearest to him, in term of service, is Col. Z. D. Harrison, of Atlanta, who began attendance in 1883, and has therefore served in fourteen Conventions.

Governor Prince began his work as a deputy at the Convention which met in Boston, in 1877, the Rt. Rev. Benjamin B. Smith being Presiding Bishop. At the first two Conventions he attended, he represented Long Island, and in subsequent Conventions, New Mexico, thus representing the Church in both the East and the West. A number of years ago, on the death of Major Fairbanks, of Florida, he became the senior lay deputy, and in 1910, when the Rev. Dr. Battershall, who had an equal record, ceased to attend, Governor Prince became the

dean of the entire House of Deputies. It is the hope of his many friends that he may be enabled to establish an unequalled record of continuous service in the House of Deputies.

Among those who have a record of long service of late years, are the Rev. Dr. Battershall, the Rev. Dr. Leffingwell, and Major Fairbanks, who served fourteen times; Chancellor Woolworth, Mr. James McConnell, and Mr. Chas. E. Hay, who served thirteen times; Rev. H. L. Jones and Judge Wilder, who served twelve times; Rev. C. F. Leffingwell, Rev. A. Beatty, Rev. E. T. Perkins, Hon. Cortlandt Parker, and Judge Isaac Atwater, who served eleven times each. Most of these distinguished men are no longer with us.

In conclusion, we here present an outline of the more important actions taken by the Convention. No attempt is made to arrange them in the relative order of their importance, for that would depend upon the viewpoint of the individual. But, to a Churchman, the one thing of outstanding importance must be the action regarding the Presiding Bishop and Council (now to be termed The National Council), and the adoption of the Program by which the Church unitedly faces the gigantic task of providing some twenty-one million dollars for its general work during the next three years. For the first time in its history, the Church proposes to act nationally instead of sectionally.

THE NATIONAL COUNCIL. Reorganization of the former Presiding Bishop and Council, defining relationships, and adopting a new title. To serve for a term of three years, the Rt. Rev. Thomas F. Gailor, Bishop of Tennessee, was re-elected Presiding Bishop of the Council and Mr. Lewis B. Franklin was re-elected Treasurer. The other members of the former Council were also re-elected, with the exception of Bishop Lawrence, of Massachusetts, and Mr. F. C. Morehouse, of Milwaukee, who declined re-election. In their places, Bishop Manning, of New York, and Judge P. S. Parker, of Brookline, Massachusetts, were elected.

THE PROGRAM is divided into two parts, the Budget and the Priorities. The former has to do with the maintenance of the existing work; the latter, with the work of Church extension. The Program contemplates the procuring and expending of \$6,000,000 in 1923, \$7,000,000, in 1924, and \$8,000,000 in 1925. The Program is for the general work of the Church and does not include the local expenses of the dioceses and parishes.

OFFERINGS. The Triennial Offering for Missions from the Woman's Auxiliary amounted, in round numbers, to \$675,000, which is more than \$200,000 more than the offering of three years ago. The Bishop Rowe Foundation Fund, presented to him at the Mass Meeting of September 14th, was over \$71,000, and the Children's Birthday Offering, for the purchase of a new engine for Bishop Rowe's boat, the *Pelican*, was over \$7,000.

THE PRAYER BOOK. Ratification was given to the changes adopted in 1919. Tentative adoption, subject to future ratification, was given to changes in most of the Prayer Book—including further changes in Morning and Evening Prayer, in the Offices for Baptism, Holy Communion, Confirmation, Matrimony, Burial, Visitation of the Sick, Churching of Women, the Psalter, Prayers and Thanksgivings, Collects, Epistles, and Gospels, and the Ordinal. Note: Revision of the Litany was not undertaken.

NEW DIOCESES. The Missionary District of Southern Florida was admitted as the Diocese of Southern Florida, and the Missionary District of Asheville was admitted as the Diocese of Western North Carolina. Thus no continental Missionary District now exists east of the Mississippi River. Consent was given to the Diocese of South Carolina to divide itself into two Dioceses.

MISSIONARY BISHOPS. The Rt. Rev. W. P. Remington, Suffragan Missionary Bishop of South Dakota, was translated to the Missionary Bishopric of Eastern Oregon, made vacant by the resignation of the Rt. Rev. R. L. Paddock. Archdeacon H. R. Carson, of the Panama Canal Zone, was elected to be Missionary Bishop of Haiti, and the Rev. W. B. Roberts of South Dakota, was elected to be Suffragan Missionary Bishop of South Dakota.

CONFERENCE ON FAITH AND ORDER. The plan for the World-wide Conference on Faith and Order to comprise some eighty independent Churches, and to be held in Washington, D. C., in 1925, were earnestly endorsed, and \$25,000 a year voted towards preparatory expenses.

THE CONCORDAT. Amendments to the Constitution and Canons were adopted, making possible, under certain conditions, the ordination, by bishops of this Church, of ministers not in the service of this Church. Permission to alter the Ordinal for the purpose, was not granted.

FEDERAL COUNCIL OF CHURCHES. The present relationship with the Federal Council of Churches was continued.

RELATION WITH OTHER CHURCHES. Delegations representing the Patriarch of Jerusalem, the Patriarch of Antioch, the Russian Church, and the national Church of Czecho-Slovakia were received, all voicing their desire for Christian unity. Deep interest was aroused by the announcement, by the Presiding Bishop in the Convention, that the Orthodox Ecumenical Synod of Constantinople, through Patriarch Meletios, had recognized the validity of Anglican Orders. The Bishop in Jerusalem and the East, the Rt. Rev. Rennie MacInnes, representing the Archbishop of Canterbury, was received and urged fuller cooperation in his work by the American Church. The Rt. Rev. A. U. de Pencier, Bishop of New Westminster, B. C., and the Rt. Rev. A. J. Doull, Bishop of Kootenay, representing the Canadian Church, were received and brought messages of good-will and fellowship. The question of the establishment of full relationship with the Hungarian Church in the United States was continued, pending investigation regarding its discipline concerning marriage, etc. Greetings from the Methodist Conference of Oregon were received and answered.

DIVORCE AND MARRIAGE. This subject received serious consideration, but no canonical change was made except to make the provisions now governing the clergy in performing a marriage apply also to members of this Church who desire to be married. A resolution asking legislatures to pass laws forbidding the marriage of the physically and mentally unfit was adopted.

THE HOLY COMMUNION. The use of wine in celebrating the Holy Communion is affirmed, and a commission was appointed to report to the next Convention regarding the use of the common cup.

CHRISTIAN HEALING. The subject of Christian Healing was discussed at length, its importance and value recognized, and the report of the Commission on the subject, ordered sent to the American Medical Association. A commission, of whom three are physicians, was appointed to continue consideration. Note: A form for administering Holy Unction is among the proposed Prayer Book changes tentatively adopted.

SOCIAL SERVICE. Ringing resolutions were adopted concerning Disregard of Law, especially the Prohibition Law, Laxity in Manners and Morals, Mob Violence, Turkish Atrocities, Restraint of Free Speech, Unlawful Acts of Secret Societies, Legislation threatening the Welfare and Existence of Christian Schools, Use of Raffles and Gambling Devices for Church and Philanthropic Purposes, and urging conferences for settling disputes between Nations. A Social Service Creed was adopted, declaring that human rights precede property rights; demanding a living wage, and the right of the worker to have a voice in determining the conditions under which he works. Wider protection of wild and domestic animals was endorsed.

NARCOTIC EVIL. Startling information was presented on this subject and a committee was appointed to present the matter to the Secretary of State.

HOME AND FAMILY. The report of the commission on this subject stressed the un-Christian condition in American homes, and severely condemned the divorce evil and birth control, and the lack of Christian training of children.

TURKISH ATROCITIES. Resolutions of sympathy with suffering Christians were adopted; Near East Relief approved; a telegram sent to Archbishop Alexander; and joint action with Great Britain by the Government was requested.

INSTITUTES FOR WORKING MEN AND BOYS. A plan was adopted for the organization of Institutes for Working Men, similar to those now conducted for Seamen. The formation of like Institutes for Boys was also approved.

POWERS OF PROVINCES. A joint commission to consider Enlarged Powers of Provinces was appointed to report at the next Convention.

SACRED FILMS. The educational use of moving pictures was considered; a joint commission appointed on the subject. A series of such films was shown during the Convention.

JOINT SESSIONS AND MASS MEETINGS. Joint sessions and largely attended mass meetings were held in the Auditorium in the interests of the Program of Church Work, Missions, Christian Education, Social Service, the Woman's Auxiliary, Work Among the Foreign Born, Work Among the Negroes, Church Publicity, and Church Pageantry. A notable feature of the mass meeting on Pageantry was the presentation of the Pageant, "A Sinner Beloved". Numerous meetings in the interest of Church Societies were held at other places in the City.

PASTORAL LETTER. This dwelt upon Christian Unity, and Service for Others, subjects to which the Convention gave large attention.

PLACE OF MEETING. New Orleans was chosen as the city in which the Convention will meet in October, 1925.

Foreign Born Americans Mass Meeting

AT another one of those large, fruitful gatherings which have been a great feature of the Convention, held at the auditorium, Sunday evening, September 17th, attention was centered on the problem of Foreign-born Americans. Bishop Murray presided and fifteen minute speeches were made by Dr. George Zabriskie, Chancellor of the Diocese of New York; the Rev. Thomas Burgess, National Secretary of the Foreign-born Americans Division; Dr. Homer A. Flint, Administrative Secretary of the Diocese of Pittsburgh; Bishop Parsons, and Dr. George Craig Stewart. The benediction was given by Archbishop Gerassimos Messara, representing the Patriarch of Antioch.

The average immigrant, it was brought out, who comes to America, is not suspicious, not rebellious, not an enemy to society, but is a simple, trusting person with the hopes, aspirations and desires that are common to humankind. But, according to Dr. Flint, after being exploited by American profiteers and employers, and urged to violence by American demagogues, agitators, and radicals, he presents a problem for which the Church alone can offer the solution. He pointed out that at least ninety per cent of the population of Pennsylvania mining and milling towns were either foreign-born or of the first succeeding generation.

The Rev. Mr. Burgess gave a very complete statistical account, and called attention to much accomplished by home mission work. Bishop Parsons discussed the missions for Orientals on the Pacific coast and advocated a gentleman's agreement as opposed to stringent laws dealing with the Japanese problem. Dr. Zabriskie spoke on the general subject of immigration, and Dr. Stewart described work among foreigners in the normal American parish.

The address of the Rev. Mr. Burgess embodies his report to the General Convention. He said, in part:

"Our Lord sent forth His disciples unto all nations. Today, twenty centuries later, the reverse has happened. He has sent all nations to us, His disciples, in America. The Church's obligation is obvious to these millions of unchurched, misunderstood, lonely men and women, boys and girls.

"At the call of General Convention, the Church, three and a half years ago, established this work as a regular part of the Church's domestic Mission, with national office and officers under the Department of Missions of the National Council. The object of my address is to tell what have been the policies worked out under the direction of the Council, and to show a little of what the Church has actually accomplished.

"It is an evident fact that in all parts of the United States our Church has parishes and dioceses, organized, empowered, and equipped to preach and practice Christianity. It was also a fact that within the bounds of nearly all of these are foreign born people and their children, few or many. The policy of the Council has been to persuade and help the parishes and dioceses to reach these people within their bounds in a perfectly normal way. Segregated racial missions are to some extent necessary, but it is an abnormal way. We have 57 such, most of them doing fine work: but we also have somewhere between 500 and 1,000 regular parishes that are doing this work as a normal part of their parish responsibility.

"Nearly all of this has been begun within the past three years, and is effectively reaching the foreign born. What our neighbors of many races require is simply American fellowship and Christian brotherhood. Real confidence and friendship once established, the rector, people, and all parish organizations can follow it up by normal ministry and service. The astonishing thing is that no other Church has ever tried, as a fundamental national policy, this simple normal method. Our Church has deliberately adopted it, tried it, and is succeeding. It is not a matter of uplifting the poor, benighted foreigner, but of converting our own American people to what should be plain, ordinary Christianity.

"Many parishes have started this work from no touch with our national office, but simply because the Church has officially made it a regular part of our national mission. You have heard of the little parish, almost dead three years ago, in Iron Mountain, Mich., where the new rector caught the vision. The communicant list doubled in a year and a half, and now twelve different nationalities, with many children, worship in peace and love together, and generously contribute to the parish support.

"In Paterson, and Garfield, New Jersey, a great factory center. Armenians, Italians, and other races look to our Church as their Church. Our priest is their pastor and adviser, and our women worker is their friend in all sorts of things little and big. The American born priest of the great Russian

Orthodox Church there sends his children to our Church school, and there are most friendly relations between the two parishes.

"Let me tell now a few instances of growth, in which the Foreign-born Americans Division has had direct share. Philadelphia has long been doing good work of this sort. The Bishops asked the personal supervision of our Division. Dr. Emhardt, our Field Director, spent much time there. Then he sent Mr. Knapp, our lay field missionary, who, for four months, worked in selected parishes, making contacts with the groups of various races and converting the parishioners to active fellowship and service. A great body of our leading Philadelphia women are organized to carry the work on, and the diocese has just called one of the best known clergymen in the country to give his time exclusively to reaching the foreign born in the diocese. We are sending Mr. Knapp in October for two months to the polyglot city of Sacramento at the request of the Bishop, where Deaconess Kelton has begun a fine work in the new community house. Next, Mr. Knapp will go to Los Angeles, where are many thousands, each, of Mexicans, Italians, Russians, Syrians, and various other races.

"At the request of the bishops of six dioceses, we sent the Rev. Sisto J. Noce to discover the Italian opportunities, the dioceses paying his travelling expenses and entertainment. Three have started new work, and the others are planning it. Mr. Noce was called to be Italian Diocesan Missionary for Erie, and within five months, in two of our regular parishes there were added 353 Italian communicants and nearly 400 Church school children. They call him 'the good priest'. In Detroit, where over eighty per cent of the population are of foreign birth or parentage, the Detroit Churchmen's Club of 650 members decided to take up this work of Christian brotherhood. They wrote for our help. We sent Mr. Bridgeman, the assistant secretary, to show them how. A squad of picked men have taken the matter in hand and are studying the Division hand book, *Foreigners or Friends*, and making the contacts. The national officers of the Brotherhood of St. Andrew and the Girls' Friendly Society have been for some time in conference with us, and have made this work part of their normal responsibility. And I might keep on all night telling of the most promising Mexican work in El Paso, Chinese work in New York City, the winning of an Assyrian churchless colony in Flint, Mich., effective coöperation with Greek Orthodox parishes in Fresno, Portland, Salt Lake City, Birmingham, etc.; Italian work in Newark, Hungarian work in Harrisburg, and the bringing in of Scandinavian children into Church schools in almost a hundred parishes, and dozens of other instances.

"Now there is another essential function of the National Division which saves a great deal of money and wasted labor, the creation, through the national or international leaders of a particular race, of a public sentiment, so to speak, throughout the whole race in America—a general understanding of, and confidence in, our Church. For example, our Church and our Church alone can reach the half a million unchurched Czechs in America—a solid, likeable, intelligent people. The Department commandeered the Rev. Robert Keating Smith, who knows the Czechs and is beloved by them as no other man in America. After careful consideration, the Presiding Bishop and the Council sent him to Czecho-Slovakia at the providential time of the rebirth of their National Church. Mr. Smith returned, made a remarkable report, and said 'Do nothing now. Wait'. After two years, Bishop Gorasz, who made such an impression on the Convention last week, comes to America. He understands us, and has confidence in us. He comes for a few months to work out with us, through our Church, the bringing back of his people to America, to Christ and a sacramental life.

"Dr. Emhardt was sent this summer on a similar mission by the Council to the Balkans, Hungary, and Syria. He returns supplied with a first hand knowledge of the background of our American neighbors of many races. As a direct result this famous and saintly Archbishop and scholar, Gerassimos, is here; the confidence of the Syrians in America is assured, and we can bring new hope to many thousands who are out of the reach of their own Church, if our clergy and people will do their obvious, normal duty. The same for the Greeks in America is the direct outcome of the Greek Patriarchate's decree on the validity of Anglican orders, delivered to the House of Bishops by Dr. Emhardt yesterday.

"And now, briefly, a few miscellaneous things which the establishment of a national office has made possible, and without which they could not have been accomplished:

"Technical information and work on special cases and

matters is constantly asked of the office by different bishops. At the request of the authorities, we furnished three of our clergy to teach in the Russian and Greek Seminaries here. Courses of lectures have been given on the whole subject in most of our Theological Seminaries and Summer schools. Through this the national office of the Church is now in respected touch with the leading specialists on the foreign born, with the Departments of the Federal Government concerned, with the foreign embassies, and with the various national societies working on the subject, as the Boy Scouts, the Y. W. C. A., the Carnegie Foundation, and others. Now, as before has not been the case, specialists representing our Church are called to take part, often a leading part, in all important secular and interdenominational conferences regarding the foreign-born. Help has been given at Ellis Island, and a follow-up system for immigrants worked out, especially for Anglican immigrants. And the much needed literature on the subject, to instruct our own people and to give to the non-English speaking, has been published. One interesting set is being published at the request of many hospital chaplains. Booklets in many languages, with English in parallel columns, *Daily Prayers*, and *Prayers for the Sick*. Each of these differs from the others. They are not our prayers, but their familiar ones. Another is *The Immigrant Child and the Church School* prepared as a bulletin at the request of the Department of Religious Education.

"Christ and His Church call us, the clergy and the people of almost every parish, to this great opportunity for Christian brotherhood and Christian service. But we must do it in Christ's own way."

REVISION REVISED.

BY THE REV. JOHN DOHERTY RICE

THE entry of the Prayer for the Dead into the Burial Office was comparatively peaceful, when the House of Deputies took action on it after it had come to them from the House of Bishops. But later, at the evening session of the same day, its presence there was contested. One of the deputies asked for reconsideration and made an earnest plea for its removal on the grounds that it might prove objectionable to many people in the Church and to many sympathetic outsiders. The final outcome was its insertion in the Additional Prayers, with its use defined as optional.

A Prayer for the Benediction of a Grave was in danger of being rejected, when Dr. William H. van Allen made a rousing intercession for it, and won for it the same treatment as that accorded the Prayer for the Dead.

And at a juncture when the deputies were about to concur in the action of the bishops on the Burial Office as amended, a member of the House declared that he had not been aware of the deletion of the first rubric which had occurred early in the day. This rubric forbids the use of the Office for any unbaptized adults, any who die excommunicate, or who have laid violent hands upon themselves. He argued for its insertion at the end of the Burial Office, with the last provision eliminated, but his plea was denied.

The acceptance of the proposed office for the Burial of a Child was favored without a single alteration as it had come from the hands of the Commission. Every amendment proposed was voted down, including a minor one that had come from the House of Bishops. As far as the deputies were concerned, it was left intact, being recognized as a beautiful masterpiece, breathing comfort in every sentence.

AT THE NINTH HOUR

I will not let Thee go,
Jesus, my Lord!
The hour is dark, I seem to be forsaken;
Yet, though my trust in God Himself be shaken,
And from my soul, the hope of Heaven taken,
I will not let Thee go!

I will not let Thee go,
Jesus, my God!
Old friends pass by upon the other side,
Yet though, because of Thee, joy is denied,
And on my cross, Love too be crucified,
I will not let Thee go!

LILA VASS SHEPHERD.

A MAN lives his beliefs however much he may betray his creed.—*Sir Henry Jones.*

FINAL ACTION IN PRAYER BOOK REVISION

THE following are the changes in the Book of Common Prayer finally ratified by the General Convention of 1922, and now a part of the officially authorized services.

MORNING PRAYER

In the *Absolution* on page 5, begin a new paragraph with "Wherefore," and insert an "Amen" in italics, at the end of this absolution, omitting the rubric which follows.

In the second rubric on page 6 of the Prayer Book, omit all after the word *appointed*, substituting in place thereof the words, *and except also that Psalm 95 may be used in this place: but Note, That on Ash Wednesday and Good Friday the Venite may be omitted.*

Print as the *Gloria* at the end of the *Benedicite* the following: "Let us bless the Father, and the Son, and the Holy Ghost: praise him and magnify him for ever."

Amend the second sentence of the third rubric on page 6 by omitting the word "*Benedicite*".

In the rubric, following the Creed, on page 12 of the Prayer Book, substitute for the word "*all*", before "*devoutly*", the words "*the people*".

Add to the rubric on page 14, at the end, these words: *And Note that the Minister may here end the Morning Prayer with such general intercessions taken out of this book, as he shall think fit.*

After the Prayer for the President on page 13 of the Prayer Book, insert the following:

¶*Or this.*

O LORD our Governor, whose glory is in all the world; We commend this nation to thy merciful care, that being guided by thy Providence we may dwell secure in thy peace. Grant to THE PRESIDENT OF THE UNITED STATES, and to all in Authority, wisdom and strength to know and to do thy will. Fill them with the love of truth and righteousness; and make them ever mindful of their calling to serve this people in thy fear; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

EVENING PRAYER

Omit, in the *Gloria in excelsis*, page 21 of the Prayer Book, in the second paragraph, the sentence, "Thou that takest away the sins of the world, have mercy upon us."

In the rubric following the Creed, on page 28 of the Prayer Book, substitute for the word "*all*" before "*devoutly*" the words "*the people*".

Omit in the Prayer for the President, page 27 of the Prayer Book, line 11, the words "in thee and for thee".

PRAYERS AND THANKSGIVINGS

Substitute for the rubric at the top of page 37, the following: ¶*To be used before the Prayer for all Conditions of Men, or, when that is not said, before 2 Cor. xiii, 14; also, at the end of the LITANY; and in the ORDER FOR HOLY COMMUNION, as there appointed.*

Omit the Thanksgiving *For Deliverance from great Sickness*, page 46.

Place the title *For Unity* before the prayer "O Lord Jesus Christ who saidst," etc.

THE RENEWED VISION

THE CHURCH needs renewed vision of her divine task. If the Church of Christ is really to face the present situation and to be the predominant influence in moulding the future course of human society, she must catch again the vision of her Divinely appointed task and, with greater consecration than ever, devote herself to the work of not only bringing this world to Christ, but of putting Christ into the world. She must hear again her Divine Head saying to her, "Into the world".

The times in which we live are calling for a large infusion of spiritual truth and power in every department of human life. There is no part of our modern life from which Christ should be withheld. Indeed, if the Church meets its supreme responsibility and fulfils its mission, there is no part of it from which it will be withheld.

"Into the market the Church should bring her living Lord with the scourge of holy indignation to drive out all unhalloved principles and methods. Into the parlors of society should He be brought to banish frivolity and class spirit, and to reveal more clearly than ever the brotherhood of man and the sisterhood of woman." Into politics should He be brought to annihilate all bossism and crookedness, and to build up public honesty and civic righteousness. Into the nations of the earth He should specially be brought to root out forever the spirit of the beast and of the brute that seeks to build up nations on iron and blood, rather than on justice, righteousness, and peace.—*Exchange.*

JOINT SESSION ON RELIGIOUS EDUCATION

BY THE REV. ALLAN L. BURLISON

A JOINT Session on Religious Education was held in the course of the General Convention on Tuesday, September 12th at 11 o'clock.

After Bishop Tuttle had been escorted to the platform and had opened the session, he introduced Mr. Harper Sibley, of Rochester, New York, as Chairman.

The Rev. Dr. DeVries, of Washington, D. C., spoke on Recruiting and Training Men for the Ministry, and said:

This commission was appointed by the Presiding Bishop and Council, and has been at work during the past three years. The conclusions we have reached unanimously are, 1. The way to get men for the present emergency is through the personal work of the bishops in their dioceses. In the diocese of Washington we have never had a dearth of men. There have always been from fifteen to twenty men in various stages of preparation. It must be man to man work. 2. We must help men who have no resources. Scholarships must be provided for them. The most practical way is through the deans of seminaries, on the nomination of the bishops. Men of twenty-five or over, who find themselves called by conviction to the work of the ministry, who have a wife or mother dependent on them, should be helped. A layman gave the Virginia Seminary \$275,000, about fifteen months ago, for this purpose. The result is that the Virginia Seminary is filled for the first time in its history, and has turned away about fourteen men. The secretary of the parish of the Epiphany in Washington, a splendid young fellow who was earning about four or five thousand a year, gave up his position and, aided by this scholarship fund, is now in the Virginia Seminary. If we can provide these scholarships we will answer the call of the Bishop of Newark, and the Church will go forward.

The Rev. Campbell Gray, of Quincy, spoke upon Church Boarding School Scholarships.

He gave three instances of children who had lost one or both parents, and who were facing the probability of growing up without an adequate education.

They represent widely divided parts of the country. New Jersey, Illinois, and Alaska. They represent three different types, one being the son of culture and refinement, with a long heritage of refinement back of him. Some day, it is to be hoped, we will have not only scholarships for existing institutions but scholarships for such special work. These children are stretching forth their hands to Holy Mother Church. Will she give them a stone, or break for them the Bread of Life?

The Rev. R. S. Chalmers, of Toledo, Ohio, spoke on Week-day Coöperation with the Public Schools.

The need for weekday instruction in religion is apparent to all. There are four reasons: The Church schools today are not respected educationally by the home, the child, the rector, or the community. In my own city, the ministers of all denominations got together, and approached the public school authorities, and asked that the parents be given the right to request the principal of each school to excuse the boys and girls for one hour each week to receive religious instruction at a place to be designated by the parent. That is the most vital factor in getting the work successfully started.

The authorities granted our request on the conditions that we guaranteed that the instruction should be given by trained teachers, and that the manuals used should be submitted to the educational authorities of the city in regard to their pedagogical value.

In Toledo we have an interdenominational Bible School, representing eleven denominations, which nearly 3,000 children attend every week. We have two Lutheran schools, one Unitarian school, and St. Mark's school where we teach the Christian Nurture Series, to which our own children go every day in the week. Our motto is "Coöperation, not identification". This gives freedom to every single religious body in the town to secure for their own children the education they believe in.

The Rev. John D. Wing, D.D., of Georgia, spoke on Religious Literature, and Methods of Training. He said:

"I come from a parish that makes the proud claim of possessing the oldest Sunday School in the world. Fifty years before Robert Raikes gathered the English children together for instruction on Sunday, a young English priest was gathering the children every Sunday afternoon in Christ Church, Savannah, for religious instruction.

"Before we put in the Christian Nurture Series we met in a building that was inadequate, the children came or not, as they liked, and the teachers were devoted and loyal, but entirely untrained. Now there has come an entire revolution. The parish was inspired to provide a proper place, and we made a rule that nobody should be allowed to teach unless he, or she, were a member of a teachers' training class. And the moment we placed a premium on teaching we were almost swamped with applicants. In the next place, the children are deeply interested, and not only the children, but we are getting the most wonderful coöperation from the home. There is no more important work than to see that this Christian Nurture Series is put into every Sunday School."

The student pastor of the University of Illinois, the Rev. John M. Page, told of the work there.

At the University of Illinois, we are responsible for the lay people living there. The president of the Board of Trustees and the dean wish that every opportunity shall be given to the students to become Christians. And—most important—is the demand for a place of worship from the students themselves. They have sent in strong petitions addressed to the bishops in the state of Illinois. The University of Illinois is the fourth in size in the United States. Among the student body of 8,000, 102 are adherents of our Church. These numbers by no means measure the opportunity. Out of the student body, 2,670 say they belong to no religious organization, and among those who put themselves down as Methodists or Presbyterians, a very great many have no real allegiance to any Church. Among them are students from every state in the Union and from thirty-five other countries, representing nearly as many races. We have a foreign missionary problem right here. There are 102 Chinese, of whom twelve are Christians, 36 Hindus, of whom one is Christian, etc. We want to set before them the open door which shall lead into the House of God. We want to give them a view of life in the perspective of the long traditions of Christian history which they cannot get from the University, from the very terms of its existence. Strangers—distinguished men from all parts—come there and ask me what our Church is doing and I have nothing to show them. We worship in a class room. Therefore I ask you to regard this project as worthy of the support of the Church.

Bishop Wise, of Kansas, told of the needs in the State University of Kansas, and in other institutions of that State.

Kansas has many needs but has eliminated all of them from the Askings from the general Church, except the items that have to do with the Church's relation to the institutions of higher learning in the state. Kansas claims to be the least illiterate state in the union. We believe in education.

It may interest you to know that the father of the Bishop of Massachusetts is largely responsible for the founding of the State University, and the first chancellor of the University was a priest of the Church. What condition exists there today? A student body of 4,400 young men and women with an inadequate equipment as far as our Church is concerned, to meet their religious needs. The little group of communicants in the town are not capable of undertaking the financial responsibilities of the work among students. During Lent the attendance at our little church was 350 per cent of the communicant list because of the attendance of students. During the last ten years thirty professors at the State University have been presented for confirmation. It has sent four priests into the Church, one foreign missionary, one social worker. Why? Because we have a leader there, but that leader is being handicapped for want of proper equipment.

Bishop Wise went on to speak of similar conditions in Manhattan, where is situated the Agricultural School, with a student population of 3,500, and at Emporia, with a student population of 3,300, to say nothing of the summer schools, which are attended at some time or other by all the public school teachers in Kansas.

Bishop Longley, of Iowa, spoke of the work at the Iowa State University, at Ames, Iowa:

I wonder how many deputies know where Ames is located? Yet one of our great State Universities is there. We have a good site to build on, and one of the professors has promised us all the stone needed, to build a chapel. When I left Iowa I was told that, already, one carload was on the ground. When I go to preach at the little church at Ames, it is crowded, and people are sitting in the chancel. They come from the faculty and students of Ames University. We must have equipment there, and the local parish cannot supply it. We have got to get God into our civilization if we are going to save the world, and I ask you, where could we better begin to put God in, than to reach the student bodies of our great secular state universities, where we are training the future leaders of the world? And this Church believes that there is no better foundation than Jesus Christ.

Bishop Thurston spoke of the student problem in Oklahoma:

The important matter to which I would like to call your attention is that there are 4,000 students in the University of Oklahoma at Norman. They come from all over the state. Their idea of the Episcopal Church is represented by a little frame building which could easily be accommodated on the stage of this Auditorium. Across the street from us there is a building into which the Methodists have put \$100,000. I sometimes fear that the wind from Kansas will come along and blow our little frame church into Texas. I wouldn't so much mind that, but I am afraid the wind from Texas might blow it back again and the last state of that church would be worse than the first!

In all seriousness, Oklahoma is only asking for help for two things; for the hospital, which was the first established in Oklahoma and for many years the only one, and for a church at Norman. A large percentage of the population of Oklahoma has no association whatever with any form of organized religion. We have a wonderful problem there. We want to set before the young people of Oklahoma what the Church's religion is. Notwithstanding what I said a few moments ago, we are tremendously religious in Oklahoma. We are having revivals there all the time. Before I went to Oklahoma I disapproved of revivals. Now I approve of them because we get the survivals of the revivals. They are strengthening the

Church. We want to put the Church before these young people in the dignified way to which we are accustomed.

The last speaker at the Session was Bishop Remington, Suffragan Bishop of South Dakota, who spoke on Religious Work in Colleges and Universities.

Isn't this great? Twenty years ago when I was in college studying for the ministry, we never had any presentation of these great problems. I take my hat off to what was our old General Board of Religious Education, and is now our Department of Religious Education, whose head is Dr. Gardner. I think we ought to be thank-full, as the Presiding Bishop said. I protest that next to the missionary work of the Church, in which I am so deeply interested, the most important problem is the planting of the Church of Jesus Christ in every campus of our great colleges and universities in this land. Why? The very safety of our American democracy is dependent on it. A democratic form of government is the hardest form of government to put over in the world, because it requires an educated public opinion in order to fulfil its ideals. The leaders of public opinion are being made in our colleges and universities now. There is no other country in the world that is trying to do the extraordinary things in the way of education that we are, but I sometimes think that we have got, in the product of our college and university education, a man who is all dressed up and has nowhere to go! . . . We have got to put God into our colleges. We have got to have a moral basis and a spiritual outlook.

JOINT SESSION ON SOCIAL SERVICE AND THE SEAMEN'S CHURCH INSTITUTE

BY THE REV. ALLAN L. BURLESON.

THE joint session on Social Service and the Seamen's Church Institute, was held September 13th. After the session was opened by Bishop Tuttle, Bishop Lines, of Newark, was called to the chair.

Mr. Morehouse, of Milwaukee, spoke upon the services of the Department.

The Executive Secretary of the Department, Rev. C. N. Lathrop, then presented his report.

He said, in part, that it was the duty of the Department to present the principles that Jesus Christ lays down in the Gospels to be applied to our modern life. The Department is neither socialist, radical, conservative, nor reactionary; it is dealing with principles that lie back of progress. Church people have this task; to apply the principles of Jesus Christ to every department of life. One of the important departments is that which affects each individual Christian in his responsibility to his community for the income that he gets from the community, for the money that he spends in the community, for the work that he does as a livelihood in the community, for his whole life as it relates to his community. The most important thing, is, getting social service as a helpful contribution in the actual life of the parish.

Many members of the Church are seeking anxiously to understand their responsibility as Christians in the problems of human relations in industry. In answer to this need, the Department plans to bring together the members of the Church, including employers, wage earners, professional men and women, whose work touches labor, and citizens having an interest in the welfare of the community and nation. It is proposed that such industrial conferences be organized in parishes and dioceses for consultation together on the outstanding problems of industrial relations and formulations of the results of thinking together. Out of such conferences we may eventually expect a formulation of experience which would enable Church members to see more clearly their individual responsibility, and which might result in a statement of underlying principles which the Church could express as a contribution toward improving human relations in industry. The report which may finally result from these conferences should be truly an expression of the distinctive contribution which our Church can make toward a better understanding of Christian teaching as it applies to economic life today.

Mr. Edmund L. Baylies, of New York, President of the Seamen's Church Institute of America, spoke for that organization, and said, in part:

The Seaman's Church Institute is a great clearing house for seamen's work. The future of this country depends upon its merchant marine, and that must depend on having proper sailors, and having them looked after while they are in port. The Institute has adopted as its emblem the flag you see on this stage. The central figure is the emblem of Christianity, the Cross. The seven stars surrounding it represent the seven seas, for our Institute takes care of men from every nation, every clime, of every religion, and of no religion at all. The letters S. C. I. stand for Safety, Comfort, Inspiration. We don't try to make converts of the sailors, we don't talk religion to them, but we put it before them in a quiet way. It is remarkable how these men who wouldn't listen to a missionary,

when they see the door of our chapel in New York open on a Sunday evening and hear the hymns, slip in to join in the singing and service and they are better for it. Two years ago this flag was first unfurled. It has now been adopted by seven seamen's institutes in different parts of the country.

We are helping the seamen in many practical ways. One man gave us \$5,000 to establish a radio service on the top of our New York building. If a man has been taken seriously ill on a ship far from port, the captain sends an S. O. S. call, describing his symptoms. We send to the nearest hospital for a doctor, and send back a radiogram to the ship telling the captain what to do.

No memorial was raised after the war to the merchant seamen, though they had done so much. We have started to erect a memorial to the merchant seamen who fell in the war in the park in front of our building in New York. It is not a statue, it is a practical thing. We have a stage there roped in, and once a week we have music or movies to amuse the men. It is already in use, though it is not completed.

Last winter during the hard times when every bed was occupied we took into our guest rooms, ten thousand men, and gave them an opportunity to sleep on the floor.

Lastly there is our missing men's department. Suppose a mother loses sight of her boy, or a wife of her husband. They cannot afford to employ detectives. We issue bulletins every two weeks and they are sent to every consulate and seamen's institute in the world asking where that man is and, so far, in two years, we have located 1,035 men who perhaps would never otherwise have been brought into contact with their families.

ROSE NIGHT AT THE AUDITORIUM

BY THE REV. JOHN DOHERTY RICE

OREGON civic interest in the Convention was beautifully exemplified at a great gathering in the Auditorium, Saturday night, September 16th, when a new rose was dedicated to Mrs. George C. Thomas, of Philadelphia. The program was under the direction of the Royal Rosarians of Portland, whose elaborate ceremonies rendered homage to the rose.

A flourish of trumpets, followed by the stirring strains of "Onward Christian Soldiers", played by the Rosarian Band greeted the Knights of Rosaria, Governor Olcott, Mayor Baker, Mr. Frank McCrillis, the crown prince of Rosaria, Bishop Thomas, of Wyoming, and eight other distinguished visitors in turn.

Addresses of welcome were made by Governor Olcott and Mayor Baker. "Portland," said Mayor Baker, "has welcomed many distinguished visitors. It has entertained many members of the nobility. We have had many great Conventions in our city. But this General Convention of the Episcopal Church surpasses all such occasions in importance." City Commissioner Pier told of the resources of the state and of the parks and playgrounds of Portland which are under his administration. Medals and honors for the season's best roses were awarded to Capt. George C. Thomas, Jr., of Philadelphia.

Then followed the dedication of the rose which was created by Mr. Thomas. The ceremony of naming it was performed by Mrs. Walter Taylor Sumner, who bestowed upon it the name of Mrs. George C. Thomas, the growers' mother.

The nine distinguished visitors were then introduced in Rosaria and knighted. These were Bishop Thomas, and Messrs. Stephen Baker, and William J. Tully, of New York, Samuel Mather, of Cleveland, Samuel Frederick Houston, of Philadelphia, Burton Mansfield, of New Haven, Courtenay Barber, of Chicago, George A. Elliott, of Wilmington, and W. H. Crocker, of San Francisco. A rose named in honor of each of these gentlemen will be grown in Portland, later to be transferred to their respective gardens.

Raising the question, Why Dedicate a Rose? Bishop Thomas, of Wyoming, gave the principal address. Mr. and Mrs. George C. Thomas and their family were members of Bishop Thomas' parish when he was a rector in Philadelphia. In his address the bishop answered the question which he had raised by showing the important part played by the rose in history and in literature, and its associations with art and religion.

The interest aroused mounted to enthusiasm, and one of the deputies—Mr. Roswell Page, of Virginia—rose in his place in the audience and stated that he had attended twelve meetings of the General Convention, but that never, in all his service, had he visited a city so hospitable and so generous as the city of Portland. He felt assured that he was expressing the sentiment not only of the House of Deputies but of the Convention as a whole. A poem on the meaning of the rose recited by Dr. Wallace Youngson, the Rosarian chaplain, an organ solo by Mr. Lucien Becker, of Portland, and instrumental numbers by the Rosarian band, met with enthusiastic manifestations of favor.



BISHOP TUTTLE AND THE DEACONESSES

SOCIAL SERVICE MASS MEETING

BY THE REV. JOHN DOHERTY RICE

To bring the economic basis of life throughout our nation into harmony with the ideals of love, brotherhood, and appreciation of the value of the individual, which are at the heart of our religion, is the biggest task before the united church of Christ to-day."

This key-note of the great Social Service Mass Meeting at the Auditorium, the evening of Friday, September 8th, was sounded by Miss Mary Van Kleek, Director of the Department of Industrial Studies of the Russell Sage Foundation. Bishop Lines, of Newark, presided at the meeting, and announcements and explanations of the social service program during the Convention were made by Dean Lathrop. Dr. W. Russell Bowie, of Richmond, was the other speaker of the evening.

"Many of the conflicts of industry are due, not to the fault of individuals," said Miss Van Kleek, "but to their inability to control for the common good the forces of a complicated industrial order. It is within the memory of men, in this Convention, when this western country was not reached by any railroad. The pioneers in this new territory discovered the vast economic resources of our nation—forests of timbers, extensive fields for the planting of grain, and, under the soil, coal, iron, copper, and gold in such quantities that the largest possible individual profit became almost an instinct. Upon this foundation of natural resources, with the aid of mechanical invention, has been built an economic order of iron and steel. Capital had to be massed and controlled for a form of industry in which the final use of the product was far removed in time and place from its origin.

"Steadily, with the growth of industries and development of the life of the city, the power of the individual to satisfy the economic wants of himself and his family gave place to specialized service and dependence of the individual upon other workers. Consolidation of capital taught labor that success in protecting the interests of the wage-earner depended also upon organizing and consolidating, and thereby obtaining power. Without the labor movement, the human factor would have been more grievously neglected even than has been true in this age of iron and steel.

"Because the purpose of the labor movement is social and human, nothing can stop its growth. But the attitude of the public toward it can profoundly influence it. If employers and those who control capital are supported by the public in an attitude of antagonism to labor, the trade unions will become destructive; but if the fundamental purpose of labor is understood, the labor movement will be a partner in the most worth-while adventure which ever faced any generation.

"The need of labor is great. The wages of too large a number in almost all industries are too low for an adequate standard of family life. Unemployment menaces the worker day after day. Long hours leave no leisure for large vision, or duties of citizenship. The twelve hour day still persists in the biggest single industrial corporation in the country. Workingmen find themselves forced to send their children to work too early with insufficient schooling. A man can endure hard conditions for himself, but he will be aroused to action for the sake of his family. Surely the interest of the Church, too, is in the protection of the life of the child and the family.

"The opportunity of the Church comes in the fact that modern industry cannot succeed without the coöperation of all its parts. The dislocation of economic life throughout the world since the war demonstrates this interdependence. Coöperation in serving one another is not a pious aspiration, but a responsibility without which civilization itself will collapse.

"This is not a movement for the Church in its organized capacity alone; nor is the solution to be found in a formula. It is an undertaking for all the members of the Church in all their vocations, and is not as great a challenge to intelligence as it is to sympathy. The management of business must be looked upon as a career of service. All vocations can contribute to make men and women better able to coöperate in work; the teacher to show us how to think and to use the product of our past experience; the lawyer in helping us to socialize our legal problems; the physician in protecting the community against the physical risks of modern industry; the engineer in developing greater skill in management; the banker in understanding that human lives are affected by financial decisions, and these must be subject to social purposes; and labor in seeking not only its own advantage, but recognizing also the rights of all other groups.

"If a solution is to be found, the repressive attitude of the public must give place to welcoming any expression of the needs of the wage-earner. Syndicalist laws which jail men for their opinions will thwart efforts to remove social injustice.

"The Department of Christian Social Service plans to stimulate at the Convention, and throughout the Church, group conferences for the discussion of the moral problem which industry presents to men and women who take part in it. This is in line with its belief that improvement in human relations in industry must come about through the men and women who are in industry, in their day-to-day attitude, rather than by the formulation of a program by a few."

Dr. Bowie said in part:

"There are thousands of men and women in America who are stirred by the passion of Christ's ideals for our modern time. In America to-day we stand at the high cross-roads of spiritual destiny. This era need not pass until all the broken aspirations for a Christian civilization shape themselves into a victorious fact. For men are hungrier than we know for a spiritual guidance that shall come with a touch of flame.

"Among the trade unions, in the loyalty of man to man—a costly loyalty, hard to create, and built on something very noble, the loyalty which makes men stand or fall and suffer deprivation together, the loyalty which makes the individual subordinate himself to the group—is there not the promise, dim and groping though it be, and marred sometimes by vicious leadership, of a spirit that could be glad to be loyal to the larger group of the whole people and its welfare, if only the way were made plain? Among executives and employers and men of capital is there not a weariness with the human collisions and bitterness, which so often destroy their real desire to be just and kind, and a readiness for the more nobly conceived society in which men could work together for the common good? Among the millions who have borne the tragic anguish of the war, in the innumerable homes here in America, and in other lands from which the lads went out who lie under the wooden crosses that stretch in piteous ranks across the fields of France, is there not the passion of a great desire which out of its own crucifixion would find a way to rid the world of war?

"In one of the noblest books which has appeared in recent years, *The Reconstruction of Religion*, Professor Charles A. Ellwood has written: 'There is no hope of the realization of a social life dominated by love without Jesus; for there is no one to whom the world would turn for such a vision, if His leadership were denied.' So the world, speaking not only through the wistful instinct of the multitudes, but through the clear voices of its truest scholars, calls for the manifestation of the leadership of Jesus. How awful, and how glorious, is the challenge which that brings to the Church! Must she not be prepared so truly to interpret the spirit of her Lord that she shall create and guide toward the attainment of a Christian social order, the moral opinion of mankind?

"Our task is to interpret into fact the ideal of a social order progressively conformed to the ideals of Jesus. I plead then, tonight, for no academic, vain imagination. I plead for the supreme vision and task which we, representatives here of the Church of the Living God, now through this Convention can set ourselves to help fulfil. As Professor Ellwood magnificently has said in the climatic words of his *Reconstruction of Religion*, 'The Christian Church undertakes no impossible task. It summons men to devotion to no impracticable ideal. A Christian world is not only practicable; in the long run it will be found that no other sort is practicable!'"

ADDRESS OF PROF. S. L. JOSHI

THE following is a condensation of an address delivered to the House of Bishops and the House of Deputies, on September 15th, by Professor S. L. Joshi, exchange professor from India at the University of Nebraska, and who was under deputation from the Bishop of Bombay to represent the Indian Church in that diocese at the General Convention:

"I have great pleasure in bringing to this honorable House, the greetings of the Bishop of Bombay and of the Anglican Indian Christian Church in the City of Bombay. In doing so, I should like to point out that, through forty centuries of a checkered history, India has constantly kept before the world great spiritual truths which are of supreme value in the development of an indigenous Christian Church in that land. The fact that today nearly half of the human family lives its daily life under the influence of religious thought that had its birth in India, is a clear indication of its tremendous spiritual vitality. India's claim, therefore, to her high place in the human family, rests to a very large extent upon her marvelous contribution to the spiritual enrichment of the human race. To keep before the mind of men a steady, spiritual outlook upon human life and the universe, and to maintain this attitude in the teeth of all odds, even when the desire to attain earthly greatness tempted other nations to be absorbed in lesser aims—this has been the mission of India in the world. It is a mission for which India has been especially endowed and to which she has been peculiarly called of God.

"The close of the great world war has found a large part of Europe financially, not to say morally, bankrupt. The hegemony of the Far East has passed into the hands of Japan, while the Moslem powers are daily threatening to assume the hegemony of the Near East. The great British Missionary Societies, which ought to be doubling the forces of aggressive Christianity in India at this time, are seriously crippled for want of adequate funds, and are fast closing up some of the doors of Christian opportunity in India. The Indian Christian converts from Hinduism, who are called upon to make great sacrifice in accepting Christ, find themselves, particularly in the City of Bombay, the New York of India, in an utterly hopeless position for want of the sinews of war to carry on aggressive Christian warfare among their non-Christian countrymen.

"To-day, the moment is ripe for the American Church, to render a great service to the Church in India. I speak from knowledge when I say that the Church of England would heartily welcome American coöperation in the Indian field under the peculiar conditions produced by the war.

"Within the last eight months, it has been my privilege to deliver addresses in many churches throughout the United States, and it has been a great surprise to me to see how profoundly the religious thought of America is being affected by such movements as Theosophy and New Thought. The phenomenal growth of Christian Science is another indication of the gradual Indianization of the religious life of a great nation. May I venture to suggest at least two ways in which the Church may protect itself against this invasion. One is by establishing a missionary contact with India, either in the shape of an American diocese, or, at least, a central Christian College in the diocese of Bombay. The other is by the establishment of chairs in the history of Ethnic Faiths in relation to Christianity, in the various Church Colleges and Theological Seminaries in this land.

"In the midst of the growing paralysis of the moral forces of the modern world everywhere, the Christian religion offers the only hope for the redemption of mankind. It is needless to point out that the intellectual appreciation of the excellence of Christianity will be substantially forwarded in no way more efficiently than by giving the future priests of the Church an opportunity to study it in relation to the merits of the great religious systems that still dominate millions of people on the face of the earth.

"Gentlemen, as the followers of Christ, we believe that the central purpose of God, in human history, is the establishment of His Kingdom in the world; and we, in India, are seeking American guidance and help in order that the seed, sown in India by the English Church, in the Nineteenth Century may be watered by the American Church in the Twentieth and bear much fruit for the future of the Christian faith."

ONLY THOSE are fit to live who have not feared to die; and only those are fit to die who have not shrunk from the joy and duty of life.—*Theodore Roosevelt.*

THINK of three things; whence you came, where you are going, and to whom you must account.—*Franklin.*

YOUNG PEOPLE'S WORK TO THE FORE

BY THE REV. JOHN DOHERTY RICE

INCLUDED in the Convention program, and of large significance, some constructive conferences on Young Peoples' Work were held in the Labor Temple. As a helpful and pleasant preliminary, the young people gathered about the festive board at the Y. W. C. A., Monday evening, September 11th, when various phases of procedure were discussed, the topics and speakers being as follows: Taking the First Steps, by Mrs. Edward M. Cross, St. Paul, Minn.; Forming Committees, the Rev. Lloyd B. Thomas, Oakland, California; Making Programs, the Rev. Gordon Reese, Houston, Texas, and Mrs. Paul Sargent, Grand Rapids, Michigan; Keeping It Up, Bishop Quin and the Rev. Chas. B. Scovil, Los Angeles, California.

The views set forth by these speakers, with many other ideas and suggestions, were gathered up into formulated policies at conferences beginning the following day. Dr. W. E. Gardner, was elected chairman and the Rev. Mr. Scovil, secretary.

It was agreed that the development of a national organization of Young People was desirable, and that the Executive Secretary of the Department of Religious Education and President of the Council, be asked to appoint a special Commission on the organization of Young Peoples' Work in the Church, to be placed under the Department of Religious Education, and having upon it a member representative of the Departments of Missions and Social Service. As motives of the Young People, in developing their organizations, were urged the opportunities for a personal experience of religion, and for religious fellowship and expression, and the advantage of having an organization which they themselves can develop and govern.

The motives of adult leaders of Young People were thus stated: To provide an opportunity for the Young People to have the essentials designated, to secure a close relation of their groups to the normal life of the Church, to provide for their well-balanced activity in the work of the Church through religious education, social service, and missions—the five forms of service in the five fields of the Church, and the inclusion in each parish organization of every young person between the ages recommended by this Conference.

Realizing the necessity of coördinating the Young Peoples' work throughout the Church, recommendations were adopted to the effect that the different dioceses keep in close touch with the body in the National Church having the Young Peoples' Movement in charge, both for contributing and receiving information regarding successful methods, the training of leaders and securing trainers for conferences. One annual meeting, at least, of all local organizations was advised and the view adopted that each diocese should ever seek to ally this work more closely with membership in the Church, and properly and regularly stress the opportunities for life service in the Kingdom. The program of both diocesan and parochial societies, it was agreed, should include such objectives as study, fellowship, worship, service, work, and gifts. It was recognized however, that gifts might be included under service.

Apart from these special conferences, a dinner and conference for all young people of the Church was held the evening of Thursday, September 14th, being addressed by Bishop Wise and others.

GENERAL CONVENTION NOTES

FIVE HUNDRED POUNDS of salmon, contributed by the Commercial Club of Astoria, through the good offices of the Rev. F. C. Taylor, the rector of Grace Church of that city, furnished solid enjoyment to the guests at one of the noonday lunches served in the basement of the Auditorium.

A RETIRED METHODIST MINISTER, highly esteemed in Portland, was acquainted with Bishop Williams, of Michigan, when the latter was in his infancy, and, speaking of him at that stage of his career, says: "He was a smart baby and could cry like sixty!"

WAS IT MERELY a slip of the tongue when Judge Anderson, Chairman of the committee on Dispatch of Business in the House of Deputies, announced that he would present a report on behalf of the committee on Dispatch of Bishops?

AN INVITATION from President Campbell, of the University of Oregon at Eugene, asking all the delegates who could possibly do so to visit that institution, was received.

SUNDAY SCHOOL offerings last year amounted to more than \$288,000.

THE CHURCH'S trust funds now amount to more than \$7,400,000.

General Convention Notes

THE Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado, is admittedly master of epigram and illustration. Here are some he used on the General Convention:

"I remember on the way to the Cincinnati convention talking to a leading business man who said, 'I don't believe in missions!' 'Well', I said, 'did it ever occur to you that it is none of your business whether you believe in missions or not?' He was an apoplectic-looking man, and I hastened to add: 'Don't get angry.' You are the head of a great business. Supposing you called in your sixty clerks and told them that you were going to open a branch office in South Africa, and one of the junior clerks said, 'Mr. Jones, I don't believe in opening a branch house in South Africa'. I told him I would have hated to be there and heard his language. I said, 'That junior clerk is immensely more important in your eyes, than you are in the sight of Almighty God'.

"I have a watch that keeps good time, but if I should use it for a nut-cracker, it would ruin it. Conscience is a most delicate instrument and the trouble is that too many people have turned their consciences into nut-crackers. They do not see that the Lord gave it to us to audit our own business with, and not everybody else's.

"Ten years ago I proposed to a layman in this convention to get out a manual telling what the Church thinks and believes in. He said, 'For heaven's sake, don't do it. You could never get them to agree on it.' You cannot add improper fractions without a common denominator. I have tried it. And until this Church is ready for that most tedious method of working out a common denominator, you will never get any money for the preservation of a theological vacuum.

"You have got to have two or three years of experiment before you know what is the matter with you as a priest. I said to the men at Greeley, 'The trouble is that you come from the seminaries as jellyfish, and we encase you with a shell, and you go out as clams!' Now I believe in a backbone but it ought to be inside and not visible to the naked eye."

A "TUNNEL" from the press room gives the reporters convenient access to the House of Deputies and the meetings of the Woman's Auxiliary, so that they can come and go without being too conspicuous.

MR. LEWIS B. FRANKLIN stated that one diocese, in its askings in the Nation-wide Campaign, calmly requested twenty or so new clergymen for whose support the General Church was expected to provide. "Where can we find these men?" he asked. "Why, over in the neighboring dioceses, working hard."

ABSTRACTS of what transpires in the Convention are immediately typed and placed in the hands of the press representatives. This is another form of efficiency shown by the publicity department.

FATHER HUGHSON, O.H.C., is holding conferences daily with the clergy and others interested in holding preaching missions.

THE STORY is going the rounds, of an incident which is said to have occurred on a Portland street car. Bishop Longley of Iowa, had taken his seat, when a somewhat seedy individual began to express his opinion about religious matters in general. The Bishop kept silence until this combative person, in a loud voice, evidently intended to reach the whole car, exclaimed: "I don't believe in the heaven you preach, and wouldn't go there," to which the Bishop replied: "Well, my good man, by all means go to the other place, but don't make such a noise about it."



GENERAL CONVENTION SMILES

EVERYWHERE THEY are remarking on the consideration of the Portland hosts for the convenience and enjoyment of their guests. The lunch room, where luncheon is served each noon—free to the bishops and deputies and Auxiliary delegates, and at a reasonable charge to all others—prevents a general scattering between the sessions, and really provides a rare social opportunity for all. The teas served in the afternoon are rendering a similar service. And on the tables there is a profusion of flowers, while the pillars are almost concealed by autumn foliage. The free highway trips provided are also being immensely enjoyed. Everyone thinks that the Portlanders have a complete mastery of the art of hospitality.

PLAIN SPEECH is evidently the rule obtaining on the platform during the Convention. It is manifested even to the point of bluntness, while flowing sentences and eloquence are conspicuous by their absence. This is an example—by Bishop Johnson: "The Nation-wide Campaign has been trying to fuse bands

of guerrillas into a disciplined army."

INVITING THE GENERAL CONVENTION TO MEET IN NEW ORLEANS IN 1925

Vos urbem ad crescentem invitamus.

In cities nearer to the rising sun,
And then along the way where westward run
Such plenteous paths, and at last to-day
Where almost ends the trail yet subeams stay,
Where close to farthest sea a city stands
Of fair renown, where strong and gracious hands
Its gates have open flung and friendship spread—
Our pilgrim Church by sacred guidance led
Has council held, and sought again to know
The words the Spirit spake in accents low
Concerning Christ of yore, and speaketh still
Of Him, the Dayspring come to earth, until
The nations east and west shall enter in
And final peace by Him be brought to win.
We set the camp by clear Columbia's shore,
Soldier's sworn to Christ, called forevermore
A quest to urge transcending space and time,
With truth to solve the need of every clime;
And here the vision draws to distant fields,
Where brothers toil and faithful patience yields
A hope undimmed through years and sends a cry:
"To us the banners bring from far and nigh."
Nor East nor West the seas exhaust; there heaves
A Southern sea, and the Mississippi weaves
Its way along the plains and curving sweeps,
With murmur vast and hastening, mighty deeps,
About a city on the sands far down
Yet lifted high, and ever known to crown
Its growth with far-famed grace. With loyal will
And onward march and effort to fulfill
The Captain's call, some fruitage there is won,
And in the wide confines. Yet just begun
The task, while hopes ring down the coming years
And harvest ripe for toil and faith appears.
To make the hosts as one, with common need
And unestranged in ways of trust and creed,
And link with us fraternal hands to stay
Our distant band and for the upward way
New strength impart—we lay in hope our claim
Upon your hearts, and urgent in the name
Of waiting fellow-workmen bid you spare
This gift to us, your frequent treasure share.
Move down the tide and near the Southern sea
Encamp with us a while. Attend our plea,
Close up the kindred ranks already bound
In Mother Church; and upward let the sound
Of praises roll as crowding hosts from all the land
March in; a Southern city's heart at their command.

THE BISHOP AND DEPUTIES, DIOCESE OF LOUISIANA.

PRESENT CONDITIONS OF THE NEAR EAST PROBLEM OF RELIEF

CABLES received in New York October 10th, announce that the Near East Relief Personal Service Bureau is operating smoothly in all points where Smyrna refugees are gathering. Mr. R. R. Reger, of Philadelphia, who is directing this work, has left for Salonika after installing Personal Service Bureaus in Athens, Piraeus, and Larissa. The government is coöperating fully through a newly organized department known as the Department for Location of Refugees.

A Near East Relief shipment of 100 cases of shoes and 200 cases of clothing arrived from America aboard the *King Alexander*.

Mr. Reger reports that 20,000 refugees from Smyrna are now at Athens. His bureau has already tabulated 40,000 at Salonika, 60,000 at Mitylene, 80,000 along the Thracian coast. One of the most interesting groups of refugees in Athens consists of a thousand mothers with small children. He reports a great need for sanitary supervision in all places where refugees are concentrated. The local officials and people have no realization of the seriousness of conditions which are certain to follow sanitary neglect, particularly in view of inclement weather, which is now inevitable. The refugee problem is growing more serious everywhere and it will be impossible for the Greek government to handle it adequately without outside help.

The cable also authorized the acceptance by the Near East Relief Office at New York, of individual remittances from residents in America to relatives or friends overseas for Athens, Piraeus, and Salonika.

Another cable announces that an adverse decision regarding Thrace will cause a total refugee problem of 800,000. The movement of these refugees will be precipitated from eastern Thrace to Western Thrace and Macedonia, thus greatly augmenting the number of homeless Greek refugees.

Another cable from Constantinople announces emergency food ships sent from Mitylene in response to an appeal, stating that only thirty-six hours' supply of bread was available on the Island of Samos, where a considerable number of refugees had fled from the districts below Smyrna and interior. The cable states that there are now 30,000 on the Island of Samos, a large proportion of whom are seriously ill. There is one hospital in Samos, the total capacity of which is 120 beds, but there are over a thousand cases of fever under treatment in addition to many wounded soldiers and civilians, who are awaiting transfer to Greece. Food supplies are expected from Athens within a few days. The sanitation is very bad. The Near East Relief workers hope to make arrangements for the removal of a large part of these refugees, shortly, to other islands or to the mainland where better provision can be made for their requirements.

George White, of Grinnell, Iowa, has returned to Constantinople from four islands of the Sea of Marmora, where he had taken relief supplies. He reported the refugees on these islands as follows.

Island of Marmora	8,000
Island of Pashaliman	4,000
Island of Arablar	2,000
Island of Kutali	1,200

Most of these refugees had come from the port of Erdek, and as they had several days' notice before evacuation, they brought considerable property with them including some live stock. They are fairly well housed, thanks to the coöperation of 7,000 inhabitants, who, under the direction of Near East Relief, have not only been provided shelter, but have even organized schools for the refugee children. Our doctors report conditions good on these islands and the supply of medicine sent by Near East Relief as adequate.

The huge size of the refugee problem during the winter—in addition to the accumulated problem prior to recent activities—will be gathered from this unadorned statement of facts.

EXALTED TO HAVE MERCY

Not as divider nor as judge
 God sets you with the chosen few;
 Unmeasured tenderness he claims
 From those who have the wider view.
 SARAH JEANNETTE BURKE.

GENERAL CONVENTION NOTES

SOME UNITED THANK OFFERINGS: 1913, \$306,496; 1916, \$353,619; 1919, \$468,060; 1922, \$669,126.

OUR CHURCH COLLEGES have given us seventy-three bishops and more than 2,000 priests.

MISSIONARY OPPORTUNITY IN SOUTH AMERICA

BY W. H. MORSE, M.D.

THE missionary opportunity of the Church in South America is as manifest as it is indisputable. The basal trouble in South America is moral, and all moral problems begin and end in religion. It is nominally a Roman Catholic continent, but its Roman Catholicism is not that with which we are familiar in the United States, or, for that matter, in Europe. It is a distempered, distracted, debased religion. If it were otherwise, if it were of the form that obtains in this country, the state of affairs might be different. As conditions are, however, it is, in varying form, the state religion, and as such is legally recognized in all the countries but Brazil. Practically, the whole population is Roman Catholic, in name; and by that name it is a reproach to the Roman Churches elsewhere, that are content to neglect its conditions. It is at fault for the irreligion, immorality, illiteracy, and political unrest, that everywhere obtain.

The irreligion is the shame of every state. The illiteracy is a disgrace. The immorality is an open sore. Illegitimacy abounds to from twenty-five to fifty per cent of the population. Chastity and purity are unknown. Foul disease is in evidence. The vileness of all too many of the priests is sickening. This is not matter of outside observation alone. The Pope himself has said: "In every diocese ecclesiastics break all bounds and deliver themselves up to manifold forms of sensuality." Worship is close to paganism. The supremacy of the Virgin Mary is the practical religion of the land. Superstition is rife. Attendance on public worship is sparse. The priests are ridiculed and distrusted.

In every way the attitude of the South American religious system reveals clearly the need for the presence of true faith. It has been said—and, in a manner, it is true—that the people are "naturally" Roman Catholic. If so, then the need obtains of just such influences which, in North America, have constituted the greatest blessing of the Church, a vastly greater blessing than any derived from connection with the papal see. "This is not our religion!" our North American Romanists say, when they visit our neighboring continent. But they do nothing to transform it. If they did, the present blot would not sully the page. That they can do excellent service is shown by what the Passionists have achieved in the Argentine, and are still achieving.

This being the case, is not the Church warranted in going to South America? Does it not meet the demands? Does it not afford what the people need? Has not the missionary experience in Brazil and Panama the worth of justification of further effort? The people readily recognize the Episcopal Church as Catholic, as an American part of the one Catholic, Apostolic Church. Although deeply buried, perhaps, the great creeds still abide in the South American heart, and, on presentation, are easily revived. In short, the South American who has become an Episcopalian is a credit to his faith, and a true Catholic. The need of adequate work is immediate. The Presbyterian and Methodist Churches are in some occupation, and the Episcopal Church should be quite as deeply in love with their southern neighbors.

It is not those of Spanish and Portuguese mixed blood alone that need help. It is not the mestizo and the creole only. It includes anywhere from three to twelve million Indians. It includes, moreover, the European immigrants. There are more Italians in South America than in the United States—2,600,000 in Brazil, the Argentine, and Uruguay alone, to 1,800,000 in this country. Here the Italian comes under good Churchly influence, so that on his return to Italy with the Gospel in his heart and hand, he is a leavening force. Here, if he comes into Roman Catholic influence, he is the better for it. But in South America he cannot escape the infection, and suffers by it.

Shall the opportunity stand neglected? Encouragement is not wanting. The Roman Catholic Church forbids the circulation of the Bible, but the British and Foreign Bible Society and the American Bible Society are busy distributing the Scriptures. The illiteracy is in opposition, of course, but, where the people can read, they show an eagerness to appropriate the printed Word, and the demand for it increases. Where can there be more arable ground than where the Catholic nerve is strong; and the disposition is toward the Word? South America has before her a great future: splendid, creditable, and scarcely less than that of North America, provided duty is done by her by those who have the cause of Christ at heart. In these days, travel in Europe is limited. Why not see South America? Having seen, and felt, and understood, the Redeemer's last command is definitely known.



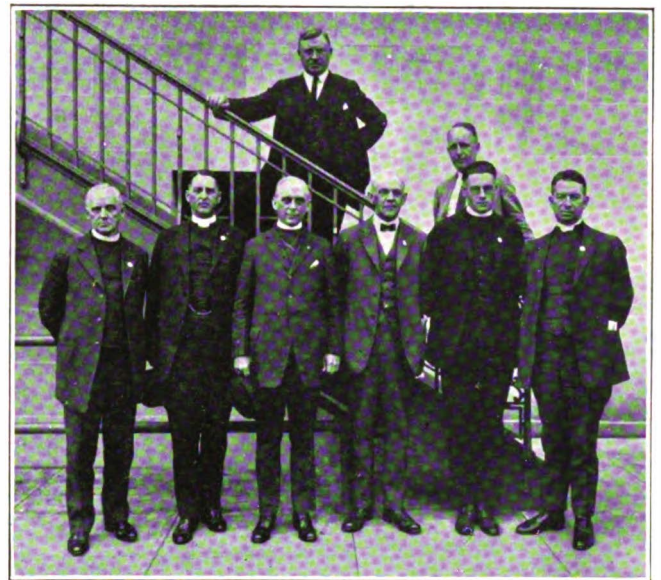
IOWA



MAINE



NEW JERSEY



WESTERN MICHIGAN



WEST VIRGINIA



SOUTHERN OHIO

Some Diocesan Delegations at Portland



The House of Deputies of the General Convention of 1922



The Delegates to the Triennial Meeting of the Woman's Auxiliary at the



Convention of 1922, in Portland, Oregon.



Auxiliary at the General Convention of 1922, in Portland, Oregon.



CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published.

NOT IN THE PROGRAM

To the Editor of *The Living Church*:

DURING the General Convention, two very comfortable night journeys gave me a chance of spending Sunday in one of the Sound cities where I had never been before, and getting back to my Convention duties early on Monday.

What drew me was an invitation from my college roommate, whom I had not seen for 45 years, but whose career had been followed in correspondence. My friend met me early and took me home to breakfast. He had prospered, had a lovely family, and was happy.

I found the family ordinarily attended church in their own immediate neighborhood. It was a Presbyterian church only three or four doors away, and I went with them to morning service. It had been a great many years since I had attended a Presbyterian church, spite of many close friendships with Presbyterian ministers; and, with all the talk of unity in the air, I found myself intensely interested in the services.

Let me state the fine, obvious things first. There was a very numerous congregation, seemingly of high intelligence, and a very welcoming atmosphere. A great many men were there. While the people looked well-to-do, I was told it was not a rich congregation, and very many of the members seemed to have specific duties to attend to and these duties spiritual. Some things were as I supposed they would be, others not, and one or two did not seem to belong together. For instance, the clergyman, fine-looking, gray-haired, but not old, was in ordinary dress, black coat and white four-in-hand tie. But he was supported, on his right, by a fully vested choir. We would certainly not have expected a vested choir before a gowned clergyman.

The service began with a hymn. Then, all sitting, a responsive reading; then we were asked to stand for the Apostles' creed, and afterward the minister read a lesson from St. Peter's second Epistle: "prophecy came not in old time by the will of man" etc., followed by a brief prayer for a spiritual appreciation of what had been read. Then came an anthem and collection, and then the long prayer, followed by the sermon. The prayer was something of a curiosity. I may say it was in two parts, the first including a covert and rather argumentative instruction to the congregation, thrown into the form of prayer; but the conclusion was prayer indeed, and full of earnest and direct supplication, quite in line with our liturgical feelings.

The sermon was an instructive and interesting panegyric on the Holy Scriptures, based on the lesson read, and then the minister proceeded to celebrate Communion. He gave a broad and general invitation, but not couched in any terms that could prove embarrassing to those who did not receive. Every one had an opportunity but no one was pressed.

We then sang the hymn, so familiar to us all, "My God, and is Thy Table Spread," after which the minister read from the pulpit the account of the Institution, and we then had a little piece of well-drilled ceremonial.

Up to that time, the ten elders had been seated in a row in front of the Communion Table, facing the minister. He then came down from the pulpit and stood behind the table, and two of the elders removed the white covering which had completely draped it, while all the elders, with military precision, moved behind the minister to a second row of chairs facing the congregation.

The minister offered a short prayer for the benediction of the elements for the purposes of the sacrament, much like our invocation; and then took each element into his hands separately and recited that part of the words of institution which referred to it, handing the plates to the elders after "this do, in remembrance of Me". The bread was all distributed before he took up the wine at all, and then that was distributed, individual cups in small trays, all of the elders assisting. One of them communicated the pastor, and he communicated the elders. They not only received *sitting* but seated themselves as if on drill. I observed evidences of deep feeling among the communicants.

Toward the end of the service there was a very affecting little address beginning with the words "At Table with the

Lord". There was a prayer of thanksgiving, a hymn, and the benediction. The little cups seemed to disappear after people had received them. They probably had some conventional way of disposing of them, but I did not see what it was.

There was nothing here to show much liturgical influence, as in some Presbyterian Churches, but the service was full of sacramental ideas and feeling. I wondered that the Lord's Prayer was not said, and felt all along that the spirits and souls of the congregation were kneeling—but their bodies were sitting bolt upright. It takes culture a long time to arrive at expression.

Much as I was interested in the program of the General Convention, this service, not in the program, gave me as much food for thought as any of our appointed work.

G. MOTT WILLIAMS

UTILITY OF TRADITIONAL FORMS

To the Editor of *The Living Church*:

IN conversation with a vestryman of one of our city churches regarding the proposed changes in deference to modern ways of thinking, then under discussion at Portland, a point of view came to light which, if at all typical, may merit attention. This vestryman, who would, I think, be content to be called "modernist", *sans façon*, said the proposed modifications of "hard sayings" did not appeal to him. It would, he thought, be impossible ever to obtain, in any Christian body, forms of prayer, sacramental declarations, or statements of belief that in their natural sense could long continue acceptable to men of his type of mind. On the other hand the existing archaisms of statement, from the very fact that they so obviously belonged to other modes of thinking and required transposition before they could be thought out at all in modern terms, seemed to him of positive advantage. He would wish dogmatic, ritual, and liturgical traditions kept inviolate, assured that each generation would read out of them into its own language what it could comprehend of the ultimate Truth they had so long enshrined.

I pass on the idea without comment. It seemed worth recording.

New York.

BENJAMIN W. WELLS.

SERMONS AND CHOIRS

To the Editor of *The Living Church*:

IAM venturing to give utterance to a misgiving I have had for some time. It is this: Is not the smallness of our congregations and the apparent indifference to the worship of the Church due, to a very great extent, to the Church's being "besermoned" and "bechoired"?

Are not the American people sermon-proof? And are they not tired of choir music?

For one man to preach over one hundred sermons a year is a tremendous task, unless these are but empty vaporings, wordy air, sound signifying nothing. A worth while sermon means thought; thought implies study and reading solid books. Much that passes in this land for thought is pure superficial skimming of the subject. It has been my lot to have to listen to sermons rather than preach them during the last four years. With some notable exceptions (and my brethren of the clergy can name these), the sermons I have heard have lacked the tone of sincerity, or reality of conviction arrived at by thorough study of the topic. Is it not Bishop Gore who says in his latest book that the preachers to-day do not seem to have thought out the eternal realities they are called upon to preach? Surely I can bear him witness to this; the sermons do not bear the note of personal conviction. The preacher doubtless has this conviction, but he does not strike the note in his sermon, and this lack the youth of to-day are noting. Would it not be better for the Martha clergyman of to-day to make a choice between guilds and study?

Then, again, every man has not the gift of preaching. Preaching involves mentality of a high kind combined with a strong voice and personality. All priests have not this. Many a priest who shall stand at the right hand of the Lord in That Day has been a poor preacher, and many who have excelled in the pulpit shall be found wanting. But the Church has im-

posed upon the saint the task of two sermons every Sunday to his discomfort and the unedifying of his people. Is it not time for the clergy to try the non-sermon service? This would not mean that sermons would not be preached, but that they would be preached after thorough preparation, and by men who have the power to preach thoughtful sermons. Then preaching missions could be held periodically in the year, teaching missions rather than devotional missions, a series of sermons dealing with the eternal realities. The reason that men and women are not going to church is not because they are indifferent to great questions but because they do not hear these adequately treated in the pulpit.

What kind of service the non-sermon service should be, depends upon the type of congregation. With the average choir it should not be Morning Prayer alone; for the choir of the usual type to-day is a trial. Nasal tones and incompetent rendering of the chants is the rule in our churches, no matter whether the choir be of boys or of paid men and women. The music is not good enough for the true music lover, and it is too ambitious for congregational singing. Choirmasters deliberately choose hymn tunes and chants which can only be sung by those who have the notes before them, or have been drilled in them. Watch any congregation during the singing of the *Te Deum* by the ordinary choir; note their restlessness, standing first on one foot and then on another. There is no hymn more glorious than the *Te Deum*. It is a creed. But as sung usually it loses its force; it had much better be said in unison. We have fallen into the convention of having choirs, who have taken away the prerogative of the congregation. What a mockery is it to begin, "O come, let us sing unto the Lord", and then have the choir deliberately use music that none but themselves can sing!

If one loves music, in the cities there is excellent music to be had on Sunday evenings, and it is in the cities that choirs tyrannize more than in the country. I venture to think that a congregation of members of the Brotherhood of St. Andrew singing Stand up for Jesus, is vastly more acceptable to God than the ambitious attempts of choirs to sing Gounod's *Messe Solennelle*, even if many of the men are but making a joyful noise.

Why should the congregation stand during the choir's rendition of the *Te Deum*? I do not know.

H. P. SCRATCHLEY.

FROM ST. FRANCIS DE SALES

To the Editor of *The Living Church*:

IN reading a late issue of THE LIVING CHURCH, I found some familiar passages. The paragraph you quoted in the article *Frequent Communion* are to be found in a little book called *The Devout Life* by St. Francis de Sales, and are part of the chapter, *How to Communicate*.

This little book is one of a set called *Aids to the Inner Life*, edited by the Rev. W. H. Hutchings, and published by Longmans, Green & Co. This book, and the others of the set, have been called to the attention of the Churchmen's Alliance.

All sincere communicants would enjoy reading any book written by St. Francis de Sales.

ANNIE C. FITZSIMONS.

OBEDIENCE

To the Editor of *The Living Church*:

IN your Editorial Correspondence from Portland you say that you have not been able to assure yourself whether Holy Matrimony is improved or not by the omission of the promise of the bride to obey and to serve. Your arguments in favor of retention seem to be based on the fact that "everybody has to 'obey' somebody else; and there would be chaos throughout the world if we had not to". To make your points, you cite your obedience to policemen in crossing streets, in the driving of your automobile and the parking of it, your inability to use milk bottles for other liquids than milk, and the wrapping of garbage in newspapers, and, peculiar as your analogy appears, you seem quite seriously to think that it is that kind of obedience a wife should give her husband!

Your own obedience to laws thus proves that there can be one authority only in the home, and that the husband's, and that the wife must be the obedient one.

Compulsory obedience exacted from women in the home will never make that home happy, or Christian. Women, who are neither better nor worse than men, and this is slowly being accepted, are learning that they must both in the home and outside of it, be equal partners with men and thus help make the world a more civilized place in which to live. The last war seems not to have crowned men who were responsible for it with success.

While you wish women to accept man's "ultimate right

to cast the deciding vote", I note that you do not want a bishop "to demand an obedience of his clergy in the same sense that a parent requires obedience of a child", and that you call it "usurpation, pure and simple", if he does. Evidently to you women are still children.

Newark, N. J., Oct. 10.

BEATRICE WINSER.

THE AMERICAN BIBLE SOCIETY

To the Editor of *The Living Church*:

THE Rev. Gilbert Darlington, Treasurer of the American Bible Society, represented this Society at the recent General Convention at Portland, Oregon, and had the privilege of addressing both the House of Bishops and House of Deputies.

Both Houses concurred in 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 Second Sunday in Advent.

"RESOLVED: The House of Deputies concurring, that upon the invitation of the American Bible Society the Presiding Bishop shall again appoint a representative of the Protestant Episcopal Church as a member of the Advisory Council of the American Bible Society to assist in the preparation of its annual budget."

This Society has prepared special literature for the observance of Bible Sunday. This is available now for use on the Second Sunday in Advent, as commended by the General Convention. We would be glad to have it as widely known as possible that this special literature is available and that this Society is cordially commended to the churches and missions of the Protestant Episcopal Church.

FRANK H. MANN.

General Secretary.

THE SPIRIT OF PROGRESS

THERE IS SOMETHING contagious about it—this spirit of progress; we breathe it in as the very ozone of heaven; it inspires, it invigorates, it begets the urge so necessary for every onward movement within the bounds of civilization. It enters through the eye as we see the results of it, it enters through the ear-gate as we hear the sound of a going in the mulberry trees; it thrills us as our finger-tips touch and our sensitized nerves convey to our minds the feeling and the knowledge of the things that are growing up about us. The spirit of progress is the spirit of life itself.

Of necessity it must be personal. How can it be otherwise? There is the truly great soul that by the resistless tide of new ideas, the impelling force of genius, the vision of human need and opportunity, stirred by swelling emotions is able to bring to pass great things for civilization and the Kingdom of God in the world. The individual of the multitudes, too, must needs express in his own way and sphere the spirit of progress. No one desires to be a "dud". He can be a creator of true happiness; he can be a personal force for whatever is right; he can solidly build the works of peace; he can be merciful as well as just; he can lift the fallen brother; he can help in every good word and work; he can leave the world a little better than it was. This is truly the spirit of progress.

A community is made up of many lives and there should be many to join in manifesting the new spirit of the new day that is dawning in the world. A dead community is a crime breeder. Old bitter hatreds must needs be buried deeply in the grave of oblivion nevermore to experience a resurrection. The "light that never was on sea or land" must needs shine as the noon-day sun over the peoples of all lands bringing blessing to hearts and homes. Surely these are restless times! The hour has fully come for the Church and Kingdom forces to press forward as never before to complete its world-wide and redemptive program.

Progress is not merely material—it is fundamentally spiritual. All our enterprises and all of our institutions may well be imbued with this truth. Business and social concerns will not enjoy their utmost fruition apart from vital religion. The Golden Rule and the Cross cannot be shunted aside and ignored as worthless factors in working out the grandest aspirations of the race. By its awful baptism in blood the world has come to know that only as right, unselfishness, and brotherhood prevail can the spirit of progress find permanent expression in the earth.—*The Rev. L. T. Foreman*.

WE MUST retire inward if we would ascend upward.—*St. Bernard*.

Church Kalendar



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.
- " 29—Twentieth Sunday after Trinity.
- " 31—Tuesday. (White for Eve.)

Personal Mention

THE Rev. JOHN E. BAILEY has taken charge of the All Saints' Church, Glen Rock, N. J.

PRESIDENT BERNARD I. BELL, D.D., of St. Stephen's College, was the preacher in University Chapel, Howard University, on Sunday, October 15.

THE Rev. H. C. BENJAMIN, of Grand Haven, Michigan, has accepted the call of the vestry to become rector of Trinity Church, Atchison, Kansas, and he will take charge of the work November 1st.

THE Rev. ERNEST C. BILLER, of the Diocese of Minnesota, has taken charge of St. Luke's Church, Phillipsburg, N. J., taking the place of the Rev. Charles J. Child, who has become rector of Trinity Church, Paterson, N. J.

THE Rev. JAY SCOTT RUDLONG, for the past seventeen months priest-in-charge of the missions at Kingsville, Alice, and San Diego, in the diocese of West Texas, was, upon the nomination of Bishop Capers, unanimously elected by the vestries of St. Luke's and St. John's parishes, San Antonio, as rector of the two churches, effective Oct. 1st, and may now be addressed at 629 Burnett Street, San Antonio, Texas.

THE Rev. WILLIS G. CLARK, rector of Trinity Church, Asheville, N. C., has accepted a call to the rectorship of Christ Church, Nashville, Tennessee, and will enter upon his duties there Dec. 1st.

THE Rev. GEORGE F. COLLARD has become rector of St. Paul's Church, Hoboken, N. J.

PROFESSOR F. J. HALL, of the General Seminary, will be travelling about until January. His forwarding address will be 202 Jefferson Ave., Endicott, N. Y., but he desires to escape all unnecessary correspondence.

THE Rev. G. R. HEWLETT has become an assistant at Christ Church, Hackensack, N. J., with its three mission churches.

THE Rev. LAWRENCE M. IDLEMAN has resigned the rectorship of the Church of the Holy Trinity, Covina, Calif., because of ill health.

THE Rev. D. T. JOHNSON, having resigned the rectorship of Calvary Church, Fletcher, N. C., has moved to Del Rio, Texas, and is in charge of St. James' Church.

THE Rev. PHILIP K. KEMP has resigned the curacy of St. Mark's Church, San Antonio, Texas, to become rector of St. Mark's Church, Glendale, Calif., beginning November 1st.

THE address of the Rev. EDWARD A. LARABEE, D.D., has been changed to 11 East Division street, Chicago, Ill.

THE present address of the Rev. HENRY H. MARSDEN is 1297 Hamilton Ave., St. Louis, Mo.

THE Rev. GERALD R. MESSIAS, rector of St. Michael's Church, Anaheim, Calif., resigned on October 1st.

THE new address of the Rev. SAMUEL A. B. MERCER, D.D., is The Deanery, Gambler, Ohio.

THE Rev. FRANK NIKEL has resigned Trinity Church, Waupun, Wis., and will visit in Chicago before accepting new work.

THE Rev. HERBERT E. T. PRESSEY has become assistant minister of St. John's Church, Jersey City, N. J.

THE Rev. CLAUDE SOARES has resigned the rectorship of Calvary Church, Bayonne, N. J., and has become rector of Christ Church, Clayton, N. Y. He entered on his new work on October 1st.

THE Rev. S. TAGART STEELE, Jr. of Trinity Church, New York, has become curate at St. Peter's, Morristown, N. J.

THE Rev. L. E. WETTLING has taken charge of the Church of the Annunciation, Oradell, New Jersey.

THE address of the Rev. THOMAS J. WILLIAMS, curate of St. Luke's chapel, Trinity parish, is 119 Washington Place, New York.

DIED

ASHLEY.—Entered into rest Oct. 10, 1922, WILLIAM EDWARD, son of late Rev. Richard Kempton ASHLEY and his wife, Mary A. Coffin.

"For as many as are led by the Spirit of God, they are the sons of God."

VAUX.—Died at "Westleigh", Chestnut Hill, Pa., on the 5th of October, 1922, META, daughter of the late Richard and Mary W. VAUX. Rest eternal grant unto her, O Lord, and may light eternal shine upon her.

MEMORIALS

MARY PAULINE STEVENS

Sacred to the memory of our dear daughter, MARY PAULINE STEVENS, whose beautiful Christian character made her beloved by all who knew her. At rest in Paradise since October 17, 1918.

"For these passed on before us, Saviour, we Thee adore."

JAMES SOMERSET WATERS

In ever thankful memory of our dearly loved and only son, JAMES SOMERSET WATERS, who entered into life eternal, October 16th, 1918 in his nineteenth year. Jesu Mercy!

Of your charity pray for the repose of his soul.

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 RICHBY, 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.

POSITIONS WANTED

CLERICAL

A PREST OF THE CHURCH DESIRES change of parish, two in family. Rectory, living wage, and plenty of work are requisites. Address R-728, care LIVING CHURCH, Milwaukee, Wis.

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

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.

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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.

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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.

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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. SEAGLE, 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.
Communion 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 *Morhouse Publishing Co., Milwaukee, Wis.*]

The Abingdon Press, 150 Fifth Ave., New York, N. Y.

The Validity of American Ideals. By Shailer Mathews.

Thomas Y. Crowell Co. 426-28 West Broadway, New York, N. Y.

Wonders of Chemistry. By A. Frederick Collins, author of *The Radio Amateur's Handbook. Illustrated.* Price \$1.60 net. Postage extra.

George H. Doran Company. 244 Madison Ave., New York, N. Y.

Bible Stories Retold for the Young. By Alexander R. Gordon, D.D. Volume Three. Judges and Samuel. Price \$1.25 net.

The Czecho-Slovaks in America. By Kenneth D. Miller. \$1.00 net.

Editorial Office. 39th and Woodland Ave., Philadelphia, Pa.

The Annals of the American Academy of Political and Social Science Industrial Relations and the Churches.

The Four Seas Company. 168 Dartmouth St., Boston, Mass.

Six Short Plays. Mr. Fraser's Friends: In Toscana Tavern: Onesimus: The Bargain: Flgs and Thistles: The Wise Man of Nineveh. By Wilbur S. Tupper. Price \$2.00 net.

Alfred A. Knopf. New York, N. Y.

Facing Old Age. By Abraham Epstein.

Lothrop, Lee & Shepard Co. 275 Congress St., Boston, Mass.

More Mystery Tales for Boys and Girls. Selected by Elva S. Smith. Frontispiece by Frank T. Merrill. Decorations by L. J. Bridgman. Price \$2.00.

The Story of our Constitution. By Eva March Tappan. Illustrated. Price \$1.50.

The Boy Magician. A large Number of the Latest and Best Tricks carefully selected for the Rising Generation of Conjurers. By Raymond Dixie. Ace of Magician. Fully illustrated. Price \$1.50.

The True Story of the United States of America. Told for Young People. By Elbridge S. Brooks, author of *The Story of our War With Spain*, etc. Revised and Extended Edition. Price \$2.00.

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

A History of the United States Since the Civil War. By Ellis Paxson Oberholtzer.

Oxford University Press. 35 W. 32d St., New York, N. Y.

The British Empire and World Peace. By the Hon. Newton W. Rowell.

Penn Publishing Co. Philadelphia, Pa.

The Morals of the Movie. By Dr. Ellis Paxson Oberholtzer.

The University of Chicago Press. Chicago, Ill.

The Community Church. A Probable Method of Approach to and Bases for Denominational Unity. By Albert Clay Zumbrennen. Cloth \$2.25, postpaid \$2.35.

W. A. Wilde Company. 120 Boylston St., Boston, Mass.

Select Notes on the International Sunday School Lessons. Improved Uniform Series: Course for 1923. Jesus the World's Saviour; Studies in Luke (Second half of a six-months' course). Great men and Women of the Bible (Two quarters, the first in the Old Testament, the second in the New Testament). The Missionary Message of the Bible (A three-months' course). Four full-page half-tone pictures and more than 125 illustrations in the text. By Amos R. Wells, Litt.D., LL.D., for twenty years. Dr. Peloubet's associate in writing this book. Price \$1.90. \$2.00 postpaid.

PAPER-COVERED BOOKS

W. Heffer & Sons, Ltd. Cambridge, England.

Auto-Suggestion and Religion. By H. C. Carter, M.A.

BOOKLETS

W. Heffer & Sons, Ltd. Cambridge, England.

A Service for Infants. By a Woman Messenger of the Diocese of Ely.

CATHOLIC ORDINATION IN WELSH DIOCESE

*Welsh Church Alive and Vigorous
—Resumption of Anglo-Catholic
Congresses—A Pre-Advent
Rally.*

The Living Church News Bureau }
London, September 29, 1922 }

THE Bishop of Monmouth held his first ordination at the parish church of Monmouth on St. Matthew's Day. It is interesting to note that the last ordination in this city was in 1511, when the then Prior of Monmouth, who was a bishop, ordained the candidates. The ceremonial in connection with this first ordination in the new diocese was most carefully ordered, and has set a standard that may well be aimed at by all the dioceses of the Anglican Communion. It faithfully followed ancient precedents, while it was wholly loyal to the existing English Ordinal.

On the evening before the Ordination the Bishop gave the candidates an address. This was followed by solemn Evensong in the parish church. The Bishop wore mitre and cope and carried his crozier in the procession. The mitre had been presented to him by the congregation of St. John's, Newport; the cope, the gift to him from members of the E. C. U. in the diocese, is a beautiful vestment of old-gold color with a crimson hood and orphrey, on which are embroidered the pelican, and figures of Welsh saints. The crozier is the gift of the newly-formed diocese, and is a splendid example of the silversmith's art. Evensong was sung by the Bishop from his throne in the sanctuary, the altar being duly censured at the *Magnificat*. It was a beautiful preface to the solemnities of the following day.

On St. Matthew's Day, the Bishop ordained three candidates to the diaconate and one to the priesthood. For the Holy Eucharist the Bishop was vested in a very beautiful chasuble, which had been presented to him by the priests who had served under him during his long vicariate at Aberdaer. The newly-ordained deacon who acted as Gospeller was correctly vested in a white silk dalmatic. The service, as may be imagined, was very long, lasting from 9 A. M. until midday, but it was followed throughout by a most reverent and devout congregation of the faithful.

WELSH CHURCH ALIVE AND VIGOROUS

The Governing Body of the Church in Wales held its autumn session this week, and on Tuesday Sir Owen Phillips, chairman of the Finance committee, presented a long statement on the position of the disendowed Church. The General Fund of the Church now amounts to seven million pounds; the Million Fund has reached just two-thirds of the amount aimed at, and is, for the present, to be

kept open. The general position would therefore appear to be very satisfactory. A gratifying fact is that the Church has responded very willingly to the call made upon it, and the levy, or parish quota, for the first two quarters of the current year has been paid up in full. This is good reading, and English Churchmen would do well to note the fact, as it is an achievement to which no English diocese has yet attained. The wealth of Wales is in great part possessed by those who are not Churchmen, and the punctual payment of the quota means a real and sustained effort. It proves that disestablishment and disendowment have been a challenge, not a discouragement, and the new life which is everywhere, and in manifold ways, animating the Welsh Church finds one of its expressions in this loyal discharge of a difficult task. The Church in Wales has shown itself full of vigor, and its constitution is probably the most perfect in the Anglican Communion.

RESUMPTION OF ANGLO-CATHOLIC CONGRESSES

Monday next will witness the resumption of the series of provincial Anglo-Catholic Congresses, and that arranged for Manchester will assemble under the presidency of the Bishop, Dr. William Temple. The Lord Mayor of Manchester is to give a civic reception of the General Council of the Congress in the Town Hall, and the Bishop of Chester, who is one of the vice-presidents, will receive the members of the Congress generally. In a foreword which he has written for the Congress handbook, the Bishop of Manchester writes as follows: "The Anglo-Catholic Congress Movement is a direct descendant of the Oxford Movement. But it is something more than that. Like the Oxford Movement, from which it springs, it is one of the channels through which the Holy Spirit is breathing life into the Church of England. Since the time when John Wesley swept, like the wind of the mountains, into the stagnant atmosphere of eighteenth century Anglicanism, one gift of inspiration after another has been bestowed upon the Church of England. Following the Evangelical Movement came the Catholic Movement, and, almost simultaneously with this, the Christian Social Movement. These three have interacted upon each other, and there are signs of actual coalescence. Every true Evangelical knows that his personal faith, rooted in the Gospel, binds him with other believers in the unity of a body which is sustained by a sacramental life; every true Catholic knows that Catholicism rests upon the Gospel, and that apart from the Word there could be neither Church nor sacrament; the Christian social reformer knows that what the world needs is not

mere reorganization but redemption; while Catholic and Evangelical alike realize responsibility for applying the principles of Christ to the structure of society. Each of these movements gives proof of its origin as it leads to a deeper understanding of the one Lord... and as it leads also to a deeper fellowship both within its own ranks and in its relations to the other movements."

The Bishop of Carlisle also has spoken approvingly of Anglo-Catholics. In his presidential address at the Carlisle Diocesan Conference last Tuesday, Dr. Williams showed a most tolerant mind. He said that the preservation of a spirit of unity within the Church was as important as the preservation of unity between our own and other Churches. There were doubtless some who would prefer that their Bishop should be what is called a good "party" man, giving his allegiance to one particular set of opinions, and setting his face firmly against all who maintained other and contrary views. He believed that his wisest course would be, while retaining his liberty of advice and criticism, to offer whatever he might contribute of sympathy and help to any considerable body of his fellow-Churchmen who, in his opinion, were met together in order that they might advance the coming of the Kingdom of God. For that reason he felt that his action in preaching at the opening service of the Anglo-Catholic Congress at Leeds required no justification. He knew that those who were styled, or styled themselves, Anglo-Catholics in that diocese were entirely loyal and sincere members of the Church of England. He believed this to be equally true of the majority of Anglo-Catholics elsewhere, and when any considerable body of loyal members of the Church of England asked him to address them he did not conceive it to be his duty to refuse. Churchmen of all parties should regard with sympathy any religious movement which was the spontaneous outcome of genuine devotion to the Person and teaching of our Lord.

A PRE-ADVENT RALLY

The Bishop of London is organizing what may be termed a pre-Advent "rally"; in other words, a week of prayer and self-denial. This is to take place during the second week in October. The Bishop has just returned from a holiday in Wales, and is now busily engaged with his suffragan bishops in the arrangements for what bids fair to be one of the most thorough-going pieces of organization in our time. Dr. Ingram has planned a campaign of great central services to be held respectively in the districts of Islington, Kensington, St. Pancras, and Stepney. The "send-off" meeting will be of a picturesque order, for it will marshal practically the whole of the clergy in the Diocese of London, some 1,250 in all. They will assemble at St. Martin's-in-the-Fields. The self-denial week is framed in the spirit of earlier times, but is intensely practical and modern in its endeavor to meet the religious and social

DISASTER!

The Church is \$70,341.82 worse off than for the same month one year ago.

The Church is \$262,274.24 worse off than for the nine months of 1921.

Now that the General Convention is all over, our next important job is to pay our bills.

LET'S GO!

LEWIS B. FRANKLIN,
Treasurer.

problems of the present day. The Bishop is anxious in no way to interfere with the ordinary inflow of gifts and income, but it will be his endeavor to persuade the laity of the force of a familiar principle—that is, to forego something more or less necessary, and apply the fruits of this sacrifice to the fund for raising £30,000 of which the diocese stands in pressing need. The objects of this fund are to relieve the poorer clergy from pressing anxiety; to train ex-service men and other candidates for Holy Orders: to keep open the teachers' training colleges; and to support rescue and preventive work.

PROBLEM OF CITY CHURCHES

Canon Masterman, rector of St. Mary-le-Bow, Cheapside, who is exchanging benefices with Prebendary Ponsonby, rector of Stoke Damerel, Devonport, has been giving his views on the problem of the City churches. For ten years Canon Masterman, like many other City incumbents, has been faced with the peculiar difficulties inseparable from a parish with hardly any resident population, where it is not possible to develop the usual parochial machinery or to have Sunday schools, Confirmation classes, or, indeed, classes of any kind. "The problem of the City churches," says Canon Masterman, "has been approached from the wrong end. The first question is not 'How many churches can we spare?' but 'How can we make the work of the Church in the City more effective?' The real difficulty is not that there are too many churches open during the week, but that the number of incumbents ministering in the City on Sunday is far in excess of the need, and involves a great waste of man-power and money. I should like to see an amalgamation of benefices that would give each incumbent a parish of about five hundred people, with a colleague to help him. In such parishes the machinery of parochial life would become possible, and a City incumbency would be a real cure of souls. This would mean perhaps a dozen parishes with resident incumbents, and would set free a very large sum of money from endowments and maintenance grants for the needs of Greater London."

Questioned as to what would happen to the churches left outside such a scheme, Canon Masterman suggested that they could be grouped under the twelve incumbents, whose business it would be to see that they were kept open and in use during the week. If, after due experience, it should be found that some of them were not serving any useful purpose, the question of their demolition could be considered. He added, "It is important to remember that a City church, open and available for prayer and meditation, is serving a valuable purpose, even if no services are held in it. Canon Masterman is of opinion that the City churches might be associated with societies like the S. P. G., the S. P. C. K., and others. Such societies might have a City church allotted to them for week-day services, addresses on their work, and generally as a sort of center. He considers that the real solution of the whole problem lies in an amalgamation of benefices.

GEORGE PARSONS.

TO THE MAN who has learned the secret of the love of God in Christ, death has only the uncertainty of a glorious adventure. —Selected.

CATHOLIC FELLOWSHIP ORGANIZED AMONG CANADIAN CHURCHES

Relief of Fire Swept District—Provincial Synod of Ontario—Clergy Schools

The Living Church News Bureau }
Toronto, October 12 1922 }

MUCH interest is being taken in the Catholic Fellowship, recently organized in Canada, and including representative Presbyterians and Methodists, as well as Anglicans.

The honorary presidents are the Bishop of Kootenay, the Rev. Prof. T. B. Kilpatrick, D.D., of Knox College (Presbyterian), and the Rev. Chancellor R. P. Bowles, D.D., LL.D., of Victoria College (Methodist). The president is the Rev. Prof. R. Davidson, D.D., of Knox College, and the secretary is the Rev. Arthur E. Bruce, Pickering, Ontario. The members of the council are the Rev. F. J. Moore, of St. James Cathedral, Toronto; the Rev. J. Little, of Westminster Church, Toronto; the Rev. H. G. Hiscocks, of St. Mary Magdalene's, Toronto; and the Rev. Hugh Matheson, LL.D., librarian of Knox College, Toronto.

A statement has been made that "the Catholic Fellowship owes its existence to a group of men in Toronto who, in conference, have been led to feel that a catholic-minded explorative fellowship might make an enduring contribution in the direction of Christian unity, and accomplish positive results.

"Affirming our belief in the Holy Catholic Church as the body of Christ and the organ by which He is redeeming the world, and desirous of realizing the fullness of the Catholic heritage, we would explore and appropriate all that is essential and helpful to life, faith, worship, and order, in the experience of the whole Church, endeavoring to combine Christian faith with freedom of thought. We believe in the grace of sacraments, the sacrificial significance of worship, the necessity of expressing devotion in visible forms, and the value of appeal through the senses to the soul. We also seek, through fellowship, to put an end to the divisions, strifes, and animosities which sin against brotherhood and rend the body of Christ."

RELIEF OF FIRE SWEEP DISTRICT

The terrible fire which swept over much of the comparatively recently settled districts of Northern Ontario, entailing the destruction of the town of Haileybury and other settlements and of innumerable farms, and the loss of some fifty lives, at once elicited a splendid response from the Churches. From practically every pulpit in Ontario appeals for clothing and relief for the sufferers were made last Sunday, and the work of collecting went on at once, parish halls being utilized for the purpose, and the supplies sent through the Red Cross to the relief trains.

Heroic stories of the work of nurses and others have come since. In one instance nurses stood for hours in the waters of the lake holding up constantly rewetted blankets over hospital patients taken to the water. Two infants were born by the lake side. The Archbishop of Algoma at once left for the scene of the disaster and

has been making a tour of the fire-swept district, accompanied by the Rev. F. H. Hincks, rector of Haileybury. The Archbishop states:

"It is a terrible tragedy, but the thing that impresses me is the wonderful spirit of the people of the north. Haileybury will be rebuilt, I am sure. The Anglican Church faces quite a big rebuilding program here now, for we have lost five churches by fire. At Haileybury we will probably erect some sort of a temporary building, and later use it as a parish hall when we are able to erect a large and more permanent church."

PROVINCIAL SYNOD OF ONTARIO

In addition to the adoption of a canon bringing the revised Prayer Book into use throughout the Province, the Provincial Synod of Ontario made provision, under careful restrictions, for the occasional delivery of addresses in Anglican churches by ministers of other Communion.

It also decided: "That inasmuch as the Church of England in the Province of Ontario is invited to become a unit in the Social Service Council of Ontario, therefore be it resolved:

"That this Provincial Synod of Ontario appoint ten delegates to represent the Church in the province on the Social Service Council of Ontario; it being understood that neither this provincial synod nor the diocesan synods are in any way pledged to the financial support of the proceedings of the Social Service Council; and, further, that such representation be made with the full understanding that the present clause of the constitution stands, which is, that no action can be taken by the council which is not sustained by the majority of each unit."

The synod affirmed its position with regard to the very grave matter of divorce and remarriage, in unambiguous terms by a resolution:

"1. To place on record its conviction that the law of Christ, as regards marriage is 'the life-long union of one man with one woman, to the exclusion of all others on either side'—Lambeth Resolution.

"2. To remind the Church public that according to the General Synod Canon, no clergyman of the Church shall marry a divorced person while the other partner is still living.

"3. To affirm that in view of possible legislation on divorce, this council strongly protests against any extension of the grounds for divorce."

Archdeacon Ingles brought forward a motion, which was passed unanimously, that the Government be urged to put into immediate force the recommendations of the Royal Commission, of which the Hon. Mr. Justice Hodgins was chairman. This commission went into the matter of feeble-mindedness, its seriousness, its extent in the province, and its treatment, and the findings of the commission are said by experts to be the last word on the subject. Among the recommendations are the registration of all feeble-minded persons in the province, and the establishment of reception hostels, and an adequate system of institutions.

The synod protested strongly against any extension of the special privileges

now enjoyed by the Roman Catholic separate schools of Ontario.

Although the Upper House passed a motion to amend the canons so as to allow the appointment of suffragans, the Lower House did not concur.

A resolution recording the loyalty of the synod to the Mother Country, and urging the Dominion Government to assure the Government of the Mother Country of Canada's support in whatever form the present crisis may demand, was passed and copies forwarded to the Prime Minister and party leaders at Ottawa. A motion of sympathy with the ancient Church of Ireland was also passed unanimously.

CLERGY SCHOOLS

A successful clergy school was held at Ottawa in the week commencing October 3d, by Very Rev. Dr. Burn, Dean of Salisbury, and Rev. Cyril Bickersteth, of the Community of the Resurrection. A similar school is to be conducted at St. John the Evangelist's, Montreal, from October 30th to November 4th.

Fr. Bickersteth is well known to old school members, and Dr. Burn will take as the subject for his main lectures *The Creeds*—a subject in which he is recognized as one of the foremost authorities of today. As before, the morning will be given to lectures and discussions, the afternoons to clergy conferences, and in the evenings lectures, open to the public, will be given by the Dean and Fr. Bickersteth.

Fathers Bickersteth and King are also holding a series of missions and quiet days at various Canadian centers from ocean to ocean.

MISCELLANEOUS CHURCH NEWS

The General Board of Religious Education has issued for Children's Day, October 15th, a personal letter from the Archbishop of Caledonia to the members of our Sunday Schools.

After twenty-five years of faithful service as rector of St. Paul's, Halifax, the oldest Anglican church in Canada, Archdeacon Armitage has been presented by his congregation with an illuminated address, a handsome silver salver, and a check for \$1,000, while Mrs. Armitage was given a cabinet of silver.

The Rev. W. H. Morehead, has resigned his post as assistant to Canon Flanagan, at the Church of the Ascension, and has accepted the rectorship of Grand Mere, in the Diocese of Quebec.

Miss Vera Martin, field secretary of the Girls' Friendly Society, will spend the winter in England, studying the work of both the Girls' Friendly Society, and the Girl Guides, in that country.

F. W. Abbott, a prominent citizen of Liverpool, N. S., died very suddenly. He was the son of the late Rev. John Abbott, at one time of Halifax, N. S. The late Mr. Abbott's half-brother is the Rev. H. P. Almon Abbott, at one time Dean of Niagara, and now the rector of Grace and St. Peter's Church, Baltimore, Md. One of his sisters is Mrs. Worrell, the wife of the Archbishop of Nova Scotia.

The Rev. Canon W. F. Seaman, rector of St. Stephen's Church, Grand Mere, P. Q., has been appointed by the Bishop of Toronto, vicar of St. Alban's Cathedral in the city of Toronto. Canon Seaman is an honor graduate of the University of Bishop's College, Lennoxville, and has been for over sixteen years rector of Grand Mere. He is a twin brother of the Rev. J. J. Seaman, rector of St. Thomas' Church, Montreal. He served as a chaplain with the C. E. F. in England and in France.

A new pulpit of white marble and beautiful design is being installed in Christ Church Cathedral, Ottawa, being presented by Mrs. Lenox I. Smith, the wife of the rector, and by Miss West, in memory of the late Archbishop Hamilton, father of Mrs. Smith, and of the late Rev. Harold Hamilton, brother of Mrs. Smith, and fiancé of Miss West. It will be recalled that the Rev. Harold Hamilton passed away suddenly on the eve of his wedding day.

The Bishop of Niagara has appointed Ven. Archdeacon Mackintosh, rector of St. James' Church, Dundas, to be Archdeacon of the counties of Wentworth and Haldimand, to succeed Ven. Archdeacon Irving, who has been superannuated and retired with the title of Archdeacon. The Rev. Dr. Renison, rector of the Church of the Ascension, Hamilton, has been appointed Archdeacon of the counties of Wellington and Halton, to succeed Archdeacon Mackintosh. Rev. G. F. Scovil, rector of St. George's Church, Guelph, and Rural Dean of Wellington, has been made a canon of Christ Church Cathedral, Hamilton.

Archdeacon Paterson-Smyth, of St. George's Church, Montreal, has returned from a visit to Ireland. Speaking at a parochial gathering to welcome him back he declared, "I never realized what a reign of terror the people of Ireland are living under. In the fighting areas one's friends speak in whispers for fear of being overheard. The power of the revolver is all over the land."

At the dedication festival of St. John the Evangelist, Montreal, Father Bickersteth, of the Community of the Resurrection, England, was the special preacher and conducted two Quiet days.

Chief Justice Sir Douglas Hazen laid

the corner stone of the new Memorial Cathedral Hall at Fredericton, N. B. In the corner stone was placed a box containing a memorial of 373 names of members of the diocese who were killed or died in service during the Great War, the Synod Journals of 1919, 1920, and 1921, the names of the officers of the various Church societies, and the names of the sidesmen of the Cathedral.

Bishop Manning, of New York, is to be the preacher at All Saints' Cathedral, Halifax, on St. Luke's Day, at the opening of the provincial synod of the province of Canada (covering the dioceses of Nova Scotia, Fredericton, Quebec, and Montreal).

Marking the completion of many years of planning, of much praying and self-sacrificing effort on the part of the members of the Church, the corner-stone of St. Cyprian's parish house, Toronto, was laid by Rev. Dr. C. A. Seager, Provost of Trinity College, and former rector of the parish.

At the autumn convocation of Wycliffe College, honorary degrees of Doctor in Divinity were conferred on the new Bishops of Keewatin and Saskatchewan. Prof. Hallam, who goes to Saskatoon as Principal of Emmanuel College, was presented with a mahogany mantelpiece clock by the Council of the College, and a Doctor's gown by the graduates and students.

The Bishop of Montreal and Principal McGreer, of Bishop's College, were the preachers at the celebration of the hundredth anniversary of the parish of St. John's, P. Q., of which the Rev. A. H. Moore, editor of the Montreal *Churchman* has been the rector for the past twelve years.

THE GENERAL CONVENTION DISCUSSED IN BOSTON

An Appreciation of Dr. Slattery— Censorship over the Movies— A Unique Plan

The Living Church News Bureau
Boston October 14, 1922

Because the number of people seeking admission to the consecration, Oct. 31st, of Dr. Slattery as Bishop Coadjutor of Massachusetts would fill Trinity Church, Boston, several times over, Charles E. Mason, chairman of the committee, to avoid misunderstanding and disappointment, has issued the following statement:

"The committee on arrangements is overwhelmed with applications for tickets to the consecration service of Dr. Charles Lewis Slattery, which will be held Oct. 31st, at Trinity Church, Boston. Invitations will be mailed this week to all delegates to the diocesan convention of parishes in union with the diocese; each parish which is not in union with the diocese will be allowed to send one representative, probably the senior warden; senior and junior wardens who were not delegates to the convention will also be invited.

"The list also includes students at the Episcopal Theological School, representatives from all the diocesan societies, members of Cathedral Chapter and standing committee, certain public officials, and ministers of Protestant denomina-

tions. In addition to these, invitations are being sent generally to members of Grace Church, New York, and also members of the former parishes over which Dr. Slattery officiated.

"The invited bishops and clergymen of the diocese of Massachusetts will march in line from the parish house to the church."

On account of the fact that Massachusetts must share the seating capacity of Trinity Church with Grace Church, New York, Dr. Slattery's parish, and with his other former parishes, the space allotted to the procession is so limited that only the clergy of the diocese of Massachusetts can march in the procession, together with such other persons, clerical and lay, as have been especially invited and have been given a card of admission to a place in the procession.

GOOD News from the General Convention, was the subject yesterday morning at the Church of the Advent of a sermon by the rector, the Rev. Dr. William Harman van Allen, who has just returned from the West.

On last Tuesday the Rev. Alexander Mann, D.D., spoke before the members of the Massachusetts Clerical Association at St. Mark's School on the General Convention. Bishop Lawrence gave a carefully prepared report of two columns to the Boston dailies about the Convention. It is a pity that Dr. van Allen and Dr. Mann

did not give the papers some such statement as did Bishop Lawrence, for the daily press reports from Portland were most meager, and were flavored with a suggestion of silliness, so as to make them "readable".

AN APPRECIATION OF DR. SLATTERY

Bishop Lawrence in the *Transcript* last Saturday wrote an interesting appreciation of the Rev. Charles Lewis Slattery, D.D. He wrote, in part:

"A New England bred man, enriched by years of active experience in the West coming back East, is an even better New Englander and a bigger man. From Maine, through Massachusetts, Minnesota, and again Massachusetts, then New York, Dr. Slattery has now returned to Boston, where he will have a hearty welcome.

"His coming as a sub-freshman from Maine to Massachusetts was chiefly due to Phillips Brooks—an interesting connection between the sixth and eighth bishop of the diocese.

"He with his mother was living in Brunswick, his father, an Episcopal clergyman, having died. Doubtful as to his future college, he wrote to Phillips Brooks, and in the bishop's life there is a long letter written to a young man about coming to Harvard. Needless to say, the letter glows with Harvard spirit, and young Slattery came to Cambridge, and took high rank at Harvard and in the Episcopal Theological School.

"After about three years his friend, the Rev. H. P. Nichols, who had been his rector at Brunswick and was at that time the rector of a Minneapolis church, wrote me saying that Bishop Whipple was looking for a dean, and that he had commended Slattery, young as he was. I wrote to Bishop Whipple giving high commendation of Slattery, who was beginning to show administrative ability, although I esteemed him at the time as especially a scholar. And indeed in the busiest phases of his life he has always sustained the interests of a scholar.

"Bishop Greer and I came to Boston from Mt. Desert to Huntington's funeral, and in returning together, as we crossed the ferry to Mt. Desert, Greer said to me, 'Lawrence, who is going to be the next rector of Grace Church?' And at that time Bishop Greer knew Slattery only very slightly. I said, 'I think they will call one of two men. If they want a strong man who is the complement of Huntington in many respects and who will give them a strong contrast in administration, they will call . . . but if they want a man who, while strong in himself and showing evidence of being a leader, will carry on Huntington's traditions, they will call Slattery.' In the course of a few months they had considered the various candidates; Slattery was called and he accepted.

"Dr. Slattery's habit of mind is to strike at the deeper principles of religion and life. So far as he is a social reformer, he believes in the education of the people in the principles of reform, trusting that through time and patience these principles will work out healthily in practical application. When, however, there is an evident abuse of evil in society, he has no hesitancy in striking directly at it. From some points of view he is built to be a teacher or professor: he is intellectually able and clear in thought. On the other hand, he is very human, is interested in people as such, and is a vigorous administrator.

"Interwoven in his character are simple

piety, alert intelligence, intellectual and practical courage, and a spirit of full consecration to his Master and the Church."

CENSORSHIP OVER THE MOVIES

The indications at present are far from favorable for the passing of the referendum in November, sustaining the law recently passed by the legislature and approved by the governor, to have an effective state censorship over the movies. Although one of the leading Churchmen of Massachusetts, B. Preston Clark, of the Cathedral, is the state chairman of the committee advocating this new censorship, there has been little interest thus far shown by Churchmen.

The only interesting letter thus far contributed on the subject that I have seen is one written last week by the Rev. F. B. Allen, president of the Watch and Ward Society, who inadvertently was asked in a letter to serve as a member of a citizen's committee against censorship. Here is Mr. Allen's reply:

"Dear General Cole: Your request is received that I serve as a member of 'the Citizen's Committee Against Censorship.'

"I understand that you designate by censorship the bill to protect the public from films which are 'obscene, indecent, immoral, inhuman or tending to debase and corrupt morals or incite to crime.'

"The movers of this bill never used the word censorship, but if you call such a law censorship I must say that I am with all my heart in favor of such censorship. It is in line with State legislation generally approved.

"I believe in censorship of smallpox and diphtheria, of rotten food and adulterated eatables, of habit-forming drugs and counterfeiting.

"You and your committee, I assume, are in favor of all such legislation. I do not wish to believe that you disapprove of everything which will injure the body or pocketbook, but of nothing which injures the character or morals.

"I believe in a State Board of Health. On precisely the same grounds I want the State to fight not only what imperils physical health, but that which corrupts the innocence of childhood, the honor of woman, and the decency of social life.

"For this reason I must decline to be a member of your Citizens' Committee Against Censorship."

A UNIQUE PLAN

The young people of the Church of the Holy Spirit, Mattapan, the Rev. Alan McLean Taylor, had a unique plan last year for their Young Peoples' Fellowship meeting once a month. Instead of having a formal meeting each week, the young people of this parish met once a month, immediately following the afternoon service. The afternoon service on the second Sunday of each month this coming year, as last year, will be especially for young people. This service will be followed by a supper and informal meeting in the parish house. The speaker yesterday was Herbert L. Willlett, who has been professor of history at Beirut University.

RALPH M. HARPER.

A BUILDER OF FRIENDSHIP: BUST OF LORD BRYCE UNVEILED

Luncheon to Honor Dr. Slattery— Notes of the Church in New York City.

The Living Church News Bureau }
New York, October 14, 1922 }

IT was eminently fitting that Lord Bryce should be commemorated in America and that his memorial should be placed in one of the nation's most venerated places of religious worship—old Trinity Church in this city. Trinity has long been associated in the public mind with the religious consecration of civic virtue, so to speak. It is one of the outstanding expressions of the nation's spiritual ideals, and within its walls have been held many notable gatherings to help forward their practical realization.

Most appropriate, therefore, was it that on Tuesday, October 10th, a service was held there to unveil and dedicate the bust of Lord Bryce, presented to the nation by the Sulgrave Institution of Great Britain. Lord Bryce was what has been most felicitously called "a builder of friendship" between America and Great Britain. Early in life he interpreted America to England, and to herself as well, in his masterly exposition of Western democracy, *The American Commonwealth*. Later as British Ambassador to the United States he cemented the ties of friendship by his sympathetic and intelligent understanding of our problems and of our point of view.

The memorial to the distinguished statesman and publicist was placed in All Saints' Chapel of Trinity Church—the memorial to Trinity's famous rector,

Dr. Morgan Dix—and was unveiled by Miss Freda Wakefield, daughter of Sir Charles Wakefield, former Lord Mayor of London, and president of the English Sulgrave Institution. Sir Charles made the formal speech of presentation, to which the Rev. Dr. Caleb Stetson, rector of Trinity parish, responded. The principal commemorative address was made by Hon. Elihu Root, former Secretary of State. The bust is the work of Mr. Reid Dick, A.R.A.

A distinguished and representative group of men and women assembled to take part in the service, which included the singing of the British and American national anthems, intercessions for King George and the President, appropriate dedicatory prayers, and supplications for world peace.

Sir Charles Wakefield said, in part: "It was Lord Bryce who recognized more than a generation ago the splendor of the part reserved for the United States in the development of civilization. His work has stood the test of time, and much credit is his for the immense progress that has been made since it was first given to the world in friendship and understanding between the two nations.

In reply Dr. Stetson said that it was peculiarly fitting that the memorial portrait should be of Viscount Bryce "for there has been no one in our generation who has given more thought and study to the institutions of this country, who better understood the complexities of our Government and who was able to see through the conflicting currents of our political life, the fundamental soundness of our public opinion." Dr. Stetson added that he hoped that the gift

might ever remind the people of both countries of the ties which unite them.

In the course of an eloquent eulogy, Mr. Root said:

"It is very appropriate that this noble British man should be commemorated by a bust in this temple of religion. He preached the doctrine of kindly consideration; he illustrated it. He preached the doctrine of true democracy, looking at men without the trappings of power and wealth, looking on history not as a record of war, glory and fame, but as a record of the life of men. His sympathy was with the humblest and poorest in their struggles."

In the evening of the same day, there was a banquet for the visiting Sulgrave delegation. Alton B. Parker presided. Addresses of fraternal greeting were made by Sir Auckland Geddes, British Ambassador, Sir Charles Wakefield, ex-United States Ambassador, John W. Davis, the Rev. Dr. Henry Van Dyke, ex-United States Minister to the Netherlands, and John A. Stewart of the American Sulgrave Institution. Sir Charles Wakefield presented to the American Branch a letter written from Morristown, N. J., by Washington to Congressman Elbridge Gerry in 1780, describing the deplorable condition of the Continental army and urging preparedness as a means of establishing permanent peace.

LUNCHEON TO HONOR DR. SLATTERY

Dean Fosbroke, of the General Theological Seminary, and president of the New York Churchman's Association, has appointed the following committee of arrangements for a complimentary luncheon to be given at the Hotel Commodore on Monday, October 23d, in honor of the Rev. Dr. Charles Lewis Slattery, rector of Grace Church, and Bishop Coadjutor-elect of Massachusetts; the Rev. Messrs. E. Clowes Chorley, Harry P. Nichols, George R. Van De Water, Floyd S. Leach, secretary, and Ernest M. Stires, chairman.

The luncheon will take the place of the regular monthly meeting of the Churchmen's Association, which would otherwise have been held on October 16th. At the luncheon the clergy will present their testimonial gift to Dr. Slattery.

NOTES OF THE CHURCH IN NEW YORK CITY

St. James', Fordham, was formally reopened on Sunday, Oct. 8th, after extensive repairs and redecorations made during the past summer. The special services were of a thanksgiving character. The rector, the Rev. Dr. De Witt Pelton, preached in the morning on *The Church Beautiful*.

A reception was tendered to the Rev. Dr. William Norman Guthrie, of St. Mark's-in-the-Bouwerie, and Mrs. Guthrie, by the members of the parish on Monday afternoon, October 9th.

The Rev. William T. Walsh, rector of St. Luke's, Washington Heights, preached the first of a series of six sermons on *Spiritual Healing and Modern Sciences*, on Sunday evening, Oct. 8th. The sermons will be printed, when the course is concluded. For the past three years Dr. Walsh has held healing services at St. Luke's.

The Rev. Loyal Young Graham, of Grace Church clergy staff, was married in the Church of the Holy Trinity, Middletown, Conn., on Thursday, October 5th, to Miss Sarah Nanette Slow, daughter of Mr. and Mrs. James P. Slow. The ceremony was performed by Bishop Acheson, Suffragan of Connecticut, and a former rector of Holy Trinity. He was

assisted by the Rev. Albert H. Lucas, assistant at St. James', Philadelphia. Among the ushers was the Rev. F. G. Urbane of Grace chapel, New York. Mr. and Mrs. Graham will return from their honeymoon on November 15th.

The Rev. Henry V. B. Darlington, rector of the Church of the Heavenly Rest, is preaching a course of special sermons, on Sunday evenings, on *Distinguished Christian Men*. He has already spoken of General "Chinese" Gordon and St. Augustine. Future names to be commemorated are Abraham Lincoln, Bishop Phillips Brooks, and General Allenby.

The Rev. A. E. Bentley, rector of Grace Church, West Farms, was host to

the officers of the newly formed Bronx Churchman's League on Thursday evening, October 5th. Bishop Shipman presided and there were addresses by the Bishop, the Rector, Canon Pritchard, the Rev. Dr. Sunderland, Superintendent of the City Mission, Mr. Robert H. Law, Jr., president of the League and by the other officers. A very pleasant time was spent by over 100 men from the various Men's Clubs in the Bronx in listening to speeches, songs, and recitations. Refreshments were served during the evening.

St. Margaret's, in the Bronx, was reopened on Sunday, October 8th, after extensive improvements were made to the property during the summer, costing over \$10,000. **FREDERIC B. HOOGINS.**

BISHOP ROOTS VISITS PHILADELPHIA CHURCHES

Memorial Window Dedicated— Visit to Mission Stations—A Correction

The Living Church News Bureau }
Philadelphia, Oct. 13 1922 }

THE Rt. Rev. Logan H. Roots, D.D., Missionary Bishop of Hankow, will spend some time in Philadelphia, as the guest of the Rev. F. L. Vernon, rector of St. Mark's Church.

He will speak on Sunday morning at St. Mark's Church, in the afternoon in St. Thomas' Church, Whitmarsh, and in the evening in the Church of Our Saviour, Jenkintown.

On Monday, Bishop Roots will be the guest of Bishop Garland at the Clerical luncheon in the Church House on Monday, at which time clerical and lay deputies to the General Convention will speak. Bishop Roots will also make an address.

Next Wednesday morning Bishop Roots will address the Foreign Committee of the Woman's Auxilliary, in Holy Trinity parish house, and in the afternoon, he, with Bishop Garland, and the Rev. L. N. Caley, D.D., will speak at the meeting of the West Philadelphia League of Churchwomen to be held in the parish house of St. Mary's Church, Hamilton Village.

MEMORIAL WINDOW DEDICATED

Last Sunday, October 8th, a tribute to the memory of the late Rev. Charles C. Pierce, D.D., for many years rector of St. Matthew's Church, Eighteenth Street and Girard Avenue, Philadelphia.

Dr. Pierce won world-wide attention in the Great war, by his services in the department of Registration of Soldiers' Graves, for which he attained the rank of Colonel.

The high regard in which Colonel Pierce was held, was seen at the service in connection with the unveiling of a beautiful window commemorating his services to the nation, and also testifying to the affection of his congregation and personal friends.

In the Church, were many army men in uniform, and representatives of war and national organizations. Among the latter, largely represented were the Spanish War Veterans, members of the 79th and 28 Divisions, and the War Mothers.

General Pershing, who was unable to be present, sent a communication which was read by Col. Edward Carpenter, Chief of Staff of the 79th Division.

The memorial window was unveiled by

Capt. W. R. Pierce, U. S. A., a brother of Dr. Pierce, and the prayer of dedication was made by Chaplain Thos. E. Swan, of Fort Totten. The dedicatory address was given by Franklin Spencer Edmonds, Esq., who paid an eloquent and touching tribute to Col. Pierce's private and public life.

The entire service was in charge of the Rev. C. Herbert Reese, rector of St. Matthew's.

The window, the gift of the people of the Parish was made by Tiffany, and represents the Centurion looking into the face of the Angel.

VISIT TO MISSION STATIONS

Mrs. Charles R. Pancoast, Vice President of the Woman's Auxilliary of the diocese, and Chairman of the Foreign Committee, has sailed for the Far East on a personal inspection tour of every mission station in China, Japan, and the Philippines.

Mrs. Pancoast was in attendance at the General Convention as the official representative of the Woman's Auxilliary of Pennsylvania.

Her decision to make this extended trip was made at the Convention at the close of which she commenced her voyage. She is expected to return next spring, when she will submit a report of her experiences.

A CORRECTION

An error has been noted in the Philadelphia letter of September 29th, in which the Rev. Elliot White was described as "formerly rector of St. Clement's Church." Fr. White was formerly rector of St. Mark's Church.

FREDERICK E. SEYMOUR.

DEATH OF ST. LOUIS LAYMAN

MR. WALKER HILL, one of the most prominent laymen of St. Louis, died suddenly Friday, October 6th, in New York City, while attending a convention of bankers. He was at one time president of the American Bankers' Association, and, at the time of his death, was one of the three executive officers of the First National Bank of St. Louis. Mr. Hill was President of the Missionary Host of Missouri, and Junior Warden of St. Peter's Church. He was one of the active forces in the Louisiana Purchase World's Fair in St. Louis. His funeral was held at St. Peter's Church, October 9th, and was conducted by the Rev. Edward S. Travers, rector of that church.

BISHOP ANDERSON ON THE GENERAL CONVENTION

Mass Meeting at the Epiphany— Western Theological Seminary Opening—The Rev. J. H. Edwards Resigns.

The Living Church News Bureau
Chicago, October 16, 1922

THE Rt. Rev. Charles P. Anderson, D.D., Bishop of the Diocese spoke at the Round Table meeting at the diocesan rooms on Monday morning, October 9th, the Rev. Gerald Moore, presiding.

The Bishop's subject was the General Convention. Speaking of the size of the Convention he said that he felt that it was too big a body to be asked to deal with many details which might best be done through the provinces and other agencies. He thought that the House of Bishops showed itself the less cautious of the two houses, that it took the lead, and that the older bishops were less inclined to conservatism than the younger. In speaking of the Program and the plan for the next three years, he said that there had been no star chamber proceedings in its making, that everything was frank and candid, and that the Program prevailed unanimously. "If we can establish the spirit of Jesus Christ in our congregations," he said, "we can undertake the program."

Another outstanding feature of the Convention was the women's work. The Bishop told of their meetings, and of the thankoffering, and of the pressure to get women into the house of deputies, which failed. The bishops were strongly for "progressive action in Prayer Book revision". Speaking of Church Unity, the Bishop cited the many appeals for Unity made by the Anglican since the time of the Reformation. Now he said it was time for the Church, in the language of the street, "to put up or shut up". He felt that the Anglicans cannot put forth propositions for unity, and then fail in sympathetic attitude and action with those who seek unity. We cannot, for instance offer a basis, and have a studied aloofness to Protestants when we have to act. Speaking of his attitude on Church questions, out of an experience of more than twenty-five years as a member of the General Convention, he found that he had a growing tendency to use the treasures of this Church for expansion and liberty, rather than in the direction of restriction. With a deep conviction of the need and longing of the world for Jesus Christ, he felt that we, within the Church, should liberate our treasures; not keep the faith like so many precious jewels shut up in a case, but should scatter the good seed, believing that some may take root and bring forth a hundred fold. This attitude he said, explained his vote in the House of Bishops for measures giving increasing liberty. As illustrations of this point of view, he cited his stand on the question of Reservation, and on the uniting of the Church with the Federal Council of Churches. The Bishop asked us to beware of too much isolation in the Anglican Church, feeling that we must either go out of our way to seek those outside, or be prepared to "go it alone".

MASS MEETING AT THE EPIPHANY

About twelve hundred men and women filled the Church of the Epiphany at a mass meeting held on Wednesday evening, October 11th, under the auspices of the Church Club. The subject was the General Convention and the Bishop, the deputies, and two of the women delegates to Portland gave interesting and inspiring addresses on different phases of the convention. The Rev. F. S. Fleming, rector of the Church of the Atonement, Edgewater, was the first speaker. Mr. Fleming spoke of the remarkable accomplishments of the Convention in legislation for Christian Unity, referring to the efforts made for unity among the churches, to the unifying work of the National Council, and to the work for unity in the family seen in its positive action concerning divorce.

Dr. Hopkins, who has had much experience as deputy to the Convention, spoke on the Revision of the Prayer Book, reviewing in a rapid speech what had been accomplished. He had been greatly impressed by the amount of work undertaken and done.

The Rev. George H. Thomas, in speaking of the Nation-wide Campaign, what it had done for the Church, and its program for the next three years, said that it had brought new life to the whole Church, recounting particularly what the Campaign had done for the diocese of Chicago in its parochial, diocesan, and national work. Mr. Thomas felt that when the amount of Chicago's apportionment is given next year by the National Council, that the diocese should accept the rating without question as an ideal to be attained. He felt, too, that the Nation-wide Campaign had been nation wide only, and had not reached out to our foreign missions. Its benefits have not yet reached the Orient. Mr. Thomas recently visited the Far East and saw much of the Church's work there, and his appeal for a larger interest of the National Church in her foreign work was well taken.

Dr. George Craig Stewart, defined the dominant note of the Convention as youthful vigor seen in the life, the power, and the vision of the Convention. This spirit was seen and felt at its highest at the great missionary mass meeting when Bishop Lloyd, Bishop Mikell, and Bishop Moulton spoke, and when Dr. Sturgis delivered his impressive speech concerning the conditions and the needs of the Far East.

Mrs. E. J. Randall and Mrs. George Mason, delegates of the Chicago Branch of the Woman's Auxiliary, spoke of the Convention as being one of great days for the women of the Church. Mrs. Mason gave a most graphic account of the second day, beginning with the corporate Communion at Trinity Church, and ending with the mass missionary meeting in the evening, when the amount of the United Thank Offering was announced. Mrs. Randall, the president of the diocesan Auxiliary, spoke of the Nation-wide Campaign from the woman's point of view, saying that by prayer, by giving money, time, and experience, and by loyalty, the women of the Auxiliary planned to throw their whole strength into the Campaign.

Two of the lay deputies were present; Mr. George K. Gibson, and Mr. Henry Mason. Mr. Gibson spoke in his inimitable way of the Budget, characterizing a copy of the Budget and Priorities which he held in his hand as containing some of the finest romances of the world. "That budgets must be raised, there are no ifs, or ands, or buts about it". The raising of the budget was the one thing that the Convention was unanimous about. The raising of the budget is a definite contract and responsibility of the Church, and if we don't do our part, we are dishonest."

Mr. Mason spoke on the priorities particularly as affecting the work of Religious Education. He emphasized the work to be undertaken at the great state universities. It was Mr. Mason's first experience as a deputy, and he spoke of the tremendous inspiration of the Convention to him as a layman.

Early in the evening the Bishop had asked that the meeting show something of the Methodist's fervor by frequent "Amen's", and before the meeting was over, nearly all the people had said "Amen". The Bishop asked in closing, "What are we going to do with the inspiration of the Convention?" In putting the question he had in mind two groups, those who live like Christians on week days and Sundays, and those who lived like them, and were also called to be the officers of the Church. There are, in all, 6,350 officers in the Church's work in this diocese, including clergymen, vestrymen, finance committeemen, treasurers, Sunday school leaders, and heads of parish organizations and diocesan institutions. To this army he called for action. He announced his intention of establishing a Cathedral League to talk the Cathedral project in the diocese, asked that in each congregation there be at least one person as proponent of the Cathedral idea.

It is the plan of the Church Club, under whose auspices this helpful meeting was held, to hold monthly meetings during the year, at which diocesan work will be depicted. The president of the Club, Mr. Camp, in giving notice of this plan, said that the motto of the Club for the year is to be Loyalty to the Rector.

THE WESTERN THEOLOGICAL SEMINARY. OPENING.

The Western Theological Seminary opened Sept. 20th, with fourteen students in residence, one out of residence, and eleven clergymen in the graduate school. The great loss sustained by the withdrawal of Dr. Mercer from the faculty to become Dean of Bexley Hall, after twelve years of service in the chair of Old Testament, was fortunately met by the election, as instructor for the year, of the Rev. John A. Maynard, D.D., who had been a fellow in the Seminary in 1914, and was familiar with the curriculum. Dr. Maynard has for many years specialized in Old Testament, and Ancient Languages and Literature. Born in France, he took the degrees of Ph. B. and B. S. in the University of Paris; his further studies having been pursued, with attending degrees, in the University of New York, Columbia University Theological Seminary, the General Theological Seminary, and the University of Chicago, with which latter institution he is engaged in a literary capacity. Dr. Maynard was ordained to the priesthood in Chicago by Bishop Anderson.

The proposed removal of the Seminary to Evanston is still in abeyance, but it is expected that the issue will be decided

within a few weeks. There are many matters of critical importance in determining so radical a change, some of which are not under the control of the Seminary. At this writing a formal proposition from Northwestern University and Garrett Biblical Institute concerning the site contemplated is being awaited. Meantime the sentiment of the authorities and alumni, as well as of the other friends of the Seminary, seems to be almost unanimous in favor of removal.

THE REV. J. H. EDWARDS RESIGNS

Much to the regret of his fellow clergymen and his many friends in this diocese, the Rev. J. H. Edwards has resigned as rector of the Church of the Holy Spirit, Lake Forest, to take effect on November 1st. Dean Edwards' whole life and ministry has been spent in this diocese. He is a graduate of the Dixon High School, of The University of Michigan, and of the General Theological Seminary. He was a candidate for the ministry from the diocese of Chicago and was ordained here. For the first five years of his ministry he was missionary at Rochelle, De Kalb, and Maywood. For eight years he was rector of Christ Church, Ottawa, Ill.; for seventeen years, rector of the Church of Our Saviour, Chicago, guiding it through many critical situations, and laying strong foundations there by his patience, wisdom, kindness, and self-effacement. For the last ten years he has been the beloved rector of the Church of the Holy Spirit, Lake Forest. In diocesan work, Dean Edwards has long had a leading part. In 1895 he was chosen deputy to the General Convention. For twenty years he has been a member of the Standing Committee of the Diocese, and for ten of these years has been its president. For about five years, he has been dean of the Northeastern Deanery. In loving appreciation of their rector, the vestry at Lake Forest elected Dean Edwards rector emeritus of the Church of the Holy Spirit, and voted him an annuity. The Dean and Mrs. Edwards have bought a house in Highland Park and will make their home there.

IMPROVEMENTS AT THE CHURCH OF OUR SAVIOUR

On Sunday, October 8, the Church of Our Saviour, Chicago, held the first services in the redecorated church. On that day—Rally Day for the congregation as well as the Church school—the completion of an extensive plan of redecorating and improvements was celebrated.

The woodwork of the church has been changed from golden oak to a rich fumed oak. Ceiling, pews, wainscoting, and rood screen all were completely refinished. The end walls have been done in a *café au lait* to blend with the natural terra cotta of the side walls. The frieze of terra cotta around the church has been finished in an old gold.

Over the three arches at the front of the church, and on the under side of them, has been stenciled a charming vari-colored border of gothic scroll. The chancel walls are finished in dull gold at the side with the arched ceiling in a light blue. An artistic design graces the border above the gold. The woodwork of the exterior of the church has also been painted.

The William J. Sinclair Co. is responsible for the redecorating, and has spared neither effort nor expense in making the church one of the most attractively decorated churches in the city.

Beside the redecorating, many other im-

provements have been undertaken during the summer. Electric lights have replaced the antiquated gas fixtures. A cement floor has been put in the kitchen and new plumbing throughout the buildings. The carpenters have vied with painters and plumbers in making the church buildings more inviting and inhabitable.

The rector of the church, the Rev. Frederick H. Gratiot, has just returned from the General Convention in Portland, Oregon, where he was special chaplain to the Presiding Bishop of the Church, the Most Rev. Daniel S. Tuttle, D.D.

H. B. GWYN.

"DIOCESE OF UPPER SOUTH CAROLINA"

THE DIOCESE OF UPPER SOUTH CAROLINA was constituted at a primary convention held for the purpose in Trinity Church, Columbia, S. C., October 10th.

The Rt. Rev. W. A. Guerry, D.D., Bishop of South Carolina, from whose jurisdiction the new diocese is formed, presided over the convention until the diocese received its name, when he gave place to his coadjutor, the Rt. Rev. Kirkman J. Finlay, D.D., who now becomes diocesan of the new diocese.

The Rev. F. Harriman Harding, of Camden, S.C., was elected secretary of the diocese, and Mr. Wm. A. Clarkson, treasurer. The Standing Committee is composed of the Rev. Messrs. H. D. Phillips, D.D., of Columbia, A. R. Mitchell, G. C. Williams, F. A. Juhan, and W. E. McCord; Messrs. Christie Bennett, N. C. Hughes, W. F. Robertson, M. A. Moore, and the Hon. R. I. Manning.

A fuller account of this primary convention will appear in the next issue of THE LIVING CHURCH.

VIRGINIA RECTOR HONORED

THE AFFECTION in which the Rev. George Floyd Rogers and his wife and family are held in Lynchburg, Va., was displayed in many ways during the last days of his stay there, prior to taking up his new charge at St. Peter's Church, Charlotte, N. C.

At a recent meeting of the Lynchburg Rotary Club, of which the Rev. Mr. Rogers has been an enthusiastic member since its organization, he was the guest of honor.

The Ministerial Union of Lynchburg tendered him a farewell luncheon on Friday, Oct. 6th.

On Tuesday evening, Oct. 3d, Mr. and Mrs. Rogers, and a number of their friends, were guests at a most attractive informal entertainment given at St. John's Parish House by members of the Church. According to the Lynchburg News "the first thing on the program was a meeting, presumably of the 'Busy Body Society' of the new parish, in the course of which the arrival of the Rogers family at Charlotte was discussed with many sly jokes and much fun". After this feature there was a beautiful musical program, followed by refreshments.

Mr. and Mrs. Rogers, as well as other members of the family, have been the recipients of many handsome gifts presented to them as tokens of affection by various admiring friends.

Seldom does a minister, on leaving a community, take with him as full a measure of love as that which follows Mr. Rogers, from his former parishioners at St. John's and his fellow citizens of Lynchburg.

GAMMA KAPPA DELTA IN KALAMAZOO

THE YOUNG PEOPLE of St. Luke's Church, Kalamazoo, Mich., have organized as a Gamma Kappa Delta society. An admission service was held Sunday evening, October 1st, at which time about eighty charter members were received into the society. An inspiring address was given by the Rt. Rev. John N. McCormick, D.D., Bishop of Western Michigan; Evening Prayer was read by the Archdeacon of the Diocese, Father Vercoe, and the class was admitted by Father Bishop, rector of St. Luke's.

The junior division of the society meets each Sunday evening at five o'clock, and the senior division at eight o'clock. A vesper service is held at seven o'clock; it is a young people's service. The presidents of the society have been appointed lay-readers; a large number of the girls are members of the choir, and the boys serve as crucifers and torch-bearers. The society meetings are luncheon-meetings, with reports of the various officers and committees and a program consisting of talks by members on articles selected from the current issues of THE LIVING CHURCH, and *The Spirit of Missions*. The junior division has also taken up the study of Atwater's *The Episcopal Church*, and is using the dramatic method of presentation.

A corporate communion is made on the second Sunday of each month, followed by a breakfast in the parish house. Each Friday evening there is a dance for society members and their friends.

The Kalamazoo branch is the initial venture of the Gamma Kappa Delta in the diocese, and, as such, it is hoped that it may prove a live and successful organization.

PENNSYLVANIA RECTORY PURCHASED

CHRIST CHURCH, Towanda, has recently purchased and thoroughly renovated one of the oldest properties in Towanda, Pa., known for several generations as the Mix property. It was erected in 1813. The style of the exterior was retained, but the interior was entirely renovated at a cost of about \$12,000.

The people of Towanda are glad that Christ Church bought this property, for an ancient landmark will thus remain in the town. Towanda will not forget that Gen. Winfield Scott, the hero of the war of 1812, who was making a trip across the country on horseback, spent a night with Col. Harry Spalding, who once owned the place. Christ Church is to be congratulated on being able to secure this property, which is just a stone's throw away from the church on the main street of the town, the county seat of Bradford, as well as on the good and artistic job they made in the renovation.

OHIO PARISH'S CENTENNIAL

BISHOP PHILANDER CHASE, a giant, physically, mentally, and spiritually, visited the city of Hamilton, Ohio, in the spring of 1822, and established a parish which, in spite of many vicissitudes and some periods of dormancy, is very much alive under the style and title of Trinity Church, so the energetic and enterprising rector, the Rev. Hubert Cowley-Carroll, and his loyal people celebrated the Centennial of the parish from Oct. 8th, to 12th. There was a Centennial Thanksgiving service on Sunday morning, with

an elaborate musical program by the fine choir, and an inspiring sermon by the rector, a reception at the rectory on Monday afternoon, a dinner to visiting and local clergy, and a community celebration in the evening. At this service the Hon. Warren Gard spoke on behalf of the community, and Bishop Reese spoke of the right relations between the Church and the City, while Bishop Vincent pleased all present with interesting historical reminiscences.

The procession at this service, led by the processional cross and the United States flag, escorted by a guard of honor, the large vested choir, the ministers of the local churches, clergy from Cincinnati, Middletown, Dayton, and other points, and ending with the Archdeacon and the two Bishops was most imposing. The Salvation Army was represented by its local commanding officer, and the Labor Council by a delegate. A beautiful pageant, a bazaar, and several social occasions completed the celebration, which was highly creditable to all who had a share in it.

The church building and parish house of this parish, have been entirely restored and the effects of the terrible flood of 1913 have been removed, and all the affairs of the parish, temporal and spiritual, are in excellent condition.

INDIANA PARISH SHOWS REVIVING INTEREST

St. PAUL'S CHURCH, Richmond, Indiana, the Rev. George G. Burbank, rector, has recently been presented with a gift of \$1,200 by a member of the parish, Mrs. Jeannette G. Leeds. This was in answer to a request by the rector for a modern parish house, and the gift has made this possible. The old parish house will be remodelled, and an addition will be built on the north side of the original building. There will be an auditorium 30 by 60 feet, with an 18 foot ceiling. A stage 14 by 25 feet has been arranged for on the west side of the auditorium, and north of the stage will be a commodious kitchen. In the basement of the original building there will be a dressing-room, showers, etc. In addition to the above, Mr. Rudolph G. Leeds has offered to convert the church yard into a small park for the benefit of the community. This offer has been accepted and the work is in progress.

The parish is undergoing a reconstructive period and the above, and other matters, are evidences of reviving interest and consecration.

FOND DU LAC W. A. MEETING

BISHOP WELLER returned from the General Convention, Oct. 3d, and went directly to All Saints' Church, Appleton, to attend the annual meeting of the Diocesan Woman's Auxilliary. A missionary meeting was held in the church Tuesday evening, at which Bishop Weller, the Rev. Raymond A. Heron, rector of St. Thomas' Church, Neenah-Menasha, and the Rev. Fr. Torok, of the Greek congregation of Fond du Lac, made addresses. After the service a reception was held in the Guild rooms.

Wednesday, at 7:30 A. M. there was a Corporate Communion of the Auxilliary, and at nine o'clock the Holy Eucharist was again celebrated.

At the business meeting. The following officers were elected: Mrs. Eugene E. Pantzer, Sheboygan, President; Mrs. B. H. Sanford, Sheboygan Falls, 1st V. P.; Mrs. Dunbar, Wausau, 2d V. P.; Mrs.

Tate, Manitowoc, Sec.; Mrs. C. A. Cook, Stevens Point, Corresponding Sec.; Mrs. Walton, Oshkosh, Diocesan Supply Sec.; Mrs. Harry Price, Neenah, Educational Sec.; Mrs. Reginald H. Weller, Fond du Lac, Treas.; Mrs. Barnes, Ripon, United Thank Offering Treas.; Miss Bessie Cowan, Oshkosh, Little Helpers Secretary.

At the afternoon session Mrs. Harry Price explained the work and duties of the Educational secretary, a new office in the Auxilliary. Mrs. Price gave an interesting report of the triennial meeting held at Portland, Oregon. Five delegates and five alternates were elected to the Provincial meeting of the House of Church Women to be held in Chicago.

The next annual meeting will be held at St. Peter's Church, Ripon during the first week in October, 1923.

GREEK CHURCH HAS AMERICAN THEOLOGICAL SEMINARY

IN ORDER to train men for the ministry of the Orthodox Greek Church, of which the Most Rev. Archbishop Alexander, of New York, is Metropolitan, a seminary, to be known as the Greek Seminary of St. Athanasius, has been organized and incorporated. It is the intention to teach and train men here to minister to the Greeks in the United States, according to American customs, using Orthodox usages with some modifications. In the faculty is an American clergyman, especially appointed by Archbishop Alexander.

The old Foster mansion, at 273 Elm Street, Astoria, L. I., has been purchased and has been overhauled, painted, and converted into suitable quarters for the seminary. The property covers six city lots, is elevated on a beautiful terrace, and is a valuable addition to the Archdiocese of North and South America, which is in the jurisdiction of His Holiness, Meletios Metaxakis, Patriarch of Constantinople. The building, located on this plot of ground, is an attractive, commodious mansion, constructed of stone and brick, and is of sufficient size to provide dormitory facilities, class rooms, a residence for the Dean, and a chapel, in which daily morning and evening services are conducted for the students, and in which Sunday services will be regularly conducted for the Greeks of Astoria and vicinity. Later

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on it is expected that a church will be built on the property and a separate residence for the Dean, and, with alterations in the present building, apartments will be provided for such professors who choose to reside in the Seminary quarters. At present there are twelve young men studying for Holy Orders, all of whom have heretofore studied in the seminary in Greece, the purpose of this additional training being to equip them to serve the Greek people in America, and thus create a proper background for Americanization work through their own clergy.

The Seminary Board of Trustees are Archbishop Alexander, the Rev. Mattheos Keureules, D.D., the Rev. Demetrius Kallimaches, the Rev. Stephen Macarenis, and the Rev. George Spyridakis. The faculty is composed of the Very Rev. Philaretos Johannides, D.D., Dean, professor of Introduction to the New Testament, and Liturgics; Prof. Michael Galanes, LL.D., former member of the Greek Parliament, and envoy of the King in the Holy Synod of the Greek Orthodox Church, who is the professor of Political History, Apologetics, and Homiletics, and also editor of the *Church Herald*, the organ of the Greek Church in America, published by the Seminary; Prof. Callistrates Canelleopoulos, B. Litt. (Oxford), D.D., professor of Classical Greek, Psychology, and Dogmatics; the Rev. Professor Mattheos Kourkoulis, D.D., Dean of the Cathedral of the Holy Trinity, New York, professor of Old Testament; Prof. Dr. Alexian, M.D., professor of Hygiene.

On nomination of the Rev. Dr. Lacey, rector of the Church of the Redeemer, Brooklyn, N. Y., the Rev. Arthur W. Brooks, founder of the Church Personnel Bureau and former assistant minister at the Church of the Messiah, Brooklyn, and now rector of St. George's Church, Astoria, has been appointed by Archbishop Alexander as Professor of English. This department will not only have charge of the teaching of English to the students, but will include reading of the Holy Bible in English, instruction on the Constitution of the United States, the organization, growth, and usages of the Episcopal Church in the United States, Sunday school methods, and public speaking in the English language, with some instruction in American business methods. It is of interest to add that both the Dean of the seminary and Professor Galanes were students at Nashotah.

MEETING OF THE CHURCH PERIODICAL CLUB

AT THE OCTOBER MEETING of the Church Periodical Club, which will be held in St. Thomas' Parish House, Fifth Avenue and Fifty-third Street, New York, at eleven o'clock on Monday, October 23d, the usual address will be omitted; and the reports of the conferences and the public meeting held during General Convention will be given.

ENGLISH EDUCATOR AT SEWANEE

TO INAUGURATE a course of lectures on the W. P. DuBose Memorial Foundation at the University of the South, the Rev. J. O. F. Murray, D.D., Master of Selwyn College, Cambridge, England, is about to reach this country and will deliver a course at Sewanee entitled "DuBose: A Prophet of Unity." This delicate tribute to the American scholar, in whose memory the Foundation has been created, is an

indication of the place which Dr. DuBose attained in the world of Anglican scholarship.

The lectures will be given from November 7th to 10th, inclusive. On the first two days, in morning and evening as well; on the third day in the evening only, and on the fourth day in the morning only. There will be a reception to Dr. and Mrs. Murray on the afternoon of the 9th, and a reunion of Dr. DuBose's students on the evening of that day. It is hoped that Sewanee graduates and others among the large number of Dr. DuBose's admirers will unite to show appreciation of the course.

A SUCCESSFUL MISSION IN BUFFALO

FATHER McVEIGH HARRISON, O.H.C., preached a very successful Mission at St. Andrew's, Buffalo, October 1st to 11th. He was assisted by Brother Sidney, a novice of the Order.

Beginning on St. Michael's Day, the Blessed Sacrament is perpetually reserved on the Altar in this church. For this purpose a gold ciborium has been purchased. The purchase price, \$76, represents the profits realized, since 1919, on the weekly sales of THE LIVING CHURCH in the parish.

UNIVERSITY OF WISCONSIN PROVIDES PREPARATORY COURSES

TO GUIDE students who are planning to enter the ministry, certain courses offered in the College of Letters and Science of the University of Wisconsin, and which pertain to the humanities, have recently been listed in a booklet prepared by a committee of the university branch of the Y. M. C. A.

Although religious courses, as such, cannot be offered at the state university, there are certain academic courses which might be helpful to those who intend, at some future time, to take up religious study. The Y. M. C. A. committee has not attempted to add any religion courses to the university curriculum, but has taken certain courses from their accustomed grouping and placed them together.

Prof. Karl Young, chairman of the English department, and the Rev. F. E. Wolfe, of the university Y. M. C. A. were members of the committee which prepared the printed booklet.

SOCIAL SERVICE IN NORTHERN INDIANA

A MEETING of the Church people interested in Social Service work in the Diocese of Northern Indiana was held in South Bend in connection with the state meeting on Charities and Corrections. The program included a dinner on Saturday night, a corporate Communion on Sunday, and a meeting for discussion on Monday afternoon. Under the leadership of Fr. Lathrop, the meetings resulted in the establishment of a diocesan program.

It is planned to hold yearly meetings of this kind in connection with the state meeting.

THE KENTUCKY Y. P. S. L.

THE YOUNG PEOPLE'S SERVICE LEAGUE of the Diocese of Kentucky has started out enthusiastically on its winter's work, following a series of conferences conducted by the Rev. W. A. Jonnard, of Savannah,

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Ga., held in Louisville, September 22d to 24th. The conferences included a service of preparation, and a Corporate Communion at the Cathedral.

The conferences furnished a great deal of inspiration to those who attended, and it was determined to make the League a praying, a working, and a serving organization, so that the coming year may be remembered as especially noteworthy. Most of the parochial Leagues of the dioceses intend to follow the program of the Five Fields of Service in the Church.

MISSOURI BEGINS FALL CAMPAIGN

THE CHURCH INSTITUTE of Religious Education, under the auspices of the Missouri Diocesan Board of Religious Education, of which the Rev. Henry Watson Mizner is chairman, will open the autumn session on October 24th, at St. Peter's Parish House, St. Louis. There will be five Tuesday night sessions with the following program for the first meeting: Church Music, address by the Rev. J. Boyd Cox; Church History, the Rev. Robert Hall Atchison; The Teacher, Mr. Stephen A. Douglass; The Life of Christ, the Rev. Killian A. Stimpson; The Prayer Book, the Rev. Henry Watson Mizner.

MISTAKEN ZEAL

WHEN IT BECAME known at the General Convention in Portland that a successor to bishop Paddock would be elected, there appeared, over night, around the Auditorium, posters on which were printed pictures of the Rt. Rev. Paul Jones with the inscription: "What is to be done about this Godly young Socialist Bishop? We appeal to the conscience of the Bishops rather than to their statesmanship."

This was taken by some to be a publicity campaign inspired, possibly, by Bishop Jones to secure the vacant jurisdiction for himself: the *Oregonian*, one of the leading Portland papers, intimated as much. And, consequently, Bishop Jones was condemned as a publicity seeker, and therefore unfit for any office in the Church.

The Rev. William B. Spofford, whose article in *The Witness* indicates an acquaintance with Bishop Jones' mind in the matter, says in part:

"Those who thought thus—and those who still think thus—are very much mistaken. They are judging without facts.

"Bishop Jones has no desire to be given charge of a diocese; he certainly knew nothing of the plans of his unknown supporters who sought to promote his cause so unwisely.... He is happy in his present work, and would accept work in the Church only because he is a Churchman who will obey orders, however distasteful to him be the task assigned. He did not seek the election to the Bishopric of Eastern Oregon; he did not want the election; and he positively knew nothing of the plans of the group that advocated his election."

PROGRAM MASS MEETING IN MILWAUKEE

THE BEGINNING of the campaign to carry out the Program of the Church in the Diocese of Milwaukee for the new triennium, was the mass meeting in St. Paul's Church, Milwaukee, on Sunday evening, Oct. 1st, at which the speakers were the Rt. Rev. Philip Cook, D.D.,

Bishop of Delaware, and Mr. Thomas Q. Dix of St. Louis.

The great cause of the Church was most adequately presented, by these two representatives of the lay and clerical forces of the Church, in the clear-cut and glowing addresses they delivered, and evidenced by the many expressions of the listeners after the meeting closed.

Bishop Webb, speaking for the Diocese of Milwaukee, recounted briefly the accomplishments of the Nation-wide Campaign in the Diocese during the last three years, and spoke optimistically of the future. Mr. Dix dwelt largely upon the accomplishments in the Church as shown by increased revenues, making possible the rehabilitation of parishes and missions, and placing the clergy in a situation of economic independence through the largely increased stipends of these men. He made a strong appeal to the loyalty of the individual member of the Church in the matter of supporting the Church's Program.

Bishop Cook was especially pleasing as a speaker. His message was largely

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a recapitulation of the past three years. He compared the spirit of uncertainty that characterized the adoption of the Nation-wide Campaign Program three years ago with the new spirit of confidence and certainty attending the adoption of the new program, with its Budget and Priorities. He devoted some time to explaining the Budget, which he called the "bread line", and the Priorities, which provided the butter for the bread. His main thought was to show how the Program of the Church was the Church's modern expression of the Spirit of Jesus Christ as shown in His parables, and he likened the Program of the Church to the hero in the parable of the Good Samaritan. The Bishop's message was a powerful presentation of the Church's Duty and Responsibility.

TO AROUSE INTEREST IN SUNDAY SCHOOL

THE SUNDAY SCHOOL of the Church of the Advent, Brownsville, Texas, has adopted a unique method of arousing interest in Sunday School work and increasing the attendance. A slip form, printed upon the same plan as a Western Union Telegraph blank, carrying the announcement of the Sunday school, is dispatched by messenger to members every Saturday morning. The announcement urges them to be present, and also outlines plans for the work to be carried out at the Sunday school the following day.

THE CONSECRATION OF DR. OLDHAM

THE CONSECRATION of the Rev. G. Ashton Oldham, D.D., as Bishop Coadjutor of Albany is expected to take place on Tuesday, October 24th, at 11 A. M. in All Saints' Cathedral, Albany. Owing to the summer holidays, and the absence of many Bishops and members of Standing Committees at the General Convention, all the consents have not yet been received, so that the Presiding Bishop has not yet taken order, but the authorities of the Diocese of Albany expect that all requirements will be met in ample time to enable the consecration to take place on the date planned for, October 24th.

There will be a celebration of the Holy Eucharist in the Cathedral at 7:30 A. M. on the day of the consecration. It is requested that those who desire to make their Communion on that day should do so at this hour, as none will be expected to receive at the later service, except those who participate, and those who represent the family of the Bishop Coadjutor.

Dr. Oldham will continue as rector of St. Ann's until All Saints' Day, November 1st, when he will then have completed five years as rector. He is preaching a course of special sermons, in the mornings on Some Marks of a Christian, and in the evenings on God's Fatherly Love.

Bishop Nelson has assigned the missionary work of the diocese to the Bishop Coadjutor, and after his consecration he will visit, during November and December, the following parishes for the purpose of Confirmation: Philmont, Copake, Chatham, Ilion, Little Falls, Herkimer, Fairfield, Middleville, Frankfort, Mohawk, Sharon Springs, Fort Plain, Round Lake, Mechanicsville, Johnstown, Fonda, and Gloversville.

STATUE IN ST. LUKE'S CHAPEL, NEW YORK

ON THE SUNDAY after the Feast of St. Michael and All Angels', a statue of St. Michael Overcoming the Dragon, previously unveiled on the feast itself, was blessed after the children's Eucharist of St. Luke's Chapel, Trinity Parish, New York. The statue, carved in wood, and colored, stands in the niche on the Gospel side of the reredos of the Chapel of the Blessed Mother and St. John. On the Epistle side will soon be placed a statue of St. Martin of Tours, in memory of the late Dr. Jenks, professor of Ecclesiastical History in the General Theological Seminary, who was for many years closely associated with St. Luke's, as a frequent celebrant at this altar of St. John and at the children's service on Sundays.

HOW A SUNDAY SCHOOL ADVERTISED

ADVERTISING HAS not usually been viewed as a duty resting upon Sunday schools. The Church school of Zion Church, Rome, N. Y. has proven its value.

Early in September when the fall work was about to begin, window space was secured from a number of downtown shops and offices in which large placards and posters directing attention to the work of the school were hung. An exhibit showed the textbooks used in the school, with various reference books, with examination papers of the pupils, with charts built up by the pupils, with models of the furnishings of a church as well as of Old Testament articles, with large cards showing methods of registration, certificate of promotion, school diploma, etc. The large Five Field Chart of the Christian Nurture Series showed the scope of the field, and as it was shown that the school is graded as are public schools and that promotion is given from year to year, there was full stress laid upon the real educational value of the work. The rector, the Rev. Eugene S. Pearce, in an interview for one of the daily papers, said that, "The teaching force of the school is instructed to lay emphatic stress upon five great principles in working with the child that his nature and character may be well rounded. First, information, which forms the ground work of religious education; second, is memory work, by which the



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home life; self government that
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character; athletics.*

WORTH LOOKING INTO

The Rector, the Rev. L. B. Hastings, will be glad to send more information if you will address him at the school, which is located in Sycamore, Illinois.

pupil is taught to store up certain great truths in his mind upon which he can call in times of crises; the third is Church loyalty, by which he is tied to the institution which provides him his spiritual nourishment; fourth is the pupil's devotional life by means of which all that he has received in Christian training is made vital through prayer and communion that he may properly discharge his duty to God and to his neighbor; the fifth is Christian service, by means of which the pupil is taught his value to society and the contribution he must make to it as a Christian."

It is stated that as a result of this advertising there was a greatly increased registration of new pupils, while many inquiries came to the rector from parents, entirely unknown to him, as to whether their children might be enrolled in the school. Groups of children from all ranks of life and all religious bodies, and none, congregated before the windows and viewed the exhibit after school hours. Ministers and Sunday school workers of other churches in the city were enthusiastic in their verdict as to the success of this unusual form of publicity.

PHILADELPHIA DIVINITY SCHOOL OPENING

THE PHILADELPHIA DIVINITY SCHOOL has taken possession of its quarters on the new site at 42d and Locust streets. The William Bacon Stevens Library Building, the first of the new buildings, was finished and turned over to the School just in time to make possible orderly and comfortable arrangements for the year's work. The building is a great success and its noble proportions and the spacious and beautiful reading room are a delight and inspiration.

The student enrollment is again reaching up; there are fourteen men doing Junior work as against six last year. The undergraduate enrolment as a whole shows a gain of fifty per cent over last year. The enrolment of graduate students, is still, at this writing, in process. Already there are ten men listed for definite course work; and other applications are awaiting faculty action. There is, altogether, assurance of a larger body of students steadily and constantly in class room and library than the School has even before had.

There are two important changes in the teaching force. The Rev. Dr. George William Douglas, elected last May as Adjunct Professor of Homiletics and Pastoral Care, has begun his work in Homiletics with all three classes. The Rev. Wallace E. Conkling, class of 1921, who is just returned from a year's study at Oxford, has been appointed a teaching Fellow and is taking over classes in Greek, as well as pursuing his own advanced study.

During the late summer extensive grading work was carried through on the first quadrangles, and the grounds begin now to show something of what their ultimate beauty will be. The plans for the Chapel are progressing and the architects expect to have working drawings complete very shortly. They have also, during the summer, been making a careful study of the further large section of the proposed plant, including the deanery, faculty houses, dormitories (for a hundred men), and service building; and there is reason to hope that work may be begun on this extensive addition at sometime during 1923.

LEWIS B. FRANKLIN IN TOPEKA

MR. LEWIS B. FRANKLIN, Treasurer and Vice-President of the National Council spent four days in Topeka, Kansas, October 8th to 11th, in the interests of the Church's Program for the next three years. On Sunday morning, the 8th, he delivered a very stirring address to the Grace Cathedral congregation. On Monday, he spent the day in conference with the Bishop and Council of the Diocese, regarding this Program. Tuesday and Wednesday were given over to a Conference on the Church Program. Four sessions were held, and much inspiration was gained by Mr. Franklin's forceful presentation of the subject. The visiting clergy and laity learned how to conduct a parish conference and all the clergy went home pledged to do their part. Instead of having the usual four Deanery meetings this Fall an intensive parochial program will be carried on. Each clergyman in the Diocese will go to another parish or mission, and with a layman conduct a two day Conference. These conferences will be held in November and every parish and mission in the Diocese will be visited.

CHURCH LOSES WARDENS

ST. MARK'S CHURCH, Mt. Kisco, New York, the Rev. H. Adye Prichard, rector, has suffered a very great loss during the last three months in the removal by death of its two wardens and one vestryman.

Mr. Frederick J. Carpenter had been Senior Warden of the Church for more than quarter of a century. Mr. Winthrop Cowdin was for the same length of time Junior Warden, and was made senior Warden on the death of Mr. Carpenter; and Mr. William Sloane had served on the Vestry for more than ten years.

It will be exceedingly hard for the congregation to fill the places of such loyal and devoted servants of the Church.

GUILD OF ALL SOULS REQUIEM

THE HARTFORD BRANCH of the Guild of All Souls attended a Requiem Eucharist on Columbus Day (October 12) at St. James' Church, West Hartford. There were present twelve priests and forty lay members. The Rev. P. H. Barbour read Morning Prayer. The Rev. J. S. Littell, D.D., celebrated the Holy Communion, assisted by the Rev. G. B. Coykendall as Gospeller, and the Rev. S. Sutcliffe as Epistoler. The Rev. G. T. Linsley preached the sermon. At the business meeting following, it was decided to meet every last Wednesday evening of the month at the Cathedral parish house in Hartford, for instruction, hymns and devotions.

DETROIT CHURCH NORMAL SCHOOLS

WITH AN EXPECTED ENROLMENT of more than 400 teachers and superintendents of Church Sunday schools in a radius of 25 miles of Detroit, the Detroit Church Normal school of the Diocese of Michigan, under the superintendency of E. E. Piper, Church Superintendent of Religious Education, held its first meeting Tuesday evening, October 17th, at St. Paul's Cathedral house. Following the first session, the Rev. Robert W. Woodroffe, rector of St. John's Church, spoke, at the dinner, on the subject, Building Today for the 'Church Tomorrow. Mr.

Woodroffe is known throughout the Church in the United States as a specialist in the religious training of boys and girls.

A faculty of 22 teachers has been secured to direct the courses, and will include Mrs. Charles D. Williams, Miss Eliza Oglesby, supervisor in the Detroit Public Schools, Miss Mabel Stone of the International Committee, Y. W. C. A., Miss Florence Ziegler, secretary of the Girl's Friendly Society, Dr. Bertha Williams, head of the Psychology department at the Detroit Teachers' College, the Rev. C. T. Webb, in charge of the student work of the Church at Ann Arbor, Mich., Mr. Woodroffe, Dean Warren L. Rogers of St. Paul's Cathedral, the Rev. H. C. Robinson, the Rev. E. J. M. Nutter, and several others not yet announced.

Several additional courses, general in nature, are also being arranged and it is expected that a large number of the young people of the Church in Detroit will enroll in the school. The curriculum of the school has been arranged this year leading to a three year course from which those enrolled will be graduated with a regular diploma.

A branch of the school will also be started at Saginaw, Mich., and it is hoped that other branches may be established in other parts of the diocese during the coming year, to take care of the more than a thousand Church school teachers who are registered. It is hoped that a member of the faculty of the University of Michigan will be assigned to carry on part of the teaching work at the Saginaw school.

NEWS IN BRIEF

BETHLEHEM.—St. James' Church, Canton was repaired and redecorated this summer, and a new heating plant was installed. Many people were afraid to go to Church on cold days in the past as the building was never warm. The man who installed the plant said he would donate it to the Church, if it did not properly heat the building.—The rectory at Wind Gap, our Italian Mission, was repainted this summer. Father Capozzi asked his people to do this work as an extra. They contributed practically every penny of the cost. The Italians in the diocese are fast learning the joy of self-help in Christian service.—The Program of the National Council has been presented to the diocese by Dr. Sturgis, the Educational Secretary. Four institutes were held in four different sections of our large diocese. The first one was in Christ Church, Towanda; the next in St. Stephen's Church, Wilkes-Barre; the third in St. Mark's, Mauch Chunk, and the last in Christ Church, Reading. These institutes were "one day stands". In the afternoon, Dr. Sturgis held a conference, giving an opportunity for questions. In the evening he gave a bird's eye view of the Church's task. The diocese was fortunate in having so able a man to start our fall campaign.—Archdeacon Walter and Bishop Talbot spoke on diocesan affairs at all of these meetings. The clergy, practically all of them, and the great majority of the parish chairmen attended these institutes. So, this year, the diocese starts its campaign with a clearer vision of the task before it than in previous years.

CONNECTICUT.—Bishop Lines will deliver a historical address on the occasion of the celebration of the twenty-

fifth anniversary of the consecration of Bishop Brewster, to be held in New Haven on Oct. 26th and 27th.—The fall meeting of the New Haven Convocation was held in St. John's Church, Waterbury, Tuesday, Oct. 17th. The sermon at the celebration of the Holy Communion was by the Rev. Fr. Sill, of Kent School. An address on Our Responsibilities was given by Mr. Alfred Newberry immediately before luncheon.—Next year will be the two hundredth anniversary of the ordination, in London, England, of Timothy Cutler, Samuel Johnson, and Daniel Bowne, who left their positions on the faculty of Yale University and crossed the ocean to receive Holy Orders. The Executive Council of the Diocese has voted to hold a proper commemoration of the event.—A record of faithful service as the door-keeper of the house of the Lord, has seldom been excelled by that of George L. Foote who, after filling the position of sexton in St. James' Church, Fair Haven, for forty-five years, has just retired, owing to the infirmities of old age. Mr. Foote is also a vestryman of the Church.

—*The Connecticut Churchman*, the diocesan organ, will appear monthly during the coming year, each issue being in the hands of its readers about the fifteenth of the month.—The real estate holdings of Christ Church, West Haven, the second oldest church in the diocese, through the generous bequests of two persons, have recently been increased to take in the whole block from Campbell to Savin avenues. It is understood that a gymnasium will be built upon a part of the newly acquired property.—At a recent meeting of the Executive Council a sum not to exceed \$3,500 a year was appropriated for the work of the Department of Christian Social Service; and a sum not to exceed \$4,000 a year for the Department of Religious Education.—The Department of the Nation-wide Campaign in the Diocese is planning an intensive program for the coming year, as a part of which will be the sending to the meetings of the several Archdeacons of good speakers, who will be prepared to give the latest in the way of assistance in developing the work of the Department in the Diocese.—The local Assembly of the Daughters of the King will be held in St. Paul's Parish, Wallingford, Saturday, November 4th. Everything points to a most enthusiastic and helpful meeting.—St. James' Church, Winsted, the Rev. Robert Van K. Harris, rector, has voted to build a new church, to cost in the vicinity of \$100,000. The church is to be built of local field granite, and will be 45 by 115 feet, with a two story addition 20 by 25 feet, to contain choir and clergy vesting rooms. This latter building will eventually form the connection between the church and the parish house when the latter shall be built.

LOS ANGELES.—The diocesan Nation-wide Campaign committee has just printed a special edition of the *Los Angeles Churchman and Church Messenger* of 10,300 copies, which was sent to every Church family in the diocese.—It is now expected that ground for the new St. Paul's Pro-Cathedral, Los Angeles, will be broken about December 1st. The vestry has decided to build the church and the parish house at the same time.—St. Paul's Mission, El Centro, has purchased an automobile for the use of its priest in charge, the Rev. M. K. Crawford. Plans are also under way for a new rectory.—Regular weekly services

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have been started in the city of Fullerton by the Rev. Percy W. Clarkson, priest in charge of Trinity Mission, Orange.

SPOKANE.—The Christian Nurture Series is gaining in popularity throughout the District, and is to be found in almost every school, where its value is being proved by enthusiastic teachers and pupils. Deaconess C. Corbett is assisting Bishop Herman Page in the Church schools under his direction.—A three days' conference was held at All Saints' Cathedral, Spokane, the Rev. W. E. Gardner, D.D., dealing with The Educational Task of the Church, the Rev. C. N. Lathrop on The Social Service Task of the Church, and Miss Laura M. Boyer on The Missionary Task of the Church. Sunday evening the mass meeting was held at the Cathedral, addressed by all three speakers, Bishop Herman Page presiding. The speakers visited the local churches at the morning service. Monday and Tuesday conferences were held, and much interest was awakened, and it is hoped that results will justify the efforts put forth.—The Rev. Trupin A. Daughters, assistant priest to Archdeacon G. H. Severance, has moved to Marcus where he will have quite a large field to cover, and a work which is likely to make greater progress with a resident clergyman in the locality. Mr. Daughters is a man of wide experience, and a most enthusiastic painstaking missionary of the Church. One of the churches which he will visit is at Republic, which possesses one of the finest Church buildings in the District. In addition to his other duties he will maintain some community services. The outlook for the Marcus circuit of Churches is an unusually good one.—The Lay Readers' League has its headquarters at Spokane, and will meet twice a month at All Saints' chapter house. The president is Mr. Henry E. Hamilton, of St. Matthew's, with Mr. Norman Verge, of St. Peter's, as secretary. The faculty consists of Bishop Page, the Rev. L. K. Smith, the Very Rev. Wm. E. Dowty, the Rev. M. J. Stevens, and Stoddard King.—A central chapter of the Order of Sir Galahad is being established in Spokane, with headquarters at All Saints' Cathedral, representatives of the local churches being in attendance. Father James A. Palmer, of Holy Trinity parish, has already commenced a chapter at Holy Trinity.—The Rev. Herman Bidle Page now makes his headquarters at Wenatchee. His bride is a most capable Church worker and they will make an ideal team, and consequently the work under his supervision is bound to make substantial headway.—The Rev. C. B. Upson has moved to Spokane, and will be assistant priest to Archdeacon G. H. Severance. He has accomplished excellent work at Prosser, and his promotion to a larger field of service is well merited.—St. Matthew's Church, Spokane, has received a legacy towards its new building from the estate of the late Mrs. M. E. Beach of Palouse, who in her lifetime was a very valued friend to both this church and her home church at Palouse. At her funeral some time ago, the vicar of Palouse and the vicar of St. Matthew's, Spokane, officiated, the former at Palouse, and the latter at the interment, Spokane.—The Church at Republic has lost an old pioneer friend and valued worker in the person of the late Mrs. G. B. Stocking. Few Churches in the whole District can boast of a more

substantial small group of people really worth while than Republic. They stand for the best, they work together well, and culture and refinement are in evidence. Their present edifice is mute witness to hard work, loyalty, and service of devoted lives.—The Summer School held at Coeur D'Alene, the Bishop's summer resort, is now but a most pleasant memory to over fifty people who attended, and though held as an experiment, proved sufficiently worth while as to be planned for as an annual event.

UTAH.—Bishop Tuttle was the guest, in Salt Lake City, of Bishop Moulton and other Church people, the week following the Convention. He took great delight in revisiting this part of his former great jurisdiction in the West; and Utah felt deeply honored by his presence. A reception was given him the first evening, by the Episcopal Club; and the following Sunday he preached in the Cathedral in the morning, and St. Paul's in the evening.—Two very interesting conferences were held the first week in October, by Mr. Lewis B. Franklin, of the National Council. Clergy and representative laymen from various points in the district were present. Mr. Franklin explained clearly the needs of the field both at home and abroad, and the plans approved by the General Convention to meet these needs for the next three years.

WEST TEXAS.—The Church of the Advent, Brownsville, under the direction of the Rev. J. H. S. Dixon, is making many beneficial changes in its parish house. They include a rest room, a kindergarten and primary department for the Sunday school, a lending library, and other features of a social service nature.

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