

The Living Church

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

VOL. LXVII

MILWAUKEE, WISCONSIN, OCTOBER 7, 1922

NO. 23

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A NEWSPAPER MAN was telling how he got into city mission work. "One Sunday afternoon I came upon that forsaken section, and Monday morning I sat down to my typewriter to write my minister a hot letter about the necessity of sending some one down there to help. When I came to read my letter, I found I had left out the words 'some one'. Then the question arose, 'Why should I ask him to send some one, when I am the chap who knows what ought to be done?' Well, I took my pen and wrote 'me' for the missing words and that settled it."—*Layman's Service Bulletin.*

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EDITORIALS AND COMMENTS

Editorial Correspondence from Portland

Portland, Oregon, Sept. 22.

THE General Convention is over. Both houses have gathered in the Municipal Auditorium for the final services with the reading of the Pastoral Letter. The latter, not attempting to deal with all the woes of the universe, as these so often do, was brief, well expressed, and to the point. It will be printed in *THE LIVING CHURCH*—presumably in the same issue with this letter—and I do not need, therefore, to say more about it than that it was received with very general favor.

And now, what have we done to justify three weeks of the time of very busy men, and thousands upon thousands of dollars expended, in order that the Convention might be held?

My answer is: Quite enough to justify it all.

First of all, I am pleased, personally, that the opposition to the Presiding Bishop and Council seems completely to have vanished. A committee appointed to consider their report, held hearings and pressed upon everybody their desire to listen to every complaint and criticism, and to see every question answered. Representatives from the Missions House were on hand to answer the questions and to hear the complaints—and there were some.

Beyond that, the nominating committee, appointed to report names for election to the Council, insisted that a primary election be first held, at which they presented both the names of present members and also a list of well chosen names from outside the membership of the Council, in order that full opportunity might be given to change the personnel, in whole or in part, if the Convention desired to do so. The result was the nomination by ballot, and then the election, of every present member of the Council, with the exception of two who declined the honor—the Bishop of Massachusetts and Mr. Morehouse. For the retirement of the first of these I feel the most profound regret, for Bishop Lawrence has been an exceedingly valuable member of the Council, and we had all hoped that the election of a Coadjutor for his diocese would free him from all matters of diocesan detail and give him wholly to the work of the general Church, in which he has long been so powerful a factor. For the second, I can say that it is with a real wrench of the heart that I deemed it necessary to decline the nomination for a second term, and intimate association with the workers in the capitol of the Church has greatly increased my admiration for their work and my regard for themselves, both of which were marked before that association began. I am confident that the administration of the Church is in good hands.

THE OUTSTANDING WORK of this Convention was the great progress made in revision of the Prayer Book; more indeed, if I am not mistaken, than all that has been done previous to the present time. It is generally agreed that the process of revision will be closed with the Convention of 1928, after which the revised Prayer Book will be printed.

There was but little of this revision, laid over from the Convention of 1919, ready for ratification, and part of that failed of favorable action. But the amount tentatively passed and laid over for final action in 1925 was surprisingly large. It included whatever was deemed acceptable in the report of the Joint Commission for amendment of the Holy Communion, the Litany, the offices for Baptism, Confirmation, Matrimony, Churching, Visitation of the Sick, Burial, the Psalter, the Ordinal, part of the proposed Collects, Epistles, and Gospels, and the completion of the daily offices and of the Prayers and Thanksgivings. No further recommendations for change in any of these are to be presented by the Joint Commission to the next General Convention, leaving to that body much less work than has been accomplished in this present Convention.

In the whole list of changes tentatively adopted, I venture to say that there is not a single one to which persons at all in sympathy with the position of *THE LIVING CHURCH* will seriously object, and very many which will be most gratifying to them. I will qualify this by saying that the exact text of the consolidated Baptismal office—in which the three present offices are combined—is not before me, and I therefore reserve positive indorsement until I can examine the printed pages as corrected; but in the meantime it is my impression that everything in the report of the Commission that seemed to require alteration was satisfactorily changed.

The changes in the Holy Communion, of course, are of the greatest importance, and should be well understood. Chiefly—at the risk of repeating what the able Convention reporters for *THE LIVING CHURCH* may already have said—I will state them as follows:

The Prayer of Consecration is to conclude with the Lord's Prayer, which latter, therefore, no longer follows the communion of the people. After the Lord's Prayer, being just before the people's advance to the rail, is to be said the Prayer of Humble Access; both of which changes are in accordance with the best liturgical precedents. The *Agnus Dei*, "or some other Hymn or Hymns", is to, or may, be said "in the Communion time," during or before the administration to the people.

Prior to that part of the service, there are several notable changes. The Commandments are to be printed with their mandates in heavy type and the lesser portions—which latter may be omitted in reading—in ordinary type. After the Gospel may be said, "Praise be to thee, O Christ". The Offertory sentences are considerably changed. Into the final section of the Prayer for Christ's Church Militant are inserted the words, italicized here for convenience (but not in the Prayer Book): "And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to grant them continual growth in thy love and service and to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly

kingdom." There was a difference of opinion between the two houses as to this latter change, which was first made in the House of Bishops. In the lower house it appeared that there are still a few men, devout and highly respected, to whom prayers for the departed do not yet come spontaneously. Several direct prayers of this character for other parts of the service, some of them very beautiful, have been adopted, always over the strenuous opposition of perhaps half a dozen men, but elsewhere these are only permissive. Here, inserted in the prayer for the Church, the clause necessarily becomes mandatory. In the House of Deputies it was preferred not to make the insertion, but to follow the prayer as we now have it—with two permissive paragraphs, as recommended by the Joint Commission, beginning, respectively, "Let us praise the Lord for all his Saints", and "Let us pray for the faithful departed". In conference, however, the House of Bishops insisted on its action and the lower house receded from its view, thus making the petition mandatory as above. Personally I think this was a mistake, and I regret the making of such a petition mandatory just as long as there are any to whom its use does not come easy, while the more extended commemoration and prayer would fully satisfy those who desire them, which undoubtedly includes the overwhelming majority in the Church. However, it is settled, at least for the present, and certainly most of us will find it very acceptable to use the petition as it has been adopted.

In another matter, the House of Bishops has grievously disappointed us. Acting first on the proposals in this service, that house declined to adopt the *Benedictus qui venit*. In the House of Deputies, where the Commission did not present it, an effort made from the floor to adopt it received a large majority of both clergy and laity, voting by orders (Clerical, ayes 46¼, nays 20, divided 6; Lay, ayes 37, nays 23¼, divided 2). It would have seemed that our bishops might at least reach the devotional standards of the laity, but they did not. In the succeeding conference they refused to recede from their position, and, the House of Deputies being helpless, the proposal was lost. There will be no opportunity to bring it forward again in the course of the present revision.

Other alterations in the Communion service are the addition of Proper Prefaces for the Epiphany and All Saints' Day and their octaves, a single one to be used in common for the Purification, the Annunciation, and the Transfiguration, and some changes in those for Whitsunday and Trinity Sunday. All of this, of course, is tentative action and must be ratified by the next General Convention before it can become effective.

PERHAPS THE MOST intense debates, necessarily brief in each case, because the large amount of work before each Convention necessarily precludes long speeches, were over the various proposals made in the interest (or sometimes, I must say, in the alleged interest) of Christian unity.

The proposal to enter the Federal Council of Churches as a full, constituent member, but with a series of reservations as to the position of this Church (drawn by Bishop Brent) was indorsed by the House of Bishops and by the clerical deputies, but failed by a half of one vote in the lay order. To many of us the proposal was exceedingly dangerous, but I want to bear testimony to the grace with which its proponents accepted defeat by so narrow a margin in one order, when at first it had been declared that they had won by a constitutional majority.

It is not easy to relate in brief space what happened in regard to the Concordat. At the outset it is proper to say that though the constitutional amendments and the principal canon were adopted, the latter had been so amended (in the House of Bishops) that it embodies requirements that the Congregationalists have rejected point blank and never can accept and still remain Congregationalists; and that the entire legislation on the subject was so chaotic, the language of the instruments proposed so vulnerable, its confusion, as to constitutional law so complete, its defiance of constitutional safeguards so manifest, its presentation and carrying through attended with such utter disregard for the serious objections that were made and for the sensibilities of those who contested the measures, that I doubt whether, in the long series of contested legislation in General Conven-

tion, so great a number of blunders were ever before committed by any group of men who had, presumably, prepared themselves in advance. Starting with what was obviously a very considerable majority in the House of Deputies, the majority steadily dwindled as the series of measures were offered for enactment on different days, and the last of these—to permit unstated changes to be made in the ordinal by the ordaining bishop in the "special cases" of priests to be ordained for service not in this Church, in which the bishops had first inserted the partial protection of requiring that these verbal changes be first sanctioned by the Presiding Bishop or by the bishops of a Province—was defeated by such an overwhelming chorus of noes, following after a few scattering ayes, as could only be interpreted as the final judgment of the House of Deputies upon the series of proposals for an approach to unity, such as may probably have set the hope of any unity with Congregationalists back at least a century. At one stage, after the dangerous possibilities of the constitutional amendments ratified, while the majority for the Concordat was at its peak, were shown, the Joint Commission itself tried to protect the Church from the consequences of its own blundering by hastily introducing and carrying through both houses a further constitutional amendment to limit the extent of the "untying of the bishops' hands" which its own amendments had effected.

I must explain this rather strong indictment against a collective group of men, each of whom singly would be utterly incapable of the blunders which must be charged to all of them collectively, by stating succinctly, though briefly, what happened.

Their report, which ought to have been completed and laid before the Church months before General Convention and was not, shows evident signs of haste in preparation, and printed copies were not ready until several days after the Convention opened. The report stated that the plan was one whereby "ministers of Congregational Churches might receive ordination from Bishops of this Church without becoming members of this Church". It stated that "the proposed canon" "was considered in the House of Bishops and by the House of Deputies and by committees of each house" in the General Convention of 1919. This is not true, for no canon on the subject was introduced either into the House of Deputies or into any of its committees in that convention, and of two canons now proposed, only one—and that in different substance—was introduced into the House of Bishops in 1919, and that one never came to a vote.

After reciting the general principles embodied in the resolutions of 1919 which created the Joint Commission, it is stated that all have been embodied in the proposed canons except one, to which "the members of the Congregational Commission could not see their way to agree". This is the requirement that a Congregational congregation asking that its minister receive priests' orders should declare its intention "to receive in future the ministrations and the sacraments of one who shall have been ordained to the priesthood by a bishop". The Joint Commission believes this requirement so trivial in importance that it need not be insisted upon. On the other hand it is of such fundamental importance that it is well known that only on that basis was it possible for the committee of 1919 to present a unanimous report, and on that distinct basis was the Joint Commission empowered to negotiate at all. At this present Convention the House of Bishops added the requirement (rejected by the Congregationalists) to the canon proposed by the commission, and with that added requirement the canon was adopted. It has thus ceased to be the measure accepted by Congregationalists, and its passage, as though it were sanctioned by the Concordat, may well be deemed an affront by the Congregationalists.

When the canon—without the safeguards introduced by the House of Bishops—was reported from the committee on canons in the House of Deputies, it was with the unanimous condemnation of the committee, many of the members of which were in sympathy with the Concordat movement, and the chairman, Dr. E. A. White, stated that he deemed it "so prejudicial to the interests of the Church, so clearly unconstitutional", that "the hasty adoption of this ill-conceived canon would retard the movement toward unity." When the somewhat improved form in which it was received from the House of Bishops was also referred informally to him—on the night before adjournment, too late for the com-

mittee to give formal consideration to it—he expressed the opinion that it was still an impossible piece of legislation. Notwithstanding that, and after a debate necessarily quite inadequate because of the lateness of the session, the canon was adopted, without amendment, by a large majority of dioceses in both orders. The proponents of the Concordat had an undoubted majority, and they used it in utter defiance of the verdict of the committee on canons, of the charge of unconstitutionality, of the defects pointed out in debate, and of the fact that the canon was no longer that which the Congregational commission had indorsed. And then, when, next day—the last day of the session—it was reported that the House of Bishops had adopted the remaining proposals of the commission, to provide that changes, not specified, might be made in the Ordinal by the bishop ordaining, though the House of Bishops had inserted several conditions, the overwhelming defeat of the measure, already referred to, transpired.

So the form in which the matter now rests is this. By constitutional amendments, any bishop may ordain anybody, at any time, without limitation of any sort, so long as the man (or woman) is not to minister "in this Church"; but an amendment requiring ratification three years later limits this latitude to conditions which shall be prescribed by canon. Whether, until such ratification, a bishop could also consecrate a bishop on his own sole judgment is not quite clear.

In particular, in the event that "any minister who has not received episcopal ordination shall desire to receive such orders from a Bishop of this Church to the Diaconate and to the Priesthood without giving up or denying his fellowship or his ministry in the Communion to which he belongs", there are specified conditions under which the Bishop may act, one of which (not recommended by the Commission and rejected by the Congregationalists) is that the congregation must make itself a continuing party to the arrangement. As to whom the priest thus ordained may admit to Holy Communion, instead of carrying out the conditions stated in the resolutions of 1919, "the Bishop shall charge him that no one shall be admitted to the Lord's Table unless he shall have been baptized with water in the name of the Father, and of the Son, and of the Holy Ghost, and that this Church will hopefully anticipate the use of the apostolic practice of Confirmation among his people". That the priest gives any promise to abide by that charge, or any ground for the hopeful anticipation, is nowhere required. But at this ordination the Bishop is still bound by every line and every rubric of the Ordinal, and the candidate to make the responses, and it is simply inconceivable that any Congregational minister can or will assume the promises thus required, nor that any Congregational congregation will give the assurance demanded of them.

Moreover, not only have the Congregationalists not adopted the amendments made in the canon by the House of Bishops prior to its passage, and have rejected the most fundamental of them all, but they have not even accepted those portions presented by our Joint Commission. "The agreements at which the commission have arrived are embodied in the text of Schedule II," says the report; "but at the close of their last joint meeting some pending amendments affecting the last sentence in clause 7 and the following clauses were still awaiting final action. It has proved impossible to convene another joint meeting." There are twelve clauses in all, and the portion noted as not having received final action embraces nearly a half of the Concordat itself.

So, as an approach toward unity, the movement is undoubtedly dead; not because anybody wanted it to die, but because of the precipitate, badly prepared, undigested, unconstitutional measures which, without waiting to receive the assent of the Congregationalists, the Joint Commission has forced upon the Church; part of which has been incorporated into our constitutional and canonical system, but integral and necessary parts of which have been rejected, thus leaving the parts accepted unworkable without the parts rejected, and leaving the whole matter in complete confusion.

If the Congregationalists shall feel that they have been trifled with, not to say insulted, by this precipitate haste before receiving their assent, and this chaos into which the measures have been thrown, we can only hope that their principal organ, the *Congregationalist*, will be good enough to transmit to its large and respected constituency this mes-

sage: "Don't shoot! It will probably take a generation to undo the blunder we have made, but at least our heart continues in the right spot!"

In the meantime, if anybody not of this Church desires to be ordained, and then afterward, by merely signing the constitutional declaration of conformity, to become eligible to a call to any parish of this Church, all he has to do is to find a bishop who is actually willing to act as the majority of his peers voted, and, presto, he need take no studies, no examination, nor delay overnight. For the only bars left to immediate ordination are that a man should be a Churchman at the start, or that a bishop should be unwilling to translate his vote into action.

Yet we prophesy that it will not be done. It is only on paper that we have abdicated our common sense.

FREDERIC COOK MOREHOUSE.

LATE though it be—because of the attendance of the editor at General Convention—we must express our sadness at the death of Bishop Whitehead.

Sadness, but no regret. He had lived a full measure of well rounded years, and he died suddenly, in the midst of his work, as he might well have wished to die.

Bishop
Whitehead

He had decided not to make the long trip from Pittsburgh to Portland for General Convention, for his strength had been greatly impaired, and he was no longer able to endure it. His absence was greatly deplored, he was greatly missed. It was a touching incident when, at eleven o'clock on the day of the funeral—the equivalent of three o'clock in Pittsburgh, when the funeral service began—the two houses of General Convention paused in their work to do him honor, and the respective chairmen offered appropriate prayers.

Earnestly do we all pray that eternal rest and light perpetual may be his portion; and well do we recognize that a leader and scholar has departed from us.

ANSWERS TO CORRESPONDENTS

C. W. L.—Possibly the following quotation from the *Encyclopedia Americana* will have a bearing on your problem:

"So accurate do these clocks run that, in a period of over two months, their variation is less than three-tenths of a second."

M. E. T.—(1) The latest available Government Church statistics are dated 1916. The *Year Book of the Churches*, published recently for the Federal Council of the Churches of Christ in America, gives the following figures: Population, Protestant, 75,099,489; Roman Catholic, 17,885,646. Membership of the Church, 1,104,029 (To find the population of the Church, on the above basis, multiply by 2.8, which gives 3,091,281).

In regard to the Christian Scientists, the Report of the Director of the Census for 1916 says: "The Church of Christ (Scientist) refused to furnish any statistics and . . . it was decided to omit the body from the list of denominations." No statistics have since become available.

(2) The following may be procured from the Morehouse Publishing Co.: *The Nursery Book of Bible Stories*, by Amy Steedman; *The Children's Bible*, by Henry A. Sherman and Charles Foster Kent; *Bible Stories for Children*; and *Mothers' Home Talks*. Write for Catalog.

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NOTES ON THE NEW HYMNAL

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BY THE REV. WINFRED DOUGLAS.

THE EIGHTEENTH SUNDAY AFTER TRINITY

AS the lessons of the previous Sunday brought before us the idea of Divine grace enabling us to be given to all good works, so those of to-day present grace as the strengthening force by the aid of which we can overcome all temptation. The Collect classifies temptations as of "the world, the flesh, and the devil"; which might be paraphrased as materialism, sensuality, and malice. Only by keeping heart and mind clear of these may we perfectly follow the God-Man in good deeds. In the Epistle, St. Paul thanks God for this enabling grace of our Lord Jesus Christ, pointing out that it will confirm us (that is, strengthen us together with the strength of His unblemished Humanity) to the end that we may be blameless in the day of His coming. The Gospel shows us this perfect Manhood of Jesus tempted by the cunning of the Pharisees. He avoids their trap by the use of their own Summary of the Law (quoted by one of them in the Gospel of the Thirteenth Sunday after Trinity), showing that their minds possessed the knowledge which should have kept their hearts pure towards God and man. And then He confounded them by His quotation from the Psalm, that the Son of David, the Divine Man, should triumph over every tempting foe at the right hand of God. Our subject is, therefore, the Triumph of Grace in Temptation.

Introit, 5—Now that the sun is gleaming bright
or

380—Breathe on me, Breath of God
Sequence, 379—O, Jesus, I have promised
Offertory, 374—Lord, thy children guard and keep
Communion, 33—O help us, Lord; each hour of need
Final, 231—Love of Jesus, all divine

Either of the hymns suggested at the Introit will be seen to be closely related to the Collect. The unusual beauty of hymn 380, and its very melodious tune, should lead to its frequent use when appropriate. The relation of the opening lines of hymn 379 to the close of the Epistle is obvious. In hymn 374, at the Offertory, we have a fine hymn regarding temptation which is not primarily a Lenten one. The tune, by Archbishop Maclagan, is one of our best. This is a most useful addition to our book. Note the second stanza of hymn 231.

Cognate hymns at Evensong would be:

19—Softly now the light of day
127—Jesus, Lord of life and glory
248—Lead us, O Father, in the paths of peace
28—Before the ending of the day
536—O happy band of pilgrims

ST. LUKE, THE EVANGELIST

Introit, 294—The saints of God, their conflict past
Sequence, 288—Come, pure hearts, in sweetest measures
Offertory, 292—What thanks and praise to thee we owe
Communion, 137—Heal me, O my Saviour, heal
Final, 267—From all thy saints in warfare

The second and third stanzas of hymn 294 will perhaps bring to mind the wanderings and voyages of St. Luke as St. Paul's companion. It might be well to conclude hymn 137 at the fourth stanza, with its reference to the true Physician.

LOVE'S SACRED BOND

Two souls joined by the sacred bond,
And blending into one,
As through the path of love's sweet ways,
The joy of life is won.
Such tenderness and sweet content
Enfold the happy souls,
Which ever, in sweet love-lit ways,
Will seek life's highest goals.

Their home seems like fair paradise,
So filled with tender love;
They wonder how could be more joy,
In heavenly realms above.
Such peace and bliss, who else could know,
And where is such content,
As in the little home where God,
The angel, love hath sent?

MARTHA SHEPARD LIPPINCOTT.

DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER.

October 9

READ. St. Luke 17:20-33. Text for the day: "Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it."

Facts to be noted:

1. "The kingdom of God is within you."
2. No man knows when Christ will come.
3. The life that is saved is the life that is expended.

The Dead Sea is dead because it has no outlet. Many streams run into it, but none run out. No fishermen build their homes on its shores, because no fish live in its waters. No animals drink at its banks because its waters can slake no thirst. What a contrast the Dead Sea forms with a running brook! The brook is constantly taking smaller streams into itself, and always giving out of its life. Flowers bloom on its banks, men drink of its cooling waters. It receives, it gives, it lives. Any man who receives, but never gives, becomes stagnant and dies. The beauty and loveliness of life vanish, and give place to death and ugliness.

The man who lives the life of the running brook is constantly filling his life, and just as constantly giving of that life. He gives of his time, his means, and his talents. He gives himself. He gives life to win life. "Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it."

October 10

Read Psalm 24. Text for the day: "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein."

Facts to be noted:

1. The world and its inhabitants belong to God.
2. God's children have communion with Him.
3. The requirement for such communion is a pure heart.

The president of the Northwestern University said, in a recent book, "When a man makes his life one long tale of hard and cruel selfishness, he is at every moment misusing a vital energy which, at that very moment, God is giving to him. He takes a gift warm with the touch of God and soils it with his own self will. When a man sinks into vice and wallows in depths, he is prostituting a vitality which, at that very time, is coming to him fresh from the pure hand of God. When a man breaks out in furious profanity, he is using the very strength which God is giving him at that instant to hurl back defiance into His face. When God made free persons to live in the world, He made creatures who could use His constant and marvelous gift of life, His perpetual creation which keeps men alive in the world, the intimate and wonderful gift of His immanent presence, in soiling and defiling ways, a deadly and dastardly prostitution of the noblest gifts just as they come with the breath of God upon them." Just how are we using God's great gift of life?

October 11

Read Romans 8:12-21. Text for the day: "For as many as are led by the spirit of God, they are the sons of God."

Facts to be noted:

1. True children follow the guiding of their Father.
2. True children are heirs of the Father.
3. True children share Christ's joys and sorrows.

St. Paul was speaking out of the wealth of his own experience when he said: "As many as are led by the Spirit of God, they are the sons of God." His was a life filled and guided by that spirit. Now that gift that became the possession of St. Paul, and really possessed him, was not for him alone, nor for a select few, but rather the heritage of every man of every age. That Spirit is for the few or the many to-day according to the number who are ready to pay the price. The guidance of the Holy Spirit that we need to seek to-day is a guidance that will solve the problems peculiar to our day. We need to ask continually what is the will of the Spirit concerning the practical problems of our life. When that will is revealed, follow unflinchingly. Following the revelation that is given to-day will result in a new revelation for to-morrow.

October 12

Read Psalm 36. Text for the day: "For with Thee is the fountain of life: in Thy light shall we see light."

1. The practical results of ungodliness.
2. God's love and kindness towards man.
3. Prayer for blessing and protection.

This Psalm presents two contrasted pictures: one of the godless principles of the deliberately wicked; the other of the loving kindness of God. The Psalmist sees wickedness of all kinds all around Him, and it is with a sense of security

and relief that he turns from its temptation to the goodness of almighty God. The wicked man may deny God's providence and defy His judgments, but to the eye of faith His goodness is supreme, and His righteousness will ultimately triumph. The consideration of God's goodness brings to his mind the folly of deserting God and suggests the greatness of the loss which man incurs when he does desert God. The lesson for us is very simple. No matter what the temptation or inducement, be perfectly certain that true life is to be found only in God, and wickedness can bring nothing but sorrow, punishment, and remorse.

October 13

Read Romans 14:13-23. Text for the day: "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

Facts to be noted:

1. Our responsibility to others.
2. What the kingdom of God really is.
3. The need of a clear conscience.

A man of mature years was discussing his life, and his story ran something like this: "I began life with practically nothing. As a boy I worked hard and saved money. Each year I added a little more to my account, and it wasn't long before I was financially independent. I now own a great deal of property? I give to all the Churches in the city in which I live, but what do I know except business and money? Absolutely nothing." That man had won a kingdom. But it was a kingdom of meat and drink; he knew practically nothing of

the kingdom of God. "The kingdom of God is within you", said our Lord, and St. Paul tells us that the kingdom of God is righteousness, and peace, and joy in the Holy Ghost. First, we must discover the kingdom of God, and then develop that kingdom by every means that God has given us.

October 14

Read Psalm 71. Text for the day: "In Thee, O Lord, do I put my trust: let me never be put to confusion."

Facts to be noted:

1. In the face of his enemies David trusts in the Lord for deliverance.
2. He expresses his confidence in God.
3. Through youth and age he will remain true to his God.

There is one on whom we may cast our care, but that does not mean slipping from under our load and running away. It means accepting the help that comes through a partnership with our Lord, and "carrying on". Peace and satisfaction are not found in seeking to escape from the problems of life, but by forming an alliance with the great Burden-Bearer. How many words of Scripture suggest this wonderful partnership. The Bible is full of words beginning with "com": Communion, comfort, comrade, commission, companionship, commit, communicate. All these words carry the meaning of a close partnership between God and His children. Plan with your Partner, talk with Him about your problems, catch step with Him, and He will put His shoulder to your load, and your burden will be light. "In Thee, O Lord, do I put my trust."

The Concordat Canon

As Adopted by the General Convention. Portions Printed in Italics Indicate the Amendments Inserted in the Proposed Canon by the House of Bishops

House of Bishops:
Message No. 149.

THE House of Bishops informs the House of Deputies that it has adopted the following Resolution:

RESOLVED, the House of Deputies concurring, that an additional Canon be adopted, to be designated Canon 11, to be entitled "Of the Ordination of Deacons and Priests, in special Cases" and to read as follows:

§ 1. In case any minister who has not received episcopal ordination shall desire to receive such orders from a Bishop of this Church to the Diaconate and to the Priesthood without giving up or denying his fellowship or his ministry in the Communion to which he belongs, the Bishop of the Diocese or Missionary District in which he lives, with the advice and consent of the Standing Committee or the Council of Advice, may confirm and ordain him; PROVIDED, also, that the congregation, if any, in which such minister officiates, shall declare, through its proper representatives, its desire for such ordination on behalf of its minister, *and its purpose to receive in future the ministrations and the Sacraments of one who shall have been ordained to the Priesthood by a Bishop.*

§ II. The minister desiring to be so ordained shall satisfy the Bishop that he has resided in the United States at least one year; that he has been duly baptized with water in the name of the Father and of the Son and of the Holy Ghost; that he holds the historic faith of the Church as contained in the Apostles' Creed and the Nicene Creed; that there is no sufficient objection on grounds physical, mental, moral or spiritual; that the ecclesiastical authority to which he is subject in the Communion to which he belongs consents to such ordination; *that he shall not knowingly admit to the Holy Communion any person who has not been baptized with water in the name of the Father and of the Son and of the Holy Ghost; and that further, the Bishop shall charge him that this Church hopefully anticipates the use of the Apostolic practice of Confirmation among his people.*

§ III. At the time of such ordination the person so to be ordained shall subscribe and make in the presence of the Bishop a declaration that he believes the Holy Scriptures of the Old and New Testaments to be the Word of God and to contain all things necessary to salvation; that in the ministrations of Baptism he will unfailingly baptize with water in the name of the Father and of the Son and of the Holy Ghost. He shall also undertake that in the celebration

of the Holy Communion he will invariably use the elements of bread and wine, and will include in the service (a) a prayer of Consecration, *embodying the words and acts of our Lord in the institution of the Sacrament, an Offering, an Invocation of the Holy Spirit, and a Thanksgiving,* (b) the Lord's Prayer, and (c) the Apostles' Creed or the Nicene Creed as the symbol of the faith and unity of the Holy Catholic Church. He shall also agree that when thereto invited by the Bishop of this Church having jurisdiction in the place where he lives, he will (unless unavoidably prevented) meet with such Bishop for Holy Communion and for counsel and co-operation; and that he will hold himself answerable to the Bishop of this Church having jurisdiction in the place where he lives, if there be no such Bishop, to the Presiding Bishop of this Church, in case he be called in question with respect to error of faith or of conduct.

§ IV. In case a person so ordained be charged with error of faith or of conduct he shall have reasonable notice of the charge and reasonable opportunity to be heard, and the procedure shall be similar to the procedure in the case of a clergyman of this Church charged with the like offense. The sentence shall always be pronounced by the Bishop and shall be such as a clergyman of this Church would be liable to. It shall be certified to the ecclesiastical authority to which the defendant is responsible in any other Communion. If he shall have been tried before a tribunal of the Communion in which he has exercised his ministry, the judgment of such tribunal proceeding in the due exercise of its jurisdiction shall be taken as conclusive evidence of facts thereby adjudged.

§ V. A minister so ordained may officiate, *according to the prescribed order of this Church, in a Diocese or Missionary District of this Church when licensed by the ecclesiastical authority thereof, but he shall not become the Rector or a minister of any parish or congregation of this Church until he shall have subscribed and made to the Ordinary a declaration in writing, whereby he shall solemnly engage to conform to the doctrine, discipline and worship of this Church.* Upon his making such declaration and being duly elected Rector or minister of a parish or congregation of this Church, and complying with the canons of this Church and of the Diocese or Missionary District in that behalf, he shall become for all purposes a minister of this Church.

§ VI. *In this canon the action to be taken is limited to that of a Bishop of a Diocese or Missionary District having jurisdiction therein.*

The Death and Burial of Bishop Whitehead

WITH the General Convention holding them nearly three thousand miles away, there were none of his brother bishops present when the body of the Rt. Rev. Cortlandt Whitehead, S.T.D., LL.D., for forty years Bishop of Pittsburgh, and third in the long line of the American Episcopate, was laid to rest, September 21st. But, for all this, there was a peculiar and appropriate tenderness in the fact that it was solely his own great diocesan family, hundreds strong, which gathered about his bier and grave, that all were there for love's sake.

Bishop Whitehead died early on the morning of September 18th, at Niagara Falls. He had had trouble with his heart since early summer, had been warned against all exertion, and was confined to his bed for a little while in June. But he was well enough for some days in his office before a happy summer at Nantucket with Mrs. Whitehead, a visit with a daughter and a son in the east, and was on his way home. Then came the end, quickly and painlessly. Only Mrs. Whitehead was with him. But they had the devoted help of the Rev. Phillip W. Mosher, of Niagara Falls, whom they had met and known a little earlier at Nantucket.

The body was brought to Pittsburgh, September 19th, Mrs. Whitehead, Miss Whitehead, and Mr. J. Brinton Whitehead, its sorrowing caretakers. The Rev. Dr. Hills, president of the Standing Committee, and the Rev. Mr. Clapp, the Bishop's vicar, met them part way up the line. A large body of clergy and laity were at the station, and carried the body to the Bishop's home, where it was placed in the oratory adjoining the study. Vigils by clergymen marked both the ensuing nights, and early celebrations of the Holy Communion both mornings.

The Bishop had left minute written directions regarding his burial, and these were carried out to the letter. On the morning of the burial, there were requiem celebrations in the oratory at eight o'clock, in the Church of the Ascension at nine, and in St. Mary's (the Bishop's own church) at ten. The body lay in state in the vestibule of the Church of the Ascension from half past nine until half past two, and was viewed by hundreds.

The Burial Office was said in the Church of the Ascension at three in the afternoon. In the absence of the rector at the

General Convention, all arrangements at the church were carefully executed by the Rev. Floyd W. Tomkins, Jr., his assistant.

The Church was filled to its capacity. The long procession, led by the Rev. Harry B. Heald, as crucifer, included the Trustees for the Diocese, and the Executive Council, the Boards of Religious Education and Social Service, and other Diocesan bodies; the Brothers of Saint Barnabas; the candidates for Holy Orders; fifty-nine vested priests of the Diocese; and these visitors: the Rev. R. E. Schulz, of Ohio, the Rev. A. H. Beavin, of Maryland, the Rev. Thomas White, of Albany, and the Rev. S. D. Thaw, the accredited representative of the Bishop of Harrisburg. The officiating clergy followed, and then the honorary pall bearers, the members of the Standing Committee. The coffin, preceded by the Rev. M. S. Kanaga, as crucifer, was borne by vestrymen of the Church of the Ascension and of St. Mary's. The casket was of the Bishop's own choosing, of dark oak, cross-topped from side to side and end to end, and was covered with a purple pall, upon which lay the pastoral staff alone. The vested clergy filled the choir and sanctuary, there being no choristers and no vocal music. Three priests of the Russian Orthodox Church and seven prominent clerical members of the Pittsburgh Council of Churches, present by invitation, were given special seats in the body of the Church.

The sentences were read by the Rev. Walter N. Clapp, the Bishop's vicar; the Psalms by the Rev. Thomas J. Bigham, Secretary of the Diocese; the Lesson by the Rev. John Dows Hills, D.D., president of the Standing Committee, who was in charge of the service; and the Creed and Prayers by the Rev. Julius C. H. Sauber, secretary of the Social Service Commission.

The burial was in the family lot in Allegheny Cemetery. More than fifty cars were in the line from the Church, and the police arrangements were perfect. The vested clergy and hundreds of others formed a great ellipse about the flower-surrounded grave. At the foot stood the Rev. M. S. Kanaga, with the cross. At the head were the family and the Rev. Dr. Hills, administrative head of the Diocese, who said the committal—as a last act of his twenty years' close association with the Bishop. So they left his body, in the sunshine and peace of an exquisite autumnal afternoon, awaiting the resurrection of the last great day.

J. D. H.

CONTESTED MEASURES IN THE GENERAL CONVENTION

HERE may be some who will be interested in learning the vote on various contested measures in the House of Deputies, thus appraising the degree of strength and of opposition to them.

IN PRAYER BOOK REVISION

ON SUBSTITUTING THE NEW PRAYER FOR THE PRESIDENT IN MORNING PRAYER TRANSFERRING THE PRESENT PRAYER TO PRAYERS AND THANKSGIVING.

Final vote, rejecting the conference recommendations:

	Cler.	Lay
Ayes	42	26¼
Nays	27½	29¾
Div.	5	1
	<hr/>	<hr/>
	74½	57

Lost.

ON ADOPTING CHANGES IN HOLY COMMUNION SEVERALLY MADE

	Cler.	Lay
Ayes	55	34¼
Nays	16½	15¾
Div.	2	7
	<hr/>	<hr/>
	73¼	57

Adopted

ON NEW TITLE FOR HOLY COMMUNION

"The Divine Liturgy", etc.

	Cler.	Lay
Ayes	35¾	19½
Nays	31¼	33¾
Div.	8	9
	<hr/>	<hr/>
	75	62¼

Lost.

ON THE BENEDICTUS QUI VENIT

	Cler.	Lay
Ayes	46¼	37
Nays	20	23¼
Div.	6	2
	<hr/>	<hr/>
	72¼	62¼

Adopted; but not concurred in by House of Bishops.

TO TRANSFER THE PRAYER OF HUMBLE ACCESS AFTER THE

PRAYER OF CONSECRATION

	Cler.	Lay
Ayes	48¼	32¼
Nays	19	25¾
Div.	7	3
	<hr/>	<hr/>
	74¼	61

Adopted.

ON OTHER MEASURES

ON PRINCIPAL CONCORDAT CANON

	Cler.	Lay
Ayes	37	34¼
Nays	25½	14½
Div.	2	1
	<hr/>	<hr/>
	64½	49¾

Adopted.

PARTIAL AFFILIATION WITH FEDERAL COUNCIL

Viva voce vote.

Ayes, 142. Nays, 147. Lost. Afterward carried when measure for complete affiliation failed.

COMPLETE AFFILIATION WITH FEDERAL COUNCIL

	Cler.	Lay
Ayes	38¾	25½
Nays	28¾	18½
Div.	5	6
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	72½	50

Lost—majority of "full votes" being required, thus requiring 26 lay votes.

The Pastoral Letter of the House of Bishops, 1922

GRACE be unto you and peace from God our Father and the Lord Jesus Christ.

We, your Bishops, send you these words of pastoral counsel after a great convention which has wonderfully revealed this American Church to its members, as a national organization, with a national consciousness, and a national mission.

We have been meeting in soul-stirring days. The problems and tasks of the time compel us to look underneath the surface of life, and back of the special business which has brought us together, and to ask how we may more faithfully fulfill the purpose for which our Lord established His Church and called each of us to individual discipleship.

If the power of God, through Christ, is to be made a regenerating influence in the world, it must be applied through united witness and in united action to the social and industrial order in which men live. It is significant, therefore, that our Lord made his religion a corporate religion, for the Church is not a by-product of Christianity. It is here, not as the afterthought of man, but as the forethought of God. We cannot bring to bear upon the sin, the sorrow, and the suffering of men the whole power of the whole truth of God, save through the corporate society into which our Lord knits the members of His body in fellowship and love.

This is not a time when the Church of Christ, or any of its members, dare rest at ease or fall back into complacent content. In the sermon preached at the opening service of the General Convention, we were reminded that the best of human activities have often hardened, become institutionalized, hopelessly stagnated, lost vitality, and spiritual strength. The Church faces the same peril. Religion has again and again become professionalized, having outward form without inner life. Personal discipleship too easily loses the enthusiasm and devotion of its first profession and drops down into more conventional and respectable adherence to a system or a creed.

To the Church, then, and to every member of the Church, our Lord asks to-day, "What is the purpose of your life?" Over against all the difficulties we face—changing customs, shifting standards of manners and morals, social disorders, industrial strife, world confusion—over against all stands Jesus Christ, asking "What seek ye?" The real trouble with much of our modern life is that it is without purpose and without plan, and the first question every professing Christian should ask is, whether one's own life has definiteness of objective.

It is, in truth, this absence of motive that brings anxious thought to many who are troubled by the manners and morals of social life today. We have little sympathy with critics who adopt a censorious attitude towards youth, always complaining and generally condemning. Freedom of behavior and carelessness of speech may mean, and often do mean, not lack of courtesy or consideration, but dislike of convention, the desire to be natural and human. They may mean, and sometimes do mean, readiness, willingness, and determination to level social distinctions and forego social privilege, a larger freedom in social habits and a real democracy of thought and activity. What the more thoughtful fear, however, is that for most people there is no such motive behind the crudity and even vulgarity of social life. Is it not, rather, merely careless, heedless, aimless, and indifferent? A new generation may well cast away outworn conventions, if only there be high purpose as well as high spirit in the revolt. Are we, in fact, really setting before ourselves any fine ambitions? Have we any worthy object in life? Do we think with any seriousness of the work we should do, and the place we could fill, the influence we might exercise, and the good we might accomplish? Or, is our life empty and meaningless, and is that the explanation of its seeming flippancy and amazing frivolity?

We, your Bishops, cannot ask such questions without seriously questioning ourselves, and the men and women of our own generation. The young people of today are exactly what we have made them. Too frequently parents have practically abdicated their position of direction and leadership; certainly they have not exercised strong spiritual influence, by example as well as precept, in building up a simple and natural religious home life. Without a vital faith, without definite standards of conduct having back of them divine sanctions, the level of popular moral opinion will steadily become lowered. It has already been terribly lowered through the menace of divorce, which encourages a selfish and extreme individualism, is disrupting the American home, and poisoning the springs of social life. It has been lowered also by a like individualism,

which for its own private satisfaction sets aside law and utterly disregards the possible consequent break-down of public order. We recommend to the laity serious study of the Christian faith and worship, that they may see the necessary relationship between creed and conduct; above all else, that they may see the real basis of moral standards. Such standards are more than the accepted result of human experience; they have their roots in revealed truth. And we commend to the clergy a revival of their teaching office, and through parochial missions and conferences, as well as in stated sermons, a more faithful exercise of their prophetic ministry in the awakening of souls and their training in the Christian life. The way in which men and women behave depends largely on what they accept and believe. They offend through ignorance, very often, and their ignorance is due to a lack of definite and authoritative teaching.

Any word of censure of to-day's new customs, which some of you may be tempted to utter, should lead to searchings of heart as to one's own influence—more than that, to grave questionings of conscience for each of us as to the purpose and plan of our own life, and the justice and decency of the industrial and social order which we have been building. Too many of the generation now passing have been content to have, to hold, and to enjoy. We have been too easily satisfied with low ideals of the religion of Christ. Our consciences have not been troubled when the strong oppressed the weak. We have been fearful to enquire too closely as to sources of wealth and methods of production. We have been content to make Christianity a religious rule for the individual and the domestic circle, and we have not seriously tried to give it place in commerce, or industry, in politics, in national life, and international relations. This unconscious exclusion of the religious motive from the larger life of the world has led to a weakening of spiritual power in the life of the individual and the family. Is it any wonder that a new generation flies into revolt against such inconsistency, unconscious though it be?

It is an encouraging sign that greater things are now demanded of the Church and the individual Christian. Only in the frank and fearless application of Christianity to the problems of our complicated life can the remedy for present evils be found. The world calls upon us for service in this task. It rightly condemns every professed disciple of Christ who is not at least giving anxious thought and care to the Church's real mission and the individual's responsibility for service. If the leadership for which the world cries does not come from the membership of Christ's Church; if we are not willing to take the risks involved in applying, in a world so different from that of His day, the principles which Christ set forth; if we are not ready to serve without counting the cost, we have missed the very aim and motive of discipleship.

ONLY AS WE STAND ready to serve, shall we dare sound the call of service to others. It is a call which must be sounded if the world is to be saved from chaos.

<p>The Call of Service</p>	<p>Service! This is the one aim which the individual, the social organization, the industrial order, the nation, must have set before it.</p>
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What a splendid ideal democracy has given the world! Rights and privileges won for men of every race and class; equality and opportunity for all; for every one a fair chance; respect for the innermost life of the undermost man; brotherliness of class with class. But the peril of democracy is that it shall concern itself only with rights. It may be true—there are some who lose faith in democracy because they believe it is true—that we seek rights and privileges with such keenness of desire as to be forgetful of obligations and responsibilities.

Are we, as a nation, to assume no responsibility for any one but ourselves? Can democracy ever live a life of isolation? Our national peril is that we shall be foolishly content with a self-centered national life, never realizing that blessings are given to nations as to men, that they may be shared. We cannot seek only our own. Never was this nation greater than it was when, in days of war, ideals were high, and all that was finest in America gladly gave itself to the task of winning for the world what we ourselves richly enjoyed. Never were we happier than when we had consecrated our life and our possessions to world service. With troubled conscience Americans, in these days, must confess that we have sunk very low from the idealism of four years ago. The call to service comes, then, to the nation; and the Church must sound that call insistently.

Service! It is the lesson which many of the members of this Church have special opportunity to apply to industrial

life. Were great corporations to realize that they are, and must be, primarily corporations for public service rather than for private profit, it would be easier to reply to agitators who threaten their peace and prosperity. And labor! The unions will be as cordially hated as the most unpopular of industrial trusts if they neglect the call to serve, while insisting on the right to have. Efficiency in production, honesty in labor, better work as well as better wages—this must be the programme, if industrial justice is also demanded.

WE ARE CONFRONTED today with world-wide upheaval and embittered antagonism in social and industrial relations. This is, in part, the heritage of war; in part, it is the growing pain of democracy—that democracy which had its birth in brotherhood and now seeks to make brotherhood the actual law of community life, and so embody Christian thought and feeling in political and industrial relationships. Difficulties innumerable are an accompaniment of such an effort. Such difficulties, however, open to the Church a wide door of opportunity and leadership. For, as we have been reminded, the Church, ideally, is "A great democracy of God's servants and Christ's brethren". Democracy really seeks to embody in statute law the fact that men are brethren. Necessarily that is not an easy task. We shall solve its problems only as we become servants of God, making our brotherhood a brotherhood of service in Him.

The gospel of the Kingdom is of, and in, itself a social message. In all industrial questions there is need, above all else, of frank coöperation and sympathetic understanding. There are also certain primary and fundamental principles of economic and social justice for which the Church must stand. In obedience to Christ's teaching, the Church is bound to bear positive and corporate witness to the equal and infinite value of every human personality. To this end we would emphasize the duty which is laid upon all Christians, of placing human values first in the conduct of business. The end of business is not primarily profit but human welfare and the common good. In the language of the Lambeth Resolutions on Social and Industrial Questions, we believe that "an outstanding and pressing duty of the Church is to convince its members of the necessity of nothing less than a fundamental change in the spirit and working of our economic life. This change can only be effected by accepting as the basis of industrial relations the principle of coöperation in service for the common good, in place of unrestricted competition for private or sectional advantage."

To arouse and educate the public conscience to a recognition of the truth of these principles, and a brave effort to apply them, and to transmute the present spirit of self-seeking into good will and mutual confidence and helpfulness, is the task of the Church, and of every one of its members.

TO THE CHURCH the call to service has now come with double force. In the last three years the Nation wide Campaign has given opportunity for larger response to this call.

The Larger Response

The outstanding feature of the campaign has been the awakening of the whole Church to its opportunity and obligation. Thousands of men and women whose Church membership was negative and inert have been aroused to a new sense of responsibility. They have entered with zeal upon the Church's work and have gained a new sense of obligation for the Church's mission to the community, the nation, and the world. It could not be otherwise. When the movement began, it revealed the lack of corporate consciousness within the Church itself. We were a congeries of parishes, and a too loosely united collection of dioceses and missionary districts. The campaign brought us together in a remarkable way. It created a spirit of coöperation quite unprecedented in our history. What more natural step than that which shall lead us from loyal coöperation within the Church to the teaching and practice of the same coöperation in the community and the social order?

IN THIS FULLER RESPONSE to the call to service lies the promise of renewal and reconstruction of our Christian work. In it, also, will be found the hope of fuller Christian unity.

Common Service

This Church has labored faithfully in the cause of that unity for which Christ prayed; the appeal for unity issued by the Lambeth Conference and unanimously endorsed by this House of Bishops, was a notable expression of our hope and desire; but, before we can take any worthy part in this great movement, we must set an example of closer fellowship, mutual service, and larger consecration. Indeed, the path to unity lies only through service. Conferences on unity will accom-

plish something; plans for unity may bring Christians of many names into fuller sympathy and understanding and growing appreciation, each of the other; but only as we all give ourselves fully and freely to unselfish service can we come together in unity of life. Common ideals, common motives, a common purpose, are manifested in common service. They reveal an underlying unity greater than our divisions. They offer an opportunity for united work out of which may come that organic unity for which we pray. We must work together and pray together, growing closer to Christ in work for Him and His, before corporate union, if it be accomplished, can become permanent or real. Having then, as a Church, espoused the cause of unity and pledged ourselves by prayer and effort to its realization, the call comes with renewed force so faithfully to serve in the spirit of Christ that we may be fit agents for the accomplishment of the will of Christ.

What one branch of the Church, acting separately, is equal to the task of establishing Christ's Kingdom on earth? It must be clear that only a united Church can bear adequate witness to the essential unity of all men in Christ. Unless racial antipathies, class hatred, national jealousies, and suspicions can be supplanted by a vital sense of brotherhood and by a fuller realization of the essential spiritual unity of the whole human race, all forms of legislation and all efforts to unite men must prove inadequate and futile. Men cannot be united simply upon the basis of enlightened self interest or of class or national interest. There must be a spiritual basis for the peace of the world. To prepare the foundations of a democracy that will recognize the worth of every human personality, and to develop a brotherly attitude among men—this is not only the task but also the supreme test of the Church.

The principle of brave adventure for Christ must therefore dominate the Church in its efforts towards Christian unity; but even more than the spirit of adventure must there be, as we have just said, the spirit of service, the willingness to labor, in every possible sphere, and with fullest spirit of coöperation. In applying the principles of the gospel to every possible field of human effort. We must refuse to isolate the spiritual life. So shall we find life in losing it, not merely as individuals, but as a Church. Thus, giving ourselves in service, we shall develop completer sympathy with others who give themselves in like service. Common servants of a common Lord, we shall, through common service, develop a common life and witness, sooner than we dared hope, the dawn of that day of unity for which we have prayed.

SO FINALLY, we bid your prayers for Christ's Holy Catholic Church, the blessed company of all faithful people, that it may please God to confirm and strengthen it in purity of faith,

A Bidding Prayer

in holiness of life, and in perfectness of love, and to restore to it the witness of visible unity. And, as you so pray, we also cease not to give thanks for you, making mention of you in our prayers, that you may have the spirit of wisdom and revelation in the knowledge of God, that the eyes of your understanding may be enlightened, that you may know what is the hope of Christ's calling and the riches of the glory of His inheritance and the exceeding greatness of His Power. We commend you to His care, as we call you to His service. May His Spirit guide you. His grace strengthen you. His peace support you, as you seek to do your part in making the kingdoms of this world the Kingdom of God and of His Christ.

CHRISTIAN HEALING DISCUSSED

BY THE REV. JOHN DOHERTY RICE

A GREAT congregation of people deeply interested in Christian Healing attended a mass meeting in its behalf at Trinity Church, Monday evening, September 18th. Bishop Page of Spokane, president of the Provincial Synod of the Pacific, which has taken a great interest in the subject and brought several important proposals to the attention of the Convention, presided. The special speakers were Dean Gresham, of San Francisco, Dr. Abbott, of Baltimore, and Dr. Frank Cole Sherman, of Akron, Ohio. Renewed interest in spiritual healing and its advocacy and practice by the Church were urged.

"Our Church is the most conservative Christian Church in the world," said Dr. Sherman, "yet it has this week, in the House of Deputies at least, reaffirmed adherence to the Lambeth resolutions on spiritual healing. It is no longer possible to take the healing ministry of Jesus away from the Scriptures. The miracles of Jesus were object lessons of what man may do when he approaches perfection. For He said: 'What I do, ye shall do also,' and He sent his apostles out to perform cures of the sick that were accounted miracles."

The House of Bishops

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

Friday, September 15, 1922

THE committee on Dispatch of Business asked for an extra session, which was set for Saturday afternoon

The Concordat was made the order of the day at 11 o'clock to-morrow and the Bishop in Jerusalem, as representing the Archbishop of Canterbury, will be given a hearing at 11 o'clock Tuesday morning.

DAILY BIBLE READINGS

Bishop Manning called attention to the admirable work done by Bishop Ferris, of Western New York, in collaboration with the Department of Religious Education, in preparing a list of Daily Bible readings, which has been presented to the Convention. The House passed a resolution warmly commending the use of these to the people of the Church.

The committee on Rules introduced an amendment providing that after the 12th day no new business shall be introduced except by a two-thirds vote, and that all days shall be counted except Sunday.

NEW PRAYERS

The remainder of the morning, up to the Joint Session at 11 o'clock, was entirely consumed by the report of the standing committee on the Prayer Book, to whom requests for many special prayers and other amendments had been referred. They reported favorably on the insertion of a prayer for the insane, and the matter was referred to the members of the Commission who are members of the House of Bishops.

THE TERM "PASTOR"

A lively and vivid debate took place on a resolution offered by the Bishop of Chicago that, in the Institution Office the word "rector" be changed to "pastor". He said that connotation of the word "rector" was that of a ruler, and that it was out of harmony with the language of the New Testament and the ideals of Christian democracy. He asked, "Can you imagine our Lord saying 'I am the Good Rector'?" He also argued that "pastor" was a term universally used by the Roman Catholics on the one hand and the Protestant denominations on the other. Bishop Gailor, Burgess, and Lawrence spoke on the subject, taking the position that, while sympathizing with the general idea presented by the Bishop of Chicago, the term "rector" did indicate something very definite and necessary; that the Institution Office was the establishment of an official in control of a parish, and that the amendment would be inexpedient.

A MESSENGER FROM INDIA

The above matter was left unfinished when the order of the day was called, which was the presentation of Prof. Jōhi, bringing greetings of the Bishop of Bombay and the Church of India. "The mission of India", he said, "in the world, has always been to keep alive the apprehension of spiritual truths. She is finding in Christianity the realization of her ideals. Four and one-half millions of her three hundred and fifty millions are Christians." In the city of Bombay, which he called the "New York of India" there is a Converts' Home, which has been greatly instrumental in bringing hitherto unattached classes into relation with the Christian faith. It has been the means of making hundreds of Christians. Because of the general situation in India and England, this work is likely to be closed for lack of support. He announced this as one of the ways in which the American Church could help the Christian Church of India, and added, "I speak advisedly when I say that the Church of England would welcome cooperation in the work in India on the part of the American Church. His address was listened to with the greatest interest, and followed by sincere applause. His written speech was referred to the

Committee on Foreign Missions for such action as they might think desirable.

COÖPERATION IN WEST INDIES

The afternoon session began with committee reports. The Domestic committee reported having received a greeting from the Synod of the English Church in the West Indies, together with a request that our bishops in that part of the world might be empowered to work in fuller coöperation with theirs. A message was sent to the Archbishop and Bishops of the Synod, and the Bishops of Cuba, Porto Rico, the Canal Zone, Mexico, and Southern Brazil, were appointed to confer with the Synod upon the matter presented by them, and report back to the House of Bishops. The Committee also made formal report of the vacancy caused by the resignation of Bishop Paddock, of Eastern Oregon, and introduced a resolution that the House proceed to fill said vacancy. Both recommendations were adopted without debate.

The Bishop of Sacramento reported for the Commission on Home and Family Life, giving only a brief summary of what must be a very extensive and interesting report. It seemed to touch every possible subject connected with the home and family, the report was received, and the Commission continued.

Bishop Lawrence made his usual graceful and convincing presentation for the commission on Church Finance. Three resolutions of the Committee commending their various suggestions for dioceses and parishes were passed.

THE WORK OF DEACONESSES

The storm center of the afternoon was the consideration of the report of the Commission on the Work of Deaconesses. From the beginning, it was evident that the report, as presented, could not be carried in this House. The Commission was hampered by the fact that its chairman, Bishop Rhineland, was absent because of illness, but Bishop Davies, of Western Massachusetts, took his place. It was evidently the intention of the committee that the Office of Deaconesses should be considered as an Order of the Ministry, and most of the debate, centered around this question. Bishop Manning, Bishop Perry, Bishop Mann, and Bishop Guerry spoke upon the matter, trying in various ways to amend and modify the report. It seemed almost

hopeless to do this, and, in the end, the whole matter was re-committed to the Commission with instructions to consider it further and report at the next general Convention.

RESERVATION

Deep interest was awakened and careful attention given to the next report, presented by the Bishop of Vermont, on the subject of the Reservation of the Sacrament. It was a remarkably able presentation of the historical status of this practice in the English and American Churches. It offered no resolution but concluded with a recommendation that some action be taken to regularize a deviation from the strict law of the Church, at the discretion of the Ordinary, when Reservation was not for the purposes of Adoration. The report was received and ordered printed, in spite of the earnest protest of the Bishop of Fond du Lac, who felt that it condemned the practices of a great number of Church people. Replying to him, the Bishop of Colorado, who signed the report as a member of the Commission, asserted that it condemned no one, but was merely a statement of historical facts. The Bishop of Southern Ohio was in the act of offering a resolution based upon the recommendation of the report, when the time arrived to take up the order of the day, which was Prayer Book Revision.

The House succeeded in completing the Burial Office, and the additional office for the Burial of a Child. These follow very closely the report of the Commission, which simplifies the



BISHOP TUCKER, OF SOUTHERN VIRGINIA,
AND HIS SON, BISHOP TUCKER,
OF KYOTO, JAPAN

words of committal, introduces an optional prayer for the blessing of the grave, and another for the soul of the departed.

To-morrow the House will take up the Office for the Administration of the Holy Communion.

Saturday, September 16, 1922

THE Presiding Bishop announced the receipt of another urgent telegram from Archbishop Alexander, of the Greek Orthodox Church, appealing for the sympathy and help of American Christianity on behalf of 500,000 Christians of that Church in Asia Minor. This is the most dreadful tragedy in history. Christian guns, Christian money, and Christian munitions have armed the Turks for the attack. This message was referred to a special committee, consisting of the Bishops of Arkansas, Chicago, and Fond du Lac.

FOREIGN MISSIONARY BISHOPS

The committee on Foreign Missions presented a series of important reports, the first having to do with the status of Bishops who might be chosen for consecration to China. In view of the fact that there is a Chinese National Church, it has been suggested that that Church might have some voice in the selection, and that such bishops should be consecrated in China itself. The Committee recommended, and the House voted, that so long as Bishops are chosen in America, we must elect according to our rules, but a nomination through a member of this House would no doubt receive special consideration; also, that it is highly proper, where possible, to have consecration to the Episcopate in China itself. The committee next recommended the immediate election of a Bishop for Haiti. Such an election was made at the last General Convention, but the presbyter so elected declined. A third report of the committee had to do with the resignation presented by Bishop Roots, of Hankow, in order that he might accept a place of leadership on the Chinese National Christian Council. This was discussed at considerable length, and statements were made by Bishop Roots and Bishop Graves. The final action followed the committee's recommendations and was entirely acceptable to all concerned. It was: 1, that the National Church of China the Chung Hua Sheng Kung Hui, should be first consulted about this matter; 2, that the resignation of Bishop Roots be not accepted at this time; 3, that the Presiding Bishop communicate this action to the Chinese Church and the National Christian Council. To this was added a resolution stating that the House had heard with thankfulness of the work of the National Christian Council, and would be glad to cooperate with our National Church in China in any arrangement which might forward the best interests of the Council.

THE CONCORDAT WITH CONGREGATIONALISTS

At 11 o'clock came the order of the day—the so-called Concordat. It is rather a complicated question, as there are three separate things to be considered. First, an amendment to the Constitution which would make possible ordinations for men who do not minister in this Church; second, a canon proposed by the Commission to legalize and specify procedure; third, a satisfactory declaration from the General Convention, if it sees fit to move favorably in this matter. Bishop Hall, of Vermont, first reported for the committee on Canons, to whom the proposed canon had been submitted. He stated that it would be impossible for the committee to approve it without additional safeguards. Bishop Vincent, chairman of the Commission, then presented its report, explaining that it is not a merger, but a practical approach toward unity in particular cases; that it has distinct values, the greatest of which is that we thus give positive expression of our feeling toward unity. He felt that we had lost our leadership by our long delay in not saying or doing something which would reinforce the Lambeth Appeal, and he quoted the distinguished leader among the Congregationalists, the Rev. Dr. Newman Smyth, as stating that the present condition is critical, and that our Congregational brethren will shortly lose their faith in our sincere desire to achieve closer union unless, by some concrete act, we shall make this clear.

After the conclusion of the report the question of the amendment of the Constitution was taken up. There was a warm difference of opinion between the Bishop of Chicago, on the one hand, and the Bishop of Fond du Lac on the other, as to the expediency of validating the constitutional amendment, Bishop Anderson urging its importance quite apart from the Concordat, and Bishop Weller declaring it would throw the gates wide open to indiscriminate ordination of irresponsible persons. The vote being taken, it was passed by exactly a constitutional majority.

Bishop Weller, of Fond du Lac, then presented a minority report, which, if adopted, would defer action, and simply express satisfaction that there is a desire for unity, and instruct-

ing the Commission to resume its efforts to find a basis for understanding. The end of the time allotted to this subject having arrived, the time was extended; but later it appeared that no action could be taken on the canon until the House of Deputies had acted on the constitutional amendment which had just been passed. Therefore, the matter was deferred.

AMENDMENTS TO THE CONSTITUTION

Reports from the committee on Amendments to the Constitution occupied the remainder of the morning session. These included a memorial from clergy and lay members of the Diocese of Los Angeles, requesting that it be made valid to use grape juice in the Holy Communion; which was referred to the Committee on the Prayer Book. The Committee reported, and the House adopted, the amendment suggested by the Bishop of Georgia, which would compel dioceses who contemplate the election of suffragans to secure in advance the approval of the General Convention, or a majority of the Bishops and Standing Committees. The last report was on a recommendation to strike out the word "man" in Article I, so that it would be possible to elect women to the General Convention and to all the councils of the Church. The Committee had reported unfavorably, but, as the House was very much thinned, and the luncheon hour was at hand, discussion was postponed, Bishop Nichols, of California, first making the statement that he wished to have the matter really discussed, for it concerned women who have no opportunity of speaking for themselves, and that we must face the necessity of making up our minds on this question, which is pressing with increasing urgency.

CONSTANTINOPLE'S DECLARATION

The afternoon session was almost entirely consumed by a session of the Bishops in Council. Before the doors were closed, however, the Rev. W. C. Emhardt, as the special messenger of the Archbishop of Canterbury, brought a letter containing the declaration of the Ecumenical Synod of Constantinople that Anglican Orders "have the same validity as those of the Roman, Old Catholic, and Armenian Churches". In order to become the pronouncement of the entire Orthodox Eastern Church, this must still be approved by the Synods of Alexandria, Antioch, and Jerusalem. There is scarcely a doubt, however, that this will be done.

THE HUNGARIAN REFORMED CHURCH

When the Bishops rose from Council and opened their doors they recommended to the House of Bishops that a committee of five Bishops be appointed to consult with such diocesan bishops as might have problems concerning the admission of the Hungarian Reformed Church, and other like bodies, it being understood that the discipline of these bodies, if admitted into union with the Episcopal Church, must conform with ours.

COMMUNION IN BOTH KINDS

They also reported that the law of this Church requires the Administration of the Holy Communion in both kinds, and that it is not in the power of a Bishop to authorize contradiction or modification of this law.

Monday, September 18, 1922

AT the opening of the session, the House received with profound regret news imparted by the Chairman that Bishop Whitehead, of Pittsburgh, had died early this morning at Niagara Falls, while en route to his home in Pittsburgh. Mrs. Whitehead was with him. The House was called to prayer immediately.

MESSAGE FROM JEWS

A Jewish organization of New York, whose Board of Directors include Nathan Strauss and Rabbi Wise, sent a message asking our influence against the pogroms and persecutions directed against the Jews.

NEW ORLEANS IN 1925

The committee on Dispatch of Business reported that adjournment would probably be had on Saturday noon. No final action was taken. The Committee on Place of Meeting of the next General Convention unanimously reported in favor of New Orleans, and set the date as the Wednesday after the first Sunday in October. Bishop Perry, of Rhode Island, whose diocese was eagerly seeking to entertain the Convention, gracefully seconded the report, and it was unanimously carried. The Bishop of Louisiana expressed his appreciation and pledged his diocese to every effort for the comfort and efficiency of the Convention.

The Bishop of Kentucky then reported for the Rules of Order committee, disapproving the resolution presented by Bishop Francis that nominations of missionary bishops be made in the open house instead of in executive session. Bishop Francis spoke in favor of his resolution, and the House, on

vote, supported him in place of the recommendation of the committee.

MESSAGES FROM THE DEPUTIES

The House listened to a long list of messages from the House of Deputies, concurring where necessary. Among these were: a request to the Presiding Bishop and Council to appropriate \$24,000 for the needs of the Commission on Faith and Order; to reaffirm the Lambeth resolutions on Prayer and Healing; to establish a permanent Commission on Church Architecture and Allied Arts; urging the State and the clergy to cooperate to prevent the marriage of defectives; that the secretaries, on adjournment of this Convention, give out a certified copy, in pamphlet form, of all changes in the Prayer Book which may be adopted; resolutions against mob violence and ill treatment of domestic and wild animals; authorization of a committee to prepare a short and simple form of Morning and Evening Prayer, to be known as the Mission Prayer Book.

ASK NATIONAL AID AGAINST OUTRAGES

A sub-committee appointed to consider the appeal of Archbishop Alexander, on behalf of the suffering Christians of Asia Minor, recommended that a telegram be sent to the President of the United States, as follows:

"The General Convention of the Episcopal Church in the United States learns with horror of the fearful increase of Turkish brutalities against the Eastern Christians, and asks that our government join Great Britain and other Christian nations in using all available means to stop these unspeakable outrages on Christian women, unarmed men, and helpless children."

This was unanimously carried.

PRESIDENT THANKS FOR PRAYERS

The House then listened, standing, to the following message from the White House, sent by President Harding's secretary:

"The President directs me to make grateful acknowledgment of your message on behalf of the House of Bishops of the Protestant Episcopal Church. It was very heartening to be assured of your interest and your prayers, and it is most gratifying to believe the prayers have been heard with favor."

Thanksgiving for the answer to our prayers for Mrs. Harding's material improvement were made at the noonday prayer.

At eleven o'clock the committee went into Executive Session to consider the Pastoral Letter.

MISSIONARY BISHOPS NOMINATED

Immediately following thereupon, the House took up the nomination of missionary bishops. The House having previously voted to make such nominations in open session, the roll was called in reverse order, and each Bishop, beginning with the youngest, had an opportunity to make nominations for the vacant missionary district of Eastern Oregon. The following names were presented: Bishop Remington, Suffragan of South Dakota; Bishop Paul Jones; the Rev. Dr. Goodwin, of St. Paul's Church, Rochester, N. Y.; the Rev. B. D. Dagwell, Pueblo, Colo.; the Rev. E. M. Cross of St. Paul, Minn.; the Rev. Thomas Jenkins, of Portland, Oregon; and Dean Gresham of San Francisco, Calif. An exceptionally large number of bishops who made no nominations, seconded the nomination of Bishop Remington. The question was then called for the nomination for a missionary bishop for Haiti. The following names were presented: the Rev. Walter Mitchell, of the Porter Military Academy, Charleston, S. C.; the Rev. W. S. Claiborne, of Sewanee, Tenn.; the Rev. John A. Williams, of Omaha, Neb.; and Archdeacon Carson of the Canal Zone. No speeches of any sort were allowed in connection with these nominations. It is, of course, an entirely new thing to make such nominations public, but it will at least give full opportunity for the committee of Investigation to get complete information about the nominees, which under the former method was largely impossible. The discussion of candidates and election will, of course, take place in executive session.

CONSIDERATION OF THE PRAYER BOOK

The afternoon session was given entirely to the report on the Prayer Book, beginning with the matters already acted upon by the Deputies, in regard to Morning Prayer. Concurrence was finally had with all the items except that which permits the use of any one of the three sections of the *Te Deum* separately. Work of the deputies on Evening Prayer was also approved. In the Order of Confirmation, it was reported that the deputies concurred with us except on certain minor changes in the Bishop's questions, which the House of Bishops immediately accepted and concurred in. The Deputies had restored the Exhortation suggested by the Commission to be given by the Bishop after Laying on of Hands, which Exhortation urged their use of the Holy Communion. The Bishops nonconcurred in this restoration, feeling that a set confirmation address was

not desirable. This leaves the Office practically finished, with the exception of this one question.

The House then took up new work on the Holy Communion. They adopted the report of the preliminary conference of Bishops up to the prayer for Christ's Church Militant. They added, however, after the Summary of the Law, these words, which were contained in the first report of the Commission, "Again He saith: A new commandment I give unto you, that ye love one another as I have loved you."

At the close of the afternoon, the House got into a parliamentary tangle in taking a final vote on the Prayer for Christ's Church Militant as amended. An appeal was taken from the decision of the Chair, but the Chair was sustained. No vote was taken, however, as time set for going into Council arrived. A half-hour session of the Bishops in Council concluded the day.

Among general items which came up at the close of the afternoon were the announcement of a telegram sent to Mrs. Whitehead by the Presiding Bishop; a resolution on the proposed Liberian Loan, presented by Bishop Overs, and sent to Senator George W. Pepper; a resolution of appreciation in the following terms:

ACKNOWLEDGMENT OF HOSPITALITY

RESOLVED, that the House of Bishops desires to express its high appreciation of the most gracious and generous hospitality that the Church people of Oregon and the citizens of Portland have extended to its members; and that we do most cordially congratulate the Bishop of Oregon upon the splendid ability which he has exhibited in carrying forward the comprehensive arrangement for the accommodation of the Convention, and that we most gratefully extend to him assurances of our brotherly love and offer to him our prayers for the future of his great work.

Tuesday, September 19, 1922

BISHOPS Manning, of New York, and Leonard, of Ohio, both spoke most earnestly on the necessity of establishing justice, mercy, and peace in the stricken lands of the Near East.

CHURCH COAT OF ARMS

The committee on Petitions and Memorials reported on a variety of subjects, some of which were of importance. Much time was given to the consideration of adopting a coat of arms for the Church. Bishop Perry, of Rhode Island, presented the design, which consists of a shield with a white ground, on which is blazoned a red cross, the whole surrounded by a border of blue with white stars, surmounted by a mitre. After much discussion the adoption of this was recommended.

Bishop Gailor introduced a resolution that a committee of five be appointed to prepare and submit a declaration on the Lambeth Appeal for Unity, and report as soon as possible. This was unanimously carried. The secretary then read a number of messages from the House of Deputies, important among which were concurrence with a resolution from the Bishops for the appointment of a Commission to consider the status of coadjutors and suffragans, and also a Joint Commission on the whole question of the administration of the Holy Communion by the common cup. The House of Deputies reported an amendment to canon 25, section 1, omitting the word "male". This was referred to the committee on Canons.

AMERICAN CHURCHES IN EUROPE

The Bishop of Western Michigan presented a report of the Joint Commission on behalf of the American Churches in Europe. He spoke most appreciatively of the evident advantage of having a resident Bishop, as demonstrated by Bishop Mott Williams' sojourn abroad, stating that there was the beginning of an endowment, and that the confirmations for eight months had almost equalled those of three years preceding. He advised canonical steps for the election of a bishop for the American Churches in Europe, when, in the judgment of the House, it might become necessary. The Joint Commission was continued with power to fill vacancies.

THE BISHOP IN JERUSALEM

As provided in the order of the day, Dr. Rennie MacInnes, the Bishop in Jerusalem, was then presented to the House by Bishop Garland, of Pennsylvania. He was graciously received by the chairman. Bishop Tuttle read a letter of introduction from the Archbishop of Canterbury, who stated that Bishop MacInnes would represent the Anglican Communion, and expressed confidence that he would "have an experience which would be an abiding heritage of interest". Bishop Tuttle then said a word of welcome, stating that "we take pride that your spiritual jurisdiction covers the ground where trod the blessed feet of our Saviour two thousand years ago"; he expressed solicitude for what is happening in that country, and presented the Bishop in Jerusalem to the House. Bishop MacInnes then made an admirable speech, telling how, in his boyhood, he had attended, with his father, the General Convention in Baltimore

in 1892. It was held in a church and there was not a seat to be had; he recalled his father standing three and one-quarter hours listening to some debate.

He spoke of the universal interest that centers about Jerusalem and the growing importance of its place in the midst of a Jewish and Moslem world, and explained how he was constantly an arbiter and mediator, not only between these great divisions of mankind, but in the more bitter divisions between Christians. He trusted that we of the American Church might, somehow, enter more closely in the problems which center around Jerusalem, perhaps by placing an American priest on his staff as a liaison officer; he asserted that Zionism had alienated the Arabs, and solidified their opposition to the British Government, but he felt, there, signs that all the parties are sick and tired of strife, and he believed that they were asking, like the great prisoner of old, "Art Thou He that should come, or do we look for another?" Bishop MacInnes' admirable and interesting speech was received with enthusiasm and sympathy.

BAPTISM AND MATRIMONY

The House then took up the report of action by the Deputies on the Baptismal Office, and concurred with the changes made by them, except that in which they omitted the present first prayer for the Baptismal Office, which had been introduced by the House of Bishops as an alternative. They next considered the Office for Matrimony and concurred in the alterations, with the exception of the proposed prayer for the fruitfulness of the family, on which conference was asked. Matters of concurrence being concluded, new work was undertaken on the Communion Office, which was covered from the Prayer for Christ's Church Militant to the sentences for Administration of the Sacrament. Most of the proposals of the Commission were adopted, but to the surprise of every one the Prayer of Humble Access was transferred to a place immediately preceding the communion of priest and people; *Benedictus qui venit*, which had been approved in the preliminary conference, was omitted, and it was voted to conclude the Prayer of Consecration by the recitation of the Lord's Prayer by priest and people.

ENTIRE PROGRAM VOTED

An hour and a half of the afternoon was spent in Council to receive the report of the committee on Nomination of Missionary Bishops, and another hour was devoted to the report of the special committee on the triennial report of the Presiding Bishop and Council. The report of this special joint committee was passed exactly as it had previously been passed by the Deputies. It votes the entire program as presented by the Presiding Bishop and Council with certain modifications and recommendations. It expresses high commendation of the work accomplished, and pledges the Church to support the enterprise of the coming triennium.

The House of Bishops voted consent to the consecration of the Rev. J. M. Maxon, D. D., Bishop Coadjutor-elect of the Diocese of Tennessee, and of the Rev. W. G. McDowell, Jr., Bishop Coadjutor-elect of the Diocese of Alabama.

It was arranged that the Bishops shall meet to-morrow morning at nine, at St. Stephen's Pro-Cathedral, for the Celebration of the Holy Communion, which must precede the election of Missionary Bishops. It was also voted to hold night sessions, from eight to ten, beginning to-morrow evening.

Wednesday, September 20, 1922

THE Bishops met at the Pro-Cathedral of St. Stephen for a Celebration of the Holy Communion at nine, which was followed by the election of missionary bishops for Eastern Oregon and Haiti. As was foreshadowed, Bishop Remington, Suffragan of South Dakota, was chosen for the former post. He signified his acceptance of the will of the Bishops, was confirmed by the Deputies early in the afternoon, and at four o'clock he took his seat as Bishop of Eastern Oregon.

COMMUNION OFFICE COMPLETED

The Bishops convened at noon. The consideration of the Communion Office was completed and sent to the House of Deputies. An effort to reinsert the *Benedictus qui venit* before the Prayer of Consecration was lost by a narrow majority.

MESSAGES FROM THE DEPUTIES

Messages from the House of Deputies were then read. Among others, the Bishops concurred in asking the Departments of Religious Education and Social Service to investigate and report on the question of movies; they also made protest against laws which bear heavily upon the life and liberty of Church schools. The whole matter of deaconesses was referred to a Joint Commission for a three years' further study. The Deputies having failed to concur with the action of the House of Bishops in granting votes to suffragans, asked the appointment of a special committee to consider the whole question of

suffragans and coadjutors, and report at next Convention. In this the House of Bishops unanimously concurred.

THE CLOSE

The close of the Convention was definitely set for Saturday, the final service and reading of the pastoral letter to take place at 12:30.

CANON ON NATIONAL COUNCIL

The afternoon was spent on Canon 60, which is a rewriting of the canon concerning the Presiding Bishop and Council, now to be called the National Council, and on the report of the committee on the Concordat. Neither of these matters was brought to a conclusion, but considerable progress was made. In regard to Canon 60, the House of Deputies adopted a form which made the Council the executive, with the Presiding Bishop as its head. The Bishops preferred and recommended a form which made the Presiding Bishop the executive, with the Council as his advisors. There was a long discussion on the Concordat, during which the Bishop of Fond du Lac moved a minority report which referred the matter again to the Commission. To this its promoters seriously objected, asserting that if we were not prepared to act now there would be very little use in acting. For lack of time to give opportunity to those who wished to join the discussion, the matter was left unfinished at the close of the afternoon session.

FEDERAL COUNCIL OF CHURCHES

Because of the press of business, a session was held from eight to ten in the evening. The chief feature of this was the report of the Commission on the Federal Council of Churches. A Joint Commission of the two Houses had prepared and printed a report which the Bishop of Western New York signed as chairman. This report expressed, in diplomatic language, interest in the work of the Council.

BISHOP BRENT'S PLAN

To this report Bishop Brent presented a substitute on his own initiative, definitely providing that we join the Federal Council for a term of three years, with the following distinct and carefully worded reservations: 1, that we do not accept federation as a substitute for organic unity; 2, that in becoming a constitutional member, our credal convictions and historic position are not involved; 3, that this Church stands for no sectional or partial conception of Christian unity, but for the inclusion of all historic Churches of whatever sort; 4, that our membership cover only the triennium beginning at this time, our further relationship with the Federal Council to be determined by the next General Convention.

In introducing this report Bishop Brent said, "We must state our final convictions, and then go in fearlessly. All too rarely do we take council with our courage, rather than our fears. If we do not do something that is courageous, in the task, our way will be hard indeed. It does need a little courage. I leave it in your hands, and on your consciences." Bishop Gallor spoke in the negative, disapproving of entering with reservations. He also claimed that we have sacrificed a good deal and our brethren of the denominations will never give up anything. He has associated with them and believes it best not to become part of their organization, especially deprecating their attitude towards the Roman and Greek Churches. Bishop Brewster, of Connecticut, also said that many people want nothing more than federation; that there are many unpleasant entanglements; that to do this would militate against our mediatorship. Bishop Talbot, of Bethlehem, told of his experience with the Federal Council, of which he has been a member from the start; he asserted they needed the help the Church can give, and that this furnishes an enormous opportunity for service if we are willing to try to know and understand these brethren. The Bishop of Michigan saw no sacrifice of any principle for which the highest Churchman stands. Bishop Parsons, of California, strongly urged the necessity for knowing each other, which he felt was the greatest obstacle to common service. Bishop Manning and Bishop Sessums spoke against the resolutions, advising delay in joining the Federal Council. At the end of an hour's debate, the resolutions presented by Bishop Brent were carried 57 to 31.

TIME devours all human things, and it is but fitting that we should snatch something from it in our turn, which may turn to account in life eternal.—*St. Vincent of Lerins.*

WHEREAS the lights of the firmament shine now on this wise and now on that, the Fashioner of them sheds the light of His love without change upon His favored people.—*Rt. Rev. N. S. Thomas, D.D.*

The House of Deputies

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

Thursday, September 14, 1922

AFTERNOON SESSION

AMONG the opening prayers at the beginning of the session to-day, Dr. Mann offered the Thanksgiving, for the Beginning of Recovery, for Mrs. Harding.

VARIOUS RESOLUTIONS

Resolutions were adopted, 1, approving the work of the Seamen's Institute and recommending the annual observance of Seamen's Day; 2, directing the custodian of the Book of Common Prayer to supply standard copies to new Dioceses; 3, recommending that children be excused from public school sessions to receive religious instruction; 4, endorsing the idea, and urging coöperation in the construction of a Cathedral at Washington, D. C.; and 5, regarding Rural Church work. Resolutions regarding 1, a joint commission to prepare a Morning and Evening Prayer service for children, and a Eucharist Service for children; 2, a resolution against war; and 3, a resolution relating to religious motion pictures, were placed upon the calendar.

MESSAGES CONCURRED IN

The House concurred in messages regarding 1, the discharge of the Commission on the Ministry of Healing; 2, a joint commission, to consider Church nomenclature; 3, commending to the Church the work of the American Bible Society, and providing for representation upon its board; 4, appointing the Bishop of Washington on a joint commission to present a memorial upon the narcotic evil to the national Secretary of State; 5, authorizing provinces to appoint members of a joint commission upon the powers of Provinces.

A resolution presented by the Rev. Dr. Wing, of Virginia, relating to so-called patriotic secret societies; and another, presented by the Hon. W. B. Overson, of North Dakota, regarding more stringent marriage laws, were referred to the Commission on Social Service.

PRAYER BOOK REVISION

The remainder of the morning session, except for a brief recess, during which a picture of the House of Deputies was taken, was occupied in Prayer Book revision. The consideration of the office for Holy Baptism was resumed at the point where adjournment took place yesterday.

Instead of the Thanksgiving (on page 101, of the report) the message of the Bishops had substituted the form as it now stands in the Prayer Book. Objections were made to the phrases "by adoption", "crucify the old man", "utterly abolish the whole body of sin", and, after discussion, the Thanksgiving as it stands in the Report was adopted. The proposal of Mr. Bryan, of Virginia, to amend the message by placing the last two questions (on page 98 of the Report) in place of the Exhortations to sponsors, now in the Prayer Book, brought out long discussion by many speakers. Finally, on motion of the Rev. Dr. Bowie, of Virginia, permissive use of either the questions or the exhortations was carried by a vote of 273 to 138.

The message from the House of Bishops had added "the Creed and" to the rubric at the top of page 102 of the report. On motion of the Rev. Dr. St. George these words were stricken out.

The Blessing in the Report (page 102) was the subject of prolonged discussion, and various substitutes were offered. The Blessing as it stands in the Report was finally adopted.

Certain archaic expressions were altered in the second rubric on page 102 of the report before it was adopted. The third rubric on page 102, and the first rubric on page 103 were adopted.

An effort that was made to place the Prayer Book Exhortation beginning "Well beloved", in the adult part of the service, was defeated.

The second rubric, "When any such persons" (page 103 of Report), and the first and second rubrics (page 104), were adopted.

In the third rubric, with form following (page 104), the message from the Bishops struck out the words "or other great and reasonable cause". Dr. Dickson, of Arizona, made a motion to insert in the rubric the words: "and provided that in the case of one in danger of dying unbaptized, if a minister is not available any baptized person may administer the Sacrament."

The House resumed consideration of the Baptismal Office. Some discussion having ensued, the third rubric (page 104) was referred back to the commission to report to-morrow. Except for this one matter at the end of the Office, the House practically completed consideration of the Baptismal Office, when the rubric and form (on page 105 of the Report) was adopted.

CONFIRMATION

The House then began consideration of the Report of the Commission on the Confirmation Office, as amended by message from the House of Bishops.

Items 1 (page 123 of Report), 2, and 3, were adopted as in the report (with substitution of "you" for "ye" in item 3). But this was only accomplished after several tiring divisions of the House, which brought out a proposition that members, when the President so desired, should stand in voting as well as voting orally.

The House concurred in item 4. Item 5 was not included in the message, but was adopted by the House. Item 6 was adopted with the ascription added to the Lord's Prayer, and "after him" in the rubric was changed to "with him".

Item 7 was adopted. Item 8 was omitted in the message from the House of Bishops.

On a vote by orders, the House then concurred with the message from the House of Bishops, as amended by the House, by an affirmative vote of 62 to 9 in the clerical order, and an affirmative vote of 49 to 13 in the lay order.

MATRIMONY

The House then took up the office for the Solemnization of Matrimony, as amended by the message from the House of Bishops. Items 1 and 2, a, b, c, were concurred with. Item 3 did not appear in the message of the Bishops.

THE WORD "OBEY"

When the House began the consideration of item 4, the Rev. Dr. Slattery presented the form proposed by the joint commission which makes the promises of the man and woman identical, thus eliminating the word "obey". The Rev. W. A. Brown of Southern Virginia precipitated the debate by offering an amendment to the Bishop's Message restoring the word "obey" to the woman's question and proceeded to give the legal reasons for its retention. The Rev. Dr. Smith, of Atlanta, spoke in favor of the amendment; Canon DeVries, of Washington, opposed it, speaking from his own experience in international marriages in the Capital City. The Rev. Dr. Stewart, of Chicago, placed emphasis on the great advantage that it was to a obey his wife. Taking up the argument from the book of Genesis—where it is written that a woman's desire is to her husband—he said that it was a necessary law, where polygamy is practiced, to preserve peace and prevent a riot. That where St. Paul in the Epistles describes the duties of a woman and her behaviour, he is stating the place of woman in the Orient, and in the fourth Century, and that it is the duty of this House of Deputies to state the place of woman in the twentieth century.

Mr. John H. Pershing, of Colorado, opposing the insertion of the word "obey" said "What are the sources of the influences that urge this change—they are not from our own people, but from others who use and often mutilate our marriage service".

The Rev. Dr. H. H. Powell, of San Francisco, chairman of the Joint Commission on the State of Women's Work, stated that there is a strong feeling among the women of the Church that our legislation is too masculine, and used the illustration that the mother of all flesh was taken not from the head of man to be his master, nor from his foot to be his slave, but from his side to be his equal. Mr. C. LaRue Munson, of Williamsport, Pa., said that laws incapable of enforcement should not be enacted, opposing the insertion of the word. The Rev. John W. Sykes, of Corpus Christi, Texas, spoke in favor of inserting the word, "because", he said "if we now omit these words, it will be considered that during all the centuries we have imposed on women servile obedience".

The time allotted for the debate having expired, the Rev. Dr. Slattery was entitled to five minutes to close the discussion. He summed up all by saying that the purpose of the commission in omitting the word was to cause the other great words in the promises to stand out more prominently; that the desire

was to make the marriage service even greater instead of making it less. The Rev. Mr. Brown, the author of the proposed amendment was given time to state it clearly to the House, after which it was immediately lost by an overwhelming majority.

Items 5, 6, 7, 8, 9, and 10 were concurred with; 11 was amended on motion of the Rev. Dr. Stires to add the ascription to the Lord's Prayer; items 12, 13, and 14 were concurred with. Pending action on item 15, the house adjourned.

Friday, September 15, 1922

A SESSION in the hall of the Woman's Auxiliary was appointed for the hour of 8:30 to-night, the main hall being required for a pageant rehearsal.

One of the items in the report of the committee on Canons, was a proposal that provinces may prescribe the qualifications desired in members of provincial synods, which was placed on the calendar.

REPORTS OF STANDING COMMITTEES

Among the reports of the standing committees, the committee on the Church Pension Fund, in answer to an inquiry why the Fund does not furnish insurance to clergy over fifty-nine years of age, replied that present conditions did not warrant such action, but that later they hoped to be able to do so. The standing committee on the Prayer Book reported adversely on the printing of the canons on Marriage and Divorce in the Prayer Book, as such canons are subject to change at General Conventions.

A resolution amending Canon 42, sec. 3, and forbidding the marriage by the Church of anyone having a husband or wife now living, was referred to the committee on Canons.

A telegram of greeting and regret for his absence from Convention was sent to the Rev. Dr. Alsop, of Long Island.

AFTERNOON SESSION

The House voted to hold a night session on Monday, Sept. 18th.

Mr. Robert H. Gardiner, of Maine, presented the report of the Joint Commission on Faith and Order, and the resolutions offered were adopted, involving an appropriation of \$24,000 this year.

REPORT ON FAITH AND ORDER

In his long report, Mr. Gardiner said:

"All the other Churches are looking to this Church for leadership. The invitation to the world conference was limited to Churches believing in the Incarnation. The first point is this: 'What think ye of Christ?' The second point is: That the only means to convert the world is the visible unity of Christendom. We must put aside all questions of sectarianism or denominationalism. Third, Unity is a mystery. The unity for which our Lord prayed was in the Trinity, 'I in them; thou in Me'. The method of approach to unity is by conference; by Christian love and sympathy, not to refute, but to understand. We will find that many of our brethren have much to give us. The treasures of all the centuries will be made available to all of us.

"If the Christian world accepts unity it will manifest that theology is not an abstraction. Theology will be translated into terms of light and love.

"Seventy-eight Communions have coöperated. They represent national autonomous Churches all over the world with the exception of the Roman Catholic Church. At Geneva, in 1920, seventy autonomous Churches, representing forty nations, were present. All of them were firmly convinced that the Holy Spirit was present, guiding our deliberations.

"The continuation committee represents all Churches. The commission has put forth questions for group discussion.

"There is one difficulty. We in the United States are indifferent. All other countries are keen for it. It behooves the Episcopal Church to support the plan to the utmost of its power. We must fulfill the task we assumed in taking the lead."

VARIOUS REPORTS

The House was then addressed by the Rev. Gilbert Darlington, Treasurer and General Manager of the American Bible Society. He outlined the work of the Society, and appealed for sympathy and support of this Church in the work of the Society.

The work of the Ministry of Healing was presented by the Rev. F. C. Sherman, of Ohio; and brought out an interesting discussion. The resolutions of the Lambeth Conference were unanimously adopted, and also a report for a Joint Commission to study the subject, of which Commission three are to be physicians, who are Churchmen.

The reports of the committee on Church Finance, and of

the Commission on Church Architecture, were read and the appended resolutions were adopted, one of the resolutions adding the words "and Allied Arts" to the title of the Commission on Architecture.

A resolution of sympathy for the suffering Christians of Smyrna was adopted.

PRAYER BOOK REVISION

The House then took up the work of completing the short remainder of the revision of the Office of Holy Baptism. The Rev. Dr. Slattery reported for the Commission that it was deemed unwise, in the matter of the proposed amendment authorizing lay baptism *in extremis*, to introduce a matter not already in the Prayer Book.

Much discussion followed, and at last a new rubric proposed by the Rev. Dr. van Allen, of Boston, was adopted allowing, in extreme cases, baptism by any person present, with the use of the proper form. The rubric and form on page 105 of the report was then adopted, and the revision on the office completed.

A resolution to amend, by substituting for the whole message of the Bishops the three offices now in the Prayer Book, was lost, and the message as amended adopted by an affirmative vote, by orders, of 70 to 3 in the clerical order and 50½ to 12 in the lay order.

HOLY MATRIMONY

Continuation of the consideration of the message of the House of Bishops regarding the Solemnization of Matrimony, then ensued.

Items 13 and 14 were adopted, as in the Report.

In item 15, all the matter in the Report, on pages 130 and 131 had been withdrawn, after the first sentence, down to the words "Let us pray". The remainder of item 15, with the omission of the words "to such an excellent mystery" and the insertion of "so" before the word "consecrated", was then adopted as it stands in the Report.

The House then finished the work of the afternoon by concurring with the message of the House of Bishops on the revision of the office, as it had been amended.

EVENING SESSION

The House met in the hall of the Woman's Auxiliary, and first considered the message of the House of Bishops regarding the new Collect, Epistle, and Gospel for the Solemnization of Matrimony (see pages 87, 88, and 89 of Report). These were concurred with, with the addition in the Collect of the words "or about to be" placed in parentheses.

PRAYERS AND THANKSGIVINGS

Then was begun the consideration of "Prayers and Thanksgivings" (See page 26 of Report). After long discussion, and a number of proposed changes, the prayer For a State Legislature was finally adopted with the omission of "the" before "truth", and "it may", instead of "they", before "ordain". After changes were proposed, discussed, and voted down, the prayers on pages 27, 28, and 29 were adopted practically without change. The prayer for Memorial Days received much discussion, but was finally adopted by an affirmative vote, by orders, of 68 to 4 in the clerical order, and 54 to 8 in the lay order. At 10:30 the House adjourned.

This evening session developed sharp differences of opinion, and, at times, the emphatic use of the gavel by the presiding officer.

Saturday, September 16, 1922

BEGINNING Monday next, morning sessions will begin at 9:30, and night sessions, when possible, will be held.

The Committee on Canons disapproved of a proposal practically eliminating the necessity of reading pastoral letters to the congregations, and it was rejected. Proposed amendments, relating to the reading of the banns of marriage, and to the remarriage of divorced people, were placed on the calendar.

LYNCH LAW AND RACIAL PREJUDICE

The Rev. Dr. Freeman, of Washington, for the committee on Social Service, paid a merited tribute to the newspapers of Portland for their courtesy and their generosity in the publication of convention matters, and then presented the report of the committee, here given as it was amended.

"With reference to the resolution offered by Dr. Wilmer, of Atlanta, relative to the practice of lynch law, and the resolution offered by Dr. Wing, of Georgia, relative to racial and religious prejudice, the committee begs to report that it has considered the same and offers the following preambles and resolutions:

"WHEREAS, there has been disclosed in recent times, with ever increasing violence, the practice of contravening due and proper legal procedure, through unregulated and uncontrolled mass action in dealing with those suspected of

crime, as well as those in the ordinary pursuits of their daily vocations, by means that are brutal, abhorrent and utterly inhuman, and,

"WHEREAS, these sporadic outbreaks outrage the inalienable rights of even the humblest of our citizens to security of life and the pursuit of happiness, make a travesty of justice, and, unless suppressed, must result in the breaking down of ordered society and imperil our Christian civilization, and,

"WHEREAS, there appears to be a very close intimate connection between these increasing acts of mob violence and the recent rapid growth of religious prejudice and racial antipathy, fostered by certain elements in our country which have capitalized bigotry, hatred, and intolerance.

"BE IT RESOLVED, the House of Bishops concurring, that the Protestant Episcopal Church in General Convention assembled expresses its solemn condemnation of all forms of mob violence undertaken by secret or other agencies, operating contrary to the clearly defined laws of this nation, and of the widely recognized practices of well ordered society.

"Further, BE IT RESOLVED, that it is the conviction of this Convention that any men or group of men, known or unknown, organized or unorganized, who seek to array man against man, citizen against citizen, neighbor against neighbor, class against class, race against race, or creed against creed, are disloyal to the spirit and teaching of the Gospel of Christ and to the foundation principles of the American Commonwealth.

"Further, BE IT RESOLVED, that we urge upon the Ministry of the Church the duty of teaching the people committed to their charge the sanctions of government and law; that we call upon the authorities in charge of the schools of our land to incorporate in their curricula the importance of respect for government and obedience to its laws; and that we appeal to the duly constituted officers of the law to uphold and maintain to the fullest extent all legal processes for the suppression of any forms of mob violence."

The report was adopted.

Another report concerning the use of gambling devices and raffles for church or philanthropic purposes was presented by Dr. Freeman, and was referred back for more careful wording. The House seemed to favor the resolution.

The Joint Commission on the Hymnal was continued with power to make such future changes as may be deemed advisable.

VARIOUS MATTERS OF NEW BUSINESS

Under new matter, the Rev. Dr. Smith, of Washington, addressed the House on the subject of cruelty to animals, and the protection of wild animals, urging the clergy to manifest interest in the work of humane societies. Dr. Lawrence M. Thompson, of Bethlehem, introduced a resolution that the action of the Convention on Christian Healing be sent to the American Medical Association, for its information, which was adopted. The Rev. Dr. Caley, of Pennsylvania, recommended the preparation of a Mission Prayer Book, to contain also a few hymns, which was adopted. Attention was called to the fact that a Church publishing house had already issued such a work. Dr. Caley's resolution to remove pages vii to xxviii, inclusive, to the end of the Prayer Book, was referred to the Prayer Book Commission.

Mr. S. F. Houston, of Pennsylvania, called the attention of the House to the work of the Church Pension Fund in promoting congregational singing, and to its courtesy in furnishing programs and small hymnals, with music, for the use of the Convention, and resolutions of thanks were adopted. A resolution offered by the Rev. Mr. Kirkus, of Delaware, to have all revisions adopted in the Prayer Book to date, including those adopted three years ago, printed in small pamphlet form for the use of the clergy and parishes, was adopted. A resolution requiring notice of intention to marry, to be posted in the domicile of each person, was referred.

PRAYER BOOK REVISION

Prayer Book revision was then resumed. The Commission offered a substitute prayer for Schools, Colleges, and Universities, taken from the Scotch Prayer Book in place of item 8 of the Third Report, which was adopted, as was also a prayer for Those about to be Confirmed, taken from the Scotch Prayer Book, in place of item 9 of the Report. The prayer for Christian Service (page 30 of Report), with a slight change, was adopted. A prayer for Social Justice (page 31) was adopted. A Prayer for Every Man in his Work (page 31) was adopted, with slight change. A prayer "In Time of Great Sickness and Mortality," was adopted, with slight change. A prayer for A Sick Person (page 32) was adopted.

A message from the House of Bishops extending greetings to the conference on Faith and Order was concurred with.

A cable message from the Patriarch of Jerusalem was received, asking that representatives be given financial assistance. A resolution was adopted sending greetings to His Holiness and endorsing an effort to collect funds.

COMMENT ON THE WEEK'S WORK

The House thus closed its second week of session, with a creditable record of work accomplished. It was faced with probably the greatest mass of important business ever brought before a General Convention, but it is already evident that it will finish, of the difficult task, all that could reasonably be expected. It is hoped that final adjournment can be taken at least on Friday, September 22d.

The reports of the more important committees have been received, and most of them acted on. Large attention has been given to the missionary work of the Church, as well as to its various commissions. Prayer Book revision, subject to concurrence in amendments, has been finished in Morning and Evening Prayer, Holy Baptism, Confirmation, Matrimony, and in part of the Prayers and Thanksgivings. Most of the new matters proposed for action have been disposed of, and no new matter may be introduced after next Tuesday.

But as the House faces its third and final week of session, urged on by its persistent committee on the Dispatch of Business, it finds much still to do that is most important. The elections of the Presiding Bishop and Council are yet to be considered. Missionary Bishops are to be elected. Final action regarding the Faith and Order Conference to meet in Washington, D. C., in 1925, is to be taken. Approval must yet be given to the gigantic three-year financial program calling for some \$21,000,000 between now and 1925. The question of admission of women to seats in the House of Deputies is yet unsettled. The Rt. Rev. Rennie MacInnes, D.D., Bishop in Jerusalem, bringing a message from the Archbishop of Canterbury, is yet to be received. And when time permits, there is the perennial subject of Prayer Book Revision, which probably cannot be completed at this Convention.

Monday, September 18, 1922

AT the opening of the House, announcement was made of the death of Bishop Whitehead of Pittsburgh, and appropriate prayers were said. A committee was appointed, the Rev. Dr. Tompkins, chairman, to prepare suitable resolutions. Mr. Anderson, for the committee on Dispatch of Business announced that the House would not take final adjournment until Saturday afternoon.

NEW ORLEANS IN 1925

The committee on Time and Place of the meeting of the next convention reported favoring New Orleans; and the report was adopted unanimously. All the delegations that had presented invitations, seconded the resolution, the Rev. Mr. Flint, of Pittsburgh, saying it was a sad day for his diocese. Rev. Dr. Slack, of Louisiana, wanted the convention, and assured it that in New Orleans it would find good entertainment, and open hands and hearts.

Mr. Anderson announced for the committee on the Dispatch of Business that an Executive Session of the House of Deputies would be held to-morrow—and that the doors will be closed to all but Deputies at the beginning of the session.

The Rev. Dr. White reported for the committee on Canons; amendments to Canons 60, 59, and 53, section 7. Their consideration was made the special order of business for Tuesday afternoon.

The committee on the Prayer Book reported, recommending the creation of a joint commission to consider the subject of the administration of the Holy Communion as affected by the use of the common cup. The same is to report at the next Convention. The Rev. Dr. Kinsolving presented a resolution relating to boys and the ministry which was referred to the committee on Christian Education. The Rev. R. M. Fenton, of Maine, presented a resolution making the words of St. John a basis for Christian Unity, which was referred. Mr. Roe, of Easton, presented a resolution calling for a new office of family prayer. It was referred to the commission on Prayer Book Revision.

REDUCED REPRESENTATION LOST

The first order of the day was the resolution of Mr. R. C. Pruyn, of Albany, reducing the representation in the House of Deputies from four of each order to three, from each diocese. Mr. Pruyn spoke at length in favor of his resolution. The Rev. Dr. Kinsolving opposed it. Mr. P. A. Parker, of Brookline, Mass., supported the change. The Rev. Dr. Freeman thought it unfortunate to cut the representation. Mr. Bryan, of Richmond, said the General Convention was for the purpose of work and not to be a glorified camp meeting. The Rev. J. G. Glass, of Orlando, Fla., favored it. Mr. George Zabriskie said: "the larger the attendance the greater the harmony." The resolution was defeated by a heavy vote.

PRAYER BOOK REVISION

The remainder of the morning was devoted to Prayer Book Revision. The Convention resumed the revision of the Prayers

and Thanksgivings. Item 14, page 33, For a Sick Child, the Commission recommended the substitution of another prayer similar to, but not identical with, one on page 208 of the Third Report.

Item 15, was adopted with the omission of the words "who has taught us in thy Holy Word that thou dost not willingly afflict or grieve the children of men," and the substitution of the word "offered" for "desired".

Item 16, for Prisoners was adopted, with the omission of the clause "Who are under reproach in the house of bondage," and "their souls" changed to "they".

Item 17 was adopted. The House on recommendation of the Rev. Dr. Dunn, of Southwestern Virginia, adopted a new thanksgiving For the Beauty of the World.

Section IV was then concurred with as a whole.

THE BURIAL OFFICE

The House proceeded to consider the message of the Bishops on the Burial Office. See page 154, Third Report. In item 1, the House concurred with the action of the Bishops in striking out the first rubric on page 204 of the Prayer Book, relating to the use of the Office for unbaptised and suicides.

The House concurred with items 2, 3, 4, 5, 6, 7, and 8, of the Message of the Bishops, and amended item 9 by replacing Psalms 27 and 46, which the Bishops had removed from the Office. Item 10 was amended by the retention of the passage in the Lesson, from 1st Corinthians 15, of verses 29 to 34, and the substitution of the words "foolish one" for "fool".

The House concurred further with the action of the Bishops in inserting a second alternate lesson from St. John 14: 1-6, on page 161, of the Third Report. Item 12, the House concurred with the rubric adopted by the Bishops reading "Here may be sung a hymn or anthem, and the Creed, the Lord's Prayer, and such fitting prayers as are elsewhere in this book may be added, ending with the Blessing".

All matter beginning at the *Benedictus* (page 161) down to the prayer at the bottom of page 163 of the Report is eliminated.

The House here suspended consideration of the subject and the Rev. Dr. Tompkins read the resolutions relating to the death of Bishop Whitehead.

THE AFTERNOON SESSION

At the opening of the afternoon session, Dr. Mann read a letter from Mr. George P. Christian, Jr., Secretary to the President, acknowledging with thanks the message of sympathy and the prayers for the recovery of Mrs. Harding. The House resumed consideration of the Message of the House of Bishops on the Burial Office, approving items 12, 13, and 14. In item 15 the Rev. Dr. Cushing, of Western New York, introduced a resolution inserting the word "second" before "coming" in the committal. The amendment was defeated. The Rev. Dr. van Allen, of Boston, moved to insert the words "brother departed" in place of "deceased brother", one reason for the change being that very often illiterate persons using our burial office say "diseased persons". The amendment was adopted, and item 15 adopted. Items 16, 17, 18, and 19 were adopted.

THE NATIONAL COUNCIL AND THE PROGRAM

The hour of three o'clock having arrived, the Convention heard the report of the Joint Committee on the Program and Report of the Presiding Bishop and Council which was read by the Rev. Cameron J. Davis, of Buffalo, who moved the adoption of the report, and briefly discussed it. A debate followed, which was interspersed with numerous amendments and substitutionary motions, which produced a complicated situation. Out of this the Chairman ultimately extricated the House by announcing that resolution number 3 of the report had been amended so as to read that any diocese or district, which has paid its apportionment for the Budget in full, may designate how all other undesignated contributions shall be applied whether to budget or to priorities. Such diocese or district is, however, urged to bear in mind the importance of the Church being able to meet its obligations. Resolution IV was amended to read "that every designated gift for an object in the priorities shall be applied directly to the object designated", etc. The House approved all the resolutions of the committee and, by a hearty vote, adopted a resolution fixing the total of budget and priorities to be raised by the contributions of the people at \$19,500,000. Another resolution immediately followed, that the amount of the budget and priorities be apportioned upon the dioceses and districts. Mr. George C. Thomas, of Baltimore, helped prepare the way for a hearty endorsement of the Committee's report by his plea for a united and enthusiastic brotherhood of Churchmen marching together, and that we ought to cleave to those brave men in New York City, who have been criticised, but who have blazed for us a new trail; and that with untied hands they must carry on the program of the next triennium. It was one of the big moments of the Convention when the report of this committee was adopted with unusual enthusiasm.

BIBLE FILMS

The Rev. Henry Kloman, of Fargo, N. D., introduced a resolution commending the efforts now being made to teach the Bible by the use of films. The Rev. R. S. Chalmers, of Toledo, Ohio, introduced a resolution, somewhat different and recommending a joint committee composed of members of the Departments of Religious Education and Social Service to study the subject and report at the next convention.

The Rev. Dr. Stewart, of Chicago, was very desirous that nothing should be said in any resolution discouraging film producers; that sacred films were a new field of endeavor; and that producers should be commended for what had already been done and should be encouraged to go farther.

A resolution on the subject presented by the Rev. Dr. Stewart was then adopted.

The Report of the Committee appointed to prepare two services for children was laid on the table in order that more time might be granted for their preparation.

WOMAN IN CHURCH LEGISLATION

The last hour of the session saw a battle over the question of the status of women in Church legislation. It came up through a proposal to amend article I, section 4, of the Constitution, by striking out, in line 6, the word "men" and in line 19, the word "man". The first speaker was the Rev. Dr. Herbert H. Powell, of San Francisco who was sponsor, as chairman of the Committee on the Constitution, for the resolution. He said, that the Church is here pleading for liberty. It is an issue. The fact that women cannot sit in the House of Deputies creates a demand that they do sit. Mr. H. C. Wyckoff, of Watsonville, Calif., had the courage to oppose the measure and elicited some applause when he did so. A clerical deputy from South Carolina made the plea that women have been the supporters of the Church in all ages; that they have been enfranchised politically and, that if we do not grant them representation in this House, we take the risk of alienating many women, who will feel that they are not appreciated by the Church. Mr. J. Randolph Anderson, of Georgia, feared that the entrance of women into this House would mean the departure of the men and that the Convention would be turned into another Women's Auxillary. The Rev. J. T. MacGovern, of Sacramento, said he yielded to none in his appreciation of the splendid work of women in the state and in the world, but that he believed that with women sitting in the House, men would find occasion, and opportunity, and excuses, to turn the Convention over to the women. There was a motion to vote immediately and the Convention did so. There were a few earnest, hearty ayes and a tremendous and thundering no. And, having done this the House adjourned.

EVENING SESSION

Subject to concurrence, Canon 25 was amended by striking out the word "made" and changing "he" to "they", thus making possible the appointment of women to act as lay readers. There was little discussion.

THE BURIAL OFFICE

The revision of the Burial Office was continued. Consideration of item 18 (page 165 of Report) was renewed, though it had been previously accepted. Mr. W. A. Erwin, of North Carolina, felt it would do harm among rural people, and, after discussion, it was placed among Additional Prayers (page 166) by a vote of 180 to 135, and the rubric was amended.

Items 19, 20, and 22 were accepted. Item 22, with a change of "deceased" to "departed", was accepted.

At this point a proposal was made to insert a rubric forbidding the use of the Burial Office over a person unbaptised or excommunicated. After considerable discussion the proposal was lost by a vote of affirmative 125, negative 186.

The beautiful Order for the Burial of a Child, item 23, was then accepted, with almost no comment, the only change being the omission of the third and fourth lines of the versicles, (on page 171), which did not appear in the message from the Bishops.

The House then voted to concur in the message from the House of Bishops as amended, thus finishing revision of the Burial Office.

THE PSALTER

Revision of the Psalter, (page 175 of the report) was then begun. This action was a repetition of action taken by the House of Deputies in the Convention of 1919, but not concurred with by the House of Bishops.

Item 1, Tables of Psalms (pages 175-179 of the Report) was adopted by a vote by orders.

After the reading of a telegram to the delegation from Louisiana from the Mayor of New Orleans, congratulating the deputies, and promising a hospitable welcome to the Convention, the House adjourned.

The Women of the Church in Triennial Meeting

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

Monday, September 13, 1922

EXECUTIVE BOARD MEETING

THE members of the Executive Board of the Auxilliary, present and past, met for a service of Holy Communion with the Rt. Rev. Thos. F. Gallor, D.D., as the celebrant. Immediately following the service the old Board entertained the new Board at breakfast. Miss Elizabeth Matthews is chairman of the new Board, Mrs. W. J. Loaring Clark, vice-chairman, and Mrs. Thomas Q. Dix, the secretary.

BUSINESS SESSION

The sixth business session of the Auxilliary was a most important one. The Rev. Dr. Gardner, presented The Churchman's Kalendar of Daily Bible Readings which has been prepared by a committee with the Rev. Thomas Conover, of Bernardsville, as chairman. There are three courses in the series; one topical, and two on the life of our Lord, the first of these for adults, and the second for children. The object of the Kalendar is to encourage the reading of the Bible in the home.

Miss Hopkins, of the Girls' Friendly Society, expressed the appreciation of her organization for the action taken by the Auxilliary in adding the head of the Missions Department of the G. F. S. to the executive board.

After the presentation of the further report of the committee on Miss Lindley's suggestions, by Mrs. Kingman Robins, it was decided to provide a home in New York where volunteers and Church workers may reside during their training. A minimum sum of \$65,000 will be raised for this purpose.

There will also be established, in connection with St. Augustine's, Raleigh, N. C., a training school for colored women workers; for this object at least \$10,000 will be given. The two projects will be handled by a national committee which will arrange for the raising of the money through the provinces, dioceses, and parishes, on a plan similar to that used for the Emery Jubilee Fund.

The Auxilliary pledged itself through prayer and service to do all in its power to maintain a high Christian moral standard in homes and society generally. It will pay special attention to prison reform, disabled veterans, proper laws for women and children, Christian inter-racial relations, limitation of armaments and Christian unity. Another resolution was passed supporting the development of the work amongst young people with the hope that it may be related to the whole work of the Church.

Professor Samuel L. Joshi, Ph.D., professor of literature at the University of Bombay, and exchange professor of literature at the University of Nebraska, brought greetings from the Christian women of India. He described very graphically the life of women in India and asked our women to be ready to give their sympathy and friendship to those who might come to this country for the purposes of study. He also made a



WOMAN'S AUXILIARY OFFICERS

Left to Right: Miss Emily Tillotson, Educational Secretary, Miss Grace Lindley, Executive Secretary, Mrs. George Miller, Organizing Secretary, Miss Laura Boyer, Assistant Educational Secretary.

strong plea for the establishment of a missionary jurisdiction by this Church in India.

UNITED THANK OFFERING CONFERENCE

Miss Bessie L. Franklin, United Thank Offering Treasurer of the diocese of Connecticut, presided over a very large gathering of interested women met to confer on the U. T. O. Amongst the speakers were Miss A. Clark of Louisiana; Mrs. J. P. Hollingsworth, of Pennsylvania; Mrs. Floyd Van Keuren, of Southern Ohio; Miss Elizabeth Lawrence, of Western New York; and Deaconess Hodgkin, of Berkeley, Calif.

MISSIONARY TALKS

A series of thrilling missionary talks, under the chairmanship of Mrs. L. P. Monteagle, of California, held the interest of the women till late in the afternoon. Bishop Overs spoke of Liberia and his great needs there. He has such complete plans for his jurisdiction and so clear a comprehension of the needs of the natives, that he has no difficulty in establishing very hearty relationship with his hearers. Mrs. Mollieux, of Ketchikan, Alaska; Deaconess Pepper, of the Philippines; Deaconess Stewart, of China; and the Rev. W. M. Thomas, of Brazil, all gave much information of the work accomplished and an outline of projects to be undertaken. Bishop Denby, Suffragan of Arkansas, made an urgent appeal for greater interest in the work amongst his own people, particularly on educational lines.

CHURCH WOMEN'S LEAGUE FOR PATRIOTIC SERVICE

AS one of the federated societies of the Church Service League, this organization has endeavored to show to all interested, both through its literature and through discussion at a small conference held at the Portland Hotel, how and why the League was organized and the work it is doing.

Mrs. William C. Sturgis has designed a large seven branch candlestick, representative of the Church Service League, each of the seven candles being named for one organization. This candlestick makes a striking background for the alcove assigned the League. On either side are hung flags for Church and Country, under which flags the League issues its "Call to Service."

A mass meeting, at which Bishop Manning presided, was held at the First Presbyterian Church, members of the Girls'



MRS. WILSON JOHNSTON.

Presiding Officer of the Women's Auxilliary in Portland.

Friendly Society acting as a choir. The Bishops of Kansas and Oregon and the Rev. Dr. Stires were the speakers, and Miss Sibley gave an address in which she invited women to join the Church League Club which has been opened in New York City by the Patriotic League.

A luncheon was held at which information as to the best manner of organizing branches was given. Unfortunately the National President, Mrs. William R. Fairfax, was prevented from attending the Convention. Three of the members of the National Board in attendance in Portland are Mrs. Stephen Baker, Mrs. William F. Gardner, and Miss Agnes Warren.

The League was organized in the hope of bringing outside women, and women not yet active in Church work, into existing Church organizations, as well as to persuade them, as Church women, to cooperate with state and city organizations. Its effort in Portland has been to spread this information and to let the Church at large know that it has established, in New York City, houses where the ex-service men, students, and Church women from all parts of the United States may find a reasonable lodging and a hearty welcome.

Tuesday, September 19, 1922

CONFERENCE ON EDUCATIONAL PLANS

QUASS Emily C. Tillotson, educational secretary, led a conference on Educational plans. Miss Tillotson gave an outline of the plans of her department, and said that Christ did not make His appeal alone to the intellect or to the heart but to the human will. She asked for cooperation in carrying out the plans of the department and assured her audience that the secretaries at headquarters are always ready to help and advise.

Miss L. Davis outlined the plans used in Virginia, and other speakers stressed the value of the lending library, a speakers' bureau, convocational assistants, and missionaries.

Institutes were emphasized and Miss Laura Boyer, assistant educational secretary, gave suggestions for helps in educational work. Summer schools and their value in educating our workers in all fields of service were spoken of by several speakers. The conference was a most valuable one, and many regrets were heard that the time allowed had not been longer.

CONFERENCE ON YOUNG PEOPLE'S WORK

A very complete program for a conference on this important subject was presented by Mrs. George Biller, organizing secretary of the Auxillary, who has also found time, amid her many duties, to do much for young people.

Mrs. Biller opened the session with an address on The Movement, which is attracting so much attention at this time. She was followed by Miss Fish, on Parish Activities for Young People, and Mrs. Quin, who introduced the question, How can Church Women Help? Miss Lucy Sturgis asked, Has the Woman of the Auxillary a Responsibility? and it was decided that she has a very definite responsibility. Miss Boyer spoke on Educational Value from a Missionary Standpoint, and questions were introduced for discussion on the types of literature, and different kinds of meetings helpful for high school, and college students. Dr. Gardner spoke on the possibilities of national organization, and Dr. George Craig Stewart, on the vocational and spiritual significance of the movement.

GIRLS' FRIENDLY SOCIETY

The member of this organization, on duty at the Girls' Friendly Society booth in the room of seven alcoves in the Auditorium, has been kept busy day after day during the time of the Convention. Here questions were answered, interviews held, and engagements for conferences made.

But this was only one point of Girls' Friendly interest. The spacious, attractive parlors of the Hotel Portland served as headquarters and was the center of much activity. Here was displayed the G. F. S. exhibit in full. Reading lamps, magazines, and comfortable chairs lured the tired conventionite. A desk suggested a quiet spot to write that letter home, and Portland flowers, of all descriptions, provided by generous Portland women, added an air of festivity and welcome to the entire room.

During one afternoon, the G. F. S. was at home in these parlors to the Bishops and their ladies, the clergy, the delegates and their friends. This charming tea being in the hands of an efficient committee.

Here, also, on five afternoons, Miss Simrall gave some valuable talks, and led the discussion on History and National Organization; Principles and Ideals; Branch Organization and Self Government; Branch Programs; Personal Work and Spiritual Values. There was an average attendance of thirty-five, and a representation from twenty-five different states. Interest ran high, and much help was given individuals concerning their particular problems.

At noon each day distinguished guests gathered from the

home and foreign mission fields for the five luncheons, which were given in their honor. The world-wide work and need of the G. F. S. was clearly shown by the messages from the bishops and missionaries.

The mass meeting of the organization was presided over by Bishop Reese, of Southern Ohio. It gave a vision and clear understanding of the whole work of the organization.

The National, Diocesan and Parochial aspects were presented by Miss Newbold, Bishop Wise, of Kansas, and the Rev. Frank H. Nelson, of Christ Church, Cincinnati, Ohio.

Greatest of all was the spiritual note which was sounded at the Corporate Communion at St. David's Church, on the first Sunday morning of the Convention.

The Girls' Friendly Society holds no business meetings during the General Convention. It is its policy to offer hospitality to the visitors and friends, and to stand ready to give any information of help that might be needed in regard to individual G. F. S. problems.

To the delight of all who know her, Miss Sibley, the president, had sufficiently recovered from her accident of last winter to come to Portland. Miss Hopkins, acting president, was also present. Miss Simrall was in charge of all of the Convention arrangements for the national organization. Other national officers attending the Convention were Miss Ford, vice-president of the Province of Sewanee; Mrs. Harron, vice-president of the Eighth Province; Mrs. Codman, member of the executive committee, and two of the Extension Secretaries, Miss Marsh and Miss Newbold.

CHURCH PERIODICAL CLUB

Miss Mary Thomas, the well-known and much beloved secretary of the Church Periodical Club, was in attendance to give information to all inquirers. She had much pleasure in telling of the wonderful contributions that have been given to St. Paul's Library, Tokyo, and that the gift has made possible the establishment of such a library as Japan demands for all her colleges. It is a source of much joy that this has been accomplished.

One public meeting was held in the interests of the organization. The speakers, all of whom vouched for the help that the C. P. C. had been in their respective fields, were the Rt. Rev. Henry St. George Tucker, D.D., of Japan; the Rt. Rev. Hugh L. Burleson, D.D., of South Dakota; and the Rt. Rev. Lucien Lee Kinsolving, D.D., of Brazil. The Rev. A. A. Morrison, Ph.D., gave the address of welcome.

CHURCH MISSION OF HELP

QUARCH Mission of Help representatives have experienced marked increase in interest in the work of the society since the last General Convention. No effort has been made by them to have the members of dioceses commit themselves to organization, but without such effort requests have come from bishops, members of the House of Deputies, and from various women present in Portland to have the purposes and methods of the Church Mission of Help definitely explained. Whole delegations, as well as two or three men and women from a diocese, have met informally to discuss ways of promotion. Practically every section of the country has been represented in one or other of these impromptu conferences.

The series of seven leaflets descriptive of different aspects of the work, which were prepared for General Convention have given inquirers a simple exposition of the general purposes and methods of the C. M. H.

Bishop Manning, at the Sunday evening service, said that those who know the facts of life do not need to be urged to interest themselves in C. M. H. Society's attitude is, he declared, wholly indefensible in so far as it countenances a double standard of morality; lightly regards the man's social sin, but considers the woman's offense unforgivable, and the woman, beyond reclamation.

Bishop Sumner, in extending a welcome to the society in its corporate capacity, expressed his hope of having a branch established later in the Diocese of Oregon. The Church Mission of Help, in his judgment, faces problems that are primarily religious, not social.

Mrs. Glenn, as president of the National Council, said that faith, not money, is the first requisite—men and women consecrated to the service of winning to Christ young girls involved in the tragedy of false starts. Mrs. Berry, president of the Church Mission of Help of the Diocese of Maine, in speaking of the young people the society reaches showed that we, as well as they, must be recognized to be sinners. We too often remain the comfortable while we leave them to be the miserable sinners.

The intercessions at the evening service and at the corporate communion the following morning, emphasized the society's belief in the power, alone, of the Church to make effective any service it may render in behalf of wayward young people.



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.

NESTORIANS IN NEED

To the Editor of *The Living Church*:

I WISH, through the courtesy of your paper, to thank the Bishop and the Diocese of Maine for their kindly feeling and Christian sympathy towards the suffering Nestorian Christians. It is the first time in the history of the Episcopal Church that an attempt for relief and a mission for the ancient Nestorian Church has been made.

After a long survey of the department of the Foreign-Born Division, the Presiding Bishop and Council appointed a committee to raise funds to be spent under the auspices of the Episcopal Church in order to save the remnant of the Assyrian race and their historic Church. The Assyrian Church was founded twenty-nine years after Christ, by St. Thomas, and other disciples of our Lord. It stood as the strongest Christian community in the east until the time of the Chinese invasion. Tamorlane, the Chinese Emperor, invaded Mesopotamia, burning the Churches and putting the Christians to sword, or compelling them to embrace Islam. Since then, the Church never has been able to recover, but the remnant of the race has always stood loyal to the Master.

The Nestorian Christians have suffered more than any race in the Near East owing to their being surrounded on all sides by the Mohammedans and hostile Kurds. The civilized world knew nothing about them until the discoveries made under Archbishop Tait and some of the British missionaries from India. The Archbishop had established a mission and sixty schools in the towns for them, which kept the Church from falling into the hands of the enemy.

During the war these Christians were surrounded by three armies composed of Turks, Kurds, and Persians, but the Assyrians, being the best fighters in the east, broke the center of these three large armies, and made their flight south where they met with the British armies, operating in that region. But in such a dramatic flight they lost more than 40,000 on the roads, mostly children, aged men, and women. Two hundred Nestorian churches were destroyed and all the mission schools burned, and the trees cut down by the Kurds. At the present time, the people are still living under tents in the desert of Mesopotamia, many of them dying, not being accustomed to that hot climate and the suffering which they have to endure.

The English missionaries have left the field, but at the same time they have urged the sister Churches to help these suffering refugees. These unfortunate Christians at the present are facing two enemies,—one their perpetual enemy, the Kurds, and the other, some of the Christian sects which are the hardest to fight. They have been working to destroy this Christian Church for which we have paid dearly with our blood. Some of these missionaries are in the field with plenty of money offering help for those who will be willing to surrender their faith and submit to their beliefs. It is feared that the whole Assyrian race and Church, which has existed for thousands of years, will cease to exist.

The Nestorian Church is the first Eastern Church which has come in communion with the Episcopal Church. The doctrines and services of both Churches are nearly alike, and union with the Episcopal Church is their only salvation. It will take \$1,000 to rebuild some of these ancient churches, and it will take \$20 to save the life of a child and educate him, if the work is done under the care of the Episcopal Church. An orphanage will not only save lives of many children left destitute but will also improve the sanitary conditions of the community among which they live. At present, the Churches are left without priests, as most of them fell in the war. A school for the education of our clergy is a most necessary thing.

The Nestorians look to the Episcopal Church as the only door open to us. I can assure you that every penny sent through the Board of Missions will reach its destination and will be used for a worthy cause and the interest of the Episcopal Church. There is no other way in which money will reach us but through the Board.

Contributions may be sent to L. B. Franklin, Treasurer, of the Board of Missions, 281 Fourth Avenue, New York.

GEORGE M. LAMSA

CURRENT PROTESTANTISM

To the Editor of *The Living Church*:

I HAVE just been reading in the April, May, and June issues of the *American Church Monthly*, three able and interesting articles by the Rev. Frederick Sherman Arnold, on Broad Churchmanship, Unitarianism, and The Y. M. C. A., respectively. Dr. Arnold is apparently convinced that the old-time Protestantism is dead, and that the current Protestantism, which has succeeded it, is but a vague Unitarianism. While there is undoubtedly a great deal of sympathy with Unitarianism among the Protestant intellectuals of today, I am not so sure as Dr. Arnold about the death of the old-time Protestantism. Here in Japan, at least, it still asserts itself, and *sometimes* prevails.

The missionaries of all the orthodox Protestant communions in Japan, are banded together in a Federation of Christian Missions, which holds a great Conference once in each year. One of the duties which this body has imposed upon itself, is that of getting out annually a Year-Book and Directory of all the Christian missions and missionaries throughout Japan and Korea. The Directory includes not only the missions and missionaries of those communions which make up the "Federation," but also those of the three great Catholic communions,—Anglican, Roman, and Greek. Until now, it has also included the Unitarians. But the chief debate of last year's Conference was over a motion that the Unitarians should henceforth be excluded from the list of *Christian* missions. Though the Unitarians found several sympathizers in the Conference, who fought hard for them, the final vote showed a large majority for the motion; and henceforth Unitarian missions are not to be mentioned among *Christian* missions, in the Directory.

At this year's Conference of the Federation, a proposal, first mooted by John R. Mott during his recent visit to Japan, was made to dissolve the Federation, and to replace it by a great Council of Christian Churches in Japan, which should embrace the Japanese Christians as well as the missionaries. As this Council was proposed, no profession of faith was to be required of either the individuals, or the "Churches" which desired to join it. The "No Creed" people found several advocates in the Conference who pleaded well their cause. But the Conference, as a whole, rejected the "Council," on this very issue.

The people who make up this Conference, have been sent here by the various Protestant Mission Boards at home, and must be fairly representative of the best type of American Protestantism. Their behaviour in these two Conferences does not bear out Dr. Arnold's conviction that the old-time Protestantism is dead.

HOLLIS HAMILTON COREY

Kanizawa, Japan, Sept. 4.

WEALTH AS POWER

To the Editor of *The Living Church*:

ALLOW me to reply to my critics on the subject of Wealth. I studied carefully the portions of Scripture to which they refer. Certainly we should not trust in riches. They are often deceitful. When the rich trust in their wealth, and receive their consolation in that, they will be poor indeed at the last, and sent empty away. But we should remember that when one of our Lord's hearers asked Him to speak to the brother that he should divide the inheritance with the speaker, the Lord answered: "Take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesses."

In short, wealth is a power. Whoever has it should hold it in trust for God and his fellow men. Many rich men are faithful trustees. In the past generation, I may mention Peter Cooper and Charles Pratt, whose God-given powers were used by them in organizing companies that produced articles of great benefit to the public, and who used a large part of the fair profits, which they themselves realized, in founding institutions of permanent value that are still doing good though their founders are dead.

It would be invidious to single out, from the men of our time, the names of those who have acquired wealth and used it as wisely as the two I have mentioned. Any candid person

who is acquainted with social conditions will readily recall them.

My reason for writing is this. I see not only many Church people, but many revolutionists using the same statements that I criticised, *viz.*: That great differences in economic conditions are evil and that the system under which they exist must be changed. The *New York Call*, a Socialist and revolutionary paper, has for its motto on the first page: "Workers of the world unite! You have nothing to lose but your chains, and a world to gain." This was the teaching of Lenine and Trotsky before they got back to Russia. They put it in practice there, with the results we know. Its teaching in America creates discontent. It really takes the bread out of the poor man's mouth. "Better a dinner of herbs where love is, than a stalled ox and hatred therewith."

I do not know that this country is any more firmly established than Russia seemed to be ten years ago. I do apprehend that if the same teachings continue in this country that were effective in Russia, they may produce the same results. Therefore I urge all Christian people to stand firm on the Christian teaching that the gifts of God to different men vary greatly; that no one should envy another or covet his possessions; that each man, rich or poor, should do his part cheerfully and well as to the Lord but not to men.

September 20, 1922.

EVERETT P. WHEELER.

THE BOONE LIBRARY AND ITS FORWARD STEPS

To the Editor of the *Living Church*:

(CONDENSED)

EVER since 1902, twenty years ago, THE LIVING CHURCH and THE CHURCHMAN have helped the Boone Library by publishing articles about its work. For two decades, therefore, we have had these avenues in which to report progress.

Our most important recent forward step has been the starting of a library training course, the first for China. We have on our library staff Mr. Seng and Mr. Hu, graduates of the New York Public Library School. Mr. Seng was the first Chinese to take this course in the United States, and Mr. Hu the third. Our course at Boone University covers three years, and is a part of the regular college course, the students specializing in technical subjects in the Sophomore year.

We have just graduated our first class. All the members are holding important library positions: four are in libraries in Peking; one is in the Commercial Press Library, in Shanghai; and one in the Amoy University Library. All are Christians, and very earnest ones. We have two other classes, and a new one will be formed this coming term.

The enlarging of the library building, makes another most forward step in our history. The money for the extension, with the exception of Stokes Hall, and the Auditorium, which is a memorial, has all come either from the Boone alumni, or from their friends. The extension gives us much added space for books—and furnishes two class rooms, a cataloging room, as well as other rooms. It greatly increases the seating capacity of the Auditorium, where we hold our University Extension Lectures for the students of the Government Schools in the city.

A big forward step is now being planned, by which the Boone University Library through its trained men, Mr. Seng and Mr. Hu, is to render assistance in cataloging and administration to other libraries needing help. For this branch of the work, we have linked up with the China Christian Educational Association. For the demonstrated lecture on The Need for Public Libraries in China, we are joined with the lecture bureau of the National Committee of the Y. M. C. A.

Besides the public reading room in the Library at Boone, we have three branch reading rooms, connected with three of the churches, Trinity, St. Michael's, and St. Andrew's in the city. Our Chinese clergy say these reading rooms are a great help to the evangelistic work. Last year, the combined number of readers in the reading rooms, was seventy-two thousand.

Our travelling libraries are an aid to our mission schools, and to the government schools in this section. We usually send them out in lots of one hundred volumes. English books are preferred, and many duplicates can be used.

In the Boone Preparatory School and College, we have four hundred students. Most of the courses are in English. The students are coming to use the library more and more for their class and reference work. Then, numbers of books are drawn for home use for the New Year and summer vacations.

For all these various activities, many books are needed. Will the readers of THE LIVING CHURCH help this work of

spreading light and knowledge in China by sending us books. We want books on Theology for the general reader, that college students will be led to read. We need up-to-date books on science, in every department, and late books on history. We want to put into the hands of our students inspiring biographies. If you will send us works on public health and hygiene, they will prove of great benefit. Books on government, that hold up ideals, that would help the Chinese through this transition period, would be, indeed, a blessing to students. Juvenile books in all departments, history, biography, stories, nature books—in fact every branch—will give pleasure and profit to our young readers. Boone has students of all ages in her preparatory school, and they greatly appreciate attractive juvenile books.

Formerly, we have asked that books be sent to the Mission House, but freight rates are now too high. Just mail any volumes to Boone University Library, Wuchang (via Hankow), China. They come through the mails safely, and in good condition. It does not matter if volumes are second-hand, and it does not matter if there are many copies of the same work. We can use them. Every standard book will be welcome.

MARY ELIZABETH WOOD,
Librarian.

A WISE PLAN

To the Editor of *The Living Church*:

THE Rev. William Watson, of Oneida, Wisconsin, desires to care for the Indian children and to provide schools for them. Under changed conditions many of the former schools for Indians are closed. The plan proposed by him to "send wagons to fetch some of them to school each morning and to carry them home at night" is a wise plan. As an experienced missionary in the past among Indians, I wish to commend this plan to any persons disposed to help.

Sept. 20,

D. A. SANFORD.

THE CHURCH OF THE "PRESENT AGE"

SOMEHOW or other the Church has always been in the "present-age". No one has ever been able to speak of it as something that "has been".

Each succeeding age with each succeeding age's problems has with due regularity and cock-sureness overwhelmed and obliterated the Church. And each succeeding age has had the job to do all over again.

"There is nothing new under the sun"—least of all the idea that the Church is no longer equal to the needs of the day, or that the teachings of the Church are behind the times.

Fortunately, from the very beginning of her existence, the Church has been the object of every conceivable kind of attack. We say "fortunately" because the Church has always thrived under such assaults. They have resulted in a demonstration of her inherent vitality. They have brought people to her defense. They have brought out with, at times, startling clearness the real issues of life. They have aided the discernment of the elemental truths underlying many doctrines that had seemed to have grown meaningless.

The Incarnation, the Atonement, the Resurrection may present rather inviting targets for the ink-slinging "intellectualists"; at the same time let it not be forgotten that they make equally attractive foot-mats for the materialists.

So the Church is caught between the upper and nether millstones of the "advanced thinker" on the one hand and the crass materialist on the other—and, strangely enough, it is the ground that is more vital, more endurable than either.

What this age could possibly do without the Church it is beyond us to conceive; for certainly no age has so clearly needed self-emancipation as this age does. No age, supposedly superstition free, has been in more evident need of disillusionment. No age has been in profounder need of grasp upon those heart truths, in the Incarnation, Atonement, and Resurrection, than this age which has disregarded them with such vacuous flippancy.

So we say: Let come the articles and diatribes against the Church! Multiply them to the limit! The more the better! We invite them! Actually, we beseech them! Let the voices of the enemies and critics of the Church have their say with all frankness and with such power as they may command! This is what the age needs! It is what the Church needs! It is what Church people need!

And never fear! The more spirited, the more determined, the more plausible the attack, the greater will be the Church's inherent strength and necessity to the age.—

St. John's Evangelist.

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

Personal Mention

THE Rev. JAMES J. COGAN has tendered his resignation as rector of Emmanuel Church, Wakefield, Mass., to accept a call to St. Paul's Church, Peabody, Mass.

THE Rev. Dr. FAIRLIE, of Pittsburgh, has been taking the services at Trinity Church, New Castle, Pa., during the absence of the rector, the Rev. W. T. Reynolds.

THE Rev. Dr. FISHER, a priest of the Diocese of Western New York, is taking the services at Kinzua and Tidououte, Pa., temporarily.

THE Rev. ROSS H. FLANIGIN begins his duties as rector of St. Andrew's Church, Bridgeton, N. J., on October 1st.

THE Rev. W. G. HAUPT has accepted a call to the Church of the Ascension, Gloucester City, N. J., and takes charge of the parish October 1st.

THE Rev. GEORGE E. JENNER, after eighteen months' absence in England, is returning to Boston in October, and his address at present is 46 Howitt Road, West Roxbury, Mass.

THE Rev. FRANK R. MARCHANT has accepted the rectorship of Trinity Church, Lancaster, N. Y., and is in residence at No. 47 Lombury Street.

THE ADDRESS of the Rev. H. M. D. MARTIN has been changed to Columbus, Miss.

THE Rev. J. C. MCKIM sailed for Japan from Seattle, on September 30th, and may, until further notice, be addressed at 22 Gyonin Machi, Aizu-Wakamatsu, Japan.

THE Rev. STEPHEN F. READE, rector of St. Andrew's Church, Ft. Pierce, Fla., who has been serving St. Agnes' Church, Franklin, N. C., during August and September, has returned to his parish.

THE Rev. J. E. REILLY, D.D., has resigned as rector of Christ Church, Oil City, Pa., after serving the parish for over thirteen years, and has accepted a call to All Saints', Elizabeth, New Jersey. The Doctor enters upon his new cure on October 1st.

THE Rev. W. W. RIDGWAY, formerly curate at St. Paul's Cathedral, Erie, has accepted a call to St. Luke's Church, Niles, Ohio.

THE Rev. M. L. TATE has accepted a call to Holy Trinity Church, Memphis, Tenn., and the care of St. John's, Buntyn. His address will be in care of Arthur B. Chambers, 100 S. Second St., Memphis, after October 10th.

THE Rev. LEONARD E. TODD has resigned the rectorship of All Saints' Church, Danville, Conn., on account of ill health.

ORDINATION

DEACON

COLORADO.—On Thursday August 31st in the Church of the Ascension, Salina, Colorado, Mr. D. J. WILLIAMS was ordained deacon by the Right Rev. Fred Ingle, D.D., Bishop Coadjutor of Colorado. The candidate was presented by the Rev. J. Archibald McNulty who also acted as Master of Ceremonies. The Rev. Charles A. Burritt read the Litany, the Epistle was read by the Rev. G. G. Horsholt, and the Gospel by the Candidate.

The Rev. D. J. Williams will continue in his present work as minister in charge of Buena Vista, Colorado, and chaplain of the State Reform School at Buena Vista.

DIED

HUGHES.—At his home, 62 Rose Avenue, New Dorp, Staten Island, New York, Wednesday, September 20, 1922, JAMES WATSON HUGHES, beloved husband of Isabelle Johnson Hughes, and member of St. Andrew's Parish, Richmond, S. I.

"Eternal rest grant unto him, O Lord, and may light perpetual shine upon him."

MEMORIAL

MISS LOUISE J. HEWITT

"Early in the morning, the first day of the week," there passed from this life one of those women whom God had endowed with the blessed talent of making the best of everything, and carrying with her, where she went, the spirit of love and peace.

Refined, intelligent, and well read, she was always a welcome companion, and those who knew her best, loved her most. Passing through weeks of intense suffering without complaint, and in perfect trust, that comes from that sure faith in the Blessed Saviour, she slept: "I know that my Redeemer liveth," and she had lived it.

MAKE YOUR WANTS KNOWN

THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

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

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

POSITIONS OFFERED

CLERICAL

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

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

MISCELLANEOUS

WANTED AT ONCE, MIDDLE AGED CONsecrated Churchwoman for assistant missionary in Southern mill town, address A-745 care LIVING CHURCH, Milwaukee, Wis.

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

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

POSITIONS WANTED

CLERICAL

CHURCH SUPPLY WORK WANTED FOR August, or a permanency. Address Rev. PERCY DIX, Latrobe, Pa.

MARRIED PRIEST, SEMINARY GRADUATE, sensible Churchman, said to be good preacher, desires to change from present parish to one further west. Living salary, interested congregation, and rectory, required, F-738, care LIVING CHURCH, Milwaukee, Wis.

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

MISCELLANEOUS

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

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

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

UNLEAVENED BREAD AND INCENSE

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

PRIEST'S HOSTS: PEOPLE'S PLAIN AND stamped wafers (round). St. EDMUND'S Guild, 179 Lee Street, Milwaukee, Wis.

ST. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Samples and prices on application.

PARISH AND CHURCH

AUSTIN ORGANS. WORLD FAMED EXPerts chose Austin to build the larger of the two massive organs in Eastman Conservatory, and to rebuild and greatly enlarge the instrument in Cincinnati Music Hall. There are over one hundred four manual Austins in use. Yet the construction of smaller instruments employs materials as fine and insures solidity as great as in the case of great giants of tone. AUSTIN ORGAN CO., 180 Woodland St., Hartford, Conn.

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

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

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

RETREATS

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

VESTMENTS

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

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

CHRISTMAS CARDS

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

NOTICES

PAROCIAL MISSIONS, NEW YORK REC- tor experienced Missioner will hold Missions this winter at least expense to parish. Enquire "Missioner", Church Pub. Co., 117 E. 24th St., New York.

HOSPITAL—NEW JERSEY

ST. ANDREW'S REST, WOODCLIFF LAKE, Bergen Co., New Jersey. Sisters of St. John the Baptist. From May 15th to October 1st. For women recovering from acute illness and for rest. Age limit 60. Private rooms. \$10-\$20 a week.

BOARDING

ATLANTIC CITY

SOUTHLAND REMOVED TO 111 SO. BOSTON Ave. Lovely ocean view. Bright rooms, Table unique. Managed by **SOUTHERN CHURCH WOMEN**.

LOS ANGELES

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

NEW YORK

HOLY CROSS HOUSE, 300 EAST FOURTH street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting-room, gymnasium, roof garden. Terms \$6 per week including meals. Apply to the **SISTER IN CHARGE**.

SISTERS OF THE HOLY NATIVITY

HOUSE OF RETREAT AND REST. BAY Shore, Long Island, N. Y. Open all the year.

FOR SALE—MICHIGAN

SUMMER HOME BUILDING SITES, AT Canterbury Park, on Big Star Lake, one of the finest spots in Michigan for resorting. Every attraction. Reasonable rates to Church people. Lots may be bought for cash, or on monthly payment plan. Invest in a lot or two while you can get your pick at pre-war prices, which are bound to advance in the near future. Present price for twenty selected lots \$100 each. Address **OWNER-122**, care **LIVING CHURCH**, Milwaukee, Wis.

MISCELLANEOUS

WANTED TO PURCHASE—PRIVATE COMMUNION set, complete, with case, in good condition. Write with full description to **REV. RALPH E. GENTLE**, 30 S. Kentucky Ave., Atlantic City, N. J.

NOTICE

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

Philadelphia, Sept. 28, 1922.

S. LORD GILBERSON,
General Secretary.

CHURCH WANTS LOAN

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

WASHINGTON CATHEDRAL

A Witness for Christ in the Capital of the Nation.

THE CHAPTER

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

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

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

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

ORGANIZE A CHAPTER

OF THE

BROTHERHOOD OF ST. ANDREW

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

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

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

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

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

PRISONER'S AID SOCIETY OF FLORIDA, SUITE 501, CLARK BUILDING, JACKSONVILLE, FLORIDA

At a meeting held on September first, the Prisoner's Aid Society of Florida was organized.

It is the aim of this society to care for released prisoners by procuring clothes and positions and providing them with a home. In the very near future we hope either to purchase or lease a suitable building as a home for these unfortunates.

In order to undertake a project of this kind, we must have the full cooperation of all those that are interested in the rehabilitation of the fallen, and in the uplift of the human family.

All donations, large or small should be made payable to the Prisoner's Aid Society of Florida, and mailed to Suite 501, Clark Building, Jacksonville, Florida.

We wish the cooperation of all the Churches in the various dioceses in an effort to raise a moderate fund, to guarantee the upkeep in part, as well as the perpetuation of the Society's good work.

INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and read-

ers 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 85th Street, New York
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8, 11 A. M., 12:30, 4 P. M. Daily

ST. ANDREW'S CHURCH, BUFFALO

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

ST. CHRYSOSTOM'S CHURCH, CHICAGO

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

ST. PETER'S CHURCH

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

GETHSEMANE CHURCH, MINNEAPOLIS

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

BOOKS RECEIVED

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

G. Bell and Sons, Ltd. York House, Portugal St., Kingsway, W. C. 2, London, England.

"A Different Gospel Which is not Another Gospel." Examined by **Arthur C. Champneys, M.A.**, author of *History of English, Irish Ecclesiastical Architecture. Criticism. As Made in Germany, and Common Sense, Tewel, the Papacy and the War*, etc Foreword on Science and Miracles by **F. A. Dixey, M.D., F.R.S.**, fellow of Wadham College and curator of Hope collections in the University of Oxford.

Dodd, Mead & Company. 4th Avenue and 30th St., New York, N. Y.

The Psychology of Social Life. By **Charles Platt.**

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

The Life of Lives. The Story of Our Lord Jesus Christ, for Young People. By Louise Morgan Sill. Price \$1.50 net.

From the Author.

History of the Afro-American Group of the Episcopal Church. By George F. Bragg, D.D., (Wilb. Univ.), rector St. James First African Church, Baltimore, author of *First Negro Priest on Southern Soil, Men of Maryland, etc.*, and historiographer of the Conference of Church Workers.

C. P. Putnam's Sons, 2-6 West 45th St., New York, N. Y.

Sea and Common Sense. By A. Maude Royden.

Longmans, Green & Co. 55 Fifth Ave., New York, N. Y.

Eschatology. Indexes. The Concluding Volume of the series *Dogmatic Theology.* By the Rev. Francis J. Hall, D.D., professor of Dogmatic Theology in the General Theological Seminary, New York City. Price \$2.25 net.

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

The Road of the Star. By Walter Russell Bowie, D.D., rector St. Paul's Episcopal Church, Richmond, Va. Price \$1.50 net.

Christianity and Progress. By Harry Emerson Fosdick, professor of Practical Theology in the Union Theological Seminary, preacher at the First Presbyterian Church, New York. The Cole Lectures for 1922 delivered before Vanderbilt University. Price \$1.50 net.

Under Twenty. Messages to Big Boys and Girls. By Charles E. Jefferson, D.D., pastor, Broadway Tabernacle, New York. author of *Old Truths and New Facts.* Price \$1.50 net.

The Strategy of the Devotional Life. By Lynn Harold Hough, Th.D., D.D., pastor Central Methodist Church, Detroit, Mich., author of *The Productive Beliefs, The Clean Sword, etc.* Price 75 cts. net.

The Vir Publishing Co. 200 North 15th St., Philadelphia, Pa.

God's Minute. A Book of 365 Daily Prayers, Sixty Seconds Long, for Home Worship. By 365 Eminent Clergymen and Laymen. Price, Cloth, 60 cts.; keratol, \$1.00; art leather, \$1.50.

PAMPHLETS

From the Author.

The City Mission Idea. An Interpretation. Written at the Request of the Department of Christian Social Service of the Presiding Bishop and Council. By W. H. Jefferys, M.A., M.D., superintendent of Philadelphia Protestant Episcopal City Mission.

National Civil Service Reform League, 8 West Fortieth St., New York, N. Y.

Presidential Postmasters. Four Reports of Special Committee of the National Civil Service Reform League on Appointments of 1st, 2d, and 3d Class Postmasters in 1921.

The Society of SS. Peter & Paul, 32 George St., Hanover Sq., W., London England.

The Priest's Rule of Life. By C. Newell Long. Being a Reprint of a paper read before the Convention of Priests at Oxford, July 1921.

The World Conference on Faith and Order, 174 Water St., Gardiner, Maine.

Hopeful Conferences in England and Australia. Published by the Continuation Committee, representing National Churches of the following Communions: Anglican, Armenian, Baptist, Congregational, Czecho-Slovak, Disciples, Eastern Orthodox, Friends, German Evangelical, Lutheran, Methodist, Moravian, Old Catholic, Presbyterian, Reformed, South India United.

EVANGELICAL CHURCHMEN MEET IN ENGLAND

Brotherhood Movement Mass Meeting — Restoration of Westminster Abbey — New Welsh Diocese.

The Living Church News Bureau
London, September 15, 1922

THE Conference of Evangelical Churchmen, clerical and lay, which took place last week at Cheltenham, considered as its subject, The Evangelical Message and Evangelical Unity. At the conclusion of the Conference, it was decided to issue the following appeal:— "The seventh Cheltenham Conference ventures to address an appeal to all Evangelical Churchmen. There has been borne in upon us the deep conviction that God is calling us to a united effort of evangelization, that He has opened doors at home and abroad for the entrance of the eternal Gospel, and we humbly thank Him that, by His grace, He has made us to know His saving truth. We frankly acknowledge that we are not in entire agreement upon several questions, and we see no way at present for a complete solution of our differences. We are humbled before God and distressed beyond measure to realize that the evangelization of the world is being gravely retarded by our dissensions. First of all, therefore, we appeal to all our Evangelical brethren to concentrate upon the one objective of preaching Christ crucified to a lost world, to go forward with unanimity to do the work our Saviour has called us to perform. And, secondly, we invite all Evangelicals to exercise towards one another every possible forbearance, charity, and love, believing that thus alone we shall be led by the Holy Spirit into all truth, and, refraining from any party action, leave the questions at issue to be dealt with by the operation of the Spirit of God. Who will surely be our guide in this hour. So, forgetting all things but the one great object of preaching the Gospel to all men, we shall fulfil the prayer of our Blessed Lord 'that they all may be one'."

The "findings" at the Conference will be read with great interest by Churchmen of every school, and particularly by Catholics, who will find in them nothing to which they cannot give whole-hearted assent. I have not space to set out the "findings" in full, but it may be said that there is in them an entire absence of negation and an insistence on positive Evangelical truth, which provides a further example of the extent to which Churchman, belonging to what have been regarded as the "extremes", within the Church of England, are able to make common cause.

The Appeal which I have quoted shows that the recent Modernist controversy at Giffon had its echo at Cheltenham. With the appeal itself one cannot but sympathize. The differences seem unavoidable, in the present state of Biblical studies—they are vital to those who rest their faith upon that which came through the Church instead of upon the Church itself, which is the Body of Christ and the pillar and ground of the truth.

BROTHERHOOD MOVEMENT MASS MEETING

Addressing a mass meeting of the Brotherhood Movement, at Leeds, last Sunday, Mr. Arthur Henderson, M.P.,

said the movement was an essential part of our national religious organization. Despite its being much misrepresented and misunderstood, it has exercised a purifying and ennobling influence. It stood for the truth that a religious basis was essential if social and economic changes were to be effective and abiding.

What, he asked, was the position today? The sacrificial spirit which moved all classes to great deeds and noble consecrated service during the war had already gone. There had been a deplorable lowering of the ideal which sustained us as a nation since the signing of the Armistice. Selfishness and indifference were dimming the momentous truths of religion. We were confronted with an everdeepening industrial unrest, and acute social difficulties, and at such a time, inroads were being rapidly made into the sanctity of Sunday. We needed to learn how to put first things first. The Brotherhood Movement must declare in unequivocal terms that no man is morally justified in gaining benefit for himself at the expense of the social and economic welfare of others, and that an industrial system which makes for extreme wealth on the one hand, and cruel poverty on the other, is inconsistent with brotherhood.

RESTORATION OF WESTMINSTER ABBEY

Some remarkable things in the way of restoration are being carried out at Westminster Abbey, and all kinds of beauties are being revealed which have been virtually a sealed book to English folk for generations. About a year ago some experiments were made upon certain tombs, under the direction of Mr. Tristram, a well-known authority in artistic circles, with the result that three splendid specimens of the craft of the thirteenth century appear, to-day, a mass of gorgeous coloring, some of which is as perfect now as it was six hundred years ago. On the walls of the north and south choir aisles there were placed by Henry III. a number of stone shields of the most graceful shape and proportions. They are the oldest specimens of architectural heraldry in the world. The shields were decorated with the coats-of-arms of various prominent personages at the time when the present choir of the Abbey was opened. Here appear, among others, the shields of Henry III., Louis IX. of France, Henry's brother, Richard, Earl of Cornwall, Simon de Montfort, and others. The beauty of the shields a year ago had wellnigh disappeared altogether. To-day, after treatment by Mr. Tristram's process, the majority of these shields, some fourteen or fifteen in number, are standing forth in all their mediæval bravery. The familiar shield of St. Edward the Confessor, which is mainly of blue, is one of the least effective, for that colour has perished more than any other. On the other hand, the lions of England, the elaborate shields of Cornwall, of Provence, and of de Warenne, are a joy to behold, while the brilliant crimson of Simon de Montfort is, perhaps the greatest success of all.

The some process of renewal has been applied to the architectural decorations of the beautiful Isild Chapel in the north ambulatory. A few weeks ago no one had the slightest idea that these various

FAITH IS THE very life of the spirit. How shall we maintain it, how increase it? By living it.—Faith grows with well-doing. What little faith you have, only live it for one day and it will be stronger to-morrow.—Selected.

stone emblems had ever possessed any colour whatever. To-day the shield of Abbot Islip, a beautiful work of art, is revealed in all its glory, while his rebus, a quaint architectural pun representing a little man in red trousers slipping off a branch which he is ineffectually endeavouring to grasp (thus setting forth the Abbot's surname), is worth going many a mile to see.

There are many other works of art in Westminster Abbey, particularly of an heraldic description, which in all probability can be vastly improved by the skilful process now being carried on.

NEW WELSH DIOCESE

The announcement that, at Carmarthen last Tuesday, the St. David's Diocesan Conference resolved upon the division of the diocese, settles a controversy of long standing. It was over twenty-five years ago that a sum of £5,000 was given by a single benefactor towards the endowment of a new see, but many difficulties and differences of opinion have hitherto stood in the way of accomplishing the scheme. It is now agreed that the new diocese is to comprise Swansea, Radnor, Gower Coast, and Brecon. The rival claims of Swansea and Brecon to be the cathedral city have been decided in favor of the latter. That is a decision which, outside Swansea of course, should meet with hearty approval, for Brecon Priory, next to St. David's Cathedral, is considered to be the finest church in all Wales. It has, too, lately been beautified by the restoration to use of two of its chapels.

PERSECUTION IN RUSSIA

The Dean of Durham (Bishop Well-ton), referring to the persecution of the Church in Russia, and the death sentences on bishops, says he can see only two hopes of deliverance. One is that the press of all civilized countries should raise such an outcry against martyrdom of ecclesiastics, who have done nothing but their duty, as to inspire terror in the Soviet Government itself. The other, which has lately been realized at Archangel, is that the working class in Russia should, by a general strike, paralyze the social and industrial life of Russia until the death sentences passed upon the bishops and clergy are rescinded. The Dean goes on to say that if ever a general strike was justified it would be justified on behalf of ecclesiastics who showed themselves to be both good patriots and good Christians.

AMERICAN FLAG FOR ROBERT HERRICK'S CHURCH

A United States flag, presented by Mr. David Hale Fanning, of Worcester, Massachusetts, has been accepted by the vicar, the Rev. C. J. Perry-Keene, and churchwardens of Dean Prior, Devon, and placed in the chancel of the church. "The flag," writes the vicar, "is regarded not only as a memento of the day when the army of America stood side by side with British troops in the world war, but as a token of affection and a keep-sake from blood-relations. On December 28th, 1618, Eulalia Marsh, was married in St. George's Church to Henry Burt, of Harberton, and, shortly after, they left for America, a nephew of the old cavalier vicar (Herrick) emigrating about the same time. Their families inter-married more than once in the 280 years, and both Burts and Herricks have played conspicuous parts in the literary, commercial, and political doings of their day—a notable

Herrick being Ambassador in Paris during the war." Robert Herrick first became vicar of Dean Prior in 1629.

NOTED TEACHER DEAD

The Rev. A. H. Gilkes, vicar of St. Mary Magdalen's, Oxford, who was, for over a quarter of a century, headmaster of Dulwich College, died suddenly on Wednesday last, at the age of 73. He was unquestionably one of the great headmasters of his time. His mastership (as it is called) of Dulwich College, which he held from 1885 to 1914, was memorable, not only for the practical ability with which he reformed and developed the school, the numbers of which greatly increased during his reign, but also for the sterling type of character which he impressed on the many generations of schoolboys that came under his influence.

After his resignation of the mastership, at the end of the summer term of 1914, Mr. Gilkes did not remain long in retirement. To the surprise of his friends he decided (at 66 years of age) to take

Holy Orders. In October, 1915, he was ordained both deacon and priest by the then Bishop of Southwark, Dr. Burge (now Bishop of Oxford), and licensed to the curacy of St. James', Bermondsey, a very large and poor South London parish. There he remained till 1917, when Christ Church authorities appointed him to the important vicarage of St. Mary Magdalen's, Oxford.

A. AND E. O. CHURCHES ASSOCIATION

The annual general meeting of the Anglican and Eastern Orthodox Churches Association, to be held on October 25th, will this year possess a special interest in view of the recent pronouncements from Constantinople. After the meeting there will be a reception for the Metropolitan of the Greek and Russian Churches, at which the Bishop of London will preside. Earlier in the day the Orthodox Liturgy will be celebrated in the Russian Church in Buckingham Palace Road, when Bishop Gore will be the preacher.

GEORGE PARSONS.

INDIGNATION IN CANADA OVER TURKISH ATROCITIES

The Layman's Laboratory — European Cathedral City Reproduced — Indian Confirmations.

*The Living Church News Bureau }
Toronto, September 20, 1922 }*

A wave of indignation is passing over Canada at the atrocities reported to have been perpetrated by the Turks in Asia Minor, upon Christian non-combatants. The general feeling is that, should a British expeditionary force be needed to keep the Turks out of Constantinople, Canada will share with the Motherland in such a military undertaking. A leading newspaper urges that the orphan Armenian children should be at once brought as settlers to Canada.

THE LAYMAN'S LIBRARY.

The first two editions of volume I of the Layman's Library, produced by an editorial board consisting of the Bishops of Ottawa, Ontario, Fredericton, and Kootenay, are to appear on Nov. 1st. A Church edition will be sold through the rectors to their congregations at 50 cents, a bookstore edition will be 75 cents. The contents of Vol. I are: God, Our Father, by the Bishop of Ottawa; Fundamental Thoughts about Jesus Christ, by the Bishop of Ontario; The Bible, by Archdeacon Paterson-Smyth; What is Faith, by the Rev. H. M. Little; Prayer, by Dean Owen; Holy Communion, by the Bishop of Kootenay; Immortality, by Canon Cody. Over 5,000 copies have already been ordered by the clergy.

EUROPEAN CATHEDRAL CITY REPRODUCED

The grounds of McGill University, Montreal, were transformed into the perfect semblance of an European cathedral town on Sept. 20th; town crier, market place, folk dances on the green, little theatre, tea gardens, sweetie shops, all complete. The proceeds were devoted to the funds of Christ Church Cathedral.

The idea originated with Mrs. J. Dinham Molson. Her project enlisted the interest of the Bishop of Montreal and Mrs. Farthing, and the Very Rev. Dean Carlisle and Mrs. Carlisle, as well as that

of Sir Arthur Currie, who gave the use of McGill grounds. Mrs. Farthing and Mrs. Carlisle are heading the list of patrons.

Side by side with the old-world attractions there was shown the wonders of the new in the shape of a radio tent equipped with the latest in wireless equipment. The basketry industry was featured, and there was also a children's corner and a canteen.

INDIAN CONFIRMATIONS

Two very interesting confirmations have taken place in the month of August at the Indian boarding schools of the Pas and Onion Lake, the one in Manitoba, and the other on the border of Alberta. In the beautiful little chapel of the Mackay boarding school at The Pas, ten Indian boys and girls were presented for confirmation, having received very careful preparation at the hands of the late Principle, the Rev. E. A. Minchin. At the Onion Lake boarding school, two boys and eight girls were presented, prepared by the Rev. H. Ellis, the priest in charge of the school.

MISCELLANEOUS ITEMS

On Sept. 3d, the congregation of St. Paul's Church, Halifax, celebrated the 172d anniversary of the opening of the church for Divine service. The first Church of England service was held in Halifax in St. Paul's Church, June 21st, 1750, but the church was not officially opened for service until Sept. 2d of that year.

Canon Troop, a native of the town, preached at the 100th anniversary of St. James' Church, Bridgetown, Nova Scotia.

Arrangements are being made for holding an Anglican camp for boys of the 'teen age in the Diocese of Saskatchewan next summer.

It is good for us to think that no grace or blessing is truly ours till we are aware that God has blessed some one else with it through us.—*Phillips Brooks.*

PLANS FOR CONSECRATION OF COADJUTOR FOR MASSACHUSETTS

Newspaper Reports Inaccurate — A Diamond Jubilee — News Notes.

*The Living Church News Bureau }
Boston, September 29, 1922 }*

FINAL plans have been made for the consecration of the Rev. Charles Lewis Slattery, D.D. to become Bishop Coadjutor of Massachusetts. The committee met last week at the City Club. The Rev. Henry B. Washburn, dean of the Episcopal Theological School in Cambridge, will be the master of ceremonies, and Charles E. Mason, the chairman of the committee on arrangements. The service will take place in Trinity Church at 10 o'clock on Tuesday, October 31st.

The consecrators will be Bishops Lawrence, Tucker, and Babcock. The presenters will be Bishop Lines, of Newark, and Bishop Manning, of New York. The sermon will be preached by Bishop Lawrence. Attending presbyters to the bishop-elect were to have been the Rev. Harry P. Nichols, D.D., and the late editor of the *Churchman*, the Rev. William Austin Smith, whose sad death was announced last week. It is not yet known who will be chosen to take the place of Dr. Smith. The Rev. George W. Sargent, classmate, and close friend of Dr. Slattery, will act as deputy registrar.

As Trinity's seating capacity is only 1,400, difficulty will be experienced in accommodating the large number of people who will wish to be present. Some think that St. Paul's Cathedral should have been chosen instead of Trinity, so that the service could be broadcasted to the whole diocese. Admission at Trinity will necessarily be by ticket. Considerable space will be set aside for the clergy of the diocese and visiting bishops. Invitations will be sent to the state and city officials, the president of Harvard University, and probably some other neighboring institutions of learning, and to the delegates who attended the diocesan convention last May. There will be quite a representative delegation from Dr. Slattery's home parish, Grace Church, New York City. Following the service there will be a luncheon for the invited guests, clergy, and bishops.

NEWSPAPER REPORTS INACCURATE

Many Massachusetts rectors are experiencing a real problem in explaining to their parishioners the meaning of the daily newspaper reports about the General Convention. I notice in many parish calendars that Churchmen are being urged to subscribe to Church papers in order to get the whole truth. With the exception of the *Transcript*, the Boston dailies give most misleading reports of the daily proceedings. Happily the *Transcript* has been atoning for some of the misdeeds of its neighbors, for each day it is giving a one and one-half column telegraphic report written by Dr. John W. Wood. It is a pity that the Associated Press cannot send out such reports as Dr. Wood is writing. Dr. Nicholson, of Emmanuel Church, Somerville, in speaking to his people last Sunday warned them against the misleading headings about the Convention, saying, "Do not mistake committee reports or votes in either House

for final concurrent action. The headings of press dispatches are frequently misleading".

A DIAMOND JUBILEE

The Rev. Dr. Nicholson, rector of Emmanuel Church, Somerville, is quite busy this month in making the final plans for the observance of the Diamond Jubilee Year of Emmanuel. A Jubilee Mission is planned for November 5-20, and the Jubilee Anniversary Week, December 24-31.

Dr. Nicholson and the vestry of Emmanuel have just had one strange experience: steeple repairs which are estimated to cost \$1,000 amounted to only one-third of the original estimate! As a rule, from a viewpoint of etymology, the "farsightedness" of a man working above the clouds on a steeple should keep the price up. Not so with this man. In commenting on the man's good work, Dr. Nicholson said:

"The Vestry received the report of the repairs to the steeple at its meeting last week, and commended the committee for the way in which the work had been accomplished. Before starting in, an estimate of \$1,000 was placed on the job; it was gratifying therefore to have it done for

\$350. Much of this saving was due to the farsightedness of the man who did the work."

NEWS NOTES

A farewell reception was given by the members of St. Stephen's parish, Lynn, to their associate rector, the Rev. Herbert L. Johnson, who left last week to become dean of the Cathedral at Phoenix, Arizona.

Two of the most prominent Boston organists are changing their positions this fall, Mr. Ernest Mitchell, who was the organist at Trinity Church, has gone to Grace Church, New York and Mr. Francis W. Snow, who has been organist at the Church of the Advent, has succeeded Mr. Mitchell at Trinity. Mr. Arthur Hamer, a former pupil of Dr. Wallace Goodrich, has been appointed organist at the Church of the Advent.

The Church schools in Massachusetts, that I have heard from report, a larger registration this fall than last year.

The first monthly meeting of the Massachusetts Clerical Association will be held on Tuesday, October 10th. Through the courtesy of the Rev. William G. Thayer, the first meeting will be held at St. Mark's School, Southborough. Bishop Lawrence hopes to be present. The speaker will be Dr. Alexander Mann, rector of Trinity Church, who will speak on The General Convention.

RALPH M. HARPER

NEW YORK MASS MEETING DENOUNCES ATROCITIES

Better Motion Pictures — Religious Education — Briefer Mention.

*The Living Church News Bureau }
New York, September 29, 1922 }*

SYNOD Hall was crowded to overflowing on Sunday afternoon, September 24th, by a great body of Christian people who met to voice their protest against the Turkish atrocities at Smyrna, and to ask the government at Washington to exert its great influence to punish the perpetrators of the unspeakable outrages of the Turk, and to secure justice and permanent peace in the Near East. So great was the crowd that an overflow meeting was held on the Cathedral grounds adjoining.

Dr. John H. Finley, editor of the *New York Times* and chairman of the Federal Council's Commission on International Justice, and Goodwill, presided. Speeches were delivered by Dr. Robert Speer, president of the Federal Council, the Rev. Harry E. Fosdick, of Union Seminary and the Rev. Dr. James L. Barton, of Boston, chairman of the Near East Relief.

Dr. Speer disclaimed hatred of the Turks, or any purpose to wage war upon them, or to urge the government to take sides on any political issue. He urged, however, "the inescapable duty of the United States to protect religious minorities. to secure lasting peace in the Near East, and to save the remnant of the sorely-persecuted Greeks and Armenians."

Dr. Fosdick stated that "history clearly proves that the Turks are incapable of being entrusted with the unregulated governance of Christian groups."

Dr. Barton asserted that "America is on trial to-day no less than Turkey" and that "a clear declaration by our Govern-

ment of the moral conviction of the American people is immediately called for."

RESOLUTIONS ADOPTED

The following resolutions were unanimously adopted and forwarded to President Harding, to Secretary of State Hughes, and to Senator Henry Cabot Lodge chairman of the Foreign Relations Committee of the Senate:

"The tragedy of Smyrna has astounded the world, and shocked the sensibilities of all peoples of all creeds and religions. We, therefore, voicing, as we believe, the strong conviction of the philanthropic and loyal people of America, make the following appeal:

"First, that an immediate and generous response be made to the need for food and clothing for the hundreds of thousands of absolutely destitute refugees whose chief hope is in America, and that the Near East Relief be requested to use its organization for this purpose.

"Second, that we entreat the United States Government, the Allies, the League of Nations, and especially France, which has entered into treaty relations with the Kemalist Government, that measures be taken at once to prevent future atrocities and afford an adequate guaranty and protection to the minority populations left under the rule of the Turk.

"Third, that, because of the wide interests of America in the right settlement of these questions, the United States be represented in the forthcoming conference on Near Eastern affairs."

A cablegram was forwarded to the secretary of the League of Nations, at Geneva, Switzerland, reading as follows:

"Resolution adopted mass meeting Cathedral St. John Divine, September 24th, under auspices Federal Council of

Churches: 'Convinced we are voicing sentiment of mass of Christian people in United States. Congratulate Assembly for stand in behalf of protection of minorities and Armenian National Home.'

A cablegram to Monsieur Poincare, the French Prime Minister, appealed to France to take the lead in affording protection to minorities and in bringing about the speedy establishment of an Armenian National Home.

BETTER MOTION PICTURES

A luncheon conference held under the auspices of the Better Motion Pictures Association of the World was held at the Biltmore on Tuesday, September 26th. The Association seeks to discourage the production, presentation, and patronage of objectionable motion pictures by promoting friendly cooperation between producers, exhibitors, and patrons through its various departments of service, research, statistics, and information; also by the affixing of its "Merit Seal" to the most worthy presentations.

Addresses explaining the objects of the Association were made by Arthur S. Friend, a producer, Dr. Clifton Jarby Levy, of the New York Board of Jewish Ministers, the Rev. Dr. Robert Watson, representing the Protestant ministers, and by Messrs Quinn, and Boone, president and secretary, respectively, of the Association.

A private showing was given of George Arliss' recent picture entitled *The Man Who Played God*, and produced by Mr. Friend.

The Association hoped to supersede censorship by constructive efforts at betterment.

RELIGIOUS EDUCATION

The Institute of Church Knowledge centered at St. Mary's Church, Manhattanville, New York City, opens its courses of instruction this week. It offers six free courses at present. Fall Term: (Oct. 2-Nov. 6); Church Music by Dr. A. Madeley Richardson of the Damrosch School of Music and formerly organist of Winchester Cathedral, England; How our Church is Governed, by the Rev. Paul Micou, of the Board of Religious Education. Advent Term: (Nov. 13-Dec. 18); Social Service, by the Rev. C. K. Gilbert, Executive Secretary of the Diocesan Board; Mission Study Classes for men and women, by various teachers. Winter Term (Jan. 8-Feb. 12): courses to be announced. Lenten Term (Feb. 19-Mar. 26): Our Prayer Book, by the Rev. Henry M. Denslow, of the G. T. S., and Mission Study Classes. All these courses are free to the public and are given at the Parish House, 101 Lawrence St., at 8 and 9 p. m. respectively.

Columbia University offers thirteen courses in its extension department on religious education. The courses are under the auspices of the Community Training School for Church School Workers. The lectures will be given at Union Seminary, just across the way from Columbia's campus. There will be two twelve-week sessions of the school. A diploma will be given to those who satisfactorily complete a six-week schedule of 144 hours. Students in accredited classes in local churches will receive credits toward the school's diploma. This applies equally to students in other cities.

BRIEF MENTION

The Local Assembly of the Brotherhood of St. Andrew held a Fall Conference on Sunday afternoon, Sept. 24th, at

Trinity Church, Mount Vernon. The sermon was preached by the Rev. Raymond S. Brown, rector, and an address followed by the Rev. Charles T. Bridgeman on Work Among the Foreign-born. Supper and a social hour followed.

Bishop Manning preached at the Cathedral on Sunday, Oct. 1st, upon his return from the General Convention.

The famous Fulton Street Noon Prayer Meeting held its 65th anniversary from Sept. 26-29. This unique organization began its work in the fall of 1857, the year of the great panic and has never missed a day since. Three men attended the first session, six the next day, twenty the next, and finally a great religious revival followed.

At the Church of the Heavenly Rest, Fifth Avenue, the Rev. Henry V. B. Darlington, rector, the initial service in America of the New National Church of Czech-Slovakia was held, being a celebration of the Holy Communion at 9 A. M. Bishop Gorazd Pavlik of Olomouk, was the celebrant and preacher. He was assisted by the Rev. Jozef Kostka.

Archbishop Hutson of Antigua, West Indies, preached at St. Michael's on Sun-

day morning, Sept 24th, and at St. Jude's Chapel in the evening.

Fifty years ago, on October 4, 1872, the American Revisers began, in New York, their great task of retranslating the Holy Scriptures. Of that distinguished group of scholars headed by Dr. Philip Schaff (Old Testament) and Dr. Theodore Dwight Woolsey (New Testament), and numbering 33, not one is now living. Our Church was represented on the Old Testament Committee by the Rev. Dr. George Emlen Hore, of the Philadelphia Divinity School, and the Rev. Dr. Joseph Packard, of the Virginia Divinity School. On the New Testament Committee were: Prof. Charles Short, of Columbia; Bishop Alfred Lee, of Delaware, and the Rev. Dr. E. A. Washburn, rector of Calvary Church, New York.

Last Sunday was observed as "Bible Sunday" in many churches, by commemorative services and sermons.

No new light has been thrown upon the mysterious murder of the Rev. Edward W. Hall, rector of St. John's, New Brunswick, N. J. Nothing but inexcusable laxity and bungling seems to mark the investigation so far.

FREDERIC B. HODGINS.

HARVEST HOME SERVICES IN PHILADELPHIA CHURCH

The Second Coming of Christ—Memorial to Dr. Gassner—Conference of Colored Workers.

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

ON Sunday Sept. 17th, Harvest Home services were held in St. Stephen's Church, Clifton Heights, the Rev. Chas. E. Tuke, D.D., of St. John's Church, Lansdowne, being the preacher in the morning, and the Rev. Frederick O. Musser, of the Church of the Covenant, in the evening.

The Church was tastefully decorated with grain, vegetables, fruits, and flowers, all of which, with the exception of the grain, was later given to the Church Home for Children, Angora.

Large congregations attended both services, at which the choir rendered appropriate music, and the special harvest thank-offering, amounting to \$145 was the largest in the history of the parish.

THE SECOND COMING OF CHRIST

At the first Fall meeting of the Clerical Brotherhood, held in the Church House, last Monday, the Rev. Griffith Thomas, D.D., was the speaker. He read an excellent paper on The Second Coming of Christ, asserting his conviction, for Scriptural evidence, that the coming will be a personal coming; that it is predicted; that it is pre-millennial; that it has practical bearing on the life of the present, and that it is necessary to assuage the evil of the world; for the accomplishment of the hope of the Jewish people; and as a "vestibule" to universal blessing.

MEMORIAL TO DR. GASSNER

In memory of the late Rev. Dr. George S. Gassner, a meeting of the Aero Club, of which Dr. Gassner was for many years secretary, was held, at which suitable minutes were adopted and resolutions of condolence forwarded to his family. Dr. Gassner was one of the pioneers in promoting aerial navigation, and was de-

scribed by the president of the club as the most active and hardest worker of the organization.

CONFERENCE OF CHURCH WORKERS AMONG COLORED PEOPLE

The first Triennial Meeting, and the thirty-sixth Annual Conference of Church Workers' Among Colored People, will be held in Philadelphia, next week, from October 3d to 6th inclusive.

The Rev. John R. Logan, vicar of the Chapel of St. Simon the Cyrenian, is chairman of the program committee, and the Rev. E. Sydnor Thomas, rector of St. Barnabas' Church, Germantown, is master of ceremonies. At the opening service in the Pro-Cathedral of St. Mary, Tuesday evening, the preacher will be the Rev. James E. King, of Charlotte, N. C. Addresses will be made by the Rt. Rev. T. J. Garland, D.D., Suffragan Bishop of the diocese, the Hon. J. Hampton Moore, Mayor of Philadelphia; and the Most Rev. Edward Hutson, D.D., Archbishop of the West Indies.

Morning, afternoon, and evening sessions on Wednesday, Thursday, and Friday will be held in the Church of the Crucifixion. On Wednesday, papers will be read on A Progressive Gospel, by the Rev. John T. Ogburn, Ph.D., of Youngstown, Ohio; The Boy and the Church, by the Rev. M. B. Birchett, of Portsmouth, Va.; The Loss of Leadership in the Ministry of the Church, by the Rev. Edgar C. Young, of Philadelphia; The Challenge of Democracy to the Church, by the Rev. Walter D. McClane, of Cambridge, Mass; The Background of Religious Experience and Work, by the Rev. E. H. Oxley, D.D., of Cincinnati; The Claims of the Christian Ministry, by the Rev. Prof. S. W. Grice, of Petersburg, Va.; The Relation of the Press to the Church, by the Rev. F. A. Garrett, of Philadelphia; The Church and the Rural Community, by the Rev. Eugene L. Henderson, of Durham, N. C.; The Church School and Religious Education, by the Rev. E. H. Hamilton, of Hampton.

Va.; The Relation of the Church to Social Service Institutions, by the Rev. Robert W. Bagnall, of New York; The Matter of Self Support, by the Rev. George F. Bragg, D.D., of Baltimore. Speakers have also been scheduled for each of the papers.

Friday will be observed as woman's day, with meetings of the Woman's Auxiliary.

The Conference will close with a Mass Meeting on Friday evening at which the Ven. John H. Brown, of Savannah, and the Ven. E. L. Baskerville, of Charleston, will be speakers, followed by a paper on *The Church in Liberia, Past, Present, and Future*, by the Ven. James S. Russell, D.D., of Lawrenceville.

The program is an excellent one, and the speakers recognized as leaders. We may feel confident that the treatment of the vital problems discussed at the Conference will be constructive and helpful.

Truly the Church's work amongst her colored people is being productive of good fruit.

CLERICAL CHANGES.

The Rev. Addison Alvord Ewing, for three years assistant to the Rev. Dr. Steele at the Church of St. Luke and the Epiphany has been called to the rectorship of Gloria Dei (Old Swedes) Church, to succeed the Rev. Percy R. Stockman, resigned in the early summer to take full charge of the Seamen's Church Institute.

Announcement has been made by the Rev. Leslie P. Potter, rector of St. Mark's Church, Frankford, that the Rev. Robert R. Windley, and the Rev. James McClintock, have been appointed assistants. Increased work in the parish has necessitated these additions to the clergy staff.

LECTURES AND SERMONS

On Monday, October 2d, the Jewish Day of Atonement, the Rev. John L. Zacker will deliver a discourse at the Hebrew Christian Synagogue on Atonement—Jewish and Christian.

The Rev. Z. B. T. Phillips, rector of the Church of the Saviour, West Philadelphia, is delivering a series of sermons on the Lord's Prayer.

At St. Philip's Church, West Philadelphia, the rector is giving instructions on Relationship to God, Faith in God, Obedience to God, Trust in God, and Union with God.

The Rev. Clarence W. Bispham, is preaching a series of evangelical sermons at the Pro-Cathedral of St. Mary.

NEWS NOTES.

The Rev. George J. Walenta, for the past twelve years rector of St. Simeon's Memorial Church, Philadelphia, has resigned his parish, and will take up work in the Diocese of Duluth, under Bishop Bennett, in the railroad centre at Brainerd and the agricultural centre at Aitkin. Mr. Walenta was an instructor in Old Testament at the Church Training and Deaconess House in Philadelphia.

The Rev. Elliot White, until recently Dean of the Cathedral in Fond du Lac, and formerly rector of St. Clement's Church, Philadelphia, is now attached to the Staff of the Pro-Cathedral of St. Mary in Philadelphia, as head of the work amongst the foreign-born in the diocese.

The Rev. Alfred William Griffin of the Diocese of New Hampshire, comes to the Pro-Cathedral about the middle of October, as Special Preacher.

FREDERICK E. SEYMOUR.

NORTHEASTERN DEANERY AT CHICAGO HEIGHTS

The House of Happiness — Annual Day of Prayer — The Summer at Holiday House.

The Living Church News Bureau
Chicago, September 30, 1922

ABOUT forty of the clergy attended the 194th chapter meeting of the Northeastern Deanery held on Monday, September 25th, at St. Ambrose's Church, Chicago Heights, the Rev. H. H. Parkinson, priest in charge. Chicago Heights is a growing suburb far out to the Southwest of the city, a beautiful place, but rather hard to reach, and several of the clergy came long distances to attend this the first deanery meeting held at St. Ambrose's Church. They were most hospitably entertained by the priest in charge and the guild of Church women.

Dean Edwards celebrated at the Holy Communion, assisted by the Rev. Mr. Parkinson. At the morning session, the speaker was Dr. Ralph P. Truitt, director of the Illinois Society for Mental Hygiene. He gave an impressive address on Mental Diseases, and their Causes and Cure. Dr. Truitt is a master of this particular subject and, after a lucid talk, told the clergy of the part they could have in helping prevent these diseases, and in assisting in their relief and cure.

The speaker for the afternoon was the Rev. Dr. Norman E. Richardson of Northwestern University, who spoke on *The New Outlook in Religious Education*. Dr. Richardson emphasized the crying need of religious education as the only solution of the foremost American problem of to-day, a self-centered materialistic conception of life among the majority of the people, who lack sense of service to God and their fellowmen. The Rev. E. J. Randall, executive secretary of the Diocese who attended the General Convention, was present and gave a brief outline of the program of the National Council, as adopted in Portland.

The deans of the Northern and the Southern Deaneries were present, the Rev. J. M. Johnson and the Rev. T. DeWitt Tanner, and invited the members of the Northeastern Deanery to the joint meeting of their respective deaneries at St. Alban's School, Sycamore, on October 23d, where they will be the guests of the headmaster, the Rev. L. B. Hastings.

Important announcements were made of coming meetings. The Rev. Gerald Moore, newly elected president of The Round Table, announced the fall meeting for October 9th in the diocesan headquarters, when the clerical deputies to the General Convention will speak. Mr. Randall announced a mass meeting of the clergy and laity of the diocese for Wednesday evening, October 11th, at the Church of the Epiphany, when the clerical and lay deputies from Chicago, will make brief speeches on the work of the Convention. The next meeting of the Northeastern Deanery will be at St. Thomas' (colored) Church and will be the first time that the deanery has been entertained by the priest and members of one of our colored congregations.

THE HOUSE OF HAPPINESS.

We have just received a picture of the House of Happiness taken at the high noon of summer, with the house

front, windows, door, and basement literally running over with joyful children. The House, at 3046 Gratten Ave. in the thick of the South Side, was built by children for children, the gift of the infant class of St. Paul's Kenwood, and their generous friends. Here is just one month's record to show how full the days and the evenings are at this splendid social service center of the Church: number of classes, 128; number of children attending classes, 1,800. The classes were in sewing, cooking, manual training, etc., for girls and boys. There were also night classes in English for foreign-born men and women. Eighty loaves of bread and nine gallons of milk were used daily, and 1,371 books were circulated from the library.

On Saturday afternoon, Sept. 30th, the children of St. Paul's Church gave a delightful play in Mrs. K. S. Benton's garden at 5021 Blackstone Ave., in aid of the House of Happiness. Mrs. Benton has long been a director and supporter of this noble work.

ANNUAL DAY OF PRAYER

The day of prayer for the women of the diocese is a fixed institution, and has proved a distinct help for all who attend. This year the day was held at St. Barnabas' Church, Chicago, on the feast of St. Michael and All Angels', beginning with a celebration of the Holy Communion at 10:30, and closing at 3 P. M. The Rev. F. D. Tyner, of St. Luke's Church, Minneapolis, well known for his Daily Bible Studies published in *THE LIVING CHURCH*, and for his conduct of devotional classes, officiated, and the day was most helpful.

THE SUMMER AT HOLIDAY HOUSE.

As usual the members of the Girls' Friendly Society, their associates and friends, had a very happy summer at Holiday House, which is situated on the shore of Lake Michigan, at Glenn, Michigan. The season closed on Sept. 9th, and was most successful. Two hundred and twelve guests spent one or two weeks at the diocesan summer house, and six G. F. S. members from other dioceses were also there. The Rev. H. M. Laws, rector of the Church of the Epiphany, South Haven, Michigan, was in charge of the chapel of St. Margaret's-by-the-Lake, where services were held every Sunday afternoon.

ANOTHER SERMON BY RADIO.

Once more have our clergy had the privilege of preaching and conducting service by radio. The Rev. David E. Gibson, priest in charge of the Cathedral Shelter officiated at the chapel service at station KYW on Sunday afternoon, October 1st. Mr. Gibson, who has been connected with the Cathedral for many years, and who has always been identified with rescue work among the unfortunate men on the West Side, at the Bridewell, and in the County Hospital, was ordained three years ago, and has continued his noble work among the poor, homeless, and unemployed. He is superintendent of The Cathedral Shelter, which adjoins the old Cathedral and is carrying on a remarkable work. The service taken by Mr. Gibson on Sunday was the same as that taken at the Bridewell on that Sunday. The music was fur-

nished by a quartette of men from the Shelter who assist at all his services. The subject of his sermon was "The Widow of Nain's Son raised from the Dead".

VARIOUS NOTES

The Church of the Epiphany has recently lost two of its old and faithful members by death. In writing of the parish loss the rector says:

"It is with great sorrow that we record the death of Dr. Philip Adolphus, who passed away at the Presbyterian Hospital, on August 26th, in his 94th year. Dr. Adolphus was an old-time member of Epiphany Church, and a man much loved by his many friends. The Church of the Epiphany will miss him, both the clergy and the congregation.

"On the same day there passed away Mr. John Selby. Mr. Selby and his wife, Katherine E. Selby, were members of the Cathedral congregation in the time of Father Todd and Dean Pardee. They lived on the south side for some time, but when they returned to the west side some years ago, they took up their Church life there, where they had left off."

The Grace Church (Oak Park) *Chronicle* tells, with regret, of the resignation of Mr. Wolcott, curate of the parish.

"The Rev. Leonard C. Wolcott, who has been curate in Grace Church, Oak Park, since September, 1921, left the parish at the end of September to become priest in charge of St. James' Mission, Belle Fourche, South Dakota. Belle Fourche is in the Black Hills, about forty miles north of Deadwood. Mr. Wolcott will live in Belle Fourche, and will work the country through which the Belle Fourche irrigation project runs. This country extends due east from Belle Fourche about twenty-five miles. It has never been organized at all, and is almost a new field. There has been a church building in Belle Fourche for some time, but there is nothing in the three other communities of which he will have charge, and Belle Fourche has for some time been ministered from a nearby town, Spearfish. Mr. Wolcott has no plans as to how long he will be in South Dakota, but expects to stay for some years."

The Rev. Hugh Milliken MacWhorter, celebrated his fifth anniversary as priest in charge at St. Andrew's, Downer's Grove, on Sunday, October 1st. Mr. MacWhorter, who is a graduate of Hobart and of the Western Theological Seminary, assisted, while an undergraduate of the seminary, in work among young people at the Church of the Atonement, Edgewater, and continued there for two years after his ordination, when he was appointed priest in charge of St. Andrew's. The work at Downer's Grove has grown steadily under Mr. MacWhorter, a notable accomplishment being the building of a rectory at the cost of nearly \$8,000.

Dr. Hancock, Trinity's well beloved organist, left for his new work at the Church of Our Saviour, Philadelphia, on Oct. 1st. His successor is Mr. William E. Beazley, F.R.C.O., who gave his first recital at Trinity on Sunday afternoon, October 1st.

H. B. GWYN.

EPISCOPAL THEOLOGICAL SCHOOL

THE FIFTY-FIFTH YEAR of the Episcopal Theological School in Cambridge opened Monday, Sept. 25th.

Owing to the war, the enrollment in the

school has fallen below the average, but it is gradually climbing back to the pre-war level. It is expected that at least fifteen new men will register this year in addition to the men returning to the two upper classes. The new men come from all parts of the country, no one section being predominantly represented.

A course of lectures on missions will be given by the Right Rev. Logan H. Roots, D.D., Missionary Bishop of Hankow, and alumnus of the School. Dr. W. H. P. Hatch, Professor of the Literature and Interpretation of the New Testament, will be absent this year as American representative at the School for Oriental Studies at Jerusalem. He will teach there and will accompany Rendall Harris, of Cambridge University, on an expedition to Mt. Sinai in search of early manuscript. Dr. Harris has discovered some of the most important of the Gospel manuscripts. Dr. Royden Keith Yerkes, of the Philadelphia Divinity School, will come to Cambridge once each week to give a course in the Religion of Israel. This is the course formerly given by Dr. Max Kellner, who retired in June after 36 years as Professor of the Literature and Interpretation of the Old Testament.

The Rev. A. Vincent Bennett, for the last two years organist and director of music at Wing's Chapel, will assume the direction of music in the School, and in St. John's Memorial Chapel on Sundays. Mr. Bennett has given special attention to the training of men's voices in Church music, and has assisted Dr. Davidson in the choral work at Harvard University. The Rev. James Thayer Addison, Professor of Religion and Missions, will resume his teaching after a six months' stay in China. He goes to the mission field for half a year in each triennial period.

ST. HELEN'S HALL OPENS

WITH 150 PUPILS enrolled, and a staff of fifteen teachers, St. Helen's Hall, Portland, Oregon, began its fall term on Tuesday, September 12th. Bishop Sumner delivered an address, and a wrought iron cross, a copy of that at the Cathedral at Courtre, was placed on a chapel pinnacle, in memory of the late William Augustus Muhlenberg Breck, who was for thirty years the chaplain of St. Helen's Hall. A rare spiritual opportunity was afforded by the presence of Bishop Johnson, Bishop MacInnes, Bishop Rowe, Father Hughson, Father Sill, and Dr. van Allen, who were celebrants at services of the Holy Eucharist. The Sisters of St. John Baptist, who have been in charge of the school since 1904, are anticipating one of the most successful years in its history.



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THE HOUSE OF BAAL:

Latta Griswold.

A LITTLE JOURNEY INTO PRACTICAL PSYCHOLOGY.

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DEATH OF THE REV. WILLIAM AUSTIN SMITH

THE DEATH of the Rev. William Austin Smith, D.D., editor of *The Churchman* since 1916, occurred on Wednesday, Sept. 27th, at the Park Ave. Hospital. In his demise the Church has lost a distinguished and able publicist, a graceful speaker, and a forceful writer, a fair-minded and generous controversialist, and above all, a genuine Christian gentleman.



REV. WILLIAM AUSTIN SMITH, D.D.
Late Editor of *The Churchman*.

Dr. Smith was in his 50th year, having been born at St. Paul, Minn., on Oct. 9, 1872. He was a graduate of Harvard, '95 and of Seabury, '98. He was curate of St. John's, Providence, R. I., and successively rector of St. Paul's, Milwaukee, Wis. and of Christ Church Springfield, Mass. His wife and three children survive him.

CONSECRATION OF BISHOP McDOWELL

THE PRESIDING BISHOP has taken order for ordination and consecration of the Rev. William George McDowell, Jr., Bishop Coadjutor-elect of Alabama, as follows:

- Time, Friday, Oct. 20, 1922.
- Place, Church of the Advent, Birmingham Ala.
- Consecrators: The Rt. Rev. Dr. Gallor, Bishop of Tennessee (presiding); the Rt. Rev. Dr. Beckwith, Bishop of Alabama; the Rt. Rev. Dr. Tucker, Bishop of Southern Virginia.
- Preacher: The Rt. Rev. Dr. Bratton, Bishop of Mississippi.
- Presenters: The Rt. Rev. Dr. Mikell, Bishop of Atlanta; the Rt. Rev. Dr. Jett, Bishop of Southwestern Virginia.
- Attending Presbyters; the Rev. G. C. Tucker; the Rev. Stewart McQueen.
- Master of Ceremonies: the Rev. M. S. Barnwell.
- Deputy Registrar: the Rev. E. C. Seaman.

BISHOP TUTTLE LAYS CORNER-STONE OF NEW CHURCH

WITH MANY CONVENTION visitors uniting with the local congregation, the corner-stone of the new St. Michael and All Angels' Church, Portland, was laid on Sunday afternoon, September 17th, by Bishop Tuttle. The service was conducted by Dr. Anstice, and an address was also

made by Bishop Sumner. Assisting in the ceremony were the vicar, the Rev. T. F. Bowen, Bishop Ward, of Erie, and the Rev. F. L. Gratiot, chaplain to Bishop Tuttle. The new St. Michael and All Angels' will be a memorial to the late Bishop Scadding, third bishop of Oregon, and its name is derived from the day of his consecration.

CROSS CONFERRED ON BISHOPS

FIVE BISHOPS had the honor of having conferred upon them the Order of the Holy Sepulchre by his Holiness, Damianos, patriarch of Jerusalem. The announcement was made by cable, and the bishops thus honored are Bishop Tuttle, Bishop Sumner, Bishop Darlington, Bishop Manning, and Bishop Anderson. Each has been conspicuous in endeavoring to promote affiliation between the Episcopal Church and the Eastern Orthodox Church. Confirmation of the honor was given by Archbishop Pantaleimon, representing the Patriarch of Jerusalem, by whom the Cross of the Holy Sepulchre is conferred in recognition of aid given, or encouragement offered, in the building and maintenance of the shrine of the Holy Sepulchre.

BERKELEY DIVINITY SCHOOL

THE LARGEST ENTERING class for a quarter of a century registered at the Berkeley Divinity School, Middletown, Conn., at its opening on September 25th. Dean Ladd addressed the assembled students and faculty at the first service on the evening of that day, bidding welcome to the new men, and outlining some of the principles for which Berkeley stands. Classes began work the next morning. There are no changes in the faculty this year, but all the members of last year's teaching force are on hand.

ADVANCES AND TRIUMPHS IN SOOCHOW

A LETTER from Soochow, to the Church Missions Department, tells many of the every day events and details in the life of the mission which we do not often have a chance to learn. Mrs. Standing writes of her Church Training school for Women and also of the Primary school:

"A great event has taken place in the history of the Training School—we have finished our final examinations for the year and they were all written. Such a thing has never happened before. Very few students in the past have been able to write characters enough to write an examination paper, so the examinations have always been oral. It seems like a very real advance to have written examinations just like any other school! Great credit is due to one of the women especially. When she came to the school two years ago she could not write very well. She had been to St. Mary's years ago, but had been too busy bringing up a family to keep up her studying, and, when she first came, had to take oral examinations. This time she wrote them, and I have been amazed to see how well she did.

"It makes a great difference in teaching, to be teaching women who can write. I have marveled at their memories and that they were able to do all the work without the help of notes, but I am very proud of the outline that they have made of The Acts of the Apostles this year. It is marvelous—for them.

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course, and they have been helping in the regular parish work as the practical part of their training, in preaching halls, house to house visiting, prayer meetings, Sunday schools, parish choir.

"Eleven women, former students, came back and took their examinations for advancement yesterday. They were examined on the Chinese translation of Bushnell's *The Character of Christ*. Mr. Tong, of the Theological School, examined them and I listened. They did very well indeed. One of the older women who had never heard of Christianity until she was nearly forty, got the highest mark. They are to study a book on the lives of pioneer missionaries in various countries, during the coming year.

"The Primary School, started nearly three years ago, has seemed to fill a real need in the mission. I had four students sleeping in the attic this year. They wanted to come, and I had no place for them but told them they could sleep in the attic, so come they did. But the wind blew in under the edge of the roof and through the cracks, so I had half the attic ceiled and plastered, and curtailed off. We can put six beds in it, and some day I hope to have the other half finished, too.

"All this sounds very prosperous, and it is prosperous, but we need more space. More people than I can take have applied for entrance and the question is, 'How can we enlarge?' Mr. Walker says build a wing out toward the south, but it will cost about \$3,000. We shall just have to do embroidery harder and faster.

"The embroidery department is a great factor in this school. We have had ten women and young girls working by the day this year, and all the students work for two hours in the afternoon. I feel as if I were running a sweat shop sometimes when I go in and see those little girls working, but they were working in their own homes in dark crowded rooms and at night by a small oil lamp until ten and eleven o'clock. Now they work six hours a day in a bright sunny room and take the pay envelopes every month, and do not have to work any more at home.

"We have made two beautiful Sunday school banners for America this year, gorgeous vestments for Bishop Mosher, and, of course, stoles and hangings for America, China, Japan, and the Philippines.

"It was money made by the embroidery department that paid for the plastering of the attic, and paid for medical attention and care for a poor girl in the Primary School who suddenly developed tuberculosis, for a student who had diphtheria, and other sick ones we have had in the school this year. We are saving something, too, toward the fund for enlarging the building. It is a grand building as far as it goes, but it needs to go farther."

While Miss Alice Jordan is away on furlough this year, Mrs. Standing is also to have charge of Epiphany Girls' school. This is a small, inexpensive, school—fifty dollars gold a year supports a pupil—for the girls of poor Christian families from country towns. The teaching is entirely in Chinese, so the High School department is very small, as Young China mostly wants to study English. There are many small children, however, about thirty-five, and the best of these are urged to continue their education in the government normal school which is splendidly equipped. The government school offers no religious in-

struction, but Miss Jordan hopes to provide special classes.

When Soochow had, not an anti-foreign or anti-Japanese, but an anti-fly and anti-mosquito campaign, the children in Epiphany school made and sold fly swatters, and otherwise cooperated in that worthy endeavor.

CONSECRATION OF DR. MAXON

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. James Matthew Maxon, D.D., Bishop Coadjutor-elect of Tennessee, as follows:

Time, Wednesday, Oct. 18th, 1922.

Place, Christ Church, Nashville, Tenn.

Consecrators: the Rt. Rev. Dr. Gailor, Bishop of Tennessee, (presiding); the Rt. Rev. Dr. Weed, Bishop of Florida; the Rt. Rev. Dr. Fawcett, Bishop of Quincy.

Preacher, the Rt. Rev. Dr. Woodcock, Bishop of Kentucky.

Presenters: the Rt. Rev. Dr. Burton, Bishop of Lexington; the Rt. Rev. Dr. Griswold, Suffragan Bishop of Chicago.

Attending Presbyters: the Rev. Prentice A. Pugh; the Rev. Henry C. Salmon.

NAME DULY SUBMITTED

A LETTER received by THE LIVING CHURCH from the Rt. Rev. Gorazd Pavlik, Bishop of the Czecho-Slovak Church, notes an inaccuracy in the information from which the article on The Czecho-Slovak Church, in the issue of Sept. 9th, was written.

The Bishop states that the Czecho-Slovak Church, instead of neglecting to present his name to the government according to law, did, in fact, so present it three weeks before the Bishop's consecration.

KENYON COLLEGE OPENS

KENYON COLLEGE opened on September 20th, with the largest enrollment in its history. Over one hundred new men have entered, while the number of returning students brings the total registration nearly, or quite, to the limit of 250 set for the present by the Board of Trustees at its meeting in June 1922. Of two college dormitories, old Kenyon is packed full with 122 students, 16 of whom occupy basement storage rooms, while Hanna Hall houses 66. Thirteen college men are assigned to rooms in Bexley Hall, the

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Divinity School. Places secured in the village for thirty-six men were quickly filled, and a dozen or more were lodged temporarily in Rosse Hall, the gymnasium, until rooms could be found. The little village of Gambier is overstrained in attempting to accommodate the 48 or 50 men crowded out of the college dormitories.

Four new assistant professors have been elected: Jackson B. McKinney, second Assistant Professor in the Department of English; William H. Walter, Assistant Professor of Economics and Business Administration; the Rev. Edward H. Young, Assistant Professor of Romance Languages; and Richard C. Lord, Ph.D., Assistant Professor of Physics and Chemistry.

The building program approved by the Trustees at the June meeting includes a new dormitory with a capacity of 80 or 90 students, and other improvements, at an estimated cost of \$650,000.

IOWA CATHEDRAL DECORATED

TRINITY CATHEDRAL, Davenport, Iowa, was redecorated this summer, and was opened for services on the Fourteenth Sunday after Trinity, September 17.

Dean Hare, who had recently returned from a vacation spent in England and in Europe, celebrated the Holy Communion at eight o'clock with the assistance of a large congregation, and preached at the festival thanksgiving service at eleven. The Rt. Rev. T. N. Morrison, D.D., Bishop of Iowa, was present and said appropriate prayers for the reopening of a Church. The choir rendered special music.

The Cathedral was redecorated under the auspices of St. Margaret's Guild. The ceiling is done in Gothic blue, the walls of the nave in a soft stone-gray, and the chancel walls in a blue tapestry effect. The structural woodwork is in walnut brown with the chamfers in Gothic red. The chancel furniture was all refinished the altar and altar rail having the carved parts in polychrome.

A friend gave a beautiful red carpet which covers the sanctuary and aisles. New red pew cushions were also placed in the pews. The acolytes appeared in red cassocks; and the altar had a super-frontal of old Italian lace given by a member of the parish, who also gave a new fair linen cloth trimmed in this lace.

The effect of the whole interior is now very beautiful and rich, and with its old gray stone exterior set in the spacious close, Trinity Cathedral, Davenport, is now probably one of the most attractive churches in the middle west.

GUILD OF ALL SOULS BRANCH

THE HARTFORD BRANCH of the Guild of All Souls was organized at a meeting held on the evening of September 25th at the parish house of Christ Church Cathedral, Hartford, Conn. Forty persons attended, including the rectors of Farmington, Plainville, Thompsonville, Stafford Springs, Essex, East Hartford, West Hartford, and two Hartford parishes.

The Rev. George Hilton of Plainville, who has been a member of the Guild for over thirty years, spoke on its history and objects.

The Rev. John S. Littell, D.D., invited the members and friends of the Guild to a requiem Eucharist and sermon at St. James' Church, West Hartford, at ten o'clock on the morning of Columbus Day, October 2d.

DR. MERCER DEAN OF BEXLEY HALL

WITH THE OPENING of the seminary year Tuesday, Sept. 26th, the new Dean of Bexley Hall assumed the duties of his office. The Rev. Dr. Samuel A. B. Mercer, formerly professor of the Old Testament at the Western Theological Seminary, Chicago, was selected unanimously by the special committee of the trustees, and comes to Gambier with the assurance of unanimous support. For the past eleven years Dean Mercer has been a member of the faculty at the Western Seminary and for eight years has had occasional administrative responsibility. He is the editor of the *Anglican Theological Review* and of the *Journal of the Society of Oriental Research*. As a productive scholar of international reputation and a teacher of many years' experience, Dr. Mercer will bring to Bexley Hall the ideals of thorough scholarship and sound learning and earnest spiritual life. For the present Dean Mercer will take the courses in Religious Education and Homiletics.

The Rev. Dr. Charles E. Byrer assumes the duties of the Professorship of Church History and Ecclesiastical Polity, on the Seminary faculty.

Student attendance at the Seminary is somewhat larger than last year. The entering class includes three men from Kenyon College. Bexley Hall itself is crowded, for the few rooms left unoccupied by divinity students shelter a part of the overflow from the college dormitories.

MEMORIALS AND GIFTS

A LECTERN BIBLE, a memorial to Ruth Lane Flack, has been received by Trinity Church, Chambersburg, Pa., the Rev. Harvey R. Marks, rector.

NEWS IN BRIEF

BROOKLYN.—The first meeting, for the season of 1923, of the Brooklyn Clerical League was addressed by the Rev. Robert Rogers, Ph.D., rector of the parish of the Good Shepherd, Brooklyn, and a delegate to the General Convention, upon the sub-

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Dr. E. L. Chapman, 1017 Jackson Street, Anderson, Ind.: "Our girls are delighted with the '22 Mints.' They sell fine."

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Mrs. L. F. Johnson, Corresponding Secretary W. C. T. U., Erie, Pa.: "The Mints sold like hot cakes and are fine!"

ject, What was Done to the Prayer Book.—In memory of Mary Eloise Heartt, St. Mary's Church, Amityville, L. I., has received a beautifully wrought chalice and paten, which were blessed by the Rev. Vedder Van Dyck, rector. Mr. Treadwell Ketcham has given a safe for sacristy use, and a new heating-plant is to be installed in the rectory, immediately.—The annual fall rally of the Church school officers and teachers of the diocese of Long Island was held at St. Ann's House, Brooklyn Heights. The address was given by the Rev. Phillip J. Steinmetz, Jr., D.D., rector of St. Paul's, Ogontz, Pa.—In the interest of the Nationwide Campaign a mass meeting, following a supper in the Parish Hall of the Church of the Messiah, Brooklyn, will be held on Oct. 18th. All of the members of the Long Island delegation at General Convention will make brief addresses.—The September meeting of the New York Catholic Club was held at Grace Church, Van Vorst, Jersey City. There was a sung Mass, the rector, the Rev. Henry Bell Bryan being celebrant. The Rev. Dr. Lau read a paper entitled A Recent Roman Attack on Anglican Orders, by an anonymous author, which produced considerable discussion.—A committee, consisting of the Rev. Prof. Edmunds the Rev. Dr. McComas, and the Rev. Fr. Upjohn, drafted and sent the following telegram to Secretary Hughes: "The Clerical Union, representing 200 clergymen of the Episcopal Church in New York, New Jersey, and Connecticut, at a meeting held in Grace Church, Jersey City, respectfully urges that the Government in Washington take active measures to protect the lives and persons of the Christian peoples of Asia Minor and Thrace."

ERIE.—The Rev. Gomer B. Matthews, of Warren, Pa., has been appointed editor of the Diocesan paper the *Diocese of Erie*.—The rector of St. Agnes' Church, St. Mary's, Pa. has been holding a summer school for the children of the parish. A course in religious instruction has been given, and the results obtained have justified the new departure.

IOWA.—The Rev. Herbert C. Boissier of St. Luke's, Cedar Falls, celebrated the twenty-fifth anniversary of his ordination to the priesthood on St. Matthew's Day. To assist in the celebration, the Northeastern Clericus of the Diocese of Iowa, had its fall meeting there. The usual program and conference was preceded by a choral Eucharist at 10:00 A. M. with Fr. Boissier as celebrant, Dr. Rudd of Iowa Falls, assisting, and the Rev. F. C. Hinton, of Mason City, as the preacher. The Rev. H. C. Boissier was ordained to the priesthood, Sept. 21, 1897, by the Rt. Rev. I. L. Nicholson, Bishop of Milwaukee, in St. Mary's Church, Tomah, Wisconsin. For nineteen years he held various charges in Wisconsin. He came to the Diocese of Iowa in 1916, becoming priest in charge of St. Luke's Parish, January 1919.

NORTH CAROLINA.—The Rev. Walter J. Smith, after twenty-five years of faithful service, has resigned as superintendent of the Thompson Orphanage, the tri-diocesan Church institution at Charlotte. He is succeeded by the Rev. W. H. Wheeler, who assumed charge Sept. 1st.

SOUTHWESTERN VIRGINIA.—A number of missions have been held recently at various points in this Diocese.—In August the Rev. Frank Mezick, rector of Nelson parish, was assisted by the Rev. Wilfred E. Roach, of Christ Church, Martinsville,

in holding a mission for a week at Grace Church, Massie's Mills.—From August 28th to September 1st, the Rev. David H. Lewis conducted a mission at St. Thomas' Church near Big Island in Bedford county. This is one of the churches under the charge of the Rev. W. A. Pearman of Bedford City.—Beginning September 18th, the Rev. Jas. A. Figg, rector of St. Thomas' Church, Christiansburg, and Grace Church, Radford, assisted the Rev. T. C. Page in a mission at Christ Church, near Gladys, in Campbell county.—At Christ Church, Marion, a cellar excavation has been completed with a view to the installation of a new furnace. Electric lights were placed in Christ Church some time ago.

WESTERN NEW YORK.—The Woman's Auxiliary of Christ Church, Rochester, began its fall work with a corporate Celebration of the Holy Communion on the Feast of St. Michael and All Angels.

THE REALITY BENEATH THE SURFACE

EPISCOPALIANS are accustomed to praise of the Church's beautiful ritual and dignified service; in fact, this is so commonly accepted that it hardly touches one's pride or stirs one's loyalty. Commendation of the Church so universally centers upon the superficial that we rejoice in the comment made by the *Mission Herald* (East Carolina) upon such an estimate, expressed by a denominational paper. The editor of the diocesan magazine referred to said:

But such an estimate, revealing, as it does, the Protestant conception of where we lay the emphasis, misses the point entirely. Our Church stands or falls, not by the beauty of its ritual or the social graces of its clergy or the dignity of its worship, but by its loyalty to Christ and the Apostolic order. We urge our brethren to look beneath the surface and see the warm and vital religious life of our people. We urge them to mark our emphasis upon the sacraments, as bringing us in communion with our Lord. We

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urge them to note that quality of character which the Church produces; character which is the product of a rich religious environment, rather than coercion. We urge them to note the Catholic character of the Church; as the heir of all of the Christian centuries and as faithful to all truths proclaimed by Christ and the authoritative voice of the Church. We urge them to note the truly Protestant character of the Church, as protesting against those errors which are contrary to Christ's teaching and the Holy Scripture. We greatly admire the Presbyterian Church. We especially admire the fine type of character it produces. But we believe that this is a product of a fine zeal and loyalty to Christ. We do not look at the product, and then make no attempt to go behind and find the source of power. So we ask our brethren to stop looking at superficial things, however proud we are of them, and see the reality underneath.—*St. Andrew's Cross.*

"TH' OWD RELIGION"

THE REV. E. PELL EDMONDS, rector of Whittington, and Rural Dean of Oswestry writing in the *Oswestry Deanery Magazine* on the subject of Th' Owd Religion, says: "Signs are not wanting that the only form of Christian Religion that will survive and face the future is that religion which has stood the test of the past—the old religion, historical Christianity, the faith of the Catholic Church. Protestantism seems to be passing. It has served a useful purpose and numbered many noble adherents. However, men cannot live on protest. The religion of the Protestant is a partial religion, making a one-sided appeal, and more adapted for pietists and the 'unco gild.' It is only the Catholic religion, the religion on the whole rather than of the part, that can meet the spiritual needs of the average man at every time and in every clime. Men are calling for a mystic, supernatural, God-given religion, and a worship linked with the worship of heaven itself. The free-and-easy, make-yourself-at-home type of worship, even when it seems to draw, does not satisfy the religious instinct. Rites and ceremonies cannot be dispensed with. They are only a question of more or less. So hearts turn wistfully to the Mass or Lord's Supper as the center and focus of Christian worship. No religion can really help us which closes the doors upon the unseen world, and does not encourage prayers for the departed, and 'mystic, sweet communion with those whose work is done.'—*The Scottish Chronicle.*

APPROACHING ANNIVERSARIES

NOVEMBER 4th, is Bishop Garrett's ninth birthday.

January 26th is Bishop Tuttle's eighty-fifth, and May 1st, the fifty-fifth anniversary of his consecration.

November 14th is a date that might be better remembered among us, for on that day in 1784 Bishop Seabury was consecrated, our first bishop. It so happens that only one other of our bishops has been consecrated on November 14, Bishop Roots, in 1904.

Bishop Seabury's father was in holy orders 34 years. After his father's death, Bishop Seabury served in the ministry 19 years before his consecration and 11 years after it. The bishop's son, Charles, served for 30 years after the bishop's death; Charles' son, Samuel, for 28 years after his father's death, and Samuel's son, William, for 43 years after his fa-

ther's death, the five generations thus working 165 years as priests of the Church, between 1730 and 1916 not counting twice the time when father and son were working together.—*National Council Service.*

THE BREAKDOWN OF SELFISHNESS

IN THE MIDST of all the turmoil and perplexity of the present age, there is a large incentive to optimism, because the almost universal breakdown of selfishness as a norm for successful living is becoming increasingly apparent. All selfishness is of course fundamentally personal, but its spirit finds expression in every development and movement of our collective life. Viewing the subject purely from the standpoint of the individual, we must conclude that the self-regarding motives are dominating the purposes of men and women less than ever before in the history of mankind. It is in the broader ranges of life, however, that the breakdown of selfishness has become so manifest that discerning souls can see through the smoke of human conflict the dawning of a new day of righteousness over all the earth. The spirit of this world—selfishness—is being slowly but surely vanquished.—*Zion's Herald.*

JUST THE SAME IN SOUTH AFRICA

BISHOP CAREY, of Bloemfontein, preaching at the consecration of his new neighbor, the Bishop of Johannesburg, remarks that it is a great compliment to the clergy to have so much expected from them, but if the clergy expected as much from the laity as the laity expect from the clergy—there would be much disappointment.—*National Council Service.*

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About ten years before this, the old printing press had been shipped from Boston to the Sandwich Islands where it was in active use until the early part of 1839, when it traveled back once more to this country and rested in Portland, Oregon. On May 18th, of the same year, it again entered into practical service for the making of the Nez Perces spelling book which also contained many Scripture cuts with explanations of each. Later the Rev. H. H. Spalding, mis-

sionary to the Indians for the American Board of Commissioners, translated the Gospel according to St. Matthew into Nez Perces and printed the first edition on this very same press. In 1870, Mr. Spalding came to the American Bible Society, in New York, for the purpose of securing further distribution of the Scriptures among his Indian friends to whom he had devoted his life, and the American Bible Society answered the call by printing 500 copies of the Gospel of Matthew in Nez Perces.

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