

THE LIVING CHURCH

The Living Church

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THERE is no truer picture of what history reveals than a Crucifix.—Rev. G. A. Studdert Kennedy.

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VOL. LXVIII

MILWAUKEE, WISCONSIN, NOVEMBER 4, 1922

NO. 1

EDITORIALS AND COMMENTS

WITH this issue, the publication of material in connection with the reporting of General Convention is concluded. Perhaps we may be justified in "pointing with pride" to the fact that the corps of four reporters—in addition to our editor-in-chief—acting exclusively for THE LIVING CHURCH,

Reporting the
General Convention

throughout the Convention, was the only corps of such size in Portland reporting for any periodical, religious or secular, and is, we believe, a record not heretofore reached by any paper in connection with a General Convention. Disregarding secular reports printed in the daily papers altogether, our daily telegraphic and mail service was exclusively our own, and was maintained at a cost far exceeding what was incurred on behalf of any other periodical. With a new editorial and typographical force in our home office, the latter not yet perfectly trained in succession to former operators who participated in the printers' strike, we may be pardoned for feeling that the Convention reports in THE LIVING CHURCH represent a triumph over handicaps such as justifies us in a measure of felicitation of ourselves such as we do not often express. Blowing one's own horn is not wholly lacking in the religious press, through THE LIVING CHURCH has continuously abstained from it.

In response to many inquiries as to precisely the changes in the Prayer Book tentatively made for ratification or rejection at the next Convention, we may state that these will be printed in our columns just as soon as the official information can be obtained.

Many of our correspondents have been good enough to express appreciation of the Convention reports which THE LIVING CHURCH has given them. It is our desire always to give the highest service in our news columns.

WE cannot express entire satisfaction with the report of a committee of the House of Bishops on the subject of Reservation which is printed in this issue. That, in general, the historical background is well presented, we quite recognize. That the committee has abandoned the idea

The Report
on Reservation

that Reservation is made unlawful by the rubric relating to the consumption of that which remains after the Communion or by any of the Articles of Religion, is a gain as compared with much of the controversial literature of past years.

But when the committee rests on the view that, because the Prayer Books since 1552 have made other provisions for administering Holy Communion to the sick, therefore the exclusion of provision for administration by means of the reserved sacrament renders the latter unlawful, we must challenge their logic. This is the old *non sequitur* that banked large in all the bitter controversies of the nineteenth century in the principle that Omission is Prohibition. It was a principle that was opposed uniformly by the leaders of the Oxford Movement at all times. The principle slowly gave way before the advance of that movement and the recognition of its own inherent bad logic.

What deduction we should make from the facts, as well stated by this committee, is that in 1552 and again in 1559 the English Church ceased to make formal provision for Reservation. No priest could thereafter be held disloyal in not reserving the sacrament for the sick. In celebrating in the sick room he wholly fulfilled the obligation which the Church had laid upon him. And if that celebration became impossible, the sick person was comforted with the thought that by sincere desire he might make his "spiritual communion" without actually receiving the sacrament. This, undoubtedly, was the policy which the Church of England established at that time.

But it does not follow that any deviation from that policy became unlawful or disloyal. Between ceasing to give formal sanction to a practice and forbidding that practice, a great gulf is fixed. To make a practice, once lawfully prevalent, unlawful, requires a distinct, unqualified act of prohibition. Such an act the English Church not only never adopted, but it did not even repeal that "mediaeval canon" requiring the practice which this committee dismisses so easily; and the promise of our American clergy to "conform to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church" by no means restrains them from practices that are neither required by nor forbidden by any part of that doctrine, discipline, or worship. They would be in a very unhappy condition if they were thus limited. Surely the members of the committee cannot fail to recognize the bad logic of such an argument the moment they see it in print.

Moreover our legal inheritance of ecclesiastical common law is quite as truly from Scotland as from England, and whatever argument may be based upon the disuse of the practice in England is wholly nullified by the fact of the survival of the practice in the Scottish Church. Neither can the very strong argument for the right of the American bishop to license the practice under the explicit terms of the rules printed in Concerning the Service of the Church, be dismissed by saying that such can "scarcely be seriously contended". Not only must we reply that it *is* seriously contended, but the number of bishops who have, in fact, licensed Reservation under that authority is very considerable; and the bishops are bound to deal with the fact that there are few dioceses in the American Church in which the practice does not prevail to some extent. It will take a good deal stronger argument than is made by this committee to convince the Church that law-breaking is as general as it would be if their contention is well founded. Neither are we impressed with their fear of "services of Worship". If there is any practice that promotes reverent "services of worship" we should suppose that bishops would have for it only commendation. Most of us do not fear that the American people are becoming over-devout, or spending too much time in the worship of Almighty God. As to particular forms of such worship, they are undoubtedly within the jurisdiction of particular bishops to license or to refuse to license.

But the committee favors the practice of Reservation for

communicating the sick, though holding that it is at present unlawful. "The revision of the Prayer Book rubrics seems imperative", it says, in order that the practice may be legalized. Why, then, did not the committee propose specific directions for incorporation in the Prayer Book? Certainly it had every opportunity to take the initiative in this work, the Revision commission having withdrawn the rubric which they had proposed previously. To report that a given course is "imperative" and then show no interest in carrying it into effect is anything but praiseworthy. Even if the committee felt that it had not been directly charged by the House of Bishops to frame such rubrics, it is difficult to see how its individual members, deeming such legislation "imperative", should have permitted the opportunity afforded by the then pending revision, both of the order for Holy Communion and the office for Visitation of the Sick, to pass without making every effort to correct what they admit is wrong. It would seem to us that the verdict of the committee is, in effect, a censure of its own members for failing to take the initiative in accomplishing what it declares to be "imperative".

We recognize much of value in the report. We grant that the question is hedged about with difficulties. But to permit the arguments and conclusions of the committee to go unchallenged, this we cannot do.

WE are obliged to advert again to the Concordat and to what has been called the Concordat canon, in order to answer certain questions that have come to us.

Correspondents desire to know what has become of the Concordat, in view of the fact that one of the canons recommended by the Joint Commission was rejected by the General Convention and the other was passed with very material alterations from the form proposed by the commission.

The Failure of The Concordat

The answer is that the Concordat permanently ceased to exist when it was not accepted by the General Convention of 1919. Neither the old Concordat nor any new one was submitted to the General Convention just adjourned. The Congregational commission which had been in conference with our own commission had neither signed nor accepted the proposals which our commission made, nor had they given their approval to the terms of the canons proposed by our commission, or to the details embraced within those canons.

So far from being an "approach toward unity" made by virtue of any agreement between the two groups, the legislation of the recent Convention is purely a permission to perform ordinations contrary to the previously existing canons, without the remotest evidence that any religious body will permit its ministers to accept such ordination. Appointed explicitly to seek to find a basis for agreement with an official commission of Congregationalists, our own commission did not even wait for these to formulate their conclusions, but carried into General Convention certain proposals that, on the one hand, the Congregationalists had not accepted, and on the other hand, as the event proved, the General Convention could not accept without serious modifications.

The whole matter of conferences between groups of Christians, upon which the World Conference commission is laying so much stress, is seriously handicapped, if not made wholly impossible, by the outcome of these conferences and the hasty legislation that has resulted, while the embarrassment attending our relations with the Congregational commission by reason of this attempt to force their hand where they had not formulated their conclusions is anything but an approach toward unity.

So the whole matter of better relations with Congregationalists, which some believed to be so hopeful three years ago, and for which others were willing that ample opportunity for making the attempt should be given, is now indefinitely postponed. It is our understanding—we say it subject to correction as not being positive—that the Joint Commission was not even continued, but has passed out of existence. It had its opportunity, and if there ever was any hope for its success, that hope was lost when the commission was neither willing to delay sufficiently to seek reasonable unanimity of action among Churchmen nor to await acceptance of its plan by the official representatives of the Congregationalists.

So the Concordat passes from the history of the American

Church: a well-intended, serious effort to promote the unity of the Church, but which fell down because, unhappily, the two parties to the movement were not sufficiently agreed as to fundamental principles to make the plan a workable one, and, perhaps, also, because those who were charged by our General Convention of 1919 with taking up the matter where it had been left by the unofficial conferees, who had worked it up, were not willing to "make haste slowly". The Church very gladly gave the commission three years for making the attempt; it would gladly have given three years more if the commission had asked for it, and this present unhappy conclusion, at least, might thus have been averted.

Yet in mitigation of their failure we are bound to say that, from the first, we deemed the Concordat plan an impossible one, and ultimate failure seemed to us to be inevitable. When, in 1919, there were those who believed that a satisfactory Concordat could be drawn, starting with that which had been framed and so altering it as to make it acceptable to Churchmen, we were glad to give them the opportunity and to have their hopeful belief tested by another three years of negotiations. Bishop Vincent's letter in *THE LIVING CHURCH* of August 19th presented some of the difficulties, which, we are bound to say, could all have been obviated if the commission had been willing to devote another three years to the subject before asking for legislation. But more fundamental difficulties than those which he presented would still have remained, and our own judgment is that they could not have been overcome.

As for the legislation adopted at the behest of the commission, we cannot feel that it is a credit to its members, but for the honest attempt that was made by both groups to find a way toward unity, we have only praise.

AN account of the "ordination of a candidate for the women's diaconate" in St. Paul's Cathedral, London, by the Bishop of Stepney, is printed in the *Record*, an English Church paper, with the information that the newly created deaconess" is the first woman to be ordained in St. Paul's Cathedral, and the Bishop, in his opening remarks, noted how fitting it was that an ordination of a deaconess should be held in the central church of the diocese. He also laid stress on the lifelong character of the ministry of a deaconess, and on the fact that she is admitted to Holy Orders by her ordination."

The Female Diaconate

Now the latter statement, if really made by an English Bishop, is a serious perversion of the teaching of his own Church. It is true that the opinion was expressed by a committee of the last Lambeth Conference. It is also true that a resolution of the Conference spoke of the Order of Deaconesses as an "Order of the Ministry"; the "one and only Order of the Ministry which has the stamp of Apostolic approval". But the latter expression is not the equivalent of the former, and it was reported in the summer that the Canterbury Convocation had disapproved the recognition of deaconesses as in "holy orders". Our own General Convention similarly refused to confuse the two things. The sense in which deaconesses may be recognized as an "order" is that in which we speak of the "lay order" in General Convention. Like any other vocation, also, it may be described as "holy". But if deaconesses are, in the technical sense, in "holy orders", it must be either because they are deacons, in which case it is illogical to refuse to advance them to the priesthood and the episcopate, or because they constitute a separate grade in holy orders, distinct from that of deacon, in which case we have, not a threefold, but a fourfold ministry. We cannot believe that either of these horns of a dilemma will be acceptable to those who believe, with the Lambeth committee and with a committee that reported to our own General Convention, that deaconesses are "ordained" to "holy orders", and it seems incredible that an English bishop should have made such a statement, in the very act of performing such an "ordination", when the Church of England has explicitly refused to countenance that position.

That there are other "orders" of "ministers" in Christ's Church than those three which are designated as "holy orders" we frankly admit. That the Order of Deaconess is such an

order of a most dignified character, we fully agree. But that it is distinct from all other orders, neither deacon, priest, nor Bishop, and should in no wise be confused with these, we are bound to assert. The deaconess is not a lady-deacon, nor an amateur deacon, nor a near-deacon, nor a pretend deacon, nor just a deacon, but something as totally distinct from the deacon as she is from the priest or the bishop. Her order is peculiar to her sex and to the responsibilities that grow out of it.

When a deacon can become a deaconess, a deaconess may be esteemed a deacon. Until that time comes, it is much to be desired that individuals will not seek to commit the Church to a theory of the ministry that runs counter to the standards of each of the Churches of the Anglican Communion.

And it is anything but complimentary to women to hold that they are fit to be made deacons, but not fit to be made priests or bishops.

THE tragedy whereby a Montana priest was shot and killed last week by a woman believed to have been mentally irresponsible, not only brings intense grief to those most intimately concerned, but also illustrates a danger which always overhangs, more or less, the parochial clergy.

Irresponsible women are distributed over the country in a fairly uniform degree, and there is a form of that nervous irresponsibility that renders them exceptionally dangerous to their pastors, who may probably have tried to assist them in their mental distress. When such a form of mental suggestion comes as that which grows out of the still greater tragedy that occurred in the East a month earlier, the homicidal tendency obtains the upper hand, and the priest comes into real danger. That danger came to a fatal end when Mr. Christler was shot and killed. Undoubtedly he fell in the performance of his pastoral duty.

Earnestly do we pray for the blessing of Almighty God upon his soul, for the comfort of those who have been so suddenly bereaved, and for the forgiveness of the woman—whose degree of moral responsibility for the act only God can know—who passed out of the world in the very act of committing crime.

ANSWERS TO CORRESPONDENTS

ALTAR WORKER.—(1) The more usual practice is for altar candles to stand on the gradine over the altar and not on the mensa of the altar itself, though no principle is involved.—(2) A cerecloth (as the term is used ecclesiastically) is a waxed cloth used as an under-cover, for an altar, for protection against moisture.

R. F. W.—Changes finally made in the Prayer Book at the late General Convention were published in THE LIVING CHURCH of October 21st. Those requiring ratification in 1925 will be published as soon as an accurate list can be obtained.

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NOTES ON THE NEW HYMNAL

SECOND SERIES—XLVIII

BY THE REV. WINFRED DOUGLAS.

THE TWENTY-SECOND SUNDAY AFTER TRINITY

THE key that unlocks the Eucharistic lesson of the day is found in St. Paul's words from the Epistle, "I have you in my heart". Actual warm human love toward God and toward man, not some cold abstraction, is the secret of a godly life. This idea is more clearly brought out in the original Latin of the Collect than in the English. "Keep in continual godliness" there appears as *continua pietate custodi*. *Pietas* originally meant affectionate, dutiful care of parents, of friends, of country. And so here, "godliness" is *loving* dutifulness toward God. The same idea underlies the phrase, "devoutly given to serve thee." *Devota* implies the acme of *loving* service. We still speak of "loving devotedly", but alas, the words "devout" and "pious" have lost the joy of their meaning to many people, to whom they falsely suggest a cold, hard, fanatical service, like that of the Jews cited in the first phrase of the Gospel, rather than the loving service of the Collect. St. Paul began his religious life with that rigid Hebrew ideal; but how fully he had learned to do all his work from love, is perfectly plain from the Epistle. He longed for his spiritual children; and besought of God for them more and more of that wise, prudent, sincere, deep love which, by the grace of God, had filled his own heart and life. In the Gospel, St. Peter quotes the Jewish rule of forgiveness, "ostentatious of its seven times, unforgiving in reality". And our Lord teaches the true limitless pardons of love in the great parable which ends with "if ye *from your hearts* forgive not every one his brother". As the Incarnate God has us in His sacred Heart; so, if we would serve Him in good works, must we have in our hearts our brothers.

- Introit, 222—Nearer, my God, to thee
or
315—I love thy kingdom, Lord
- Sequence, 121—Gracious Spirit, Holy Ghost
or
235—O Love that casts out fear
- Offertory, 494—Where cross the crowded ways of life
or
240—There's a wideness in God's mercy
- Communion, 336—Bread of the world, in mercy broken
- Final, 496—O Lord, and Master of us all
or
509—O heavenly Jerusalem

Hymn 235 might very well be chosen as the Communion hymn, if it is not desired after the Epistle. Note the echoes in hymns 494, 240, 496:

"from sorrow's stress
 Thy heart hath never known recoil."
 "And the heart of the Eternal
 Is most infinitely kind."
 "Who hates, hates thee; who loves, becomes
 Therein to thee allied;
 All sweet accords of hearts and homes
 In thee are multiplied."

During the month of November, it seems but natural to turn our thoughts often to the glorious Realm where all the Saints rejoice with Christ: our own true Native Land. The last number listed above, and two of the following suggestions for Evensong, recall this.

- 39—Saviour, when night involves the skies
- 217—Rock of ages, cleft for me
- 466—Rise, crowned with light
- 512—For thee, O dear, dear country

The choirmaster should note that hymn 466 is no longer set to the former Russian National Anthem. It cannot be, without deforming that great tune, which will be found, with words specially written to fit its rhythm, at number 435.

THANKSGIVING DAY

As the Eucharist will undoubtedly be preceded by choral Matins in most places today, an additional opening hymn is listed, suitable for processional use, if such be the custom of the place.

- Before Matins, 421—Come, ye thankful people, come
- Introit, 425—For the beauty of the earth
or

- 426—O Lord of heaven and earth and sea
- Sequence, 422—Now thank we all our God
- Offertory, 420—Praise to God, immortal praise
- Communion, 331—O Saving Victim, opening wide
- Final, 424—We come unto our fathers' God.

Its great beauty, distinction, and practicability for the congregation, make the last hymn most desirable.

DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER.

November 6

READ 1 John 4:1-11. Text for the day: "He that loveth not knoweth not God, for God is love."

Facts to be noted:

1. Some spirits are of God, and some of the devil.
2. The spirit that creates love is of God.
3. Unless a man loves he has no basis on which to build a knowledge of God.

"It was in the holy Judean twilight, the beloved disciple was leaning on the bosom of Jesus, hearing the throbbing of the greatest heart that ever beat and broke for men, looking into the tenderest eyes that ever glowed with the light of love, and listening to the gracious lips that spoke the sweetest messages whose music ever blessed mortal ears. There was a hush of sacred silence, and John whispered, 'My Master, tell me, who and what is God?' And then the heart beat more warmly, and the eyes looked more tenderly, and the lips spoke more softly, as Jesus said, 'My beloved, God is love!'"—Elliott.

"The very God! think, Abib; dost thou think? So, the All-Great, were the All-Loving too— So, through the thunder comes a human voice Saying, 'O heart I made, a heart beats here!'"

November 7

Read Philip. 2:14-18. Text for the day: "That ye may be blameless, and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

Facts to be noted:

1. Every true son of God is a beacon light in the world.
2. Thus he does the thing he was meant to do.
3. He glorifies God by his good works.

If you could choose any age, past, present, or future, in which to live, what age would you choose? For an age that tries and tests men's souls, there has never been a better age than this. For an age burdened with responsibility, and rich in opportunity, there has never been a greater than this. No age has been more crucial than this. **WHAT A CHANCE!** What an opportunity for the sons of God to live and preach the Gospel of Jesus Christ! Does the world seek peace?

"Peace that still leaves the Lord of all outcast, That is no peace A mocking parody of peace, It shall not last."

Is the world distressed, unbalanced, half mad? The Christ, who met the demoniac, and left him not until he was clothed and in his right mind, is immanent in the world today and will not leave it until that which He came to save is saved. It is in such an age, and for such a Christ, that you are called to be a beacon light.

November 8

Read 2 Cor. 6:14-18. Text for the day: "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

Facts to be noted:

1. Righteousness and unrighteousness are mutually exclusive.
2. You are a temple in which God seeks to dwell.
3. Separate yourself from evil and God will dwell with you.

Two great opposing forces are in the world, righteousness and unrighteousness. Our Lord was crucified because His righteousness was of the character that constantly brought Him into conflict with the unrighteousness of the world. He could not compromise. He remained absolutely loyal. Righteousness today is still of that same unalterable rigid character. The two opposing forces are still irreconcilably opposed.

If we give our allegiance to that which is unrighteous God cannot dwell in us. We must retain the high spirit of our Lord. There must be no sign of compromise, no soft speaking, no tendency to yield. "Touch not the unclean thing and I will receive you."

November 9

Read 1 St. John 3:1-10. Text for the day: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."

Facts to be noted:

1. Singular love of God shown in making us His sons.
2. A son should have the purity that is characteristic of his Father.

3. Sin is of the devil: righteousness is of God.

"You have all read no doubt about the bishop whose name was 'Welcome'. His name fitted him; it grew out of him like his hair. Wherever he went he was just that, he was welcome. When he was first a bishop he found that the bishops' palace had in it sixty splendid rooms, while the little hospital across the street had only six. He visited the hospital first. 'How many patients have you here?' he said to the head physician. 'Twenty-six.' 'Your beds are crowded, and your rooms are poorly ventilated.' 'Yes your lordship,' replied the doctor, 'but what can we do—we have no more room.' 'There is some mistake here,' said the Bishop; 'they have gotten these houses mixed up. It is perfectly clear to me that you have my house and I have yours. Restore me my own—your place is across the street.' So he had the sick people all moved over into the bishop's palace with its sixty rooms, and he lived for the rest of his days in the little one-story hospital"—Brown.

November 10

Read Psalm 34:1-11. Text for the day: "I sought the Lord, and He heard me, and delivered me from all my fear."

Facts to be noted:

1. David calls upon all to give praise unto God.
2. The Lord hears those who cry unto Him.
3. God delivers from all slavish fear.

"Children of God! especially those who are called to suffering, and weakness, and great unrest, because of manifold defect, God offers you His hand. Are you blind? He says, I will lead the blind. Are you full of care? He says, Let Me carry your burden. Are you in sorrow? He says, Call upon Me in the day of trouble, and I will answer thee. Is there a very steep road before you at this moment, in business, in your family, in your responsibilities? He says, I will make waste mountains and hills, and the rough places shall be made plain. So you are not alone—not alone, for the Father is with you. He is with you, as a Father, not to try your strength, but to increase it; not to make experiments upon you, but to magnify His grace in you by working out for you a wonderful redemption. Rest in God. His arm, not your own, must be your strength. Fear God, and no other fear shall ever trouble you"—Parker.

PRAYER

Our dear heavenly Father, who lovest all mankind, and dost forgive the sins of all who are truly penitent, make me more and more conscious of Thy Love to me. Help me each day to come into closer communion with Thee, that, as I grow in age, I may grow in grace, and in the knowledge of Thy love to me, through Jesus Christ my Saviour.

November 11

Read Jeremiah 31:1-9. Text for the day: "Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee."

Facts to be noted:

1. God's love to us is nothing new. It is "of old"; "before the foundations of the world."
2. God's love to us shall never die. It is "everlasting". "Lo, I am with you always, even unto the end of the world."
3. God's love to us is the great power that has "drawn" us to Him. "Herein is love, not that we loved God, but that He loved us." "And I, if I be lifted up from the earth, will draw all men unto Me."

This ancient story of God's promise to the scattered families of Israel, looking toward the rebuilding of the nation, and the return to Mount Zion, has a direct application to us. We are "the true Israel of God". We are divided into various "families" scattered throughout the nations of the world. We lack unity and coherence—we of the Christian Church. We must return to fundamental Christianity. We must rebuild the fair temple of a united Christendom. We must meet with God upon the heights of the Mount Zion of a real Christian civilization, which shall be commonly enjoyed by all the nations of the earth.

What power will draw our scattered band together from far distant places? What force will unite us in a common world wide enterprise? What might can weld our different tastes, temperaments, nationalities, prejudices, affections, traditions, and beliefs into one vast common purpose? There can be but one answer to all such questionings and doubts. God's love to us, revealed in our Saviour Jesus Christ, is the mightiest power in the world to draw mankind back to Him.



BLUE MONDAY MUSINGS

By *Presbyter Ignotus*

A GREAT Bishop of a prairie diocese used to glorify the landscape of his own territory. "You dwellers among the hills have to lift your eyes to see the heaven above you, while on the prairies it meets our level gaze whichever way we look." Well put; though I think in the corn-belt, he used to miss the blue distances of the Catskills. But there is a thrill of satisfaction when one looks out of a Pullman window, and first sees the distant foot-hills, with their promise of yet more majestic heights. Between Omaha and Gardiner, en route to the Yellowstone, all was new country to me, and I rejoiced in it all, on a comfortable Burlington train with a super-excellent dining-car. There was little to be seen of the old romantic West. The respectable farm-hands did not wear chaps; a few Indians appeared, near the Crow reservation, but they were far from picturesque. Bright, attractive towns like Sheridan, Wyoming, and Livingston, Montana, offered something better, however, even if the magic name of "ranch-house" could not really disguise a rather sordid shanty. It was interesting to see some of the original sod-houses left, a few of them still in use; and, now and then, we passed really deserted villages, every hut either boarded up or falling in. Leaving Chicago Tuesday at 11 p. m., we reached Gardiner, the northern entrance to Yellowstone Park, Friday morning. And because I found it difficult to ascertain clearly and in advance the necessary facts about a visit to that wonderland, I venture to set them forth herewith.

There are several entrances, one on each side the Park; but, wherever you enter, you make the circuit of all points of chief interest. There is an advantage, I am told, in going by Cody, on the east, since you get a long and beautiful motor-journey from Cody itself into the Park. The ordinary traveler (one without a motor-car of his own) buys a circular inclusive ticket, \$54 if he stays at the hotels, something less if he chooses the less elaborate shelter of the camps. This entitles him to transportation all round the Park, and entertainment for four and a half days. The system is admirable and works with little friction and very few blunders. Of course, side trips are extra, and moderate tips are expected (and earned) by the college boys and girls who get their vacations working there. One can stop over, if he chooses, at an inclusive charge of \$6.50 a day at the hotels; which, considering the shortness of the season and the quality of entertainment, is moderate enough. The four centers are Mammoth Hot Springs, Old Faithful, Yellowstone Lake, and Grand Cañon. I lingered at "Old Faithful", for a quiet Sunday, and chose wisely.

THE PARK IS, roughly, sixty miles square, with an average elevation of seven or eight thousand feet. The highest mountain is somewhere about twelve thousand feet, and a good motor-road leads to the summit of Mt. Washburn, over ten thousand feet. Snow-covered peaks are visible in many directions; but the chief wonder is the geysers and hot springs, of which there are more than in all the rest of the world put together, the guides declare. Most of the Park is thickly forested with comparatively small trees, among which wild life in abundance finds sanctuary. The bears round the hotels, feeding on garbage, are somewhat exaggerated by their publicity agents; but to see three grizzlies at one time near the Lake Hotel was an unusual privilege, and brown bears are regular "pan-handlers" along the highways.

The air is clear and thin, at such an elevation; and one soon discovers that rapid walking and violent exertion of any kind are unpleasant, if not distressing. The nights are cool; but it is surprising how hot the sun can be. I don't mean to be guide-booky; so I content myself with saying that the Lake at sunset and the cañon at all hours seemed to me best worth seeing of all the sights, with the billows of brilliant wild-flowers, breaking against the rocky faces of the mountains, even more beautiful. It is easy to be "fed up" with geysers. Of course they are interesting; but, once seen, they lose their capacity for stimulating interest. A priest of my acquaintance,

giving his first retreat for the associates of a rather strict Sisterhood, was crushed to the earth when a venerable lady informed him that she had found it "a most interesting retreat"—as if interest and edification were incompatible: I came to feel that, even about "Old Faithful" and "The Dragon's Mouth".

The Cañon is much smaller than that of the Colorado, but surpasses it in brilliancy of coloring, and is the more readily apprehended. Two splendid cascades break the course of the river; and one looks down 1,200 feet and across 2,000 feet. A wearisome descent of 500 steps (well worth taking) brings you to the very tip of the higher cataract, where the jade-green water leaps down abruptly over 300 feet. Below, it rushes through the fantastically chiselled gorge for miles before finding comparative peace.

IT WAS AMAZING to see the myriads of motor-tourists, from every corner of the Union. A few came in limousines, with liveried chauffeurs, and stayed at the hotels; but the vast majority were in "flivvers", and carried camp-apparatus sufficient for their needs. Camping-grounds for these gypsying folk are generously provided; and at night it was enchanting to wander through the forests, seeing camp-fires everywhere, with suppers cooking, water boiling for the children's tub, clothes hung out to dry, perhaps, and licenses from Maine to Louisiana, and from Florida to British Columbia marking the distances they had come. Old people "jaunted" with the young; most, by all outward signs, were rather poor; but they exulted in this freedom they had discovered, and were the better for it. There is a grotesque side: ample matrons bursting out of khaki breeches are ridiculous, whether they emerge from a battered Ford or adorn themselves with diamond ear-rings as evidence of good faith; and short-haired, bare-headed girls, in the glare of a mountain summer day, lose more than the charm of a smooth forehead and a clear complexion when they turn themselves into imitation boys.

I am very glad to have seen Yellowstone Park; but it does not draw me back, somehow. The human, historic touch is lacking, that one never fails to find in the Alps, the Dolomites, or among the humbler heights of the Adirondacks and the White Mountains; and the compensations are hardly sufficient to adjust the balance.

Now FOR Puget Sound, and Alaska. Of all that, another article, D. V. The vista opens two thousand miles and more northwest of Seattle; and I hope to find amplitude of greenery and beauty of snow and ice, to justify the journey.

FROM BERKELEY, California, comes this bit of *vers libre*, which I am glad to share with you:

THE GARDENER

BY ALICE BRAINERD

Once in the winter time,
I tried to grow a Chinese lily in the house.
I put it in a low glass dish
And placed it on the window sill,
Where the first rays of the morning sun
Would reach it through the frosty pane.

At first it grew up several inches,
Then its green leaves turned all yellow,
And it never bloomed.

I showed it to our gardener
And he shook his head and laughed;
"You should have kept it in the dark," he said,
"Until its roots had started;
Then it had grown,
And you'd have had a pretty flower."

Dear, tired heart, who through thy barren night,
Stares through the darkness with weary, unshut eyes,
Who knows?—God is a Gardener wise and good;
Perhaps He put thee in the dark
That there thy soul might root itself.
Some day His hand will open wide thy darkened door,
And thou shalt come forth to the sunlight,
And thy soul shall bloom.

Our Vision

From a Sermon by the Rt. Rev. William T. Capers, D.D., Bishop of West Texas

THE only way that the soul can truly realize itself is through its effort to accomplish a worthy vision. I am using the word soul, *pysche*, in the sense that Christ used it when He put his solemn question; "What shall it profit a man, to gain the whole world and lose his soul?" or more correctly his life. Bishop Gore defines the soul thus; "The soul is nothing else than life, the sum of vital powers that we expend. To save your life, or soul, is nothing else than to preserve your life, to make the best of yourself. To lose your life, or soul, is nothing else than to defile, to spoil, to waste your vital powers, to make the worst of yourself."

That a vision is essential, not only to the individual, but to the nation as well, is seen in the fact that the development of our civilization is but the accomplishment, or rather the partial accomplishment, of the successive visions that God has vouchsafed his chosen servants from Abraham to Christ.

The wise man of the Old Testament truly said that, "Where there is no vision the people perish." This is only a succinct statement of a psychological fact in the history of the human race. The heathen are without constructive genius because they have no worthy vision through which to develop their highest soul powers. In the last analysis the darkness of heathenism is the darkness of a visionless people. I have no fear of contradiction when I say that the destiny of a man is determined by his vision. And this statement is equally true of a nation.

It is well worth our while to reflect upon the use that the Devil has ever made of the power of a vision: there are evil visions as well as good ones. Over against the vision that Christ had of a world redeemed through the offering up of his own life, the Devil held before Him a vision the kingdoms of the world and the glory of them: the price of it all was just a moment's deviation from the truth. I say that it will be worth our while to dwell upon the power of an evil vision. For if we think clearly upon this subject, we will come to the inevitable, and alarming conclusion that the underlying cause of the decadence of a nation is due to the fact that its vision of righteousness failed to register upon the moral consciousness of its people, because it was neutralized by a vision of evil. The conflict in every nation's life has been, and ever will be, a conflict of visions: a vision of righteousness on the one side, and on the other, a vision of selfishness and sordidness, of lust and passion.

This is the revelation that the Bible so graphically displays to the world: God's people constantly being overthrown by the power of an evil vision, and again restored by a vision of good. How true, then, to the laws of the soul—the laws of Man's moral and spiritual nature—was, and is our Saviour's manner of setting up His kingdom among men. He holds up a vision that had first claimed all of His own powers and in so doing had called Him from His Father's throne. And this vision was of a kingdom among men of this world that had, and has, for its ultimate accomplishment the creation of a citizenship that shall be absolved from sin and transformed into the character of God's own children. Had this vision been anything less, Christ would have failed, and the world would still be groping in the darkness of undeveloped soul powers.

If such is the power of a vision, and who can gainsay it? how essential it is that we avail ourselves of the highest possible vision vouchsafed to man; the vision of the kingdom of Christ! And was the world ever more in dire need of a guiding and creative vision than at this very hour? It may not be realized but by comparatively few, because it is only the few that think, but the world has now come to the parting of the ways. There is not a nation in the world that is not now in the throes of the three-fold temptation that assailed Christ upon the beginning of His redeeming work. Of course these temptations have ever tried the soul of man, and of the nations of the earth. But in a very special sense the nations of the world are in the wilderness of temptation. Possibly, as never before, the nations are being tempted to turn stones unlawfully into bread: their very existence seems to depend wholly upon material things: the spiritual verities are being thrown into the discard. The material powers of the world are asking for worship with the promise that God can be served after the whole situation has been saved. The spirit of national pride and vainglory is keeping nations at arm's length when they should be at the task of the reconstruction of the world, if not as brethren, at least, as fellowmen who are sharers alike in all human interests.

This condition is not to be looked upon with a passing glance, and with the thought that matters will at length right themselves. **No.** my brethren, the world is in a crisis and this generation

shall not pass away without becoming a party to the choice that it must make. It will be either an advance in the progress of the Kingdom of God, or the beginning of a period of moral degeneration.

Could we have a more solemn subject for our consideration? And what greater, or more holy, responsibility could possibly rest upon us. We would, indeed, be without hope for guidance in making our decision if we had not the assurance of the truth that the text declares; namely, that we have received a kingdom that cannot be shaken; the Kingdom of God.

Historians and philosophers have written many books in their attempt to account for the fall of the Roman Empire; and no two of them have entirely agreed in their conclusions, except in one particular, and that is, that Rome began to retrograde during the development of the Church, and that Roman civilization was replaced by Christian civilization which had for its vision the Kingdom of God. No historian can successfully deny the fact that the Kingdom of God, as interpreted by the Church and carried forward through the Church's organization, became the stabilizing element in the world's social and economical life upon the fall of the Roman Empire.

Therefore we have every assurance that if we are true to-day to the principles of God's Kingdom that we can determine for the nations of the world their choice of righteousness. And this choice will most surely mean progress for mankind; the advancement of the Kingdom of God.

Now the Church, as created through Christ, is God's means of extending His kingdom. In support of this statement, I will ask your attention to two striking statements of St. Paul. The theme of his epistle to the Ephesians is the Church. And it is in this epistle that he speaks of the Church as the workmanship of God created through Christ, and as such is the instrument through which God expresses His will. In the tenth verse of the second chapter, St. Paul declares, "We are His (God's) workmanship, created in Christ Jesus for good works." And in the tenth and eleventh verses of the third chapter he makes use of this expression: "God who created all things; to the intent that now unto the principalities and powers in the heavenly places might be made known THROUGH THE CHURCH the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." The Church, then, is the living, palpable witness of the fact that God's Kingdom is on the earth. But how does she bear such witness? In answering this question we find the Church, as St. Paul defines it, to be the Body of Christ; that is, her membership is made up of those who have been brought into the mystic, but none the less actual, membership of His body, through the sacraments of baptism and the Holy Communion. Therefore, Christ expresses Himself through the membership of His Church. He can only work through those who are obedient to His will and word. The vision of the Kingdom of God can only be realized and ultimately fulfilled through the instrumentality of the Church.

FOUR SONNETS TO THE PACIFISTS, II.

Did not the statesman-bishop well proclaim
The cause of bloodshed in the poppy fields?
Of Christ, and of the grace His love shall yield,
The host had all forgot the very Name,
And sought, by war, to further its own fame.
They lost: to wrong and falsehood they appealed,
And by the wrong and false their fate was sealed,
When powers of righteousness to battle came.

Yet such is not our warfare. Just to hold
A foe impotent does not conquer him;
Brings not that truth and right that must prevail
Ere peace can be. Straight, evil will assail,
When relaxation comes and sight grows dim;
When men forsake their God for ease and gold.

H. W. T.

GENERAL CONVENTION NOTES

ONE OF THE most marked things discernible in the legislative proceedings was the "get together spirit". Time after time partisanship was brushed aside by self-effacement and mutual concession.

Reservation of the Blessed Sacrament

Report of a Committee of the House of Bishops

AT the General Convention held at Detroit, 1919, it was "RESOLVED, that a committee of this House be appointed to study the question of the Reservation of the Elements in the Holy Eucharist, not only for the Communion of the Sick, but as a center of worship, and how far it is sanctioned by the law of this Church: the committee to report to the House of Bishops at its next meeting."

The following were appointed to serve on this Committee, the Bishops of California, North Carolina, Vermont, Western New York, and Colorado. The Bishop of Vermont was subsequently chosen chairman. The Committee begs to report as follows:

Inquiry as to the *legal* aspect of the matter, though of course not the most important question, for the law may be changed, must precede other considerations.

1. It is the law of "this Church" which is to be considered. If the practice were allowed in the Church of England, as Reservation for the Communion of the Sick undoubtedly is in Scotland, it would not necessarily follow that it was permitted amongst us.

2. Stress is not laid on the rubric at the end of the Communion service directing that "if any of the consecrated Bread and Wine remain after the Communion, it shall not be carried out of the Church; but the Minister and other Communicants shall, immediately after the Blessing, reverently eat and drink the same". This rubric, shortened from the English, was not concerned with the matter of Reservation, but was intended to guard against profanation of the consecrated Elements. Nor is stress laid, as decisive, upon the paragraph in Article XXVIII, which says that "The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped". This declaration may be regarded as apologetic, rather than as condemnatory, or prohibitive. At the same time it is difficult to think that either the rubric or the Article would have been written as they were, if Reservation had been contemplated or regarded as permissible.

The declaration in Article XXV should not be overlooked, that "The Sacraments were not ordained of Christ to be gazed upon, or to be carried about—but that we should duly use them". With this may be compared the Homily (Of the worthy Receiving of the Sacrament, attributed to Bishop Jewel). "Before all things, this we must be sure of specially, that this Supper be in such wise done and ministered as our Lord and Saviour did and commanded to be done, as His holy Apostles used it, and the good Fathers in the Primitive Church frequented it." Bishop Andrewes, in his Response to Bellarmine, takes the same line: "*Circumgestare hoc vestram praecepto Christi contrarium, nec ei usquam Scriptura favet. Contrarium et instituto. Institutum enim tum Sacrificii, ut absumi; tum Sacramenti, ut accipi, manducari, non recondi et circumferri. Extra Sacramenti finem, extra praecepti vim usus haud alius. Fiat quod fieri voluit Christus cum dixit, Hoc facite; nihil reliqui fiet, quod monstret sacerdos, quod adoret populus de pyxide.*"

3. What is regarded as decisive is the exclusive method prescribed for administering the Sacrament to the Sick. In the English Prayer Book of 1549 an alternative use was provided: 1, On a day when there was a celebration of the Holy Communion in the Church, the priest was to reserve, at the open Communion, so much of the Sacrament of the Body and Blood as should serve the sick person and those (if any) appointed to communicate with him, and, so soon as he conveniently might, after the open Communion, go and minister to the sick persons; 2, but, on a day when there was no open Communion in the Church, the priest was to celebrate the Holy Communion in the sick man's house.

The provision for carrying the Sacrament to the sick was withdrawn from the Prayer Book of 1552, and the only method of administration provided was that of a celebration in the house. At the same time, "lack of company to receive with him" was added to the causes that might prevent a sick person receiving the Sacrament, in which case he was to be content with Spiritual Communion. Provision for taking the Sacrament to the sick has never been authoritatively restored, save in the Latin Prayer Book, intended for use in Colleges and Schools, put forth under Queen Elizabeth in 1560; but from its next edition, twelve years later, the rubric allowing this was withdrawn.

We have inherited the exclusive method of administering Communion to the Sick by a private celebration, with the rubric concerning Spiritual Communion as the only alternative

where the celebration is not possible. The rubrics have been revised, allowing the service to be abbreviated, and, in cases of emergency, dispensing with the necessity of others beside the Minister communicating along with the sick person. These changes show that the absence of provision for Reserving the Sacrament for the Sick has not been due to inadvertence.

At the same time all our clergymen, as a condition of their ordination or reception among us, "solemnly engage to conform to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America".

In view of these explicit rubrical directions, and of the promise of conformity, it cannot be seriously argued that a mediaeval canon (like Archbishop Peckham's in England, 1279) requires or authorizes among us Reservation for the Sick. There is no satisfactory evidence for a parallel use of Reservation, though this was apparently *advocated* by Sparrow and Thorndike.

4. Emergency may transcend all ordinary laws. Accordingly, during the cholera and the smallpox epidemics in England, at Leeds and London, Archbishop Longley, then Bishop of Ripon, and Archbishop Tait, then Bishop of London, allowed Reservation for the Sick, and the same was done in the United States during the yellow fever at Memphis, in 1878.

These, without doubt, were illustrations of the "cases of extreme necessity" referred to in the Pastoral Letter of the House of Bishops at the General Convention 1895, when it was said: "The practice of reserving the Sacrament is not sanctioned by the law of this Church, though the Ordinary may, in cases of extreme necessity, authorize the reserved Sacrament to be carried to the sick".

It cannot be supposed that the Bishops intended to claim that a bishop had power to vary the law, but only that his advice, that in this or that particular case the law cannot be strictly adhered to, is a safeguard, both for the Church and for the individual priest.

To this declaration of 1895, the House of Bishops adhered in 1907, when, at the General Convention at Richmond, the question of the continuous Reservation of the Sacrament was raised, and it was proposed that "the House should declare that, in its judgment, the reservation of the Sacrament of our Lord's Body and Blood for purposes of worship, the Exposition or Benediction of the Holy Sacrament, and the carrying the Sacrament in ceremonial procession, are wholly unlawful, as altogether unprovided for in our formularies, and moreover without the authority of our Lord's institution of the Sacrament."

The committee, to whom this resolution was referred, reported that "in its judgment, no new declaration or action on the part of the House is necessary, because the statement of the Bishops, in the Pastoral Letter of 1895, clearly states and guards the matter by declaring that the reservation of the Sacrament for purposes of worship is unlawful, as unwarranted by our Lord's institution of the Sacrament, and unprovided for in our formularies". The Committee proposed no resolution for adoption, but the statement of its report was unchallenged.*

The above is thought abundantly to prove that the practice of Reservation—even for the sick—is, at present, not sanctioned by the law of this Church. Modern conditions and needs, with crowded houses, common resort to hospitals in sickness, and frequent accidents—not to speak of a more general desire for reception of the Sacrament in times of illness or peril—may make desirable authoritative permission for Reservation in accordance with primitive usage.

It can scarcely be seriously contended that the authority given by the Prayer Book (in the last paragraph of rules "Concerning the Service of the Church"), and by the Canon (number 46), to a bishop to set forth forms for Special Occasions for which no service or form has been provided in the Prayer Book, applies to this matter: nor that the phrase in our Prayer of Consecration, "we, and all others who shall be partakers of this Holy Communion", contemplates and sanctions Reservation of the Sacrament for those not present in the church (The corresponding clause in the Scottish service was "whosoever shall be partakers of this Holy Communion"). Reliance on this, as a warrant for Reservation, must be classed with the claim that the postponing of the consumption of what remains of the consecrated elements until after the *Gloria in excelsis* has been said, is an intentional

*Journal, Gen. Conv. 1907, pp. 40 and 106.

Anglican provision for Eucharistic adoration. Extra liturgical use and cultus is, of course, excluded, if Reservation even for the sick is not allowed.

Going behind our own provisions, there is abundant evidence that in the earliest times the Sacrament was sent from the open Communion to the sick and others unable to be present in the assembly of the faithful. Thus they received an outward, as well as an inward, pledge of fellowship with the body, in that they were literally partakers of the same Holy Table.

Somewhat later, the faithful were allowed to take the Sacrament with them to their own homes for Communion when they could not attend the public service. In days of persecution, and of solitary life in the deserts, such a practice was natural. Superstitious and irreverent uses of the Sacrament as a charm, and so forth, gradually sprang up. It is the more remarkable that there is no evidence among ascetics or others of any cultus of the Sacrament for devotional purposes as a center of prayer, or for divine companionship.*

Reservation of the Sacrament in the sacristy of the Church, that it might be always ready for administration in case of need, became the established rule in both Eastern and Western Christendom. Devotional use of the Sacrament apart from Communion only came in along with or following Latin developments of doctrine in the 11th and 12th centuries.† The doctrinal questions involved need separate treatment. Here it is sufficient to say that there is no primitive or catholic sanction for extra-liturgical devotional use of the Sacrament.

For over a thousand years, while the Church undoubtedly believed in the Real Presence, no cultus of this sort was permitted or authorized. Our appeal in this, as in all matters, is Scripture and Antiquity, and these give no warrant for the practices which, in the Roman Catholic Church alone, have in later times been developed.

With this review of the question in its legal and historical aspects, the duty of the committee is perhaps accomplished. But there are practical considerations involved belonging to actual conditions which cannot be ignored, and with reference to which the committee may be expected to make some recommendations. As has been said above, in our time and circumstances the celebration of the Holy Communion in a sick person's house is often impracticable or at least inadvisable. The length of the service, even in its abbreviated form, is in some cases prohibitory; in others there are unexpected calls for immediate ministrations. In view of these, and similar conditions, the revision of the Prayer Book rubrics seems imperative, permitting the Reservation of the Sacrament from the public service for the Communion of the Sick, with whatever safeguards of episcopal regulation may be deemed necessary.

In the meanwhile, until this amendment of our actual law is constitutionally affected, the committee would recommend the adoption by the House of a resolution recognizing that, in cases where in his judgment it seems necessary, the responsibility must rest on the Bishop of the Diocese of allowing, in this matter, deviation from the strict law. But it should be understood that this does not cover the authorization of the use of the Sacrament so reserved for services of Worship or Benediction.

Respectfully submitted:

ARTHUR C. A. HALL, Bishop of Vermont, Chairman.

WILLIAM F. NICHOLS, Bishop of California.

JOS. BLOUNT CHESHIRE, Bishop of North Carolina.

CHARLES HENRY BRENT, Bishop of Western New York.

IRVING P. JOHNSON, Bishop of Colorado.

**The Sacrament Reserved*. W. H. Freestone, pp. 39-41, 53, 98, 99.
†Freestone pp. 263, 264, 257 (Quoting Fr. Thurston).

WHEN YOU THINK of the men and women who were in that crowd you get some insight into the very heart of Jesus Christ by His use of such a phrase, "If any man." For in that crowd were weary folk, folk whose spiritual energies, if they had been awakened, had long since become exhausted. There were people in that crowd who had sinned immeasurably. And it was to them that Jesus said, "If any man will be My disciple"—*J. Stuart Holden*.

YOU KNOW the value of an overture in music; how its simplicity helps all the remainder of the more elaborate variations and movements. You could not start at once into the midst of the symphony of the oratorio, and intelligently enjoy and use it. So youth brings its own peculiar contribution to the harmony of Godly, Christly living. That is the teaching of the Boyhood of Christ—*Frederick Brooks*.

FAITHFULNESS is success with God.—*Porter*.

THE GOSPEL OF THE OTHER MILE

BY THE REV. THOS. F. OPIE.

UNDER Cyrus, king of Persia, there was a law impressing into service, to aid couriers, any man needed to carry a message across the country.

It was probably this custom that Christ had in mind when He enunciated the sometime puzzling doctrine, "Whoever shall compel thee to go a mile, go with him twain".

Christianity does not impede, or interfere with, the government. Rather it supplements it by a change of heart. Mere duty is not enough. Christianity demands enthusiasm. It is a kind of "gospel of the second mile".

It is as though the Saviour said, "Whoever shall desire thy 'hand,' give him thy 'heart' also". If a man compel thy presence, give him thy service too! If he demand thy good wishes, give him also thy good offices. If he ask charity, give him love. If he ask friendship, give him sympathy, affection, devotion. This is the gospel of the other mile.

And Jesus practised what He preached. If one came to Him for healing, He not only said, "Arise, take up thy bed and walk", but also, "Thy sins be forgiven thee!" This was not merely twice as much as was asked or expected—but a hundredfold as much! Christianity is not mere mechanics of action or mathematics of service; it sets no limits or bounds to its ministrations.

This gospel of "going one better" declares it is not enough to be "polite"—one must be "kind", and "courteous". It is not a matter of formal conduct, but of disposition—not mere conformity, but transformation. It is not enough to be "clean"—one must be "pure". It is not enough to be "respectable"—one must be "honest, upright, beyond reproach".

If the law compel you to be "sober," Christianity demands "self-control"—as regards speech, temper, appetite, passions, conduct, deportment. If the law say, "be just"—Christ says "be merciful, be tolerant, be liberal". The world needs these today infinitely more than mere justice, which is a legal term, and may be cold, heartless, relentless! If the law demand that you be "moral", the Christ demands that you be righteous, godly, Christian!

"The most blameless life must be up and doing, if it would be happy", says Bliss Carman. There is no such thing as Christian "statics". Christ's religion is dynamic.

"Life is the mirror of the king and slave;
'Tis just what you are and do.
Give to the world the best you have,
And the best will come back to you."

THE MUSIC OF THE SPHERES

How angelic is the music
From an organ's mighty throat,
Or a song by human voices,
Or a harp's harmonic note;
How melodious the music
In the wide world out of door,
Of a skylark or a brooklet,
Or the surf upon the shore.
And philosophers once told us,
In an epoch long gone by,
Of sublime celestial music
From the spheres within the sky;
Though our firmament is silent
Over land and over sea,
Suns and worlds unite together
In symphonic harmony.
Were our ears attuned to hear it,
Ah! What music would arise
From the stars amid Orion
To the universal skies!
Underneath God's spangled heavens,
Which have neither depth nor years,
We might hearken, soul enchanted,
To the chorus of the spheres.

CHARLES NEVERS HOLMES.

GENERAL CONVENTION NOTES

THE AUTOGRAPHS of the first one hundred American bishops are on exhibition in the Oregon Historical Society rooms. They are the property of Mr. L. Bradford Prince of Santa Fe, New Mexico.

Christianity a Religion of Progress

A Sermon (condensed) by the Rt. Rev. William A. Guerry, D.D., Bishop of South Carolina,
Preached at the Consecration of the Rt. Rev. Edwin A. Penick, D.D.

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. St. John 16:13.

A DISTINGUISHED Bampton Lecturer has said that there are three permanent elements in religion without which no religion can long survive or retain the faith and allegiance of men.

These are briefly;

a, A sense of dependence upon God; b, The desire for communion or fellowship with God; c, The element of progress: namely, the ability of any religion to lend itself to restatement and reinterpretation in the light of new truths.

These three permanent elements of any religion which calls itself universal are fulfilled and completely realized in the Christian doctrine of the Triune God; Father, Son, and Holy Ghost. Today I wish to speak to you of the necessity for progress as an indispensable factor in the development and preservation of the Christian faith. This essential element of the religion of Christ is wonderfully set forth in the Christian doctrine of God the Holy Ghost, the Enlightener, the Guide and Teacher of men, whose special mission it is to lead us into all truth and to give to the Church a broader vision of its great mission and an ever new and deeper appreciation and understanding of the verities of the faith.

Nothing has distinguished Christianity, historically speaking, from all other religions with which it has come in contact, more than its power of adaptation to meet new conditions. In every period of its long history, in every great crisis when some new interpretation of the faith was required to enable the Church to appropriate the accredited results of science or of biblical scholarship, there has not been lacking some man of vision, some great constructive thinker and philosopher, who has been able to point out the way which was to lead his people ultimately to a fuller enjoyment of the glorious liberty of the sons of God. It is true that there have been periods of reaction and of intellectual stagnation in the history of the Church; periods when an ecclesiastical hierarchy put shackles upon the free spirit of man, and a policy of obscurantism has clogged the wheels of progress. Under the regenerating and illuminating power of the Holy Spirit, the Christian Church has always shown a remarkable power of recuperation. Her great scholars have more than once shown themselves equal to the task of reinterpreting Christianity in the light of new discoveries, and keeping themselves abreast of the best thought and scholarship of the day. There is no science so progressive as the science of biblical scholarship and research.

Theology, as our own Dr. DuBose has shown in more recent years, is a constantly advancing and progressive study. One has only to read the New Testament and to go back to the origins of Christianity, to find that this element of progress was a part of the original revelation of God in Christ. When Christ promised His Church the gift and power of the Holy Spirit, the Church in the beginning did not herself realize how much was implied by His words, or how great would be the need of such divine guidance and enlightenment. Progress was the watchword of the early Apostolic Church. The ability of the Christian faith to lend itself to restatement and reinterpretation in the light of new thought was the only thing which saved Christianity from remaining a narrow Judaizing sect. The Church never faced a greater crisis than when at the end of the first century it came face to face, for the first time, with Greek thought and Greek philosophy, and some great seer and inspired teacher was needed to commend the Gospel of Jesus Christ to the most acute and cultured intellects perhaps the world has ever seen. The question which faced the Church at that time was this; would Christianity show itself equal to the task? Would it prove itself capable of restatement in terms of Greek philosophy? Would it be able to adjust itself to the new conditions which it then faced?

The answer to these questions is found in the prologue of St. John's Gospel, in the Epistles of St. Paul, and also in that first encyclical letter sent out by the Apostles and brethren, when they met in Jerusalem to consider the question of the status of Gentile converts. The Apostle St. John did not hesitate to borrow a word from the philosophical schools of Alexandria and Antioch, and to apply it to Christ, the word "logos" which connoted a whole system of philosophy.

These opening words of St. John's Gospel do not strike us as new or strange, but, to the men of the time in which they were written, they came as a new revelation from Heaven enabling Christianity to escape from a narrow Judaism, showing to all men that Jesus Christ, the Incarnate Son of God, is indeed the "Light that lighteth every man that cometh into the world". This process of growth and development, foreshadowed in the New Testament itself, has never ceased to be a characteristic of the Gospel of Christ, from that day to this.

The whole of the conciliar period, when the Church was fighting for her life against the subtle and powerful heresies of Docetism and Gnosticism; when new strange doctrines threatened to destroy the integrity of the faith, great doctors and inspired fathers of the Church were raised up of God to defend the faith, and to give us a true understanding of it. They did not seek to defend Christianity by building around it an impregnable wall which no man might scale, nor did they attempt to safeguard the faith by placing it in a sealed casket, but by meeting the intellectual foes of Christianity upon their own ground and putting to rout the alien with the weapons of their own spiritual warfare.

It was this intellectual quality in Christianity, this power to appeal to the reason and intelligence of men, in those early centuries when the creeds of the Church were being formulated, which commended the religion of Christ to men of such ability as Apollon of New Testament fame, to great philosophers like Justin Martyr, theologians like Gregory Nazianzen, Basil, Origen, Clement of Alexandria, and Athanasius.

As one stands in a place like this, on a great occasion of this kind, and tries to recall the growth and progress of the Church from the beginning, one cannot help but be struck with the fact that, notwithstanding all that the enemies of progress have attempted to do to thwart and retard the growth of new ideas and developments of Christianity, with few exceptions, their efforts have proved futile. The weapons, which they forged upon the anvil of fanaticism or ecclesiastical bigotry, have proved instruments with which to destroy themselves. If there is any truth of Christianity which stands out more clearly today than any other, it is its inherent and God given power of growth and ability to assimilate new truths and new ideas from whatever source they may come, and to relate them to the central and fundamental fact of the Incarnation of God in Christ. Indeed we may not inappropriately liken the Christian seeker after truth to some mountain climber. Each time he looks forth as he climbs, he sees farther. While he has changed his position, the mountain remains steadfast and immovable. With each succeeding generation, with each new discovery, with each fresh experience and apprehension of Christian truth, he mounts upward. Having at his command the accumulated faith and labors of God's saints in all the centuries, he is enabled to see further than those who preceded him. He understands, as his fathers could not, how Christianity is related to the whole scheme of knowledge. He is able to rise above the controversies of past generations, and, in a higher synthesis than was possible before, to reconcile the seeming antagonisms of religion and science. Thus it will appear that Christ has not changed. The mountain of the Lord of Hosts, which we have encompassed, has not altered its position. It is the same mountain at whose feet our fathers encamped. It is we who have changed. It is we who have grown in knowledge and in spiritual apprehension. We have not surpassed, if we have ever equalled, the men and women who have gone before us, in the faith, heroism, and power of self-sacrifice, which they so wonderfully exemplified. We still have need to sit at their feet and learn of them the deep things of God, but to us has been given a wealth of knowledge, new and wonderful instruments and vehicles of thought and of service to mankind, a larger perspective, a world vision of the great task before the Church, a fresh appreciation of the many-sidedness of the Gospel and of its power to save to the uttermost, such as our fathers never had.

Now, as an illustration, let us take the familiar and, in certain quarters, the somewhat discredited doctrine of the Atonement, and study its development in the light of the best thought and theology of our time.

The Church fortunately has never laid down, or committed herself to, any theory or doctrine of the Atonement. She

has preferred to accept the great and blessed fact and truth of our reconciliation to God through Christ, without formally approving any one of the many theories which theologians have propounded to explain it. Incredible as it may seem, in the beginning of the Church's life the most popular theory of the Atonement was to the effect that man, who is by nature conceived and born in sin, was hopelessly enslaved and in bondage to Satan, and that Christ died on the Cross to buy us off from the devil, whose bond-servants we were. His death was therefore a ransom paid to Satan, and not a reconciliation restoring man to the moral likeness and image of God. This view was taught and held for a thousand years, until the time of Anselm, who said, "Such a doctrine is monstrous and impossible. Christ did not die to buy us off from the Devil. We are not the children of Satan, but the children of God. If we are in debt to anybody we are in debt to our Father in heaven, whose righteous laws we have violated. But we are so hopelessly and morally bankrupt that we can never pay the debt ourselves. We can never satisfy the divine justice by any deeds or merit of our own." Therefore Christ died upon the cross to propitiate an angry God, and to satisfy the divine justice, and to make reconciliation between man and God. This view was far more rational and scriptural than that which preceded it.

But it has been reserved for theologians of our own time, like Dr. DuBose and Canon Moberly, to give us a still more philosophic and scriptural explanation and interpretation of the great Christian doctrine, than even Anselm had ever conceived possible. To the modern theologian of the Church, the whole earthly life of Christ, not only His cross, but His fasting and temptation, was a bringing of the human will and life into perfect at-one-ment and oneness with God. The atonement of Jesus Christ, once for all accomplished upon His cross, is not a vicarious act in the sense that He in His own person and life brought humanity into moral and spiritual oneness with God for the purpose of saving us the trouble of doing the will of God. But Christ is our atonement and reconciliation with God because He is the sinless one. The only possible or conceivable basis of atonement between man and God is holiness, righteousness, life. Christ is our perfect atonement because He is, and has realized in His own life, a perfect human faith, obedience, and love. I have been at some pains to illustrate the process of development in the faith and teaching of the Church with regard to the doctrine of the atonement, in order to let you see that Christianity is not a finished product. It is not some costly jewel shut up in a casket, incapable of change or growth, but it is a divine seed planted in the human heart which strikes its roots deep down into the soil of the centuries; which continually bears fruit, and whose leaves are for the healing of the nations.

Now, while it is true that the faith of the Church is, thus capable of restatement and reinterpretation, it is also true that essential Christianity does not change. Christ is the same, yesterday and forever, and while our understanding and insight into the mystery of His Incarnation and life may grow deeper and more intelligent with the passing years, yet the original Gospel in its integrity and finality does not change. We cannot add to or take from that original deposit. But while the work of interpretation of the scriptures must continue, we must be careful to guard against a certain school of Modernists who mistake revolution for progress, and an extreme radicalism for growth. I desire to place no limitations upon any reverent attempt to interpret the undeniable facts of the Christian revelation. I can conceive of no limits to what a thoughtful and conscientious scholarship may do in the way of giving us a more rational and truly spiritual understanding and grasp upon the great essentials of the faith; but I confess I view with deep distrust any school of theologians who begin by denying the possibility of the miraculous in the Gospel story and then invent a theory to justify their iconoclasm. I agree with a recent writer in *THE LIVING CHURCH* in thinking that a "rationalistic modernism" is a dangerous foe of Christianity.

There is much today which passes for progress, which is merely destructive criticism. When a distinguished divine in New York City, in a recent sermon on Fundamentals, can deny the Virgin Birth of our Blessed Lord and the Christian doctrine of the atonement, it is time for the watchmen on the towers of Zion to sound a note of warning.

The more one studies the development of doctrine in the light of the Church's life and teaching, the more he realizes that, when we get away from the historic perspective of the Catholic Church and lose touch with that continuous stream of religious thought and experience which is the heritage of the ages, the more we are apt to run into the extravagances of an excessive individualism. The corrective to such extreme views as these to which reference has been made, is to be found in the corporate witness and the collective judgment of

the whole body of Christ as interpreting the mind and spirit of the Master. Those who have lost that historic continuity, which is the birthright of every Churchman, have lost something which is very precious and very necessary in enabling the Christian scholar to distinguish between that which is merely ephemeral and that which is of permanent and universal value.

The service in which we are engaged today is but another link in the chain of that continuity which connects us with the Church of the first century. The young man whom we are this day to consecrate a bishop in the Church of God, is not to be consecrated mainly or chiefly a bishop of the Protestant Episcopal Church in the United States of America, but, as the words of the Ordinal expressly state, "a Bishop in the Church of God," a bishop of that original, Apostolic, Catholic Church, which Christ Himself established and against which He has said the Gates of Hell shall not prevail. We are bound to the Church of the first century, in the words of the Lambeth Appeal, by a whole-hearted acceptance of "a ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ, and the authority of the whole Body". We teach that the historic episcopate, to which order of the ministry our friend here is this day to be admitted, fulfils the conditions of a ministry acknowledged in every part of the Church and possessing the commission of Christ and the authority of the whole Body of the faithful from the beginning. The two forces in the life of the Church which are constantly contending for the mastery are conservatism and progress. The tendency to become fixed and stereotyped, and the equally dangerous tendency of breaking with the past and running into extremes of radicalism from a craving for something new and strange, are both to be avoided.

We need a conservatism built upon the impregnable rock of Holy Scripture, and reflecting the teaching, experience, and thought of the Church in all the centuries. "*Securus judicat orbis terrarum.*" But we also need a Church which is alive to present day problems, in close vital touch with the lives and experiences of men and women of today; alert, forward-looking, progressive in the truest and best sense, prepared, as was shown at Portland in the new Canon on the Concordat to adapt our episcopate to new conditions so that while preserving the historic ministry and creeds, yet make it possible for a minister and his congregation to come into organic unity with our branch of the Church without being obliged in all respects to conform to our Book of Common Prayer, or to use the vestments of the clergy of this Church, or to receive confirmation, provided only that he is willing to accept episcopal ordination. It can no longer be said that the Episcopal Church is a non-progressive body.

(Here Bishop Guerry turned to the ordinand)

And now my dear brother and "son in the faith", to use the words of St. Paul to his beloved Timothy, it is a proud and happy moment in my life that I am permitted to stand here and take part in this service. Our lives have been closely associated for more than twenty years; first at Sewanee, as chaplain and student, and later when you became my postulant and candidate, and I ordained you deacon in 1912 and priest in 1913. The first eight years of your ministry were passed in my diocese. Not only the Diocese of North Carolina has reason to rejoice this day, but the Diocese of South Carolina likewise desires to join her prayers and congratulations to those of the people who have called you to this high office.

Though young in years, you have, by your good works, purchased "to yourself a good degree, and great boldness in the faith which is in Christ Jesus".

In the words of the prayer of consecration in this service, "Give heed unto reading, exhortation, and doctrine, that the increase coming thereby may be manifest unto all men."

There are in the Church different types of Bishops, men of many minds and of many gifts. We have the Bishop who is the great organizer and executive; the Bishop who is the prophet and preacher; but there is another type which this age especially demands, and that is the Bishop who, in addition to being a good executive and a preacher of righteousness, shall also be the scholar and teacher. We need men of the type of Bishop Westcott and Bishop Gore of the English Church, who combine in a remarkable degree the training of the scholar with a practical knowledge of affairs and a vital interest in present-day problems which made them not only great scholars and preachers, but outstanding leaders in all movements for industrial peace and social and civic betterment.

With your training and mental gifts, I covet for you such a career in your Episcopate. I hope you will never be enslaved to the routine work of your office, but that you will so arrange your time as to secure to yourself some period for serious study and reading so that you may be able to be not only an



THE RT. REV. E. A. PENICK, D.D.,
Bishop Coadjutor of North Carolina



THE RT. REV. JAS. M. MAXON, D.D.,
Bishop Coadjutor of Tennessee

administrator but a chief shepherd to feed the flock of Christ, and a true *pastor pastorum* to your clergy who will look to you for leadership and light. Forasmuch then, as your office is of so great excellency and of so great difficulty, you have need to pray earnestly for the guidance and assistance of the Holy Spirit, and may God our Father abundantly bless you in every good work to do His Will, through Jesus Christ, to whom be glory and dominion now and forever.

A QUESTIONNAIRE

AM I really and truly interested in my church—in helping it achieve its objects and ideals—or do I just *think* I am? What do I do to *prove* my interest—that it's half as vital, for example, as I think it is?

How do I look to the man on the outside? Could he tell I am interested by what I *do*? How do I look to *him*?

Am I a good example for anybody to follow, or do I just think I am? Do I think about my responsibility, in this connection, at all?

Do I attend church service as often as I think I do?

How would the minister classify me? As interested? indifferent? Cold? as a friend and helper, or just as—one of the congregation? Would he be justified by what I *do*?

Do I really give as the Lord hath prospered me, or do I just think I do? If I should add up my contributions to local church support and to missions, would they represent as large a part of my total income as I think they do?

Would a stranger think me as liberal as I think I am, even if he had all the facts of my other responsibilities?

Do I really care for missions at all? Do I really ever *deny* myself—a new suit, cigars, street car rides (when walking would be better for my health)—anything—to help forward the cause? Do I really ever *deny* myself, or do I just *think* I do?

Do I really believe it more blessed to give than to receive, or do I just think I do?

What kind of church member am I anyhow? Am I the kind I think I am, or do I just think I am?—*The Seattle Churchman*.

OF ALL TEACHINGS, that which presents a far distant God is the nearest to absurdity. Either there is none, or He is nearer to every one of us than our nearest consciousness of self. An unapplicable divinity is the veriest of monsters, the most horrible of human imaginations.—*George MacDonald*.

GENERAL CONVENTION NOTES

WHEN SECRETARY DAVIS appointed Miss Helen J. Smith as the third assistant secretary, a deputy remarked: "Well, it is bound to come, and this is the Entering Wedge. I expect to live to see a woman as our presiding officer, as well as our secretary."

EARLY CELEBRATIONS of the Holy Communion were held daily in the parlors of the Old Colony Club, in the Multnomah Hotel, and many availed themselves of the privilege.

A NUMBER of bishops and deputies were invited to a tea given by the widow of the late Rev. W. A. M. Breck, son of the great missionary, the Rev. Dr. James Lloyd Breck. Many mementoes of the great doctor were shown. They recalled to at least one person the old days in Minnesota, when Dr. Breck thought nothing of walking fifteen or twenty miles and back, to hold a service, and wore out the poor Seabury Hall students who tried to keep pace with him.

A STREET NEWSPAPER VENDOR accosted one of the deputies, asking the purpose for which the Convention was being held. On being told, the vendor replied: "Well, they are a fine bunch of men. They look as if they are real smart. I have been here for fifteen years, and I have sold more papers to this lot than to any other convention we have had here. I reckon these fellows keep up with the times. And say, they strike me as a pretty broad-minded bunch, for I see a lot of them smoking around."

AT THE OPENING SERVICE a sign reading "basses" was placed on the stage to show certain members of the chorus their position. Some one took the sign, changed the "a" into an "o," and placed it over the entrance into the House of Bishops.

BISHOP OVERS, of Liberia, has a decidedly portly personage. He says that on one occasion, when he was speaking of the cannibal tribes in his jurisdiction, a woman listener excitedly remarked: "I don't see what in the world they were thinking of when they sent you into a cannibal country."

"PAPER, paper, Bishop! All about the Convention, Bishop," called a street newsboy. When the sale was made, he turned to a companion and said, with a wink, "That's the way to get 'em. Call em all 'bishop'. They all fall for it."

IT IS A heroic obedience to obey the laws of God simply because they are God's laws, and not because He has promised to reward the obedience of them.—*Lessing*.

General Convention Notes

THE autographs of the first one hundred American bishops are on exhibition in the Oregon Historical Society rooms. They are the property of Mr. L. Bradford Prince of Santa Fe, New Mexico.

CONTINUING A pleasant custom from former Conventions, Mr. W. H. Crocker, of San Francisco, gave a dinner at the Multnomah Hotel Monday evening, Sept. 11th, for the bishops and deputies of the Province of the Pacific, and a few honored guests from afar. It was in honor of the Rt. Rev. William Ford Nichols, former president of the Synod, who was felicitated upon his long episcopate in California, and upon the fact that he is now entering the fiftieth year of his ministry. Bishop Nichols himself acted as toastmaster, and responses were made by Bishop Gailor, Bishop Page, Bishop Sanford, Bishop Parsons, Bishop Lawrence, Mr. Edward L. Baylies, vice president of the Church Seamen's Institute of America, and Mr. Lewis B. Franklin.

FATHER HUGHSON, and Father Sill have been serving as celebrants at the daily Celebration of the Holy Communion at St. Helen's Hall. There are also daily celebrations, conducted by visiting clergy, in the quarters of the Old Colony Club, Multnomah Hotel.

THE HOUSE OF DEPUTIES showed its sense of humor by vigorously applauding one of its members who mounted the rostrum to insist upon the strict enforcement of Rule 38, forbidding applause during the sessions of the House.

CONFESSING HIS PORTLINESS, Bishop Overs, of Liberia, brought down the house when he quoted an old lady who asked him: "Why on earth did they send you into the cannibal country?"

ANOTHER QUIP that has gone the rounds of the Convention: "I am a self respecting woman, which you are not," a fanatic once wrote to Bishop Manning.

ARCHBISHOP PANTELEIMON, of Neapolis, made a young Greek couple in Portland happy for life, by officiating at their wedding.

A NEEDED RELAXATION was felt in the House of Bishops, and a wave of amusement passed over it, when it was discovered that the printer, in preparing the report of the Preliminary Conference had edited the baptismal office so that it read:

"Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all *courteous* desires of of the flesh, so that thou wilt not follow nor be led by them?"

AN ECCLESIASTICAL art exhibit of embroideries and illuminating has been opened at the Portland Art Museum, and is drawing many interested visitors.

THE NOON-DAY FORUM, under the auspices of the Church League of Social Democracy, is under way at Labor Temple, with the Rev. Britton D. Weigle, Executive Secretary of the Diocese of California, as chairman. The meetings, which will culminate in a Mass Meeting, are proving popular.

THIRTY-TWO DEACONESSES are present, with China, Japan, the Philippine Islands, California, New York, Pennsylvania, and other jurisdictions represented. They are the guests of St. Mark's parish, which is providing hospitality for them all. Thursday, the 14th is their special day on the program, when they will make their corporate communion at St. Mark's, and hold all-day conference.

WHILE THOUSANDS of people thronged the Portland churches to hear the distinguished preachers on Sunday, September 10th, the radio also did its part in the evening in sending out messages to listeners throughout the Pacific Northwest. Brief sermons by Bishop Thurston, and two of his Oklahoma clergy—the Rev. John Granger, of Muskogee, and the Rev. Rolfe P. Crum, of Tulsa—were broadcasted.

BISHOP MANNING officiated at a function that attracted much attention in Portland on the afternoon of the 9th, the laying of the cornerstone of the new Salvation Army building. It was a great event of the Salvation Army convention which is holding a week's session in Portland, and it was a recognition of Bishop Manning's helpful interest in that body. When General Bramwell Booth visited America two years ago, Bishop Manning was prominent in the reception given him in New York.

LEWIS B. FRANKLIN, in presenting his report as Treasurer of the Church, said: "You can't raise money by asking a man to contribute to a \$21,000,000 pot, not knowing what is going

to happen to it. When all of us study stewardship, we will do away with quotas."

BISHOP MIKELL, of Atlanta, speaking before the Mass Meeting on the United Offering, told of being asked to preach at a high school commencement in a town where we had no church. The preachers of the town had tried unsuccessfully to prevent his coming. One of these made the opening prayer at the commencement service, and closed by saying: "Now Lord, we pray for this Episcopal Bishop. We pray Thee to give him a message. We believe that Thou canst do even that; for all things are possible with Thee."

THE TUBERCULOSIS WORK being done by the Church in Arizona is shown by exhibits illustrative of the activities of St. Luke's Home for the Treatment of Tuberculosis. Phoenix; St. Luke's in the Desert, Tucson; and St. Luke's in the Mountain, Prescott. The Rev. Bertrand R. Cocks has charge of these exhibits.

A DELIGHTFUL social function on the evening of the first day of the Convention, was a reception at Bishopscroft given by Bishop and Mrs. Sumner to the bishops and their wives. Assisting were Bishop Tuttle, and his sister-in-law, Mrs. White; Bishop and Mrs. Gailor; and Mrs. C. D. Sumner, the mother of Bishop Sumner. More than two hundred guests were present. Bishop and Mrs. Sumner are also entertaining the missionary bishops and their wives at dinner at the University Club, Tuesday evening, September 12th.

A MEETING of the Council of Continental Domestic Missionary Bishops was held Friday, September 8th, at the University Club. Bishop Sanford was elected president, Bishop Howden, vice president, Bishop Remington, secretary, and Bishop Thurston, a member of the executive committee. "Deep regrets" were expressed to Bishop Mann, of Southern Florida, and to Bishop Horner, of Asheville, because of the erection of their respective missionary districts into dioceses, thus depriving them of membership in the council, which is now limited to the west. A committee was also appointed to extend the affectionate greetings of the Council to Bishop Paddock.

TO THOSE deeply interested in the past history and future progress of the Nation-wide Campaign, it seemed especially appropriate that the anthem at the opening service contained the words: "I will say to the North, give up; and to the South, keep not back." Not a bad motto for the next three years!

THE HOUSE OF BISHOPS is open, but not very wide open. There are seats for about fifty in the back of the room, which is almost completely filled with desks of the Bishops.

AN INTERESTING EXHIBIT from Liberia is among those which seem to have grown out of the very wall since the Convention opened. It includes an assortment of idols, specimens of native handicraft, and a chief's scarf, showing an abnormal fondness for color.

THE SECULAR PRESS division is making its appearance. Dr. E. C. Chorley, historiographer of the Church, will represent the Philadelphia *Ledger*, the New York *Tribune*, and an Eastern syndicate. Special representatives are also announced for the New York *Times*, and the Chicago *Tribune*, and others are expected.

BISHOP BENNETT, of Duluth, has the distinction of being the youngest Diocesan present in the House of Bishops.

A MEETING in the interests of the Kuling School for the children of missionaries in China was held in the Tea Garden of the Multnomah Hotel Monday evening, September 11th. Bishop Lloyd presided and addresses were made by Bishop Roots and Bishop Brent.

AN ADDITIONAL POINT of interest in the baptism of an infant by Bishop Tuttle on Sunday, September 17th, appears in the fact that this baptism occurred almost precisely at the very hour when on the same calendar day fifty-two years ago he married the child's grandparents in Boise, Idaho.

ONE OF THE BUSIEST members of Dr. Gibson's staff has been Mr. Roger Daniels, who interested himself in seeing that correct and complete reports of the most important Convention proceedings were placed in the hands of the press representatives.

FIFTY-ONE missionaries were sent out by the Department of Missions during the first five months of 1922.

The Order of the Thousandfold

By the Ven. Frederick W. Neve

THE Church stands pretty much where the world stood, before the great sources of physical energy were developed. She has scarcely touched as yet, the illimitable stores of spiritual energy which God has placed at her disposal."

These words formed the first paragraph of a short article written in January 1920, to bring to the attention of the Church, The Order of the Thousandfold. The object of the Order was to test the possibility of utilizing this store of spiritual energy for the benefit of the world. The world has never, perhaps, been in greater need of the spiritual resources of Christianity and, as we believe that they are fully adequate to meet the needs of the world, it would seem to be the duty of the Church to utilize them to the fullest extent.

It is evident that this is not being done at present, or the condition of the world would be very different from what it is. The Order is intended to help in awakening the Church to a realization of its latent and undeveloped power, to meet the needs of the situation.

Anyone can become a member of the Order, simply by praying daily to be made a thousandfold more useful to God and man than ever before, and "He who is able to do far more abundantly than we can ask or think" can and will answer the prayer, because it is in harmony with His purpose for the bringing in of His Kingdom.

Our Lord said on one occasion, "The kingdom of heaven suffereth violence, and the violent take it by force". He also, in the parable of the importunate widow, encourages His followers to make large and insistent demands upon Divine resources. The more earnestly we seek, and the more we ask for, the more it will please God to give us, especially when

THE PRAYER FOR THE ORDER OF THE THOUSANDFOLD

無所不能的上帝、我們的天父阿、父已經同愛子耶穌基督、把天上地下所有的權柄、賜給我們了、求主叫我們做主有用的僕人、為主所作的工夫、比從前增加千倍、以致各種缺欠的人、可以從我們得著主的權能和恩惠、又求主叫我們充滿愛主的心、並甘心情願的事奉主、這樣、我們就可以歸尊貴榮耀於主的聖名、皆賴我主耶穌基督、阿們、

爲結千倍果子的會禱文

Almighty God, our Heavenly Father, who, with Thy Son Jesus Christ, hast given unto us all things in heaven and earth; We beseech Thee to make us a thousandfold more useful to Thee than ever before, that so Thy power and blessing may flow through us to multitudes of others who are in need, and also make us more willing and loving servants of Thine to Thy honor and glory; for Jesus Christ's sake. Amen.

what we ask for is for the benefit of our fellow men.

The Order of the Thousandfold, in the two and a half years of its existence, has spread rapidly among all classes of people, and to many parts of the world. The prayer has been translated into the Chinese language, printed on a card and distributed in different parts of the Chinese Empire.

A few of our bishops are members of the Order, and it is being used among the women prisoners of one of our State penitentiaries. It is spreading all the time in all sorts of ways and among all sorts of people. It is self-propagating as it has no organization and there are no dues, so that it has grown and continues to grow in spite of the lack of the two necessary factors in an ordinary enterprise, *viz*; money, and organization. A little money has been spent in printing but the amount is so small in comparison to the results attained that it is almost negligible.

To show what may be accomplished by its means: one invalid lady, whose doctor has said of her that she has no vitality, has nevertheless succeeded in interesting, directly and indirectly, thousands of persons in the Order. It has also effected a transformation in her own life by making it one of joyful service, for, when before she had heard of the Order, she had regarded herself as cut off from all opportunities of doing good. And what is more, her influence is widening day by day and spreading to all parts of the country and to different parts of the world.

If a hundred persons were doing as much through the Order as she is doing, it would set in motion a more powerful movement for God than our Church has ever seen.

The Seamen's Church Institute at the General Convention

WHAT we provide here for you, we provide for seamen in strange ports." This legend, in large letters, hung on the outer partition of the Seamen's Church Institute of America exhibit at the General Convention. Within were provided, at the right, a lounge, smoking conveniences, and reading and writing facilities. Opposite the entrance, in the "wheel house", were located a parcel and check room, and the office of the public stenographer. At the left ranged an arcade where the American Express agents, information bureau attendants, telephone and telegraph operators, and tobacco and novelty counter clerks served the passing crowds, thronging to and from the post office, which furnished the chief attraction of the exhibit.

It was all arranged "Institute style", and, except for a chapel, the lodging rooms, and certain of the conveniences only furnished in the larger ports, it was a compact model of a modern Seamen's Mission.

Everywhere on the walls hung pictures, maps, posters, placards of statistics of work for seamen. On convenient tables, reports and other publicity literature lay piled under prominent "take one" signs. Attractive screens, covered with the stories of sailor work, hid objectionable pillars or broke the crude right angles of the corners.

Besides the great United States map, with its dots and flags indicating the location of existing Institutes and affiliated societies presided over by the Seamen's Church Institute of America, there were exhibits from New York, Phila-

delphia, Newport, Port Arthur, New Orleans, Galveston, Tampa, San Pedro, and San Francisco.

Representatives were constantly on hand to tell the Institute story. The Rev. W. T. Weston, organizing secretary of the S. C. I. of America, Mr. Adam Tait, assistant manager of the San Pedro Institute, and Mrs. H. M. Connor, director of the marine hospital work at the San Francisco Institute, constituted the regular staff. They were assisted by the Rt. Rev. W. F. Nichols, D.D., Bishop of California, the honorary president of the S. C. I. of America, Mr. Edmund L. Baylies, executive president, and the Rev. C. P. Deems, assistant general superintendent.

Some idea of the extent to which the exhibit was patronized may be gained from these statistics. No count could be kept of the constantly passing crowd. The post office handled approximately 17,000 letters daily. Seventeen writing desks were in constant use. Ten thousand sheets of writing paper were supplied. Sales at the tobacco and notion counter reached over \$5,000. At least 300 telegrams were dispatched. Over 100 parcels were checked daily.

On Thursday, September 7th, the Joint Commission on Seamen's Work transacted its routine business, approved the annual report of the secretary, the Rev. A. R. Mansfield, elected members to fill vacancies, and prepared the resolutions which appear below.

On Wednesday, September 11th, for half an hour at the close of the Mass Meeting on Social Service, a hearing was

given to representatives of the Seamen's Church Institute of America.

Mr. Edmund L. Baylies reviewed the work of the past three years, reporting the affiliation of eight Institutes, four of which had been established or organized under the direction of the national general secretary, the Rev. George Gibbs. Bishop Sumner told of the progress being made toward the organization of the Seamen's work in Portland. The Rev. W. T. Weston outlined the opportunities in other ports, and emphasized the need for the continued consciousness of the Church's responsibility for the social and religious environment of seamen. The Rev. C. P. Deems presented for approval the following resolutions, which were subsequently favorably acted upon by both Houses of the Convention:

1. RESOLVED: That this Convention approves of the action taken by the Joint Commission on Seamen's Work in directing the incorporation of the Seamen's Church Institute of America under the laws of the State of New York, and endorses the objects and aims of this organization as worthy of the generous coöperation of all Churchmen.

2. RESOLVED: That the Joint Commission on Seamen's Work, constituted by the General Convention of 1919, be continued, and that the present members of said Commission with power to fill vacancies, be continued to serve until the General Convention of 1925.

3. RESOLVED: That the established Annual Sailor's Day continue to be observed in all our Churches.

A JUVENILE COURT'S RECORD OF SERVICE TO CHILDREN

ALMOST 80,000 boys and girls, dealt with, not as criminals, but as children in need of protection and care, is the record of the Chicago Juvenile Court, during the first 21 years of its existence. The methods in use in this court, which is the oldest and one of the largest juvenile courts in the United States, are described in a report entitled *The Chicago Juvenile Court*, just issued by the U. S. Department of Labor through the Children's Bureau.

Before the enactment of the Illinois juvenile court law, children who had violated laws were dealt with exactly as adult persons charged with crime with respect to arrest, detention, and trial. Since the passage of that law the object of juvenile court procedure in Chicago has been to save the child from further wrong-doing, and to remedy bad conditions under which he may be living. The court has kept the children in their own homes whenever possible, the report states, under the supervision of probation officers. Only as a last resort have they been committed to institutions. During the five-year period ending 1919, little more than one-fifth of the cases of delinquent boys and two-fifths of the cases of delinquent girls were disposed of by commitment. The court has jurisdiction over dependent and neglected children, and administers the aid-to-mothers law, and these classes of cases comprise more than half its work.

Ninety members of the court's staff, appointed by the judge on the basis of competitive examinations, are doing what is usually called probation work. When a case is reported, the court, through its investigating officers, tries to find out whether the complaint is well founded, and to obtain such information about the child and his family as will aid the court in being of the greatest possible help to the child. If the child can not safely remain in his own home until his case is heard, he is cared for in a special detention home for children. Here the children are examined by a doctor, whose findings and recommendations are given to the judge. The judge can then advise the parents if medical treatment is needed.

The same doctor examines, at the court, children who have not gone to the detention home. Many of the children also receive psychological examinations. It is possible, after the investigation has been made, to settle many cases without official court action. Often nothing more is required than friendly advice to parents or guardians, or assistants in getting in touch with other agencies that can render this service needed.

At the court hearing, the attitude of the officer who has made the investigation is described as being that of an impartial friend of the child and his family. Preliminary hearings in cases of delinquent girls are held in a private room before a woman assistant to the judge, who makes recommendations which are generally acted upon.

While the jurisdiction of the court is technically only over the child, whole families actually are brought under supervision. Among the things which probation officers find to be needed are the reconstruction of homes by securing new

quarters, teaching mothers how to care for children, or how to buy to advantage, finding employment for different members of the family, or procuring medical aid or legal advice; the making of new contacts for the families, with individuals or social agencies, such as recreation centers; and the finding of homes for children whose own homes seem entirely unfit.

The fact that the juvenile court has no jurisdiction over adults, except in the matter of enforcing an order for the support of the child removed from his home, makes it necessary, the report points out, whenever action against an adult is needed in behalf of a child, to institute proceedings in another court. Moreover, many dependent and neglected children whose parents are prosecuted in other courts never receive the benefit of the services of the juvenile court. The court has endeavored to coöperate with other courts, but the development of a uniform policy of child care in Chicago is impossible, the report states, so long as cases involving abandonment, contributing to delinquency and dependency, and illegitimacy, can be prosecuted without the children involved ever coming to the attention of the juvenile court. The report further states that it is obvious that the juvenile court and the court of domestic relations are conscious of the need of change, but that careful study of constitutional limitations and the exact nature and volume of the service to be rendered will be necessary before the nature of the change can be determined.

Attention is called to the difficulty constantly confronting the juvenile court in the large number of cases, and the great variety of problems. Responsibility for certain groups of cases, such as those involving older boys, concerning which questions of jurisdiction are now at issue between the juvenile court and other courts, should be definitely fixed. "Nor can the ultimate development of the court be profitably discussed," the report concludes, "without, at the same time, giving thorough consideration to the development of the public relief agencies of the community, and to the provision of greater facilities for doing certain work with which the court is already charged."

THE VIRGIN BORN

INDEBTED TO GOD for all his being, man feels his dependence on his Creator: "He has made us and not we ourselves." Hence religion is coextensive with humanity. Its perversions by man in the course of time are easily accounted for by the depraved imagination which follows upon impurity and vice. All the evidence of history and tradition, when carefully followed, will be found gathering slowly together in a Primal Revelation. Yet this was never all perverted. It was still preserved in certain channels from Adam down to Abraham; was amplified by later communications of God with man, in the days of the Old Law; until in every detail, the great prophecy of the promised Messiah had been given. The very time and place of His coming are definitely foretold and His virgin birth: "Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel," *i. e.*, "God with us". So through the barren deserts of an idolatrous paganism, the fructifying stream of Primitive Revelation flowed, and widened out among the chosen people, until the promise given to our first parents was fulfilled in all its completeness in the Great Mother with her Child, that was to crush the serpent's head. Like an echo from that far off day sound the words of the "good news", as from the lands of the East, nearest to the origin of our human race, came the wise men led by the guidance of the star: "And entering into the house they found the child with Mary his mother."

Such was now the source from which all true social progress was to flow in the years to come. "Our Jesus, who is reproached with having been born in a village, and not in Greece, or any well-known country," wrote Origen against Celsus "who is despised as the Son of a poor laboring woman, has yet been able to stir up the whole inhabited world, surpassing the influence of Themistocles, of Athens, Pythagoras, Plato, or any philosopher, ruler, or leader in any part of the world." Must not everyone, he continues, who carefully studies these facts, be struck with amazement at the victory of this man? Yet more than man was He whose coming the great social prophet Isaias had proclaimed in these words which the Christian world repeats with him today, "For a child is born to us, and a son is given to us, and the government is upon his shoulders: and his name shall be called, Wonderful Counsellor, God the Mighty, the Father of the World to come, the Prince of Peace." Here, then, and not in materialistic evolution, must be sought the source of all our future social progress.—Fr. Husslein, in *Evolution and Social Progress*.



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 yet reserves the right to exercise discretion as to what shall be published.

AMONG SIOUX INDIANS

To the Editor *The Living Church*:

ATTENTION is called to some inaccurate statements, in regard to our work among Sioux Indians. In *The Program Presented*, as distributed at the recent General Convention (page 27), it is stated that we have sixteen native clergy in South Dakota. It is an under-statement. Again, it is stated, we have six schools for Indian children, when, now, the number has been reduced to only two.

The secretary for the Indian field in South Dakota informs me (giving the names) that we now have twenty-eight Sioux Indian clergymen, ten deacons and eighteen priests, one of the number being at work in North Dakota. Let the remarkable progress among Sioux Indians be well noted.

In the chapel at Fort Leavenworth, Kansas, there are memorial tablets to twenty-six commissioned Army officers, who lost their lives in the conflicts with Indians, between the years 1866 and 1885. Of that number, sixteen were killed by Sioux Indians. In a period of forty years (1850 to 1890) thousands of lives were lost, including hundreds of United States soldiers, and millions of dollars were wasted in wars with Indians. WHAT A TERRIBLE PRICE TO PAY, for all these great losses *might have been prevented*. Wrongs against Indians produced these results. Pocahontas and her companions brought corn and venison to starving people at Jamestown. But many wrongs to Indians have come later. In the nineteenth century, note the removal of Indians from their lands, the broken promises, and the destruction of the buffalo. The carrying by soldiers of scalp-locks of Indians brought hatred of the white man to the hearts of Indians. Hence, war with them.

Wars with Indians have now been stopped. Christian missions have done what armies of soldiers could not do. Christianity brought love to hearts of Indians. The results among Sioux Indians are now plainly seen. Twenty-eight Sioux Indian clergymen, about 5,500 communicants, in a population of 25,000; changed lives, industrial communities, instead of the wild life of seventy-five years ago.

See conditions now. It is a wonderful example of what missionary work can accomplish and has accomplished in our land. Such examples should encourage all our people to support the work presented by the Nation-wide Campaign in the many mission fields now open to us. D. A. SANFORD.

CHOIRS AND WORSHIP

To the Editor *The Living Church*:

IT is not a little puzzling to find the Rev. H. P. Scratchley bemoaning the evil influence of choirs as well as of sermons. Only! Should one always speak out, and read aloud, as words are flung upon the screen at the movies? Should one always school one's self never to think unless when talking? As a matter of fact, many find that they can worship far more thoughtfully when listening to a reverent and beautiful setting of the Nicene Creed or the *Magnificat*, or anything else which our choirs so diligently try to adorn with devoutly composed music, than they can do when, somewhat hurriedly, they say these hymns and canticles in choirless services. Of course only the tyro fancies that he is merely listening when a choir sings as the leader of his worship. A priest who has said his *Magnificat* several thousand times in week day services when no choir can be present to help, stated to the writer lately that an entirely new conception of the devotional use of this canticle came to him one Sunday when following in silent worship the setting sung by his choir. The composer had dug into the inner meaning of some verses more deeply than he had done himself in several years of "saying it aloud". Choirs hurt us only when they behave indifferently or when they try music beyond their technique, and when untaught congregations fancy that their own part is merely to listen. If we are to worship "in spirit and in truth", it may be well to remember that though the spirit and the diaphragm and the vocal chords are mysteriously allied, there is such a thing as obeying the command "Be still, then, and know that I am God". We cannot be too grateful for the help of our faithful, devoted choirs.

Chicago, Oct. 20th.

JOHN HENRY HOPKINS.

ALTAR FURNISHINGS

To the Editor of *The Living Church*:

THE New York Altar Guild now donates linen and altar furnishings to missions in the Dioceses of New York, Long Island, and elsewhere, as well as attends to its regular business of caring for the chapels in the city institutions on Blackwell's Island, etc. It has become the right hand of the poor clergy, who, previous to its existence, were forced to supply from their own usually meager stipends the articles needed.

We receive pathetic appeals, some stating all they have is one corporal and one purificator, and others say frankly they have nothing at all, or perhaps one article.

The Guild gladly responds, with a complete necessary outfit. This most special work for our Lord's altar is, however, unfortunately restricted owing to the enormous increase in price of everything. It has been suggested that all Churches interested shall make an annual contribution to the Guild.

One splendid New York parish has for many years sent an annual donation of \$25.00 which has been deeply appreciated.

The stoles and linen are furnished by the Guild at far less cost than they could be bought elsewhere, but money for material is needed continuously.

Any contribution should be sent to the Treasurer, Mrs. Edgar B. Van Winkle, 1125 Lexington Avenue, New York.

MABEL GERRY.

TO BE DESIRED

To the Editor of *The Living Church*:

ALL honor to Bishop Cannon, of the Methodist Episcopal Church, South, for his outspoken protest against the passive attitude of our government toward the massacres and outrages, by the Turks, in Smyrna. Would that we might hear the like from some bishop of the Protestant Episcopal Church. CHAS. C. EDMUNDS.

[Perhaps it may be timely to remind our correspondent that the whole House of Bishops, and also the House of Deputies, spoke in very forcible language on the subject by resolutions at the recent General Convention.—Editor L. C.]

SUGGESTIONS TO THE CLERGY

PLEASE USE suitable prayers for tumults, having in mind the present industrial situation.

Remember that nothing can separate you from the love of God, that your bishop and brother clergy love you and desire to work with you for the Master's sake.

Remember that you have the highest calling in the world, an ambassador of Jesus Christ.

Remember that self-pity is the first step to soul suicide, and that fear is the failure of faith.

Never suggest that the Church is asking too much of them. That is paralyzing, and also untrue.

Make parish calls on the men of the congregations during the evenings when they are at home.

Never suggest to your people that they may even missionary money for parish expenses. That is dishonest.

Remember that self-pity is the first step to soul suicide, come to any man, if you will see it and use it.

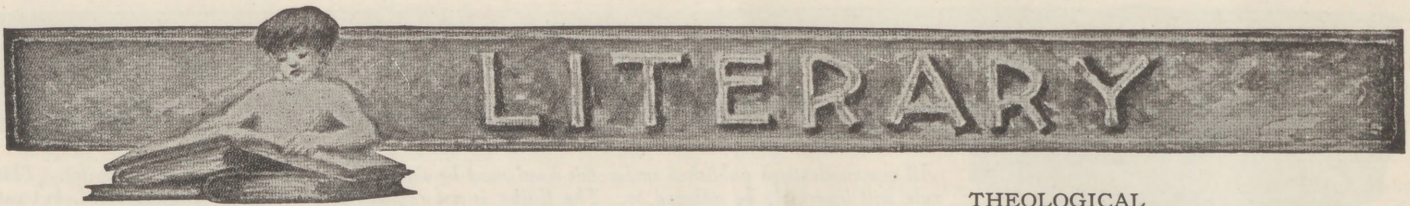
Preach definite stewardship. Most of us believe in the tithing system for ourselves and our people. Great blessings are bestowed upon tithers.

Make all your plans for team work with the diocese and the whole Church. If you do it cheerfully and gladly you shall obtain parochial blessings, too.

Suggest as often as convenient the making of wills and the duty of leaving a definite proportion of possessions to the Church—General, Diocesan, Parish.

Make programs for new work—outside work—this year. Have a serious thought for Evangelization. Let none of us think that our duties are completed by reading services for the privileged parishioners.

Don't criticize the Presiding Bishop and Council, the bishop or other clergy. It isn't fair nor Christian. If you have suggestions for the greater good of the work make them and help fulfil them.—The Nebraska *Crozier*.



SOCIOLOGICAL

- Handbook of Municipal Government.* By Charles M. Fassett. New York: Thomas Y. Crowell Co.
- Assets of the Ideal City.* By Charles M. Fassett. New York: Thomas Y. Crowell Co.
- The Modern City and Its Government.* By William P. Capes. New York: E. P. Dutton & Co.

Mr. Fassett writes out of a full and interesting experience. As a successful engineer he became president of the Spokane Chamber of Commerce and later, for several terms, Mayor of the city under a commission form of government. The first named of his two volumes deals with the various forms of city government which have been actually tried. He takes up the borough, the town meeting, the federal type of government, the mayor-council type, the responsible executive type, the commission form, and the city manager. Then come chapters on municipal charters and home rule, elections and appointments, duties of officers, council and legislation, administration and finance.

In his second volume Mr. Fassett takes up, step by step, such problems as the betterment and beautifying of city streets, water supply, gas, electricity, telephones, sewerage and garbage disposal, transportation, industry, education, health, recreation, music, and art. The book is essentially a catalogue of municipal assets. Its aim is to collect a brief statement regarding each of the more important activities which have come to be generally understood as appertaining to modern community life, which are set down in the hope of encouraging a still higher grade of citizenship by the development of a greater interest in public welfare.

Although Mr. Capes has had no experience as a municipal administrator or legislator, as secretary of the New York State Conference of Mayors and City Officials he has had abundant opportunity to study with effect the operations of city government and he has given the benefit of this in his new volume. Indeed we find in it abundance of good sound advice which is really of more value to the general public than the other two books. It offers those interested in making municipal government in American cities effective and efficient, a careful analysis of the viewpoint of critics, of administrators and legislators, and of students who have discussed the subject theoretically without practical experience in public office. Mr. Capes makes a careful study of the essentials of good government, the responsibilities of citizenship, city charters, types of government, the management of public schools, and the cost of government. He aims to inform the American electorate and to signify the study of fundamental urban problems by tracing the progress of each movement, by giving a constructive analysis of the existing situation, and by pointing the general way to progress in the future. In the preparation of this work he has gathered his information from observations and conclusions resulting from a study of government in American cities throughout the country, and he has been assisted by the criticism and suggestion of many city officials and authorities on the solution of urban problems of government. An abundance of charts and diagrams adds to the helpfulness of the volume.

C. R. W.

VACHEL LINDSAY is an enthusiastic believer in the possibilities of the motion picture, and several years ago he set forth the faith that was in him. Now, he has elaborated that faith and its statement and in the new edition of *The Art of the Moving Picture* we have a book that will appeal to those whom the director of the Denver Art Association most aptly calls "Visual Minded". This same sympathetic observer sees the domain of a new Muse defined, and advises indirectly that the art schools and art museums make themselves ready to assimilate a new art form. The whole argument of this enthusiastic and singularly interesting work upon the "movies" is contained in the expression "once the merely commercial motive is eliminated and the artist is set free". The book is artistic, enthusiastic, and stimulating. (New York: The Macmillan Co.)

THEOLOGICAL

A Student's Philosophy of Religion. By William Kelley Wright, Ph.D. New York: The Macmillan Co. 1922.

"The purpose of this book is to furnish college undergraduates and general readers with the necessary data—facts and arguments—on which they will be able to work out their own philosophy of religion." An honest effort to avoid polemical treatment, and to treat religion in those features at least which are common to Protestants, Roman Catholics, and Jews, is evident throughout.

Starting with the description of a religion as "a certain kind of systematic effort to secure the conservation and enhancement of values", his treatment has three parts: I. A description, *seriatim*, of various representative efforts to conserve and enhance values, religiously, which mark the history of religion; II. An attempt to explain the processes described in Part I technically in the language of modern psychology; III. An estimate of the truth of religion and of the ultimate significance of its beliefs and practices in an interpretation of the world as a whole—the relation of religion to reality.

The work contains much valuable information, and incidentally reveals very fully the modern psychological standpoint in the study of religion. But that standpoint vitiates the book as a guide to a sound apprehension of the place of religion in human life. That religion does conserve and enhance values in human life and effort is undoubtedly true; and this pragmatic test is one of the chief confirmations of religious belief. None the less a religion is a system for the cultivation of relations with God. No doubt many religions fail to bring men to the true God—indeed represent blind feeling after something not yet theistically defined; but as Aristotle said long ago, "A thing is what it is becoming," and religion becomes the cultivation of relations with the true God—of relations which are found to be the organizing center of human duty and destiny. More space than can be used in these columns would be required to show in how many ways our author's utilitarian and psychological conception of religion leads him to judgments which, from a soundly Christian standpoint, appear not only astray but *naive*.

The volume may be described as important for graduate students, and for those who can read discriminatingly.

F. J. H.

FICTION

Further Adventures of Lad. By Albert Payson Terhune. New York: George H. Doran Co. \$2, net.

This tale is, of course, about that very interesting collie, Sunnybank Lad, whom Mr. Terhune has made so popular in his books, *Lad: a Dog*, and *Buff: a Collie*, and will be welcomed by all who have enjoyed the sympathetic studies of canine nature in these previous tales.

The *Further Adventures* tell of Lad from his coming to Sunnybank and his adventure with the burglar, to his last loving exploit at the end of his sixteen years, when "the engineer left." Interest is maintained throughout the book, which will prove very grateful to lovers of dogs.

The Cook's Wedding and Other Stories. By Anton Chekhov. From the Russian, by Constance Garnett. New York: The Macmillan Co. 1922.

The bulk of this book consists not so much of "stories" as of brief incidents or scenes, realistically illustrating various aspects of Russian life—chiefly among the common people. If the scenes are true to life, the life which they portray does not appear to be attractive or interesting. But the book, none the less, does seem to be an effective revelation of Russian social conditions.

ALAS, how many there are who have never for a moment thought of such a thing! It may be that the preaching of Christ crucified has been defective. It may be that the truth of our being crucified with Christ has not been taught. They shrink back from the self-denial that it implies, and as a result where the flesh is allowed in any measure to have its way, the Spirit of Christ cannot exert his power.—*Andrew Murray*.

Church Kalendar



NOVEMBER

- Nov. 1—Wednesday. All Saints' Day.
- " 5—Twenty-first Sunday after Trinity.
- " 12—Twenty-second Sunday after Trinity.
- " 19—Twenty-third Sunday after Trinity.
- " 26—Sunday next before Advent.
- " 30—Thursday. St. Andrew Apostle. Thanksgiving Day.

Personal Mention

THE REV. CARROLL L. BATES enters upon his duties as priest in charge of St. Mary's Church, Green Cove Springs, and St. Margaret's Church, Hibernia, Fla., Nov. 1st.

THE REV. E. J. BATTY, priest in charge of St. Lawrence's Church, Libertyville, Ill., has resigned his charge to work as general missionary under Bishop Sessums, with headquarters in New Orleans.

THE REV. A. B. CLARK, for the last five years curate of St. Luke's, Church, Hot Springs, S. D., and other mission stations, is now in charge of the Sisseton Indian Mission, and should be addressed at Sisseton, S. D.

THE REV. ALFRED POOLE GRINT, Ph.D., for twelve years rector of St. Andrew's Church, St. Johnsbury, and for seven years president of the Standing Committee of Vermont, has resigned for work in the Diocese of Rhode Island. Address after Nov. 1st., St. Mary's vicarage, Warwick Neck, R. I.

THE REV. I. FREDERICK JONES, of St. Thomas' Church, Port Clinton, Ohio, has become rector of St. Paul's Church, Marion, Ohio.

THE REV. J. KEITH M. LEE has resigned charge of Nottoway parish, Blackstone, and has accepted a call to the rectorship of St. Paul's Church, Newport News, both in the Diocese of Southern Virginia. Mr. Lee will take charge of his new work on November 1st.

THE address of the Rev. H. L. LONSDALE has been changed from St. George's rectory, Astoria, L. I., to 174 Sullivan St., New York City.

THE REV. F. C. ROBERTS, formerly of St. Luke's Church, Niles, Ohio, has become rector of the Church of the Ascension, Wellsville, Virginia, and will have charge of the mission at Chester.

THE REV. DR. SELINGER, formerly of Grace Church, Defiance, Ohio, has been elected to the rectorship of St. Paul's parish, Put-in-Bay, Ohio.

THE REV. VICTOR A. SMITH, of Trinity parish, Tiffin, Ohio, has resigned to become rector of Christ Church, Lima, Ohio, and will assume charge November 26.

THE REV. JONATHAN WATSON, D.D., has resigned the charge of St. Paul's parish, Grand Forks, N. D., and accepted the rectorship of St. John's Church, Mankato, Minnesota.

ORDINATION

DEACON.

MARQUETTE.—On Tuesday, Oct. 24, 1922, at St. Stephen's Church, Detour, Mich., Mr. ARTHUR R. P. HEYES was ordered deacon by the Rt. Rev. R. L. Harris, D.D., Bishop of the Diocese. The ordination sermon was preached by the Ven. Stephen H. Alling, Dean of the Convocation of Sault Ste. Marie.

The Rev. Mr. Heyes will remain in charge of St. Stephen's, where he has been lay reader for the past two and a half years.

DIED

ARCHER.—Died, in Ottawa, Canada, on Oct. 19, 1922, the REV. ROBERT HENRY ARCHER, in his sixty-ninth year, after thirty years' loyal service in the sacred ministry.

"Where I am, there shall also My servant be."
BOWDOIN.—Entered into life eternal at his home, Rockburn, Elkridge, Md., on Wednesday, Oct 18, 1922, HENRY J. BOWDOIN, beloved husband of Julia Morris Murray, and son of the late George Edward and Mary Anne Bowdoin, of Baltimore, Md.

HALL.—The REV. EDWARD WHEELER HALL, aged 41 years, for thirteen years rector of the Church of St. John the Evangelist, New Brunswick, N. J., died on Thursday, Sept. 14, 1922.

Eternal rest grant him, O Lord, and let light perpetual shine upon him.

LASSITER.—Died at her home in Marion, N. C., Oct. 24, 1922, ALICE GORDON, wife of the Rev. B. S. LASSITER, and daughter of the Rev. George Sewell Gordon.

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

STREET.—Entered into life eternal, on Oct. 11, 1922, at her home, 652 Huntington Avenue, Boston Mass., EDITH HERBERT, widow of the late Warwick W. STREET, and third daughter of the late William Jack, Q. C., of St. John, New Brunswick, in her seventy-third year.

"Then are they glad because they are at rest; and so He bringeth them to the haven where they would be."

TRACY.—In Boston, Mass., HANNAH M. TRACY, the widow of James D. Tracy, and the daughter of the late Nathan B. Gibbs, died Thursday, Oct. 19, 1922.

VAN SYCKEL.—At Sunshine Cottage, Summit, N. J., on October 10th, 1922, ANNIE LAURIE, wife of the Rev. N. Dunham VAN SYCKEL, and daughter of the late Captain John J. and Mrs. Minerva A. Shaffer of Magnolia Plantation, Terrebonne Parish, La. Funeral from Calvary Church, Summit, N. J., on October 13th, with interment in Bound Brook Cemetery.

"Let light perpetual shine upon her, O Lord."

MAKE YOUR WANTS KNOWN THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

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

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

POSITIONS OFFERED

CLERICAL

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

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

POSITIONS WANTED

CLERICAL

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

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

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

PRIEST, CATHOLIC, CELIBATE, UNIVERSITY and seminary graduate, now curate in a large Eastern parish, desires parish of his own. Address X.Y.Z-752, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, MARRIED, DESIRES CHANGE of parish for good reasons. References from present charge. Extempore preacher. Rectory and \$2,000. Address H-750 care LIVING CHURCH, Milwaukee, Wis.

RECTOR, GRADUATE OF YALE AND ST. Andrew's, under the late Bishop Huntington, has served one parish for ten years. Address, RECTOR-751, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CHURCHWOMAN TRAINED IN SOCIAL work desires position in institution or with organization in or near Philadelphia. Address-754, LIVING CHURCH, Milwaukee, Wis.

EDUCATED, EXPERIENCED, PERSON. desires responsible position as institutional matron. Might consider private family. Address MRS. DRUMMOND, 1633 Chicago Ave., Evanston, Illinois.

ORGANIST-CHOIRMASTER DESIRES POSITION, Male or Mixed choir. Thoroughly experienced, excellent testimonials, recitalist, English diploma. Address PEAVEY, 277 Crown Street, New Haven, Conn.

ORGANIST-CHOIRMASTER DESIRES CHANGE. Highest qualifications and unusual experience. Recitalist. Boys choir expert. Churchman. Single. Address: C-755 care LIVING CHURCH, Milwaukee, Wis.

ORGANIST, CHOIRMASTER, VOCAL teacher, capable and experienced with boys and men, seeks position in large active parish, established male choir, large organ, several rehearsals weekly, choral service, location north of Dixie line. Letters and references, Bishops and Priests including present rector. Address Communicant-756, LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD AND INCENSE

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

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

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

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.

VESTMENTS

ALBS, AMICES, BIRETTAS, CASSOCKS, Chasubles, Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stocks, Stoles, Surplices. Complete Set of Best Linen Vestments with Outlined Cross, consisting of Alb, Chasuble, Amice, Stole, Maniple, and Girdle, \$35.00 Post free. MOWBRAYS, 28 Margaret St., London, W. I., and Oxford, England.

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

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

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.

MISCELLANEOUS

ATENTION CHURCHMEN, LAY AND clerical: Sermons and all kinds of manuscripts neatly and accurately typewritten for you at 75 cents to \$1.00 per 1,000 words, according to legibility. Terms: M. O. or cash with order. Neatness, accurateness and promptness a specialty." E. L. HEYWARD, Authors' Representative. P. O. Box 1596, Savannah, Ga.

CHRISTMAS CARDS

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

CHRISTMAS CRIB SET

CHRISTMAS CRIB SET, GROUP NO. 1. Holy Child, Blessed Virgin, and St. Joseph, 6½ in. high, \$5.00; group No. 2, Three Shepherds, \$5.00; group No. 3, Animals three, \$5.00; also 2 ft. Crib figures \$50.00. ROBERT ROBBINS, 50½ Barrow St., New York City.

GAMES

SHAKESPEARE—HOW MANY QUESTIONS could you answer on Shakespeare? Consult the game "A Study of Shakespeare." Endorsed by best authorities. Instructive and entertaining. Price 50 cents. THE SHAKESPEARE CLUB, Camden, Me.

HOSPITAL—NEW YORK

ST. ANDREW'S CONVALESCENT HOSPITAL, 237 East 17th St. Sisters of St. John Baptist. October to May 15th. For women recovering from acute illness or for rest. Age limit 60. Private rooms, \$10 and \$20 a week.

BOARDING

ATLANTIC CITY

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

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.

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.

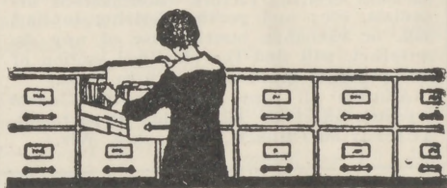
Now is the time to organize. After getting explanatory literature from National Headquarters, carefully select a group of most earnest men, hold a meeting and thoroughly discuss the subject.

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.

INFORMATION BUREAU



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

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

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

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

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

In writing this department kindly enclose stamp for reply. Address Information Bureau, THE LIVING CHURCH, Milwaukee, Wis.

Church Services

CATHEDRAL OF ST. JOHN THE DIVINE
NEW YORK

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

ST. STEPHEN'S CHURCH, NEW YORK

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

CHURCH OF THE INCARNATION

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

ST. ANDREW'S CHURCH, BUFFALO

Main Street at Highgate
REV. HARRISON F. ROCKWELL, Rector
Communion at 8; Sung Eucharist at 11

ST. CHRYSOSTOM'S CHURCH, CHICAGO

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

ST. PETER'S CHURCH

21 Belmont Ave., Chicago
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.

GETHEMANE CHURCH, MINNEAPOLIS

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

ST. LUKE'S CATHEDRAL, ORLANDO, FLORIDA

Main Street and Jefferson
THE REV. C. STANLEY LONG, Dean
Sundays 8, 9:45, 11 A. M., 8:00 P. M.

BOOKS RECEIVED

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

Council of Women for Home Missions. New York, N. Y.

The Trend of the Races. By George E. Haynes.

George H. Doran Company. 35 West 32d St., New York, N. Y.

The Poles in America. By Paul Fox.

The Russians and Ruthenians in America. By Jerome Davis.

The Quest of Industrial Peace. By W. M. Clow, D.D.

E. P. Dutton & Co. 681 Fifth Ave., New York, N. Y.

The Divine Invasion. By Harold Shephard. Price \$2.00.

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

Old Crow. By Alice Brown.

Neighbors Henceforth. By Owen Wister.

Wisp: A Girl of Dublin. By Katharine Adams. Illustrated by Jay Van Everen. Price \$2.00.

The Turned-about Girls. By Beulah Marie Dix. Price \$1.75.

Prayers for Private and Family Use. By Charles Lewis Slattery, author of Why Men Pray, How to Pray, A Study of the Lord's Prayer, The Light Within, etc. Price \$1.00.

The Thoughts of Youth: Papers for Young People. By Samuel S. Drury, rector of St. Paul's School. Price \$1.25.

The Moral Life and Religion: A Study of Moral and Religious Personality. By James Ten Broeke, Ph.D., professor of Philosophy in McMaster University, Toronto, Canada.

Puppy Dogs' Tales: And Stories of Other Animal Friends. Selected and Edited by Frances Kent. Price \$2.00.

Preaching as a Fine Art. By Roland Cotton Smith, D.D., rector emeritus, St. John's Church, Washington. Price 75 cents.

The Idea of God: Historical, Critical, Constructive. By Clarence Augustine Beckwith, Illinois Professor of Christian Theology, Chicago Theological Seminary. Price \$2.50.

Confessions of an Old Priest. By S. D. McConnell, D.D., LL.D., D.C.L. Price \$1.25.

The Psychology of Adolescence. By Frederick Tracy.

Thomas Nelson & Sons. 381-385 Fourth Ave., New York, N. Y.

A Complete Concordance to the American Standard Version of the Holy Bible. A help especially designed to promote the study and to aid in the clear understanding of the Word of God. By M. C. Hazard, Ph.D., editor emeritus, Department of Educational Publications, Congregational Publishing Society. Contains about 300,000 references, arranged under 16,000 headings and sub-headings; includes the Alternative Marginal Readings; gives the pronunciation and meaning of all proper names and places, with biographical and geographical information which makes it serve as a Bible Dictionary as well as a Concordance. Price \$5.00.

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

The Daughter of Titus. By Ella Hutchinson Ellwanger. Price \$1.00 net.

Little Foxes. Stories for Boys and Girls. By E. A. Henry, D.D., pastor, Deer Park Presbyterian Church, Toronto. Introduction by Charles W. Gordon, D.D., LL.D., (Ralph Connor). Price \$1.25 net.

Preaching the Social Gospel. By Ozora S. Davis, president Chicago Theological Seminary. Price \$1.50 net.

The Undiscovered Country: and Other Addresses. By Gaius Glenn Atkins, D. D., minister of the First Congregational Church, Detroit, Mich. Price \$1.50 net.

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

Liberalism, Modernism, and Tradition. Bishop Paddock Lectures, 1922. By Oliver Chase Quick, canon of Newcastle. Price \$2.50 net.

Outspoken Essays (Second Series). By William Ralph Inge, C.V.O., D.D., F.B.A., Dean of St. Paul's. Price \$2.00 net.

PAMPHLETS

From the Author.

The Bishops of the Anglican Communion and Church Unity. A paper read before a joint meeting of the Unity Club, the Symposium, the Friars, and the Ten, at Atlanta, Georgia. By C. B. Wilmer, D.D.

From the Author.

The Inheritance Tax. Upon Devices, Bequests or Legacies, for Religious, Charitable or Educational Purposes. Compiled by C. LaRue Munson, Chancellor of the Diocese of Harrisburg.

From Emory R. Buckner. 31 Nassau St., New York, N. Y.

How I lost my Job as a Preacher. By J. D. M. Buckner, Aurora, Neb.

BULLETINS

Mrs. Robert Mathews. 135 Spring St., Rochester, N. Y.

The Girls' Friendly Society in the Diocese of Western New York.

Thirtieth Annual Reports, Standing Rules, Memoranda, 1922.

KALENDARS

Robert Scott, Roxburghe House, Paternoster Row, E. C. 4, London, England.

The Basil Wilberforce Calendar of Good Cheer. 1923.

APROPOS of meeting all sorts of humans at summer conferences, a girl writes from China, "Mothers are the same the world over. They all mend you up and send you back to school in the fall whether your name is Dorothy or Ping Ann."

—National Council Service.

CONSECRATION OF BISHOP McDOWELL

THE RT. REV. WILLIAM GEORGE McDOWELL, was consecrated Bishop Coadjutor of Alabama in the Church of the Advent, Birmingham, Ala., Friday Oct. 20th. The Rt. Rev. Thomas Frank Gailor, D.D., Bishop of Tennessee and President of the National Council, presiding, assisted by the Rt. Rev. C. M. Beckwith, D.D., Bishop of Alabama, and the Rt. Rev. B. D. Tucker, D.D., Bishop of Southern Virginia. The Rt. Rev. T. DuB. Bratton, D.D., Bishop of Mississippi, preached the sermon, and the Rt. Rev. Drs. Mikell, Bishop of Atlanta, and Jett, Bishop of Southwestern Virginia, were the presenters. The Rt. Rev. W. M. Green, Bishop Coadjutor of Mississippi, and the Rt. Rev. J. M. Maxon, D.D., Bishop Coadjutor of Tennessee, were also present in the chancel.

Bishop McDowell was unanimously elected to the episcopate at a special council held in Carlowville, Ala., in the first week of July. Before the election Bishop Beckwith stated that he would retain the title of Bishop of the Diocese, but would assign to the bishop elected all episcopal jurisdiction of the diocese.

The Rt. Rev. William George McDowell, D.D., was born Aug. 29, 1882, at Lexington, Va. He was graduated from Washington and Lee University with the degree of bachelor of arts, in 1902, and from the Virginia Theological seminary in 1909—in the same year was ordained deacon by Bishop Tucker and priest by Bishop Randolph.

Following his graduation from the seminary, Mr. McDowell assumed the rectorship of the Meherrin parish, Greenville county, Virginia, where he remained for four years. In 1913 he became rector of the Emmanuel Church, Staunton, Va., where he served until the entrance of the United States into the World war in 1918. Mr. McDowell served as chaplain in the United States army for two years, and then came to Alabama, accepting the chain of missions embracing Auburn, Opelika, and Tuskegee. He has done much efficient student work at the Alabama Polytechnic institute.

Bishop McDowell is one of the recognized student inquirers of the Department of Religious Education in the National administration, and is the Alabama member of the National Student council in the province of Sewanee.

The Bishop will make his home in Birmingham.

The vestments, episcopal ring, and a pectoral cross were presented to the Bishop by the Layman's Church Extension Organization from communicants all over the diocese. Much of the gold was provided in the shape of jewelry and articles of sentimental as well as practical value.

On the afternoon of the day of consecration, a conference in the interests of the Campaign of the Church was held, at which time Bishop McDowell issued a challenge to produce certain very definite results in the next three years.

CONSECRATION OF BISHOP OLDHAM

ON TUESDAY Oct. 24th, the Rev. George Ashton Oldham, D.D., was consecrated Bishop Coadjutor of the Diocese of Albany, in the Cathedral of all Saints, Albany, N. Y.

The Rt. Rev. Richard H. Nelson, D.D., Bishop of Albany presided and was as-

sisted by the Rt. Rev. William Andrew Leonard, D.D., Bishop of Ohio, and the Rt. Rev. William Thomas Manning, D.D., Bishop of New York, as co-consecrators.

The Most Rev. Edward Hutson, D.D., Archbishop of the British West Indies, The Rt. Rev. Frederick Burgess, D.D., Bishop of Long Island, the Rt. Rev. Charles Fiske, D.D., Bishop Coadjutor of Central New York, the Rt. Rev. Wilson R. Stearly, D.D., Bishop Coadjutor of Newark, joined in the "laying on of hands".

In the sanctuary were grouped the Most Rev. Alexander, Metropolitan, and Archbishop of the Orthodox Greek Church of North and South America, the Most Rev. Germanos, Archbishop of the Syrian Orthodox Church, the Rt. Rev. Pavlik Gorazd, D.D., Bishop of Moravia and Silesia of the Czechoslovakian Church. Regrets were received from the Metropolitan Platon, of the Russian Orthodox Church, who was prevented from attending by illness.

Dr. Oldham was presented by the Rt. Rev. Frederick Burgess, D.D., of Long Island, and the Rt. Rev. Wilson R. Stearly, D.D., Bishop-Coadjutor of Newark. He was attended by the Very Rev. H. E. Fosbroke, D.D., Dean of the General Theological Seminary, of New York, and the Rev. Charles C. Harriman, rector of St. Peter's Church, Albany, N. Y.

The Rev. Ernest M. Stires, D.D., rector of St. Thomas' Church, New York City acted as Registrar.

The Master of Ceremonies was the Very Rev. Albert C. Larned, Dean of the Cathedral of All Saints, and the Rev. William C. Prout, Secretary of the Diocese of Albany, was Master of the Procession.

The procession formed in the Crypt and Visiting Clergy room of the Cathedral and moved promptly at 11 A. M. up Elk St. to the west door of the Cathedral.

The procession was preceded by the priceless processional crucifix carved from an oak rafter taken from the old refectory of the monastery at Canterbury.

The Cathedral verger, in his traditional robes, carrying his wand of office, preceded the clergy, who were followed by the Archdeacons of the Diocese, the clerical members of the Standing Committee, the Cathedral Clergy, Dr. Oldham and his attending presbyters, the foreign Archbishops and Bishops in their gorgeous vestments, the Archbishop of the British West Indies, the consecrators, and lastly the beloved figure of Bishop Nelson, in cope and mitre, preceded by his chaplain who bore the pastoral staff.

Bishop Oldham was born in Sunderland, England, Aug. 15, 1877, was graduated from Cornell in 1902 and from the General Seminary, in 1905. He has taken courses of study at Harvard and at Oxford, Eng., and was given the degree of Doctor of Divinity, by St. Stephen's College. Dr. Oldham was ordained deacon by Bishop Olmsted in 1905, and priest in Trinity Church, New York, in 1906, by Bishop Greer. He was first curate at Grace Church, New York, later becoming curate at St. Thomas' Church. At this time he was also chaplain of Columbia University. From 1909 to 1917 he was rector of St. Luke's Church, New York, and in 1917 became rector of St. Ann's Church, Brooklyn Heights, L. I. In 1915 he married Emily Pierrepont Gould. They have three children, Mary Perry Oldham, Emily Pierrepont Oldham, and George Ashton Oldham Jr. He is the author of *A Fighting Church*, and is a contributor to the various magazines.

The people of Norfolk, Conn., where

Dr. Oldham spends his summers, presented the episcopal ring, while his former parishioners at St. Ann's, Brooklyn, gave him a pectoral cross, the ordinary episcopal vestments, with a leather case, and a pontifical. The Bible used at the consecration was the gift of the Rev. Dr. Ernest M. Stires, of St. Thomas' Church, New York City.

Bishop Oldham will make his home at 3 Irving Place, Troy, N. Y.

REORGANIZATION OF DIOCESE OF SOUTH CAROLINA

THE ADJOURNED SESSION of the 132d Convention of the Diocese of South Carolina, held for the purpose of effecting the reorganization of the diocese following its division, was held in Grace Church, Charleston, on Tuesday, Oct. 17th.

The convention was opened with a celebration of the Holy Communion by the Bishop, the Rt. Rev. Wm. A. Guerry D.D., assisted by the Rev. H. W. Starr, Ph.D., Dean of the Charleston convocation, and the Rev. Albert Thomas, Secretary of the Convention. Practically all of the clergy, and an unusually large number of the laity, were present.

Bishop Guerry spoke, in his address, of the members of this diocese as the heirs of their forefathers, inheriting together with the old name of the diocese all the great bishops who belonged to the diocese before its division. As the diocese is rich in spiritual inheritance, said the bishop the realization of this should stir our spirit and rouse our zeal in an effort to go forward in a way which will make us worthy of it. After giving some statistics of the divided diocese which show that a generous division of resources has been made, the bishop called attention to the fact that the present number of communicants following the division is almost exactly the number he found here fifteen years ago when he was called to be the bishop of the undivided Diocese of South Carolina. There should, therefore, be in our hearts today no sense of weakness or of discouragement. We have within our bounds adequate resources, in members and in means, for prosecuting vigorously the development of the Church in this section; and while we shall greatly miss the efficient leadership which has been given us in the past by the men and women who are now separated from us in the "Upper" diocese, the bishop declared his confidence that the new responsibility and the new opportunity resulting from the division would develop from our present membership new leaders fully equal to the old.

In saying these words of hope and confidence, Bishop Guerry struck that proved to be the key-note of the convention. The members immediately began the necessary reorganization of the diocesan machinery caused by the division, and worked with such seriousness of purpose and harmony of spirit that the rather formidable task was easily completed within the allotted time.

The following were elected to fill vacancies on the Standing Committee: the Rev. John B. Lightbourn, of Georgetown, the Rev. W. S. Poyner, of Florence, and Messrs. E. Willoughby Middleton, of Charleston, Walter Hazard, of Georgetown, and R. W. Sharkey, of Florence.

Vacancies in the Executive Council were filled by the Rev. William Way, of Charleston; the Rev. Harold Thomas, of Charleston; the Rev. F. W. Ambler, of Summerville, and Messrs. E. E. Lengnick, J. Addison Ingle, and Walter Hazard.

The Trustees of the Diocese are the Rev. H. D. Bull, of Charleston; the Rev. Maynard Marshall, of Beaufort; and Messrs. W. W. Shackleford, of Charleston; and G. W. Duvall, of Cheraw.

Various matters requiring adjustment between the two dioceses were referred to a committee on Conference.

At the afternoon session, the diocese was divided into two convocations, the counties above the Santee river composing the Pee Dee convocation and those below, the Charleston Convocation. The two convocations then met separately to elect their representatives on the Executive Council.

The Rev. H. W. Starr, Ph.D., was elected dean of the Charleston convocation, and the lay members chosen were Mr. W. W. Shackleford and Miss Clare Jervey. The Pee Dee Convocation elected the Rev. O. T. Porcher, dean, and chose Mr. R. W. Sharkey, of Florence, and Mrs. T. H. Coker, of Hartsville, as its lay members of the Executive Council.

Meeting subsequently, the Executive Council appointed the following chairmen of the various departments:

Missions, the Rev. A. S. Thomas; Field Department, the Rev. S. C. Beck-

with; Finance, Mr. Wm. Godfrey; Religious Education, the Rev. H. W. Starr, Ph. D.; Christian Social Service, the Rev. O. T. Porcher; and Publicity, the Rev. Walter Mitchell D.D.

The day closed with a men's supper in Grace parish hall at which stirring addresses were made by the Bishop, the Rev. A. S. Thomas, Mr. Walter Hazard, Mr. Frank Myers, and Mr. Alfred Huger.

On the following day, a Diocesan Institute for Training Leaders of Parish Conferences in connection with the Campaign for the Program was held under the leadership of the Rev. B. T. Kemerer of the National Field Department. The Rev. S. C. Beckwith, the newly elected chairman of the diocesan Field Department, also outlined the program of the campaign as adopted for this diocese, and read the list of speakers appointed to hold conferences in each of the parishes and missions. The Institute closed with a mass meeting in Grace Church at which the speakers were the Rev. B. T. Kemerer, and the Rev. John D. Wing, D.D., of Christ Church, Savannah, Georgia.

Diocesan Headquarters have been established in St. Philip's Church parish house, and Miss Henrietta Jervey has been employed as headquarters secretary.

CHURCH CONGRESSES IN SHEFFIELD, ENGLAND

Viscount Halifax and Rome—Reunion with the East—Dean Inge on Convention

The Living Church News Bureau }
London, October 13, 1922 }

THE fifty-seventh Church Congress, which opened on Tuesday last at Sheffield, is the second which has been held in that city. The first assembled forty-four years ago, with Archbishop Thomson as president, for Sheffield was then in the diocese of York. In the years which have passed, Sheffield has seen many changes. It has greatly increased in population, has founded a university, and become the seat of a bishopric. Viscount Halifax (in those days known as the Hon. C. L. Wood) was at the Congress of 1878, and his attitude illustrates the change of feeling which has taken place since then. He then boldly told the Congress that the school of thought to which he belonged would not give up certain practices at the bidding of tribunals, or even in deference to episcopal authority. This defiance moved Archbishop Thomson deeply, and he replied to it very seriously.

The Archbishop of York, Dr. Cosmo Gordon Lang, preached the official congress sermon at the Cathedral on Tuesday morning. The value of any religion, said the Archbishop, was its power to meet the S. O. S. calls of humanity. This was a great moment for the preaching of the Gospel of Jesus. "Men want a true religion as never before—that is the hope. They do not find it in the Church—that is its trouble. To put the matter bluntly, religion attracts; the Church repels. Let us face the fact honestly. That it is a fact, can anyone doubt who knows what is passing through the minds of the men and women, who eagerly desire a spiritual religion and yet stand apart from the Church?" "To these," continued Dr Lang, "the Church is not a witness to the truth

of its gospel; but it is, in its divisions, its dullness, and its unreality, an obstacle, a stone of stumbling, an offence. If, therefore, the Church is to preach the eternal gospel to this generation, not in word only but in power, it must evangelize itself." It was, he said, by a new presentment of real and living experience that the Church must vindicate its gospel to this generation. Dr. Lang suggested three lines of thought for the Congress to consider: the unity of the Church; its activity in spiritualizing the common life of men; and the personal lives of its members.

VISCOUNT HALIFAX AND ROME

Great enthusiasm attached to the meeting of the English Church Union which took place on the preceding evening (Monday), at which Reunion prospects were discussed. Viscount Halifax was the principal speaker, and his account of the conversations and correspondence with Cardinal Mercier, the Archbishop of Malines, was listened to with intense interest. Referring to the interview which he had last year with the Cardinal, in regard to the appeal for Reunion issued by the bishops at Lambeth, Lord Halifax said that Cardinal Mercier was very sympathetic, declaring that the reunion of Christendom was a matter he had very much at heart. He (Lord Halifax) had since drawn up a memorandum which he had submitted to the Cardinal, and which had been the subject of correspondence. There was a great measure of agreement on the specific points mentioned in the memorandum, and the result of the ensuing discussions made clear that the greater number of the questions which were supposed to divide England from Rome were due to misunderstandings rather than to the actual formularies of the Anglican Church, on the one side, or the statements of what was *de fide* on the part of the Roman Church, on the other.

"Could they disguise from themselves,"

said Lord Halifax, "the dishonor which the condition of Christendom brings on our Lord's name; the hindrance it is to the spread of the Gospel; and the trouble and perplexity it causes to individual souls? What of the abeyance of discipline resulting in divergences such as had lately become so conspicuous in the manner of conducting Divine service? The war also seemed to have loosened all the principles on which Christian morality depended. The sanctity and permanence of marriage was treated by large sections of society as an open question; the divorce courts were a sink of perjury and collusion; the neglect of Sunday by all classes was no less conspicuous. What could be a greater exemplification of the rejection of all Christian principles than the war of classes? How were the dangers involved by such a state of things to be met? he asked. A head in the late war was deemed essential for success and to avoid defeat. Might not a head for the Churches of Christendom be as essential for the success of the warfare of the Church against sin and unbelief? Might they not do well to welcome Pius XI. as our armies welcomed Marshal Foch? Were there not sufficient grounds, without any sacrifice of principles, to accept the Roman position of a Primacy by Divine appointment having been conferred on St. Peter, or at least to enter into negotiations which might pave the way for some terms of reunion? On the last occasion on which he was likely to address the members of the Society over which he had presided for more than fifty years, he appealed to them to labor for that reunion".

Lord Halifax concluded: "There will be some, perhaps, who will see in what I have said this evening a surrender to Roman claims, and they may hint at a change in me which implies disloyalty to that *Ecclesia Anglicana* in the service of which so much of my life has been spent. Let me endeavor to reassure them. Ever since my Confirmation nearly seventy years ago I have tried, however imperfectly, to conform my life to what I believed to be the requirements of the Book of Common Prayer. Every one of those years has only strengthened my conviction of the truth and reality of the Sacraments I have received. I hope and think that I would willingly die rather than by any act of mine seem to cast a doubt upon those Sacraments or the purposes of God in regard to the Church of England, but it is just because of the security I feel as a member of the Church of England that I have no hesitation in advocating the duty of endeavoring to recognize the Roman claim on behalf of a visible center and head for the Catholic Church, and by so doing to take the step which, by making the reunion of Christendom possible, will best promote the interests of the Christian religion throughout the world . . . May Pius XI., under the guidance of the Great Head of the Church, be inspired by the Holy Ghost so to pray and so to work that there may again be, in accordance with our Blessed Lord's own prayer, one fold and one shepherd. The vision of such reunion is so transporting that all fades into insignificance in comparison with it. Let us, then, pray God, with an earnestness that will take no denial, that we may be allowed to see with our own eyes the representatives of a reunited Christendom from East and West, from North and South, gathered in St. Peter's in order to offer with one heart and soul the holy, immortal, and all-prevailing Sacrifice by the hands of Pius XI, in thanksgiving to the

Father of all for having, in response to the prayers of His Church, given again to His children the blessing of peace."

Lord Halifax's eloquent plea must profoundly affect the minds and consciences of all who have the cause of Reunion at heart, and the courageous suggestions contained in his address will assuredly lead to important and far-reaching results in the near future.

REUNION WITH THE EAST

The Rev. J. A. Douglas followed Lord Halifax, with a learned speech on Reunion with the East, and called attention to the momentous letter from the Ecumenical Patriarch to the Archbishop of Canterbury acknowledging the validity of Anglican ordinations. Mr. Douglas sketched the history of our relations with the Orthodox Churches since the seventeenth century, and gave an account of the various changes made in the treatment of converts by the Russian Church. He pointed out how, by the end of the nineteenth century, practically every just theologian of the Eastern Churches was convinced that our ordinations were historically valid. In conclusion, he stated his belief that within the next twelve months the eight autocephalous Churches of the East would endorse the Patriarch's decision, and that "emergency" Communion would follow.

The Rev. G. C. Rawlinson, speaking on Home Reunion, was extremely interesting. He believed that Home Reunion had begun at the wrong end with an attempt to camouflage differences and hide disagreements. Lord Halifax and Cardinal Mercier had, he thought, begun at the right end when they sought for community of beliefs. A great sign of hope is that Catholics and Evangelicals have of late distinctly drawn more closely together.

On Tuesday afternoon the Bishop of Sheffield gave his address as president of the Congress in the Victoria Hall. It was admirably delivered, and received throughout with much applause. The address was mainly a consideration of the question whether the Church of England had any special contributions to make, as the Church of the nation, to the interpretation and the spread of the Eternal Gospel; what our Lord expected from a Church to whom He had given so many blessings and such opportunities of service. It ought, the Bishop said, to be beyond all others, a missionary Church.

To say that there was nothing to criticize in the Bishop's address would not be true, but it must be remembered that since the diocese was formed in 1914, Dr. Burrows has very considerably raised the whole tone and standard of Churchmanship in this part of Yorkshire, and he has unquestionably won both the confidence and the affection of his people.

DEAN INGE ON CONVERSION

A sign of reversal of the Church Congress from the policy of the last two or three years, when modern topics, such as divorce and birth control, were made subjects for discussion, was evident in Tuesday's consideration of such an old-fashioned truth as "Conversion".

Dean Inge dealt at some length with *The Meaning and Psychology of Conversion*. Holding that conversion was not an event in every religious life, but that some men and women possessed characters that were beautiful in childhood, the Dean took a somewhat pessimistic view of the future of those who set up for themselves a narrow and formal standard of duty; correct lives, but neither spiri-

tual nor amiable. "These, I suppose", he said, "are the ninety and nine just persons who need no repentance! We, who know them on earth, can understand that their appearance in Heaven will not be greeted with enthusiasm." The Dean doubted whether sudden conversion is a normal experience at all. "Belief in conversion as it is frequently taught is a dangerous doctrine. The heart of man is terribly deceitful. Most of the conversions of the Salvation Army are reclamations of drunkards, who resolve then and there never to touch another drop, and often keep their resolution, but as a rule conviction of sin is less important as an element of conversion than is often supposed. The subject is conscious of unhappiness rather than guilt, and what draws him on is the vision of a better and purer life now seen to be within his reach."

Dr. W. Brown, of Oxford University, continuing the discussion, said he did not agree with the Dean of St. Paul's that conversion was not a necessary and essential constituent of religious experience.

The Archbishop of York held that the whole Christian life was a process of conversion, and that the entire business of the Church was to convert. The process must inevitably vary.

On Wednesday, Dr. Headlam, Regius Professor of Divinity at Oxford, read a paper on *The Gospel and the Person of our Lord*, in which he showed that the Atonement has always meant more than any eye can see in it, but it has always meant that Christ died for us, and that through His death came salvation. The whole paper was an able exposition of the orthodox Christian view of the Person of our Lord.

Dr. J. K. Mozley, Principal of the Leeds Clergy School, followed with a paper on the same subject, marked by the clear common-sense and scholarship with which all who know his work are familiar.

I shall not attempt to summarize the remaining papers of Wednesday in the present letter, and will only remark that once again Dean Hutton, of Winchester, scored with a remarkable address on *The Venture of the Reformation*.

THE ANGLO-CATHOLIC CONGRESSES

My comments on the two Anglo-Catholic Congresses held this week must necessarily be brief. That at Cardiff, on Tuesday and Wednesday, was distinguished by a preparatory High Mass at the beautiful church of St. Germans, reverently sung to a plainchant setting, with full ceremonial.

The afternoon session completely filled the Cory Hall, a remarkable achievement in itself. The Archbishop of Wales welcomed the Congress, and spoke of the value of revivals of various kinds, especially such as were Celtic in origin and character.

Canon Johnson spoke in his own inimitable way, and referred to a paper of questions put to him by Bishop Ollivant, of Llandaff, before ordination, one of which asked whether the candidates had previously sought ordination in any other diocese. "And," added Canon Johnson, "I had!" The reason was that he had been unwilling to give a pledge to a certain English bishop that he would not hear confessions for seven years. Bishop Ollivant, however, declared that he would ask no question of which the Church knows nothing.

The Bishop of Llandaff spoke very courageously and from a full heart—it was no wonder that the Congress gave him a rousing reception. He referred to

his feeling of doubt when first asked to attend, since there were many things connected with the Anglo-Catholic movement of which he could not approve, not merely words and expressions, but the professed aims of many of its supporters. But when he reflected that many of those keenly interested were men for whom he had a sincere respect and affection, he could not refuse the right hand of fellowship.

Among the papers read on Tuesday were *The Being of God*, by Principal Joyce, of Lampeter; *The Incarnation*, by Canon Smith, of Ely; Mr. F. Morgan (lay secretary of the Governing Body of the Church in Wales), who spoke well on Continuity, and Dr. Harris, Examining Chaplain to the Bishop of Llandaff, on *The Witness of the Bible*.

On Wednesday, the Welsh High Mass at St. Dyfrig's was well attended, the choir being from Aberdare, under the direction of their vicar and rural dean. The Dean of St. David's preached an excellent sermon on the Holy Eucharist, full of sound and definite teaching.

The priests' session was held immediately after, and there were about two hundred priests present. Canon Long, of Birmingham, spoke of the priest's work in dealing with individuals, in visiting the sick and the whole, in hearing confessions, in gaining their confidence, in encouraging vocations, and providing retreats. It was plain but eminently practical.

At the afternoon session on Wednesday, Fr. Vernon, of the Society of the Divine Compassion, gave an earnest address on "The Sacraments". He spoke as if dealing with a simple laboring man, seeking to remove his prejudices against sacraments, and to show him the truth and value of the Church's Sacraments. There was nothing new in his treatment, but the applause at the end showed that people were glad to hear once more what they usually hear only in Confirmation interviews. It was an object lesson to the priests present, anyhow.

At Newcastle-on-Tyne, held on the same two days, the Congress opened with a great outdoor procession, followed by Solemn Eucharist at the Cathedral. The Bishop of Newcastle, vested in cope and mitre, pontificated and preached. The cathedral was well filled, the whole of the central part being packed right up to the space under the tower, and the aisles were nearly full. The procession was of a size and majesty perhaps never seen in Newcastle Cathedral since the Reformation. The music for the Mass was Merbecke, led by the Cathedral choir, but taken up by the huge congregation in a splendid way. The Bishop in his sermon asked his hearers to be truly Catholic, and to find out rather whom they can include than whom they should exclude. He said that Anglo-Catholics had a unique opportunity at the present moment, as in spite of many differences they were united in simple common devotion to our Lord and in evangelistic zeal. He urged them to seize this opportunity and use it to the full.

At the opening session for clergy, Fr. Talbot, Superior of the Community of the Resurrection, spoke on *The Priest's Life*.

The afternoon meeting was held in the Town Hall, which is the largest hall in Newcastle. The great Congress crucifix, which was used at the Albert Hall, London, in 1920, dominated the hall from the platform, just behind the Chairman's seat. The Bishop took the chair, and was accorded an ovation, which was repeated as the various speakers were an-

nounced. The papers were on *The Aims of the Catholic Religion*, in the following sub-divisions: 1, *The Glory of God*, by Fr. Talbot; 2, *His Kingdom in the World*, by the Rev. P. T. R. Kirk, of the Industrial Christian Fellowship, but which in his absence was read by Canon Richmond; 3, *His Kingdom in the Soul*, by the Rev. T. J. Hardy, Warden of St. Mary's House, Regent's Park, London.

The evening session had an attendance of over two thousand, and the subject was *Religion in England*. The Catholic Revival, by Canon Coop, of Liverpool, was an interesting paper on the history of the Catholic witness in the English Church from the Reformation to the Oxford Movement.

On Wednesday, in St. Chad's, Gateshead, a solemn Eucharist was sung, and the Rev. S. R. P. Mouldsdale, Principal of

St. Chad's College, Durham, preached to a large congregation. The preacher reviewed the progress of the Anglo-Catholic movement, took stock of the present position, and estimated, as far as could be, the future, which he found full of hope, and in which the Anglo-Catholic presentation of the Faith would be found the solid foundation for the religion of the world.

In the afternoon, Canon Osborne spoke to the clergy on the difficulty of restoring the Holy Eucharist to its proper place as the principal Sunday service.

Fr. Bull, S. S. J. E., presided on Wednesday evening, and the speakers dealt with the general topic of *The Means of the Catholic Religion: The Preaching of Jesus Christ as Revealer, Redeemer, and as our Life*.

GEORGE PARSONS.

FAREWELL LUNCHEON TO DR. SLATTERY

Bronx Churchman's League—A Conflict of Appeals—Briefer Mention

The Living Church News Bureau }
New York, October 28, 1922 }

THE departure of the Rev. Dr. Slattery from New York has called forth universal regret mingled with pride and satisfaction over his elevation to the episcopate. The Church in New York City is the loser but the Church at large is infinitely the gainer by his entrance into the House of Bishops, especially from the great Diocese of Massachusetts.

A farewell luncheon was given to Dr. Slattery on Oct. 23d by the New York Churchman's Association at the Hotel Commodore. A large and representative number of clergy were present. Dean Fobroke of the General Theological Seminary presided. Bishop Manning was imperatively prevented from being in attendance but sent his regrets and his cordial good wishes to the guest of honor.

It was planned to have the Rev. G. A. Oldham, Bishop Coadjutor-elect of Albany also a guest of honor, at the luncheon but Mr. Oldham was obliged to be in Albany, since his consecration took place the day following. He sent his warm thanks and appreciation. A telegram of congratulation was ordered sent, to reach him on the day of his consecration.

An appreciative minute was read by Dean Robbins in loving remembrance of the late Rev. Dr. William Austin Smith, editor of *The Churchman*, and ordered sent to his widow.

The speakers at the luncheon were Bishop Lloyd, representing Bishop Manning. He congratulated Massachusetts and the Church at large upon the selection of Dr. Slattery, and reminded his hearers of the great influence which the premier New England diocese had always exerted in the Church, and especially through the great educational institutions centering there.

The Rev. Dr. George R. Van De Water emphasized the wide range and great values of the institutional work of the Church, and of Dr. Slattery's notable part therein as rector of Grace Church, his facile ability to get to the heart of every problem and his equal ability in finding workable solutions in short order.

The Rev. Samuel Dorrance, a Cambridge School graduate, spoke of the pride of Cambridge in its honored alumnus. The Rev. Eliot White, of Grace Chapel, recounted the multitudinous activities of the rector, of his personal pastoral care, of his vast correspondence amounting to 300 letters a month, all written with his own hand, and of his wonder-work of writing books in between times.

Dean Robbins spoke, as usual, with deep feeling and fine humor, of Dr. Slattery's work in the General Convention, and told of the impression which his efforts at liturgical revision had produced upon a Cathedral choir-boy who, in summing up the net result, said: "They have faken 'Obey' out of the Marriage Service; the 'worms' out of the Burial Office, and lifted the blame from God in the Visitation of the Sick"!

The Rev. Dr. Stires presented the gifts of the Association to Dr. Slattery. They were three in number: a handsome academic gown, a much desired special edition of Shakespeare and a "prayer rug" for the study.

The Rev. Dr. Slattery replied with his usual modesty but with evident emotion, reiterating his hope that New York's friendships would follow him to Boston, and pledging his special care of all New Yorkers who should need a spiritual counsellor or a helpful friend in his new home. He then dismissed the gathering with his blessing.

BRONX CHURCHMAN'S LEAGUE.

The Bronx has succeeded in establishing and organizing a Churchman's League—composed of the men of the various parishes, 26 in number, belonging to Men's Clubs or unattached—while Manhattan is still wrestling with the problem "to be or not to be". Last spring the Bronx men got together and founded the League and elected Mr. Robert Law, Jr., of St. Edmund's, president, and other officers to assist him. It also adopted a Constitution. On Oct. 23d the Central Committee met and elected Mr. Charles R. Grier, also of St. Edmund's, as its chairman. The League is already functioning. It will hold its first united service at St. Margaret's on Nov. 12th and its first mass meeting probably early in Advent or before that season commences. A delegation, 100 strong, all that can be seated, will attend the Bishop's Meeting at Carnegie Hall on Nov. 20th in the in-

terest of the campaign for the Program of the Church. Fully five times that number would probably attend, were there room for them. The League also has promised the City Mission to make a gift of tobacco at Thanksgiving tide to the institutions served by its chaplains. The Church in the Bronx is waking up and making progress of a substantial kind.

A CONFLICT OF APPEALS.

It is a pity that societies and agencies wishing to make special appeals through the Churches could not devise some method of coöperation instead of the present haphazard method of selecting dates. Sailors' Day and Red Cross Day, both are scheduled for Sunday, November 12th. Each is worthy of generous support, but each will suffer by the conflict of dates. Our own Church is specially committed to Sailors' Day, but none the less are our Church people interested in the Red Cross. In connection with the appeal of this latter organization, the clergy are urged by the Federal Council to urge their people to dedicate themselves anew to the "task of ending war".

The World Alliance for International Friendship Through the Churches announces that it has established Committees of Coöperation in more than a thousand cities throughout the United States and plans to have such a Committee in every community in the country. The Alliance now has branches in twenty-seven countries and, in the United States, is in direct touch with more than 100,000 clergymen of all denominations, fully one-half of the total number. Special efforts are being made to extend the work in China and Japan so as "to defeat the attempt now being made to stir up enmity and discord between the white and yellow races", and also "to foster right relations between the foreign-born and native groups in America."

BRIEFER MENTION

The Grand Lodge of Free and Accepted Masons of the State of New York attended service at the Cathedral on Sunday afternoon, Oct. 29th. The Rev. Luther B. Wilson, D.D., resident Bishop of the Methodist Episcopal Church in New York, was the preacher. Representatives of over 200 lodges in Greater New York were present.

The Church of the Ascension, lower Fifth Avenue, the Rev. Percy Stickney Grant, rector, was reopened on Sunday, Oct. 22d, after extensive improvements were made to the exterior. The walls were redressed and waterproofed and repairs were made to the windows and other parts of the fabric.

Mr. Monell Sayre, vice-chairman of the Pension Fund, sails for England on the *Mauretania* on Nov. 7th, to assist the National Assembly, the new representative body of the Anglican Church, in its inauguration of a Pension Fund for the clergy.

The Church Club of New York and the New York Bible Society will hold a joint meeting at the Bible House, 5 East 48th St. on Friday evening, Nov. 5th, at which Bishop Manning will outline the aims and hope of the World Conference on Faith and Order, to be held at Washington in 1925, and the Rev. John McNeil, an eloquent Scotch divine, will speak on *The Book, the Basis of Unity*.

The Bishop's Meeting, under the auspices of the Church Club of New York, will be held at Carnegie Hall on Monday evening, Nov. 20th. This is the great annual diocesan rally at which the problems

of the day and hour are explained, and plans made for their solution. Bishop Manning and the two Suffragan Bishops, together with other special speakers, will present the topics for consideration. A large vested choir will lead the singing. Judging from past history, this will be

one of the most interesting, as it certainly is one of the most important meetings of the year. As the Church Year begins in Advent, so the Church in the diocese keeps in step and rallies to the call of its bishops to advance.

FREDERIC B. HODGINS.

SUCCESSFUL STUDENT CHURCH IN WEST PHILADELPHIA

Parishes Observe Anniversaries— Lecture Courses Offered—Notes

The Living Church News Bureau
Philadelphia, Oct. 27, 1922

THE experiment commenced a few years ago, of using the Church of the Transfiguration, West Philadelphia, as the center of Church life for students of the University of Pennsylvania who are Churchmen, is proving eminently successful under the leadership of the Rev. John R. Hart, Jr.

For the last year the church has been entirely under the direction of students of the University, and its progress more than justifies the chaplain's predictions.

There is an average attendance each Sunday of about one hundred, and of the 325 out-of-town Church students enrolled at the University, two hundred are in some way connected with the Church of the Transfiguration.

In addition to extending its religious scope, the social side has been developed to a very great extent. Every Friday night a dance is given in the basement of the building, to which all students of the University are invited, as are also the girls from Drexel Institute, near by. This serves admirably to keep the men on the campus.

A student vestry gives careful supervision of the Church's finances, and their administration has made possible a complete renovation of the building. A vestryman of one of the prominent churches in Philadelphia says that in all his experience of vestries, he has never seen one which is so earnest, and energetic as the vestry of this Student church. Each member of the vestry is chairman of one of the twelve committees which carry on the work, under the chairmanship of Patrick M. Malin, a junior, and one of the most prominent undergraduates on the campus.

The chaplain is assisted in the conduct of the services by students, who sometimes conduct the entire service, and make addresses. In this way student attendance has been much increased.

The Forward Program of the Church contemplates the extension of its influence into the community at large, so that residents in the vicinity may benefit as well as the students. It is intended, providing sufficient funds, and the co-operation of the city, can be obtained, to conduct a kindergarten, library, classes in cooking, hygiene, sewing, and so on. Hundreds of children in the neighborhood lack these advantages which children in other centers enjoy through the presence of such a community house.

PARISHES OBSERVE ANNIVERSARIES.

St. Luke's parish, Newton, Bucks County, celebrated its ninetieth anniversary, with an octave of services and meetings from October 18th to October 25th,

The preachers at the Sunday services were the Rev. W. C. Embardt, Ph.D., a former rector, and the Rev. Louis C. Washburn, D.D.

A largely attended men's meeting was addressed by the Rev. Samuel Steinmetz, of St. Michael's Trenton, N. J. At the parish reception, addresses were made by the Rev. Edward Ritchie, rector of St. James the Less, and the Rev. Dr. Embardt, both of whom were formerly rectors of the Parish, and by representatives from neighboring parishes in Bucks County.

Large congregations attended the services and a spirit of devotion and enthusiasm marked the entire observance.

The rector, the Rev. G. Herbert Dennison, in announcing the anniversary said "It is with reasonable pride that we associate ourselves with the older parishes of the venerable Diocese of Pennsylvania, for it was during the episcopate of the first Bishop of the Diocese, Bishop White, that St. Luke's Church began its existence, and it was with his approbation that our church building was erected . . . It is incumbent upon us, who have received the Church Faith from our progenitors, to bear faithful witness to it in our day, and to see to it that this torch shall shine as the guiding light to direct the path of our children in their high and holy calling."

All Saints' parish, Torresdale, which is celebrating its sesqui-centennial, was an offshoot of Trinity Church, Oxford. The Rev. Dr. William Smith, writing to the Secretary of the Society for the Propagation of the Gospel, states: "We are erecting a new church about five miles from Oxford church, for the better accommodating of part of the mission. . . I go once a month to that place, and the Swedish missionaries from Philadelphia also go once a month."

Dr. Smith was the first rector of the parish, serving until 1779 and for one year—1798-1799, the Rev. John Henry Hobart had charge of the parish. "It is interesting," says the present rector, the Rev. Percy J. Brown, in an attractive anniversary booklet, "to be able to associate our parish history with the life of the great Bishop of the Diocese of New York.

Another parish, which connects its early history with the Bishop of New York, and is now celebrating its twenty-fifth anniversary, is St. John the Evangelist's, Lansdowne.

In 1897, the Rev. William T. Manning was appointed by Bishop Whitaker to take charge of the new St. John's mission, and, under his direction, the mission was soon organized into a parish. He was succeeded about two years later by the Rev. Lyman P. Powell, D.D., under whose rectorship the present attractive church building and parish House were erected.

The preacher at the anniversary service

next Sunday will be Bishop Manning, of New York.

LECTURE COURSES OFFERED.

The Philadelphia Divinity School announces that the following lecture courses are available for the year 1922-1923, and that the professors concerned are ready to accept invitations to give the lectures in any parish. Professor Ayer offers a course on The Church in the First Three Centuries, and on The Historical Interpretation of the Creeds; Dean Bartlett on The Layman's Bible; Prof. Barton on How the Gospels were Composed, Great Turning Points in the Life of Christ, Turning Points in the Life of St. Paul, The Psalter: Its Composition and Its Poetry, and The Book of Job, or the Growth of a Soul, Prof. Foley offers What is the Bible's Inspiration? Religion and Science, Biblical Ideas of the Atonement; Prof. Montgomery, Illustrated Lectures on Palestine and Jerusalem; Prof. Robinson, American Revisions of the Prayer Book; and Prof. Yerkes, Mo-

ammedanism. The lectures offered are intended to be of an instructive character rather than primarily devotional, and it is suggested that they might often be given with greater advantage at some other time than the season of Lent, as was almost wholly the case last year.

NOTES.

At St. James' Church, Dr. Mockridge will hold evening services each Sunday at eight o'clock, during the winter, in addition to the present schedule of services.

The Guild House of St. James' Church demonstrated its usefulness last Monday, when no less than twelve separate meetings and other gatherings were held, with a total attendance of six hundred.

The Rev. Edgar T. Pancoast, who has been a curate at St. James, where he has been particularly successful in work with boys, will leave that parish early in November to take up work in Belmont, N. Y.

Ransom Covell, Superintendent of the City Mission, spoke on what the Junior Brotherhood could do as volunteer helpers for the City Mission. The boys elected a clearing house committee to meet with the Superintendent of City Missions and arrange for volunteer service. The next diocesan meeting for the Brotherhood will be the preparation service at the Church of the Ascension on December 2d.

The first autumn meeting of a diocesan character, for the Daughters of the King takes place tomorrow night at the chapel of the Nativity. Miss Ada Voute, the president, will tell of the Convention at Portland, and plans for the winter will be outlined. An organization has been perfected for coöperation of the Daughters, with the City Missions as volunteer workers. Mrs. Ida Myrth is chairman of the clearing house committee and each of her four associates has been assigned one particular field of the City Mission work; penal institutions, hospitals, homes, and supply of delicacies. All the Daughters from the various chapters who have time to give in this volunteer labor are registered with this clearing house committee, and through this the City Mission can quickly assemble aid. The twenty-seven chapters of the Daughters now have an enrollment of over 500. Coming diocesan meetings are scheduled for the last Thursday in January and April.

NAVY DAY CELEBRATED

A large congregation assembled in Advent Church last Sunday night when the rector, the Rev. Thom Williamson, Jr., held a service in honor of all seamen of the Navy, Coast Guard, Coast and Geodetic Survey, Life Saving Service, Marine Hospital Service, Army sea-goers, and Merchant Marine; who have given their lives for others. In addition to the rector, who is an officer in the Naval Reserve Force, the speakers included Commander Elwood Cobey, S.C., U.S.N.; and Captain E. W. Scott, Navy Chaplain. Letters of appreciation were read from the acting Commandant of the Coast Guard and the Secretary of the Navy. In the procession was a cross and two sets of colors. The national colors were taken from the hands of the bearers and draped at each end of the Altar, where they remained throughout the service.

VARIOUS NEWS NOTES

The lay readers and altar servers are planning to have their annual corporate Communion at St. John's Church, Lafayette Square, at 7:30 A. M. on November 4th. The women who belong to the altar guilds or who do any sanctuary work are being invited to participate. The service will be conducted by the director of the Lay Readers and Altar Servers' Guild, the Rev. Enoch Thompson, who has been so untiring and successful in his excellent direction of this growing diocesan organization. The annual festival service of the Guild is held on the night of Ascension Day and will take place this coming May in Trinity Diocesan Church.

The Rev. Dr. J. Macbride Sterrett, the Rev. C. M. Young, and the Rev. E. S. Dunlap have just returned from New York City where they attended the formation meeting of the Modern Churchmen's Union in America. In speaking of the meeting, Dr. Sterrett said that the movement was begun last December at a gathering of the Washington Round Table,

STATE OF RELIGIOUS EDUCATION IN THE UNITED STATES

An Educational Chautauqua in Washington—The Brotherhood and the Daughters—Navy Day Celebrated

The Living Church News Bureau }
Washington October 25, 1922 }

THE Rev. Z. B. T. Phillips, D.D., rector of the Church of Our Saviour, Philadelphia, brought out some important facts in his address to the first public meeting of the twenty-sixth annual convention of the Sunday School Institute of the Diocese of Washington, last Wednesday.

Dr. Phillips pointed out that nineteen out of every twenty Jews are not receiving religious instruction in the schools, and that three out of every four of the Roman Catholic children in this country are not receiving religious instruction in the schools catering to those under twenty-five years of age. He said that two out of every three of all non-Roman children under twenty-five years of age are not enrolled in any Sunday school. He further pointed out that the instruction in morals and religion of the Jews in religious schools and Sunday schools totalled about three hundred and thirty-five hours a year; that of the Roman Catholic children about two hundred hours, and that among the other children about twenty-six hours a year. "Because of the fact that we have only about fifty per cent enrollment among the non-Roman children, we actually have our young under instruction only about thirteen hours a year", Dr. Phillips said. After drawing attention to the fact that there are in America more than eight million who cannot read or write English, Dr. Phillips said that the ideal democracy is one in which education is universal. The public schools disseminate not only learning, but fit the youth for living side by side with common ideals and aspirations. This country has enormously and rightly emphasized the importance of the teaching function. The great contrast between our religious instruction, the instruction in morals and religious ideals in the large, is absolutely appalling.

AN EDUCATIONAL CHAUTAUQUA IN WASHINGTON

Dr. Freeman has just concluded an educational Chautauqua at Epiphany Church with a general meeting which was addressed by the Rev. J. Lawrence Ware, educational field secretary of the Province of Washington. "The Aim", said Mr. Ware, "of all education is to prepare boys and girls to take their place in the life of the nation and to advance the cause of Christian civilization. To this, religious education adds the principles of subjection to God's will and a love of man inspired by a recognition of the meaning of Christ's sacrifice upon the cross. The motive for a life of service must be the divine motive of love for God and love for neighbor." Group meetings of instruction for prospective teachers as to methods and material for teaching the various parts of the Bible and the Christian life in the Church, have been conducted throughout the week by men and women of experience and vision.

THE BROTHERHOOD AND THE DAUGHTERS

At the Local Assembly of the Junior Brotherhood of St. Andrew, last Friday night, the guests of honor were the six high school lads from Charles Town, West Virginia, who are members of the Junior Chapter of Zion Church and who came on to Washington to apply for membership in the Local Assembly here, since there is none such in West Virginia. The local Brotherhood boys showed their visitors the sights of the city. Charles F. T. Kilner presided and made the opening address. Miss Ada B. Voute, who not only represented the Diocese as a delegate for the Daughters of the King at the General Convention, but also went early so as to be present at the Brotherhood Convention, told incidents of the later convention and brought to the local assembly a written message from Seattle. One of the boys, Herbert Clarke, who was one of the leaders at Camp Bonsall, gave a glowing account of that camp and what it meant by way of permanent benefit. The Rev. Dr. Herbert Scott Smith gave an address of welcome, the Rev. Mr. Pettus, rector of St. Mark's Church spoke briefly, and the Rev. David

which is composed of clergymen in sympathy with the Modern Churchmen's movement in England. Further action was taken at a meeting of a large number of clergymen in Baltimore, at the time of the meeting of the Church Congress. Another meeting at which the movement was further advanced was held in Boston last June.

The city and the diocese have suffered a great loss in the death of Miss Lillian Acker, sister of Dr. G. N. Acker, who for so long has been a devoted and helpful member of Trinity Diocesan Church and the Diocesan Convention. Miss Acker was the founder of the Chinese Sunday school in Washington, and was very active in that work until the day she died. The Chinese Sunday school idea has grown until there are now at least five such schools in the city. The Burial service was conducted by the Rev. R. B. Stevenson from Trinity Diocesan Church, where Miss Acker had regularly attended for fifty-nine years. The pall bearers were a group of young Chinese from the Sunday school, where Miss Acker was an energetic and devoted and beloved teacher.

The fall meeting of the Churchmen's League was held in the quarters of the Cosmos Club last night. Reports of the

General Convention were made by the Bishop, the Rev. Dr. C. Ernest Smith, the Rev. Dr. James E. Freeman, the Rev. Dr. Robert Talbot, the Rev. Dr. W. L. De Vries, and Mr. A. S. Browne, the Chancellor of the Diocese. The next meeting of the League is to be in January with the Rt. Rev. Henry St. George Tucker, D.D., of the Missionary District of Kyoto as the speaker.

An attempt is being made to spread the teachings of the Camp Fire Girls among the Washington churches and other organizations. It is to be hoped that the few already established will multiply. There are connected with our Washington churches six troops of Girl Scouts and ten troops of Boy Scouts.

The young people of Grace Church, southwest, have recently made a venture in community dramatics in presenting an operetta in three acts by Harrison Millard, *Little Red Riding Hood*. The first performance was given in the parish hall to a large and appreciative audience, the second for the old ladies of the Louise Home, and three more will be given for different churches of the southwest section of the city. The Rev. Mead Bolton MacBryde, rector of Grace Church, is the moving spirit in the enterprise.

by Dr. C. B. Wetherwell on The Dark and Bright Side of the Near East. Dr. Wetherwell returned in September from Smyrna. Another speaker was the Rev. Dr. Stewart who made an interesting address on certain features and aspects of the General Convention.

NEIGHBORHOOD MEETINGS OF THE WOMAN'S AUXILIARY.

The women of the Woman's Auxiliary, who were at Portland as delegates from this diocese, have been doing all they can to bring the message of the Convention to the members who were unable to attend. The president of the Woman's Auxiliary, Mrs. E. J. Randall, and four other delegates, or alternates, have been speaking at a series of sectional meetings of the diocesan branches, beginning on the afternoon of October 4th at St. Paul's, Kenwood. Mrs. Randall spoke particularly of the high spiritual plane of all the meetings and proceedings of the Convention, and asked a joyful service and loyal support of the Chicago women for the Church's triennial program. Mrs. J. N. Tilton as custodian of the United Thank Offering, made special reference to this offering and to the mighty missionary mass meeting of the second day of the Convention. Mrs. G. O. Clinch, the diocesan treasurer, spoke of the amounts contributed to several notable funds, like the Emery Fund, the Bishop Rowe Fund, and the Hart Memorial Fund. Mrs. C. W. Scott, the educational secretary told of the deep interest shown for our young people in schools and colleges. Mrs. John Henry Hopkins, vice-president, related graphically some of her impressions of the Convention. A similar program was carried out at St. Alban's School, Sycamore, on Oct. 17th, when the women of the Fox River Valley met, and at Emmanuel Church, La Grange, on Oct. 18th, when the branches along the Burlington Road met.

The program was repeated at the Church of the Atonement, Chicago, on Oct. 24th., and a meeting of the southern district parishes will be held later, at Joliet.

The Rev. William B. Spofford, the managing editor of *The Witness*, has been asked by the Executive Committee of the Church League for Industrial Democracy, to give part of his time to that organization during the coming year. Since coming to the diocese three years ago, Mr. Spofford has not only been in charge of *The Witness* but he has also worked as a labor manager for one of the largest clothing firms of the country. He is therefore well qualified to speak on industrial topics, having been in complete charge of the labor and employment work in a factory that employs 1,800 workers. He is now giving up this work in order to do work for the League for Industrial Democracy. Any parish group or club in the Middle West, desiring to have a presentation of the League's program, should address Mr. Spofford at 6140 Cottage Grove Avenue, Chicago.

H. B. GWYN.

BISHOP PADDOCK IMPROVING

A LETTER received by THE LIVING CHURCH states that the Rt. Rev. R. L. Paddock, D.D., is improving in health slowly at the present time, but is, as yet, still far from strong.

The letter further states that the many letters of sympathy from friends, known and unknown, have greatly cheered him. The Bishop's address is Church Missions House, 281 Fourth Ave., New York City.

CHICAGO PLANS FOR PROGRAM OF CHURCH

Dr. Stone Resigned St. James'— Neighborhood Meeting of Woman's Auxiliary—A Leader in Industrial Democracy

The Living Church News Bureau }
Chicago, October 25, 1922 }

EXTENSIVE plans have been made in organizing the diocese for the campaign for the Program of the Church. One of the first steps has been the dividing of the diocese into fifteen zones, each with its captain, and educational director. Already the captains and directors are at work consulting the clergy and vestries of the several parishes and missions within their jurisdictions. The need of informing our people is strongly felt. The spirit of coöperation of the units is seen, but the average Churchman wishes to know the facts, needs to be educated, and the success of the campaign will largely depend upon the earnest educational work accomplished. The particular work of the educational directors will be the organization of discussion groups on *The Program Presented* in each zone. Classes for the leaders of these groups are being held; the first of these being for the parishes and missions near the Woodlawn district, on Wednesday afternoon, October 25th; the second was held on the evening of the same day, for the parishes and missions on the Northwest side of the city.

DR. STONE RESIGNS ST. JAMES'

After twenty-eight years of devoted service as rector of old St. James', the mother church of the Diocese of Chicago, the Rev. Dr. J. S. Stone has resigned. His resignation was accepted with deep sorrow by the vestry at their meeting on October 19th. Dr. Stone will continue to serve at St. James' until other arrangements are made. Dr. Stone is seventy one years of age, nearly fifty of

which have been spent in the ministry, and most of his ministry has been in the church and parish which have always been prominent in Chicago and throughout the Midwest. Many of the great leaders and preachers of the Church, men like the late Bishop Courtney, Dr. Vibbert, Dr. Floyd Tomkins, and others, have been rectors of old St. James'. In his farewell sermon preached on Sunday morning, October 22d, Dr. Stone said:—

"We have had a long day together, you and I, crowded with anxieties and difficulties, but crowned with joy and abounding confidence. I cherish enough tender memories to give me a heaven before I reach heaven. If I have done any one a wrong, by intention or neglect, I ask forgiveness. A man who never has done wrong never has done anything.

"I have no doubt as to the future of St. James' if you will follow the new ideals of the times. You cannot live in the past, however glorious. Do not fight change; it is inevitable. My reason for resigning is simply that I do not feel adequate to leading you in these new tasks anymore than Moses was able to lead the children of Israel into the promised land in his day. I am past 70 years of age and have been in the ministry 46 years."

JOINT DEANERY MEETING AT SYCAMORE.

The members of the Northern and the Southern deaneries were hosts to the members of the Northeastern Deanery at a most enjoyable meeting held at St. Alban's School, Sycamore, on Oct. 23d. On behalf of the entertaining deaneries, their heads, Dean Johnson, of Elgin, and Dean Tanner, of Joliet, welcomed their brethren from in and around Chicago, at St. Alban's School which the headmaster had generously given as the place of entertainment. The day began with a short service at 11 o'clock, in the school chapel, in which the boys joined. In the afternoon an address was made

CONSECRATION OF RESTORED COLONIAL CHURCH

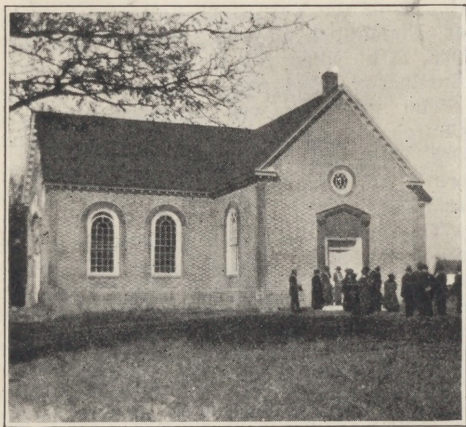
ON WEDNESDAY, Oct. 18th, at the village of Farnham, in Richmond county, Virginia, the old colonial church, which has been recently restored, was consecrated by the Rt. Rev. William Cabell Brown, D.D., the Bishop of the Diocese, under its old name of North Farnham parish Church. The sermon was preached



NORTH FARNHAM PARISH CHURCH WALLS BEFORE RESTORATION

by the Rt. Rev. B. D. Tucker, D.D., Bishop of Southern Virginia, who was rector of North Farnham Parish from 1873 to 1882. The instrument of donation was read by Mr. Fred Northup, treasurer of the Building Fund, and the sentence of consecration was read by the Rev. F. D. Goodwin, the rector of the parish. Almost all of the clergy of the Rappahannock Convocation were present and took part in the service.

The day of the consecration was a notable one in the Northern Neck of Virginia. An attendance estimated at between 600 and 700, gathered from every county in that section of the diocese, were



NORTH FARNHAM PARISH CHURCH AS RECENTLY RESTORED

entertained by the people of Farnham village, irrespective of their Church affiliation.

North Farnham parish church was first built about 1737, and has had a varied history of use and desolation. It was unused for a number of years in the early part of the nineteenth century, when the Church in Virginia was prostrate. At that time, the building was used first for a barn, and later for a distillery. It was in the center of a skirmish between Virginia militia and British marines of the expedition which burned the city of Washington in the War of 1812, and its walls still show the marks of bullets fired in that conflict. It was restored, and in use for a good many years before the War between the States. In that conflict it was desecrated and partly burned by soldiers, who used it as a stable. It was restored again under the rectorship of Bishop Tucker and was in

use until burned in 1887, at which time the congregation built another church three miles from the old building.

The growth in population, of recent years, has proven the necessity of restoring the old building. The walls still stood intact and a gift of \$10,000 from the Diocesan Nation-wide Campaign fund, augmented by what the people of the community could raise, has resulted in the present restoration. The interest in the work has gone far beyond the bounds of our own Church, as people of every religious faith in Richmond county look back to old Farnham as the church of their forefathers.

The plans for the restored church were drawn by Mr. Bascom J. Rowlett, an architect of Richmond, and the church, as completed, is one of the most beautiful and well proportioned church buildings in the Diocese of Virginia.

RELIGIOUS OPPORTUNITIES AT BEDFORD REFORMATORY

HIGH UP among the hills of beautiful Westchester County, forty miles north of New York, stands the sixteen buildings of the Bedford Reformatory for women, a State Institution. The scenic environment of the slightly red-brick structures that house the nearly 300 inmates is perfect and cannot but have a beneficial influence upon the young women who live there; for the age limit is 30.

Despite these natural advantages, Bedford has had many vicissitudes and has earned a rather unpleasant notoriety in recent years. Various costly experiments were made in the management under rapidly changed and changing conditions. Violent physical, emotional, and hysterical outbreaks from time to time wrecked the morale of the institution, impaired its usefulness, and damaged its reputation. Something besides mere moral suasion and strict discipline were evidently needed to work a reform, not only in the inmates but in the institution and its administration. This seems, happily, to have been supplied. It has taken several distinct forms.

The new superintendent, Dr. Amos P. Baker, is a capable physician, a trained psychiatrist, a wise and judicious administrator, and a friendly human being. He is ably assisted by Dr. Alberta F. M. Green and a staff of matrons, teachers, and nurses, who are loyally supporting their chief.

But the heart of the institution, as of all work, is in the Chapel—the now happily visible center of all the main-springs of help and restoration, and whose ministrations and whose spirit alone make any "reform" possible, vital, and permanent. Until this fall there was no suitable provision for the regular and decent offices of public worship. Religion had to shift for itself. But on St. Luke's Day there was opened and dedicated the new Chapel, most appropriately named for the Beloved Physician, and henceforth religion will come into its own as a recognized force in the administrative routine of the institution.

Readers of Lytton Strachey's *Eminent Victorians*, will remember his account of the heart-breaking fight of Florence Nightingale to reform the British war office. Less bitter, but more the less discouraging—but equally, if not less successful—has been the battle waged by a devoted Churchwoman to reform the State administration's bureaus that manage charitable and correctional insti-

tutions into making provision for the spiritual welfare of those committed to their care. To Mrs. Haley Fiske, wife of the senior warden of the Church of St. Mary the Virgin, New York, and chairman of Bedford's Board of Managers, belongs the direct credit for the provision of St. Luke's Chapel. It is a converted storehouse, but appropriately rearranged and beautified into a sightly place of public worship. It will seat about 150.

Mr. and Mrs. Fiske, with the New York Altar Guild, and other friends, have made many gifts to its furnishings, but the girls themselves have had a very definite and significant part in the work. Barred from productive employment by the stupid opposition of organized labor, the girls made articles of various kinds, through the Arts and Crafts Club, and these were sold outside. The proceeds helped to purchase stones for the altar, and other adornments of the sanctuary.

The altar is of stone. Above it is a valuable old oil painting depicting the Descent from the Cross, the gift of Mrs. Fiske. The two lace frontals used at all the services, Roman and our own, were also given by Mrs. Fiske. The New York Guild gave the solid silver paten, chalice, and ciborium, cruets, and altar linen. The windows are shaded by curtains of orange color, and the walls are finished in a light gray tone, producing a color scheme most attractive to the eye. The present chairs will soon be succeeded by pews, also the gift of the Altar Guild.

Nor may be forgotten the splendid work of our Church chaplain, the Rev. Annesley T. Young, who has helped mightily to develop the spirit which made these gifts possible; nor the assistance rendered by the Sisters from St. Mary the Virgin, whose personal contact with the girls has been of inestimable value. In the past three years, there have been three confirmation classes, of 13, 14, and 12, presented for the Laying On of Hands, and another class is being instructed at the present time.

Under all these favorable and encouraging circumstances, it was not surprising that the opening of the new Chapel should have brought great joy to everyone concerned in the work at Bedford, and that St. Luke's Day was a red letter day in its spiritual history. At 7:30 there was a plain celebration at which the Rt. Rev. Roscow George Shedden, D.D., Lord Bishop of Nassau, W. I., was the celebrant, assisted by the Chaplain, the Rev. A. T. Young. About 15 of the girls were among the communicants. At 9:30, the Rev. Father Scanlan, Roman Catholic Chaplain was the celebrant at the Mass, assisted by Father Kelly, of Mt. Kisco, and made an eloquent and moving sermon. At 11, Bishop Manning formally dedicated the Chapel, naming it for St. Luke, and making a beautiful and most helpful address. There were in the chancel the Rev. Dr. George C. Houghton, the venerable rector of "The Little Church Around the Corner", the Rev. Dr. L. E. Sunderland, superintendent of the City mission (which supports the chaplain), who read the Lesson for the day, and Canon Pritchard, rector of St. Mary's, Mt. Kisco. The congregation overflowed the Chapel. The singing was hearty and the whole service most inspiring.

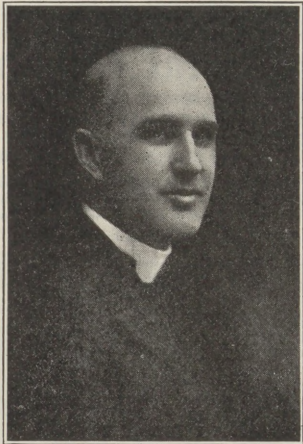
Luncheon was served after the service, and then the visitors inspected the exhibit of the Arts and Crafts Club. At 3, Rabbi Turtan, Jewish Chaplain, and Rabbi Maurice Harris of the Jewish Board of Charities, dedicated the Jewish

Synagogue, located in another building, whose existence is due largely to the efforts of Mr. Mencken, one of the Board of Managers and deeply interested in the spiritual work among Jewish girls.

And thus came "the end of a perfect day" to those who have struggled so valiantly and succeeded so happily in their efforts to realize that, in work such as is being done at Bedford, "the soul of all education is the education of the soul". For, Bedford is a school rather than a penal institution. Its inmates are not criminals nor are they at all of the criminal type. They are simply "lost sheep" that are being found and restored to the fold of the Church. As your correspondent saw them, they looked more like a group of healthy high school or college girls, as they walked to the chapel in their gingham dresses, and white veils. For they are being made healthy in body at Bedford, and the work of purifying their hearts and souls in going on through the spiritual ministrations that now center in and around St. Luke's chapel.

ORIENTAL SCHOLAR DEAN OF BEXLEY HALL

THE REV. SAMUEL A. B. MERCER, D.D., who has recently accepted the deanship of Bexley Hall, is one of the leading Orientalists of the American Church, and an educator of theological students of note, along with his thorough scholarship. For the past six or seven years, Dr. Mercer has, on many occasions, been acting dean of the Western Theological Seminary, and so has come into intimate contact with the work and needs of theological students. He has had much experience in parochial work, having supplied for many summers in different churches in the western and eastern parts of this country, and in England. He served for



THE REV. SAMUEL A. B. MERCER, D.D., DEAN OF BEXLEY HALL

four years as special preacher in Trinity Church, Chicago. Last summer he was called to be the Principal of Bishop's College, Lennoxville, P. Q., Canada, but felt that he could not accept. Besides his research work in Oriental and Old Testament studies, he has devoted a considerable amount of time during the summer vacations to lecturing at Church summer schools both in the United States and in Canada.

Dr. Mercer was born in Bristol, England, in 1880. His earlier scholastic training was in Newfoundland, and he took the degree of B. D. from Nashotah House, of B. A. from Harvard, and after a course of Semitic languages in the University of

Wisconsin, he went abroad to continue them at Göttingen, Heidelberg, the Sorbonne (Paris), and Munich, where he took the degree of Doctor of Philosophy. He has also been given the degree of Doctor of Divinity by the University of Nashville. He was ordered deacon and priest in 1904. He has been professor of Hebrew and Old Testament Literature in the Western Theological Seminary for the past twelve years.

Dr. Mercer is member of the following learned societies: the German Orient-Gesellschaft; American Oriental Society; Vice President of the International Society of the Apocrypha; Royal Asiatic Society; rector of the Society of Oriental Research, and editor of its journal; editor of the *Anglican Theological Review*; and a member of the editorial board of the *Constructive Quarterly*. He is author of the following works: *The Oath in Babylonian and Assyrian Literature: Extra-Biblical Sources for Hebrew and Jewish History*; *The Ethiopic Liturgy*; *Sumero-Babylonian Sign-List*; *Allied and American Peace Terms*; *The Book of Genesis*; *Growth of Religious and Moral Ideas in Egypt*; *Religious and Moral Ideas in Babylonia and Assyria*; *Ethiopic Grammars*; *Life and Growth of Israel*; *Assyrian Grammar*; as well as articles on Semitic Law and Religion, and on Egyptology.

His ambition at Bexley Hall is to develop a first class theological school, demanding men of the finest type as candidates for entrance, and he hopes to establish a scholarship which will be worthy of the best traditions of the Anglican Church. The two periodicals of which he is editor in chief, will be edited from Gambier.

MORGAN MEMORIAL, THE CHURCH OF THE HOLY INNOCENTS, HIGHLAND FALLS, NEW YORK

A FAVRILE GLASS landscape window has been placed in the Church of the Holy Innocents, Highland Falls, New York, as a gift from Mrs. Herbert L. Satterlee, of New York City, in memory of her father, the late John Pierpont Morgan. The window, comprised of three Gothic openings and tracery, illustrates the opening words of the *Benedicite*: "O all ye works of the Lord, bless ye the Lord, praise Him, and magnify Him forever." The landscape chosen to portray this subject is that of the sea-coast at Mt. Desert, Maine, known as Great Head, which Mr. Morgan gave to Mrs. Satterlee.

In the background, misty blue mountains are faintly outlined against a radiant sunset, whose brilliant tones pale gradually into the deep blue of an evening sky, and are reflected in the sea below. This sea becomes a sapphire blue in the foreground, beating in foam, at the left, against the base of the great cliff, from the very top of which grows a snarled and weather-beaten spruce tree. High above the sunset is the crescent moon, while under the shadow of the cliff is a solitary sea gull, flying low across the water.

The artist has given to the window the rugged and simple beauty which the words of its text possess and, therefore, it is a fitting illustration of its subject, not only in detail of thought, but in its very spirit.

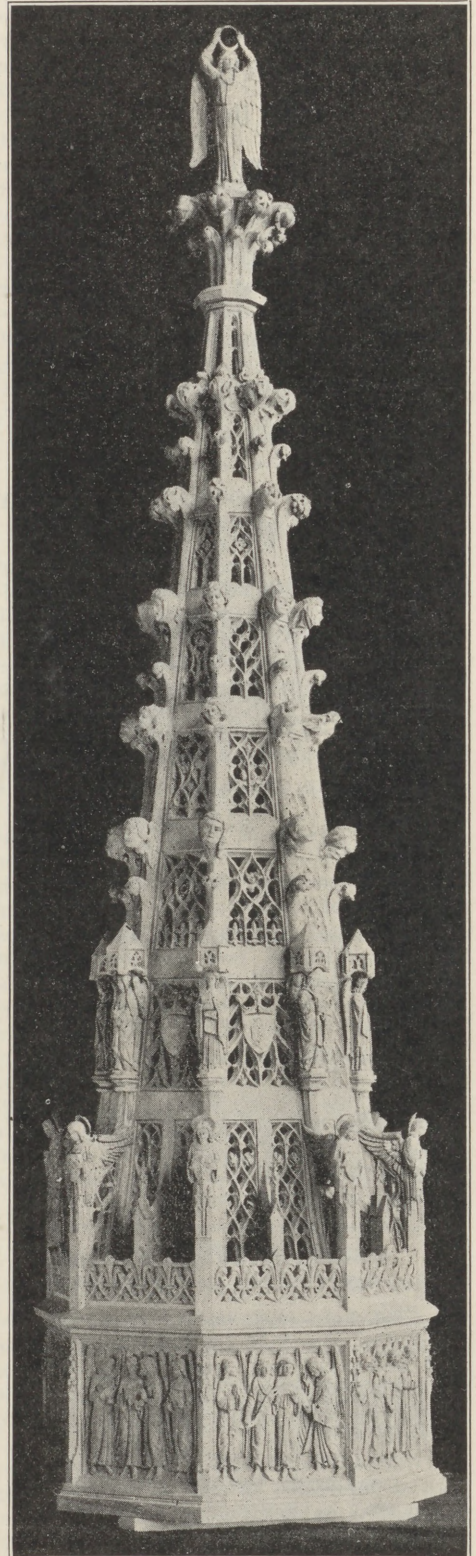
In constructing the window, the Ecclesiastical Department of the Tiffany Studios of New York City have very

successfully worked out the text and design submitted by Mr. and Mrs. Satterlee.

A CARVED FONT COVER

THE CHURCH of St. Mary the Virgin in New York has had its beautiful interior still further adorned by the gift of a cover for the font.

The cover is executed in selected quartered oak. It is a graceful octagonal spire in the style of the thirteenth century French Gothic, growing out of a base about sixteen inches high, which



FONT COVER AT THE CHURCH OF ST. MARY THE VIRGIN, NEW YORK

is enriched by a frieze of thirty-two angels playing musical instruments, singing hymns, carrying palms, scrolls and flowers. This very interesting frieze is carved in high relief. Above the frieze is a cresting of *fleur de lis*. Out of this

base grows the spire, which is strengthened by eight buttresses enriched by angels holding shields with the emblem of the Passion; out of each buttress grows a niche which harbors the figures of the four Evangelists, and the arch-angels. Out of each buttress grows a rib with heads of angels, monks, nuns, and birds. Between the buttresses and the ribs are delicately carved and pierced tracery panels, also many shields and emblems of the Church, like the pelican, the chalice, and the Tudor rose. Besides these, there are many pinnacles on the base and spire, which is crowned with a Crossflower on which stands an angel holding a ring to receive the wrought and gilded iron work necessary to raise the cover at baptisms. The whole font is richly illuminated with gold and colors, and its graceful and rich beauty is difficult to describe. The font cover has been exhibited in Boston as an example of American art and craft and has attracted much attention. The work was designed and executed by Mr. I. Kirchmayer, the Ober-Ammergau artist, who has done so much work for St. Mary's, and many other churches East and West, in the establishment of Wm. F. Ross & Co., of East Cambridge, Mass.; and the work was under the superintendence of Mr. Waldemar Ritter, the Boston architect.

PITTSBURGH WOMAN'S AUXILIARY MEETING

SIMPLE, but beautifully appropriate resolutions on the death of Bishop Whitehead were read at the opening meeting of the Woman's Auxiliary of the Diocese of Pittsburgh, held at Trinity parish house on October 12th. A large galax wreath rested upon Bishop Whitehead's chair, and at the close of the meeting, the wreath was carried to the Allegheny Cemetery and lovingly placed upon the Bishop's grave.

After a business session in the morning, the whole afternoon was given over to the reports of the delegates and alternates of the Woman's Auxiliary to the General Convention. Mrs. Charles Bailey, attended both the opening and closing services of the Convention, gave a brief report of the closing day's joint service and a resumé of the work in the two houses, as summed up in the splendid articles in THE LIVING CHURCH. The keynote at this opening meeting of the Auxiliary was that of FAITH; faith in our leaders,—faith in our fellowmen, and abiding faith in God who ordereth all things aright.

CHURCH MISSION OF HELP INSTITUTE IN MEMPHIS

BEGINNING OCT. 16th, a Social Service Institute was held for the Church people of Memphis, Tenn., under the auspices of the Church Mission of Help Unit, established there in memory of the late Bishop Beatty.

Classes were held each morning for those interested in case work, with Miss Boylston as instructor. Each afternoon there was a Conference to which the public was invited. The Rev. Charles L. Street, head of the Department of Christian Social Service of the Diocese of Chicago, spoke to the leading laymen of the city, held conference with the clergy, addressed the Men's Club at Grace Church, and met many persons interested in Social Service work. At an interparochial meeting of the Church Service League, held at

St. Luke's Church, Miss Boylston spoke on The Child Born Out of Wedlock, followed by Dr. Street, who spoke on The Church and Social Service. Miss Boylston and Dr. Street were also given an opportunity to address the members of the Nineteenth Century Club, a civic organization composed of the wide-awake women of the city, Miss Boylston spoke to the City Club at their weekly luncheon, showing that a need of the city is a Detention Home for Women. During the week that she was in Memphis, she visited many of the city's institutions, held conferences with various other agencies, and spoke to the Noonday Prayer League of the Baptist Church. The city officials were deeply interested in the plans put forward, and the whole city has been touched, if not aroused, by the Institute. The city papers were liberal with space. The week's work closed with the presentation of the Church Mission of Help pageant, *The Angels of Magdalena*, which was given in the Cathedral Sunday night. Nearly five hundred people were in the congregation, and this, coupled with the work done by Miss Boylston has done much to arouse Church people in Memphis.

The Unit is now planning to secure the services of a full-time, paid, trained worker, and to establish an office upon definite professional grounds. When this is done the Unit will have the help and coöperation of the police department, the city officials, and other social agencies.

THE PROGRAM IN OHIO

THE WEEK beginning Monday, Oct. 23d, was full of interest and stimulation for not only the Church people of Cleveland, but the entire diocese. On Monday afternoon, the women of the Cleveland parishes met in the Cathedral to listen to addresses by Dr. Sturgis, of New York, and the Rev. W. A. Thomas, of the mission at Point Hope, Alaska. Monday evening the Church Club of Cleveland gave a banquet at Hotel Statler, at which there were about four hundred present, including clergy from all over the diocese, and many laymen from outside the city. The speaker of the evening was Dr. Sturgis, Educational Secretary of the Department of Missions; his subject was the Great Opportunity of the



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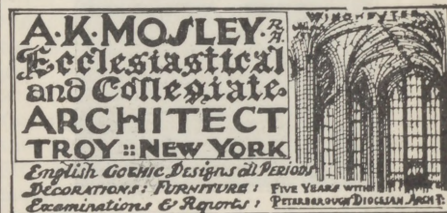
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Church in the Orient. Tuesday-morning a corporate Communion for the clergy of the Diocese was followed by a conference for the discussion of the Program of the Church. This was followed by an inspirational talk by Dr. Sturgis. Part of the carrying out of the Program will be the holding of conferences in each of the nine regions into which the diocese is divided. The Program for Ohio involves the raising of \$293,000; the quota for work in the general Church is \$113,000, the balance to be used for work in the diocese. Particular interest is being evidenced in the plan for new buildings for Kenyon College, while parish houses are being erected in four parishes, St. Stephen's, East Liverpool; St. James', Wooster; St. Paul's, East Cleveland; and St. Peter's, Ashtabula. It is hoped that these buildings will be completed by the first of the new year.

Wednesday afternoon the women of the Cleveland region were addressed by Dr. MacInnes, the Anglican Bishop in Jerusalem.

DULUTH CLERGY CONFERENCE

THE SECOND ANNUAL conference of the clergy of the Diocese of Duluth was held at Trinity Cathedral on the 11th, 12th, and 13th of October.

Bishop Bennett personally led the sessions of Wednesday and of Thursday morning, and presented a vision of the diocesan work as a whole, after which he drew out discussions on the subject of preaching, personal reading, and parish discipline. The conference was directed by the Rev. Dr. L. G. Wood, to The Church Program, which he presented most ably at the sessions of Thursday afternoon and evening, and Friday morning.

A team of six clergymen, including the bishop, has been appointed to present the Program for the year 1923 in every parish and mission of the diocese, beginning November 6th. It will take the team the greater part of two weeks to reach every point in the diocese.

THE PROGRAM IN THE DIOCESE OF EASTON

A CONFERENCE of the clergy of the Diocese of Easton was held at the Cathedral at Easton, Md., at which all the clergy of the Diocese of Erie, received the 33d deception. The meeting was presided over by the Bishop and was preceded by a celebration of the Holy Communion. The Rev. William C. Marshall of Centreville then presented the new arrangements of the National Council, with the Plan and Program for the next triennial, and announced the quota for each parish. The program was unanimously approved, and the clergy pledged themselves without reservation to the apportionments.

Arrangements were at one made to utilize every moment from now to November 27th in preparation for the raising of the apportionments; and committees of speakers were provided, and a flying squadron, under the supervision of the Bishop has arranged to visit each parish.

At the close of the conference, a clericus was formed, consisting of the entire body of the Clergy, with the Bishop as president, Dr. Sutton, of Oxford, as vice president, and the Rev. Alward Chamberlain as secretary-treasurer. The clericus is to meet quarterly for the purpose of discussing literary and theological matters of present moment.

The Rev. Alward Chamberlain, who has

been the Canon Missioner of the diocese, has accepted a call to the rectorship of St. John's parish, Denton and Hillsboro, and will enter upon his new duties November 1.

PITTSBURGH CHURCH NORMAL SCHOOL

THE CHURCH NORMAL SCHOOL of the Diocese of Pittsburgh began its first session on the first Wednesday in October, in Trinity Church, Pittsburgh, which is centrally located for the parishes in the city and suburbs. There are to be two terms, one during October and November, and the other in January, five sessions in each. The program is as follows: Conferences on the Christian Nurture Series, on Supervision in the Church School and Church School Administration, Devotional Service, and Study Classes. There are Study Classes on The Life of Our Lord, by the Rev. W. N. C. Clapp; The Old Testament, by the Rev. A. W. S. Garden; The Prayer Book, by the Rev. Dr. W. F. Shero; Human Welfare from a Christian Point of View, by the Rev. J. C. H. Sauber; Church Organization and Extension, by Mrs. M. C. Adams; and Principles of Teaching, by Miss Charlotte E. Forsyth. The Annual Church school dinner will be held on Feb. 8th, in the Fort Pitt Hotel. The enrollment for the first term is 115; representing 23 parishes. The faculty numbers 19. The school is under the direct supervision of Miss Forsyth, Superintendent of Religious Education in the Diocese.

MARQUETTE TRAINING INSTITUTE

AN INSPIRING MEETING of the Diocesan Training Institute was held in St. Paul's Cathedral, Marquette, Mich., Oct. 8th to the 11th. A three days' conference was held with the Rev. L. G. Wood, Field Secretary of the National Council which was attended by all the clergy of the Diocese. Meetings of the clergy were held every morning, and in the afternoons, laymen and laywomen from all parts of the diocese came to hear Mr. Wood explain the meaning and methods of the Campaign for the Program of the Church.

Mrs. George Biller addressed the women of the Diocese and the Rev. Mr. Wood inspired the men by his clear cut and earnest appeal to extend the Kingdom of Christ.

One hundred and fifty men attended the men's dinner in the guild hall of the Cathedral on Monday evening, and one hundred and sixty women, representing practically every parish and mission of the Diocese, welcomed Mrs. Biller at the dinner given to her on Thursday evening.

The missionary mass meeting held in the Cathedral on Wednesday evening was followed by the institution of the Rev. George S. Southworth as dean of the Cathedral. The combined choirs of Grace Church, Ishpeming, and St. John's Church, Negaunee, and the Cathedral—one hundred choristers—led the music for the large congregation.

The Diocese of Marquette feels the impetus of the splendid conference and will do its utmost to raise its quota for the Nation-wide Campaign.

PROGRAM CONFERENCE IN WEST VIRGINIA

A CONFERENCE on the Program of the Church, called by the Rt. Rev. W. L. Gravatt, D.D., Bishop of the Diocese, was held at Huntington, West Virginia, Oct.

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17th to the 19th, with the Rev. W. H. Milton, D.D., of the National Council, as director.

Dr. Milton very plainly and forcibly showed the necessity for missionary work in both the home and foreign mission field, outlining the need of each country, as well as the work among the mountaineers and the different nationalities in America.

He also spoke of the need of carrying out the different objects, which were enumerated in the following order, Distributing Convocations, Grouping of Parishes, Parish Conferences on the Program, Group Discussions, Appointment of Information Men, Parish Program Conferences, and Annual Every Member Canvasses. Quite a number of questions were asked, and all present felt free to do so, at both morning and afternoon sessions, to all of which Dr. Milton readily and gladly replied.

OREGON AROUSED BY GENERAL CONVENTION

WITH INTEREST AROUSED by the General Convention still high and enthusiastic, Oregon is building up for the new campaign for the Church's Mission. The purpose is clearly stated—to draw out the full spiritual energy of the Church in the diocese and create a sense of Christian stewardship. It is planned to disseminate information through sermons, talks by laymen, distribution of literature, study classes, pageants, preaching missions, and other forms of evangelization. Other objectives, also set forth, are enlistment of workers in foreign fields, securing money pledges, the adoption of the group system in parishes, and the reorganization of the diocese according to the departmental plan. To ensure diocesan-wide cooperation and simultaneous effort, a preliminary meeting, at which every parish and mission is asked to be represented, is being held in Portland.

ANNIVERSARY OF MAINE CATHEDRAL

THE FORTY FIFTH ANNIVERSARY of the consecration of the Cathedral Church of St. Luke, Portland, Me., the Very Rev. Edmund Randolph Laine, Jr., Dean, was appropriately observed on St. Luke's Day. The services of the day ended with a special commemorative service in the evening, at which Dr. Kenneth C. M. Sills, president of Bowdoin College, gave an address on the Place of a Cathedral in the Life of the Church and the Community, and which closed with the singing of the *Te Deum*. After this service there was a gathering in the parish house, at which there were addresses by Bishop Brewster, the Rev. Canon R. L. Sloggett, the Rev. Modestos Starvides, pastor of the Greek Church in Portland, the Rev. Canon R. W. Plant, and the Hon. J. F. A. Merrill, senior warden of the Cathedral parish, which was never in a more flourishing condition than now.

CENTENNIAL OF ST. JOHN'S, DELHI, N. Y.

THE CENTENNIAL of St. John's parish, Delhi, N. Y., was observed Oct. 8th. The day was marked by a pontifical celebration of the Eucharist, and a sermon by the Bishop of the Diocese, the Rt. Rev. R. H. Nelson, D.D. The parish made its corporate Communion at an earlier service, and at Evensong a solemn *Te Deum* was

sung in thanksgiving. Fourteen candidates were presented for confirmation.

The offering of the day amounted to \$5,800 and will be devoted to the building of memorial parish rooms, and other improvements to the church building, as planned by the rector, wardens, and vestrymen.

St. John's parish was organized on Sept. 13th, 1819, by the Rev. David Huntington, rector of St. Peter's Church, Hobart, who had, for some time, conducted occasional services. The parish was admitted into union with the mother Diocese of New York in 1822, and in length of days is 24th oldest of the parish now in the Diocese of Albany. The church building was erected in 1831, renovated and enlarged in 1870, and consecrated by Bishop Doane on Advent Sunday, Nov. 27th, of the same year.

INCREASED INTEREST IN NEW YORK PARISH

St. John's parish, Medina, N. Y., has taken on new life recently, and there exists a new atmosphere about the whole place. The chancel and nave of the church have been redecorated; the carpet on the chancel floor has given way to hardwood, and the floor itself has been extended so as to give more room for the choir. The old catch-all basement, the entire size of the foundation, has been cleaned and, with a hardwood floor, plast-

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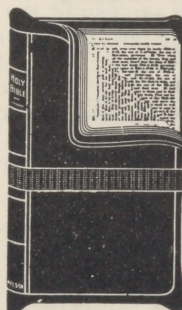
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ered walls and steel ceiling has been divided into suitable rooms with new windows to give us a working plant second to none in the community.

The church and these new guild rooms have been equipped with beautiful and well distributed electric lights, and a new heating plant is now in use. The decorations were the gift of the social club and St. Agnes' Guild; the hardwood floor of the sanctuary was given by Mr. and Mrs. D. A. Acer, as a memorial to their departed son, Anthony; while the hardwood floor of the chancel was given by St. Margaret's Class of young girls. Other gifts of recent date are a silk United States flag, a memorial to George Nester, placed by his brothers; a Litany Book, a memorial to Mrs. Elizabeth Frary, placed by her son, George M. Frary; a set of red altar hangings, given by the Altar Guild; Eucharistic Candle sticks, a thank offering given by Dr. Milton E. Bork, M.D., of Buffalo; and brass alms basons, a memorial to J. Ruggles Weld, placed by Mr. and Mrs. D. A. Acer.

Not alone has the material side thus been strengthened, but there have recently been fifty persons confirmed, and thirty four of them men, several of whom are the leading business men of the city. These men were in the forefront in the matter of all these better things with which we start out for a greater work for the Master.

OPENING OF NEW VIRGINIA MISSION

THE REV. FREMONT N. HINKEL, since taking charge of Leeds parish, Fauquier county, on June 1st, has started services at Rockland, a mission point in the parish which has been abandoned for a number of years. The work has been reopened with a great deal of interest on the part of the people and services have been held regularly during the summer, with splendid attendance. There is a stone church which, owing to years of disuse, had fallen into serious decay. A great deal of work has been done along the line of putting the building into condition for use during the winter. A Sunday school was started on Sunday, October 15th, with an enrollment of more than 30. The young people of Leeds church have assumed the responsibility for officers and teachers in the conduct of this school, and the prospect is very bright for building up a permanent work.

CHURCHMEN RECEIVE 33d DEGREE A. & A. S. R.

THE REV. CHAS. NOYES TYNDELL, D.D., of Christ Church, Williamsport, Pa., and Mr. Turner W. Shacklett, treasurer of the Diocese of Erie, received the 33d degree in Scottish Rite masonry at Cleveland, Ohio, September 19th. President Harding was also to have been likewise honored at that time, but was prevented by the serious illness of his wife, and Bishop Longley decided to wait another year for this degree rather than leave the General Convention. The Bishops of our Church who are thirty-third degree masons of the Northern Jurisdiction are Bishops Darlington, Talbot, Harris, and Ferris—the late Bishop Whitehead having been one also.

PITTSBURGH CHURCH CLUB MEETS

THE DIOCESAN CHURCH CLUB held its first dinner for the season on Tuesday evening, Oct. 24th, Mr. E. Z. Smith, president of the Club, presiding. The meet-

ing was arranged for the purpose of hearing reports from the General Convention that met in Portland. About five hundred persons were present, members of the Club, clergymen of the diocese, and other invited guest, ladies as well as gentlemen.

Before the addresses were delivered a beautiful memorial resolution concerning the late Bishop Whitehead was read by Mr. C. W. Dahlinger, and adopted by a rising vote, after which appropriate prayers were said by the Rev. Dr. John Dows Hills, President of the Standing Committee. The Rt. Rev. Dr. John C. Ward, D.D., Bishop of Erie, told something of the doings in the House of Bishops; the Rev. Dr. F. E. Budlong and Mr. H. D. W. English, brought back the story of the House of Deputies; and Mrs. Marcellin C. Adams, a member of the Executive Board of the Auxiliary of the Province of Washington, gave an account the doings of the women at their triennial gathering. Mrs. Adams is the first woman in the history of the Church Club who has been asked to address them.

BISHOP I. P. JOHNSON IN NEW YORK

THE RT. REV. IRVING PEAKE JOHNSON, D.D., Bishop of Colorado, and editor of the *Witness*, will speak at the Church of the Incarnation, Madison Avenue and 35th Street, New York City, Monday, November 6th, at 5 o'clock. The subject of his address will be *The Problems of the Ministry in the Western States*.

Bishop Johnson has spent his entire ministry in the West, and there is no better informed man in the Church, to speak on this subject. He stands out in the forefront of our leaders and has a message all should hear.

AN OLD WISCONSIN CHURCH

THE CHURCH of the Holy Communion, Bloomfield, near Lake Geneva, Wis., one of the oldest church edifices in the state, has recently been dismantled and torn down. It has not been in use for several years, and last spring a heavy wind blew down a part of the tower, and it was thought best to raze the building completely to prevent vandalism.

The parish was erected in 1848 under the direction of Bishop Kemper and Mr. William H. Whiting, a pioneer resident. The church was erected the following year, and was the first church in southern Wisconsin to have a pipe organ.

The parish was served many years by different clergymen, but when the old families moved away, it was found expedient to close the building.

FALSE ENTRANCE CERTIFICATES DETECTED

WHAT SEEMS TO BE a scheme to furnish preparatory school students with fraudulent college entrance certificates has been detected at Trinity College. Four students who tried to enter Trinity this fall, through the use of such certificates, have been prevented from entering. The scheme seems to have ramifications which may extend to other colleges.

The four students sent to the registrar of Trinity College what appeared to be certificates from a preparatory school of good standing. Suspicions of the college officials were aroused, however, and inquiries revealed that what purported to be the signature of the Head Master of

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the school had been affixed by someone else to certificates giving the students credit for school work to which they were not entitled. In one or two cases the students had never attended the school in question.

All four faked certificates were the work of the same person, and it is believed that this person was not one of the four students. Information has been obtained indicating that he is an older man, who makes a business of supplying faked entrance certificates to students who wish to enter college, but who are insufficiently prepared.

President Ogilby, of Trinity College, said that Trinity wished the facts to be known because of the likelihood that the operations of the purveyor of fraudulent certificates were not confined to getting men into Trinity College, but may be of wide scope and that other universities and colleges may have been victimized. It was made plain that the preparatory school concerned was in no way responsible.

BREWSTER—ANDERSON

AT ST. LUKE'S CATHEDRAL, Portland, Me., on Oct. 17, the Bishop of Maine, the Rt. Rev. Benjamin Brewster, D.D., assisted by his brother the Rt. Rev. Chauncey B. Brewster, D.D., Bishop of Connecticut, and the Rev. E. J. Dennen, Superintendent of the Episcopal City Mission, Boston, Mass., officiated at the marriage of his daughter, Miss Katrina M. Brewster, to the Rev. Edgar Weston Anderson, rector of the Church of the Transfiguration, Woodcliff-on-Hudson, N. Y.

PRIEST KILLED IN MONTANA

THE DAILY PAPERS have given full information of the fatal shooting of the Rev. Leonard J. Christler, rector of St. Mark's Church, Havre, Mont., early on Friday morning, October 27th. Mr. Christler came to Montana in 1907, having previously worked in the Diocese of Central New York at Homer and then at Auburn. His record in each of these parishes is understood to have been unassailable. He was born in Union Springs, N. Y., November 24, 1876, and was graduated at St. Andrew's Divinity School, Syracuse. He was ordained deacon in 1896 and priest in 1899 by Bishop Huntington, and married Miss Anna Wadsworth, of a well known New York family, in 1914. Mr. Christler was the author of two books of devotional poetry. His untimely death is a real loss to the Church in its missionary work.

DEATH OF THE REV. R. G. OSBORN, D.D.

THE REV. ROBERT GILBERT OSBORN, D.D., librarian of the Church Historical Society, died in Philadelphia recently, after an operation, and was buried from Calvary Church, West Philadelphia, on Thursday.

Dr. Osborn was a graduate of Yale in 1877, and from Berkeley Divinity School in 1884. He received his degree of Doctor in Divinity in 1908, from the Philadelphia Divinity School.

After his ordination by Bishop Scarborough in 1885, he ministered in the Diocese of Albany, later becoming rector of St. Andrew's Church, Buffalo. He held successive charges in St. Andrew's Church, Baltimore, in Fond du Lac, and in Lowell, Mass., coming to the Diocese of Pennsylvania in 1905 as minister to

the Church of the Evangelists. For several years he has held the office of librarian of the Church Historical Society.

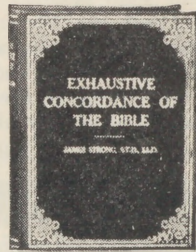
DEATH OF MISSOURI CHURCHWOMAN

MISS MARY TRIPLETT, organizer of the Woman's Auxiliary in Missouri, died at her home in St. Louis on Monday, Oct. 23d. She was the daughter of the late John R. Triplett, long prominent in Church affairs in Missouri, and herself a most loyal and devoted Church woman.

Over forty years ago Miss Triplett was asked by Bishop Robertson to organize the Woman's Auxiliary in the diocese. Of the many letters to the clergy that she sent out at that time, she received but three replies, and two of these were not in favor of the Auxiliary. However, with the support of the late

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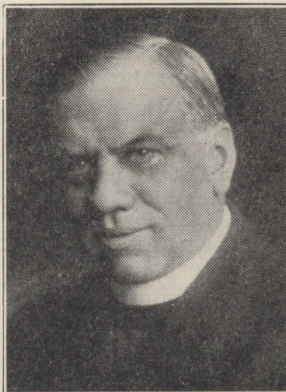
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Dean Schuyler, of Christ Church Cathedral, she persisted in her task, and saw it thoroughly established throughout the diocese before her death. She was elected honorary secretary, for life, of the diocesan Auxiliary at a meeting in January.

The Bishops of Missouri and the clergy of St. Louis attended her funeral, in a body, at Christ Church Cathedral, Oct. 24th.

NEWS IN BRIEF

COLORADO.—All Saints' Denver, the Rev. C. J. Tinker, rector, recently gave a parish dinner at which 321 persons were present, representing the entire communicant strength. Three such dinners have been arranged, the program consisting of the various chapters from *The Task of the Church*. All Saints' parish has been carefully zoned, and is among the best organized congregations in the Diocese.

CONNECTICUT.—The annual council of the Girls' Friendly Society of the diocese will be held in Trinity and St. Paul's parishes, New Haven, on Friday and Saturday, November 17th and 18th.—The late Mrs. John M. Page, for many years a communicant of St. Michael's Church, Naugatuck, the Rev. Philip C. Pearson, rector, left the sum of five hundred dollars to be added to the endowment fund of that church. Her husband, the late Mr. John M. Page, was senior warden of St. Michael's for thirty-five years.—Trinity College will soon broadcast an appeal to all its friends throughout the country for a million dollars, which is necessary to complete the \$1,500,000 Centennial Fund for the celebration of Trinity's Centennial to be held in June 1923. The first \$500,000 of the fund has been subscribed by Trinity Alumni and the General Education Board. The appeal for the remaining \$1,000,000 will be made to the general public.—The recently issued Diocesan Convention Journal for 1922 has some interesting statistics. There are 50,248 communicants in the Diocese. In the last calendar year, 2,324 persons received confirmation and 2,751 were baptized. In the Church schools there are 2,017 teachers and 15,798 scholars. The total amounts contributed during the year were: for parish expenses, \$995,236.93; for diocesan purposes, \$78,468.25; and for extra diocesan purposes, \$102,929.55.—The centennial of the Yale Divinity School was held in connection with the fourteenth annual Convocation, Oct. 23d to the 25th. In addition to the Lyman Beecher Lectures on Preaching, by Dean Brown, the Nathaniel W. Taylor Lectures by President Arthur C. McGiffert, of Union Theological Seminary, the Alumni Lecture by Professor Benjamin W. Bacon, and the Historical Address by Professor Henry B. Wright, there were addresses by distinguished guests and representatives of other seminaries, amongst which was one on Christian Unity by Bishop Lines, of Newark, and on The Relation of the Divinity School to the Churches by the Rev. Anson Phelps Stokes.—St. Paul's Church, Riverton, a beautiful old building erected in 1828, has recently, through the interest of friends and the benefactions of a former communicant, been put in a thorough state of repair.—Kent School, founded in 1906, by the Order of the Holy Cross has now a property valued at \$278,000. Its purpose, to provide at a minimum cost a combined academic and scientific course for boys who, presumably, upon graduation will be compelled to earn their own living, has been fully justified. During the last calendar year of the School

there were one hundred and ninety students in residence.—Grace Church, Newington, that has been without a resident clergyman for some years, is now being cared for by the Cathedral Clergy. During the winter months there is held a service every Sunday afternoon, and in summer a morning service, with a Celebration of the Holy Communion every third Sunday and on the greater Festivals.—The Rev. Thomas J. Shannon, the new rector of Immanuel Church, Ansonia, and Mrs. Shannon, were tendered a reception by the members of the parish, on assuming his duties as rector of the parish.

ERIE.—Some months ago the Rev. Sisto J. Noce went to Farrell, an iron-working center, near Sharon, in this diocese to look after the Italian work there, which was giving great promise. The success of his work has been great, and on a recent occasion Bishop Ward confirmed sixty-six Italians. The Church school has some 200 pupils.—The Rev. E. J. Owen, rector of St. John's, Sharon, was largely instrumental in starting this work. In this connection, it may be stated that five postulants for orders have, within a year, gone to divinity schools from this parish.—The Executive Council of the Diocese, in order to meet an universal desire for a memorial to the late Bishop Israel, have set in motion a plan for making St. John's mission chapel such a memorial, the plans involve the building of a church to take the place of the portable chapel now in use. It has seemed fitting that this should be done, as the mission was one of the late Bishop's establishing, and was a project very near his heart. It has been thought, when the plans are matured, that there may be friends of Bishop Israel outside the diocese who would welcome an opportunity to contribute to such an object.

INDIANAPOLIS.—The amount given by Mrs. Jeanette B. Leeds to St. Paul's Church, Richmond, is \$12,000, instead of \$1,200, as appeared in a recent issue of THE LIVING CHURCH.

LOS ANGELES.—The Los Angeles Clericus held its annual meeting at the Cathedral House, Los Angeles, on Oct. 16th. The Rev. Leslie E. Learned, D.D., spoke on the work of General Convention. Officers for the ensuing year are: The Rev. Philip A. Easley, President; The Rev. Wallace N. Pierson, Vice-President; and the Rev. Cyril H. Boddington, Secretary.—The Church School Union of the Convocation of San Bernardino opened a Teachers' Institute on the evening of October 17th. Sessions will be held every Tuesday evening for ten weeks at Trinity Church, Redlands.—The Church Home for the Aged has just completed its first building in Alhambra. It was opened for inspection on Oct. 24th.

LONG ISLAND.—Ground has been broken for the new St. Luke's Church at Forest Hills.

MARQUETTE.—The Men's Club of St. Paul's Cathedral, Marquette, Mich., has undertaken to carry on the campaign for the program of the Church in that parish. The men took a leading part in the conference of the Diocesan Training Institute.—A branch of the Woman's Auxiliary has been formed in Grace Church, Ishpeming, Mich. The missionary spirit is extending to every part of the diocese as a result of the visit of the Rev. L. G. Wood and Mrs. George Biller.—For many years the Rev. Arthur R. P. Heyes, who

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Selden Peabody Delany, D. D., Editor

NOVEMBER 1922 VOL. XII, No. 3

Subs. \$3.00 per yr. Single Copies 25 cts.

EDITORIAL COMMENT:

The General Convention—Whence Came They?—Grounds of Hope—An Enemy of Religious Liberty—Men and Women—Christianity and War—The Untruthfulness of Partisans.

A PASTORAL LETTER

The Archbishop and Bishops of the West Indies

A BARREN AND DRY LAND

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THIS CHURCH: AN APPEAL

A Presbyter

THE RELIGION OF ST. BENEDICT

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The Bishop of Sacramento

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H. B. LIEBLER, B. D., H. F. ROCKWELL, B. D., Editors

VOL. I. NOVEMBER, 1922 No. 2.

"Impressions of the 1922 General Convention," by the Rt. Rev. W. W. Webb, D.D., Bishop of Milwaukee.

Devotional department, edited by the Rev. Karl Tiedemann, O.H.C.

Editorials; Book Review; "Sacristy Talks, II"; a page of instruction; "The Catholic Afield"; by the editors.

Two editions (totalling 6,000 copies) were necessary to fill orders for the September issue.

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The Catholic Churchman, Riverside, Conn.

was ordained to the diaconate at Detour, on Oct. 24th, was a member of the National Staff of the Brotherhood of St. Andrew, and during the concluding months of the World war, was engaged for the Church War Commission as a camp secretary at the Naval Station at Pelham Bay, N. Y. He later visited many of the parishes of the Church in the Middle Western States, in the interest of Churchmen in the Army and Navy. Mr. Heyes is another man whom the Brotherhood has given to the ministry of the Church.

NEBRASKA.—St. Martin's Church, Omaha, has instituted classes of Church and Biblical instruction for adults and children, to meet on the week day evenings.

NORTH CAROLINA.—On Tuesday, Oct. 17th, the alumnae of St. Mary's School, Raleigh, gave an elaborate pageant in the city auditorium. The subject of the pageant was *The Cross Triumphant*, and the history of the Church was told in a succession of brilliant scenes, beginning with Joseph of Arimathea, and closing with a scene of the World War. The purpose of the pageant was to interest the state in the work of St. Mary's School, and to help enlist further financial support.—The Rev. G. Floyd Rogers, formerly of Lynchburg, Va., has taken charge of St. Peter's, Charlotte, and entered on his new work Oct. 15th, at the time of the consecration of Bishop Penick.

NORTH DAKOTA.—The meeting of the Fargo Deanery, held at Casselton, Oct. 3d and 4th, was given chiefly to the consideration of Religious Education. Bishop Tyler told of the General Convention and of the Program of the Church, and Mrs. Tyler told of the Woman's Auxiliary.—A meeting of the Bishop and Council of the District was held at Gethsemane Cathedral, Fargo, on Oct. 12th. Not only was there a large attendance of the members of the Council, but all the clergy of the District except two, were present. Reports were given from the several Departments as well as reports from the delegates to General Convention, and a keen, wide-awake interest was shown in the vital work that is before the whole Church in carrying out the *Program Presented, and What Shall We Do With It?* in the next Triennium. Bishop Tyler laid before the Council, and all present, the fact that the Church is awake, and is progressing as never before, and that she expects and demands that every member, particularly the clergy, whether bishop, priest or deacon, shall also be awake and progressive, studying, understanding, and teaching this Program to their people.—The Ven. Albert E. H. Martyr and Miss M. E. Sheldon, daughter of Mr. and Mrs. Chas. H. Sheldon, of Minnewaukan, N. D., were married in Grace Church, Minnewaukan, on September 26th. The marriage was solemnized by the Rev. George H. Swift, of Minot, N.D., a classmate, at Seabury Divinity School, of Archdeacon Martyr.—Mr. Homer R. Harrington, who is now in charge of the work at St. Stephen's Church, Casselton, N. D., was married on Oct. 5th, at Grand Rapids, Minn., to Miss Elizabeth Delight Huntley, daughter of Mr. and Mrs. Lark Whipple Huntley. Mr. and Mrs. Harrington are now occupying a rectory at Casselton. Mr. Harrington is a North Dakota boy, and has been attending the Seabury Divinity

School at Faribault, and is soon to be ordained to the diaconate.

OREGON.—The Rev. Mr. and Mrs. W. R. Everton were formally welcomed to St. Mark's parish, Portland, of which the Rev. Mr. Everton recently became rector, at a reception held Wednesday evening, October 18th.—The rectory of Grace Church, Astoria, has been sold, and a new one, modern in every respect, is being built.—The Portland Clericus has been reorganized and is meeting regularly, with the Rev. Thos. Jenkins as chairman.—The Rev. John D. Rice has been appointed chairman of the Social Welfare committee of the Portland Ministerial Association.

PITTSBURGH.—The Church of the Good Shepherd, Pittsburgh, celebrated its fiftieth anniversary as a parish on Sunday, Oct. 15th. Three beautiful windows, given by members of the church in memory of those gone before, were dedicated. One of the windows represents the *Magnificat*, the second, The Angel of the Lord, and the third, Christ in the Temple. The church has been thoroughly renovated and the interior decorated. An iron fence now surrounds the church property, and the grounds have been planted with trees and shrubs.—The Rt. Rev. Dr. MacInnes, Anglican Bishop in Jerusalem made a visit to Pittsburgh on October 27th, and was entertained at a luncheon in the English Room of the Fort Pitt Hotel, tendered him by the clergy of the Diocese, the Committee on Near East Relief, and The Hungry Club. He addressed the assembly, telling about his work, and conditions in the Near East.—The Rev. W. H. DuMoulin, of Buffalo, will have charge of St. Thomas' Church, Barnesboro, and the

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Mission at Patton, for three months, during the absence of the Rev. A. N. Samwell.—The Rev. Samuel Hiram Rainey, recently of Texas, will assume charge of St. Bartholomew's Church, Scottdale, and St. John's, Dunbar, on November 17th.

RHODE ISLAND.—The delegates, back from the General Convention, have been speaking in various parts of the diocese, giving their impressions of its doings, and telling of the work laid out to be done the next three years. On Friday evening, Oct. 13th, groups of men and women from various parishes were gathered together in a central parish, to hear in a general way of the Program Presented, and, later, classes will be formed in most of the parishes to make a special study of it.—Anniversaries are in order just now in several parishes: Oct. 15th, Trinity Church, with special services, celebrated the seventy-fifth anniversary of its founding, and the twenty-fifth anniversary of the rectorship of the Rev. Frank Appleton, and on the 16th, with a parish reception. St. Thomas' Church, Providence, observed its fiftieth anniversary on Oct. 20th. St. George's Church, Central Falls, marks its fiftieth anniversary by the laying of the cornerstone of its handsome new church on Oct. 21st and on Sunday, the 27th, by special services.

SOUTHWESTERN VIRGINIA.—Interesting matters at the fall meeting of the convocation of New River, at Norton, on Oct. 16th and 17th, were the discussions of Prayer Book Revision, Missionary Extension, and the Program of the Church. The Rev. William Byrd Lee, of Blacksburg, was elected dean.—Bishop Jett was one of the presenters at the consecration of Bishop McDowell, of Alabama, recently. Bishop McDowell succeeded Bishop Jett as rector of Emmanuel Church, Staunton, Va.

WESTERN MICHIGAN.—A valuable diocesan Training Institute on the campaign for the Program of the Church for 1923, was held under the instruction of the Rev. Louis G. Wood at St. Mark's Pro-Cathedral, Grand Rapids, October 19th and 20th. All but two of the diocesan clergy were present, several were accompanied by their wives, as well as by delegations or their parishioners. Parishes and missions may be expected to do better campaign work in consequence of this meeting and conference.—On Sunday afternoon, Sept. 10th, in the beautiful private chapel at Bishopcroft, Portland, Ore. Bishop McCormick officiated at the baptism of his grandson, John N. McCormick, II, son of the Rev. John Brian, and Gilmer Robinson, McCormick. There was a gathering of relatives and friends, including several bishops and other prominent Church people. The venerable Presiding Bishop gave his blessing.—On Sunday, Oct. 1st, at an interesting service, forty-eight young persons were admitted to membership in the Gamma Kappa Delta Society, which is patterned after the Y. P. S. of St. Luke's Church, Evanston, Illinois. The Greek letters represent the words *gnosis*, which means knowledge; *koinonia* which means fellowship, and *diakonia* which means service, implying knowledge of the Church, fellowship in the Church, and service for the Church. There are two branches, the Junior consisting of high school students, and the Senior, for older single members and young married people. The rector, the Rev. James H. Bishop, admitted candidates to the Junior Branch by the regular society ritual.

Bishop McCormick made an address to the congregation and gave his blessing.—The deputies to General Convention, since their return, have been taking part in a symposium in the diocesan paper, *The Church Helper*. They have given their impressions of the great meeting in Portland and all note the spirit of unity, fellowship, and mutual trust with a remarkable absence of the old time partizan bitterness.—At All Saints' Church, Saugatuck, a charming lakeside summer resort, a brass cross and two vases have been presented for the altar by two sisters, Mrs. Susan B. Arnold and Miss Minnie Breuchman, and a new rectory has been formally opened. This rectory, projected several years ago and at last realized, is not so much intended for the rector's residence, since there is not likely soon to be a resident priest, but as a cosy and useful home to accommodate the Church school in winter, the Woman's Guild, and other social purposes of the Church and community. It may serve also as a lodging for the Priest in charge when he has occasion to stay in town for a few days or weeks. The church building can only be used in summer.—There have been several changes among the clergy within the last few weeks. The Rev. M. L. Tate of Grace Church, Holland, has gone to Holy Trinity, Memphis, the Rev. H. C. Benjamin of St. John's, Grand Haven, has gone to Trinity, Atchison, and the Rev. F. A. Patterson of the Church of the Good Shepherd, Allegan, has become curate at Grace, Grand Rapids. The Rev. Edwin W. Hughes of All Saints', Anchorage, Alaska, has returned from Alaska, and it is hoped will accept a rectorship in his old diocese.

EVANGELIZATION OF THE RACES

COREA must be evangelized by the Koreans, China by the Chinese, Japan by the Japanese. It is idle to think that this work can be done by foreigners. Our hope is, the Bishop of Corea's hope is, that we may have some day Korean Evangelist Fathers in our Society of St. John the Evangelist. While recognizing that all the various departments of missionary work, whether medical or educational, are also directly or indirectly evangelizing agencies, yet the direct evangelistic work must not be crowded out of the place of supreme importance which it should hold.

After all, the preaching of the Gospel is the main *raison d'être* of missions, and the importance of other branches of work can only be measured by the extent to which they further the interest in the Gospel of Jesus Christ.

God has been laying the foundations of an extended evangelism, in the last five decades, in a wonderful way. Through churches, chapels, hospitals, schools, colleges, and political revolution, His work has gone on until bars and bolts have broken down and the people are more eager for the truth than ever before. Today He is saying to His Pauls: "I have much people in this city, or in this province. . . ." It is increasingly easy to get a hearing among all classes; yet nothing adequate is being done to take advantage of such a condition.

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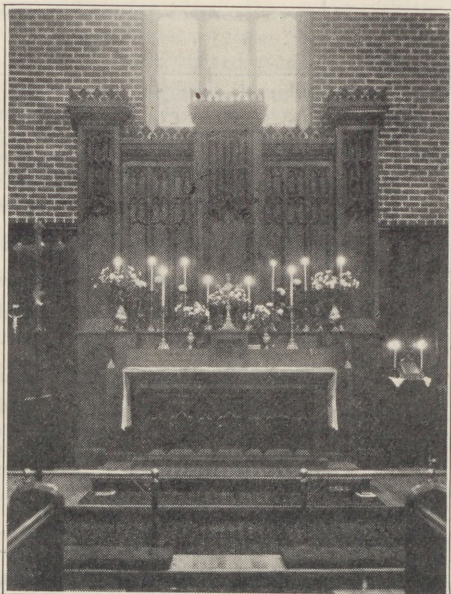
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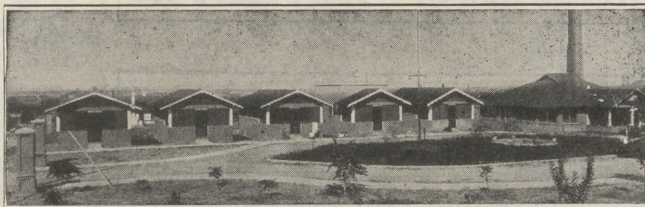
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