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NO. 20

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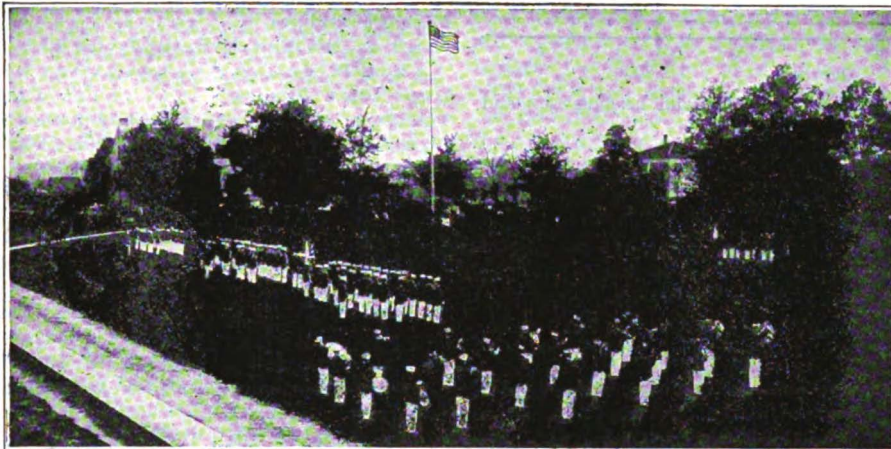
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IN OUR TRIALS and conflicts we are assured of the tender sympathy of heaven.—Anon.

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VOL. LXVII

MILWAUKEE, WISCONSIN, SEPTEMBER 16, 1922

NO. 20

A Churchman's View of the Church's Function in Industry*

By Frederic Cook Morehouse, Litt. D.

Editor of The Living Church

THE Church stands unqualifiedly for social justice. Of this there can be no doubt. I like the form in which this was affirmed by joint resolution of the General Convention of the Episcopal Church in 1913:

"Whereas, The moral and spiritual welfare of the people demands that the highest possible standard of living should everywhere be maintained, and that all conduct of industry should emphasize the search for such higher and more human forms and organizations as will genuinely elicit the personal initiative and self-respect of the workman, and give him a definite personal stake in the system of production to which his life is given; and

"Whereas, Injustice and disproportionate inequality as well as misunderstanding, prejudice, and mutual distrust, as between employed and employee, are widespread in our social and industrial life to-day;

Therefore be it Resolved, the House of Bishops concurring, That we, the members of the General Convention of the Protestant Episcopal Church, do hereby affirm that the Church stands for the ideal of social justice, and that it demands the achievement of a social order in which the social cause of poverty and the gross human waste of the present order shall be eliminated, and in which every worker shall have a just return for that which he produces, a free opportunity for self-development, and a fair share in all the gains of progress. And since such a social order can only be achieved progressively by the effort of men and women who in the spirit of Christ put the common welfare above private gain, the Church calls upon every communicant, clerical and lay, seriously to take part in the study of the complex conditions under which we are called upon to live, and so to act that the present prejudice and injustice may be supplanted by mutual understanding, sympathy, and just dealings, and the ideal of thorough-going democracy may be finally realized in our land."

But when we come to the application of this principle we find ourselves in many difficulties. To apply justice between man and man is the function of our courts, and they perform that function reasonably well. To apply it between great classes of our population has thus far seemed not to be the function of any machinery thus far created in our government. Attempts have been made to create such machinery, as in the courts of industrial relations in Kansas. In grave industrial crises there has been intervention of the executive arm of the government, as in the issues pertaining to railroads and to the production of coal. Yet the fact remains that the solution has not been found. Many of us had hoped that the Kansas law had solved the problem, and when the labor unions rejected it as a peaceful solution and have submitted only under coercion, we have been intensely disappointed. It is to the interest of labor quite as truly as to that of capital and that of the public, that clashes between employer and employed should be prevented.

What is the function of the Church in this impasse? Let us first eliminate certain things that the Church cannot rightly be expected to do.

1. *The Church cannot create machinery for the state.*

Urgently desiring that there be created for use between classes the equivalent of the courts in their authoritative adjudication between the rights of individuals, it is the function of the state, and not of the Church, to create such an equivalent. We cannot turn back the pages of history. If

this were the day when the Church was organically united, when its own courts had jurisdiction over moral questions, when the whole population accepted the authority of the Church, and when the state backed up the decisions of Church courts by coercive legislation, the responsibility for creating such machinery might conceivably be placed upon the Church. Academically there is something to be said for such a position. When the Church was united, her moral theology contained the solution of every moral question that could arise. In the thirteenth and fourteenth centuries the Church would have grappled with such questions as now perplex us in our industrial relations, and would have worked out the solution as a problem in morals. That solution would have been final in the forum of conscience and enforced through the confessional; and it would have been final in law and enforced through the courts. Thus, if the Church were organically united and her authority were accepted by the whole people, duties could be laid upon her that cannot be under twentieth century conditions and the American constitution.

This is so obvious when stated that it seems scarcely worth recording. And yet we find about us constantly the allegation that the Church is recalcitrant, if, indeed, it be not charged that the Church has failed, because she has not solved the problem. Curiously enough, too, the charge is generally made by the very people who are most emphatic in demanding complete separation between Church and State. Now if that separation is to be maintained—and all of us are determined that it shall be—the Church must not be blamed for declining to assume any part of the responsibility that she would have assumed, as a matter of course, six centuries ago. The state, not the Church, must create the machinery for harmonizing the differences between capital, labor, and the public.

II. *The Church cannot be made the advocate for one class of people as distinguished from another class.*

Here, again, there is constantly the assumption made to the contrary. We are told that the Church is a "bulwark of capitalism". We are admonished that it must be made the "friend of labor". As a matter of fact the charge is untrue and the admonition unwise except to the extent that the Church must be the friend—because its true relation should be that of spiritual mother—to everybody.

The one thing that the Church may *not* do is to divide men into classes and sympathize with the one class rather than with the other. Indeed the Church knows and must know no distinction between her children. Long before democracy was dreamed of in the state, the Church was practicing it as a matter of course. In mediaeval centuries when autocracy was at its worst, the peasant's son could become pope and so occupy a position higher than that of emperor. The Church should know no caste distinctions; and the caste of capitalist or of organized labor is not one whit better than that of a feudal lord or of a later landed aristocracy. Well wrote good Bishop Coxe a half century ago:

"Our mother the Church hath never a child
To honour before the rest,
But she singeth the same for mighty kings
And the veriest babe on her breast;
And the bishop goes down to his narrow bed
As the ploughman's child is laid,
And alike she blesseth the dark-browed serf
And the chief in his robe arrayed."

*Reprinted by permission from *The Annals of the American Academy of Political and Social Science*, vol. ciii., Sept. 1922; in a symposium entitled *Industrial Relations and the Churches*.

III. *The Church cannot become the propagandist for any social or political program.*

It is difficult for many to see why. On what they deem to be sufficient reasoning, they accept for themselves certain policies or programs which they believe essential for the well being of the nation—socialism or anti-socialism, the single tax, organized labor, sovietism, prohibition, or any other program, good or bad, wise or unwise. Believing in such program themselves, they assume that their reasoning should also be that of the Church, and that the Church should be committed to it. On the contrary it is no part of the duty of the Church to sanction particular programs looking even to better social conditions. Her part is to proclaim principles and leave to the state—which, ideally, would mean her own enlightened children functioning in another sphere—the formulation of those principles in a program or policy. So also the Church cannot attempt to suggest how her own children should vote.

Having thus eliminated certain things that the Church cannot or ought not to do, let us seek to discover what is the Church's function in relation to industry.

I. *The Church should impress the sense of personal responsibility alike upon employers and upon employees*

Men are created as units and as units they will be judged. They cannot merge their personality into a group nor their personal responsibility into group responsibility. Where the collective "employer" is an almost infinite number of small stock holders, it is not easy for any one of them to exercise or even visualize his responsibility. No doubt that responsibility is limited in the sight of God, by his opportunity to exercise the small modicum of influence that he has. In such corporations it may perhaps be said that the corporate conscience will function in the directorate rather than among the stockholders. But the directors certainly, and the stockholders where they have the opportunity, must account as individuals for the manner in which the corporation is administered with relation both to employees and to the public. The fundamental difficulty in applying Christian principles to corporation activities is the impersonal character of the latter. But impersonality cannot be permitted in the realm of social or moral activity. There is not an abuse in all industry for which personal action or personal neglect is not responsible.

And this applies quite as truly to the employee as to the employer. The former cannot merge his responsibility into that of his union. Indeed the abuses in the labor union system, which at the present time seem to be dragging the whole body of organized labor down to destruction, would very largely be obviated if it were well known that honorable men in a union would withdraw in a body if the union should be committed by those who manage its affairs to dishonorable or improper actions. As one reads the shameful story of union after union such as has lately been revealed in New York and in Chicago, he wonders what can be the secret of that false loyalty that prevents honorable men among their membership from denouncing the things that are done in the name of the union—which is equivalent to saying in the name of all and of each of its members individually. The labor union cannot be saved unless honorable men belonging to it make it perfectly clear that they will not stand for dishonorable tactics; that they will themselves withdraw from unions that are dishonorably managed. For one man to adopt this attitude would mean his martyrdom; for the whole body of honorable men in a union to do so would be the salvation of organized labor. Honorable men of the unions who are acquiescing in dishonorable management are guilty before God and men of the crimes or misdemeanors that the union collectively commits, while they must also assume the chief responsibility for the inevitable downfall of the union system which must ensue if their own culpable irresponsibility becomes general.

The Church cannot perform a more wholesome function in the realm of industry than that of making concrete the teaching that individuals, whether as directors of a corporation or as members of a union, must assume responsibility for the actions of the group.

II. *The Church should define the moral issues connected with industry.*

We sadly need a moral theology brought up to date. The Church has a definite answer to all the moral problems that relate to purely individual activities. It has no definite answer to the problems that grow out of the collective activities of the present day. Fundamental principles are the same, but the application of those principles to industrial problems is frequently not clear. It is true that there is an increasing literature on the subject; but the Church seems not to have learned how to use that literature. Even in

the Churches that practise private confession before a priest, I doubt whether the sins of the individual that are committed in the realm of his collective life—in the corporation, in the union, in society generally—are treated intelligently or uniformly by him who pronounces or withholds absolution. And who can confess a sin unless his refined conscience convicts him of it? The real difficulty is that nowhere in organized Christianity, so far as I can discover, is there, in general, a pastoral teaching such as will guide the layman in his corporate responsibilities, nor a standard held up by which he can test his own life. When we view such colossal illustrations of sin *somewhere* as we have in the West Virginia coal fields, be the responsibility where it may, and then realize that among both operators and workers there must be no inconsiderable number of Christian men who earnestly long for a guidance that the Church is not giving them, we see what serious results follow this failure of the Church to develop a satisfactory moral theology pertaining to the realm of industry. Even the sermons that we occasionally hear on industrial topics seldom do more than show the amateur thinking of the preacher which, in the absence of authoritative text books, prevents him from giving that helpful guidance which the people would welcome. No Savonarola arises to interpret a "Thus saith the Lord" to the twentieth century; and the questions are too deep and too intricate for a parish priest or local minister to answer from an inner consciousness that has not been schooled in the detail of the problems.

Yes, we urgently need the guidance of the Church in industrial problems. But, on the other hand, I question the value of the inquiries into concrete occurrences—particular strikes or other disturbances—and the taking of sides, that some of our national religious bodies are doing.

If it were the function of the Church to determine which party is right and which wrong in any disturbance, it would become the duty of the Church to create a judicial machinery such as would enable her to fulfil that duty adequately. It would be essential that competent, trained judges should hear each of the parties to the dispute, should very carefully weigh the evidence, and should then pronounce judgment after the manner of the courts of the land. True, the Church performed similar judicial functions in the middle ages. But those who believe she ought to do so now should reflect that fourteenth century conditions have passed away. The Church is no longer one. She no longer enjoys the allegiance or the confidence of the whole people. She can set up no tribunal which would be accepted by both parties at issue. She cannot subpoena witnesses nor provide for the proper examination and cross examination of those who voluntarily offer their testimony. In short, the Church neither has nor can create the machinery which would permit her to perform a judicial function with respect to specific issues, we will say in West Virginia or in Pittsburgh.

In the absence of such machinery we find that certain of our social service organizations, representing a greater or less portion of the Christian Church, are performing functions of inquiry as to the facts in particular disputes, making their own deductions concerning them, and publishing the result from time to time. Will I seem unappreciative of their good intentions when I say that, in my judgment, these inquiries and conclusions are a chief embarrassment to the Church in performing her social duty adequately?

For see how much is involved. We have already explained why the Church cannot perform a judicial function with respect to such disputes. The inquiry that may be made by various boards, then, becomes altogether inadequate. They do not establish *all* the facts. They gather many facts, indeed, but lacking the opportunity to correlate them properly, because certain of the facts are lacking, their conclusions are inadequate. Neither among employers nor among employees do we find, in fact, great respect for the conclusions that these ecclesiastical bodies have, from time to time, formulated; and since these conclusions purport, to some extent, to be the voice of the Church, those who fail to pay the highest respect to them are necessarily placed in a position of antagonism to that very spiritual organism, whose real guidance they would profoundly welcome. I wish I could think that the cause of justice is forwarded by these special inquiries. I do not. I believe, rather, that the influence which the Church might have by laying stress upon principles of conduct is weakened, if not wholly lost, when her official bodies assume to themselves the function of grand juries or of judges.

On the other hand I believe that such inquiries are useful when they proceed from disinterested secular sources. The Russell Sage Foundation, and similar institutions, have an opportunity in connection with industrial disturbances that does

not conflict with fundamental duties. The difference between inquiry by such an institution and that by an official body of the Church is that the former has no claim on the allegiance of parties to the dispute; the latter has. The former can make suggestions, can even err, and not commit others than their own few members to those suggestions or those errors; the latter cannot. It is much less serious for a voluntarily formed foundation to intervene in industrial disputes and, possibly, to err in its conclusions or in its advice, than for the Church to do the same thing. For after all, the Church is you and I, the employer and the employed, not as individuals, but as knit into the mystical Body of Christ our Lord. If He, our Head and our Source of spiritual life, had desired that each local branch, or board, or commission, representing some small part of the Christian Church, should have a supernatural illumination in dealing with such matters, in measure beyond what may be possessed by secular foundations, He would have made the possession of that faculty perfectly clear to the world, and the findings of such ecclesiastical bodies would, long before this, have solved the problems of industry. In fact, however, one's Christian humility need not be developed to an extraordinary degree in order that he may perceive that, on the whole, the published results of various inquiries by ecclesiastical bodies have not been marked by greater wisdom, nor have they approached greater inerrancy, than the inquiries of wholly secular tribunals.

III. *The Church should be absolutely non-partisan as between disputants.*

Here is the *crux* of the difficulty. In the world we have the unhappy condition that, when an industrial disturbance occurs, one part of mankind immediately gives his sympathy to the employers and another part to the employees, though neither is in position to base his sympathy on an intelligent knowledge of the rights and wrongs of the case. This is tolerable in an individual; it is intolerable for the Church. Neither employers nor employed has, as a class, so universally good a record as to entitle it to the presumption of innocence when a clash occurs. The fallacy of catch-questions that are often asked, as though the answers to them were the chief factors in determining disputes, is past belief. Of course, labor has the right to organize; so has capital. Of course, collective bargaining is a legitimate right; and it makes it quite as wrong for the one party as for the other to deliver an ultimatum which it will neither discuss nor arbitrate. Of course, arbitration is the sensible method by which to determine questions at issue; and sometimes it is one party and sometimes the other that refuses to arbitrate. Of course, graft, and blackmail, and insolence, and hypocrisy, and double dealing, and intimidation, and slugging, are wrong; and each of them is just as wrong on the one side as on the other. Yet when an industrial clash occurs, these various matters of course do not afford the slightest clue to the right or wrong that is immediately at stake. An individual has no right to give his sympathies to either side unless he has knowledge of the facts in the case, and the Church must not do so. It is better that the Church should not formally or officially take cognizance of the dispute at all, but should encourage employer and striker to kneel reverently before the same altar, while the Church proclaims to each and to both the immutable laws of right and wrong.

So I conclude this essay with three negative and three positive propositions. Together, they are but approaches to a subject whose very vastness appals the serious student. The industrial issues of to-day are too new, as well as too complicated, for the Church to have had the opportunity of formulating a definite, unalterable program. We are still in the stage of inquiry, which must always precede conclusion.

It is helpful always for the Church to participate in such inquiry and to encourage her children to study the problems. It is perilous for her to fulminate conclusions otherwise than on the immutable principles of right and wrong.

WITH this issue THE LIVING CHURCH begins printing telegraphic dispatches of the activities of the General Convention. These are received daily from the correspondents in Portland, and give a brief but substantial statement of the transactions of the Convention. There is no attempt at coloring nor any seeking after sensationalism.

The General Convention Next week will begin the fuller reports of the Convention that will be sent to the offices of publication by mail. These will contain much more information than could well be sent by telegraph.

How DIFFICULT it is to know—how easy to love Thee!—Unknown.

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NOTES ON THE NEW HYMNAL

SECOND SERIES—XLI

BY THE REV. WINFRED DOUGLAS

THE FIFTEENTH SUNDAY AFTER TRINITY.

THE general subject of the last two Sundays is continued: the contrast between the legal righteousness of the old dispensation, and the vital righteousness of the Kingdom of God. The Collect lays stress on the frailty of man, "the weakness of our mortal state", and beseeches for it divine help and leadership. Our weakness is diversely illustrated in Epistle and Gospel. St. Paul warns the Galatians against putting their trust in a merely external rite of conformity to the old law, against glorying, as we are all prone to do, in the distinguishing mark of a respectable human association. The Christian bears in his body the mark of a new creation, the mark of the nature of Jesus Christ; for the supernatural grace of Jesus Christ is in his spirit, and the spirit of man rules and marks his physical body. Our Lord in the Gospel warns against another natural frailty, common to all: that of needless anxiety about our material welfare, instead of giving "heart, and soul, and mind, and strength, to serve the King of kings", who knows and will provide for every need of His faithful servants, the seekers after that righteousness which is of God. From these two predominant human frailties, pride in an external conformity to religious observance, and fear of material want leading to preoccupation with material things, we pray to be delivered as from "all things hurtful": and to the opposite thing, "profitable to our salvation", humble trust in the indwelling and transforming grace of our Lord Jesus Christ, and certain faith in the good providence of the God whose kingdom and righteousness we seek, we pray to be led.

Introit, 247—Lead us, heavenly Father, lead us
Sequence, 108—How beautiful were the marks divine
or

152—In the cross of Christ I glory

Offertory, 36—Lord, for tomorrow and its needs
Communion, 326—The King of Love my Shepherd is
Final, 52—O Jesus crucified for man, 3 stanzas only.

The Introit, with its mention of our weakness and of God's beneficent providence, anticipates the Collect. Hymn 108, with its touching enumeration of "the marks of the Lord Jesus", is the perfect hymn to follow the Epistle. Nevertheless, the more familiar hymn 152 may be preferred in many places. It should be sung *slowly* to the second tune, whose very real beauty is almost always marred by unseemly speed. The suggested Offertory is new to our Hymnal. A sentimentalized distortion of it is unfortunately found in the Mission Hymnal, in which each stanza is made to end with the words "just for today". Ought not the Church to see to it that its Mission Hymnal and its regular Hymnal should conform in such matters as this? The hymn expands the thought of to-day's Gospel with touching simplicity and directness. Number 52 is primarily a Friday hymn, as shown by its fourth stanza: but the first three will fittingly conclude to-day's Eucharist.

At Evensong:

30—As now the sun's declining rays
44—Sweet is the work, my God, my King
224—In heavenly love abiding
258—Praise, my soul, the King of heaven

ST. MICHAEL AND ALL ANGELS.

Introit, 264—Ye holy angels bright
Sequence, 280—Stars of the morning

Offertory, 266—Ye watchers and ye holy ones
Communion, 339—Let all mortal flesh keep silence

Final, 291—Around the throne of God a band

I find myself constitutionally inhibited from recommending the unreal, if popular, hymn 290, or the pretty little part songs to which it is set. The total effect is like pink and blue plaster-of-paris statues in the house of God.

DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

September 18

READ Psalm 143. Text for the day: "Cause me to know the way wherein I should walk; for I lift up my soul unto Thee."

Facts to be noted:

1. Another Psalm written at the time of Absalom's rebellion.
2. David's conscience is troubling him.
3. His prayer for strength and guidance

David prayed for some path, some way, by which he could escape the army of his rebellious son, and, in his distress and bewilderment, he cried aloud to his God, "Cause me to know the way wherein I should walk". This must be our daily prayer. In the Bible we read of the way of understanding, the way of righteousness, the way of truth, the way of God's testimony, the way of wisdom, the way of life, the way of good men, the way everlasting, the right way, the way of the Lord, and the way of peace. And when, like David, we pray, "Cause me to know the way", we offer the prayer that has gone up since the beginning of the world, the prayer that has been offered by the wise and the unwise, by the saint and the sinner, by Jew and Gentile, by old and young, and rich and poor, and our humble prayer, and the prayer of the whole world, is consumed in Jesus Christ our Lord, who said, "I am the way".

September 19

Read St. Mark 14:1-9. Text for the day: "She hath done what she could."

Facts to be noted:

1. The woman was Mary, the sister of Martha and Lazarus.
2. Her way of expressing her love for her Master.
3. The complaint of Judas, and the tribute from Christ.

"She hath done what she could." Judas found fault, but Jesus praised the woman. Love and sacrifice combined to do service to the Master she loved so well. What does the world need? What has the world always needed? What does this woman teach us? What did our Lord's life reveal? Love and sacrifice expressed in personal service. What of you and me? Are we doing what we can? It is so easy to see what others ought to do; it is so easy to discuss the sinfulness of sin and the weaknesses of human nature. It is so easy to decide that something must be done and even go so far as to give of our means to help do it, but the sin of the world can be overcome, and sorrow and suffering relieved, only when we all do what we can, by personal service, for the sake of others, and for the sake of Him who said of Mary, "She hath done what she could".

September 20

Read Galatians 6:11-18. Text for the day: "I bear in my body the marks of the Lord Jesus."

Facts to be noted:

1. St Paul's only reason for glorying.
2. Rites and ceremonies are of no avail in themselves to help the spiritual life.
3. St. Paul's confidence and assurance.

An old sailor bears the marks of the sea, and the soldier is easily identified. "Disease leaves its marks upon its victim, and lines and gray hair mark the fretful and anxious. We cannot escape. Our faces tell our inmost thoughts. We are marked: we are branded by the thoughts we think and the deeds we do. Happy is the man who so thinks, so works, so lives, that his life gives evidence of his relationship to Jesus Christ." "I bear in my body the marks of the Lord Jesus." Scars won in the battle for home and country are honorable, but who can estimate the worth of the scars won in the service of Him who said, "follow me".

September 21

Read II Thessalonians 3:1-13. Text for the day: "Pray for us."

Facts to be noted:

1. St. Paul asks for the prayers of the Christians to whom he writes.
 2. His command with reference to the disorderly.
 3. His exhortation to the faithful.
- "Pray for us." At the conclusion of a series of Lenten

services, the rector of a large city church said: "And I ask that you do one thing more: pray for us. Pray every day for the work of this church situated in the very heart of this great city. Pray for the parish workers, pray for the Sunday school teachers, pray for the clergy. Pray that this church may be used by God to help men and women to a higher life. Pray for us." You have a church, you have a Sunday school, you have parish organizations, you have a minister. Pray for all the workers. Pray especially for your minister. He needs your prayers. Pray for him at every service, pray for him every day. Pray for the work of the Christian Church throughout the world.

"More things are wrought by prayer
Than this world dreams of."

September 22

Read I Timothy 6:6-21. Text for the day: "Fight the good fight of faith, lay hold on eternal life."

Facts to be noted:

1. The secret of happiness (v. 6).
2. The peril of putting riches first in life.
3. The price of eternal life.

"Fight the good fight." It is not an easy battle. Day by day it must go on. Some days the fighting will be in our favor, and a victory is won, and there are those days when we have to admit defeat; sometimes the enemy is not quite so aggressive but there is no cessation of the conflict; no armistice is ever signed; no compromise can be made. To yield is disgrace, to betray the cause is high treason. In the battle of life the stakes are high. "Lay hold on eternal life." It must be won.

When you find the conflict too fierce, when body and mind threaten to fail, when the spirit is cast down and dejected, retreat for a little while; take counsel with the Great General Himself for a while in some quiet place, and return to the fight, strengthened by His life and His strength.

September 23

Read Psalm 15. Text for the day: "Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill?"

Facts to be noted:

1. Who is worthy of God's love and protection?
2. General terms and particular instances are given in the answer.
3. The promise of blessing.

Take the time to read this Psalm over again very carefully. Notice the question and the answer. The fulfilment of man's duty to his neighbor is a condition of his fellowship with God. God's protecting care is for those who render Him whole hearted devotion that finds its expression in a right relationship with one's neighbor. But it is not enough to do one's duty to one's neighbor, to help him, to do unto others as we would that they should do unto us. There must be the right relationship with God. Truly service is a great word, but we must not leave out faith and worship. The one is not complete without the other, and the tendency often is to cover up a lack of faith by works of charity. Study the Psalm carefully. It contains an important lesson.

THE VOICE OF HOPE

Hope calls to you in all the market places,

Discouraged men, with heavy, saddened faces:
O'er wrought with work, or else the want of it;

The blasting fear of failure: Oh! the haunt of it!

If Hope could fold you in Life's Brotherhood,
And wrap you in the mantle of Love's motherhood!

If Hope could walk beside you in the bitter street,
You now tread hopeless, with your bleeding feet.

If Hope could make you hear, as heart to heart,
She'd touch to healing, all your festering smart.

If Hope could thrill into your sluggish, pain-dulled veins,

The rich, full blood of courage, you could know no pains!
But you would know the beating joy of new-sprung life,

New nerve and sinew for the working strife.

Awake! Behold! Hope's never left thy side,
She's never left thee! Hope is still thy bride.

What God hath joined together, stress can never part;
And Life, and Hope are one, an undivided heart.

Be thou Hope's Man, as she will be thy bride,
And bear thee broods of blessings great and wide:

Courage, and strength, and work, success and maybe fame,
Eternal, fructifying Hope will bear unto thy name,

If thou wilt let her. Lo! it rests with thee,

Whatever sort of brood shall be thy progeny.

ROSE SEELYE-MILLER.

Telegraphic Report of the General Convention

Portland, Ore., Wednesday, Sept. 6, 1922.

THE General Convention began its work by a celebration of the Holy Eucharist and a corporate communion of the House of Bishops and the House of Deputies in Trinity Church this morning at half past seven o'clock.

At ten o'clock the Convention met in the Municipal Auditorium for Divine Service. There were five thousand persons present. In the procession were more than one hundred American bishops, together with the Rt. Rev. A. U. De Pencier, representing the Canadian Church, and a number of Eastern Orthodox prelates and Church dignitaries. The Convention Sermon (which was printed in full in last week's issue of THE LIVING CHURCH) was delivered by the Rt. Rev. Edwin S. Lines, D.D., Bishop of Newark.

HOUSE OF BISHOPS

The House of Bishops was called to order for its first business session by the Presiding Bishop, the Most Rev. Daniel Sylvester Tuttle, D.D., Bishop of Missouri, at three o'clock. Twelve bishops, consecrated since the last meeting of the General Convention were presented to the House. The roll call showed 118 Bishops present.

The Presiding Bishop announced the death of the Rt. Rev. Charles S. Burch, D.D., Bishop of New York, the Rt. Rev. Rogers Israel, D.D., Bishop of Erie, and the Rt. Rev. Troy Beatty, D.D., Bishop Coadjutor of Tennessee, deceased since the last General Convention. For them memorial prayers were offered.

The Rev. George F. Nelson, D.D., was nominated Secretary, but he resigned on account of his advanced years. The House voiced its heartfelt appreciation of Dr. Nelson's many years of connection with it. The Rev. Charles L. Pardee, D.D., of New York, was elected Secretary. The Rt. Rev. William C. Brown, D.D., Bishop of Virginia, was elected Chairman of the House.

The Rt. Rev. A. U. De Pencier, Bishop of New Westminster and Cariboo, representing the Canadian Church, and four Eastern Orthodox prelates, were presented to the House, and welcomed.

The Missionary District of Southern Florida presented a petition for admission as a diocese.

HOUSE OF DEPUTIES

The Rev. Alexander Mann, D.D., was elected President of the House of Deputies for the fourth consecutive time, and unanimously. The Rev. Henry Anstice, D.D., was nominated Secretary, but declined election after forty-five years' service in this capacity, at the age of eighty-one years. The Very Rev. Carroll M. Davis, D.D., of New York, was elected secretary, after thirty-three years' service as assistant secretary. Assistant secretaries appointed are the Rev. F. C. Clark, the Rev. J. G. Glass, and Miss Helen J. Smith, the first woman to be appointed to this position. Mr. W. W. Skiddy was re-elected treasurer.

The Missionary Districts of Asheville and Southern Florida each presented petitions for admission as dioceses.

Thursday, September 7, 1922

HOUSE OF BISHOPS

TODAY'S session of the House of Bishops opened with the officers elected yesterday in charge. Bishop Tuttle's report, as Presiding Bishop, contained notice of the resignations of the Rt. Rev. James D. Morrison, D.D., Bishop of Duluth, and of the Rt. Rev. R. L. Paddock, D.D., Missionary Bishop of Eastern Oregon. Bishop Morrison's resignation was accepted, and Bishop Paddock's resignation was referred to a special committee.

The Missionary District of Asheville applied for admission as a diocese.

An invitation to hold the General Convention of 1925 in the city of New Orleans was received.

After two hours debate, the House of Bishops failed, by four votes, to pass the first part of the amendment to the Constitution giving votes in the House of Bishops to suffragan bishops. (Editorial reference to this amendment was made in THE LIVING CHURCH of Sept. 2).

HOUSE OF DEPUTIES

One of the first actions of the House of Deputies this morning was the appointment of a committee on New Dioceses with instructions to act immediately upon the applications of the Missionary Districts of Southern Florida and Asheville to become dioceses.

One of the chief events of the day was the reception of the delegation of the Bishops of the Canadian Church by a joint session of the Convention at noon.

Invitations for the next General Convention were received from the cities of Pittsburgh, Philadelphia, New Orleans, and Providence, R. I., and were presented with attractive reasons.

The committee on Archives asked for better safeguards of the records of the Church than are at present provided.

At the afternoon session the amendment to the Constitution, passed at the last General Convention, permitting ordinations in exceptional cases, hitherto unconstitutional, was defeated (Editorial reference was made to this amendment in the issue of THE LIVING CHURCH for Sept 2).

Various amendments to the Prayer Book, passed at the last General Convention, were presented, and some of them were defeated.

The committee on New Dioceses reported, recommending admission of the Districts of Southern Florida and Asheville, and the division of the Diocese of South Carolina.

WOMAN'S AUXILIARY

The corporate celebration of the Holy Communion for the Woman's Auxiliary, at which service the United Thank Offering was presented, this morning, was a spiritual benediction. The amount of the United Thank Offering, \$669,126, is thought to compare favorably with that offered at Detroit in 1919, \$463,721.16.

The mass meeting in the evening was an inspiration for increased service, and a thanksgiving for service performed. Bishop Tuttle spoke of his early days in the west. Bishop Lloyd paid a beautiful memorial tribute to Julia Chester Emery. Bishop Mikell, of Atlanta, spoke on the south, Bishop Moulton, of Utah, on the west, and Dr.

Sturgis, on the orient, painting graphic pictures. Dr. John Wood introduced missionaries from Alaska, China, the domestic field, the island possessions of the United States, Japan, and Mexico, and also Miss Grace Lindley, executive secretary of the Woman's Auxiliary. As a finale, Mr. Lewis B. Franklin announced the amount of the triennial United Thank Offering of the Auxiliary.

Friday September 8, 1922

JOINT SESSION

THE two Houses of the General Convention assembled in joint session at eleven o'clock for the purpose of hearing the report of the Presiding Bishop and Council, and its departments, and of receiving the program for 1923-1925. The session was continued throughout the day, with excellent addresses. The House of Bishops used the hour preceding the joint session for the transaction of routine business.

The Most Rev. Pavlic Gorasz, Bishop of Olmutz, Moravia, and Primate of the Czecho-Slovakian Church, was introduced to the General Convention, and made an address in Bohemian.

The report of the committee on the services of the Rev. Dr. Henry Anstice, secretary of the House of Deputies since 1904, but who declined reflection at the present Convention, was adopted by a rising vote of the Convention.

A memorial on Christian Healing, and the report of the Trustees of the Clergy Pension Fund was received. The usual standing committees were appointed.

A resolution of thanks to the Woman's Auxiliary, and of appreciation of its services, was adopted by the Convention.

The Convention offered prayers for the success of the Railway Conference to be held in Chicago, Saturday, September 9th.

Saturday, September 9, 1922

HOUSE OF BISHOPS

THE Presiding Bishop announced to the House the action recently taken by the Synod of the Ecumenical Patriarchate of Constantinople looking toward the recognition of Anglican orders. He also introduced a resolution re-

Portland, Ore., Sept. 7, 1922.
The amount of the Woman's Auxiliary
United Thank Offering presented this
morning is
\$669,126.00
Laus Deo

joining that the American government will join in the investigation of Turkish atrocities in Armenia and hoping that the present intolerable conditions will soon cease.

The Missionary District of Southern Florida was admitted as a diocese.

The order of the day, the completion of the action of the House on the question of giving votes to suffragan bishops, was postponed until Monday.

At the afternoon session, amendments to the Prayer Book, passed at the last General Convention, were finally ratified, except the one substituting the evening Versicles in Morning Prayer (See the 1916 Convention Journal, pages 610-611).

Joint committees, two in each order, have been appointed to consider the place of meeting of the next General Convention.

A telegram of sympathy was sent to President Harding on Mrs. Harding's illness. Prayers were said at noon for her recovery.

Bishop Brent introduced an amendment to the canons forbidding the marriage of divorced persons.

The special committee appointed to consider the resignation of the Rt. Rev. R. L. Paddock, D.D., Bishop of Eastern Oregon, recommended the acceptance of the Bishop's resignation. Action on this report was pending when the House went into Council to hear the Bishop of Alabama. On reconvening as House of Bishops, the committee on Canons was asked to give a definition of the words "officiate" and "church" as they occur in Canon 22.

HOUSE OF DEPUTIES

One of the first actions of the House was the adoption of a resolution of sympathy for President Harding, with prayers for the recovery of Mrs. Harding's health.

A committee was appointed to draft an expression of the appreciation, of the House, of the long services of Judge Prince of New Mexico, senior member of the House of Deputies.

A resolution of the appreciation of the services of the Rev. William C. Prout, assistant secretary to the House of Deputies, was adopted.

Two of the Bishops of the Orthodox Eastern Church, visiting the General Convention, were received by the House.

The report of the committee on Christian Healing was presented.

A joint resolution for the omission of a sentence in the *Gloria in Excelsis* was introduced (See Third Report of the Joint Commission on the Prayer Book, page 55).

The House of Bishops announced their concurrence in the admission of Southern Florida as a diocese.

Monday, September 11, 1922

HOUSE OF BISHOPS

BISHOP TUTTLE, the Presiding Bishop read an appeal from Bishop Alexander, of the Orthodox Greek Church, confirming the reports of the terrible Turkish massacres.

The House of Bishops agreed to extend its daily sessions by one hour, beginning at nine-thirty in the morning and closing at five thirty in the afternoon.

The chief event of the day was the consideration of the revision of the Prayer Book. The House completed its consideration of the office of Holy Baptism, and half of the office of Confirmation.

The House reconsidered Saturday's negative decision, on the subject of giving a vote to suffragan bishops, and passed the measure by a majority of five.

The division of the Diocese of South Carolina was granted by the House. The Missionary District of Asheville was admitted as the Diocese of Western North Carolina.

HOUSE OF DEPUTIES

A telegram of fraternal greeting and good will was received from the annual Conference of the Methodist Church, in session at Salem, Oregon.

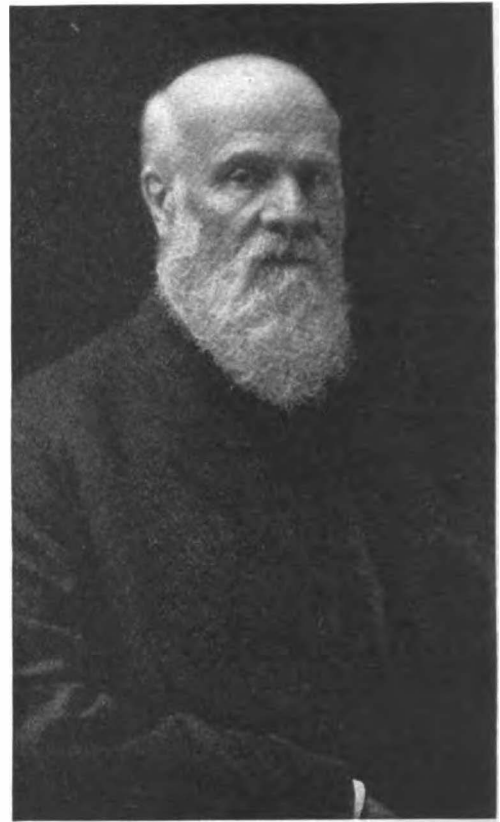
The delegation of deputies from the newly erected Diocese of Southern Florida took their seats in the House of Deputies.

A message was received from the House of Bishops, concurring in all of the changes in the Prayer Book already passed by the House of Deputies.

The House agreed to a longer afternoon session, and a Friday session, in order to expedite the business of the Convention. A joint session is to be held in the afternoon for consideration of Missions in the foreign field.

Professor Samuel Joshi, of Baroda College, Bombay, India, and exchange professor at the University of Nebraska, addressed the House on matters concerning the Church in India.

The consent of the House of Deputies was asked to the



THE MOST REV. D. S. TUTTLE, D.D.,
PRESIDING BISHOP

consecration of the Rev. James M. Maxon, D.D., to be Bishop Coadjutor of Tennessee.

The delegation from the Diocese of Western North Carolina, formerly the Missionary District of Asheville, took their seats in the House.

The House adopted some of the pending amendments to the Prayer Book, and began the consideration of the Third Report of the Joint Commission on the Book of Common Prayer.

THE PRELIMINARY MEETING OF THE BISHOPS

THE preliminary conference of Bishops adjourned at 12:30 o'clock Tuesday Sept. 5th, after having spent six mornings and four afternoons in discussing the report of the Joint Commission on Prayer Book Revision.

This was in no sense a meeting of the House of Bishops, but a conference, largely informal in character, held for the purpose of expediting the future work of the House. Thirty-six bishops were in attendance on the opening day, and eighty at the close. The usual officers of the House presided, and votes were taken, merely to discover the preponderance of opinion.

The only unusual incident which broke the routine, was a courteous request from the shop crafts on strike in Portland, that they might have a hearing before the House of Bishops. They were told that the House was not in session, but that the individual bishops would be glad to give them a hearing for half an hour. This was done at the opening of Friday morning's session. A considerable delegation accompanied the speaker, to whom a kindly hearing was given, in spite of the fact that his speech was by no means convincing.

The Bishops considered the Order for the Holy Communion, The Ministration of Baptism, The Order of Confirmation, Matrimony, Churching of Women, Visitation of the Sick, the Burial of the Dead, and the Ordinal.

A fine spirit of mutual consideration was shown in the debate, and, without doubt, much was accomplished which will hasten the work of the House when it convenes.

IN THE PROCESSION of the bishops was His Eminence, Bishop Pavlic Gorasz, primate of the Church of Czecho-Slovakia. It was his first appearance at a public service in America, and he came to this country for the express purpose of attending the General Convention.

The Brotherhood of St. Andrew Convention

A Graphic Description of the Meeting in Seattle

By George H. Randall

SOMEONE has said the Holy Spirit is like the waters of the sea. As the ocean runs in and fills all the bays, large and small, to the same level, so the Holy Spirit, if admitted freely, fills all men alike, be they great or small, learned or otherwise. It is so with Brotherhood Conventions. In the thirty-nine years of the Brotherhood's life, and in its series of thirty-seven National Conventions, there has not been one failure, one poor Convention. Each has possessed its own individuality, its strong points, some weak ones. But in each Convention the fellowship that prevailed has been a Christian fellowship. The Holy Spirit has filled and transfigured it, and has lifted it above the commonplace.

The Seattle Convention of the Brotherhood, recently come to its close, has been no exception to this. In comparatively small numbers, its delegates came from all parts of the land, some from across the boundary to the north, one distinguished brother from across the sea. All have received something of value, and all have returned to their homes and parishes, most of them comparatively near, some in remote parts of the Church's wide domain. We trust that all of them have done so in the spirit of that Junior boy who said "It just gripped me the way I didn't expect".

THE CONVENTION'S LOCATION

The Convention was located in what is known, in Seattle, as the University District. Its main Convention Hall and that of the Juniors were within a square of the magnificent campus of the University of Washington, reaching down to the shores of Lake Union and Lake Washington, and hidden from view in most places by a beautiful fringe of unspoiled woodland, through which, however, the most attractive of embowered pathways have been made. Our dining hall, in the beautiful Domestic Science Building, was within the University's domain, and at meal time a stream of hungry delegates might be seen advancing upon the big Commons; and, be it said, they did not come away unsatisfied.

The main Convention had its quarters in the auditorium of the University Presbyterian Church, granted through the courtesy of those good Christian friends. Its auditorium served as a commodious Convention Hall. Registration, mail, literature, and fellowship were in the adjoining Sunday school room, and the Council and the program sectional conferences had their meeting rooms in the ten smaller class-rooms, secluded, in quiet, behind glass doors. A few steps away the Juniors were convened in a large and exceedingly attractive hall in a corner business building. The boys had their separate registration facilities, their bureau of information, and their Convention was fully organized as a unit. The University of Washington is almost unique among great educational institutions in having no student dormitories, as such; so our delegates were provided for, so far as lodging was concerned, in the fraternity and sorority houses, and in many private homes accustomed to opening their doors to the students while the University is in session.

BISHOP KEATOR'S WELCOME

It had been a cloudy day when, on Wednesday night, the Convention had its informal opening, and President Bonsall called up Bishop Keator who, as head of the Diocese of Olympia, welcomed the Convention. He said in referring to the weather that there were two seasons on Puget Sound, one the month of August and the other the remaining eleven months of the year. The Bishop said we were welcome in all seasons and in all weathers, and that if we exercised patience we should see Seattle at its best before we left. We did. In serious vein the Bishop admitted his envy of those who were now in the younger years of youthful manhood, for so much of opportunity was before them; and the years, as they come and go, reveal more and greater opportunity to those who are young enough for it and who are eager to share in it. He was glad to have the Convention in the Diocese. The Church would be stronger for it, and he trusted it would be reciprocal.

THE BROTHERHOOD—LOOKING BACKWARD AND FORWARD.

Bishop Lloyd at this meeting spoke on The Brotherhood—Looking Backward and Forward. Mostly the Bishop's talk was on how to look forward. He referred to the old days of the Brotherhood, the associations with Houghteling, and Wills, and Davis, and all the others. But we should be too

busy with the present, and in planning for the future, to dwell much upon the past. We are living in a new world, the Bishop said. The thing that was done when he was a boy would not now be done; or at least it would be done differently. Men do not think in the same way they once did. They are not influenced by the same things. The only answer to our questions, the only solution of our difficulties, the only power that will bring order out of the chaos of the world is the teaching of Jesus Christ. That remains. The Brotherhood has come to a new change, to a new turn in the road. "What are you men going to do about it? May I say there is but one thing that you can do with safety and assurance, and that is to keep strictly to the basic principles upon which the Brotherhood began its work. As long as the Brotherhood stands, its strength will be in its two simple rules of prayer and service. It is all so definite. I will not speak to my brother until I have asked my Father to teach me what to say. I will not let my brother rest until he has sat down with my Master and heard from Him the reason why He wishes him to be a son of God. That is the foundation of all Christian civilization. That is what will make the future safe as we look forward into it and to our work in its behalf." The Bishop's address was brimful of virile helps to good works. I wish I had space for it all in this cursory review.

ORGANIZATION

The Convention organized with its usual promptness and lack of red tape on Thursday morning. Mr. Arthur C. Newill, of Portland, made a good chairman, and Frank Longshore of Philadelphia, a veteran of many Conventions, proved an experienced official in the post of secretary. G. Ward Kemp, of Seattle, Merton A. Albee, of Los Angeles, and W. L. Balthis, of Gastonia, N. C., were vice-chairmen. The headship of the Resolutions Committees went to Robert Anderson, of Richmond, the Nomination of Council Committee chairman was A. J. Quigley of Seattle, and Frank McL. Bradford headed the committee on Registration and Credentials. The rules of order, fixed by each Convention for its self-preservation, but seldom invoked, were solemnly adopted. It is well to be safe. I have been in some former Brotherhood Conventions when they proved a life-line in saving the Convention from unintermittent monologues, or from ubiquitous and devoted ones who had a solution for all the ills of the Church.

Mr. George Anthony King, of London, brought the greetings of the Brotherhood in England, and Jack Birmingham, those of our Canadian brothers. Mr. King will be remembered as having been present at the Philadelphia Convention of 1904. He towers above the average man in more ways than one. A Master of the Supreme Court of England, he stands high in the legal profession in his home land, and as a layman in the Church of England he is well known. Mr. King is the President of the Brotherhood in England, and it is the hope of the men in America that he will again represent the English Brotherhood at the International Convention of the organization to be held in Chicago next year. Mr. Birmingham, as well as Mr. King, always brings a sparkle of wit and a message of good cheer to any program in which he has a part. Both referred to the bond of good feeling that existed between their organizations and that of the American Brotherhood. Each now is necessary to the others, and brotherliness is promoted in larger circles by the friendliness of brotherly Brotherhood men.

THE DEVOTIONAL HOURS

The morning devotional hours on Thursday and Friday were led by the Rev. Dr. Wilmer of Atlanta. He spoke earnestly, on both days, on the subject of Answered Prayer. Dr. Wilmer said, among other things, that we must distinguish between private prayer and concerted prayer. The one relates to man as an individual, the other to man as a personality. "Enter into thy closet": that is the charter of prayer for our individual needs and desires. "Where two or three are gathered together in My Name there am I in the midst of them": that is for our concerted or common prayer; and we need to use both kinds. Dr. Wilmer appealed to the facts of experience. Think of Washington on his knees at Valley Forge: of Marshal Foch in his daily, almost hourly intercessions: above all of our Lord in Gethsemane. The power which our Lord exerted was drawn unto Himself

through prayer. The Resurrection itself was in answer to prayer: Thy Will, even through the Cross, be done.

JOINT MEETING OF MEN AND BOYS

The Joint Meeting of the men and boys has come to be a prominent feature of Brotherhood Conventions. This was held Friday morning and it was inspiring. The stanzas of "Onward Christian Soldiers" had to be sung over again to allow time for the long column of marching youths to find their places in the Convention Hall. They looked like young Crusaders as they filed into the seats. Douglas Stansbery, of the Junior Convention, was the spokesman for the boys, and at the close of Chairman Newill's greeting, responded for them. He quite gripped those present by his boyish but dignified little speech. He hoped the Juniors of the Brotherhood would prove a combination of youth and experience, of pep and of ginger. They had come over to the Senior Convention to learn what to do, and he felt, with his fellows, that the Seniors owed the Juniors a definite sort of leadership. He proposed a committee of Juniors and Seniors for the purpose of studying how best the joint work of the men and boys might be fulfilled. That committee was later appointed. At a previous hour the greetings of the two Conventions had been exchanged, a delegation of men going over to the Junior hall and one of boys to the Senior gathering. It may be added that the Juniors of the Convention were of a fine type of youth, and, as I studied them, I felt that if there were many more boys like them throughout the Church—and there are—the Church is safe from slipping back. Among this very crowd of robust and energetic and devoted young fellows there are undoubtedly some future rectors and perhaps bishops of the Church. They will later make their mark, anyway; and if many of them go into business and the professions other than that of the ministry they will make Christian business and professional men.

BOYS' CAMPS AND DEVELOPMENT OF LEADERSHIP

There must be a backbone for so important a meeting as this joint one, and Clarence Brickman, Jr., one of the secretaries of the Brotherhood, provided it in an admirable address on the subject of boys' camps, in which work the Brotherhood is increasing its experience and the value of its work. Mr. Brickman said that the Brotherhood camps did not make leaders of mediocre material, but that, having discovered good material, they sought to develop it into fine leadership. The conference idea made the camps very different from some camps for boys, and always there was the careful teaching of the Church under the guidance of the clergy as chaplains. The conference hour closed with a very interesting discussion by Mr. Newill and young William Markham, on respectively what the men expect of the boys and what the boys expect of the men. Markham said, in brief, that what the boys need from the men are sympathy, advice born of interest, a decent example of a virile Christian man, and intense cooperation. What more—what less—could these young fellows demand of us older ones? Really, these boys were stirring!

INSPIRING CONVENTION ADDRESSES

During the course of the Convention, inspiring addresses were made by Dr. George Craig Stewart, of Evanston, on The Adolescent Boy; by Canon Winfred Douglas, of Fond du Lac, on Congregational Singing as an Aid to Worship; and by Mrs. John M. Glenn, of New York, President of the Church Mission of Help, on Facing Together the Claims of Youth. I regret that this account, which must travel so many hundreds of miles, must be posted too early for me to avail myself of the stenographic abstracts of these three unusually helpful addresses, in order that I might present them even imperfectly for the use of readers of THE LIVING CHURCH. The same is true of several very helpful general conferences, one by Mr. Shelby on The Senior Chapter in Action; a conference by Mrs. Williams on the New Junior Plan; one by Mr. Birmingham on The Individual Brotherhood Man in Action; and another by Mr. Lawrence Choate, of Chicago, on The Short-Period Bible Class. Sectional conferences included helpful discussions of Senior and Junior Chapters, by Secretary F. C. DuMoulin and Secretary John Alexander, respectively, and Edward Shields, one of the veterans of the Brotherhood staff, spoke earnestly of the value of so training ourselves in the habit of noonday prayer, even though simply of the ejaculatory sort, that such prayer may become a matter of habit and almost involuntary.

THE THURSDAY NIGHT ADDRESSES

The University Church was crowded on Thursday night when Mr. King and Bishop De Pencier, of New Westminster and Cariboo, made addresses on the topic, "The Master We Serve". Courteney Barber, of Chicago, presided. "There are only two kinds of service," said Mr. King, "the service of

God and the service of the devil; the service which exalts, and the service which debases. There is no middle way. To suppose you can serve both is a national fallacy, as common as it is noxious. No man can flit from one form of service to another, and the man who makes a habit of this is like the waves of the sea, tossed hither and thither, and as unstable as water. The true philosophy of service is as our Blessed Lord told His disciples when speaking about the agonizing conflict of the first forty days of His public ministry."

Bishop De Pencier followed with a most thoughtful and impressive address on the same general theme. He divided his subject into four parts: The Master we serve in His showing us an ideal, giving us a pattern to go by, the ideal for helping our achievement; then, the Master we serve as teaching us three definite lessons, that of immortality, that of the need of Christian fellowship, that of the value of individual personality and expression. Then, the Master we serve in assuring us of final and complete success, not leaving us hopeless or doubtful. And, the Master we serve as giving us certain views of Christian duty. Christianity is not only a life to be lived, it is a faith to be kept based upon a belief to be held, and it is an experience to be gained.

CONFERENCE ON FAMILY RELIGION

A conference, on Friday afternoon, of unusual value was that on Family Prayer and Religion in the home. This is a special matter which the Brotherhood is endeavoring to promote among its members, and no better exponents of the subject could have been secured than the two speakers of the afternoon, Dr. Floyd W. Tompkins, of Philadelphia, and Benjamin F. Finney, vice-chancellor of the University of the South, and a vice-president of the Brotherhood. Dr. Tomkins, who opened, referred to the obstacles in the pathway of a Christian home. There is the divorce evil, tending to disrupt the homes of our land and to make the home at least very unstable. Then there is the lack of any effort on the part of even Christian men firmly to establish Christ in the home. There are so many preoccupations, so much to hinder and to distract. There is nothing more beautiful than family prayer when it is adhered to. The children want it, and that is a help to its adoption. How can any man live truly near to Christ unless he does so in company of his own family? Dr. Tomkins advocated the use of hymns in the family prayer circle, and he spoke of the intimacy of one's prayers—for those in the family who are ill, or who are away, or who are in trouble. The family circle should be the place where we draw very near to one another and to God. Mr. Finney followed with a portrayal of many experiences that he had known of men adopting the plan of regular family prayer, and of the change it had made in the atmosphere of their homes.

ALASKA NIGHT POPULAR

Alaska night brought to the large company present in Convention Hall a message of Christian service and endeavor that won ready sympathy. For the two addresses were made by Bishop Rowe and his young candidate for Holy Orders, Johnny Fred, the Alaskan Indian. Bishop Rowe is the human embodiment of the strength of the North. For a quarter of a century and more, he has been intrusted with one of the most important as well as arduous missionary fields of the Church. The floor and gallery of the large church were filled, and the power of Bishop Rowe's message lay not more in its subject matter than in the quiet strength that manifestly lay behind the words of the speaker. Johnny Fred again—as he had formerly done at Northfield—captivated the large Brotherhood company by his modest recounting of the story of his work. He told of his work with Archdeacon Stuck, and gave his hearers an intimate glimpse of the rigors of the frozen North, and not forgetting the great compensations that came to them in their work. He closed with these words: "God has said, 'Go and teach'; and I sincerely believe it is our opportunity and privilege to say, 'God, I may be unworthy, but here am I. Use me.'" A most useful and interesting address at the opening of this meeting was by Canon Douglas on the subject of music, and during the Convention, the Canon led the congregations and meetings in becoming acquainted with the New Hymnal. It is inspiring to hear the men of the Brotherhood sing, under Canon Douglas' leadership, such hymns as, for example, "Ye Watchers and Ye Holy Ones".

THE EXCURSION ON PUGET SOUND

The Brotherhood ran away from its work on Saturday afternoon, going by special steamer to Point Defiance Park, a few miles out of Tacoma, and a naturally beautiful trip was enhanced by a beautiful day, for the sun was bright and shining and the air bracing, but not cold. The Church people of Tacoma were at the wharf to meet the large company, with



THE RT. REV. WM. C. BROWN, D.D.,
Chairman of the House of Bishops

Bishop and Mrs. Keator at the foot of the gang-plank. This is a wonderful natural park, with flowers in profuse abundance, and the great concrete pier, decorated on all its sides, and with tables laden with refreshments, was an animated scene. Several hundred of the Church people of the city had come down to bid us welcome. It was a graceful bit of genuine hospitality that was thoroughly appreciated by the delegates and their friends, who had striven through many delightful, but none the less wearying, sessions of the busy Convention. And when, upon our return to Seattle, we were taken in special cars to the Masonic Temple, we were again delighted with the arrangements made for our evening meal, that we might not be obliged to go out to the University in the short space of time intervening before the evening service, that of the Preparation. At the Masonic Temple dinner it was a pleasure to have Dr. John W. Wood with us, and to listen to one of his witty but meaty impromptu speeches.

THE SERVICE OF PREPARATION

Dr. Stewart, of Evanston, faced an unusually large company in St. Mark's Church that Saturday night when he led the Service of Preparation. He took his theme from the twenty-second chapter of St. Luke, and he made very real to his hearers the Upper Room where our Lord and His apostles were assembled. Dr. Stewart emphasized the new commandment of love, one for another, that was first given in that Upper Room, and of the tenderness of Christ, as He sought to show his sluggish and blind disciples how they should live. He speaks to us, also, of his love and of our need to love one another, as the Apostles had need in the Upper Room.

THE CORPORATE COMMUNION

The Corporate Communion brought together all the Convention delegates. The Sunday morning was clear and beautiful. Bishop Keator was the celebrant, assisted by the rector, Dr. McLaughlan, Bishop Darst, and Dr. Stewart. The dignified old church with its plain and simple interior, was beautiful with its large assemblage of men, and the *Gloria in Excelsis* was spoken with their voices, not sung. It was impressive.

THE MASS MEETING

The mass meeting that afternoon was held in the First Presbyterian Church, one of the largest on the Pacific Coast. Some 1,500 Church people were there; and, in a graceful and brief word, Dr. Matthews, the pastor, welcomed the Brotherhood to the church. Mr. Newill, introduced Mr. Bonsall as the permanent chairman. Mr. King was the first speaker and Bishop Gallor followed, the general theme being The Spirit-

ual Contribution that English Speaking Peoples Must Yet Make to the Civilization of the World. The two greatest spiritual contributions to civilization have been made by English-speaking peoples. They are liberty, and the home. The English-speaking peoples have always stood for liberty within the confines of the law. No man can do as he pleases, but this pertains to thought as well as to action.

THE FAREWELL MEETING

At Trinity, in the evening, an overflowing congregation listened to Bishop Lloyd's charge to the Brotherhood, and Courtenay Barber, with great effectiveness, led the farewell meeting, with Mr. King, chairman Middleton of the local committee, Jack Birmingham, and Ben Finney, as the speakers. The memorial record was read, and the farewell meeting came to a close with the General Thanksgiving, and the singing of the *Gloria in Excelsis*. Canon Bliss, rector of Trinity Church, was in charge of the Evening service that preceded the farewell meeting.

THE BOYS' CONVENTION

I have hardly mentioned the splendid Juniors in their Convention, with Dr. Tomkins as their devoted chaplain. He was with them almost continuously. Douglas Stansbery, a young college man, was their chairman and Edward Colcott their secretary. The boys had their committees, their convention routine and they handled themselves vigorously and well.

FINAL CONSIDERATIONS

The six hundred men and two hundred boys who passed the Convention days in Seattle, are well aware that all Conventions, large and small, will be filled full if the Holy Spirit is invoked. The Seattle Convention was a strong and good convention, and its effects will last.

NATIONAL COUNCIL'S FIRST CONVENTION REPORT

THE Rt. Rev. T. F. Gallor, D.D., President of the National Council, writes in the first report of the Presiding Bishop and Council to the General Convention: "Most important and encouraging of all has been the evident awakening of the sense of solidarity throughout the Church, with the acceptance of responsibility for corporate action as a national institution. The spiritual life of our membership, and the interest in public worship and in the forward movement of the whole Church, has been more pronounced than at any time in our history."

The Council inherited a deficit of \$920,246 from the old Board of Missions. That debt has been reduced to \$567,291; an appropriation has been made for a further reduction in 1922, and an amount sufficient to wipe out the deficit during the next triennium has been included in the budgets presented for the consideration of the Convention.

The Department of Missions reports that in 1919 and 1920 and up to July 31, 1922, a total of 215 missionaries was sent to Alaska, China, Japan, the Philippines, Hawaii, Africa, and Latin-America, and to the continental United States.

Total number of missionaries now engaged, 2,839; Men, 1,966; Women, 873.

American missionaries in foreign field, 378; Men, 177; Women, 201.

Native missionaries in foreign field, 1,657; Men, 1,119; Women, 538.

Our contributions aid in maintaining 309 boarding and day schools outside of the continental United States, and 15 hospitals.

A PRAYER

Make me to love Thee, Lord, I ask no more,
For love of Thee will give me all I need,
All that I crave to make the sum of life;
Such penitence as only heart can know
When by the light of love it sees its sin,
The sin that helped to nail Thee to the Cross;
And then such peace as earth can never give,
Such peace as only comes from sin forgiven!
Make me to love Thee, Lord, I ask no more;
For life will be transfigured by that love,
Cares lightened, sorrows sweetened, and the fret
And idle longings of the earth-bound heart
Soothed into silence.
Make me to love Thee, Lord, for only thus
Shall I behold, though yet as through a veil,
Thy Love, beyond the grasp of human soul,
For thus "to live is Christ; to die is gain."

MRS. J. D. H. BROWNE.

PROPOSED AMENDMENT OF CANONS 60 AND 53

HERE is to be presented to the General Convention a proposed revision of the Canon 60, of the Presiding Bishop and Council, as the result of three years' trial and experience. One of the first changes in the amendment to be noted is that the unwieldy title is to be abandoned, and the title National Council is to be substituted therefor. And the Nation-wide Campaign Department gives way, in name, to the Field Department, according to the proposed amendment.

The amendment to be presented to the General Convention seems to be more a restatement and a re-arrangement of the present canon than the presentation of wholly new legislation. Possibly the greatest change is in the elimination of the Provincial Secretaries, but full opportunity is given to the Provinces to function, in a concurrent amendment to Canon 53 which is to be submitted with the other.

The proposed amendment states that the executive power is vested in the Presiding Bishop, and that he, with the Council, "shall unify, develop, and prosecute" the work of the Church. The constitution of the National Council is to be the same as before, and it retains charge of the Domestic and Foreign Missionary Society. The appointment of a Vice-Chairman is made mandatory. A Field Department is added to the number of Executive Departments, but otherwise the functions and duties of the Departments are not to be changed greatly.

Section Eight presents a carefully worked out plan for the program, budgets, and apportionments. These are to be prepared by the General Council and presented to the General Convention for its consideration and action; and, when approved, will be given over to the Council to be put into effect. Full diocesan cooperation is provided in this section.

Except for the elimination of the Provincial Secretaries, the rest of the proposed canon is materially the same as the present Canon.

The amendment to Canon 53 lies largely in the provision of "a Provincial Council with power to administer and carry on such Missionary, Educational, and Social work of the Church in the Province, as may be committed to it by the General Convention or by the Presiding Bishop and the National Council", and the eliminations of those parts of the present canon in conflict with this.

JOINT COMMISSION ON CHURCH MUSIC

THE report of the Joint Commission on Church Music to the General Convention, contained in a pamphlet of fifty-seven pages, states that the Commission "conceives its duty of suggesting means to achieve unity of ideals rather than standardization of methods. It is not within our province", the report says, "to interfere with that freedom of action in matters not fundamental to the spirit and rationale of the Church's practice, which is so conspicuous a feature of her position in matters liturgical."

The aspects of the subject considered by the Commission are given as follows:

Education. Facilities for the authoritative instruction in the history and practice of Church music, both of the clergy, and of the musicians charged with the practical administration of music in the parishes. Also for the benefit of music committees and laymen.

The Music of the Services. Its relation to the Liturgy; its standards. Music in the Church schools.

Music Available for Use in the Church. The Hymnal; the Psalter; the choral service; congregational service books; new compilations desirable.

Congregational Singing. Not only of hymns, but the possibility of increased efficiency, and of more extended development.

Choral Resources. Choirs; their organization, training, and employment. Their advantages and limitations.

The Office of Organist and Choirmaster. Their responsibilities and functions. The duty of the churches toward their incumbents.

The Commission recommends, in particular, that a course be outlined for the Seminaries giving instruction in the History and Appreciation of Church Music, and that the cooperation of the Seminaries be obtained.

The Commission also recommends that there be made the preparation and publication of the congregational service book, of a new edition of the Psalter, pointed for Anglican chants, and of a revised edition of the choral service; and generally, that the Commission be given authority to provide for, as an official body, various measures of instructional nature.

PULPIT ASSIGNMENTS DURING THE CONVENTION

ASTING no reflections on normalcy. Church going has become exceedingly popular in Portland. For at least the two Sundays of the 10th and 17th, the pulpit assignments guarantee to the parishes and missions in Portland, and to those within a reasonable distance of that city, a distinguished preacher for each service, in the person of a bishop or a clerical deputy to the Convention. The schedule for Portland is as follows:

Pro-Cathedral—September 3d, morning, Bishop Bennett; 10th, morning, Bishop Anderson; evening, Bishop Lawrence; 17th, morning, Bishop Gailor and Bishop Tuttle; evening, Bishop Manning; 24th, morning, Bishop Brent; evening, Bishop Talbot.

St. David's—September 3d, morning, Bishop Vincent; evening, Bishop Matthews; 10th, morning, Bishop Manning; evening, Bishop Williams; 17th, morning, Bishop Anderson; evening, Bishop McInnis; 24th, morning, Bishop Overs; evening, Bishop Mosher.

Trinity—September 3d, morning, Bishop Darlington; 10th, morning, Bishop Tuttle; evening, Bishop Manning; 17th, morning, Bishop Brewster; evening, Bishop Williams (Michigan); 24th, morning, Dr. Mann; evening, Bishop Parsons.

Good Shepherd—September 17th, morning, Bishop Parsons.
St. Philip's—September 10th, morning, Bishop Demby; 17th, morning, Dr. James Russell.

St. Mark's—September 10th, morning, Bishop Weller; 17th, morning, Bishop Weller.

St. John's—September 10th, morning, Bishop Ingley; 17th, morning, Bishop McCormick.

Our Saviour—September 10th, morning, Bishop McCormick; 17th, morning, Bishop Cook.

St. Michael and All Angels—September 10th, morning, Bishop Longley; 17th, morning, Bishop Longley; afternoon (laying of the corner-stone), Bishop Tuttle.

St. Matthew's—September 10th, morning, Bishop Brewster; 17th, morning, Bishop Ferris.

St. Andrew's—September 10th, morning, Bishop Reese (Ohio); 17th, morning, Bishop Manning.

St. John's, Milwaukie—September 10th, morning, Bishop Darst; 17th, morning, Bishop Remington.

Grace Memorial—September 10th, morning, Bishop Shaylor; 17th, morning, Dr. Freeman.

Bishop Darlington will preach at the Greek Church on the 10th and Bishop Parker on the 17th. On Monday, September 11th, Bishop Tuttle, Bishop Williams, and Bishop Anderson, will address the Portland Ministerial Association.

Grace Church, Astoria, will be favored on four successive Sundays, the preachers being Bishop Johnson and the Rev. Wm. S. Short, former rector, on the 3d; Bishop Faber and the Rev. W. S. Howard on the 10th; Bishop Wise on the 17th; and Bishop Rowe on the 24th.

Other Oregon assignments are:

St. Paul's, Oregon City—September 10th, Bishop Lloyd; 17th, Bishop Fox.

St. Paul's, Salem—September 10th, Bishop Johnson; 17th, Bishop Parsons.

Good Samaritan, Corvallis—September 10th, Bishop McElwain; 17th, Bishop Burleson; 24th, Bishop Wise.

St. George's, Roseburg—September 17th, the Ven. H. R. White.

Hillsboro, All Saints'—September 10th, Bishop Mize; 17th, Bishop Howden.

St. Helen's, Christ—September 10th, Bishop Moore; 17th, Bishop Kinsolving (Brazil).

Washington appointments will be filled by Dr. Mann, Bishop Johnson, and Bishop Lloyd at St. Luke's, Vancouver; Bishop Burleson, Bishop Lloyd, and Bishop Stevens, at St. Luke's Pro-Cathedral, Tacoma; Dr. J. W. Wood, Bishop Roots, and Bishop Faber at Trinity, Tacoma; Bishop Faber and Bishop Tyler, at Epiphany, Chehalis; Bishop McElwain and Bishop Fawcett, at St. James', Kent; Bishop Overs, at Trinity, Everett; Bishop Stevens and Bishop Breut, at Trinity, Seattle. Bishop Roots will also visit the Church of the Redeemer at Pendleton, Eastern Oregon.

It was also planned to make other special assignments, and bishops and clerical deputies are in great demand as speakers at civic functions.

THE CHRISTIAN RELIGION is, and always has been, the simplest thing in all the world—a passionate devotion to Jesus Christ.—Rev. G. A. Studdert Kennedy, in *Lics*.

General Convention Notes

THE bishops assembling for the special meeting of the House of Bishops took Portland by storm. Everyone is claiming an affectionate association with one or more of them in times past—a reminder of how the west has recruited its population from the east, south, and middle west. A Methodist minister recalls his intimate acquaintance with Bishop McIlvaine, and calls upon people of every faith to open their arms to the General Convention of the Episcopal Church, whose wonderful traditions, dignified standards, and beautiful worship demand the respect of everyone. Slightly different in tone, yet deeply sincere is an appreciation of a northwestern Bishop expressed by a Swedish gentleman: "He bane one yolly, fine faller."

THE NEWSPAPERS are demanding a distinct story about every bishop. Bishop Tuttle, pending his arrival, is hailed as a man's man, who, during the early days in Utah, thwarted the ambition of a bad man to kill him by ducking the "killer" in a watering trough. Bishop Beecher's intimate friendship with William F. Cody is recalled, when the Bishop was rector of the Church at North Platte, Nebraska, and toured Europe with Buffalo Bill's Wild West Show. Bishop William's achievement in reaching Portland from the heart of Central Europe in sixteen days is regarded as something of a record. These are merely examples; each bishop seems to have something of stirring interest to be related.

THE SPECIAL meeting of the House of Bishops opened with Bishop Talbot in the chair. Bishop Gallor experienced a delay of thirteen hours at Butte, Montana, due to strike conditions, arriving on Thursday, the second day of the meeting. Dr. Bradner reports the spectacle *en route* of a couple of strike victims with badly damaged heads. Apart from occasional incidents, it is thought that the strike situation will not develop into a tie-up seriously affecting travel to or from the Convention.

ALREADY the people of Portland are impressed with the fact that the organization of the Houses of the General Convention is like that of the United States Congress.

AMONG the early arrivals were Dr. Gibson, executive secretary of the Department of Publicity, and his aide, William Hoster of the Church News Bureau. They have been busy fitting up the press room, which is convenient to the whole Convention. Among the publicity exhibits will be scrap-books containing 2,500 columns of clippings about the Convention, and the general work of the Church.

SPEAKING reminiscently, Dr. Gardner notes the growth of the importance of Religious Education in the mind of the Church, as shown by financial provision for it. Fifteen years ago the Commission was organized, and authorized to raise its own budget of \$6,000. The 1923 budget will be \$178,360, to say nothing of priorities exceeding a million dollars. Dr. Gardner had already had a busy round on the coast, being present at Church Conferences at Los Angeles, Santa Barbara, Alilomar, and Lake Tahoe.

THE COLORED population of Portland are interested in Bishop Demby and are posting themselves on the dates and places of his pulpit appointments.

POPULAR REPORT is giving Bishop Howden the credit of being the handsomest bishop.

BISHOP AND MRS. WISE made the trip from Kansas by automobile. Bishop Manning made the trip by way of California, and enjoyed an auto tour to Crater Lake. Bishop Francis came directly from Alaska, where he spent a portion of the summer.

LAYING ASIDE the regular order of business for thirty minutes on Friday, September 1st, the bishops granted an audience to "Hermit Bill" Henry of Washington, D. C., who spoke in behalf of the striking railway employees. No formal expression of opinion was asked or granted. It is said that Mr. Henry's statements did not deal with the fundamental facts of the strike situation, but were largely critical, of the managers, capitalists, and government, and the bishops listened to them simply as individuals and not in any official capacity.

AMONG THOSE attending the General Convention are the Rt. Rev. Pavlic Gorasz, Bishop of Olmutz, Moravia, and primate of Czecho-Slovakia, and the Rev. Dr. Thomas J. Lacey, rector of the Church of the Redeemer, Brooklyn, N. Y., who came to Portland together. Bishop Gorasz expects to remain

only one week. Dr. Lacey is a member of the General Convention's commission to confer with the Greek and Czecho-Slovak Churches. He is widely known among the Greeks and is knight commander of the Royal Order of George I. of Greece. This distinction was conferred upon him by the late King Alexander.

ONE OF THE FIRST Convention arrivals was the triennial joke told about the beggar and Bishop Talbot, of Bethlehem. If this joke is to be told at every General Convention which Bishop Talbot attends, as it has been since the first he attended, in 1889, it is to be hoped that it will be told many times.

THAT THE BISHOPS and deputies to the General Convention are being luxuriously taken care of is evidenced by the following for the Portland *Oregonian*:

"Henry Thiele is preparing to serve \$1,500 lunches each noon, which is a remarkable feat, and impresses one who inspects the kitchen."

THE MORNING SERVICE at Trinity Church on Sunday, September 3d, was notable. Twenty-five bishops were present, and a bronze tablet containing the names of seventy-seven young men from the parish, who served in the war, was blessed by Bishop Darlington, who also preached the sermon. General Blatchford, commandant at the Vancouver, Washington, barracks, unveiled the tablet.

NO BETTER Labor Day message came to the people of Oregon than was given by Mr. Burton Mansfield, lay deputy from Connecticut, who declared in a public interview, that the only solution of the strike situation is the religion of Jesus Christ applied.

THE FIRST EXHIBITIONS of Biblical films, directed by Dr. Harwood Huntington, of Los Angeles, have made a favorable impression. Scenes from the life of Abraham were depicted, promising much for the realization of Dr. Huntington's ambition to give the world the best possible pictorial presentation of the Bible.

BISHOP SUMNER AND BISHOP DARST are known as "the twin bishops"; both being consecrated on the same day, the Feast of Epiphany, 1916.

CONSPICUOUS among some religious educational exhibits arranged by Archdeacon Severance, of Spokane, is a photograph of a "dollar community church". This church is located at Orient, Washington. The building was purchased from the school board of the district for the sum of one dollar. The church is operated on a community basis under the direction of Archdeacon Severance. His exhibits exemplify the use of the Christian Nurture Series in twenty small Church schools in his field, and fourteen others in the District of Spokane.

ON MONDAY, September 4th, the registration of bishops mounted above the best record of any previous Convention, reaching a total of 117.

DR. GIBSON announces that 560,000 copies of the special number of the *Church at Work*, telling the story of the Convention, will be printed. It will be issued on or about October 14th.

PRESSURE OF BUSINESS compelled the Bishops to make it a real Labor Day. They continued their special session throughout the day.

EVERY BISHOP and deputy registering was handed an envelope containing a book of luncheon tickets for each day of the Convention, two tickets good for trips on the Columbia River Highway, passports to the golf courses about Portland, a Convention program, and a copy of the Convention number of the *Oregon Churchman*, consisting of 140 pages with cover.

CLOUD ANGELS

Angels drifting o'er the mountains,
Softest wings of gray and white,
Dipping low to touch the valley,
Lifted up to heaven's height.

Cloud banks floating o'er the hilltops,
Downy drifts of gray and white,
Angels truly—clouds we see them,
With our holden earthly sight.

LUCY A. K. ADEE.



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.

MEMORIAL TO FATHER GAUTHIER

To the Editor of *The Living Church*:

I AM sure there are many who have read the two notices of the death of Father Gauthier, who would like to help in the matter of a memorial to him. He was buried in the Christ Church Burial Ground in Green Bay, and it is proposed to erect a suitable cross at his grave. I have already secured some promises of money, and, if any of your readers care to help in this attempt to perpetuate the memory of a good priest, contributions may be sent to me, or to Mr. Will Robert, 208 S. Jackson St., Green Bay, Wis.

(Rev.) A. PARKER CURTISS.

Mt. St. Gabriel, Peekskill, N. Y.

The above has my most hearty approval,

REGINALD H. WELLER.

Bishop of Fond du Lac.

A CHRISTIAN CIVILIZATION

To the Editor of *The Living Church*:

I HAVE just seen the comment of Mr. Wheeler on what I wrote. He considers that the statement that any economic system which permits excessive wealth and excessive poverty to exist is *per se* unchristian, harmful, and inferentially untrue.

No one doubts that the statement is harmful to such an economic system. It should be. Christianity was harmful to the Roman civilization in which it found itself; one or the other ought to be destroyed. Hence the persecutions. But the statement that the modern economic system is unchristian does not imply that Communism as exemplified by Lenine is Christian. Why drag this in? This is the argument by epithet such as the extreme prohibitionists use when they call any one who is opposed to the Volstead act a bootlegger. Materialistic communism, socialism, or capitalism, is unchristian, equally, just so long as it puts the basis of society on material wealth or poverty. Christian society can not permit extremes in the things of life because these both destroy personality and restrict life. In both cases the material things of this world take possession of the man to the loss of the spiritual

But apart from this, how can a Christian man be content with luxury when our cities have the slums, and children are hampered in their development by their father's poverty?

Mr. Wheeler is unfortunate in his reference to three hundred years ago, apart from the accuracy of Macaulay. The modern industrial world began with the 16th century. Feudalism was dead; commercialism was beginning. There is no darker story in history than that of English industrialism. What we have to-day is the result of the struggle of Christian men and women against capitalists: John Howard, Wilberforce, Lord Shaftesbury, Ann Fry, and the Labor Unions.

As to riches being the result of ability, no one can doubt this, but is it *Christian* ability? "The children of this world are in their day and generation wiser than the children of light", and *a fortiore* abler.

In the Bible wealth is a virtue only in portions of the Old Testament, mainly in the Wisdom Books, but material wealth is not so regarded in the New Testament. Mr. Wheeler may look up, and meditate upon, with an unbiased mind, these passages: St. Mat. 13-22; St. Mark 10-24; St. Luke 1-53; and St. Luke 6-24.

Is it not strange that, if wealth is the desirable thing of life, as it is unquestionably held in modern society, the Lord of Glory, in humbling Himself to redeem man, should have chosen a village maiden as His Mother?

The truth of the business is, that the test of a Christian society is what that society values most: personality and life, or material wealth with concomitant luxury. No economic system which puts dividends before human beings can be Christian, and we have to-day over one million children between ten and fifteen employed in profitable labor! Is this suffering little children to come unto Christ? It is the business of Christian men and women to give up their income if it comes from any industry that exploits human beings. Modern industry is full of these.

H. P. SCRATCHLEY.

WEALTH AND CHISTIANITY

To the Editor of *The Living Church*:

AN economic system which produces the striking and excessive inequalities of wealth which characterize our present society is not one that is compatible with the spirit of Christianity."—Rev. H. P. Scratchley in *THE LIVING CHURCH* for August 5th.

Mr. Everett P. Wheeler, commenting upon the above in the August 19th issue of *THE LIVING CHURCH*, says that "These inequalities of wealth do not proceed from any economic system but from the fact that is has pleased God to give men different powers. Some men are captains of industry and organize successfully great productive enterprises"

Inherited wealth is not due to any God-given talent in its possessor, however; and systems of taxation, direct or indirect, that bear more heavily on one class than upon another will, in time, create a wide divergence in the wealth of those two classes, as the history of economics abundantly testifies.

It is true that income tax returns from 1916 to 1921 show a dropping down of incomes of a million dollars per annum and more, and an increase in the number of incomes below a million per year; but there is no reason to conclude that this shows more than a temporary fluctuation in wealth. On the other hand, statistics show an enormous concentration of wealth into the hands of a few during the past sixty years.

When Henry Adams returned to America in 1870, after a decade spent in England, he was astonished to find men actually worth five million dollars. To-day, however, income tax returns show that in 1919, in the state of New York alone, three persons paid taxes on yearly incomes of five million dollars, and twenty-five paid taxes on incomes of from one million to four millions and over. In the *World's Work* for April, 1920, the statement is made that 65% of the wealth of our nation is controlled by 2% of its people. When we consider the power that vast wealth confers, is there not reason to feel that here is the true cause for alarm?

Every great nation needs men who have a talent for developing its natural resources; and if such men amass great fortunes for themselves, there should be no condemnation so long as they do so without encroaching upon the rights of others. But many great fortunes have been heaped up by wrecking lesser ones. I find no sanction in Holy Scripture for such methods.

Mr. Wheeler refers to St. Paul's Epistles to the Romans and the Corinthians—those wonderful sermons on the oneness of human society, and the brotherhood of man. All through the ages the "head" has been prone to tyrannize over the other members of the social body; and now, in our own time, the "hands" have the power and the willingness to tyrannize in their turn.

The exodus of the whole tribe of Israel was the first great revolt against conditions brought about by the tyrannical use of the power bestowed by inordinate wealth. The terrible Russian revolution had the same fundamental cause. It is the latest expression of the anger of the lower members of the social body against the tyranny of the "head". In Russia to-day the "hands" are the tyrants. The basic fallacy of Lenine's philosophy of government is the failure to recognize brain work as labor. Only those who work with their hands are allowed a voice in the government of that unhappy country.

Mr. Wheeler seems to fear that any change in our economic system would bring about a regime like that of bolshevik Russia. Such a catastrophe need not result if the precepts of our Saviour are heeded in time. Great changes may take place so quietly as to be almost unheeded by the general public. "The Industrial Revolution in England", and kindred works show that a vast change in industrial conditions has taken place since the days of James Watt and Eli Whitney. It is still in progress; and it is the Christian duty and privilege of captains of industry, financiers, and statesmen, so to adjust our economic system to changing conditions as to bring peace and justice, and security, to all members of the social body.

Is it outside the province of the Church to rouse them to a sense of this duty and privilege?

Minneapolis, Minn.

M. E. ANDREWS.

A CONSTRUCTIVE CRITICISM OF THE CHURCH PENSION FUND

To the Editor of *The Living Church*:

ANY criticism I may make of the administration of the Church Pension Fund will be, I trust, constructive and with entire good will toward the officials of the Fund as well as toward its great-hearted originators.

Five years of operation should develop and expose, at least, slight defects in the most beneficent scheme. In the five years of its history, it has become evident that the Church Pension Fund works injustice and hardship, greater or less, to many clergymen for whom exclusively, together with their widows and orphans, the Fund was ostensibly instituted.

My root criticism is this, that the incidence of the burden of collection, and the penalty for non-collection, of premiums falls upon the clergyman himself, oftentimes the least fitted, for two reasons, to bear it. The first of these two reasons is that, in many cases, the clergyman's equivocal position as beneficiary amounts to an actual handicap. If he be *persona grata*, to insist upon the payment of pension premiums from which he is to benefit may be, to the last degree, embarrassing, or even humiliating. But if he has unfortunately, perhaps by his very virtues, gained the ill will of a few of his parishioners—I have in mind no examples of this, but it is entirely possible—the Pension Fund scheme might become a weapon in the hands of his ill-wishers, which would further hamper him in making good his ministry. In the second place, when he has made his demand that his parish or mission pay his premiums, and has been refused, and is further informed by the Church Pension Fund administration that he must pay his own premiums, if he be of the type most in need of the eventual benefits of the Fund, that is a clergyman on a meager stipend, he will find it exceedingly difficult to pay his own premiums, whereas his brother clergymen of ample or, at least, sufficient means, would find it to their advantage from an investment point of view to do so.

Not even clergymen who are able should be obliged, however, to pay their own premiums; and it was the clear intention of the enabling act that no clergyman should be expected to do so. In section III. of Canon 66, to be found on page 142 of the *Journal of the General Convention of 1916* we read, "the Church Pension Fund shall be entitled....to institute throughout the Church, and in accordance with the Canons of the several Dioceses, to levy upon and to collect from all parishes and congregations of the Church... assessments based upon the salaries of the clergymen employed by them respectively in the office and work of the Ministry."

If the Church Pension Fund is entitled to do this, why does it not do it? Why does it vitiate the entire system by its failure to do it through proper agencies? In accordance with the terms of the Canon these agencies must either be diocesan or have diocesan sanction.

The last dots of omission in the quotation given above represent the following words, "and any other societies or organizations in the Church which under the regulations of the Church Pension Fund shall elect to come into the Pension system". That is, for certain more general organizations, such as, *e. g.*, missionary boards or provinces, connection with the Pension Fund plan seems conditioned upon their willingness to assure the obligations imposed; but for any *parish* or *congregation* in the entire Church there would seem no obstacle in the way of collection of premiums other than the hesitancy of the Church Pension Fund to "levy and collect", or possibly the failure of some dioceses to have passed adequate canons.

In Canon XVIII, section 6, of my own diocese of Bethlehem it is stated that, among the duties of the committee on the Church Pension Fund, is, "in general, to inform the clergy and laity of the diocese of the pension system created by the General Convention and committed by it to the operation of the Church Pension Fund, whereby the clergy of the Church are assured of pensions, as of right,...and to do all things that may be necessary or advisable in the premises, to the end that the moneys necessary to be paid by the parishes, missions, and other ecclesiastical organizations, may be fully and systematically paid." I, have underscored the words, "are assured of pensions, as of right". Evidently, it was not in the thought of the framers of the Bethlehem canon that the clergy should be assured of pensions as a result of the payment of premiums as an investment by themselves. In this section are two words which tend to weaken the carrying out of the intent of the Canon, namely, "or advisable", after the word "necessary". Strike out these words, and the section would be, as it should be, mandatory, and would inevitably lead to the collection of pension premiums. To ensure this result, however, an amendment should be made

in the canon, attaching the same penalty to non-payment of premiums, as is exacted for failure to pay other diocesan assessments.

In justice let me add that so wisely and sympathetically has even an imperfect canon been administered by the diocesan committee and, in particular, by the diocesan executive officer, Mr. Ruddie, that there is, in the diocese of Bethlehem at present, no case of injustice in connection with the Church Pension Fund.

To sum up:

1. The General Convention undoubtedly intended that the clergy should have real pensions, not merely an excellent investment opportunity, which many might be laboring under too heavy burdens to be able to accept.

2. The Church Pension Fund "IS ENTITLED TO LEVY UPON AND COLLECT FROM ALL PARISHES AND CONGREGATIONS OF THE CHURCH".

3. The Dioceses could, each and all, acting for the Church Pension Fund, "levy upon and collect from all parishes and congregations, with excellent hope of success, by the simple expedient of imposing diocesan penalties".

There would then be a real pension system, actuarially sound, and satisfactorily functioning.

Kingston, Pa.

ALBERT L. WHITTAKER.

THE ONEIDA INDIAN MISSION SCHOOL

To the Editor of *The Living Church*:

AS many Churchmen know, the United States Government closed the Oneida Indian Boarding School three years ago. Since June 1919 the Oneida Indian children have been compelled by necessity to go from home to distant government schools, or, as mendicants, to accept tuition with board, lodging, and clothing from Lutherans and to some extent from Roman Catholic institutions, simply and solely because we, Episcopalians, are not able to provide our own children with these necessities.

Next week over 200 of our Oneida boys and girls will leave us for nine months; we *want* to keep them all on the Reservation to attend our own Mission School; the parents would rejoice to have them stay, if we could provide for them, but it is impossible. All we can hope to do is to send wagons to fetch some of them in to school each morning and to carry them home at night. This transportation scheme may cost me an additional \$750. I do not know where the money is coming from, I am sometimes weary of writing begging letters, but I do want you to help me to bring the children to the Mission School to learn the Catholic faith. If we had the means we might have many of these children kept at home, but we have neither money nor equipment for more than two teachers or for the instruction of fifty or sixty children, until the American Church provides more generously.

A generous response will relieve us of considerable anxiety. Oneida, Wis. WILLIAM WATSON, Missionary.

THE FEAR OF WORDS

To the Editor of *The Living Church*:

THIS phrase of yours of two weeks ago, seems to lodge back of my head and reflection shows there is much to it—the words, not the head. It does seem as if Churchmen are afraid of words and not of the matter. Why? It shows in so many ways, and yet the language of the Prayer Book clearly has, and means, the words feared, or some of them. We all know as to the spade and the implement, etc. We know of the genteel (hateful word) lady who, reduced to selling muffins, went down the by-streets, fervently hoping no one would hear her calling her wares. Why not speak of all belonging to the Church clearly, properly, and simply. What might not be accomplished at the General Convention if all fear of words be not—what?

Chicago, August 26.

CLEMENT J. STOTT.

A TRANSLATION

To the Editor of *The Living Church*:

IT is a valuable practice for one to say what he means and to mean what he says. but it is not always carried out. For instance, in the Collect for Grace in Morning Prayer, we say to God, "who hast safely brought us to the beginning of this day," but what we mean is, "who hast brought us safe, or in safety, to the beginning of this day." The Latin is clear "who hast made us arrive at the beginning of this day, keep us in safety to-day by Thy power." In giving his paraphrase, the translator missed the point, and all we can do now is to make the correction by our intention.

West Hartford, Conn., Aug. 25.

JAMES GAMMACK.



LITURGICAL

Pictures of the American Liturgy, drawn from life by Martin Travers, with descriptive letter press by the S. SS. P. P. High Mass and Low Mass. Large demy quarto volume, with forty full-page pictures in two colors. London: Society of SS. Peter and Paul. Price \$7.00.

A Picture Book of the Holy Sacrifice, for the children of the Church, by Alban H. Baverstock, with illustrations by Martin Travers. Demy quarto, fourteen full-page pictures in two colors. London: Society of SS. Peter and Paul. Price, five shillings.

These two handsome volumes reflect great credit upon the publishers and printers for their technical excellence. Nor can one stop with such praise,—as in the famous damnatory laudation wherewith one religious paper blighted another as "our ably printed contemporary". Used with intelligent discrimination, the pictures and explanations will be of great value to the clergy who wish to celebrate the Divine Mysteries with seemly reverence and dignity. It is almost impossible to set forth in words only the details of ceremonial. Even the simplest ceremonial acts, involving coöperation among several persons, require so much explanation that the novice finds himself almost hopelessly bewildered. The pictures here offered are marked by economy of line, lucid definition, and unmistakable precision of significance; so that even the casual observer can hardly fail to get what the artist means to convey.

The word "American", in the title, is rather an empty compliment, in view of the features of the clerics and assistants here portrayed; and one might have wished that the types illustrated were less reminiscent of a Van Heems catalogue. Most of them, indeed, are almost as rapidly insignificant as the female figures drawn for fashion advertisements in the daily papers. Neither the sacred ministers nor the altar and its ornaments remain the same throughout the series. Between the Introit and the Creed the sub-deacon grows bald, though he recovers his hair later. The celebrant is spectacled once or twice, and is bald at the *Pax*. At the Agnus, the acolytes have changed into long, sleeveless cottas, which they abandon before the celebrant's communion; and the altar varies confusingly from plate to plate. All this is unimportant, of course, except as incidental evidence that absolute uniformity is not always desirable. One cannot but question, however, whether a set of pictures made from photographs would not be more useful, perhaps even more satisfactory artistically.

The first of these books gives ten pages of description at the beginning of the volume, and then presents two sets of designs, one showing High Mass, the other Low Mass with a single acolyte. The second book, not quite so costly in its make-up, takes the Low Mass pictures and expounds them for the instruction of children. Unhappily the style of these expositions is not altogether worthy of the subject, nor such as is requisite for the childlike understanding. Surely, even the smallest reader could learn some worthier act of thanksgiving than this:

"My Jesus, you are very good
To love us so, and you have given us the Holy Mass.
My Jesus, I thank you with all my heart.
My Jesus, I love you very much."

Fr. Baverstock has a strange liking for the word *nice*: "The Lord be with you" is a nice Christian thing to say, and the people make a nice answer: "And with thy spirit." The Holy Mass teaches us to . . . say nice things to each other." "You make these crosses with your thumb. It is a nice way of praying."

But, in the main, the little instructions are sound and wholesome.

When we consider the text of the first volume, we find many highly controversial positions taken for granted, in the manner which so often characterizes the Society of SS. Peter and Paul. For instance, to paraphrase and condense:

Uniformity is desirable.
Rome has uniformity.

Ergo, the Roman Congregation of Rites is the only authority which legislates on such matters, and its decrees give the simplest, most convenient, most easily studied, and (to modern minds) most intelligible method of rendering Divine Service.

Therefore, the Sacred Ministers sit through the Creed: the humeral veil is used; it is unreal and misleading to recite the confession and absolution if none is to receive Holy Communion; to postpone the ablutions till after the mass is objectionable in many ways, and generally destroys the ceremonial structure of the English Liturgy.

That all these positions may be supported by argument is unquestioned; but one hesitates to acknowledge the S. SS. P. P. as an authoritative Congregation of Rites, legislating for any branch of the English speaking Church. And no amount of asservation carries conviction in these regions.

Uniformity may be desirable; but it has never existed, not even in the present-day Roman communion. The ancient Latin Mass of the English Church is not to be identified with the Roman Mass of to-day, ceremonially or ritually, however closely akin to it. An autonomous Church is free to establish her own modes of ceremonial and ritual use, so long as essentials are safe-guarded; and it savours of presumption to declare that, in providing a preparation for the communion of the faithful at all Masses, in placing the *Gloria in Excelsis* toward the end of the Liturgy as a great act of Eucharistic adoration, and therefore postponing the ablutions until after the blessing, our communion did not know its own mind, or acted *ultra vires*. So it is well to repeat that intelligent discrimination must be shown in the use of these really beautiful and pious books.

Only one conspicuous typographical error has been noted: on page two of the larger volume, *Recitation* is evidence that proof reading on the other side of the Atlantic, as on ours, has not yet fully recovered from the War.

W. H. VAN A.

CATHOLIC ENCYCLOPEDIA

The Catholic Encyclopedia. Supplement I. Volume XVII.

The Encyclopedia Press, Inc., New York.

It is now nine years since the completion of the original series of the *Catholic Encyclopedia* and several years longer since the earlier volumes appeared. This first supplemental volume extends the work to 1922, and covers, therefore, the story of about ten years, as well as much matter supplementary to the principal work.

We find in this new volume the same scrupulous and generally successful attempt to be fair that characterized the earlier volumes, and it adds new laurels to the brows of the corps of editors.

Under the head of Protestant Episcopal Church we have a brief summary of the history we have made during these years as seen through Roman spectacles and fairly presented. The defeat of proposals to change the name and to prohibit the marriage of divorced persons, the secession of Kinsman and the community of the Atonement to Rome, the proposed and abandoned Concordat with Congregationalists, the "quasi-organic union with the Hungarian Reformed Church", the participation of the Board of Missions at Panama and its aftermath, the inauguration of the arrangements preliminary to a World's Conference, and the revision of the Prayer Book, are briefly and, in general, accurately stated; except that it cannot be said that among "chief sponsors" in the revision movement were in any special degree "those who desired to eliminate everything savoring of Ritualism", though we should like to commend that view to the suspicious minds of the various Protestant organizations that are making counter-charges.

Under the head of Union of Christendom, with brief mention of many proposals, there is a fuller and more sympathetic treatment of the World Conference movement, with an extended explanation of the attitude of the "Catholic Church" and a recognition of the uniform courtesy that has been extended to it throughout.

One could continue indefinitely to review interesting articles among the contents. It is enough to say that the work is of great value—and that its editors and promotors have a thorough knowledge of what is transpiring outside their communion.

WE ARE masters of our first step and slaves of our second.—Prof. Friedrich Meinecke.

Church Kalendar



SEPTEMBER

1. Friday.
3. Twelfth Sunday after Trinity.
10. Thirteenth Sunday after Trinity.
17. Fourteenth Sunday after Trinity.
20. Ember Day.
21. St. Matthew, Evangelist.
22. Ember Day.
23. Ember Day.
24. Fifteenth Sunday after Trinity.
29. St. Michael and All Angels.
30. Saturday.

Personal Mention

MR. NEIL E. ANNABLE, who has been in charge of the services at the Church of St. John the Evangelist, Worthington, Minn., and the Church of the Good Shepherd, Windom, Minn., relieving the Rev. J. D. Salter for the summer, returns to the Western Theological Seminary, Chicago, Sept. 17th.

THE REV. JOHN E. BAILEY, late assistant at St. James' Church, Milwaukee, Wis., may be addressed at Glen Rock, N. J.

THE REV. ERNEST C. BILLER, for the last seven years rector of the Church of St. John-in-the-Wilderness, White Bear Lake, Minn., has resigned, and has accepted a call to become rector of St. Luke's Parish, Phillipsburg, N. J. He will enter upon his new work Oct. 8th.

THE REV. WILLIAM W. BRANDER, of Clovis, New Mexico, has accepted a call to the charge of St. James-Northam parish, Goochland county, Virginia, and will take charge October 1st. His post-office address will be Goochland, Va.

THE REV. ROGER E. BURN, formerly priest in charge of St. Mark's Church (colored), Wilson, N. C., has accepted a call to become rector of St. Stephen's Church and School, Griffin, Ga., and assumed his duties there Sept. 1st.

THE REV. PERCY W. CLARKSON, formerly of New Zealand, is now priest in charge of Trinity Mission, Orange, Calif.

THE REV. FREDERICK WILLIAM DAVIS, rector of St. Martin's Church, Brooklyn, who has been in St. John's Hospital for rest and treatment, has returned to the clergy house somewhat improved in health.

THE address of the Rev. J. E. H. GALBRAITH will be Summerton, S. C. after the 15th of September.

THE address of the Rev. W. M. GAMBLE, until October 1st, will be 512 Summerfield Ave., Asbury Park, N. J., in care of the Rev. C. H. Kidder. He is in charge of the services of Trinity Church, Asbury Park, during the vacation of the rector, the Rev. H. R. Bennett.

THE REV. NELSON B. GILDERSLEEVE, formerly a master in the Irving School, Tarrytown, N. Y., has become curate of St. Luke's Cathedral, Portland, Me.

THE REV. R. L. HARDING, who is now in Europe, will assume the rectorship of Grace Church, Middletown, N. Y., October 1st.

THE REV. DR. JAMES CLARENCE JONES, rector of St. Mary's Church, Brooklyn, has sailed for six weeks in England. The Rev. Samuel Hodgkiss is in charge of the services during his absence.

THE REV. CHAS. E. McALLISTER, rector of St. Matthew's Church, Hyattsville, Md., for the past four and a half years, has assumed the rectorship of old St. John's Church, Hampton, Va., the oldest continuous parish in the American Church. Mr. McAllister's new address is 58 Victoria Ave., Hampton, Va.

THE address of the Rev. J. J. JOYCE MOORE has been changed from 256 S. Eighth St., to 503 Woodland Terrace, Philadelphia, Pa.

THE Very Rev. STUART B. PURVES, Dean of St. Paul's Cathedral, Cincinnati, O., has accepted a call to the rectorship of St. Mark's Church, Augusta, Me., and expects to be in residence on October 22d.

THE REV. W. F. RENNENBERG has resigned the rectorship of St. Paul's parish, Hickman, Ky., and has accepted charge of the West End Mission, Louisville, Ky.

THE address of the Rev. D. A. SANFORD is Ft. Leavenworth, Kansas.

THE REV. WALTER M. STOWE has returned to his parish in Willmar, Minn., after spend-

ing August with the Associate Mission, Denver, Col.

THE Very Rev. ELIOT WHITE has resigned the deanery of St. Paul's Cathedral, Fond du Lac, Wis., to accept charge of work among foreign born in the Diocese of Pennsylvania.

THE REV. CHESTER WOOD, of Lansing, Michigan, is doing supply work for Bishop Shaylor. He is again in charge of Christ Church, Central City, Nebraska.

CAUTION

THE CLERGY are warned against a man seeking help, about thirty-five years of age, five feet eight inches tall, dark hair, front tooth missing, prominent nose, pleasing address, familiar with names of clergy, claiming to have been born in Tennessee, German name. He bears a guarded letter from the Bishop of Tennessee. He claims to have a wife and two daughters, young children. He is a tailor by trade. After going to Muncie, Ind., from Cincinnati, he left for parts unknown. He has obtained help from the clergy of St. Paul's Cathedral, and from the Cincinnati City Mission, and also has appealed to the Roman Catholic charities. For further information refer to the Rev. CHAS. G. READE, Superintendent of the City Mission 223 W. 7th St., Cincinnati, Ohio.

BORN

HARRIMAN.—Born on Sunday, September 3, 1922, to Rev. and Mrs. Charles Jarvis HARRIMAN of Portsmouth, Rhode Island, a son, CHARLES JARVIS HARRIMAN, Junior.

DIED

HALL.—ANNA P., wife of the late Rev. James Earl HALL, on September 4th at her residence, 103 East 84th St., New York.

PEIRCE.—On Thursday, August 3d, early in the morning, at her home in East Greenwich, R. I., EMILY G., wife of Daniel Albert PEIRCE. "They follow the Shepherd with loving eyes Through the beautiful valleys of Paradise."

MAKE YOUR WANTS KNOWN THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

Rates for advertising in this department as follows:

Death notices inserted free. Brief retreat notices may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. Marriage or Birth notices, \$1.00 each. Classified advertisements (replies to go direct to advertiser) 3 cents per word; replies in care THE LIVING CHURCH (to be forwarded from publication office) 4 cents per word; including name, numbers, initials, and address, all of which are counted as words. No advertisement inserted in this department for less than 25 cents.

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

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

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

POSITIONS OFFERED

CLERICAL

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

THERE ARE PLACES ON THE STAFF of St. Clement's Church, Philadelphia, for two unmarried priests, to be filled by November 1st. Correspondence with the Rector at 2013 Appletree Street, is invited.

MISCELLANEOUS

DEACONESS WANTED—IN MIDWESTERN city, growing parish. Big field, general parochial work. Answer with reference and experience. Address Progressive 719 care LIVING CHURCH, Milwaukee, Wis.

WOMAN, EXPERIENCED WORKER in colored silk Church embroidery, New York firm. Address C-727, LIVING CHURCH, Milwaukee, Wis.

GENTLEWOMAN TO ASSIST DURING THE winter in girl's boarding house, in exchange for boarding, lodging, and laundry. Apply 300 East 4th Street, New York City.

POSITIONS WANTED

CLERICAL

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

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

MARRIED PRIEST, CATHOLIC BUT NOT Roman, moderate in ceremonial, considered good preacher, desires either curacy or rectorship. Would consider also a teaching position under church auspices. Address Orthodox-730, care LIVING CHURCH, Milwaukee, Wis.

RECUPERATING PRIEST WANTS TO BUY home in small town. Can give one service Sundays and Holy Days. Mild climate and a good high school required. Address S-731, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CHOIRMASTER AND ORGANIST WOULD like change to better position. Experienced Churchman, coach, accompanist, recitalist. Pupil G. E. Stubbs, New York. Address A. 714 care LIVING CHURCH, Milwaukee, Wis.

ENGLISH CATHEDRAL TRAINED ORGANIST, choirmaster of exceptional ability, voice trainer, recitalist seeks position. Salary \$1,200-\$1,500. Highest references and testimonials, address FRANK PEAVEY, 113 West 13th Street, New York City.

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

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

ORGANIST DESIRES POSITION IN NEW York City, or other large city, (boy choir) specialist in boy and tenor voice training. Address L-722, care LIVING CHURCH, Milwaukee, Wis.

RECTOR'S SECRETARY—YOUNG LADY twenty-four years old. Experienced in Church work. Permanent position. Prefers the East. Address S-726, care LIVING CHURCH, Milwaukee, Wis.

WANTED: POSITION AS GENERAL Church worker, parish visitor, and social service work. Address Miss MABELLE COOPER, 1709-23rd Ave., Meridian, Mississippi.

YOUNG MARRIED MAN, COMMUNICANT, wishes position as Sexton in or near Greater New York. Will offer services as athletic director among young people, wife as social worker. Highest references. Address M-720 care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

MISCELLANEOUS

NEW YORK HOUSEKEEPING APARTMENT, four rooms and bath, charmingly furnished, and very conveniently located, to sublease for winter, or year from October 1st. \$145 a month. Address "CHURCHWOMAN"-732 care LIVING CHURCH, Milwaukee, Wis.

WANTED FOR THE USE OF AN INVOLDED clergyman (a great lover of music) a second-hand piano. Will gladly pay shipping expense. Address Mrs. FRANCIS HINCKS, Rutherfordton, N. C.

STAMMERING, LISPING, BABY-TALK and other speech defects corrected by one who has specialized in speech corrective work. A. ELIZABETH KREMER, 2118 Ontario St., Philadelphia, Pa.

OFFER OF FOUR OR FIVE CATHOLIC periodicals regularly to a Catholic in need of them. No evangelical need answer. Address J-733, care of the LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD AND INCENSE

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

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

PARISH AND CHURCH

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

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

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

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. Full list and self-measurement forms free A. R. MOWBRAY & Co., Ltd., 28 Margaret St., London, W. 1., and Oxford, England.

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

CHRISTMAS CARDS

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

NOTICES

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

HOSPITAL—NEW JERSEY

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

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

THE AIMAN, 3605 PACIFIC AVENUE, attractive beach, front cottage, comfortable rooms, complete ocean view, enjoyable surroundings, Chelsea section, excellent accommodation, open all the year.

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

A FEW GUESTS CAN BE ACCOMMODATED, with board and sunny rooms at the Episcopal DEACONESS HOUSE, 542 South Boyle Ave., Los Angeles, Calif. Rates, \$15.00 and \$18.00 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.

RETREATS

HOLY CROSS, WEST PARK, N. Y. THE yearly Retreat for clergy, and candidates will begin Monday evening, September 18, and end Friday morning, September 22. Address GUESTMASTER.

THE BROTHERHOOD OF THE WAY OF THE Cross will be glad to welcome any of the clergy to the observance of a Quiet Day, at St. John's, Fremont St., Roxbury, on Wednesday, Sept. 27th, beginning with the Holy Communion at 8 A. M. Conductor, the Rev. Father Field, S.S.J.E. Those intending to be present should notify the Rev. F. W. FITTS, 40 Linwood St., Roxbury, Mass.

SISTERS OF THE HOLY NATIVITY

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

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.

RALLY MEN AND BOYS TO A SENSE OF CORPORATE LIFE

Thousands of Church men and boys all over the United States will corporately receive the Great Sacrament at an early hour on the First Sunday in Advent.

Last Advent, 520 parishes are known to have had Men's Corporate Communion using 65,000 card notices. In addition, many other parishes entered fervently into the movement.

Plan now for the Annual Corporate Communion the First Sunday in Advent.

Card notices for distribution, and posters, may be had from

BROTHERHOOD OF ST. ANDREW,
Church House, 202 S. 19th St.,
Philadelphia, Pa.

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 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.

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.

ST. ANDREW'S CHURCH, BUFFALO

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

ST. CHRYSOSTOM'S CHURCH, CHICAGO

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

ST. PETER'S CHURCH, CHICAGO

Belmont Avenue at Broadway
(Summer schedule of services.)
Sundays: 7:30, 10, 11 A. M.
Week-days: 7:00 A. M.

BOOKS RECEIVED

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

The Atlantic Monthly Press. Boston, Mass.

The Iron Man in Industry. By Arthur Pound.

Thomas Y. Crowell Company. 426-428 West Broadway, N. Y.

The Captive Herd. By G. Murray Atkin.
Price \$1.75 net. Postage extra.

Little, Brown & Co. 34 Beacon St., Boston, Mass.

This Freedom. By A. S. M. Hutchinson,
author of *If Winter Comes.*

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

Captain Pott's Minister. By Francis L. Cooper. Illustrated by John Goss. Price \$1.75.

PAMPHLETS

Church Missions Publishing Co. 45 Church St., Hartford, Conn.

Samuel Hart, Priest and Doctor. By the Rev. Melville K. Balley. Soldier and Servant Series. Publication No. 127. June 1922.

S. P. C. K. London, England. The Macmillan Company, 64-66 Fifth Ave., New York, N. Y., American Agents.

An English Translation of the So-called Second Epistle of Clement to the Corinthians. Texts for Students. No. 22A.

DIOCESAN LAYMEN'S LEAGUE IN SOUTHWESTERN VIRGINIA

WHILE FOR SOME time past there have been organizations of laymen in several of the parishes in the Diocese of Southwestern Virginia, the plan to consolidate them into a diocesan federation began to take permanent form at the Diocesan Council last May, when the Executive Board was asked to take definite steps to this end. The movement received a great impetus from the large and successful mass meetings of laymen of the diocese held on the evening immediately preceding the opening of the councils of 1921 and 1922. As a result of these two meetings, the Council of 1922 was convinced that the laymen in Southwestern Virginia are full of enthusiasm for the progress of the work of the Church in this diocese and the Diocesan Laymen's League was formed with a view to directing this enthusiasm in the most useful and effective channels. It is hoped that before the Council of 1923 convenes, a branch of the League will have been established in every parish in the diocese.

At the last meeting of the Executive Board of the diocese, Mr. W. D. Mount was formally appointed Diocesan Chairman of the Laymen's League. Mr. Mount was one of the leaders in the formation of the Diocese of Southwestern Virginia, and was Chairman of the Mass Meeting on May 15th last. He is Senior Warden of St. John's Church, Lynchburg.

A REVIEW IN WELSH

THE FOLLOWING is a translation from Welsh of a paragraph in *Y Drych*, (The Mirror) the national Welsh newspaper of America.

"The Certainty of a Future Life. One of the remarkable books of these days is the book of the Right Rev. Charles Fiske, D.D., L.D., Bishop of Central New York, who resides in the city of the *Drych*. The Bishop is practical in his treatment of the most important religious and every-day questions. The book is a great help for people to grasp their advantages, and, also, a weighty incitement to take advantage of their opportunities. The name of the book is *The Faith By Which We Live*. It is published by the Morehouse Publishing Company, Milwaukee, Wis., special publishers of the Episcopal Church, like Spurrell in the old country. Chapter 29 has been translated by the Rev. I. M. Merlinjones, Syracuse, N. Y., and will be published in our next number."

(The "Spurrell" mentioned above is the well known Welsh Church publisher, and his successors, who have been for the past hundred years a most potent factor in the history of the development of the Welsh Church.)

ENGLISH MODERNISTS IN SESSION AT OXFORD

The Archbishop's Sermon at Geneva—Union of Benefices Unpopular—Bishop of London Resting

The Living Church News Bureau } London, August 23, 1922 }

THE ninth Conference of Modern Churchmen opened on Tuesday last at Somerville College, Oxford, and up to the time of writing nothing in the way of a "sensation" is to be reported. The introductory address of the president, Professor Percy Gardner, was certainly not lacking in fearlessness, and, in declaring that what Modernists meant by Christianity was a Christianity of the spirit rather than that of sacrament or of creed, he may have caused some of his more orthodox hearers to "sit up". The subject for discussion was "Christianity as the World Religion," and Professor Gardner said the question was not whether Christianity was the absolute religion, but whether it was adapted and sufficient for all peoples. He went on to say that it was instructive to go back to the Acts of the Apostles and to see how at first Christianity made its way by the power of the Spirit. It began by baptizing into Christ the best religion of Jews and Greeks; and as it spread it adapted itself to the national spirit of each nation. It was misleading to follow only the history of the Orthodox Church—there was merit also in the dissidents.

They had to consider how Christianity was suited to Europe, to old Oriental civilizations, and to primitive peoples. Europe was now only partially Christian; and one of the great hindrances to mission work was the lives of professed Christians. The crude notion of merely importing into countries such as India and China ready-made systems was giving way to the feeling that each nation had something to add, so that adaptation was necessary. The Nestorian and Jesuit missions were crushed out by national reaction. In both China and India now there was a strong feeling that the converts must organize themselves and formulate their own version of Christianity. Protection by Europeans was necessary until the local churches were strong, but not after that. Even among primitive peoples there was room to cultivate natural ethical feeling and spiritual perceptions. The great Semitic religions, Judaism and Islam, were the least permeable by Christianity.

The ensuing debate traced the evolution of religion, and the Conference then concerned itself with "Christianity's Place in History". The Rev. J. M. Creed, of St. John's College, Cambridge, opened with a paper which dealt with the subject from the point of view of Early Christian universalism. He was followed by the Rev. C. W. Emmet, of University College, who pointed to the survival of Christianity over its contemporaries. He said the question arose why it conquered, and a still more fundamental issue was whether it deserved to do so. While granting that Christianity was not only the most successful, but actually the best, religion for an earlier age, they must not jump lightly to the conclusion that it was also the best to-day. Admitting that

it still held the field for the Western world, it did not necessarily follow that it was suited for the East, or to races in a more primitive stage of development. And again, while Christianity might be the best all-round religion to-day, might it not be destined in its turn to give place to something better when mankind as a whole had reached a higher stage of development?... Did Christianity survive in the earlier centuries because it happened to be better than its contemporaries, or on account of its very weaknesses and errors? He was not sure that it was possible, on strictly historical grounds, to prove conclusively that Christianity conquered on account of its permanent elements rather than by those lower elements which chanced to fit in with the needs of the moment. It seemed to him that the final answer must depend, in the last resort, on our attitude to the universe as a whole.

It was the extraordinary folly of the Church of the nineteenth century, continued Mr. Emmet, that it was so slow to see that a belief in evolution was the Christian doctrine of the world and God. It fitted into the Christian scheme as it could fit the scheme of no other religion. He suggested, then, that Christianity conquered its rivals because it had a truer conception of God—His relation to man and the world... The faith often drew from its surroundings elements of doubtful value, though on the whole it showed not only an inspiration of selection but also what had been called an inspiration of rejection. They as Modernists were not blind to the light which came from other sources. They welcomed enthusiastically every indication that the Spirit of God revealed Himself in divers faiths. The Modernist believed that there were distinctive features in Christianity which still counted, and it was those features which would make the religion of which Christ was the center, the religion of humanity.

The Rev. A. E. Simms said that Christianity in the past had triumphed over its contemporaries because of its ability to readjust itself to the needs of the time that it had succeeded; and the English Church would fail if it did not adjust itself to the conditions of intellectual honesty today. The scientific spirit was the dominant note of the age, and people would no longer accept half poetical statements.

The Rev. H. D. A. Major, editor of the *Modern Churchman*, sardonically suggested that the use of physical force had upon occasions won converts to the Church. There was Charlemagne, for instance, whose missionary enterprise took the form of offering to the Saxons the choice of baptism or death. (This remark evoked the first ripple of laughter in a singularly solemn discussion.) While they believed that Christianity triumphed by its inherent moral and spiritual values, it was not without interest to note that again and again in history the scale seemed to have been turned at a critical moment by physical force.

The discussions at Somerville College, as far as they have gone, promise to be no less courageous, and still less orthodox, than they were at Girton last year. It is interesting to note that, for the first time

In the series, a prominent non-conformist, Dr. Selbie, of Mansfield College, is taking part in the debates.

THE ARCHBISHOP'S SERMON AT GENEVA

The announcement, to which I alluded in a former letter, that the Archbishop of Canterbury is to preach at Geneva at the opening of the third assembly of the League of Nations has evoked a certain amount of criticism, and doubt has been expressed as to the wisdom that has selected the pulpit of that great destroyer of Christian unity, John Calvin, for the delivery of his Grace's sermon. But such criticism may to some extent be allayed by pointing out that the Archbishop is not to take part in a Calvinistic service. The Cathedral, which is under the control of a consistory, has been placed completely at the disposal of the Archbishop for the occasion of the sermon, on Sunday morning, September 3d. The service will probably be conducted by English priests, among whom, no doubt, will figure the English chaplain at Geneva. The event is unique, since there is no precedent for an Archbishop of Canterbury speaking thus to the nations of the world from a pulpit outside his own jurisdiction. Certainly, the fact that the Archbishop is taking a leading part in the assembly of the League of Nations is of itself a partial answer to the charge that has been made that English Churchmen are indifferent to the cause for which the League stands.

UNION OF BENEFICES UNPOPULAR

In many country districts, a good deal of indignation has been displayed at the proposals to unite small benefices. Village folk especially resent any suggestion that they should come under the care of a neighboring rector, and many are the hard things that are said about the wickedness of robbing them of their own parish priest. It would appear also that many of the educated laity, and even some of the clergy, are not well-informed of the steps that must be taken before such unions can be effected. As a matter of fact, no incumbent can be forced to resign, or to take on a second parish. Nor is anything done hastily or arbitrarily. Before a bishop forwards to the Ecclesiastical Commissioners a suggestion for the union of benefices, he consults the archdeacons, rural deans, and the clergy and others who are concerned. If the Commissioners think there is reasonable ground for enquiry, the bishop appoints a commission for public enquiry to be held in the locality affected. The bishop receives the report of this commission, and if he approves of it he so signifies to the Ecclesiastical Commissioners, who prepare a scheme based upon the report, with any modifications which they consider necessary, to which the bishop gives his assent. This draft scheme is published locally, and objections may still be made and sent to the Ecclesiastical Commissioners, who may make alterations, with the approval of the bishop, or may even withdraw the scheme. The Commissioners certify the final scheme to the King in Council, and even at this late hour objections may be lodged, and appeals heard by the Judicial Committee of the Privy Council who may affirm, vary, or dismiss the scheme. It will thus be seen that the interests of those who are the incumbents at the time of the publication of the order are thoroughly safeguarded. Everybody's rights are recognized, and the opinions of all interested receive the fullest consideration.

BISHOP OF LONDON RESTING

The Bishop of London is absent from his diocese on a well-earned holiday, and is not expected back until the end of September. The fears which possessed many that his lordship had resumed work too soon after his dangerous illness at the beginning of the year, and would have another breakdown, have happily not been realized, but there is no doubt that our good bishop has been over doing it of late, and needs a thorough rest. Dr. Ingram is keeping in touch with his diocese, and letters are forwarded to him daily wherever he is, so that matters of real importance which require his personal attention may not be held up until his return. Bishop Bury is available in the meantime for the discharge of episcopal duties.

AN EXCELLENT APPOINTMENT

Sheffield Church people are to be congratulated upon the Lord Chancellor's choice of Canon Darbyshire, rector of St. George's, Hulme, Manchester, to be

the new vicar of Sheffield, in succession to Dr. Lisle Carr, now Bishop of Coventry. The appointment is, from every point of view, an excellent one. Canon Darbyshire had a brilliant University career. He was ordained in 1904, and became chaplain at Ridley Hall, Cambridge, and subsequently its Vice-Chancellor. Later, he went to Liverpool as vicar of St. Luke's, and in 1920 was appointed rector of the important parish of St. George's, Hulme, and Canon-Residentary of Manchester Cathedral. He has thus had varied experience of parochial work, and thoroughly understands North country folk. He is a great lover of Church music, and is an accomplished organist. As Vicar of Sheffield, he is patron of no fewer than seven of the city benefices, in addition to a share of the patronage of other churches. Canon Darbyshire has several close ties with Sheffield, where his uncle, the late Rev. John Darbyshire, was for seventeen years vicar of St. Philip's.

GEORGE PARSONS

CENTENARY OF QUEBEC PARISH ON ALL SAINTS' DAY

Canon Cody's Impressions—Rest Home for Working People—Miscellaneous Items.

The Living Church News Bureau
Toronto, September 6, 1922

NOVEMBER 1st., the Feast of All Saints, will mark the 100th milestone in the history of St. Matthew's, Quebec. Arrangements are being made to mark the anniversary in a fitting manner. The Rev. Frederick King, a member of the Community of the Resurrection, will conduct mission services in the month of October in preparation for the due observance of the feast of the Dedication, which falls on All Saints' Day.

Many names of note in Canadian Church history are associated with St. Matthew's, Quebec. Bishop G. J. Mountain began services on the site of the present church in the autumn of 1822, and for half a century preached regularly to the Sunday night congregations. Archdeacon Henry Roe was the incumbent in early days and virtual founder of the parish. Archbishop Charles Hamilton gave the best of his years to the building up of the parish, of which he became first rector. Canon F. J. B. Allnatt was next rector, which post he held for two years. The present Bishop of Quebec, the Rt. Rev. Dr. Lennox W. Williams, was rector for the next twelve years, and was succeeded in 1901 by the Rev. Canon Frederick George Scott, the present rector. Among the names of the assistant clergy is that of the late Rev. Dr. Harold F. Hamilton author of *The People of God*.

It is expected that the centenary celebration will be attended by bishops, clergy, and former parishioners from various parts of Canada.

The culmination of the centenary will be the choral celebration of the Holy Communion on All Saints' Day.

CANON CODY'S IMPRESSIONS

Canon Cody, preaching at St. Paul's, Toronto, on his return from England, where he preached at Westminster Abbey and before the King in the private chapel at Buckingham Palace, said:

"With chastened spirit I was permitted to look for a time upon the affairs of the capital of this great commonwealth of British nations, and more than ever am I conscious of the heart-throb of this center of our civilization and history. I was permitted to speak before His Majesty the King, and the last word he sent as a message to all Canadians, was an assurance of his never-failing interest in the progress of affairs in this great commonwealth.

"I cannot begin to tell you of the experiences which were mine, but I came back with a fresh vision and a fuller realization of the part which each must play as a citizen of the British Empire. From the Old Country, the dear Motherland, perplexed with many problems but still sound at heart, I return to this country, where we have all the opportunities and few of the handicaps of the older country, bearing the message that, at this time in particular, our relationships with old England should grow ever closer. With glad heart I return to my duties in Toronto. It is good to be home again."

Inspired doubtless by his visit Dr. Cody's first sermon was based on patriotism. Taking as his text "If I forget thee, O Jerusalem, let my right hand forget her cunning", he dealt with the higher significance of the spirit of patriotism as opposed to the narrower ideas of individual nationalistic advancement.

"Woven into the strands of tradition," he said, "are the heroism, sacrifice and service of mankind. A nation is a creation of the providence of God and to what nations has He given a greater heritage than to the men of our blood and speech?"

REST HOME FOR WORKING PEOPLE

At Corbett's Point, Whitby, Ont., the new Rest Home connected with the medical mission of St. John's Garrison Church, Portland Street, Toronto, was formally opened and dedicated. The rector of St. John's, the Rev. J. Russell MacLean, officiated. The building was declared open by General Sir William Otter, who is one of the oldest parishioners of St. John's and one of the senior officers of the Ca

nadian militia. Among the speakers were the Rev. J. H. Pogson, rector of Port Whitby; General Fotheringham, and Dr. H. C. Clutterbuck, representing the medical mission and clinic; Dr. Charles S. MacGillivray, medical director of the Rest Home, and Mr. A. R. Wood, who was in the chair.

St. John's Rest Home is not yet completed, although great progress has been made in the work on the two-story bungalow during the past few weeks. It is situated on an elevation overlooking Lake Ontario, with a gentle slope to the beach, where bathing and boating can be enjoyed, while the thirty acres of wide fields of open ground, and the pine groves in the vicinity, make it most appropriate for a Rest Home. The intention is to keep the house open all the year round so that convalescents, either children or adults, principally from the medical mission and clinic, may be admitted at any time. In addition to sleeping rooms, the home contains a large airy living-room with fireplaces. There are now about 100 people in the home. Most of them are mothers and children, but there are among them nine Army and Navy veterans, who have to their credit 246 years' service.

MISCELLANEOUS ITEMS

The Bishop of Edmonton announced at a meeting of the executive committee of the Diocese of Edmonton recently, that he had promulgated an act constituting the rectory of the pro-Cathedral of All Saints a Canonry, and that this document, by which the Rev. E. Pierce-Goulding becomes Canon of the pro-Cathedral, had been lodged with the diocesan registrar. The Rev. R. M. Swan, incumbent of St. Mary's Church, Edmonton, had been appointed to succeed the Rev. Canon Ingram Johnson in the honorary canonry of St. Peter in the pro-Cathedral.

Tenders have been called for the first building in connection with the new Trinity College, Toronto, which is to be erected on Hoskin Avenue, near to the Ontario Museum. The complete plan of the new building calls for the expenditure of upwards of \$1,500,000.

Lieutenant-Governor Cockshutt laid the corner-stone of the new \$7,000 basement of St. John the Baptist's Church, Dixie, Ontario.

The Executive Meeting of the General Synod Committee on the question of Reunion has been called for September 15th, at 10 A. M., at the Church House, Toronto.

Miss Ruth Shatford, daughter of the Rev. Canon A. P. Shatford of Montreal, has been awarded the French Government Woman's Scholarship for study of the French language in France. Its value is 6,000 francs, with travelling allowances, and it was offered to McGill University, Montreal, P. Q., in recognition of that University's efforts to advance the study of the French language in Canada.

The Rev. Canon Scott, rector of St. Matthew's, Quebec, was the preacher at the morning service in St. Paul's Cathedral, London, England, on August 6th.

The Rev. G. A. Wells, warden of St. John's College, Winnipeg, and the Rev. H. Cawley, rector of St. Alban's Church, in that city, have been taking a special course on the subject of Religious Education at the University of Chicago.

A MAN'S real limitations are not the things he wants to do, but can't; they're the things he ought to do, but doesn't.—Anon.

MASSACHUSETTS AUXILIARY PLANS FALL MEETING

Church Attendance and Crime—Boston Clergyman Dies—Various News Notes.

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

THE first diocesan meeting for the autumn of the Woman's Auxiliary will be held in the Cathedral rooms on Wednesday, September 20th, at 2:00 P. M. Advance announcement has been made that Bishop Hulse, of Cuba, will be the speaker at the second meeting, October 19th. Under the leadership of Miss Eva D. Corey, the Massachusetts Branch of the Auxiliary has made tremendous advances during the past three years. This fall, as last fall, the Church Service League of the diocese, of which the Auxiliary is a most important part, is to issue a printed booklet giving concrete plans of the proposed work to be accomplished during the year. When the ultimate plans of the League are realized, this diocesan prospectus will include the printed plans of all diocesan organizations.

CHURCH ATTENDANCE AND CRIME

"Church attendance does not save boys," is the way that the Boston papers interpret the annual report of the Lyman School of Massachusetts for boys imprisoned for their misdeeds. This interpretation has raised an issue of interest in other states than Massachusetts. The facts in the report are clear: every one of the 341 boys committed to this state institution last year stated that he had attended some church.

One Boston rector, in commenting on this report, stated that, in his long experience as a parish priest, the boy who was faithful in his attendance at Church and Church school had over 99 chances of 100 to keep out of prison, while the boy who was taught to attend Church, and dropped out of the Church school in his

freshman or sophomore year in High school, did not necessarily go to prison, but the chances were that he would give his parents much trouble. In speaking from his long experience as a judge in the juvenile court, a prominent judge in one of the greater Boston courts told the representative of THE LIVING CHURCH in Boston, that he had never had to sentence a boy who was faithful to his Church and Church school. This Roman Catholic judge mentioned especially the moral influence of the Church schools in our own communion in Massachusetts.

BOSTON CLERGYMAN DIES

The Rev. Walter G. Reed, rector of St. Margaret's Church, Brighton, died last Thursday at the home of his sister in Gloucester.

Mr. Reed was a graduate of Haverhill and of Harvard University. He was ordained to the priesthood in 1916 by Bishop Coleman, and went the same year to St. Margaret's. The funeral will be held at St. Margaret's on Monday.

VARIOUS NEWS NOTES

The Rev. Ellis B. Dean, after a service of nine years has resigned as rector of St. Andrew's Church, Wellesley, the resignation to take effect on November 1. During Mr. Dean's years of service in Wellesley there have been many improvements made in the equipment of St. Andrew's parish. A beautiful parish house has been built and the chancel enlarged, thereby adding eighty sittings to the Church, and a beautiful altar given.

The Rev. Henry M. Saville announces that a day of retreat for priests, under the auspices of the Brotherhood of the Way of the Cross will be conducted at St. John's Church, Roxbury Crossing, on Wednesday, September 27. The conductor will be the Rev. Charles N. Field, S.S.J.E.

RALPH M. HARPER.

WEST INDIAN SYNOD MEETING IN NEW YORK CITY

Arrange for Co-ordination of Missionary Work—Use of First Prayer Book Made Permissive—Interesting Legislation.

(THE LIVING CHURCH is indebted to the Rt. Rev. Oswald Parry, Bishop of Guiana, for the following report).

THE Synod of the Province of the West Indies has been in session during the week ending September 2d. Owing to the insuperable difficulties in the way of finding a convenient meeting place within the Province, it was decided to ask permission of the American Church to meet in New York. This was readily granted by Bishop Gailor, President of the Council of the American Church, and a warm welcome was received from Bishop Manning, Bishop of that city. It was a matter of great regret that the Synod being held in August, and coinciding with the meeting of the American Bishops, preparatory to the General Convention, the West Indian Bishops had not the advantage of meet-

ing any of the American Bishops, with the exception of Bishop Partridge, of West Missouri, whom some of them met informally at the Cathedral. For the same reason, no official personal intercourse with the American Church was possible. This only brought into prominence the genuineness and heartiness of the welcome that was offered on all hands. In the first place Mr. Wood, Executive Secretary of the Board of Missions, and Dr. Gray, Secretary for Latin America, were most kind in affording facilities for holding the sessions in the Missions House, headquarters of the American Church Missions.

In addition to this, the Bishops enjoyed the splendid hospitality of the Metropolitan Life Insurance Company in their famous building on Madison Square. Here Mr. Haley Fiske, President of the Company, and one of the keenest and best known Churchmen in America, acted as their host, besides making them welcome to his delightful home in the New Jersey hills. Nothing added so much to the expedition and economy with which the

Synod was able to do its work as the really wonderful way in which the Metropolitan staff put their expert services as typists, stenographers, photographers, and printers at its disposal. The Metropolitan is no mere business concern; it is one of the greatest philanthropic agencies in the world; with the West Indian Bishops it will be a gracious and abiding memory.

The clergy of New York also were most warm in their attentions; the Rev. Dr. Sattig, of St. Philip's, Brooklyn, and the Rev. Dr. Floyd Appleton, of Danville, Pennsylvania, rendering most valuable assistance, and the rectors of St. Mary the Virgin and of the Transfiguration (The Little Church Around the Corner—it was actually this to the Bishops' hotel) putting their churches at the service of the Bishops during their stay.

Everyone seemed to combine to give the Bishops a good time; the police seemed to take pleasure in holding up the traffic for them, the newspapers in opening their columns to them, the photographers their studios, Coney Island its halls of wonder and strenuous adventure; while private hospitality was lavishly conferred. A word here is also due to the crowds, amused perhaps by the Episcopal gaiters, but courteous and considerate to a degree; and some of the Bishops had an opportunity of seeing how generously a New York crowd can treat visitors, and even rivals, by going to see the contest for the Davies International Lawn Tennis challenge cup between America and Australia.

The Synod opened on August 28th with a low Mass at the Church of St. Mary the Virgin celebrated by the Most Rev. Dr. Hutson, Bishop of Antigua, and Archbishop of the West Indies. The other bishops present were Bishop de Carteret of Jamaica, with his Assistant Bishop, Dr. Bentley, Bishop Berkeley of Barbados, Bishop Dunn of Honduras, Bishop Shedden of Nassau, and Bishop Parry of Guiana. Bishop Anstey of Trinidad was absent in England, and Bishop Vibert Jackson, Assistant of Honduras, had to return home before the Synod began.

Friday and Saturday were taken up with arranging the business of the Synod, and the outline for the Pastoral letter; the actual business occupied from Monday to Friday, and on Saturday, two of the Bishops leaving for England, the remainder set to work to satisfy the reporters and printers.

Under the sympathetic presidency of the Archbishop, a most admirable harmony developed; there were keen discussions of course, but at no point was any serious disagreement brought to light; the resolutions and the Pastoral letter were agreed to with a unanimity in which the influence of the Holy Spirit was evident.

The resolutions brought before the Synod partly concerned the organization of the Province. Most careful consideration was given to the recommendation of the Lambeth Conference respecting Regional Churches. This involves the possibility of coördinating the work of the dioceses of the West Indian Province with the contiguous work of American missionary jurisdictions; for instance, those in Central America and the Canal Zone, and the Islands of Haiti, Porto Rico, Cuba, St. Thomas, and Santa Cruz; and it was decided to suggest a conference with the Bishops of the missionary districts concerned. If such coördination comes about, it may be necessary to form two Provinces in place of one. It was decided

also to take steps to coördinate the missionary work of the Province, the need of this being specially urged by the Bishop of Honduras, who is carrying on a brave struggle under most difficult circumstances.

Certain resolutions with a more local reference were passed, concerning the canonical oath of obedience, and the substitution of a new Court of Appeals for the Province; it being decided that it should be a Committee of Reference appointed by the Consultative Committee of the Lambeth Conference, and not, as heretofore, consisting of the Archbishops of Canterbury and York, and the Bishop of London. The Canons were amended to set forth the relation of the Province to the Church of England as to the Mother Church of the Anglican Communion.

Two important resolutions were passed which will have a wide interest; one refusing to approve any general permission



Photograph from Wide World Photos.

THE RT. REV. GEO. F. C. DE CARTERET, D.D., BISHOP OF JAMAICA (RIGHT), AND THE RT. REV. D. W. BENTLEY, D.D., ASSISTANT BISHOP OF JAMAICA (LEFT), WHO HAVE BEEN IN ATTENDANCE ON THE SYNOD OF THE WEST INDIES IN NEW YORK CITY.

to women to conduct services or preach in churches, while recognizing that special circumstances might justify a Bishop giving permission in particular cases; the other approving the "Use of the whole or parts of the Liturgy of the First Prayer Book of Edward VI. as an alternative to the whole or parts of the Liturgy of the Book of Common Prayer".

In regard to the Lambeth Appeal on Reunion, the Bishops agreed that the time was not come for the putting forth of any definite scheme, but urged the holding of conferences, and coöperation on common platforms in social work.

A definite resolution was adopted in harmony with the Lambeth Conference upholding the marriage law as to divorce and marriage with a deceased wife's sister, or husband's brother.

Expression was given to a fervent desire for the fostering of vocation to the ministry within the Province, and for the greater use of the splendid opportunity offered at Codrington College, in Barbados, for the training of ordinands.

As was to be expected, the action of certain members of the vestry of Christ Church, Nassau, came before the Synod. Indeed those gentlemen brought it forward in an appeal against the Nassau

Diocesan Synod and Council, against which they are in rebellion. The details are already widely known; and, needless to say, a severe rebuke was administered to these leaders in their efforts to repudiate the proper authority of the Bishop of Nassau and his diocesan authorities, and to enslave the Church to the discredited decisions of the Privy Council. Whatever the result of the suit now pending, the Province will stand by the Bishop in his fight for the spiritual freedom of the Church.

Any full description of the Bishops' Pastoral letter would be out of place; but we feel sure that it will be read with interest not only within but without the Province. It deals with such general questions as the Faith and modern thought, Sunday observance, social morality, and the Unity of Christendom. Especially it urges the importance of the Holy Communion as the principal service on Sunday, as well as of the practice of more frequent and careful partaking; the obligation of public worship and of regular Communion being the great safeguard of Sunday observance, and one of the best tests of Christian living.

The Faithful are urgently exhorted to consider the place held by the Sacraments of Baptism and Confirmation in the life of a Christian, and Sponsors for the Confirmed are recommended. A warning is added about the indiscriminate administration of the Sacrament of Baptism, and the need of baptizing conditionally those for whom the form has been used as an initiation into a sect, or society, as it sometimes is the case. From this the letter goes on to urge the use of confession as a valuable means of grace, and to deal with various questions connected with the Sacrament of Marriage. The use of the Unction of the Sick is recommended, and finally an appeal is made for the fostering of vocation to the Sacred Ministry.

Altogether it may be said that the letter gives most valuable witness not only to the unity of the West Indian Episcopate, but to their firm adherence to the teaching of our Blessed Lord and the Catholic Church, which we are confident will do much to encourage and strengthen the Faithful; and we must express our devout thankfulness to Almighty God for the outcome of the Synod.

THANKSGIVING FOR ORTHODOX RECOGNITION

AS AN ACT of thanksgiving for the pronouncement of the Synod of the Ecumenical Patriarch in Constantinople concerning Anglican orders, and for the evidently nearer approach of unity, certain of the clergy of the city of Rochester, N. Y. came together at Trinity Church in that city, for a solemn celebration of the Holy Eucharist on September 6th. The celebrant was the Rev. William Russell McKim, rector of the parish, the Deacon the Rev. F. Crosby Lee, of St. Andrew's, and the Sub-deacon the Rev. William Compton, of the Church of the Ascension. The Rev. H. Curtis Whedon, of St. Mark's and St. John's was also vested and in the chancel.

In the announcement of this service that appeared in the *Rochester Times-Union*, the entire notice of action of the Synod, that appeared in *THE LIVING CHURCH* for Sept. 2d, was given in full, as being the first announcement of this momentous news by any American Church paper.

LABOR DAY SERMONS IN NEW YORK CITY

Divorce Discussed—The Delegation to the General Convention—Briefer Mention.

The Living Church News Bureau }
New York, September 9, 1922 }

SERMONS on special occasions, especially holidays, are usually unheard by the very people who should hear them. And unless the preacher "flays" or "exposes" something or somebody, he will get no publicity for his effort. Thus it was with the many sermons preached on the Sunday before Labor Day this year. They presented the Christian ideal underlying the only worthwhile proposals for a permanent solution of the present industrial strife. There was little "flaying" and perhaps more "exposing" than usual. But the "exposing" was rather the disclosure of faults on both sides and of the methods to be adopted to correct them.

Archbishop Hutson of Antigua, preaching at Trinity, declared that "religion is not merely a code of morals. It is a living, personal thing, founded in the love of Jesus Christ. What the Church needs most to-day is a realization that the love of God is a personal, individual love, as strong for the most humble as for the most exalted."

DIVORCE DISCUSSED

Coincident with the declaration of the West Indian Provincial Synod on the subject of divorce and remarriage, came a fulmination from the Rev. Percy Stickney Grant on the same topic. The Synod passed a resolution which stated that "any relaxation of the principle contained in the table of kindred and affinity for Church people, even where civil laws sanction such relaxation, must be refused". The Church in the West Indies is strongly committed to the general principle of the Anglican communion: that, while separation and divorce may be permissible, the remarriage of divorced persons is not.

To this position, naturally, Dr. Grant is opposed, ecclesiastically and personally. The Doctor sums up his position in the following statement:

"Is it not remarkable that about the only thing in the New Testament of ethical character that Church members are asked to give their assent to, on penalty, is Jesus' supposed statement about divorce? To love God and to love our neighbor is not demanded of Church members with any disciplinary provision; nor are any of the great spiritual laws of the Beatitudes. To give, to lend, and to help has no canon behind it. In other words, a saying of Jesus that had to do with the peculiar custom of the Jews has been made the prime ethical precept of the New Testament in the organization of the Protestant Episcopal Church."

So far only one other voice has been heard supporting Dr. Grant, and the speaker lives in Philadelphia. The Rev. James Cope Cresson, rector of St. Jude and the Nativity, is reported to have said: "If you get on a wrong train in the important matter of matrimony, the best thing you can do is to get off and take the right train." Mr. Cresson evidently feels the traditional slowness of Philadelphia in this as in other matters. He says that it is necessary to "bring the

Church more into line with modern thought" in order to win for it "more respect from modern people". And there the matter rests for the present in the effete East.

Portland is yet to be heard from.

THE DELEGATION TO THE GENERAL CONVENTION

The Diocese of New York is ably represented at the General Convention. The delegation is composed of the following clergy and laity: Bishops Manning and Lloyd; the Rev. Messrs. Ernest M. Stires, of St. Thomas; Charles Lewis Slattery, Bishop Coadjutor-elect of Massachusetts; Harry P. Nichols, formerly of Holy Trinity, and E. Clowes Chorley, of St. Philip's, Garrison. The lay members are: Messrs. Stephen Baker; Edmund L. Baylies; George Zabriskie, and Samuel Thorne, Jr. The two latter replace Mr. Justice Vernon M. Davis, and Mr. Robert Fulton Cutting, who were unable to go to Portland. Dr. Chorley, diocesan historiographer, is representing the Church and the diocese as Convention correspondent of the *New York Tribune*.

BRIEFER MENTION

The Old Tent Evangel closed its very militant three months' services last week. The Rev. Dr. G. W. McPherson, its chief proponent of conservative fundamentalism, is circulating his special sermon on The Virgin Birth, which is a spirited attack

on recent remarks made by the Rev. Harry Emerson Fosdick, the minister of the old First Presbyterian Church and professor in Union Seminary.

October 31st, the Eve of All Saints' Day, has been selected as the date for the consecration of the Rev. Dr. Slattery as Bishop Coadjutor of Massachusetts.

St. Peter's, Westchester, has called the Rev. G. R. Hiatt, rector of Grace Church, City Island, as minister in charge, for a period of one year, the understanding being that should the minister-elect and the congregation be mutually satisfied, the election to the permanent rectorate will be consummated at the end of the year. The Rev. Mr. Hiatt succeeds the late Father Foster who died early last July. He has done much good work at Grace Church and should prove most acceptable to the parish which has just called him.

St. Mary's, Manhattanville, founded in 1823, is already making preparations for the celebration of its centennial. It is in a difficult field, as things go in New York, but has held its own and is greatly prospering under its present rector, the Rev. Charles B. Ackley. The rector and vestry propose to create an endowment fund as the most fitting and useful memorial of the centennial. It has now only \$1,500 in its permanent fund. St. Mary's is the oldest Episcopalian free-pew church in America, and has depended during its hundred years of existence on voluntary offerings, which speaks well for its vitality and for the faith of its people, which is worthy of reward and of a generous provision for the future.

FREDERIC B. HODGINS.

PHILADELPHIA PAPER'S COMMENT ON AMERICAN HOME LIFE

Outing for Orphans and Cripples— Memorial Service—A Bequest.

The Living Church News Bureau }
Philadelphia, September 8, 1922 }

THE report on American Home Life presented to the Triennial Convention of the Episcopal Church, now in session in Portland, Ore., is arresting, if not actually alarming", says a leading editorial in the *Philadelphia North American* for Sept. 8th.

Under the caption "Would This Help?", the newspaper comments liberally on the report and, discussing the idea of "a chapel in every home," calls attention to a suggestion launched some years ago by Joseph R. Wilson, a Philadelphia lawyer, that a room be set apart in every home for daily cultivation of the spiritual side of life.

Commenting on the report presented to the General Convention the editorial says:

"This document, which represents the findings of the National Council of that Church organization, states, in substance, that American home life is in a state of chaos, and naturally attributes this to lack of 'Christian homes'; to the 'average American family going on from the rising of the sun to the retiring hour as if God had no existence.'

"Where family life is dishonored, wedding unfaithfulness lightly regarded, parental responsibility neglected, filial respect and obedience slighted, there, we may be sure, society is rotten at the core", it says. "We tremble for the future of a state or nation where lax theories concerning domestic life gain ground."

"Such fear, whether or not wholly justified, is soundly based. The home is the heart of the nation. To indict the family is a far more serious matter than to indict the government. The latter, being the creature of the former, derives its nature therefrom. Corrupt social morals are a reflection of wrong conditions in the home.

"These ecclesiastical investigators, who return such a damaging bill, are by no means alone in their verdict. Outside the Churches, as well as within, similar views are held. Twice during the past year the *Literary Digest* has conducted questionnaires on this subject, especially as concerning young men and women, and each time the chorus of lament and criticism has been impressive both by reason of its size and personnel.

"While not entirely devoid of optimism—for this council emphasizes its belief in young men and women of to-day as 'more amenable to strong, virile leadership than those of any previous epoch'—this report does not mince words in deploring the present state.

"There has never been a time in this country, at least," it states, "when there was so much cynicism, contempt for law, disregard of authority, and determination to have pleasure at any cost as are now the commonplaces of American life."

"In the estimation of a majority of those who have observed or studied conditions, this is true. To just what extent such 'chaos' prevails cannot of course, be determined with any degree of exactness. The only way one can form an estimate is by gauging surface symptoms,



THE SUMMER SCHOOL FOR WORKERS, SEWANEE, TENN.

and such a method does not lead to gratifying results.

"What are we going to do about it? How are we going to meet this situation? Where are remedies to be found, and in what manner applied?"

"The Episcopalian critics are wise enough to reject, as useless, laws which seek to regulate morals. They accept, for their Church organization its responsibility in this matter and its obligation to educate people to self-willed moral integrity. They imply that the Church has not done its full duty along these lines.

"The solution, however, reverts to the home. Whatever influences are brought to bear must center in and radiate from this fundamental unit of Christian civilization.

"Whatever may be one's personal view of prayer", says the concluding paragraph of the editorial, "its efficacy as an aid to better being is widely acknowledged, and more prayer in our homes might make for more probity among our people—and certainly would not make for less."

OUTING FOR ORPHANS AND CRIPPLES

Under the auspices of a committee, of which Mr. Clinton Rogers Woodruff, president of the Civil Service Commission, was chairman, more than 2,600 orphans and cripples from 25 institutions in the city were given a treat in the shape of a visit to Shibe Park on August 23d, where they witnessed a ball game between teams headed by Connie Mack and Ty Cobb, who shook hands with as many of the young "rooters" as they could reach.

It was an event long to be remembered by these wards of the city.

MEMORIAL SERVICE

A memorial service to the late William Francis Smith, founder and prior of the Society of Saint Charles, King and Martyr, was held in the Church of the Transfiguration, West Philadelphia recently. Special music was sung, and the Holy Communion was celebrated by the Rev. William T. Snead, of Beverley, N. J. The memorial address was delivered by Oliver Landreth Munnis. Mr. Smith founded the Society in 1903.

A BEQUEST

The will of the late Marie M. Boyd, bequeathes \$5,000 to the Episcopal Hospital, and the same amount to the City Mission.

FREDERICK E. SEYMOUR.

THE SEWANEE SUMMER TRAINING SCHOOL FOR WORKERS

THE TWELFTH SESSION of the Summer Training School for Workers was held at Sewanee, Tennessee, August 9th to 22d inclusive. The attendance was the largest in the history of the School. There were present four bishops and twenty-six clergy, and representatives from twenty-two dioceses and three missionary districts.

The work done in the Departments of Religious Education, of Missions, and of Social Service, was all that could be desired. There was a particularly strong faculty in charge. The deans of the departments were the Rev. Gardiner L. Tucker, D.D., Dr. W. E. Sturgis, and the Rev. C. T. Street.

Special lectures were given by Bishop Roots, of Hankow, China, Bishop Colmore of Porto Rico, Dr. Sturgis of New York, and Bishop Bratton of Mississippi. Dr. W. C. Sturgis and the Rev. Louis Tucker had charge of the noon-day services.

It would be very hard to speak in other than the highest terms of the work done by the members of the faculty of the three departments.

Work among young people, begun last year under the direction of the Rev. Gordon Reese, was this year in charge of the Rev. Aimison Jonnard, assisted by a number of councillors. One cannot well imagine any group of young people who did better work, or who were happier.

The Rev. Mercer P. Logan, D.D., who organized the school twelve years ago, was on hand to make everything comfortable. This was his slogan: every time the School met the following question was asked: "Is everybody happy?" and the answer always came back, "Yes, everybody's happy!"

The railroads were especially courteous in making rates and putting on extra coaches on the main line at Cowan to Sewanee. On Wednesday, the day of the opening of the School, the train, with its additional coaches, came up the mountain crowded to its fullest capacity with people bound for Sewanee.

At the opening and the closing of the School, the following school hymn, composed by the Rev. Louis Tucker, was sung to the tune of "O Mother dear, Jerusalem."

The tribes come up from Israel,
The tribes come up from far,
The tribes come up from Israel
To follow on a star;
They come to hear the wonder of
The thunder of the Word,
They come to learn the story of
The glory of the Lord.

The tribes come up from Israel
For her has never ceased
The prophet with his vision
And the praying of the priest,
The pattern on the mountain-top
They see and spread abroad
And bear the flame undying from
The altar of the Lord.

Back to the tents of Israel
The gathered tribes return,
But ever to the upper height
Their eager hearts shall burn,
Till year by year in pilgrimage
The tribes with one accord
Approach an earthly Sion
And the mountain of the Lord.
But far above the mountain-top
Our wistful spirits roam,
And oh! the heavenly Sion
Still calls us to come home,
Lord Jesus, King of Israel,
Thy workers then reward
And gather us together to
The glory of the Lord.

CANDIDATES FOR HOLY ORDERS

CANDIDATES AND POSTULANTS are asked to keep the Publicity Department, 281 Fourth Avenue, New York, informed of their correct address, in order that the official bulletins of the Presiding Bishop and Council may be sent to them.

NEWSPAPER EVANGELISM FOR JAPAN

AMONG THE FINDINGS of the Japan National Christian Conference held in Tokyo early in the summer, were a recommendation to the government that a central institution be established for the study of the cure of leprosy (to appreciate this one needs perhaps to recall the universal belief that leprosy was a fatal curse of the gods, the conviction found by the first missionaries to lepers in Japan); a resolution of sympathy for the people of Armenia, and the promise to collect relief funds in the various localities represented in the Conference; and this recommendation regarding newspaper evangelism:

"Recognizing that there are in all parts of the country young people who desire instruction in Christianity, but are beyond the reach of existing agencies, this conference approves the extension of News-

paper 'Evangelism' (it is already established), supplemented by correspondence instruction, and recommends that a center of work be established in every prefecture."

ONEIDA INDIAN MISSION

"BISHOP'S DAY", the occasion of the annual visitation of the Bishop, was observed at the Oneida Indian Church of the Holy Apostles, Oneida, Wis., on St.

congregation at the chapel steps, sitting in his chair.

Of the 2,700 Oneida Indians of Wisconsin, more than half belong to the Church. Of these over 700 have been confirmed, and of this number about two thirds made their communions at Oneida during the year. The rest live scattered around in the villages and towns of the state. Nearly 300 children and young people are in government schools in Wisconsin and other states.



BISHOP'S DAY AT THE CHURCH OF THE HOLY APOSTLES, ONEIDA, WIS.

Bartholomew's Day, Aug. 24th. The Church was filled, notwithstanding the fact that a fair was in progress nearby.

Just as the procession was forming, a thunderstorm broke, and darkened the building, but the congregation was glad to make use of the electric lights that had been installed in the new church. That a barn, near the church, the property of one of the Oneidas, was set on

The Oneidas, wherever they may be, have but one place of worship, the Hobart Memorial Church of the Holy Apostles, Oneida, and have but one missionary priest, the Rev. William Watson, and they look to him to minister to them wherever they are. Father Watson repeatedly receives calls that take him great distances to minister to his people. And all of this in addition to the ordinary duties of a clergyman.

Formerly there were three priests to do the work that is being done by one. Father Watson is appealing for a colleague—"an experienced missionary, a younger man, but not a novice"—and for \$900 of the \$1,500 necessary to maintain him.

THE FIFTH OF THE FAMILY

AMONG THE ENTRANTS, this fall, to the Virginia Theological Seminary is Mr. Calvert Edgerton Buck who is the fifth member of his family to be enrolled at this institution. Mr. Buck is the youngest son of the late Rev. Charles E. Buck, an Alexan-



MEMORIAL ALTAR AND REREDOS, CHURCH OF THE HOLY APOSTLES, ONEIDA, WIS.

fire and burned, consuming his entire stock of oats and hay. recalled that the church itself had been set on fire and burned two years previously.

Bishop Weller confirmed thirty-nine candidates, and consecrated the memorial altar and reredos given by Mr. and Mrs. George Zabriskie of New York. After the service the Bishop received the whole

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dria alumnus, who was for twenty-one years rector of the historic Rock Creek parish in the Diocese of Washington. Mr. Buck's maternal grandfather, great-grandfather, and an uncle were also students at the Virginia Seminary.

Mr. Buck decided, after several years' success with boys in Sunday school work, that he should quit his business career and devote himself to the Church. He hopes that his four-year-old son will be the sixth of the family to be a student at the Virginia Seminary.

A NEW CHURCH PAPER

VOLUME 1, number 1, of *The Catholic Churchman*, the Rev. Messrs. H. Baxter Liebler and Harrison F. Rockwell, associate Editors, states:

"To add one more to the number of existing periodicals of this Church demands an apology of some sort. Is not the field already flooded? Do not the papers we have complain that people do not support them? *The Catholic Churchman* must have a reason for its existence. Briefly, it is this: To put the claims of the Church before the greatest possible number of people. To this end, moderate price and readability of matter are essential. The appearance of *The Catholic Churchman* is in no sense a criticism of any existing Church papers. But that none of these is fulfilling the object which we have in mind seems hardly debatable.

"Many of our readers may perhaps take it for granted that *The Catholic Churchman* is an organ of what is known as the "Catholic party" in the Church. At the very outset we rise to disclaim such a mission. We stand for no party; only for the whole truth of the Gospel. A party necessarily contends for a part or an aspect of the truth at most. *The Catholic Churchman* endeavors to stand for nothing less than the whole of the Catholic Religion."

POPULAR COURSES FOR LAYMEN IN NEW YORK CITY

THE CHURCH KNOWLEDGE INSTITUTE to be conducted at St. Mary's Church, 101 Lawrence St., New York City, will be open to all lay people, men and women, from any parish, admission free. On Monday evenings, there will be a series of lectures, discussion groups, study classes, etc., on general subjects that have to do with the Church, its Mission and Work. Each course will run for six Monday evenings, two courses each evening, at 8 and 9 o'clock respectively. Any one may select whatever course he wishes.

The Fall term runs from Monday, Oct. 2d, to Monday, Nov. 6th. The first hour will be given to Illustrated Lectures on Church Music by Dr. A. Madeley Richardson, of the Damrosch School of Music, formerly organist of Winchester Cathedral, England. These will be illustrated by the use of the piano, taking up the History of Church Music. Chanting, the New Hymnal, etc. The second hour, 9 p. m., will be devoted to the study of "How our Church is Governed", by the Rev. Paul Micou, of the General Board of Religious Education.

The Advent Term, Nov. 13th to Dec. 18th, will have, at the first hour, a course on Social Service by the Rev. Charles K. Gilbert, Social Service Secretary of the diocese, and in the second hour, a Missionary Study Class in conjunction with the Woman's Auxiliary, open to men and

women. Among the courses to follow after Christmas is one by Prof. Herbert M. Denslow, D.D., of the General Theological Seminary, a course on the Prayer Book.

The Institute is, at the same time, one of the Teacher Training Centers in New York under the Teacher Training Commission of the Diocesan Board of Religious Education. Teachers from any parish may take these courses and receive the regular certificates awarded by the Board. Those taking courses for these credits pay the same fees as in the other training centers.

A PASTORAL LETTER

A PASTORAL LETTER has recently been issued by the Rt. Rev. Lewis W. Burton, D.D., to the clergy and people of his diocese, in which he calls attention to the strength of federated endeavor in the Church, and asks for a full coöperation in the work of the Church as set forth by the Nation-wide Campaign. The Bishop requests, particularly that the clergy and laity "study the plans which the General Church has sent us, as it has sent them to every diocese, for preparation for the great campaign of our beloved National Church, for Missions, for Religious Education, and for Christian Social Service; and let us stand by each other, and all stand by the Diocese, and make the Diocese of Lexington to grow and advance in a way, and to a degree, worthy of its part in the mighty Kingdom of God."

PRESERVATION OF A HISTORIC VIRGINIA CHURCH

ON SUNDAY, September 3d, an all day meeting was held at old St. Peter's Church, New Kent county, with services morning and evening, and a picnic dinner on the churchyard. The services were under the charge of the Rev. George P. Mayo, rector of the Monumental Church, Richmond, who, with a group of his laymen, has been holding frequent Sunday afternoon services at St. Peter's.

At the afternoon meeting last Sunday, an Association was formed to raise funds for the care and preservation of this old Colonial Church building, with an executive committee consisting of the Bishop of the diocese, the Rev. G. M. Brydon, and a number of local residents.

St. Peter's Church was erected in 1706. Martha Washington, as a child, and her parents were members of its congregation and at her father's home, in St. Peter's parish, she was married to George Washington. Owing to great changes in population in recent years, St. Peter's congregation has become dispersed, and the church was closed. It has now been reopened with regular services by the Rev. Mr. Mayo. The Restoration Association, just formed, will care for the fabric of the old church, and raise funds for its protection and preservation until such time as the congregation shall become once again well enough established to resume its position as one of the parishes of the diocese.

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Lane Calendar of the Christian Year, which has been decorated with the colors of the Christian Year and which alone is worth the trip to the salesroom where the courses are exhibited. Then there is the Ten Commandment Chart, course 4; the Pilgrimage Chart, course 5; and the chart of the Five Fields of Service, course 6; without mentioning the Sand Table work for courses 1 and B.

The most interesting part of the exhibit is that of course 6 showing miniature Indian, African, and Eskimo villages. For the other courses helpful suggestions, such as books for auxiliary reading, are shown.

Clergymen and Church school workers, returning from Portland, and all others interested in this most fascinating branch of religious education, are cordially invited to call and become acquainted. The cost of the material is slight and out of all porportion to the interest aroused among the children. The exhibit will be continued throughout the year.

CHURCH FOR COLORED CONGREGATION IN BOSTON

WORK HAS BEGUN on the foundation of the new church for St. Cyprian's Mission (colored), of Boston. For a number of years this congregation has been using various halls, and lately has been having its services at the Church of the Ascension.

With the aid of the Bishop and Council a generous sum has come in hand so that, with what the congregation can raise, a new church building is assured them. The new building will be on Tremont and Walpole streets. The Rev. LeRoy Ferguson is priest in charge.

NO WONDER

SOME ONE in a large and potentially rich diocese has been heard to say that it is not much use for the Church to try to go ahead in mission work during the next triennium. So much easier to raise a small budget for minimum necessities.

But the diocese in which that critic dwells has made a survey, and has discovered that only one-third of its Church people have been regular contributors.

SUMMER VISITORS IN MAINE

ALTHOUGH so many Americans have been abroad this summer, there has been no falling off in the number of visitors to the island of Mt. Desert, a very large percentage of whom, as a rule, are Church folk who take an abiding interest in the churches and summer chapels on the island and the neighboring mainland. At Bar and Northeast Harbors in particular, the congregations have been large, and on some Sundays have taxed the seating capacity of St. Saviour's, the Rev. W. E. Patterson, rector, and St. Mary's-by-the-Sea, the Rev. Culbert McGay, rector.

A most pleasant fact in connection with the Churchmen who make the island their summer home is not only their regular attendance at Divine worship, but their generous contributions to religious and allied causes. To cite an illustrative instance, the annual offering at St. Saviour's for the missionary work of the Diocese of Maine, this year, was over \$1,800, while at St. Mary's it was considerably over \$800. The preachers at the Sunday services, as usual, have been largely visiting bishops and "other clergy", and,

among others, at Bar Harbor, Bishops Brewster, of Maine, and Lawrence, of Massachusetts, the Rev. Drs. S. P. Delany, of New York, and S. S. Drury, of Concord, N. H., and the Rev. Messrs. R. R. Gilson, of Brunswick, Me., and G. M. Brinley, of St. Paul's School, Concord, N. H.

NEW CHURCH FOR LOS ANGELES

THE MISSION of the Redeemer, Los Angeles, is about to undertake the erection of a new church which will accommodate 250 people. The building will be of Spanish-Colonial architecture, built of reinforced concrete with tile roof. The cost is estimated at \$15,000. The present chapel will be kept for use as the parish house.

The Boyle Heights section of Los Angeles, in which the mission of the Redeemer is located, is growing with great rapidity, and probably has a population of 70,000 people. The adjacent community of Belvedere Gardens, less than a year old, already has a population of 5,000. Huge shops for the Union Pacific Railroad are also being planned for that vicinity.

The Mission of the Redeemer, established in 1912, is endeavoring to rise to its new opportunity. Under the aggressive leadership of the Rev. Franklin U. Bugbee, it now has over 100 communicants instead of the eighteen of less than three years ago. There are 225 families belonging to the congregation. In 1921 the Mission paid in twice the amount of its quota to the Nation-wide Campaign, and this year it had already exceeded its quota by 15 per cent.

AN EMINENT CHURCHMAN

A CHURCHMAN is to be the Provost of the University of Pennsylvania after the first of the year. Major General Leonard Wood, who assumes that position January 1st, and who now is governor general of the Philippines, expects to return to the United States by that time. He is now engaged in formulating a program for the Philippines for the next four years, which will be presented to the legislature when it meets in October.

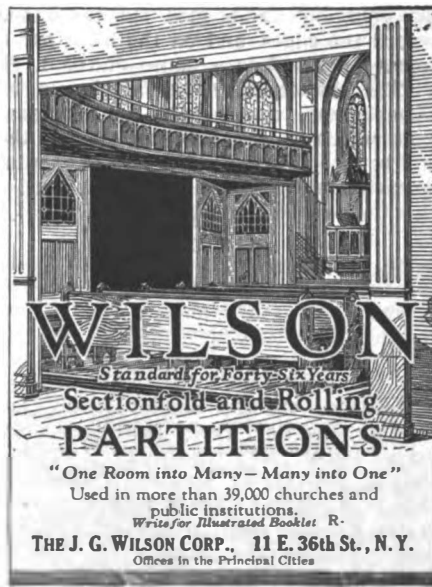
MR. HICKSON IN SOUTH AFRICA

ADVICES FROM South Africa indicate that Mr. Hickson's healing mission has been well received in Cape Town and in other places in South Africa, where he is to be until the middle of November. The excellent and sympathetic reports of the local press, states *The Church Chronicle*, give striking testimony to the general interest manifested. British conservatism may be noted in the statement that there has been nothing spectacular in the mission services.

MEMORIALS AND GIFTS

ON THE 11th Sunday after Trinity, at Anderson, S. C., there was a special evening service at Grace Church, at which were dedicated a new paten and chalice, the gift to the church of Brother Charles, passed novice of the Order of the Holy Cross, West Park, N. Y., in memory of his mother, the late Mrs. Charles W. Webb, a devout and faithful communicant of the parish.

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And in Memory of
Harriet M. Webb
R. I. P.

NEWS IN BRIEF

COLORADO.—On the Sunday before Labor Day, the Rev. Percy Dearmer's "Litany of Labor" was read in St. Andrew's Church, Denver, by Mr. J. W. Hudston. This as a regular custom in this parish, on the Sunday next to Labor Day.—On Sunday before the opening of General Convention the Denver *Rocky Mountain News* devoted almost two columns to an article by Bishop Johnson on the work before the Convention, and its legislative customs.—The current issue of the diocesan paper, *The Church at Work in Colorado*, is devoted to Church pageantry, and contains a paper on the subject by Mrs. Harry E. Bellamy of Denver, author of the recent successful pageant, "Darkness and Dawn". Mrs. Bellamy and Miss Dorothy Weller of Denver, are in Portland in connection with the pageant to be produced at the General Convention.—Father Joseph, O.F.M., Superior of the Franciscan Order which has its home in Merrill, Wis., made a visit to St. Andrew's, Denver, on a recent Sunday, when a business trip took him near the city, and made it possible for him to spend a few days there, as the guest of the Associate Mission. He was celebrant at the morning service in St. Andrew's on the Sunday, and officiant at night.

KENTUCKY.—All communications for the Rev. W. F. Rennenberg, as Secretary of the Diocese of Kentucky, should hereafter be addressed to him at No. 1721 West Broadway, Louisville.—The new editor of the *Bishop's Letter*, the diocesan paper, is the Rev. J. H. Brown, of Louisville.

LOS ANGELES.—The keen interest taken by Churchmen of the diocese in the General Convention may be judged by the fact that a dozen members of some parishes of moderate size have gone to Portland as visitors. And this despite the fact that a journey of 1,400 miles is involved.—The mission church of All Saints, San Luis Rey, which was torn from its old wooden foundations by a flood last January, has been restored on a concrete foundation.—The Mission of the Holy Spirit, Wilmar, organized only a year ago by the Rev. Robert Renison, general missionary, is erecting a modest building to serve as chapel and parish hall. The Church of the Epiphany, Los Angeles, has just enlarged its parish house at a cost of \$1,200.

LONG ISLAND.—The Rev. John Whiting Crowell, rector of St. John Baptist's, Brooklyn, was the special preacher at the celebration of the thirtieth anniversary of St. John's parish, Sewaren, Diocese of New Jersey, the Rev. Herbert B. Pulsifer, rector.—Christ Church, Brentwood, celebrated, on Sept. 12th, the semi-centennial of the laying of the cornerstone. There was a Corporate Communion: and in the evening there was Festival Evensong with the Archdeacon of Suf-

folk, the Ven. William Holden, D.D. preaching.

MAINE.—Work has been started upon a new church for St. Thomas' parish, Camden, the rector of which, the Rev. Ralph Hayden, has already raised \$35,000 for its erection. Camden is growing in popularity as a summer resort, and a larger edifice than the present one has become more and more needed. The designs for the new church, the nave of which will be constructed of Quincy granite, are by Mr. E. Leander Higgins, the diocesan architect.—A church building purchased from a denominational body has recently been consecrated at Caribou for St. Luke's mission of that place by the Bishop of the Diocese, the Rt. Rev. Dr. Brewster.—Grace Church, Robbinston, the oldest summer chapel in Maine, has celebrated its fortieth anniversary, which was fittingly observed on Aug. 12. Bishop Brewster, assisted by the Rev. F. H. Steenstra, of Stillwater, Okla., priest in charge, conducting the services.

NEBRASKA.—A special feature of Nebraska's forward movement in the autumn will be a Diocesan Training Institute held at Trinity Cathedral Parish House, Omaha, Oct. 1-4. The institute will be conducted by the Rev. R. Bland Mitchell, of the General Council of the Church. Mr. Mitchell will bring to the diocese such reports on organization plans as are adopted by the General Convention. The meetings will be for laity and clergy, and, at the request of the Bishop, it is expected that there will be a large attendance of the latter order during all the sessions of the institute.—The Omaha district meeting of the Woman's Auxiliary will be held at Trinity Cathedral, Omaha, Sept. 29th. Bishop Shaylor will celebrate the Eucharist and deliver an address, after which the delegates from the General Convention will report on

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the plans as outlined for the coming year.—The address of the Treasurer of the Church School Service League, Mrs. M. E. Nichol, has recently been changed to 2869 Saratoga Street, Omaha.

SOUTHERN OHIO.—The Rev. H. Cowley-Carrol, rector of Trinity Church, Hamilton, has been commissioned First Lieutenant and Chaplain in the Officers' Reserve Corps, United States Army.

SOUTHWESTERN VIRGINIA.—A number of Divinity students from the Theological Seminary of Virginia have been rendering fine service in this diocese during their summer vacations.—The colored work at Lynchburg has been under the care of Shirley G. Sanchez this summer. He is a student of the Bishop Payne Divinity School, and has been officiating at the Chapel of the Good Shepherd, Lynchburg, with an occasional visit to St. Philip's, Bedford City.

STEWARDSHIP

IT IS A MISTAKE to think of stewardship only in terms of money. We may have much or little money, but every person has many other invaluable possessions—time, talent, experience, and a host of other things. Stewardship means the exercise of and accounting for every personal possession to the best advantage. The unjust steward in the parable wasted his lord's goods. But he did more. He wasted himself to the point of exhaustion. He made nothing for his lord and he bankrupted himself. The gains of the grafter may be large, materially, but in getting them he loses his soul and when the final balance is struck he finds himself minus the only asset that is current in the future life—character. Money is a medium of exchange, but many people mistakenly exchange their souls for it to their everlasting loss. But the person who, in his use of money, buys up character, will find that it will pay eternal dividends. Men may make money, but money either makes or breaks men.

—Men and Missions.

KNITTING OR UNRAVELLING

KNITTING is the thing. A young woman in the Guild observed that she had almost forgotten how to knit, and, hang it all, she supposed we'd better have another war, so that she might learn again.

Bless her jolly little soul, she did not realize how well she had epitomized the main trouble of the post-war world. We have most of us forgotten how to knit. When the need was on us the needles flew swiftly and surely in and out. French, English, and Americans were drawn together as was the yarn. In every allied country it was the same.

Life in those days had a purpose, and every muscle and every thought was bent towards its accomplishment. Now there are about as many conflicting purposes as there are people. The interests of no two nations are in agreement. Then men and women were heroes and most of those who stayed at home, self-sacrificing.

Flushed with new hope and filled with the conviction that the casualties overseas were not in vain, it was heard on every hand that the world would never slip back into the old petty ways. England, Lloyd George exclaimed, was to be a land for heroes to live in. The same thought was in every mind, on every tongue, in every ear.

That spirit of devotion is largely past.

Samuel Isaac Joseph Schereschewsky

Born a Lithuanian Jew, he emigrated to America, became a Christian, rose to a Bishopric in China, and translated the Scriptures into Mandarin and Easy Wenli for the American Bible Society.



天主憐愛世人甚至將獨生子賜給他們，凡信他的不至滅亡，必得永生。

Bishop Schereschewsky at work on his translations and facsimile in Mandarin of John III-16

SO remarkable and productive a life is justly immortalized, Handicaps? He made them stepping stones to real greatness. His training at the General Theological Seminary was perhaps a small part of the equipment he possessed or acquired for his wonderful career. Though offered important positions in this country the

Macedonian call from the millions of China was one that he could not neglect. The answer he made to that call is one of the brightest pages of Christian missions.

All of his work was done for the American Bible Society. First, he translated the Book of Genesis in Mandarin in 1866. Then, as one of a committee, he participated in the translation of the Mandarin New Testament. He later alone translated the whole of the Old Testament in Mandarin, at the expense of the American Bible Society. This was followed by the whole Bible in Easy Wenli and the first reference Bibles in either language. Unable to hold a pen because of his partially paralyzed fingers, he wrote the entire text of his Wenli Bible in the Roman letter on a typewriter, using only the middle finger of each hand. He called this his "two-finger Bible."

In 1921, with an appropriation of \$80,000, the China Agency of the American Bible Society reported a total distribution of 2,362,730 volumes. Though many of these Bibles, Testaments and Portions were in dialects or versions with which Bishop Schereschewsky was not directly concerned, yet this distribution was largely due to the influence of his life and the inspiration of his personality.

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WISE WORDS FROM "WOODBINE
WILLIE" THE REV. G. W.
STUDDERT KENNEDY

"IF A MAN goes wrong to-day everybody in England knows, every boy and every girl reads it. It is in all the papers and in pictures. We go in the streets and have it flung at our heads every moment. We imagine it does not do us harm, but we know very little of ourselves. The everlasting suggestion of broken marriages and broken homes is bound to do us harm. We may resist it with our will, but it sinks in all the time. If we could clear it all away, if we could destroy that insidious and damnable suggestion of the impossibility of the moral life that is made to us continuously, we would discover that our era of possibility is infinitely larger. There will be a conflict, but it will be a healthy conflict, and we shall be victorious if we turn our minds and attention upon those things that are pure and good and holy and true. We can erect for ourselves a battery of self defence against those continual attacks from without. We have to learn to bring the outcasts and the down-trodden into such a powerful atmosphere of real love and real glory that it will go down to the depths of their soul, and wipe out by the blood of Jesus the record that is against it. I believe it can be done, but we have to set ourselves against this eternal counter suggestion of the impossibility of a moral life. That is what Christ came to fight.—*The Witness*.

FREQUENT COMMUNION

AMONG SOME CLIPPINGS kept for their rare beauty and helpfulness, we find these excellent paragraphs relating to the matter of frequent Communion. We regret that we do not know the author, but the thoughts to which he has given expression bespeak a character enriched by frequency at the Lord's table.

"If worldly people ask you why you communicate so often, tell them that it is to learn to love God; to be purified from your imperfections; to be delivered from your miseries; to be consoled in your afflictions; to be supported in your weakness.

"Tell them that two classes of people ought to communicate often: the perfect, because, being well disposed, they would do very wrong not to approach the source and fountain of perfection; and the imperfect, in order to be able to aspire justly to perfection; the strong, in order that they may not become weak; and the weak, that they may become strong; the sick, to be cured; and the healthy, not to fall into sickness; and that you, being imperfect, weak, and ill, have need to communicate often with your perfection, your strength, and your doctor.

"Tell them that those who have not many worldly affairs ought to communicate often, because they have the opportunity; and those who have many worldly affairs ought to communicate often, because they stand in need of it; and that he who labors much ought also to partake of food that is solid, and frequently."

—*St. Andrew's Cross*.

FAITH, HOPE AND GOD

LET US go forward with hope. To go forward with hope means to go forward in faith. No faith means no God. No God means no hope.

"With faith, and hope, and God we shall have few uncertainties, and diminished perplexities. With faith and hope we are not free from cares and duties and responsibilities, but we are set free to meet and fulfill them.

"Without faith, and hope, and without God in our resources, we are the prey to fear and misgivings. We have no outlook—no perspective—to carry us through the shadows. Faith and hope, which lead to success, are more important than success itself. These are permanent and reserve powers which link up and associate all our aims and all our ideals with all our belief and all our trust in our God."—*Selected*.

THE TRYSTS OF JESUS

THE TRYSTS of Jesus are agreements to meet with us in the infinite kingdom of God's love. And He will be faithful. We shall find Him waiting at every cross-road of life where our soul has the will to love another, the eyes to see, and the ears to hear, the apperceptive power of faith, its power to reach out from and beyond things of time and sense, into the spirit world, into that Fairyland, wherein God lives and moves and has His being.—*Dr. Wm. H. Jefferys*.

TRUE LOVE does not demand, it gives; it does not absorb from another, it pours out of its own rich stores to others. It does not feed on the affirmation of self, but grows strong and radiant on negation of itself. There is so much that goes under the name of love that is poor and paltry and mean that wants to get rather than give; that calls itself love, and sacrifices the object of it to feed the flame of its own egotism. Not such is the love of God, nor the love of Jesus Christ; nor such either can be our love if it is of the Divine nature.—*Selected*.

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Judged by externals only it would seem that we do not appreciate the value of introspection as we should, for would we not see the fruits of the Spirit more abundant? Would not our Parish and Diocesan life be teeming with activity?

It is hardly realized how much each individual may count as helping to create the atmosphere in which the Spirit of devotion to Divine work thrives, and does its best work. When we bring to church a careless or unconcerned attitude toward the services and worship, we depress to that extent the whole spirit of devotion.

We should examine ourselves and ask to which class of worshippers do I truly belong:

- 1st. Those who appreciate the Gospel, and really try to live by its guidance.
- 2nd. Those who think they believe, but are too apathetic to take their part in the worship of the church and its work.
- 3d. Those who profess religion because it seems a proper and respectable thing to do and therefore go through it in a perfunctory way.—*Laymen's Service Bulletin.*

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YEAR AFTER YEAR

—the drudgery goes on and on without end. How foolish it all seems, this waste of energy and health and time that might be spent doing pleasant things.

From the time Eve washed the cocoanut shell cups

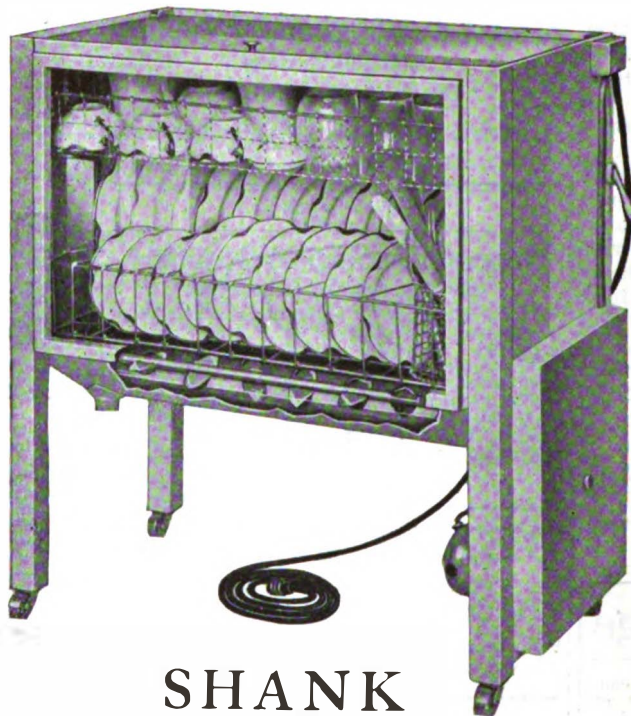
for Adam, the task of dishwashing has been the bane of womankind. It has ruined the hands, ruffled the temper and eaten up the leisure of countless generations of housewives.

Dishwashing Makes Women Crazy, Author Declares

Copy from Chicago Tribune
October 2, 1921.

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