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The Living Church

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

VOL. LXVII

MILWAUKEE, WISCONSIN, SEPTEMBER 23, 1922

NO. 21

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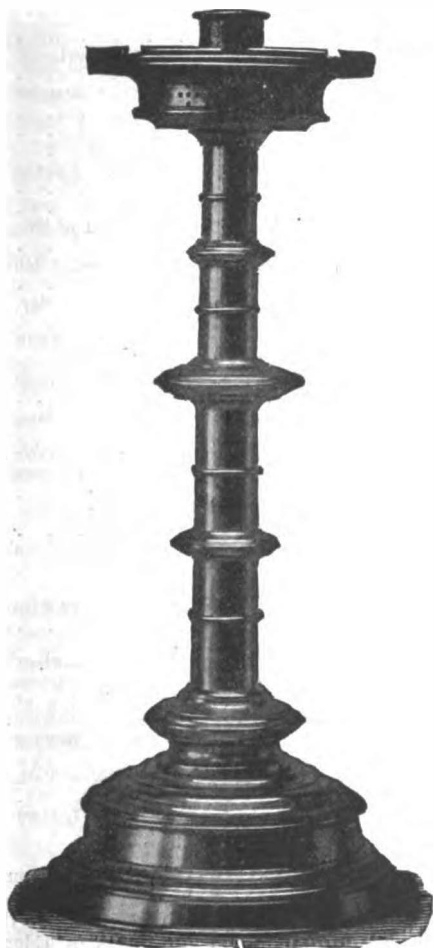
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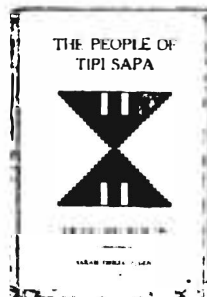
The eleven chapters of this book grew out of the experiences of the author with young men at the naval station of Great Lakes during the War. In informal meetings with individuals and groups, Dr. Bell—to use his words in the Preface to this book—"came to understand the lack of enthusiasm of our present-day young men for Christianity. Perhaps four-fifths of the men I knew at Great Lakes were quite uninterested, at least from any vital viewpoint, in any definite religion, *That* was no discovery, of course. Every wideawake observer knows that there is a similar deficiency in religious fervor in civilian life. The discovery I made, which came to me at once as a challenge and as an encouragement, was that most of the non-interest was due, not to deliberate disbelief or even to indifference, but rather to plain ignorance. They had, for the most part, scarcely any idea what the Christian religion was all about."

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CONTENTS:—The Unknowable God—The Knowable God—The Heroic God—The Saving God—The Blessed Company—Christ's Kind of a Church—Our Social Duty—Our Individual Duty—Why We Talk with God—How to Talk with God—The Touch of Jesus

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MILWAUKEE, WIS.**THE LIVING CHURCH***A Weekly Record of the News, the Work, and the Thought of the Church*

Published by the MOREHOUSE PUBLISHING CO., 1801 Fond du Lac Avenue, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES

Milwaukee: 1801 Fond du Lac Avenue (Editorial headquarters and publication office).

New York: 11 West Forty-fifth Street.

London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$4.00 per year in advance. To the clergy, \$3.50 per year. Postage on foreign subscriptions, \$1.00 per year; on Canadian subscriptions, 50 cts.

ADDRESS ALL SUBSCRIPTIONS TO THE LIVING CHURCH, MILWAUKEE, WISCONSIN.

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DISPLAY RATE: Per agate line, 15 cents, or \$2.10 per inch, per insertion. Quarter, pages 3½ x 5½ inches, \$18.00; Half pages, 5½ x 7½ inches, \$35.00; whole pages, 7½ x 11¼ inches, \$72.00 each insertion. No discounts on time or space contracts.

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Address advertising business to C. A. Goodwin, Mgr. Advertising Department, 1801 Fond du Lac Ave., Milwaukee, Wis.

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IF WE cannot find God in your house and mine, upon the roadside or the margin of the sea; in the bursting seed or opening flower; in the day duty or night musing—I do not think we should discern Him any more upon the grass of Eden, or beneath the moonlight of Gethsemane.—*J. Martineau.*

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MILWAUKEE, WISCONSIN, SEPTEMBER 23, 1922

NO. 21

EDITORIALS AND COMMENTS

Editorial Correspondence From Portland

Portland, Oregon, Sept. 9, 1922

DEAR LIVING CHURCH:

THE first few days of a General Convention never give much indication of what the sessions will bring forth.

We are a host of friends, each of the others. There may be differences ahead, but they do not transpire at the outset and they do not, generally speaking, develop into partisanship. How different are the General Conventions of today from those of the last generation only the older men among us know. Party lines are completely gone. Suspicion has been so far banished that only in the rarest of cases is there a tinge of it left. Of course if, on any subject, we waited for absolute unanimity, we never would advance at all, for that happy condition never arrives until an opportunity has long vanished into the past. On questions of moment we still have, and must have, majorities and minorities. The happy part is that we have nowhere a majority that wishes to rule in a partisan manner, nor any minority so small or so insignificant that it cannot immediately be turned into a majority if it can "show cause".

And of course, thus far we have had no debates of the sort that provoke intense feeling—unless that in the House of Bishops which resulted in the failure by a small majority to ratify the proposed constitutional amendment granting suffrage to suffragans in that House be excepted. It is unfortunate that this has become mixed up with personalities, and all of us are sorry enough that determination of the question in the negative—as it had been determined in each Convention since the system began until the affirmative, tentative action was taken in 1919, which has now been reversed—always brings disappointment and heartburns to those who desire that the suffragans should vote in the House of Bishops. Personally I am confident that the system never would have been adopted in the first place if it were not understood that the consecration of a suffragan bishop would not involve a vote on his behalf in the House of Bishops; and successive Conventions have so generally shown that they believed the plan originally adopted should not be modified, even though personal considerations have sometimes led us to vote against our real convictions, that I wish the question might be dropped out of the category of our live issues, and the ultimate position of the suffragan episcopate be left to develop by experience. Certainly nobody needs to accept the position if its burdens seem unduly onerous, but in spite of the oft repeated prediction, after every defeat for the vote, that the system had once more been killed, I believe—am I wrong?—that the suffragan bishop is the only form of our episcopate to which an election has never yet been declined. It is a very high form of service, and involves an influence in any diocese

scarcely less than that of the diocesan, and it does not need greater powers or privileges to commend it to reasonable, God-fearing men.

THE PRESENTATION of the Program of the Church for the next triennium was the event of the first week. At the risk of repeating what may appear in our news columns I shall briefly state what it is.

The Program involves a Budget and also a series of extra-budget items, 816 in number, which latter, in fixed order of priority, will be offered to the Church as objects for contributions over and above the existing work and its proper maintenance and reasonable expansion. That is to say, in place of lumping work, hopes, wishes, and dreams together in a general total, as was done three years ago, we are now told that substantially the first four million dollars of each year will be used to continue work now being done through the national administration of the Church and its cooperating agencies, and whatever is raised beyond that will go to the "priorities", in the order in which they have been arranged in the published Program. The total objective is placed at six, seven, and eight million dollars respectively for the three years to come, and if those amounts be contributed, the whole volume of work proposed will be done, in so far as the objects stated in the list of Priorities shall be ultimately carried out. We are cautioned that inclusion in that list is not an absolute guarantee of an appropriation, even though the item be reached, since most of the items are contingent upon some degree of local cooperation through raising part of the necessary funds, and that contingent responsibility must be carried out by the local parties in order to obtain the share which the national Church may undertake to raise; while, also, up to the last, the Council will retain the right to determine, when the money is in hand, whether the project shall *then* be such as to pass the renewed scrutiny of the Council, whose duty it is to protect the funds entrusted to it by the Church. I doubt whether, anywhere, are there greater precautions taken against unwise expenditures than have been taken by the Presiding Bishop and Council in asking the Church to entrust large sums of money to them. But of course contributions may also be made expressly for objects stated in the list of priorities, and such contributions will be applied as directed.

Mr Franklin made an extremely lucid presentation of the Program at the joint session of Friday morning, and experts on various forms of work treated clearly of the needs and opportunities. The acceptance or modification of the budget and of the Program are still in the future at this writing; but at least we have put the Church definitely on the budget

system, we have very greatly increased the work of the national Church and its support, we have laid out a system of specific opportunities for expansion, to be carried into the budget as rapidly as funds will permit, making a work basis instead of a money basis, and we have made real inroads into the accumulated deficit, the remaining portion of which, divided into three parts, is placed in the budgets for each of the years of the coming triennium.

A TOUCHING EPISODE of the Convention was the retirement of Dr. Anstice from the secretaryship of the House of Deputies after a term, as assistant and as secretary, of forty-five years. Dr. Anstice was renominated, as usual, and in a speech relating his length of service and the fact that he was in his eighty-first year, he gracefully declined the election. A real tribute of spontaneous applause had been made at his nomination, and there was subsequently adopted a minute, expressive of the affection of the House, with the desire that he occupy a seat on the platform throughout the session. Dr. Anstice has given service in the General Convention only surpassed in length by that of Judge Prince, veteran among the deputies, who is always greeted with affection by the whole number of old stagers. As for the personnel in general, the changes are many, and though the attendance is remarkably large, there are many incomplete delegations, especially among the laity. We miss the old faces—none more than Judge Packard—and yet the continuity of long service is, in many individuals, yet unbroken.

A feature that should be remembered and appreciated in this day of increasing trouble in the industrial world is the placing of the Labor Temple, by the Federation of Labor, at the disposal of the Convention, where it is used for educational and other meetings and for the various unofficial exhibits. This courtesy is really more appreciated than would be the tender of almost any other building, for labor and the Church have not yet learned to be at one, and the estrangement which very many are trying to cure, undoubtedly continues to exist. If only—if *only*—both sides in industrial disputes could bring their problems to the altar and seek the solution of them only on the basis of what is *right*! If only both sides could think in terms of service instead of rights! If only *both* sides desired to find common ground! For my part, I am sure it could be done, and that the religion of Jesus Christ could give the solution of the concrete problems that are at stake. It does not; perhaps because we who profess to be guided by the dictates of the gospel are often so unlovely in character, so self seeking, so tenacious of our "rights," that we do not commend our religion, as seen in ourselves, to other people. But instead of this trite moralizing, which is so very sincere that it cannot be unwritten, I had intended only to say how much we appreciate the loan of the Labor Temple, and the spirit that prompted the loan. Perhaps it augurs better things.

I have not written of the spectacle of the opening service in the Municipal Auditorium, following the corporate communion with which the Convention began, because I cannot share in the general belief that this is a wonderful function. It is thrilling to see the long line of the bishops of the Church, from every clime, of every age, as, in order of their consecration, they move to the platform and take their places. But as a service, or function, the event is spectacular rather than moving. In the absence of great churches capable of holding the thousands of persons who rightly feel that they are entitled to be present, not much can be done to improve this event. And Anglo-Saxons somehow manage to exhibit their racial awkwardness more pathetically in a procession than anywhere else. As one observed the graceful, dignified demeanor of the group of Oriental dignitaries, our guests, who had part in the procession, one wished that Anglo-Saxons had inherited a like gracefulness with them. There was a rather awkward and embarrassing lack of order on the stage, at the entrance of our foreign guests, the vanguards of the procession, when, after wandering in uncertainty as to their next step while the long line of our own bishops parted in the aisle, according to our custom: to enable the senior bishops to pass first through the ranks to the platform, the Oriental guests were first pointed to the front seats and then, later, removed from these to seats in the rear of the entering bishops. I wondered what they thought of Anglican courtesies

and Anglican order, and I hope they attributed it all, as they should, to Anglican awkwardness rather than to any failure of hospitable intent. The newly consecrated Bishop of Czechoslovakia afterward made a most cordial and happy address in the House of Deputies, laying stress upon the oneness between his Church and our own. He spoke in Bohemian, which was gracefully translated for us by our versatile Dr. Van Allen.

To return to the opening service, it would be ungracious not to bear witness to the remarkably fine singing by the vested choir of some 250 voices—mostly women—that also entered in procession and was arrayed in the back tiers of the stage, the bishops thus being in front of them. It is a pity that the platform was not raised in the back so that the voices of the singers might have flowed over the heads of the bishops, and so penetrated more fully through the hall. That essential factor in the episcopate, its backbone, never was so effective as when it presented that solid wall through which the well trained chorus tried to throw its composite voice, but there is little hope for the soprano singer whom fate consigns to a place immediately behind some of our giant bishops. I only hope that the same backbone will be equally in evidence when the House of Bishops deals with the serious questions that are to come before it.

WE WHO GO from the effete sections of the country to the Pacific coast must always break forth into rhapsodies over the scenic wonders through which we have passed. My own journey was through the Canadian Rockies with a Raymond Whitecomb tour, which made the material side of travel so delightful by reason of their perfect arrangements, that one appreciated what splendid hosts they are. I make no attempt to describe the grandeur with which nature presents the panorama of wonder that extends from Banff through the whole of Alberta and into British Columbia. Lake Louise, with its waters of deepest ultramarine, surrounded by high peaks on every side, itself some five or six thousand feet above sea level, rivals anything that Switzerland can reveal. I ran happily across *Presbyter Ignotus* afterward, and as my halting attempts at eloquent portrayal of what I had seen burst forth, he waved them all away with a contemptuous "But they are mere foothills to what I have been witnessing in further Alaska". So I am waiting—as also are you, benign reader—until the pressure of Convention material can be so relaxed as to admit of the resumption of Blue Monday Musings. What I could write of what I have seen, would fade so completely into insignificance beside what will there be revealed of the scenic wonders of the continent, that the eloquent description into which I had hoped to dip must be wholly abandoned. Only, my soul saw, and it was satisfied.

We in General Convention are only just starting out on our adventure. May the Holy Spirit be our Guide!

A FUGITIVE paragraph in THE LIVING CHURCH of August 5th, clipped from some source that cannot now be discovered, gave a series of deductions as to the beneficent results of prohibition, on the authority of the Russell Sage Foundation. Inquiry develops the fact that that Foundation has made neither investigation of, nor deductions concerning the matter, and cannot, therefore, be cited in connection with it.

An Inadvertence

It is contrary to our rules and our practice to reprint from any source without credit to the publication from which an extract is taken. By some typographical error the credit was overlooked in this case, and we cannot now tell, therefore, how it came to us. In so far as it attributes any conclusions or opinions to the Russell Sage Foundation, however, it was entirely inaccurate, and we regret that we should inadvertently have extended its circulation.

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NOTES ON THE NEW HYMNAL SECOND SERIES—XLI

BY THE REV. WINFRED DOUGLAS

THE SIXTEENTH SUNDAY AFTER TRINITY.

THE lesson to-day is of the infinite abundance of our Lord's pitying love. In the collect we pray that this love may cleanse the Church from defilement within, defend her from foes without, and preserve her in continual safety "to be His holy Bride". In the Epistle we see that the very heart and vital center of that new creation, about which we have been learning for three Sundays past, is the love of Christ. Christ dwelling in our hearts is the new creation; the glorious riches of His love strengthen it by His Spirit; rooted and grounded in that love, we begin to comprehend the incomprehensible, to know a love that, on the cross of Divine self-sacrifice, passed knowledge, and again passes knowledge in its power to fill the frail vessels of humanity with all the fulness of God. We see the true dimensions of the Cross dimly shadowed forth, broad as the whole of humankind, long as eternal life, deep as man's need and lowest sin, high as the excellent glory of the Godhead. And we praise Him for this exceeding abundance of His love, which can become the power working in us. In the Gospel, we see that not the all-mastering power of death could withstand the might of such limitless pity; for when the boundless compassion of Jesus went forth to the widow of Nain, at the burial of her son, "he that was dead sat up, and began to speak".

Introit, 234—My God, I love thee; not because or

472—Triumphant Son, lift thy head

Sequence, 389—Hark, my soul! it is the Lord or

240—There's a wideness in God's mercy or

263—O could I speak the matchless worth

Offertory, 460—Lord of our life, and God of our salvation

Communion, 526—O Saviour, precious Saviour

Final, 154—When I survey the wondrous cross or

259—Praise to the Holiest in the height

At the Introit, hymn 472 refers to the collect, hymn 234 to the Epistle; the choice here and elsewhere in to-day's list would depend largely on which phase of the teaching became the subject of the sermon. Should the Epistle supply this, the Offertory might well be 240 or 154; since 469 has to do with the cleansing and defence of the Church. But after the Epistle, what could be more appropriate than Cowper's words in 389,

"Mine is an unchanging love,
Higher than the heights above,
Deeper than the depths beneath,
True and faithful, strong as death."

unless it be Faber's

"For the love of God is broader
Than the measure of man's mind."

At the Communion, the suggested hymn speaks in direct adoring worship to Christ who is Himself

"—the revelation
Of love beyond our thought;"

At Evensong, some of the unused choices above might supply the list, added to one or more of the following:

30—As now the sun's declining ray

473—Jesus, with thy Church abide

42—Guide me, O thou great Jehovah

533—We march, we march to victory

A sermon on the collect would make this a very good time to sing the Litany of the Church 473. At some of the Conferences, it has been found very effective to have a single voice take alternate verses, the congregation in every case singing the refrain. It should be sung kneeling.

DAILY BIBLE STUDIES

EDITED BY REV. F. D. TYNER

September 25

READ Psalm 92. Text for the day: "It is a good thing to give thanks unto the Lord".

Facts to be noted:

1. The Psalmist speaks on behalf of the community of Israel.
2. It is not only a duty but a pleasure to give thanks unto God.
3. The wicked are punished, and the righteous are preserved.

One cannot believe that so many people are intentionally ungrateful, but the fact does remain that we receive many blessings from God for which we show very little gratitude. Over a gate in a city in the old world these words are written, "Think, and thank". The moment we begin really to think, at that moment we become thankful. Let us learn this lesson, then, in our effort to deepen our spiritual lives: Think, and gratitude to God for the blessings He has given us will draw us closer to Him. Not only should we express our gratitude in songs of thanksgiving but we must show our gratitude by gifts of our means, by our personal service in His cause, and, above all, by the gifts of ourselves to Him day by day.

"The Lord loveth a cheerful giver." Selfishness and ingratitude block the channels of spiritual power.

September 26

Read Philippians 1:9-24. Text for the day: "For to me, to live is Christ, and to die is gain."

Facts to be noted:

1. St. Paul's prayer for the converts at Philippi.
2. His imprisonment has been a help rather than a hindrance to the Gospel.
3. Death for St. Paul was gain.

For St. Paul to go on living would mean that more people would hear the Gospel, and the faith of those who had already heard it would be strengthened. But to die would mean that he would be in the nearer presence of the Master he loved so well. This would be gain. The man who is leaving God and Christ out of his life must write his own biography somewhat as follows: For me to live is wealth, to die is poverty. For me to live is pleasure, to die is pain. For me to live is honor at the hands of men alone, to die is shame. But happy is the man who seeks wealth, honor, and pleasure only in so far as they are in keeping with his search for Christ and His Spirit. Such a one can then write this biography: For me, in spite of all my failures, to live is Christ, and to die is eternal gain.

September 27

Read I Corinthians 15:20-31. Text for the day: "I die daily".

Facts to be noted:

1. The resurrection of Christ is the pledge of our resurrection.
2. Death is common to all, but Christ has conquered death.
3. If there is no resurrection, why face death in the cause of Christ?

We know that Christ is the way, and we know that to find the way of life we must follow Christ, and, when we have found Him, we know that He is the Way. It is no longer a matter of belief or trust, it is a matter of knowledge. But before we find ourselves truly in the way, there are many paths that must be trodden, and one of these is the path of daily crucifixion. "I am crucified with Christ", and "I die daily", are St. Paul's own words. They must be ours. Day by day the old life of the flesh, the life of desire, the life of selfishness the life that finds its greatest pleasure in material things must be crucified, and the life of Christ allowed to permeate our whole being. Death will then be swallowed up in victory.

September 28

Read Romans 7:14-25. Text for the day: "For the good that I would I do not; but the evil which I would not that I do".

Facts to be noted:

1. St. Paul's better nature struggles with his evil tendencies.
2. His desire to do good is often overcome by the power of evil.
3. His prayer for help; he finds it in Jesus Christ.

How our own experience is reflected in this lesson. Any man who is making any effort to deepen his spiritual life understands, in some measure, what St. Paul means. Begin a good work and opposition appears; think a good thought and a dozen evil thoughts come crowding for admission; begin to pray in earnest, and for a long time it is a positive battle to keep the mind upon God and God alone. Evil is indeed ever with us, and we may well cry aloud with St. Paul. "Who will deliver me?" But as for him, so for us. The question suggests the answer. There is only one Deliverer, Jesus, the Saviour from sin and death. Take the teaching of our Lord literally, learn of Him, do as He did, and the day will come when we shall begin to be conscious of the beginning of victory.

September 29

Read St. John 16:7-15. Text for the day: "I have yet many things to say unto you, but ye cannot bear them now".

Facts to be noted:

1. Our Lord is speaking to His disciples of His Ascension.
2. He promises to send the Holy Spirit.
3. They were to increase in the knowledge of Him through the inspiration of His Spirit.

The apostles could not understand why their Master should go away. But the time came when this and many other things, impossible for them to understand at the first, were made clear. It is the same with each one of us. When we first begin to study our Bible seriously and to try to draw nearer to God through Christ, we are literally baffled at times in our efforts to understand. But just as the apostles were to grow in knowledge, just as they were to wait for the Spirit of God, so must we. Difficult though it may be many, many times, "believing where we cannot see", must be our rule. God has many things to reveal to each one of us, but we cannot bear them now, we cannot understand them until we have made greater progress in the knowledge of Him through the indwelling of His Spirit.

September 30

Read Psalm 110. Text for the day: "He shall drink of the brook in the way: therefore shall He lift up the head."

Facts to be noted:

1. God speaks to a King.
2. The King is our Lord Himself, God's own Son.
3. We may apply the title to those who serve God.

The prophecy contained in this Psalm is completely fulfilled in our Lord Himself, but it finds a partial fulfillment in the life of every one who serves God. The king goes forth to battle for himself, his country, and his God. As he pursues the enemy, he stoops to drink from the mountain torrent that he crosses, and refreshed and invigorated, he presses on to victory. The Christian is waging continual warfare with the enemies of himself, his country, and his God. He needs strength, he needs refreshment, and above all, he needs to know that he can be victorious. Where can he find his strength? Where can he find assurance? "He shall drink of the brook in the way." Christ for us is the brook from which we must drink if we are to be of service in the battle of life.

ON THE MOUNT

On the mount, O let me linger,
 Let me tarry for a day;
 I would look beyond to heaven,
 That seems ever far away.
 Let me not by earth be fettered,—
 I would soar beyond and see
 What that great expanse so wondrous
 Holds so fair—so dear to me!
 Would that in these glorious moments
 I could stay and dwell for aye!
 Yet to earth I must be turning—
 Help the weary on their way.
 Here beyond earth's strife and tumult,
 Sweet, ah sweet the peace I find;
 Yet to keep this gift from Heaven,
 Broken hearts I first must bind.
 Lift the fallen and the wretched,
 Raise them to the mount I see;
 Then I'll hear those words immortal,
 "Ye have done it unto me."

Alice Livingstone Eagan.

SPECIAL EDUCATIONAL FEATURES OF THE CONVENTION

BY THE REV. JOHN DOHERTY RICE

A PART from mass meetings stressing the work and interests of the Departments, the educational value of the Convention is enhanced by their regular class and conference activities. Expert instruction by so many able leaders bodes ill for ignorance of the Church's full program within the precincts of the Convention. Also, large and varied exhibits greet the eye, illustrating what is being done in the respective fields. And all of this would include, of course, the particular Commissions represented.

The second floor space of the Auditorium presents the appearance of an educational fair. In addition to the book store, the Christian Nurture Series and general Church school work are on display, the arrangements being superintended by Dr. Gardner and Dr. Bradner. Here are revealed almost undreamed of methods and facilities for developing the child's initiative and deepest interest—everything from class material, class drawing, and photographs, to a modelled clergyman in his vestments, and church buildings of various shapes and sizes.

Admiration for juvenile talent and ingenuity also finds satisfaction in the exhibit of the Church School Service League, arranged by Miss Frances Withers and her assistants. Some of the articles are so unique that they should be patented—such as toy animals with tail-wagging ability, and other accomplishments. In the main there are hundreds of articles, and whole masses of material, demonstrating graded work in the five fields of service, grouped according to the division plan of the Church School Service League. Members of the committee are present each day to explain the exhibit. Mrs. P. A. Cowgill is the local chairman.

The Missionary Exchange, also, is worth all the time the visitor has to spare. The native work, including bead and fancy work, is fascinating. Most of it is from the Philippines, and many articles are offered for sale. One may come away lighter in pocket, but he will be richer in possession. The American Church Institute for Negroes is effectively represented. In the Labor Temple additional varied and striking displays are found, including pageant costumes.

But before leaving the Auditorium, it is well to note what the Department of Social Service is doing, under the direction of the Rev. Charles Lathrop. The movies are, of course, the most conspicuous attraction and the list of films is well worthy of enumeration: Rebuilding Broken Homes, Our Children, The Honor System, The Town That Forgot God, the Servant in the House, Pilgrim's Progress, Deliverance, The Great Redeemer, Behold the Man, As We Forgive, Heritage of Faith, They That Hunger, Blood Will Tell, The Still Small Voice, Call from Will, A Maker of Men, The Story of Abraham, Jerusalem, Tribal Life in Palestine, From the Manger to the Cross, When Women Work, From Whistle to Whistle, How Life Begins, and The High Road. Lessons helpful to human welfare are taught by these films; their plots are half-explained by their titles, and their selection represents the essence of good taste. Beginning at 9 A. M., they are shown throughout the morning and afternoon.

Dean Lathrop has arranged another strong feature, with the Rev. D. R. Covell of Washington in charge. This exhibit shows what is being done by the national organization of City Missions. An insight is afforded into the work for blighted humanity, carried on by the city missions of the Church.

Here we may tell it—the story of one of the finest accomplishments any man could desire. It seems that some years ago, Theodore Roosevelt attended services at the Church of the Advent, San Francisco, and heard a sermon by the Rev. Mr. Lathrop who was rector at that time. Now Bishop Sumner relates that, when he visited Mr. Roosevelt after he had been shot by a would-be assassin, Mr. Roosevelt named among three sermons which had made a great impression upon him the one preached by Dean Lathrop at the Church of the Advent.

Social Service conferences and discussions are being conducted daily in the basement quarters. The Department of Publicity, under the direction of Dr. Gibson, is proceeding along similar lines. He and his staff are holding informal conferences through the day. In its short career of three years the Publicity Department has accomplished wonders; and the possibilities of well-conducted publicity, as shown in these conferences, are a revelation.

For the study classes and conferences in Religious Education and the Church School Service League, the registrations are mounting up. The Labor Temple and the Central Library are being utilized, and many more halls are available. Leading ministers of other religious bodies have extended the right hand of fellowship to the Convention, and with it a hearty proffer of quarters and facilities.

Telegraphic Report of the General Convention

Portland, Oregon, September 12, 1922

HOUSE OF BISHOPS

THE House received an invitation asking that the next General Convention meet in Providence, R. I.

Two amendments to the Constitution were finally adopted, one regularizing the status of a bishop consecrated for a foreign land and afterwards elected a missionary bishop of the American Church; the second, exempting Tables of Lessons and tables of, and rubrics on, Psalms from the provision requiring passage by two General Conventions.

The House of Bishops withdrew its request for a joint committee of conference on the question of votes for suffragan bishops, and went into executive session for the discussion of this matter. (Editorial reference to these amendments was made in *THE LIVING CHURCH* for Sept. 2).

The resignation of the Rt. Rev. Robert L. Paddock, D.D., Bishop of Eastern Oregon, was finally accepted with sympathetic and commendatory resolutions.

The House of Bishops completed its work on the Confirmation office, and a part of the Solemnization of Holy Matrimony. In this latter the words "serve and obey" are omitted.

HOUSE OF DEPUTIES.

A resolution referring all action on the Prayer Book to a new commission for further report was, after a long debate, defeated by a majority of 52.

Proposals adopted and referred are, to permit bishops to license women as lay readers, and to limit representation in the General Convention.

A joint session of the two Houses on Christian Education was held in the afternoon. At this session, many reports were made and resolutions were presented.

The House of Deputies resumed the consideration of the third report of the joint commission on the Prayer Book, with but slight progress.

Wednesday, September 13, 1922

HOUSE OF BISHOPS

THE House of Bishops adopted a rule limiting each speaker in debate to five minutes.

The House completed its consideration of the Marriage office. The word "obey" was omitted.

The report of the committee on Christian Healing was received, and the subject was referred to a new committee.

Provision was made for a new Spanish version of the Prayer Book.

The committee on Canons, that was asked to define the words "officiate" and "church" in Canon 22, reported that they found the language of the Canon sufficiently clear and that they consider that it needs no further interpretation.

A commission to consider enlarged powers for the Provinces was appointed.

HOUSE OF DEPUTIES

The status of the amendments concerning votes for suffragan bishops brought on a long parliamentary battle in the House of Deputies, and resulted in the matter being dropped.

A message was received from the House of Bishops submitting a combined Office of Adult and Infant Baptism as adopted by the Bishops.

Various amendments to the Canons were proposed.

A resolution of respect, stating the esteem in which Judge L. Bradford Prince, of New Mexico, senior member of the House of Deputies, is held by the House, was adopted.

A joint session of the two Houses was held to consider matters pertaining to the Departments of Social Service and the Seaman's Institute.

The entire afternoon session was given over to a consideration of the message from the House of Bishops regarding the Baptismal office. Many amendments were suggested.

The House began its consideration of the Burial office.

It was ascertained that a decision on the subject of votes for suffragans would be impossible at this session of the General Convention.

Thursday, September 14, 1922

HOUSE OF BISHOPS

PRAYERS of thanksgiving for the improvement in Mrs. Harding's condition were offered in the House of Bishops this morning.

Many resolutions and reports were received by the

House. The work of the American Bible Society was commended. The House commended the movement to provide week-day religious instruction for the children of the United States.

A message from the House of Deputies enlarging the powers of the provinces was concurred in.

The House completed its consideration of the new Baptismal office and the office of Confirmation. It began the consideration of the office of Solemnization of Matrimony. The promise to obey and the endowment clauses are to be omitted, and the vows are made similar.

The order for the Visitation of the Sick was under consideration at the time of adjournment.

HOUSE OF DEPUTIES

The Rt. Rev. R. MacInnes, D.D., Bishop in Jerusalem, representing the Archbishop of Canterbury, is to address the House of Deputies.

The consideration of the Burial office has practically been completed by this House. A stimulating report on Faith and Order was received. An amendment to the canon on divorce was passed by the House.

An interesting report of the Commission on the Orthodox Churches was received, and a concordat with them was adopted.

A commission was appointed to consider and report on the standing of coadjutor and suffragan bishops.

Friday, September 15, 1922

HOUSE OF BISHOPS

THE House of Bishops passed a rule of order this morning forbidding the introduction of new business after the twelfth day, except on a two-third vote of the House.

Professor Samuel Joshi, professor of Baroda College in India, presented the greetings of the Church in India to the American Church.

The House voted to elect a bishop for the Missionary District of Eastern Oregon to succeed the Rt. Rev. R. L. Paddock, D.D., whose resignation has recently been accepted.

The commissions on Home and Family Life, on Church Finance, on the Work of Deaconesses, and on the Reservation of the Holy Communion, presented their reports. The report on the Work of Deaconesses was referred back to a commission.

The House completed its consideration of the Burial Office, together with that of the Burial of a Child.

A session for Saturday afternoon was agreed upon.

HOUSE OF DEPUTIES.

In order further to expedite the business of the Convention, it was decided to begin night sessions to-day.

The morning session was filled with various reports and resolutions. In the afternoon, the House heard the report of the commission on the Faith and Order of the Church.

A joint commission on Christian Healing is to be appointed.

The House of Deputies has completed, in its revision of the Prayer Book, the office for the Solemnization of Matrimony.

Saturday, September 16, 1922

HOUSE OF BISHOPS

ANOTHER urgent telegram was received by the Presiding Bishop to-day from Archbishop Alexander concerning the massacres in Asla Minor, and beseeching the help of the American Church.

The committee on Foreign Missions recommended the election of a Bishop for Haiti, and that the resignation of Bishop Roots, of Hankow, be not accepted.

Two hours were spent on the Concordat with the Congregational Church. The subject was not concluded, but an amendment to article VIII of the Constitution, bearing on this subject was passed.

An amendment to article II, of the Constitution making it necessary that the approval of the General Convention or of the Bishops and Standing Committees of the various dioceses be obtained before the election of a suffragan bishop, was adopted.

A recommendation to strike out the word "man" in article I, of the Constitution, thus making women eligible to all councils of the Church, was presented, but discussion was postponed.

The afternoon was given over to the Bishops in Council. They voted to appoint a commission to consult with bishops who have congregations of foreigners who wish to enter into union with the American Church.

The Bishops in Council also declared that it was the law

of the Church that the Holy Communion be administered in both kinds.

HOUSE OF DEPUTIES

Prayer Book revision occupied the Friday night session.

At the morning session to-day the report of the Social Service committee was heard.

The proposed condensed Prayer Book for Missions, with hymns appended and all revisions to the Book of Common Prayer made by this Convention are to be printed in a separate section of the Journal of the Convention.

The subject of Prayer Book revision was continued during the day.

Monday, September 18, 1922.

HOUSE OF BISHOPS

NEW'S of the sudden death of the Rt. Rev. Cortlandt Whitehead, D.D., Bishop of Pittsburgh, at Niagara Falls, N. Y., Sunday, was received and the House rose to offer prayers. A telegram of condolence was sent to Mrs. Whitehead.

It is probable that adjournment will come Saturday noon. New Orleans was unanimously chosen as the meeting place of the General Convention of 1925.

The House of Bishops changed its rules so as to permit nominations of missionary bishops in open session. For the Missionary District of Eastern Oregon the names of the Rt. Rev. William P. Remington, Suffragan Bishop of South Dakota, the Rt. Rev. Paul Jones, the Rev. Wm. A. R. Goodwin, D.D., of Rochester, N. Y., the Rev. Benjamin D. Dagwell, of Pueblo, Colo., the Rev. Edward M. Cross, of St. Paul, Minn., the Rev. Thos. Jenkins, of Portland, Ore., and the Very Rev. J. Wilmer Gresham, D.D., of San Francisco, were proposed. For the newly instituted Missionary District of Haiti, the names of the Rev. Walter Mitchell, D.D., rector of Porter Military Academy, Charleston, S. C., the Ven. W. S. Claiborne, of Sewanee, Tenn., the Rev. John A. Williams, of Omaha, and the Ven. H. R. Carson, of the Panama Zone were presented.

A message of appreciation for the prayers of the General Convention for the recovery of Mrs. Harding was received from the President of the United States.

The rest of the morning was spent in executive session on the subject of the pastoral letter.

The afternoon was devoted to the revision of the Prayer Book, and the House of Bishops completed their consideration of Morning and Evening Prayer, the office of Confirmation, and a part of the Communion Office.

HOUSE OF DEPUTIES

The death of Bishop Whitehead was announced, this morning, and the House of Deputies was called to memorial prayer. Resolutions of regard and respect were offered.

New Orleans was unanimously chosen by the House of Deputies to be the place of the next General Convention.

A joint commission on the Use of the Common Cup in the Holy Communion has been proposed.

A proposition to reduce the representation of the Dioceses in General Convention was defeated.

The revision of Prayers on Several Occasions, and the Burial Office were concluded.

The report of the Presiding Bishop and Council and the budget offered by them, were enthusiastically adopted.

The House of Deputies received a letter of appreciation from President Harding, in answer to messages sent to the president earlier in its sessions.

The use of moving picture films in Bible teaching, received the House of Deputies' stamp of approval.

The measure providing for the admission of women to seats in the General Convention was emphatically defeated.

CONSTANTINOPLE AND ANGLICAN ORDINATIONS. THE CONCLUSION OF THE HOLY SYNOD

(Translation of the letter of His Holiness the Patriarch of Constantinople, to His Grace, the Archbishop of Canterbury, in re Anglican ordinations, by Germanos, Metropolitan of Thyateira. Published in the London *Church Times*, of September 2d.)

MOST Reverend Archbishop of Canterbury and Chief Hierarchy of all England—Brother, beloved and yearned-for in Christ our God, Lord Randall, greetings; your Reverence well-beloved by us, fraternally in the Lord, we address you with gladness.

Our special committee dealing with the Union of the Churches has drawn our attention and that of our Holy Synod to the question of the validity of Anglican ordinations from the Orthodox point of view; for that it would be profitable

in regard to the whole question of union that the opinion of the Holy Orthodox Church should be known upon this matter.

Accordingly the Holy Synod on this opportunity have taken under our Presidency the matter under consideration, and having examined it from every point of view has concluded that as before the Orthodox Church, the ordinations of the Anglican Episcopal confession of bishops, priests, and deacons possesses the same validity as those of the Roman, Old Catholic, and Armenian Churches possess, inasmuch as all essentials are found in them which are held indispensable from the Orthodox point of view for the recognition of the *Charisma* of the priesthood derived from Apostolic succession.

Indeed, on the one hand, it is plain that there is no matter here as yet of a decree by the whole Orthodox Church. For it is necessary that the rest of the Orthodox Churches should be found to be of the same opinion (in the matter) as the Most Holy Church of Constantinople.

But even so, it is an event not without significance that the synod of one, and that the Primatial Throne, of the Orthodox Churches, when taking the matter into consideration has come to this conclusion.

Therefore, with great joy we communicate the matter to your beloved Grace as the chief hierarch of the whole Anglican Church, being sure that your Grace will be equally favourably disposed towards this conclusion as recognizing in it a step forward in that work of general union which is dear to God.

May the Heavenly Father grant us to be of the same mind, through the Grace of our Lord Jesus Christ who is blessed for ever and ever.

Your well beloved Grace's beloved brother in Christ and altogether well disposed

MELETIOS.

For this exact translation the Metropolitan of Thyateira, July 28, 1922.

GERMANOS.

The above letter is published on the authority of Germanos, Metropolitan of Thyateira and Exarch of Western Europe, the representative in London of the Ecumenical Patriarchate. It was brought to London from Constantinople by the Rev. W. Emhardt, Director of the Foreign Missions Board of the American Episcopal Church, and was handed by him to the Archbishop of Canterbury last Tuesday. Mr. Emhardt will in due course also present a copy of it to the General Convention of the American Church, which has for some time been concerned with the regularization of the admission to its ministrations of those Orthodox in its jurisdiction who are outside access to their own clergy. The acceptance of Anglican ordinations was, of course, a necessary preliminary to such regularization, which, since the Greek colonies in America are dependent on the Ecumenical Patriarchate, is now possible.

It may be noted here that:

(1) The decision, which has not been made swiftly but after many years of patient and thorough investigation, places Anglican Orders on a parity with Roman Catholic, etc. This is the most which the Orthodox can do, seeing that Orthodox theologians do not recognize the validity *per se* of any sacraments outside the Orthodox Church.

(2) Before the decision becomes that of the whole Orthodox Church, the assent of the Patriarchates of Alexandria, Antioch, Jerusalem, and Russia, as well as of the Churches of Cyprus, the Kingdom of Greece, Jugo Slavia, Roumania, and Czecho Slovakia will be needed. The political estrangement of Constantinople from Alexandria and the kingdom of Greece and the state of Russia may delay the assent of those three Churches. That of the others will probably be given in the near future.

(3) There is no present probability of other than emergency intercommunion between the Anglican and Orthodox Churches. Full intercommunion must wait for complete dogmatic agreement. But the Constantinople decision will open the door to a very close understanding between the two Churches, and may well produce a real solidarity between them, the effect of which will prepare the way for future agreement.

A TEN MILE WALK TO CHURCH

"AT ONE of my visits to a distant village," writes a Canadian missionary in *The Mission Field*, "There were only three men and a few women in the Anglican settlement when I arrived. By morning, however, practically every Indian was present, some having walked ten or twelve miles from the fishing stations or timber camps, in order that they might receive the Holy Communion. How they knew about my arrival beats me, they were so scattered."



THE PROCESSION OF BISHOPS ENTERING THE MUNICIPAL AUDITORIUM

The Opening of the General Convention

Bishops' and Deputies' First Work, the Worship of God

By the Rev. Allan L. Burleson.

THE CORPORATE CELEBRATION

THE real Opening Service of the Convention was the celebration of the Holy Communion at 7:30 on the morning of Wednesday, Sept. 6th, in Trinity Church. This is a noble structure, and its spacious chancel is admirable for great services of the Holy Communion, such as this and the United Offering Service tomorrow. When adorned and beautified—as it doubtless will be in future years—Trinity will be a worthy and impressive sanctuary.

The service was plain. Bishop Tuttle was the celebrant, and, at times, his clear, strong voice was audible above that of the great congregation of some 500 men. The Rev. Dr. Mann, President of the House of Deputies, was Epistoler; and Bishop Gailor, Chairman of the House of Bishops, was Gospeler. Three hymns were sung by the congregation. A number of the older bishops assisted in the administration of the Elements. Thus, in the quiet of the early morning, the Bishops and Deputies began their work before the altar. It is said to be the largest corporate communion ever made in a Portland church.

THE PUBLIC OPENING SERVICE

Bright sunshine helped add to the enjoyment of the thousands who wended their way to the Municipal Auditorium for the public opening service of the Forty-seventh Triennial Convention of the Church. Long before the appointed hour of ten o'clock, the cars were packed, and the sidewalks filled, with the clerically clad and the badge-bedecked members of the two Houses and of the Woman's Auxiliary, together with the multitude of visitors assembled from the four quarters of the globe.

When the hour of service arrived, the great hall was filled to the roof with a mass of some five thousand representatives of the Church. To one who looked down from the balcony upon the House of Deputies, occupying the front seats, the preponderating number of bald heads and gray hairs in evidence gave promise of a hopeful accumulation of wisdom, though the statement is made that four-fifths of its membership has never before sat in General Convention.

THE PROCESSION

Ten minutes after the appointed time, the great organ pealed out the strains of "The Son of God Goes Forth to War", which, with "Ancient of Days", were the processional hymns, and were each thrice repeated before all reached their places. The long line of white robed choiristers, led by the Cross, with the Stars and Stripes in their midst, was composed of 250 voices from the choirs of the city, and, when in place, filled the rear of the stage.

THE ORIENTAL BISHOPS

Following the choir, and escorted by Bishop Darlington and Bishop Anderson, came the distinguished representatives of the Orthodox Churches of Syria, Palestine, Russia, and Czecho-Slovakia, who have brought greetings to the American Church from their Churches. The delegation is composed of His Grace Gerassimos Messara, Archbishop of Beirut, in the Patriarchate of Antioch; His Grace, Panteleimon Athanasiades, Archbishop of Neapolis; Bishop Aftimios Ofeish, head of the Syrian Orthodox Mission in America and representing Metropolitan Platon, now temporary Supreme Prelate in charge of the American Archdiocese under the jurisdiction of Patriarch Tikhon, of Moscow; Bishop Pavlic Gorasz, Primate of the new Czecho-Slovakian National Orthodox Church. These primates were accompanied by their attendants.

The eminent visitors with their black, tall caps, with flowing havelock attachments, their black, purple, and white vestments, adorned with gold lace and jewels, and bearing their pastoral staves, formed a spectacular contrast to the more sober raiment of the American Bishops, in spite of their almost universal scarlet hoods.

ONE HUNDRED AND TWENTY

Then came the long lines of the House of Bishops, some hundred and twenty in all, led by the younger in time of consecration. When the aisle was filled, the ranks were opened and, in reverse order, the House ascended to the stage, led by the patriarchal and beloved Bishop Tuttle, immediately followed by the host-bishop, Bishop Sumner, of Oregon. Towering among his brethren was noted the visiting Canadian

Bishop, the Rt. Rev. A. U. De Pencier, of the Diocese of New Westminster and Cariboo, Province of British Columbia.

THE OFFICE

Morning Prayer was said by the Rev. Dr. Mann, President of the House of Deputies, the lessons being read by the Rev. Dr. Anstice and the Rev. Dr. Nelson, Secretaries of the House of Deputies and the House of Bishops. It made one wish that the great volume of sound, like "the voice of many waters", that went up from the congregation, especially in the Confession, the Lord's Prayer, and the Creed, could be "radioed" to all the parishes, and especially the little missions of the Church, to help them to realize the better that they are a part of a vast, mighty body which holds fast "the faith once delivered to the Saints". To hear the deep roll of thousands of voices united in praise makes one think of those services of the future on the borders of the Crystal Sea.

THE SERMON

The sermon by Bishop Lines on the general subject of "The Necessity of Progress in the Church" was worthy of the time and the place. He touched upon many of the problems of the day—Church advance, Church unity, industrial strife, old world confusion, social service, religious education, Prayer Book revision, the late world war, prohibition, and the work of this General Convention. Seldom does one hear a sermon so filled with apt epigrams and big thoughts packed into a few words. No outline is needed here, for the full text has already appeared in *THE LIVING CHURCH*.

THE AUDITORIUM AND THE MUSIC

The splendid acoustic qualities of the Auditorium make it a joy to listen within it, for everywhere the sound comes to one distinct and clear. The music was excellent. If one who is not a musician may be a judge. But the thought occurs, do solos, however perfectly and beautifully rendered, really have a place in a great mass meeting service? Or does not a simple *Te Deum*, in which all can join, help to sustain the uplifting power which such meetings bring?

The offering was for Foreign Missions, and the offertory anthem was T. Tertius Noble's splendid "But Now Saith the Lord". The deep touching tones of Bishop Tuttle's voice in the closing prayers and benediction brought to a close a service which is pronounced the greatest and most magnificent ever held in the city of Portland. With the recessional hymns of "The Church's One Foundation" and "Ten Thousand Times Ten Thousand", the great Opening Service ended.

CANADIAN DEPUTATION RECEIVED

BY THE REV. JOHN DOHERTY RICE.

NO more cordial relations between this country and Canada could be desired than were typified in the simple, yet impressive ceremony of the reception of the Canadian Deputation at a joint session of the two Houses, Thursday noon, September 7th. The representatives of the Canadian Church were the Rt. Rev. A. U. De Pencier, D.D., Bishop of New Westminster, and the Rt. Rev. A. J. Doull, D.D., Bishop of Kootenay. Being escorted to the platform and there welcomed, they were presented by Bishop Brown, newly elected Chairman of the House of Bishops.

"We come charged with sincere and heartfelt greetings," said Bishop de Pencier, "from the Church in Canada to the Church in the United States, and to wish you Godspeed in the work in which we are closely associated. Representing also a daughter of our mother the English Church, we do not come as foreigners; and the same elements which characterize your progress we are trying to emulate.

"We are bound together also by personal elements. We are stimulated and provoked to good works as we read the progress of this Church in the United States in the last one and one-half centuries, and as we read of the tenacity and purpose of Bishop Seabury who won what he fought for—the establishment of the episcopacy in this country. We are stimulated by the work of Bishop Whipple and Bishop Tuttle, to follow the examples set by them. We are stimulated also by the fact that at the Lambeth Conference Bishop Tuttle was spokesman for the Church of America. And, may I sound a personal note that brings you nearer to our hearts? As a people I know you are not lovers of titles, yet in British Columbia, we recognize Bishop Keator as 'assistant bishop-maker'. Our affections are strengthened and warmed as we follow the work of these Bishops whom we knew in Canada, being born and raised there—Bishop Acheson, Bishop Du Moulin, Bishop Anderson, and Bishop Brent.

"And as a word that I would leave with you, if you forget all else, I ask you to join with us in promoting the efforts, by all our race, for the preservation of the peace of the world." Here the Bishop recalled his happy associations with Bishop Brent in France, the great appreciation of the Harvard Hospi-

tal unit, and the solemn ritual over doctors and nurses of that unit after the hospital had been bombed by the German planes, and recited with powerful dramatic effect the solemn charge laid upon all by the author of *In Flanders' Fields*.

"By our common sufferings and bereavements," he pleaded, "let us use all the means within our power to prevent a recurrence of that sad catastrophe, the world war. This can be done if the great Churches of the Anglo-Saxon people will stand together for justice and for weeding out of jealousies that breed war. It is truly said that Canada is the best interpreter of this country to the mother land. She understands your conditions and habits of thought better than you know, and can show them to the mother country to better effect. The Church should be preëminently the instrument for penetration among people, of the idea that no longer should cleavages, occasioned by suspicion and jealousy, obtain, but that all should strive to hold the world for peace."

"We greet you," he said in conclusion, "in the name of the four Archbishops, the twenty-seven Bishops, and the clergy and laity of the Canadian Church. I am confused by such terms as 'Presiding Bishop,'" he added. "Why not 'Archbishop'? I can understand why you do not have a 'Metropolitan', since, to the average mind, that suggests a certain life insurance company; but why not have Archbishops, and thus call a spade a spade?" Quoting Canon Scott's famous poem, the Bishop closed with the plea that in the Church may be developed men and women who are noble and clean to the heart's core and with the statement "We bid you again Godspeed, and may the earth be filled with glory of God as the waters cover the seas."

Bishop Doull said in part: "The Church in Canada sends through us, to you her cordial greetings, as from a younger sister in the same family. May God's blessing rest upon you and may He guide you in all your deliberations. We know that whatever action is taken here, will have great influence upon the Anglican Communion taken as a whole, and also an important bearing upon our own national life.

"We are one great people, one family in the continent of America. By your example, you bid us to follow your lead. We ourselves, in Canada, have been revising the Prayer Book, and have been helped by your past action. We are interested in the action taken to uphold the sanctity and purity of home life. A few years ago divorce was unknown in Canada. Now many fear that, to a large extent, the influence of the United States has not been altogether what your younger sister might expect. We realize that the welfare of the home and the state are mutually dependent upon each other. If the home-life is strong, pure, and God-fearing, so is that of the state. We should, therefore, strive to preserve the strength and integrity of home-life.

"We realize also that the peace of the world is a great charge before the conscience of the Church today." Citing Lloyd George's declaration of the responsibility resting upon the Church of the world for maintaining the peace of the world, the Bishop continued:

"The Church of the world must see to it that never again shall the peace of the world be disturbed by the horrors of war. And this peace is bound up in the maintenance of goodwill between the United States and the British Empire. Only by this country and Great Britain standing together can a great forward step to prevent war be taken. The chief task of the Episcopal Church today, then, is to see that nothing be done to mar harmony and goodwill between this republic and the family of the British Empire.

"One great task in both countries is to win men for Jesus Christ. But we are not presenting Him and His claims in full. We are pleased to grant Him dominion over what we are pleased to call our souls, but deny Him Lordship over both body and soul. We must enlarge our conception and grant Him complete dominance over both body and soul. Limiting His influence to the religious life of man, we have divided life into compartments of the political, industrial, social, and religious. Thus we present a maimed Christ, making insufficient claims. Need we wonder that the nations do not respond to the small, partial claim that is made? We must claim for our blessed Lord dominion over the political, social, industrial, and commercial life of the nations, as well as of the religious, and win for our Lord the rightful position of Supreme Ruler in every department of national life and activity. We must be prepared to claim for Christ His rightful place in legislative assemblies, schools and universities, the stock exchange—in fact, everywhere. If we present Christ together with the fullness and magnificence of His claims, His power to uplift the nations will be gladly acknowledged.

"Finally, we pray God to open upon this Convention and the Church the windows of heaven and pour upon them the blessing of heaven until there is not room enough to receive it."

The House of Bishops

Upper House Begins Deliberations

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

THE OPENING

ON the very tick of three o'clock on the afternoon of Wednesday, Sept. 6th, the venerable Presiding Bishop called the House of Bishops to order. If he is failing in body he shows no sign of weakening in mind. He managed this opening session in that whimsical and delightful fashion peculiar to himself.

Bishops elected since the last meeting were presented to the House, as follows: The Philippines, Easton, Coadjutor of Los Angeles, the Suffragan of Western New York, the Suffragan of Montana, the Coadjutor of Duluth, Salina, the Coadjutor of South Carolina, New York, the Coadjutor of Colorado, Honolulu, and Erie. Bishops Shipman, of New York, and Gardiner, of Liberia, were absent. The roll call of the House which followed the presentation showed 118 out of 138 Bishops present, thus proving groundless the fear that this Convention might be sparsely attended.

The Commemoration of the Dead followed, when the names of the late Bishop Burch, of New York, Israel, of Erie, and Beatty of Tennessee, were read, and the Presiding Bishop called the House to prayer.

ORGANIZATION

Proceeding to organize, Bishop Tuttle announced the retirement of the Rev. Dr. George F. Nelson, the veteran secretary of the House, and, in acting upon his resignation, the House made its own the appreciative words of Bishop Gailor, who spoke of "the dignity of person, kindness of spirit, and faithfulness of service which have, through many years, characterized our loved secretary".

Bishop Longley, as chairman, reported for a committee which had been appointed to consider the election of a bishop as secretary. The report was adverse, and was accepted. The House then proceeded to elect, and the second ballot chose the Rev. Dr. Charles L. Pardee, Secretary of the American Church Building Fund Commission.

VISITING BISHOPS PRESENTED

In the intervals of the balloting, presentation was made to the House of the distinguished delegation from the Greek Church which had been present at the opening service. Bishop Darlington, of Harrisburg, brought forward and introduced to the Presiding Bishop: His Grace Gerassimos Mes-sara, Archbishop of Beirut, from the Patriarchate of Antioch; His Grace Panteleimon Athanasiades, Archbishop of Neapolis, from the Patriarchate of Jerusalem; His Eminence, Paëlic Goraszd the Patriarch of Serbia, representing the Czecho-Slovak National Orthodox Church, and His Eminence Aftimios Ofiesh, Syrian Arabic Bishop of Brooklyn, representing his own Syrian people and also the Russian metropolitan, Platon. Such were their names and titles, which are no more striking than their appearance and dress; one had a sense of the changeless, patient, mystical East sitting at the back of a new pine platform, looking with rather puzzled eyes at the peppy proceedings of our House of Bishops.

In excellent phrase, and with much feeling, these men delivered fraternal greetings from the various bodies which

they represented. The three archbishops spoke in French, briefly and well, while the Bishop of Brooklyn made a longer and very able speech in German, saying that he represented and bore greetings from the oldest and the youngest Christian Church. "We are strangers to you," said one archbishop, "in speech and customs, in robes and colors, yet language is an accident, and whether in Greek or English, the spirit of the ancient liturgy remains; because we seek to serve the one true Christ, we find ourselves brothers in one love."

The Bishop of New Westminster, across the line in Canada, was presented to the House, but reserved his speech until a later time when the Canadian delegation will be officially received.

BISHOP GAILOR AND BISHOP LINES COMPLIMENTED

Bishop Gailor having completed his term as chairman, and under the rules being ineligible for reelection, Bishop Lawrence presented, and the House adopted a resolution recording heartfelt appreciation of his fairness, ability, and unflinching humor.

The House expressed high appreciation of the able sermon preached this morning by the Bishop of Newark, showing the sincerity of its commendation by placing him on the committee appointed to frame the Pastoral Letter, and suggesting that this sermon be made the basis of the Letter.

BISHOP BROWN ELECTED CHAIRMAN

The House then proceeded to the election of a chairman. There was but one nomination. Bishop Brown, of Virginia, whose wise and courteous handling of Prayer Book Revision has made a most favorable impression upon everyone. A few scattering votes for other bishops appeared when the ballots were counted, but the election of Bishop Brown was practically unanimous. Bishop Tuttle relinquished the chair to his assessor, with one of his inimitable speeches, Bishop Brown replied briefly and feelingly, and the House was declared organized.

Only two items of business were taken up before adjournment: Southern Florida made application to be admitted as a diocese, and a telegram from

the Governor of Rhode Island, inviting the Convention to hold its next meeting in that State, precipitated a premature discussion on this subject. It is evident that there will be many invitations which will be enthusiastically urged upon the House.

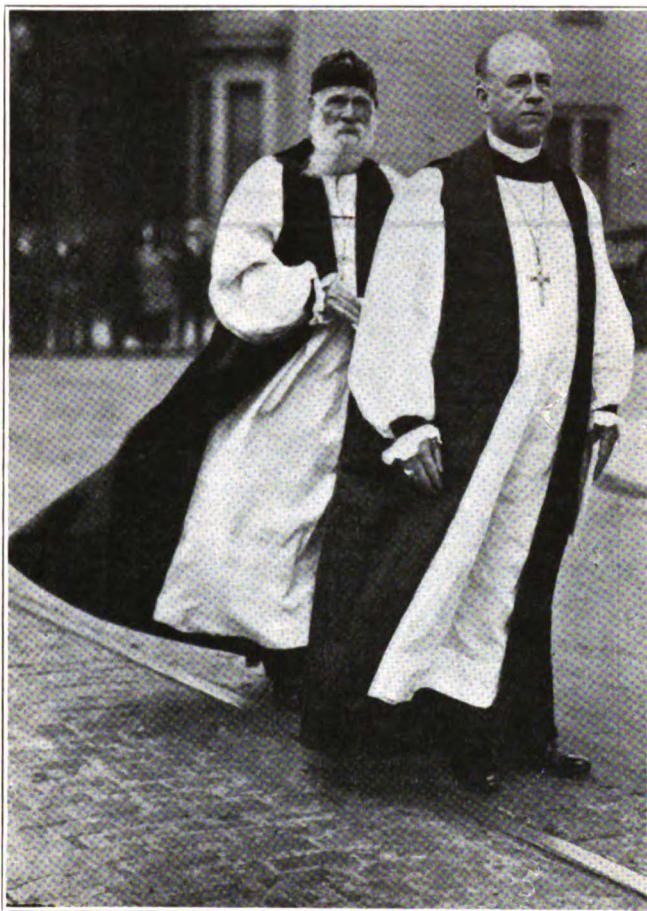
It is felt that an excellent beginning has been made and admirable officers chosen.

THE SECOND DAY HOUSE OF BISHOPS

THE second day of the session found the new officers in charge and fulfilling their duties with great satisfaction to all. The Chairman appointed the following standing committees:

Dispatch of Business:

Bishops Reese, of Georgia; Stearly, Coadjutor of Newark; Davies, of Western Massachusetts.



MOST REV. DANIEL SYLVESTER TUTTLE, D.D., BISHOP OF MISSOURI, PRESIDING BISHOP OF THE CHURCH, AND THE RT. REV. WALTER TAYLOR SUMNER, D.D., BISHOP OF OREGON.

Rules of Order:

The Chairman, Ex-officio; Bishops Woodcock, of Kentucky; McCormick, of Western Michigan; Murray, of Maryland; Beecher, of Western Nebraska; McElwain, of Minnesota; and Moore, Coadjutor of Dallas.

Nomination of Missionary Bishops:

Bishops Graves, of Shanghai; Harris, of Marquette; Horner, of Asheville; Tucker, of Kyoto; Olmsted, of Central New York; Atwood, of Arizona; and Huntington, of Anking.

Amendments to the Constitution:

Bishops Vincent, of Southern Ohio; Leonard, of Ohio; Lawrence, of Massachusetts; Bliss, Coadjutor of Vermont; Anderson, of Chicago; Manning, of New York; and Gravatt, of West Virginia.

On Canons:

Bishops Cheshire, of North Carolina; Hall, of Vermont; Parker, of New Hampshire; Perry, of Rhode Island; Capers, of West Texas; Wise, of Kansas; Johnson, of Colorado; Tucker, of Southern Virginia; and Gailor, of Tennessee.

Memorials and Petitions:

Bishops Weed, of Florida; Burton, of Lexington; Kinsolving, of Southern Brazil; Beckwith, of Alabama; Johnson, Coadjutor of Missouri; Du Moulin, Coadjutor of Ohio; and Colmore, of Porto Rico.

Domestic Missions:

Bishops Rowe, of Alaska; Bratton, of Mississippi; Faber, of Montana; Thomas, of Wyoming; Sumner, of Oregon; Burleson, of South Dakota; and Touret, of Idaho.

On Foreign Missions:

Bishops Talbot, of Bethlehem; Rhinelander, of Pennsylvania; Francis, of Indianapolis; McKim, of Tokyo; Roots, of Hankow; Harding, of Washington; and Lloyd, Suffragan of New York.

On Prayer Book:

Bishops Whitehead, of Pittsburg; Sessums, of Louisiana; Johnson, of Los Angeles; Burgess, of Long Island; Darlington, of Harrisburg; Hulse, of Cuba; and Mikell, of Atlanta.

On Christian Education:

Bishops Weller, of Fond du Lac; Brent, of Western New York; Keator, of Olympia; Guerry, of South Carolina; Morrison, of Iowa; and Albion W. Knight.

Committee on Social Service:

Bishops Brewster, of Connecticut; Williams, of Michigan; Lines, of Newark; Webb, of Milwaukee; Reese, Coadjutor of Southern Ohio; Quin, Coadjutor of Texas; and Cook, of Delaware.

Committee on Consecration of Bishops:

Bishops Moreland, of Sacramento; Winchester, of Arkansas; Howden, of New Mexico; Sherwood, of Springfield; Garland, Suffragan of Pennsylvania; and Thomson, Coadjutor of Southern Virginia.

Committee on New Dioceses:

Bishops Kinsolving, of Texas; Fawcett, of Quincy; Hunting, of Nevada; Thurston, of Oklahoma; Nelson, of Albany; Bennett, of Duluth; and Davenport, of Easton.

Committee on Conduct of Religious Services:

Bishops Mann, of Southern Florida; Brewster, of Maine; Sanford, of San Joaquin; Page, of Spokane; Mize, of Salina; Moulton, of Utah; and Jett, of Southwestern Virginia.

Committee on General Theological Seminary:

Bishops White, of Northern Indiana; Partridge, of West Missouri; Ward, of Erie; Mathews, of New Jersey; Mosher, of the Phillipine Islands; Morris, of the Panama Canal Zone; and Davis, of Western Massachusetts.

On Unfinished Business:

Bishops Darst, of East Carolina; Temple, of North Texas; Tyler, of North Dakota; Johnson, Coadjutor of Missouri; Shaylor, of Nebraska; Finlay, Coadjutor of South Carolina; and Parsons, Coadjutor of California.

PRESIDING BISHOP'S REPORT

Bishop Tuttle then read to the House his report as Presiding Bishop. For the most part it dealt with routine matters concerning consecrations and the like, but other outstanding items were: the resignation of the Bishop of Duluth (accepted later by the House); the resignation of Bishop Paddock of Eastern Oregon "on account of disability" (referred to a special committee of three), and a memorial from the Diocese of Arkansas concerning Bishop Brown, its former diocesan. This latter was not read, but was referred to a special committee of five.

A resolution of heartfelt sympathy with Bishop Morrison, of Iowa, because of the recent tragic death of his son, was offered and unanimously passed by a rising vote.

NEW DIOCESES

The missionary district of Asheville applied to be admitted as a Diocese. Yesterday Southern Florida made a like application. If permission is granted in both these cases, as it no doubt will be, there will be no missionary districts left east of the Mississippi.

Bishop Williams of Michigan introduced a resolution which was unanimously passed, commending the work of the Red Cross.

New Orleans was then heard from, urging its claim to be the next place of meeting. The campaign seems to be well organized and bids fair to be successful, notwithstanding the earnest appeals of other aspirants.

At 12 the House adjourned to take part in the joint session welcoming the delegation from the Church in Canada.

ROUTINE AND REPORTS

On reassembling at 2:30 some matters of routine were taken up and reports of committees received. One, presented by the Bishop of Vermont as chairman, looks toward the formation of a body of canons which shall be binding upon missionary districts. It seems hardly likely that so reactionary a policy will find favor, but it is hard to predict what this House will do; there are absolutely no lines of cleavage and no coöperative groups, nor have the outstanding leaders yet made themselves manifest.

VOTES FOR SUFFRAGANS

This was evident in the discussion of the subject which occupied the remainder of the day, and came to a vote only after the hour of adjournment had passed: the final ratification of the amendment giving a vote to suffragan bishops. The amendment was passed by both Houses at the last General Convention, and now

comes up on the final vote. The matter was earnestly and ably debated by a number of bishops, including two suffragans. The Bishops of Colorado, New Hampshire, Fond du Lac, Florida, New York, and others spoke in the negative, arguing that the office had been created and accepted with this definite limitation, and that there should not now be a demand for the vote; that as a "deep and abiding principle" suffrage is bound up with jurisdiction that multiplication of suffragans might produce grave imparity of diocesan influence. None disputed the usefulness of the office, and all spoke appreciatively of the men who hold it.

On the affirmative side were the Bishops of Connecticut, Chicago, Montana, Southern Ohio, Louisiana, the Coadjutor of Iowa, Arkansas, South Dakota, and the suffragans of Pennsylvania and South Dakota. It was argued that "this is a House of Bishops, not of jurisdictions": that if jurisdiction is necessary to suffrage, neither the coadjutor nor the missionary bishops can be said to have it in the absolute sense; that men had assumed the office with the expectation that the vote would be bestowed, and that it could not be hoped

(Continued on page 722)



RT. REV. THEODORE DUBOSE BRATTON, D.D., BISHOP OF MISSISSIPPI, AND RT. REV. EDWIN S. LINES, D.D., BISHOP OF NEWARK, PREACHER OF THE CONVENTION SERMON

The House of Deputies

Lower House Organizes for Work

A Detailed Report, by the Rev. Allen L. Burseson

PROMPTLY on the hour, the House of Deputies was called to order by the secretary, Dr. Anstice. The roll of Clerical and Lay Deputies was called, but few absences being noted.

DR. MANN UNANIMOUSLY ELECTED PRESIDENT

The election of a president being the first thing in order, Dr. Powell, of California, in a few earnest and complimentary words, presented the name of the Rev. Dr. Mann of Boston. The House rose to its feet in an outburst of hand-clapping, and, when the enthusiasm quieted, a number of dioceses seconded the nomination, and, no other name being presented, the secretary was instructed to cast the unanimous ballot of the House for Dr. Mann. Dr. Freeman, of Washington, and Mr. Morehouse, of Milwaukee, were appointed to conduct Dr. Mann to the chair. Another long outburst of applause followed.

Dr. Mann, visibly affected, said in substance: "Gentlemen and brethren: If I had a speech to deliver, your action would have robbed me of it. For the second time you have unanimously elected me to this high office. No words of mine can tell you what it means to me. During the coming days of the Convention I shall bear in mind your action of to-day and try to merit in some small degree the confidence you have placed in me. For the second time, we meet on the Pacific Coast, coming at the hearty and cordial invitation, not only of the Bishop and Church of Oregon, but also of the Governor of this great state, and the Mayor and City Council of this hospitable city. We meet on the border of the great western ocean, with the cordial goodwill of all Christian people who live here. In the great sermon we heard this morning, we heard what work for God and His Church is needed, and we have met to try to do some of that work. The great forces which rule the world are spiritual, and the evil forces are the ones which are desolating the world. The great remedy against evil is the gospel of Jesus Christ. To set forth that gospel is the work that confronts a convention of Christian men. It is to that task I bid you. Let us strive as a Convention of loyal and earnest Christian brethren to take measures to set forth the gospel of the great Commander whom we all love and adore."

DR. ANSTICE DECLINES SECRETARYSHIP

The Rev. Dr. Anstice was then nominated as Secretary by Dr. Stires, of New York, who spoke of Dr. Anstice's long service and the Church's indebtedness to him. Long applause followed, and a number of seconds to the nomination. Dr. Anstice then rose and, in words that stirred the hearts of all said: "Forty-five years ago I headed the deputation from Western New York. Only one member of that Convention survives in this House, Judge L. Bradford Prince, of New Mexico. I was appointed First Assistant Secretary, and Secretary in 1904. In every Convention since, I have served—forty-five years of service. I am now in my eighty-first year. (Exclamations of astonishment from all over the House.) And I now feel that the time has come for me to decline to serve longer. I appreciate your confidence, and I am grateful for the honor and for the courtesy I have always received at your hands, but I must decline."

CARROLL M. DAVIS ELECTED

The silence, more eloquent than words, in which Dr. Anstice's declination was received, was broken by Mr. Burton Mansfield, of Connecticut, who eulogized Dr. Anstice's services, but said that "as the Doctor means what he says,

we must accept his decision, however unwillingly". Mr. Mansfield then placed in nomination the name of the Rev. Carroll M. Davis as Secretary, saying that for thirty-three years Mr. Davis had served as First Assistant Secretary, that he was able, capable, efficient, willing, and abundantly familiar with the business of the Church. The nomination was seconded by the Rev. Mr. Farrar, of Sacramento, who stated that Mr. Davis had begun his work in the City of Sacramento. Dr. Stewart, of Chicago, moved that the president cast the unanimous ballot of the House for the Rev. Mr. Davis, which was ordered.

THE HOUSE AT WORK

On motion, a committee was appointed to draw up resolutions expressing the thanks of the House to Dr. Anstice, which motion was accompanied with much applause.

The Chair then appointed Dr. Freeman, of Washington, and Dr. Josephi, of Oregon, a committee to inform the House of Bishops that the House of Deputies was organized for the dispatch of business.

The Rev. Mr. Glass presented a petition from the District of Southern Florida to be admitted as a Diocese, and a similar petition was presented for the admission of the District of Asheville. It was referred to the Committee on New Dioceses.

The election of a Treasurer of the Convention being in order, Judge Henry, of Iowa, presented the name of Gen. W. W. Skiddy for reelection to the office and, on motion, the Secretary was instructed to cast the unanimous ballot of the House.

The Secretary then appointed as Assistant Secretaries, the Rev. F. C. Clark, the Rev. J. G. Glass, and Miss H. C. Smith.

THE SECOND DAY GETTING UNDER WAY

FOLLOWING the prayers and reading of minutes, at the morning session, on September 7th, came the first message from the House of Bishops, announcing its organization, with the Rt. Rev. Dr. Brown, of Virginia, Chairman, and the Rev. Chas. L. Pardee, Secretary.

The chairman of the committee on the Dispatch of Business requested the appointment of the committee on New Dioceses, with instructions for immediate action on the petitions for admission as Dioceses of the Districts of Southern Florida and Asheville, in order that their deputies may obtain seats in the Convention at as early a date as possible.

The President also appointed as the special committee on resolutions regarding the Rev. Dr. Anstice, the Rev. Dr. Stewart, of Illinois, the Rev. Dr. Stires of New York, Mr. Burton Mansfield, of Connecticut, Mr. Morehouse, of Milwaukee, and the Rev. Dr. Mann, of Massachusetts.

At this point some amusement was created by the appearance of Bishop Sumner, bringing the official gown of the President of the House. Dr. Mann, who had so far presided in his usual attire, smilingly donned the official robe and was greeted with a round of applause.

INVITATION FROM PITTSBURGH

The Rev. E. J. Van Etten then extended an invitation to the Convention to hold its next triennial session in Pittsburgh, stating that that city was at the center of population of the Church, that ninety per cent of the members of the Church lived within thirty-six hours of travel from that city, that the entire work of the Convention could be held under one roof, that all delegates could be housed in one hotel, that 2,000 lunches could be served at one sitting, that the Bishop



THE HEAD OF THE PROCESSION

of Pittsburgh had held office for over forty years, to whom the coming of the Convention would be a tribute, and that it would do good both to Pittsburgh and to the Convention to have it come to Pittsburgh. He then offered a resolution that a joint committee be appointed to take into consideration the question of the place of meeting of the next Convention, which was adopted.

No one was expecting the matter to be brought up so early in the session, and others who had similar invitations to offer were somewhat taken by surprise.

PHILADELPHIA'S CLAIMS

But Dr. Tomkins, of Pennsylvania, promptly extended an invitation to the Convention to meet in Philadelphia, pleading that Philadelphia had waived her claim at the last Convention in favor of Portland, with the understanding that Philadelphia should be the next meeting place. He went on to say that Philadelphia was the cradle of liberty, the birthplace of the Constitution and of the Church, and was filled with early Church associations which made it the specially fitting place for the next meeting.

NEW ORLEANS AND THE SOUTH

Then the Rev. W. S. Slack, of Louisiana, presented an invitation to New Orleans, stating the ability of the city to offer entertainment, as evidenced by the great conventions already held there; but, above all, stressing the point that never in the history of the Church has it held a Convention in the far south. Forty-seven Conventions held and never one in the south, where the Church needs the inspiration and uplift that the Convention brings. The south was the center of negro, mill, and mountain work. A Presbyterian Governor of the State of Louisiana, a Roman Catholic Mayor of the city of New Orleans, and others, joined in inviting this Church to hold its next session in the great metropolis of the south. Many northern and southern deputies joined in seconding the appeal for meeting in New Orleans.

PROVIDENCE AND NEW ENGLAND

Then the Rev. Dr. Aucock, of Rhode Island, extended an invitation to meet in Providence, earnestly setting forth the advantages of meeting in that city. As before stated, the whole matter was referred to a joint committee of the two Houses.

SAFEGUARDING RECORDS

The Rev. Dr. Rogers, of Long Island, presented the report of the Joint Committee on Church Archives, stating that the papers were found to be in unguarded and even dangerous conditions, and moved that a custodian be appointed by the Presiding Bishop and Council, and a proper safe be secured for Church archives. This was carried.

AMENDMENTS TO THE CONSTITUTION

Then amendments to the Constitution, passed at the last Convention and waiting final action at this Convention, were taken up. To the statement that they were merely technical changes capable of being acted on as a whole, it was clearly shown, by Mr. Morehouse and others, that there are no "technical changes" in amending a constitution, that an apparently slight change involves important matters, and that separate action on each was necessary, even if long roll calls were required.

Certain amendments were deferred for the time. The amendment to transfer the care of a vacant missionary jurisdiction from the Presiding Bishop to the Province in which such jurisdiction is situated was shown to be a first step in the extension of power to provinces. Also, that a missionary bishop could not resign without the consent of the bishops of the province or the Presiding Bishop, was a further extension of provincial power.

RECEPTION OF CANADIAN BISHOPS

While the vote on the first amendment was being taken, the noon hour arrived and the House rose for prayer. Then followed the chief event of the session, the reception, by joint session of the Houses, of the delegation of visiting Canadian Bishops. The report of this reception will be found in a special article on another page of THE LIVING CHURCH.

On resuming business the amendment was adopted by vote by orders. The House then adjourned for luncheon.

THE AFTERNOON SESSION

A resolution urging prayer and work on behalf of peace was adopted, as the first work after lunch.

One of the constitutional amendments proposed in the interest of the Concordat, being that to permit a bishop to ordain in "exceptional cases" without conforming to constitutional requirements, was defeated by an overwhelming majority.

AMENDMENTS TO PRAYER BOOK

Various amendments to the Book of Common Prayer, passed at the last General Convention, and awaiting final action at this session, were then presented, and acted on *seriatim*. As this involved long roll calls much time was occupied.

1. Placing the word Amen at the end of the Absolution. Mr. Page, of Virginia, thought the changes were trivial and unnecessary. Speaking for Virginia, he did not want any changes made in the Prayer Book. Mr. Page spoke in his usual vigorous and picturesque style, and won the close attention of the Convention. The amendment carried by a large majority.

2. Granting permission for omission of the *Venite* on Ash Wednesday and Good Friday. Carried with but one negative vote in both clerical and lay orders.

3. Placing new form of *Gloria* at the end of the *Benedicite*. To a question regarding its origin, the Rev. Dr. St. George replied that it was the ancient form of *Gloria* used with the *Benedicite* from time immemorial. The amendment was adopted.

4. Omitting the word "Benedicite" from second rubric on page 6 of Prayer Book. Adopted by unanimous clerical and but one negative lay vote.

5. Substituting the words "the people" for "all" in rubric following the Nicene Creed. Adopted.

6. Substituting the versicles before the prayers in Evening Prayer, in place of those now in Morning Prayer. A motion to postpone consideration was lost, and the amendment was not adopted through nonconcurrence of the lay vote.

7. Addition of new rubric after the prayer for the President, permitting the minister to use any prayers found in the Prayer Book. Adopted.

8. Inserting new alternative prayer for the President. After discussion the amendment was adopted.

NEW DIOCESES ADMITTED

The report of the committee on the admission of new dioceses was then presented. The House of Bishops concurring, the petition of the District of Southern Florida to be admitted as a diocese with the title of the Diocese of Southern Florida was granted. The House of Bishops concurring, the petition of the District of Asheville to be admitted as the Diocese of Western North Carolina was granted. The memorial of the Diocese of South Carolina, asking permission for its division into two dioceses was granted, the House of Bishops concurring.

VARIOUS MESSAGES

The message from the House of Bishops requesting discharge of the joint committee on choice of a single city for meetings of the General Convention was concurred with.

Another message announced concurrence with the House of Deputies in the election of General W. W. Skiddy as Treasurer.

The message expressing appreciation of the work of the Red Cross was concurred with.

The message asking for a joint commission to consider the relation of the Church to the Federal Council of Churches was concurred with.

After reading of a telegram of congratulation from Bishop Paddock, of Eastern Oregon, who is now in New York, the House adjourned.

THE THIRD DAY

CZECHO-SLOVAKIAN BISHOP RECEIVED

SHORTLY after the opening prayers on September 8th. the Rt. Rev. Pavlic Gorasz, Bishop of the Czecho-Slovakian National Church, was received by the House of Deputies. The Bishop, a short, heavily built man, clad in ordinary attire and wearing dark spectacles, was conducted to the rostrum and addressed the house in the Bohemian language. His address was received with applause and was translated for the benefit of—at least some of—the deputies, by the Rev. Dr. W. H. van Allen. The Bishop said:

"I wish to offer heartfelt greetings to the General Convention in the name of the Czecho-Slovakian Church. Among our Czecho-Slovakian people, since they regained their freedom, a great religious awakening has come, which has expressed itself in the organization of an independent national Church. The Nation is returning to the religious ideals of blessed John Huss and his fellows; and the Church which renews his labors will have little of formality and more, we hope, of the true religious spirit. It is democratic and in all points is at one with the American Episcopal Church. The mentality of the Czecho-Slovak and the American peoples is almost identical, as I have realized here in Portland, where your Church has called forth my admiration and my profound sympathy. I bring you the fulness of our Christian love, and wish for you an abundant out-pouring of God's grace. So your Church and all Christen-

(Continued on page 723)

First Joint Session of the Convention

By the Rev. Allen L. Burleson

REPORT OF PRESIDING BISHOP AND COUNCIL

THE two houses sitting together, were called to order by the Presiding Bishop shortly after 11 o'clock, Friday, Sept. 8th, for consideration of the triennial report of the Presiding Bishop and Council.

Bishop Tuttle took the chair and called upon Bishop Gailor, President of the Council, who presented a brief and telling summary of the work and accomplishments of that body in the three years of its existence. He said, in part:

"The President of the Council has visited every section of the country, and the response to his appeals has been in every case earnest and widespread. 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.

INCREASED INTEREST

"In a financial way the increased interest in the work of the Church has manifested itself very definitely. Speaking briefly, during the two and a half years of the work of the Presiding Bishop and Council, the deficit inherited from the old Board of Missions has been reduced from \$920,246 to \$567,291. This includes the payment of the entire initial expense of the Nation-wide Campaign. The receipts for general projects applying on the quota for 1920 show an increase of 117 per cent over the year 1919, and in 1921 the receipts on the quota showed only a slight decrease from the preceding year. The Council financed, in large part, ten cooperating organizations.

"The Council also underwrote the entire budget of the Continental Domestic Missionary Bishops, causing expenditure in 1920 of \$698,653, and in 1921 of \$768,198, as against \$230,695.47 in 1919.

"It is estimated that for 1920, in addition to the above increase, the dioceses for themselves increased appropriations for diocesan mission work to the amount of more than \$2,150,000, and the parishes for parochial work, to more than \$3,500,000, and the above increases over 1919 were maintained for the year 1921.

The Department of Missions reports having sent to the Domestic and Foreign Fields during 1920—80 missionaries; 1921—72 missionaries; 1922—51 missionaries (up to, and including, May).

"The Church Pension Fund reports that salaries of clergy during the year 1920 were increased by \$1,418,000, and during the year 1921 by \$997,000, a total of \$2,415,000."

BISHOP GAILOR'S CONCLUSION

In concluding Bishop Gailor said:

"I want to call your attention to certain salient features in this report. In the first place, of course, we have not been able absolutely and perfectly to coordinate all our departments in their work, but I want to pay this tribute to the intelligence and zeal and consecration of the men who have done the work: especially in the Missions House to all the Executive Secretaries and to our splendid and devoted treasurer and vice-president, Mr. Franklin.

"Of course, the Department of Missions occupies the first place in our consideration. It is a splendid thing to think that during the past two years and a half we have sent out 215 of our Church people as missionary workers. The total contributions and appropriations in the Department of Missions for the last year was \$2,279,288.31, nearly twice as much as we have ever contributed in the history of the Church. The Sunday School offering deserves recognition. We received \$288,180.80 last year from the Sunday Schools. When every man's heart is full of gratitude to the women of the Church for the splendid service they have rendered, it is unnecessary for me to repeat our recognition of the superb work of the Woman's Auxiliary.

"I must call attention to the work on behalf of our foreign-born citizens. We have 67 congregations of people who are foreign-born people. This Church ministers to-day in the United States to 37 different races of people.

"I call your attention to this: in 1919, the offerings amounted to \$1,756,000; in 1920, to \$3,483,000; in 1921, to \$3,688,000. Our trust funds have increased during the last two and a half years until they amount to \$7,412,569.

"There is just a word in conclusion. My brethren you and I know that in this time of unrest and revolution when men's hearts are failing them for fear, when the shadow of preju-

dice, and suspicion, and distrust, lies heavy upon the world, when the sinister centrifugal forces are threatening the very stability of this Republic, what the world needs is not a new Gospel, but a new loyalty and consecration to the old Gospel of Jesus Christ. You cannot cure smallpox with cologne water, and all your efforts to improve men's characters by changing their environment, to give them ideals by altering their physical condition, will fail unless they are accompanied by individual acceptance on the part of men and women of truer and higher and nobler ideals of human life. Right across the path of all our most earnest efforts to bring about the realization of the brotherhood of mankind cuts the ugly chasm of human sin, and the only bridge that can span that chasm is the Cross of Jesus Christ. . . . As St. Paul said, the whole creation is waiting for the manifestation of the sons of God, and whenever the sons of God shall have courage and faith to come out and behave as if they were the sons of God, then shall the kingdom of God come and the glory and knowledge of God cover the earth as the waters cover the sea!"

THE TREASURER'S REPORT

At this point, the Rev. Dr. J. E. Freeman, of Washington, was called to the chair, and he introduced the National Treasurer, Mr. Lewis B. Franklin, who was greeted with prolonged applause.

Mr. Franklin reported that for the first time in several years the income of the General Church in 1920 and 1921 had exceeded the expenses, the total excess being \$352,954.91, which was applied toward the reduction of the accumulated deficit of past years.

Mr. Franklin then presented to the Convention the proposed General Church Program for the next three years, as adopted by the National Council. This program provides for the maintenance of the existing work of the General Church in missions, religious education, and social service throughout the world, and for advance work in every field. The maintenance items make up that part of the program called the budget, and call for the expenditure in three years of \$12,600,000. The advance work is grouped under the head of priorities, and calls for \$8,399,071, making a total of \$20,999,071.

THE PROGRAM

The whole program shows that the National Council has realized that there is an immense amount of missionary and educational work, to be done in the United States as well as abroad, while the budget for maintenance of existing work is divided, 51 per cent for work under the flag and 49 per cent for work in foreign lands. The priorities for advance work are divided, 82 per cent for American and 18 per cent for Foreign.

Large provision is made for religious work in the great State Universities, so that students during their college careers may be kept in touch with the Church and its work. There are, in all, 816 items for new work in the United States, China, Japan, Liberia, Latin America, and in all parts of the world under the American flag.

Mr. Franklin then answered a large number of questions until time for the midday recess.

THE TRIENNIAL THANK OFFERING

On the renewal of the session in the afternoon, the Rev. Dr. Aigner, of Erie, offered the following resolution, which was adopted by a standing vote, and the Convention joined in singing the Doxology:

Whereas, the Woman's Auxiliary to the Presiding Bishop and Council has just presented, in the Triennial Thank Offering Service, an offering of nearly Seven Hundred Thousand Dollars for the work of the Church's mission, in addition to the other generous offerings of the members of the Woman's Auxiliary, during a Triennium noted for its distressing depression and its irresistible appeals for relief; and yet, also, its greater missionary activity and its larger missionary offerings have been in some instances five-fold and even ten-fold greater than those ever made before in the history of this American Church.

Therefore, Be it Resolved, That the House of Bishops and the House of Deputies, Clerical and Lay, in joint session assembled in the City of Portland, herewith express their sincere appreciation of the great devotion and constant loyalty and valued assistance of the members of the Auxiliary to the cause of Christ and His Church. That this joint session proudly and gratefully rejoices with the Woman's Auxiliary in the presentation of the large Thank Offering of the Women—the largest in the history of the Auxiliary—and that this joint

session offers devout thanksgiving to Almighty God for the great devotion, abundant labors, and generous gifts of the devoted women of this American Church, and prays that God in His infinite love may grant them His richest blessings, through our Lord and Saviour, Jesus Christ.

Resolved, That the Secretary of the joint session be hereby directed to convey to the Woman's Auxiliary, at their next regular meeting, a copy of these Resolutions.

BISHOP BURLESON SPEAKS

Bishop Burleson, representing the Home Missionary Districts was the first speaker of the afternoon. He said in part: "The National Council has requested me to present to you the needs of the Continental mission fields. And this is the first time a missionary bishop has acted for the Council. Hitherto that work has been done by the missionary officials. But a changed relation has been brought about. The National Council has discovered bishops. And, as never before, the Executive and Administrative branches have been drawn together in a common task. The missionary bishops within the United States now meet together and plan a definitely united policy. They consider the individual needs of the Districts and the general needs of them all. As Bishop Lloyd has said: 'For the first time in the history of this Church, we now have a definite missionary policy'. And this has set forth the work in long strides. Perhaps by no longer making begging tours for our individual district needs we have lost somewhat of personal touch with the parishes and societies of the Church, but there is not one of us who would return to the old predatory system. We still care for you and love you, but, at last, we can apply ourselves to our own proper work. Perhaps you have not thought, that with Southern Florida and Asheville coming in as dioceses, there will no longer be a missionary district east of the Mississippi River. North and South Dakota will be the far eastern missionary districts, and missionary district work becomes a distinctly western problem. There are crying needs there—buildings, schools, hospitals, and many things of national scope will have to be worked out in the bounds of the great west. We are satisfied with the plan of the Presiding Bishop and Council. We believe in them. We trust them, and we missionary bishops are ready to assist in any way we can the great work for God that they are undertaking.

BISHOP TUCKER, OF KYOTO

Bishop Tucker, of Kyoto, spoke for the foreign missionary districts. In substance, he said:

"I can best use my own work as an illustration of foreign missionary work. We are planning to build up native churches. For that end two things are necessary: first, buildings, and second, Christian influence. Next year we expect to establish two Japanese dioceses with native Japanese Bishops. Buildings must be built in those dioceses. We plan to throw responsibility on the shoulders of the Japanese Christians as soon as possible. To that end, educational work is necessary. Native missionaries, both men and women, must be trained. So we have established schools. Only native workers can do away with prejudices against Christianity. We have a band of 125 Japanese clergy who will compare favorably with any clergy anywhere. One of the great difficulties we have to meet, is to finance schools that will compare favorably with government institutions. Hospitals are a most important means in introducing Christianity, for they are most potent in showing what Christianity means in practice. It is difficult to make a heathen people understand what Christianity means. But the time will come when our Japanese Christians will do it. We must stand behind them and give them practical assistance with our means as well as our guidance. For some time to come we must keep contact with these young Christians. To give real help education is most essential. Millions in the eastern lands are falling into agnosticism. They have lost confidence in their old faiths. Christianity presented to them in a way that they can understand will be welcomed by them. You, you here in America, must help to interpret Christianity to them. When we can point to a country, a church, even one place, and say to them 'there you see Christianity in practice', in a quarter of a century these heathen lands of the east would turn to God. Give them the example of a Christian America, my brethren, be missionaries, all of you, to show to them that sit in darkness the light that the Christ brought into the world."

Dr. Freeman showed the effect that the Christian delegates from the Orient had in the Conference for the Limitation of Armaments, in Washington.

RELATION OF CHURCH TO EDUCATION

Bishop Reese, of Ohio, spoke upon the relation of the Church to education. He showed the necessity of the Church's

impress upon the great multitude of students in our schools and universities. To our state universities all classes come, eager for knowledge. But mere knowledge is not power. They have a right to know the Christian inheritance of the ages, they have a passion for the truth, and the Church alone is the guardian of that. The state cannot give them religious truth, nor show them the riches of Divine revelation: all Churches cannot do it, but our Church can. She should stand at the gates of every state university. There she finds a steady population; a large per cent of them Christians. There is her great opportunity, to lead those who are to be the leaders of this land. Dioceses are too weak, parishes are too weak, to do this work alone. The Church at large must bear at least two-thirds of the cost of this work. The Church has seventeen boarding schools. No greater recruiting agency exists than the Church schools. In them is an unequalled opportunity to lay the foundations of Christian American citizenship.

CHURCH COLLEGES

Bishop Brent, of Western New York, said he was asked to speak on the topic, "Why should Church colleges have a place on the program of work of the Church?" and he would answer, "Why not?" There was no reason why not. Education without Christianity was no education at all. Religion is not a subsidiary to knowledge, for knowledge without religion is a house without foundations. Church colleges are trying to put the right accent on both religion and knowledge. There is a Christian America, but America is not Christian. It has not yet been converted to Christianity. It has been weakened by compromise. The Church college is trying to give the norm of true education to the whole country. The Church has had twenty-seven colleges, now only five remain. The fault lies with the Church, for her colleges were not properly fed.

Bishop Brent then called on the men present who had been trained in the five existing Church colleges to stand up. And as many did so, he pointed to them and said: "There is my argument for the value of Church colleges. They have given us 73 Bishops and over 2,000 priests. From one school alone, one out of every fifteen of its graduates has been made a bishop. The Church college has made these men. We want the Church to recognize its responsibility to its five colleges. We want the colleges to be bound together in association, to exchange professors, and have joint lectureships, to join to secure needed funds. And we want the Church to prove that she recognizes her privilege in her responsibility for her schools".

"CAN WE DO IT?"

"Can we do it? Shall we do it?" was the topic of Mr. John S. Bryan, of Richmond. He said:

"Three years ago this great Church stood on the Mount of Transfiguration, and saw the glory. And then we came down and went to work. And we have not accomplished what we then hoped. But do not be discouraged. Columbus discovered America just as fully with his little caravels as if he had come over in the Majestic. And we have made a discovery and it is working. We have discovered that we are going forward. I suppose that when the children of Israel began their march Moses had plenty of complaints from people that were not ready, had forgotten their kettles, or some other articles. But Moses did not wait for them, and gave orders to go forward: and those people had choice either of getting into line, or sitting down and waiting till some other Moses came along. And we are marching. The Church has broken its old selfishness and egotism, and is on the march. Here is the most remarkable document (holding up the report of the Presiding Bishop and Council) that this Church has ever issued. Doubtless here and there, as is always to be expected, there are mistakes, but we can't wait, and waste our time waiting, till they are corrected.

Scripture says, "Promotion cometh neither from the East nor the West, nor yet from the South". Therefore promotion comes from the North. Scripture says again, "I will say to the North give up, and to the South, keep not back". And the North gave thirty-eight per cent of its apportionment, while the south gave forty-two per cent. The Church has come into part of its inheritance, and that is all she can expect to receive now. For while we read that 'There remaineth a rest for the people of God,' there is no rest for the Church, for she is under marching orders. Here are our orders in this report, and eighty-two per cent of the work she is set to do is under the American flag. Nelson said that strategy consisted in attacking the enemy wherever you can find him. And an old southern leader, when told that the enemy was approaching in great force, and was asked what should be done, replied 'Fight 'em'. That is our business, to 'fight 'em', fight the forces

(Continued on page 723)

The Women of the Church in Triennial Meeting

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

THE SETTING

FROM all points of the compass women have gathered in Portland. They have come well-prepared for the important business in hand. The Canadian Mountains, the Royal Gorge, Yellowstone Park, the Rocky Mountains, the Grand Canyon, the wonderful Cascades, and the beautiful Columbia river have meant much to those seeing them for the first time. Most of the women have spent at least a few days, amidst the wonders of the West, and are refreshed thereby in body and spirit.

Portland has made ready right royally. Mrs. Wilson Johnston, president of the Oregon Branch of the Woman's Auxiliary, and her committees have been untiring in their efforts to leave nothing undone for the comfort and well-being of their guests.

All organizations and departments of woman's work in the Church are represented. Space for exhibits has been allotted, and the educational value of these will be very great.

The city is fortunate in having so well-planned a building as the Auditorium with its many Assembly Halls. This building will be headquarters for the House of Bishops; the House of Deputies, and the Woman's Auxiliary.

THE OPENING SERVICE

The women's opening service was held on Tuesday, September 5th, in St. David's Church, and was conducted by the Rt. Rev. Arthur Selden Lloyd, D.D., who conducted a Quiet Hour. The large church was quite filled, before the hour of beginning, with women anxious to join in the spiritual preparation for the task before them.

Bishop Lloyd, in his usual helpful way, stressed the need for prayer and the manner of acceptable prayer. He said in part that "we must have a separation of self from all, except His promise to meet us here, that He may make clear His mind."

Taking this as a key-note, the Bishop warned the women against selfishness, of wanting their own way, and the danger of overwhelming with organization, and he asked that they bring all their influence, their culture, their brains, their common sense, and devotion, to the work that should be given them by the Holy Spirit. He bade them not to try to do every thing at once, but to be ready to do anything the Master asked. "Keep in His atmosphere; He is going to help you. He will compel you, first, to have your hearts so sweet that the Spirit of God will stay there and, secondly, keep yourself still."

"Contemplate the perfectness and beauty of the Church's life and realize that in all the Spirit of God is the driving power. Study to see how we can make God's gifts to us worth while, and let us be careful of the methods we use, lest we destroy our gifts. The Holy Spirit teaches us how to use all we have. We must not be so busy that we have no time for our own prayers, no time to be courteous, no time to be kindly. Know Christ as the Word of God Incarnate, giving Himself on Calvary. Know this through your own experience and you are enriched to the end. Have the serenity of those who know and thereby enter into the stature of the fullness of Christ."

Hymns and silent prayer interspersed the meditation, and the women left their first official meeting reiterating the prayer they had sung

"O make our hearts thy dwelling place
And worthier thee."

THE CONVENTION SERVICE

Wednesday, September 6th, was a clear cool morning, and hundreds of women hastened to the Pro-Cathedral for the Early Service before going to the Auditorium for the opening service of General Convention. Everyone must be in the hall by ten o'clock. The great procession of bishops, in order of their seniority, with our revered Presiding Bishop in the place of honor, the striking vestments of the bishops of other communions, the large choir, and the vast congregation made an impressive sight for the woman visiting a General Convention for the first time. The sermon by the Bishop of Newark, with its tribute to the women of the Auxiliary, and the singing will long be remembered.

FIRST BUSINESS SESSION

The first business session of the Woman's Auxiliary was

called to order and opened with prayers by the Rt. Rev. Walter Taylor Sumner, D.D., Bishop of Oregon. The Bishop said a few words of hearty welcome, and gave the slogan of the Church folks of Oregon, coined especially for General Convention. "What they want they shall have". He cordially introduced Miss Grace Lindley, the efficient and much-loved executive secretary of the Woman's Auxiliary, who in turn very happily introduced Mrs. Wilson Johnston, the presiding officer, who had been chosen for the position by the presidents of the Auxiliary in the Province of the Pacific.

WELCOMING AND GREETING

Mrs. Johnston made a cordial welcoming address in which she paid high tribute to other Christian bodies and the citizens of Portland for their helpfulness in assisting with the preparations for the Triennial. The Pacific Coast has only twice been the host of General Conventions in one hundred and forty years.

Mrs. Louis F. Monteagle, president of the Province of the Pacific, and a member of the Executive Board of the Auxiliary, added a few words of welcome, and Mrs. A. L. Sioussat, of Maryland, made a very charming response, in which she stated that she was one of the women present in 1871 at the meeting at which the Woman's Auxiliary was born.

The women of the Church in Canada sent greetings through Mrs. A. U. De Pencier, wife of the Bishop of New Westminster, B. C., who gave a graphic account of the growth of the work of the Churchwomen of Canada during the past thirty-seven years.

The response to the roll call showed that nearly every diocese and missionary district had representatives present. The number from the Orient was particularly large.

A NEW FEATURE

An entirely new feature of the Triennial was the presentation of the report of the Executive Board by its chairman, Miss Nannie Hife Winston. The report is full and comprehensive and has been printed in order that the delegates may have it in detail. The three great questions that have engaged a large part of the consideration of the Executive Board during the past three years have been: 1, the recruiting and training of women missionaries, and the relation of the Auxiliary to their appointment; 2, woman's position in the Church; 3, the status of the Woman's Auxiliary and its relation to the Church Service League.

PROGRAM COMMITTEE

Mrs. Adams gave the report of the program committee, and outlined the increased opportunity given the delegates for study classes, and the added time allotted to business sessions. The great possibility for service through the use of the Emery Fund was emphasized by Mrs. Louis Monteagle, and Mrs. John Markoe, of Philadelphia, thrilled the women when she told that the Fund now stood at \$93,223.58. Mrs. Charles Pancoast reported the gifts for St. Luke's Hospital, Tokio, and also for the Nurses' Home of that institution, which is a model hospital for the Orient and which has received the highest commendation from the Rockefeller Foundation, entirely unsolicited. The Hart Memorial Fund is completed.

Messages of sympathy were sent to Miss Elizabeth DeLafield and to Miss Mary Triplett, both ladies being seriously ill and both long time members of the Auxiliary.

REPORT OF EXECUTIVE SECRETARY

The report of the Executive Secretary was full of interest. It dealt with accomplishments, and made suggestions for the future. It is printed, and will be in the hands of all delegates. Amongst the more important suggestions are stressed the need for spiritual development, and the Prayer Partnership of the Canadian Church was outlined. The Auxiliary was told of the possibility of doing something like the Advent Call, and like that done by the Women Messengers in the Church of England; that is, that we should train women willing to undertake special evangelistic work.

More extensive field work must be done, in spite of the fact that during the past triennium, the secretaries of the Auxiliary have visited every diocese and missionary district on the continent, except three. The future of the negro, the mountain and mill people of the South, immigration, mining

ers, rural communities, and isolated people, all demand more workers and more interest.

The session closed with the appointment of committees who will care for reports, resolutions, and the routine work of the Triennial.

Every afternoon tea is served to the delegates by the members of the Woman's Auxiliary throughout the State. This social intercourse is a very happy time, "discussion groups" make plans; facts and gossip freely intermingle, and here we learn to know each other intimately.

UNITED THANK OFFERING

THE EARLY SERVICE

WHAT joy rang through the women as they entered, Thursday, September 7th, stately Trinity Church, of which the Rev. Alex A. Morrison, Ph.D., has been rector for some twenty-four years. The most important of all days to the women of the Church—United Thank Offering Day.

Shortly after six o'clock, the rector's wife, looking from her windows in the beautiful rectory adjoining the church, spied women gathering in small groups, which were rapidly enlarging, and, long before the hour of service, the Church was filled and the men in the congregation—mostly clergymen—were asked by the ushers to give up their seats to some of the standing women.

Promptly at the appointed hour, the organist played a voluntary and the choir, preceded by crucifer, entered and were followed by clergy and bishops. The venerable Presiding Bishop officiated, and was assisted by many other Bishops.

MEMORIAL OF THE DEPARTED

Bishop Lloyd read, in impressive manner, a memorial list of the names of the eighty-three women, missionaries and officers in national organizations, who have been called to Higher Service during the Triennium now closing.

Special seats were reserved for the diocesan U. T. O. Treasurers, and the handling of the large congregation by the clerical ushers was remarkable for its smoothness and expediency.

THE MASS MEETING

The Auditorium was crowded at the mass meeting when, at eight o'clock, with the members of the National Committee of the Church Service League, the members of the Executive Board of the Woman's Auxiliary, secretaries from the Church Mission House, and many women missionaries seated on the platform, bright lights shone and the curtain was raised revealing several hundred women choristers in their choir vestments. The Bishops, in their robes, who were taking part in the program entered amid the cheers of the audience, and as these died away the strains of "Stand up, stand up for Jesus" rang forth.

Bishop Lloyd presided at the session and Bishop Sumner in gracious words bade the delegates a cordial welcome. Our beloved Bishop Tuttle went back to his early days in the West. How we women love our saintly Bishop and how fervently we pray that he may long be spared to us!

TRIBUTE TO MISS EMERY

A beautiful memorial tribute to Miss Julia Chester Emery was paid by Bishop Lloyd. It is hoped that his words may be put into permanent form. At the conclusion, the gathering sang "For all the Saints" as a tribute to the woman who had lead them so well and so wisely for so many years.

OPPORTUNITIES PRESENTED

Bishop Mikell presented the work of the Church in the South and dealt with the problems peculiar to that section of our country. He was followed by Bishop Moulton, of Utah, who told much of the opportunity and need of the West, and Dr. William Sturgis, Educational Secretary of the Presiding Bishop and Council, gave a most graphic picture of the need of the Orient for Christianity.

Dr. John W. Wood presented missionaries from Alaska; the domestic field; China; the Island possessions; the Philippines; Japan; and Mexico. A call from the audience for Miss Grace Lindley, the present Executive Secretary of the Auxiliary, brought a smiling response from her.

THE GREAT CLIMAX

Of course everyone was waiting for the great climax—the announcement of the amount of the United Thank Offering. Mr. Lewis B. Franklin, treasurer of the Church, was entrusted with this pleasant task. Mr. Franklin spoke of places where thousands of dollars have been expended by the women of the Auxiliary during the past three years, and said

that it had seemed best to concentrate upon a large piece of work. He mentioned \$93,000 given for the Emery Memorial Fund; \$100,000 to assist in building St. Luke's Hospital, Tokyo, Japan; \$58,000 given towards the New Nurses' Training Home for the same institution, in addition to more than \$500,000 given by the women for the general work of the Church.

After continually reasserting that "in a minute" his hearers would know, Mr. Franklin gave the amounts of each U. T. O. from 1889 when it was only \$2,188 until, in the twelfth Offering the privileged gift of the women has amounted to the sum of

\$669,126.00

Doubtless additions will be made while we are in Portland, and this total will be considerably enlarged. Mr. Tompkins, the assistant treasurer, prepared a clear chart which showed the amount of each offering as it was announced. The great golden alms bason was placed in the center of the platform, that this treasure of the Auxiliary, might be seen by all the women.

GIFT OF LIFE SERVICE

But better and more thrilling than the gift of money was the gift of life service on the part of two young women. Miss Margery Hibbard, who has been accepted and will specialize in kindergarten work, and Miss Florence Keefe, a nurse, who is entering the Deaconess Training School at Philadelphia. Both these ladies come from Western New York.

It is of interest to note that the contribution from the Indians in Oklahoma was made in an ornately beaded bag which has been used for eight Triennials, that two hundred and twenty-five dollars came in Japanese money, fifty dollars came in Mexican money, and thirty-five dollars was in American gold. The Native School of our Church at Baguio, P. I. made a gift in cash.

THE NEXT OFFERING—WHAT?

Of course, we sang the doxology, and in our hearts rang a *Te Deum*. We rejoice that this United Thank Offering has made possible much enlargement of our work. Bishop Tuttle gave the benediction, and we left the meeting, which had been entirely arranged by a committee of the Church Service League with Miss Elizabeth Matthews, chairman, knowing that it was the most inspiring we have ever held and wondering—Our next United Thank Offering: What?

THE THIRD DAY

STUDY CLASSES

ALL study classes opened their initial sessions on Friday, September 8th. Registration for these has been most satisfactory and we shall have trained leaders in all sections of the country during the coming winter.

A large number of clergy and laymen have taken advantage of Miss Tillotson's class, on *The Task of the Church*, as well as the class lead by Mrs. Charles R. Pancoast, of Pennsylvania, on *Our Great Adventure*.

Miss Claudia Hunter, of North Carolina, conducts an open class on *Prayer*; Miss Adelaide Case, of New York; a similar class on *The Bible*; Miss Eva Corey, of Massachusetts, one on *The Present Challenge to the Church*; Mrs. Frank H. Touret, of Idaho, takes the *Task of the Church and the Priorities*; Mrs. Charles E. Hutchinson leads a study of negro development with *Wanted Leaders* as the text book, which is also used by Miss Bertha Richards, of North Carolina, and Mrs. George Biller. Miss Laura E. Boyer, our assistant Educational Secretary, leads a Normal Class for advanced training of experienced educational secretaries, both diocesan and parish, taking *Wanted Leaders*, which is the book specially written for this year's classes.

SOCIAL

There has been much entertaining in Portland society circles during the week, the visiting Bishops and their families, and other distinguished guests being the inspiration for both official and unofficial functions. The Bishop of Oregon and Mrs. Sumner entertained for the Bishops and their wives at their beautiful home, Bishopscroft of Portland Heights; Mrs. Wilson Johnston and the Woman's Executive Committee gave a reception on Thursday to meet the Presiding Bishop; the President of the Council, Bishop and Mrs. Sumner, and Miss Grace Lindley.

The diocese of Oregon entertained with a brilliant evening reception in honor of all bishops, clergy, and lay delegates, and women delegates and visitors. Bishop and Mrs. Sumner are giving a series of dinners at Bishopscroft, the local clergy and their wives are receiving into their homes many visitors, and nothing is left undone to make the social side of the Con-

(Continued on page 719)

Pictures of the General Convention, Portland, Oregon



THE ORTHODOX VISITING BISHOPS



BISHOPS IN PROCESSION—I.

THE HOUSE OF BISHOPS OF THE EPISO



Taken on the steps of the Municipal Auditorium, Portland, Oregon, immediately after the opening of the General Convention of the Episcopal Church in the center of the lower line is the venerable eighty-five year old Presiding Bishop of the National Council of the Church; and on his left, Bishop Walter

(The photograph from which this illustration is reduced and printed, may be obtained from Acme Commercial Photographers, Phoenix Building, Portland, Oregon; price, \$1.00)

PAL CHURCH IN THE UNITED STATES



Session of the forty-seventh Triennial Convention of the Church, September 6th, 1922. Seated Daniel Sylvester Tuttle; on his right is Bishop Thomas F. Gailor, president of the convention; on his right is Rev. J. M. Taylor Sumner, of Oregon, in whose diocese the convention is sitting.

Pictures of the General Convention, Portland, Oregon



BISHOPS IN PROCESSION—II.



THE VISITING BISHOPS AT THE GENERAL CONVENTION

Back Row—Father Karachales, Greek priest in charge of work in Oregon; Father Boris, chaplain secretary to Bishop Aftimios; Archdeacon Anthony Bashen, attending Archbishop Gerassimos; Rt. Rev. A. E. DePencier, D.D., Bishop of New Westminster, Canada; Bishop

Goraszil of the Serbian National Orthodox Church; Deacon David, attending Bishop Panteleimon. First row—Bishop Aftimios, head of the Syrian mission to the United States; Archbishop Gerassimos of Beirut, Syria; Archbishop Panteleimon, of Neapolis, Palestine.

THE WOMEN OF THE CHURCH IN TRIENNIAL MEETING

(Continued from page 714)

vention as attractive as possible for the guests. The cordial hospitality is most marked, and this, combined with the natural fascination of this western city, will make convention delegates and visitors reluctant to leave.

SECOND BUSINESS SESSION

The second business session of the Woman's Auxiliary was opened with prayer, which included a silent prayer by all delegates for the recovery of Mrs. Harding. A motion was then unanimously carried to send a telegram of sympathy to President Harding.

The Oregon Historical Society, through Mrs. Bagley, presented an interesting gavel to the Auxiliary. The hammer section is made of wood from the locust tree of Rose Farm, which was the home of the first Church family in Oregon, a family named Holmes, who were pioneers in 1843. It is said that the Rt. Rev. Thomas Fielding Scott, D.D., first missionary bishop of Oregon, often sat under the identical locust tree when visiting Mr. and Mrs. Holmes. The handle is wood from a chair owned by Dr. McLoughlin, while he was at Fort Vancouver, where the first Church service in Oregon territory was held.

EXECUTIVE SECRETARY'S REPORT

The report of the committee, Mrs. Kingman Robbins, of New York, Chairman, on the executive secretary's report, was received and the resolutions were then taken up *seriatim*. Under these resolutions, there will be established, at Headquarters, a Rest Room for Missionaries, in memory of Miss Julia Emery; plans for the further spiritual development of the women will include Women Messengers; the use of the Prayer Partnership; the appointment of three United Thank Offering Workers for work of an evangelistic and educational nature; the provision of \$1,000 for the travelling expenses, annually, of certain approved diocesan officers. This approval being in the hands of the executive, educational, and organizing secretaries.

An additional secretary will be added to the staff for general field work; and a secretary will also be appointed, who will be an authority on modern education. She will advise and supervise the education of our women volunteers and missionaries as well as be in close touch with those in the field who wish to keep abreast of modern methods.

Another class is to be added to the expense fund, and this fund will in future be used at the discretion of the Executive Board, not only for expenses, but for emergencies and other needs, which, from time to time, come before the Board.

In accordance with Miss Emery's wish, the Emery Fund will not be closed, but may be added to from time to time.

TO SUPPORT NATION-WIDE CAMPAIGN

By a rising vote, the Auxiliary pledged its whole strength to the Nation-wide Campaign.

It was decided that members of the Executive Board who are not diocesan officers should be *ex officio* on the Executive Boards of their own diocesan branches, and there was a concurrence in the desire that closer touch be established between the Central Conference on Woman's Church Work and the Auxiliary.

Other matters were reserved for further consideration and the next session of the Auxiliary will deal with these.

Mrs. John Markoe reported that the Bishop Rowe Fundation Fund has reached \$70,000 and Mrs. James M. McBride, of Louisiana, gave a charming and cordial invitation to hold their next Triennial in New Orleans.

PRAYERS AND DEVOTIONS

The Rt. Rev. Robert L. Paddock, Bishop of Eastern Oregon, sent a letter of greeting to the women who, in reply, sent a telegram to the Bishop, assuring him of their prayers for his speedy recovery from his illness.

Miss Grace Lindley, at the noon-hour, led the devotions and gave a most helpful talk on personal religion, one of a series of five to be given at each noon hour the women are together.

The Auxiliary paused in its deliberation during the morning to offer prayer for the success of the conference being held in Chicago between employers and employees of the railroad in regard to settling the railroad strike.

THE CHURCH SERVICE LEAGUE

A CONFERENCE of the National Committee and the Diocesan delegates of the Church Service League was held at the Auditorium on Thursday afternoon. This

was the first session devoted entirely to the work of this federation of women's organizations which has been instrumental, during the past three years, in so greatly stimulating and increasing the interest of the women of the Church in its activities.

Mrs. Arthur S. Phelps presided, and gave her report as president of the League. This report will be printed in order that it may be circulated among women. It is full of interest, and shows very clearly that wherever the Church Service League has been seriously organized it has been a most helpful medium in the parish.

The treasurer, Miss Lucy Sturgis, showed a balance on hand of \$1,295.11 and Mrs. John Glenn, chairman of the committee on relationships with other bodies, gave a full report of the work and accomplishments of her committee.

Miss Mary Thomas, of the Church Periodical Club, read the report of the committee on Coöperation. All these reports will be printed with that of the chairman and secretary. One hundred delegates representing thirty-six dioceses and twenty-two members of the National Committee were in attendance.

C. S. L. STATUS DISCUSSED

The status of the Church Service League was fully discussed and, in accordance with the suggestion of the Joint Committee appointed by the Presiding Bishop and Council, it was moved that the National Committee be disbanded. This provoked much discussion which was finally closed until the next meeting, when it will be the first order of business.

Mrs. Paul Sterling, secretary of the Church Service League, gave a splendid report of the routine work accomplished by the National Committee. It is informing and elucidating, and is as follows:

"The first meeting of the National Committee of the Church Service League was held at the Church Missions House on the 12th of December, 1919. Since then eight regular meetings have been held, with an average attendance of twenty-four members. There have also been nine meetings of the executive committee with an average attendance of six members, and one joint meeting of diocesan chairmen and the National Committee with seventeen chairmen and nineteen members of the National Committee attending.

A notable meeting was held at Overcross, Bernardsville, N. J., Mrs. Haley Fiske, one of the members, extending the hospitality of her beautiful home, there, over a period of three days.

The standing committees have been those on Devotional Life, Miss Grace Lindley, chairman; Coöperation, Mrs. Geo. A. Strong, chairman; Unusual Opportunities, Miss Agnes Emily Warren, chairman; committee on Relationship with Other Bodies, Mrs. John M. Glenn, chairman; Finance, Mrs. A. S. Aiken, chairman; and committee on By-Laws, Miss Lucy Sturgis, chairman.

During the three years the secretary has sent out 1,393 pieces of mail. Of these 680 were notices or minutes of meetings, and 713 were personal letters. The secretary looks back upon that first year of correspondence with something akin to the amazement which one feels, when, in broad day light, one looks upon a path traveled in darkness the previous night. It is rather appalling now to recall the unflinching optimism with which the secretary bade the new chairmen to proceed along an absolutely unblazed trail. There is, of course, something of the pioneer spirit in most of us but one has no hesitancy in declaring that there has been above all else, at least, a certain sure conviction that, worthy or not, a trust had been committed to us which it was ours to fulfil.

HISTORY OF ORGANIZING C. S. L.

Now as to the present status of the Church Service League in the dioceses: the following statistics are compiled from answers to the questionnaire sent out by the chairman of the National Committee and returned to her in the early summer. It should be noted that exact details are impossible because of the wide difference in interpretation of several of the questions. The question, "What does your diocesan Church Service League consist of?" for instance, seems to have had a much varied reception. Some answers indicate that the diocesan council is meant; some the Church Service League itself; and one or two sound ever so much like answers to the catechism, as if they thought we wanted to discover if they knew of what it should consist!

FORTY-FOUR DIOCESAN ORGANIZATIONS

As near as it is possible to ascertain there seem to be forty-four diocesan organizations of the Church Service League, not all perfectly organized, some, it would appear, scarcely more than embryonic, but pretty nearly all of them showing, in one way or another, very evident signs of life. A letter from a newly-elected diocesan chairman, dated as

(Continued on page 724)

THE CONVENTION PAGEANT, "A SINNER BELOVED"

BY THE REV. JOHN DOHERTY RICE.

THE convention is well under way, yet a great many people in Portland are waiting for the curtain to go up. No paradox here—this is speaking literally. Climaxing a conference on Religious Drama, a morality play and pageant, "A Sinner Beloved", will be presented at the Auditorium Tuesday, September 19th.

With the Book of the Prophet Hosea as an imaginative basis, this play was written by the Rev. Phillips Endicott Osgood, rector of St. Mark's Church, Minneapolis, and Chairman of the Commission on Church Drama and Pageantry. It is being produced by Miss Elizabeth B. Grimbball, also a member of the Commission. Five hundred people are included in the cast, although the number of main speaking parts is limited.

The plot is woven about the experience of the prophet Hosea and his errant wife, Gomer, and its threads are drawn into a happy ending. The prophet represents, symbolically, Jehovah, and Gomer, the nation. God's abiding love is revealed as He patiently waits for His people to turn back to Him.

In the scene which is laid in the market-place of the city of Samaria the slave-dias, its stone hallowed by the feet of generations of bond-servants, is conspicuous. The temple of Ashtoreth is assumed to be a short way up the street and to the left, and the city principally to the right. Framing the scene on either side is a high pillar with a bowl of incense upon its capital. In one the incense burns darkly and smokily, with many sparks. In the other the incense burns steadily, with a thin blue spiral of smoke.

The time is that of Jeroboam, the son of Joash, King of Israel.

Kneeling upon the slave-dias, Hosea is claimed by the Spirit of Wrathful Condemnation, and the Spirit of Love, who challenge each other over his bowed head, and finally agree to leave him free for one brief hour to follow his instinct for God, yet both will wrestle for the possession of his conscience.

Hosea retires to a distance and watches the gossiping frequenters of the market-place. A desert sheik and two merchants discuss him—how misfortune had overshadowed him from early youth. They speak of his unfortunate marriage with Gomer, who was light-hearted and joy-loving; rebelling, while Hosea harped on the wrath of God, and finally deserting the prophet and their three children, and selling herself to Gaal, the chief priest of Ashtoreth. Subsequently she had vanished; many people thought her dead.

Here enter the three children, each "cursed" with a name of God's bitterness—Jezreel, Lo-Ruhamah, and Lo-Ammi. Persecuted by other children, they implore their father to change their names, which they feel are their daily curse. They have learned the sad truth about their mother, and the prophet, stooping to their level, declares: "We must renounce her." But finally his deep, abiding love is thus asserted: "My love shall find her, win her, cleanse her, bring her back." And he promises the children that their names shall be changed.

At this juncture the crowd, abandoned to the worship of Ashtoreth, floods into the market-place. Hosea appeals to them; he silences their angry murmurs with the plea that although they are sinners, God loves them. The people are moved, yet puzzled by his new attitude of love. While they listen, he renames the children to be living symbols of hope. They are now Jezreel, "A shedding of the blood of redemption"; Ruhamah, "God will have mercy forever"; and Ammi, "Always God's people." And he announces himself as no longer the slave of bitterness, but a voice of God's travailing love.

The climax is approached as Gomer, now humbled and penitent, appears on the slave-dias, to be sold to the highest bidder. Hosea offers the whole of his meager fortune. Gaal, his adversary, bids extravagantly out of his enormous stores of wealth. The scene is highly dramatic, as Gaal tries to woo her back to a life of vanity, and Gomer declares that he could never enslave her soul, which is God's. Public opinion prevails for Hosea. Gomer is restored to her place as mother and wife—"the sinner beloved". In the epilogue, Love and Wrath concede to each other a victory: the prophet loves human souls, but hates the sins which enslave them.

The author of this play, the Rev. Phillips Endicott Osgood, appears in the role of Hosea. Mrs. Frederica Bellamy, of the Diocese of Colorado, as Gomer, and Bishop Wise as Gaal, the adversary. The other parts are taken by Portland people. Many of the costumes are furnished by the Commission on Church Drama and Pageantry, and a demonstration workshop is being conducted in St. David's parish house. Assisting Miss Grimbball is Miss Dorothy Weller, who has charge of the Pageantry Exhibition at the Convention.

REPORT OF CHURCH SCHOOL SERVICE LEAGUE

BY THE REV. JOHN DOHERTY RICE

WITH an early registration of over 160 delegates and visitors, the program activities of the Church School Service League, in the Labor Temple, are off to a good start. Daily study classes in the School of Methods are being held, well attended and signalized by keen interest. The same is true of the Mission Study classes.

The first of three meetings of the Conference of the Leaders of the Church School Service League was held Friday, the 8th. This was the first Triennial Conference of the League. Dr. Gardner opened the meeting, reciting the history and growth of the League and its merger with the Junior Auxiliary. He told how the Presiding Bishop and Council had expected great things of this organization, and, by its action, had committed to it the training of the children of the Church in Christian Service; and complimented Miss Withers and the commission on the work done, and in promoting the large attendance at this Conference.

The Rev. J. W. D. Cooper, of Western New York, who was elected secretary of the Conference, also paid a graceful tribute to Miss Withers, telling how, out of her vision of promoting service among the children of her parish in Yonkers, had grown this splendid organization spreading over the country, with the prospect that in due time all the boys and girls of the Church will be enlisted.

As Secretary of the Department of Religious Education and Chairman of the Church School Service League, Miss Withers presented a most convincing report of growth and development. There are about 700 parish leagues with about 40,000 members. In these parish leagues there are 315 groups of young people organized as the upper division (cycle) of the C. S. S. L.

The program, she pointed out, provides activity in Church life through prayer, study, work, gifts, and fellowship in the five fields of service—parish, community, diocese, nation, and world. This means praying for each of the five fields of service, studying about each, working for each, giving to each, and bringing others to do the same. In the revision of the Christian Nurture Series, the program of the league, she said, is recognized as a means by which the Sunday lesson may be expressed; in other words, it may be the Christian Service of the Church school.

For two years, she reported, the Commission has studied the problem of coördinating the programs of various organizations of the parish with the program of the Church School Service League to the end that there might be a unified program of service. This has been accomplished. Also the work of the Little Helpers has been developed, so that they have contributed to missions in all the world.

Reports received from 48 out of 79 dioceses during the past year show: Money given in five fields, \$101,524.49; 1921 Birthday Thank Offering, \$3,298.42; Value Christmas Boxes, \$32,766.40; Total, \$137,584.31.

A major event was the mass meeting at the Auditorium on Sunday, the 10th, for the presentation of the Birthday Offering. There will also be a Corporate Communion of the delegates and leaders of the Church School Service League at St. David's Church on the 19th, Dr. William E. Gardner being celebrant; and a quiet hour in the afternoon, conducted by Bishop Ferris, Suffragan Bishop of Western New York. On Sunday, the 17th, there will be a general visiting of Church schools.

A reception to the League by the Local committee was planned for the evening of the 11th, at the Labor Temple.

IN REALMS DIVINE

Soar upward on the wings of love
And find the realms divine,
Where peace and perfect happiness,
Into our lives will shine:
Then you will find the key of life,
That makes the heart content
With all the blessings for mankind
That God, through love, has sent.

MARTHA SHEPARD LIPPINCOTT.

THE CHURCH has acquired through the ages a technique of the Catholic life.—Mary Willcox Glenn, in the *Spirit of Missions*.

Just One History - Making Day

By the Rev. John Doherty Rice.

To determine how many history-making processes were at work under the expansive roof of the Portland Municipal Auditorium on the opening day of the General Convention, would require some new system of measurement. In lieu of such a convenience, it seems a rather sensible course to employ the regular limited forms of human estimate, which frankly confess their own incapacity. At the same time it is necessary to recognize the inevitable: no use trying to leap a mile into the air when you can't get your feet off the ground. Yet it was a wonderful, thrilling, spirit-stirring day.

As to the opening service and the Convention sessions, able writers present these in detail elsewhere; so let a few fleeting impressions suffice. The stately procession of the bishops moving into the improvised chancel of the auditorium stage; the white background of choiristers; east meeting west in the persons of the Eastern prelates; and, seated in the center, the venerable Presiding Bishop, his head bowed as if touched by the Pentecostal fire—all constitute an imagery that will abide in the minds of the vast congregation, together with soul-stirring, epigrammatic truths uttered by Bishop Lines, the Convention preacher. And throughout the magnificent service there seemed to be the constant happy refrain: "It is good to be here".

And now the scene changes. The House of Deputies is in session. Dr. Alexander Mann, reflected president, and conducted to the chair by Dr. Freeman and Mr. Morehouse, indulges the hope that he may merit the confidence reposed in him. "We meet", is his further significant utterance, "on the shores of the great ocean destined to be the theater of the greatest and most tarrying events of the coming century." "The forces that trouble the world today," he continues, "are spiritual; not material—fear, jealousy, apprehensiveness, holding apart the nations and dividing America into hostile camps. The supreme remedy is a new spirit born of the Gospel of Jesus Christ. There is no more practical work in the United States than confronts this great Convention of Christian men."

Yet, even while looking forward with Dr. Mann, the Deputies are given occasion to look back over the long course of forty-five years of service travelled by Dr. Anstice, the venerable Secretary, who has served the Church in this capacity since 1904. His announcement that he has reached his eighty-first year seems incredible in face of his virility and alertness as he calls the roll, and then gracefully declines reelection to the office which he has so long and honorably filled. Given a magnificent tribute of appreciation, later to be embodied in special resolutions, he welcomes his successor, the Rev. Carroll M. Davis.

If he needed an introduction, Mr. Burton Mansfield, deputy from Connecticut supplies it fulsomely. ".....Carroll M. Davis of the Diocese of Missouri, and also of the Diocese of New York. For thirty-three years he has been a member of the secretarial staff of this House of Deputies. Since 1904 he has served as first assistant secretary. Formerly dean of the St. Louis Cathedral, he was a member of the Board of Missions many years. He was elected to his present office in the Department of Missions three years ago. He is Secretary of the Department of Domestic Missions now. He has an office at the Church Missions House, and is connected closely with the retiring secretary, who will always be ready to assist him, or, in fact, anyone who may be elected his successor." Now we are sure that you will feel acquainted with the new Secretary of the House of Deputies.

And wait! Here's a little more history—just a touch, but mighty interesting. Dean Davis' nomination is seconded by the Rev. C. E. Farrar, of the Diocese of Sacramento—a half-brother of the famous Canon Farrar. Some noteworthy

associations and traditions have certainly found their way westward.

And meanwhile, pending in the House of Bishops, is the matter of Bishop Gailor's resignation as chairman of the House, the resignation, after many years of faithful service, of the Rev. Dr. Nelson as secretary, and the election of their successors, the Rt. Rev. William Cabell Brown, D.D., Bishop of Virginia, Chairman, and the Rev. Dr. Charles L. Pardee, Secretary.

But high tension does not always prevail in the General Convention. No, indeed! It has its happy, human, social side. So there are opportunities to relax. Strike in at the luncheon period of this history-making first day and you find the fact happily manifested. A unique Convention effort has gone on trial—the serving of luncheon to Bishops, deputies, and Auxiliary delegates in a mammoth lunch in the basement,

opened not only for the day, but for the whole period. Everybody is expressing appreciation of this brand of Oregon hospitality. And modestly keeping to himself is Dean Vincent, the best known convention-maker in Portland, who has had a leading part in many great events bringing thousands of visitors to the city. Chairman of the local executive committee, he is gratified with the manifest success of Henri Thiele, French chef, in pleasing the palate of the guests. Not far from him is Bishop Sumner, honorary chairman, in touch with every detail of the Convention organization; he is pleased because all the others are pleased, and shows it.

And now, what do you say? Suppose, we climb the balcony stairs to the left and visit the exhibits. Don't worry; there'll be no time wasted. Take a look at the various forms of service rendered the Church; follow the route of the exhibits. Tedious? Not a bit of it.

Right away you find yourself inspecting the exhibit of the Brotherhood of St. Andrew, brought down from Seattle—views of camp scenes, literature, publications for foreign-born people. Mr. Franklin H. Spencer is there, prepared to explain it all to you; and you ought to hear him describe the system of the Brotherhood Bible Class.

Going on a few paces, Canon Talbot of the Washington Cathedral, greets you. Canon Talbot was formerly rector of St. David's Church, Portland, and on October 1st, becomes the rector of the Church of the Epiphany, Rochester, New York. But just at present he is an able exponent of the project of the New National Cathedral, which is already rising into view. Canon Talbot just makes you visualize that magnificent site on the top of Mt. St. Alban, five hundred feet above the city—the sixty-acre, heavily wooded park of the Cathedral close, where is now the Girls' School and the Boys' School and the great amphitheater, accommodating 30,000 people, and possessing perfect acoustics. Then there is the Jordan font—built of stones from the Damascus ford where tradition holds that Christ was baptized; also the little sanctuary housing the altar built of stones from the traditional site of the grave of Joseph of Arimathea. The apse of Cathedral is completed; the building of the foundation of the entire edifice is under way. The rest—let Canon Talbot tell it, and at the same time heed his advice and enroll as a member of the National Cathedral Association.

And now gather around, all you disciples of thrift. Here is the exhibit of the American Church Institute for Negroes. Be prepared for the surprise of your life—bags and hats made of corn-silk, sewing baskets woven from pine needles, and chair bottoms, and other articles, contrived from corn-stalks! All the handiwork of Church schools for negroes. And in the school at Fort Valley, Georgia, we find that some great industrial exhibits have been held. One view shows how the farmers



EPISCOPAL SMILES

brought in a thousand hams, and a government inspector found only one of them below par. And while you are wondering if the railroads ever offer special rates to Fort Valley when such exhibits are on, you see hundreds of attractive specimens of plain and fancy sewing, basket work, and tailored dresses—all made by students. Oh yes, and here is a mattress stuffed with dried cypress moss on the one hand, and a beautiful altar cloth on the other. The Church is surely doing wonders for the colored children of the South and their elders. Mrs. Isabel M. Carter, and a capable staff, is in charge of this exhibit, and they produce more longing for Fort Valley when they show you specimens of canned fruit and tell you how this year between twelve and fourteen thousand containers were filled with fruit and vegetables in that wonderful educational center. A mammoth wall map will show you where all the schools are located—St. Paul's at Lawrenceville, Va.; St. Augustine's at Raleigh, N. C.; the Fort Valley High and Industrial School at Fort Valley, Georgia; St. Athanasius' at Brunswick, Georgia; St. Mark's at Birmingham, Alabama; Vicksburg Industrial School at Vicksburg; Okolona Normal and Industrial School at Okolona, Miss.; Hoffman-St. Mary's at Keeling, Tenn., and the Gaudet Normal and Industrial School at New Orleans, La.

Going on, we may visit in turn the alcoves of the Church Periodical Club, which has 200 travelling libraries, supplies needed books to clergy and theological students, sends out Easter and Christmas cards, and has 1,600 parish branches. A good and growing work; and the Club points with pride to its greatest work attempted, the library fund for St. Paul's University, Tokyo.

Next you secure some valuable impressions as to what is being accomplished by the National Church Mission of Help; the Daughters of the King; the Girls' Friendly Society, which shows models illustrating the contrast between a church with a branch of that society and one without, as well as the social opportunities afforded the boys and girls. A row of dolls illustrates the growth of the society from a midget of fifteen hundred members in 1880 to its present maturity as represented by fifty-six thousand members.

A fine display of literature is shown by the Churchwomen's League for Patriotic Service, and by the St. Barnabas' Guild of Nurses.

Continuing on around we come to the educational exhibits. Here, that of the Morehouse Publishing Company is arranged in convenient form, showing the different courses of the Christian Nurture Series. And, over in the Labor Temple, a few blocks distant, the other publications of this company make an interesting and valuable exhibit of Church literature. The other exhibits on this floor have blossomed out in the last few days. The Book Store of the National Council is complete, and shows the literature of the Departments of Missions, and Social Service, and of the Nation-Wide Campaign. Religious Education, and Church Drama and Pageantry, are certainly exhibited to fine advantage by way of material and handiwork.

In the exhibit of the Church School Service League, a five foot model of the Church of the Good Samaritan, Corvallis, brought in by the rector and his wife, the Rev. Mr. and Mrs. E. T. Simpson, looms up. This is the achievement of Mr. Darwin Thayer, a communicant of the Church of the Good Samaritan, and professor of manual training in the Oregon Agricultural College. The panelled altar, the pews, and even the stained glass windows were made by children of the Church School.

Now go down into the basement again. Four o'clock tea is being served by the branches of the Auxillary. Looking around you will find the postoffice in the Seamen's Institute quarters in full operation. Also, you will find quarters partitioned off for the Social Service Department, where there are conferences and moving pictures shown daily. An altar has also been arranged, and a celebration of the Holy Communion is held daily at 7:30 a. m.

Now, if you have a few minutes to spare, come back up to the main floor. A notice on the bulletin board will inform you that Mrs. William Augustus Muhlenberg Breck plans to entertain at tea, alumni and friends of Nashotah. It will be recalled that her husband, the late Rev. Mr. Breck, a devoted missionary of the Diocese and, in his last years, chaplain of St. Helen's Hall, Portland, was a son of Dr. James Lloyd Breck, founder of Nashotah House, and educational institutions in California as well. Mr. Allen L. Burleson, who is furnishing THE LIVING CHURCH, accounts of the proceedings of the House of Deputies during the Convention, was a playmate in childhood days, at Faribault, of Father Breck, as he will always be affectionately remembered.

And finally make another visit to the House of Deputies where, when opportunity offers, the Biblical films are shown.

"Wonderful!" is the unanimous verdict, to which these observations of an authority on Religious Education may be added: "Every Sunday school class in the country ought to see these films, and to each child should be explained the religious truth back of each episode which tells such an emotional, heroic story."

Evening is coming on now—the evening of this history-making day, one of many, we dare say. The course traveled has certainly been diversified, but so is the General Convention, and that is what we have been glimpsing all the while.

HOUSE OF BISHOPS

(Continued from page 708)

that the present high quality of personnel would continue, if it were denied; that its value as a missionary agency was dependent upon some more adequate representative character.

To pass an amendment to the Constitution, a majority of all bishops entitled to a seat and a vote is required. This was found to be 63. The vote on roll call was: Ayes, 59, Noes, 41, and this portion of the amendment was lost. The matter is not yet finished, as there is a second portion of the amendment still to be disposed of, and it remains to be seen whether, in the considerable number of bishops who were absent, there are enough friends of the measure to reverse the decision.

SECOND AND THIRD DAYS

THIS letter includes the one hour session of September 8th, preceding the all-day joint session to receive the report of the Presiding Bishop and Council. In addition to the reading of the minutes, and other routine business, the House approved the appointment of a joint committee to consider the report of the Presiding Bishop and Council, and to hold hearings thereon. It concurred in the action of the House of Deputies calling upon all Churchmen to pray, talk, and work for peace. Adjournment was then taken for joint session.

RECOGNITION BY ORTHODOX CHURCH

At the opening of the House on Saturday, Sept. 9th, Bishop Tuttle reported the receipt of authoritative information that the Ecumenical Patriarch Meletios, in Constantinople, had recognized Anglican Orders, thus taking the first and decisive step for healing a breach a thousand years old. Bishop Tuttle also introduced a resolution expressing gratification that our government had agreed to join in an investigation of Armenian atrocities and voicing the hope that some way will be found to conclude the present intolerable conditions. This was, of course, passed unanimously.

VOTES FOR SUFFRAGANS

The order of the day was the consideration of the second part of the amendment to the constitution giving the vote to suffragan bishops. The House felt that due notice should be given so that all bishops might be present, and made this matter a special order for Monday at three p. m. The debate will be limited to one hour and the speeches to five minutes. The committee on Admission of New Dioceses recommended favorable action in the case of Southern Florida. The vote in the affirmative was unanimous.

The question of the admission of Asheville as the Diocese of Western North Carolina, and of an unnamed diocese to be created out of South Carolina, came up in messages received from the House of Deputies. These were referred to the committee on Admission of New Dioceses for their report.

Another message in which the House of Bishops concurred with the Deputies was: The committee appointed to consider the selection of a single city as the meeting place for the General Convention. Their report was accepted and the committee discharged. The work of hostesses in Army Camps was commended and appropriations advised for their continuance.

AMENDMENTS TO PRAYER BOOK

The House then proceeded to consider amendments to the Prayer Book passed by the last General Convention, and gave final ratification to all, excepting the one which substituted the evening versicles for those now in morning Prayer. This was lost by a substantial vote. Bishop Brown, of Virginia, being now in the chair, Bishop Parsons, Coadjutor of California, who handled the matter of Prayer Book Revision in the House of Deputies at the last Convention, is presenting the commission's report. There are indications that action is likely to be conservative. "Our people," said Bishop Bratton, of Mississippi, "are devoted to the Prayer Book as it is. We should have good reason for any changes which we make."

The House joined with the House of Deputies in appointing a committee of two in each order to consider a meeting place of the next General Convention.

MRS. HARDING'S ILLNESS

Bishop Leonard, of Ohio, moved that the following message of sympathy be sent to President Harding, and the House approved it unanimously:

"Having learned through the press of the serious illness in Washington of the wife of the President of the United States, be it resolved that the House of Bishops, through its Chairman and Secretary, send immediately to President Harding an expression of our sympathy in his great anxiety, and also our assurance that our prayers will be offered to God for her restoration to health and strength."

At the time of noon-day prayer which followed shortly afterward, intercessions were made for President and Mrs. Harding.

Bishop Gailor presented a resolution directing the committee on Foreign Missions to report concerning Haiti, and the expediency of electing a bishop for that island; and Bishop Perry, of Rhode Island, presented the proposed new canons 53 and 60, asking their reference to the proper committee.

DIVORCE LEGISLATION PROPOSED

Bishop Brent, of Western New York, then brought up the question of divorce, by presenting the following resolution:

"Resolved: That Canon 42, paragraph 3, be amended by the insertion after the words, 'any cause arising after marriage,' ending the first sentence of the paragraph, of the following: 'Neither shall any member of this Church marry any other person who has been or is the husband or the wife of another, then living, from whom he or she has been divorced for any cause arising after marriage.'"

The effect of this resolution would be to forbid all remarriage of divorced persons. There is, as yet, no way of determining what the sentiment of the House will be, as the resolution was simply read and referred to the proper committee.

BISHOP PADDOCK'S RESIGNATION

Bishop Page, of Spokane, then presented the report of the special committee appointed to consider the resignation of Bishop Paddock, of Eastern Oregon, commenting sympathetically and appreciatively upon Bishop Paddock's present serious illness and his untiring devotion to his work. The committee recommended that his resignation be accepted, having before it, his physician's statement that "an invalid's chair, or worse, is ahead of him if he continues his work". Several Bishops spoke most warmly of Bishop Paddock's character and service, but definite action was still pending when the hour arrived for the Bishops to go into Council to hear a statement from the Bishop of Alabama.

THE ALABAMA CASE

At the close of this session of the Council the House reconvened and asked its committee on Canons to give an interpretation of the words "officiate" and "church" in canon 22. This action refers to the incident of last January when a presbyter of the Diocese of Alabama was brought to trial for permitting a Jewish Rabbi to speak in his parish house at a New Year's Eve service. The verdict of the trial court was "not guilty".

HOUSE OF DEPUTIES

(Continued from page 710)

dom shall advance in common the Kingdom of our Father."

The Bishop was then conducted to a seat beside the President, and, on motion, his address was ordered printed in the minutes.

A request for a joint session of at least one hour, was made by Mr. Gardiner, of Maine, Secretary of the Commission on Faith and Order, and was referred to a committee.

RESOLUTION REGARDING DR. ANSTICE

The committee appointed to draft resolutions regarding the long service of the Rev. Dr. Anstice, as Secretary of the House, reported as follows:

"The House of Clerical and Lay Deputies, in accepting the resignation of the Rev. Henry Anstice, D.D., Secretary of the House, desires to place upon record its great appreciation of the faithful and efficient service which Dr. Anstice has rendered.

"As Assistant Secretary, or Secretary, of the House, Dr. Anstice's service extends over the long period of forty-five years, and the large knowledge of the affairs of the General Convention consequent upon such a term of service has been of the greatest value to the other officers and to the members of the House.

"We bow to his decision to retire from the office of Secretary, though we cannot accept the reason on which that decision has been based. Four score years have not limited his efficiency, nor diminished his powers.

"In recognition and appreciation of all that Dr. Anstice's efficient service has meant to this House, and with gratitude to God that he has been enabled to perform his duties for so long a time, we offer the following resolutions:

"Resolved: That, this minute be spread upon the records of this House.

"Resolved further: That Dr. Anstice be given the privilege of a seat upon the platform during the sessions of the House."

The report was adopted by a rising vote, the President remarking that there could be no possible negative to the motion.

A resolution approving and extolling the work of Army Nurses was adopted.

CHRISTIAN HEALING

The following memorial on Christian Healing from the Province of the Pacific was received and referred:

"That in view of the fact that our Lord commanded his disciples not only to preach the gospel, but also to heal the sick; and that the power to exercise that ministry, while periodically neglected in the history of the Church, has never been surrendered or lost, and in view of the further fact that this ministry under various forms is receiving new impulse and meaning at the present time, with vast possibilities for the enrichment of the life of the Church:

"This Committee of the Synod of the Province of the Pacific hereby memorializes General Convention to the end that healing ministries in the Church be duly safe-guarded, on the one hand, and reverently used, on the other, thus restoring Christian healing to its ancient and rightful place in the faith and practice of the Church.

"This Committee of the Province of the Pacific therefore urges upon General Convention the adoption of the following resolution:

"Resolved: That the Church urge upon its Clergy and Laity the recognition of the following fundamental principles of Christian Healing.

"(1) That all healing, whether of body, mind, or spirit, is divine in its character, and is the resultant of the life-giving Spirit of God.

"(2) That distinctively Christian healing is the manifestation of that life through Christ, who hath life abiding in Him and who quickeneth whom He will.

"(3) That this life may operate indirectly through the healing agencies revealed to man in the science of material medicine and surgery, or directly in response to prayer and faith.

"(4) That these agencies are complementary in their nature, the healing life of God operating in and through them and lifting all processes of healing to the plane of the Divine.

"(5) That Jesus Christ, in the midst of the sacraments and ministry of the Church, the same yesterday, to-day, and forever, is the medium of contact with that healing and redeeming life, forgiving the sin and healing the infirmity of believers."

The report of the Trustees of the Church Pension Fund was then presented by the Rev. Dr. Stires.

The appointment of the Standing Committees of the House was then made by the President. The House then adjourned for the joint session.

FIRST JOINT SESSION

(Continued from page 712)

of the world, the flesh, and the devil wherever we can find them, even if it is the part of many of us simply to supply the ammunition. For we are guardians of the next generation, and it is our duty to make the world safe for those to come. A man recently in England was asked what one of the changes he found most impressed him. And he replied, "The war memorials. Everywhere, in the smallest villages and by the waysides, as well as in the towns and cities, a memorial. A memorial, not with cannons, guns, and swords, but with a Cross." England has learned the lesson that a cross is everywhere, that everyone should have one. And if the cross you find in this Church does not suit you, find a Church which has a cross that does suit, and find it quickly. It is an anti-climax to stop to ask how much money we have raised. It is less than the chewing gum bill of the nation. This is no time for self-congratulation over what we have done, but it is a time of solemn consecration to the work yet before us. Let us learn to measure in terms of life, not in terms of money. Let us try to realize what St. Peter meant when he said: 'Lord, not my feet only, but also my hands and my head!'

Mr. Bryan's address, as also Bishop Johnson's, which followed, was frequently broken by enthusiastic applause. Only by the aid of shorthand, which the writer does not possess, would it be possible to give the readers of THE LIVING CHURCH a really adequate outline of their addresses.

COORDINATING INFLUENCES

Bishop Johnson began by reading a quotation from Mr. Franklin K. Lane, late Secretary of the Interior, an agnostic, lamenting his own lack of faith, envying the faith of others, and saying that the man who can believe is miles ahead of the man who does not believe. The Church does not exist

merely for its own members. Until the Church gets out of the notion that it is a club for respectable people it will never be anything else. The Church has three great standing orders: "Repent ye; Do this; Go ye." Our conscience is not given us for criticism of others, but as a clearing house for our own sins. Christ taught fraternity, and made it practical by fraternity at His own table. And when He said, "Go ye", He meant what He said. If a man does not believe in foreign missions, he is not obedient to his Commander. If a business man should call in his clerks and tell them that he intended to open a branch house in South Africa, and some one of the clerks would say that he did not believe in opening a branch in Africa, what would the head of the firm reply? This Church needs a message of worship and of kindness, and both of these are absent among us to a marked degree, both within and without. We need so to believe in the Head of the great living organism, of which we are a part, that we forget other things. Our duty is to audit our own business and not that of everybody else. We have sixty-nine dioceses, that are like regiments, with their companies of parishes and missions. The Nation-wide Campaign is trying to fuse them into one effective force. No real success can be gained with a lot of little leaders. The Lord Jesus is not specially concerned about our regiment unless it is forming a part of this great army. We need to be converted and then we shall get saved. The great difficulty that the Church has to meet is a lot of apathetic rectors and secular minded vestrymen. A good many of us are profiteering on the Lord—getting all the good He gives us and not doing His work. We took the soldier's vow to Him and a lot of us are not keeping it. The Church has a message to deliver, and we must teach our clergy to deliver it. We take some jellyfish of a fellow, put him in a theological seminary till he gets a shell around him, and then send him out, a clam. We need clergy with a backbone, and not just a shell on the outside. Practical teaching by practical men, is the need of this age.

At this point Bishop Johnson's time expired, and he refused to continue, in spite of urging by the session.

THE NATION-WIDE CAMPAIGN

The chairman, Dr. Freeman, said that he was a thousand-fold more impressed with the necessity of the Nation-wide Campaign than he was at Detroit, three years ago. He had been deeply impressed by words spoken in his presence recently by the President of the United States to a man who was going to preach in foreign parts. President Harding said: "The gospel of understanding alone can insure a tranquil world." This Church possesses the gospel of understanding, and from this Convention we trust will go out a policy which will insure a tranquil world.

The session closed with prayer for the successful issue of the conference to be held in Chicago, on Saturday, next, looking to the settlement of the present railway strike.

THE WOMEN OF THE CHURCH IN TRIENNIAL MEETING

(Continued from page 719)

late as June 27th, has this "Please take pity and send me anything and everything relating to the C. S. L. You will win my undying gratitude, I assure you". It sounds like an S.O.S. call and reminds one of the observation of a character in a recent novel who remarks that "Most of us feel in these days like a chicken new-hatched in a thunder-storm". The letter goes on to say "it seems hard to know how to begin in a diocesan way though we have several admirably arranged parish units." A diocese with several admirably arranged parish units is, one would say, quite admirably begun.

Apparently no new diocesan Service Leagues have been organized this year. About half as many were organized in 1921 as in 1920, and two dioceses had the honor of being organized in 1919, one of these antedating the National Committee by about twenty-four hours.

Eight dioceses are organized with men, one diocese says, "all working forces of the Church; men, women, and children". It is obvious that other dioceses which record the C. S. S. L., Juniors, etc., must include children, but there is a mighty stimulating sound to the phrase "men, women, and children". Some report men in parish units, one says "sometimes": one says, "No, but they can", and one diocese replies, "not yet, except at intercessions"! Seventeen are organized according to the departments of the Church. One reports, in answer to this question, "not yet" and several report that parish units are so organized.

Twenty-three report having held a mass meeting of the diocesan Service League, and it is interesting to note that

in almost every case these are the dioceses that in almost every case answer "yes" to the question "Has the Church Service League interested any hitherto indifferent?" Some of the replies to this question are, "yes", underlined; "yes, surely", and "yes, decidedly"; "yes, indeed"; and one says, "the greatest thing in the diocese"!

The number of parish units in a diocese vary from two to fifty-eight, but one hastens to add that the *number* of parish units seems in no way to be indicative of diocesan enthusiasm although, probably, the largest number of parish units (all things being equal) means diocesan enterprise.

The most satisfactory impression one receives from a general survey of the questionnaire is the really comprehensive representation which these diocesan organizations have been able to effect. Could one, given the most eccentric imagination, have conceived three years ago of such a thing as a diocesan or parish organization composed of this combination of interest? W. A.; G. F. S.; D. of K.; C. P. C.; St. Andrew's Brotherhood; A Layman's League; Boy Scouts; C. S. S. L.; Department of Religious Education; and an At Large element? Or this combination rejoicing in each other's society: Brotherhood of St. Andrew; Episcopalian Club; W. A.; C. P. C.; G. F. S.; G. of St. B. for Nurses; the Altar Society; and the several departments of Religious Education, Social Service; missions, as well as members at large. Or an educational secretary and an All Saints' Hospital working together; or Deaconesses and the At Large element, or the W. A. intimate with Boy Scouts and the Layman's League?

And yet it would seem that this is what the transforming influence of the Church Service League has been able to accomplish and the wonder of it in so many minds to-day is, not that they should have come together, but that they should for so long a time, have dwelt apart!

THE PRAYER

"And they said unto him: 'Brahman is Life, Brahman is Joy, Brahman is Amplitude.' But he said: 'I know that Brahman is Life, but the Joy and the Amplitude know I not!'"

O God, my God!

I know Thee as the Life; for who but Thou
Could think me into being,—(who knows why?)

Whatever aeons finite minds allow

Between Thy first and latest thoughts to lie?

The road I trod

Is plain with purpose. Though for ages past

I darkling walked, climbing by slow degree

To consciousness, yet now I hold Thee fast;

Life's primal urge, life's end—each is of Thee!

O God, my God!

O God, my Life!

I have not yet embraced Thee as my Joy.

With all Creation's travail satisfied

I see Thee, joyous with divine employ.

Must gladness to Thy creatures be denied?

In pain and strife

I labor to perfect in me Thy plan,

But oft go weeping, oft am sore downcast.

O give me Joy that I may play the man

With tearless eyes, and feel myself held fast!

O God, my Life!

O God, my Joy!

I know not yet Thy Amplitude; I fall

To doubting, daring not to trust

Thy largeness, fearing still to call

Thee kin and partner from my bed of dust.

My doubts destroy!

My Life, my Joy, my Fulness, hear my call!

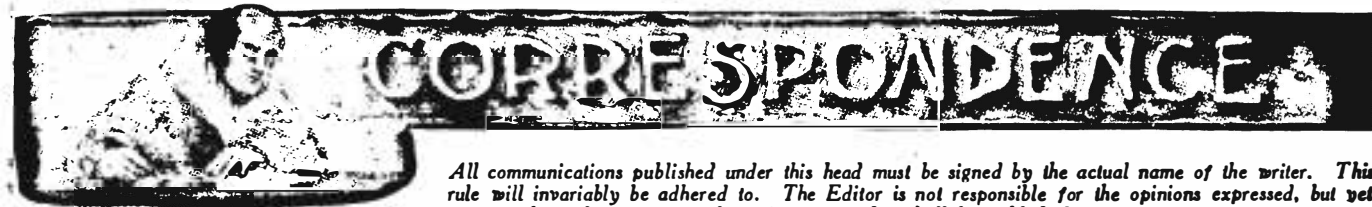
Even now, in Time, Thou wilt my comrade be;

Make me to share in Thy Infinity,—

"Fulness of Him that filleth all in all"!

O God, my Joy!

HERBERT H. GOWEN.



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.

LEADER OR FOLLOWER OF OPINION?

To the Editor of The Living Church:

IN the *Outlook* for September 6th, the Rev. E. Clowes Chorley, Historiographer of the Protestant Episcopal Church, describes the revision of the Book of Common Prayer in a way that is open to misinterpretation. One might read into what he says, that the changes are recommended chiefly out of deference to those people who have shifted their ideas with modern science and philosophy. If such an inference is unfair, at least I am sure he says, that some changes appear "not merely because the phraseology is antiquated, but also because the doctrine therein has been discarded". Too often, apparently, the old text "echoes discarded dogma". One might think that the doctrines of original sin, hell, and even the redemption (thank Heaven they do not recommend "vindicator" in place of "redeemer" in the text "I know that my Redeemer liveth"! Of all unfortunate suggestions, this is the worst!) are at the mercy of any Prayer Book commission that comes along; or else, that the Church, in its blundering way, keeps revising its beliefs fundamentally from time to time under the helping hand of "enlightened people".

In my opinion we had better go slow in talking about discarded dogmas. One might write in this vein with the hope of appealing to outsiders that we are gloriously liberal. But liberality of this kind strikes at the vital center of the Church; it is the kind that allows the Modernist actually to debate the divinity of our Lord as if the Church were in doubt about the "problem". There is much talk today, of an uninformed variety, about the Church keeping pace with modern science; but, in so far as there is any sense in this view, it is simply that the Church may be asked to interpret its doctrines in the language to which people are accustomed through science. If the doctrines themselves need checking up, the game is already lost. For, if the Church has made such bad mistakes in the past as to teach what is not true, who will care to trust it in the future, especially with such a vital thing as the human soul? (and one's own soul at that). "Enlightened people" cannot be the guide of Church doctrine to the extent of demanding that old dogmas be discarded; for enlightened people themselves disagree on fundamentals; many of them stand outside the Church, and we should all quarrel about what constituted their enlightenment. Not out of respect, even for them, would I delete the phrase "miserable sinners" from the Litany.

Time was, as a newspaper editorial has recently pointed out, that the Church led rather than followed public opinion. That is a fair charge. Even if this opinion comes from within the Church, is it to be announced merely in the revision of the Prayer Book? Is anybody really prepared to say, with proper authority that the Church, as a whole, has discarded these dogmas? Let us grant wholeheartedly that the Faith is a germ, but we may also insist that it was, and is a gem in the sense in which the figure is used. Nothing leads us to suppose that the growth of the Faith is to be gained by breaking with the past, by ambiguity and self-contradiction of utterance. Our Roman friends, when they say that one of the earmarks of protestantism is its doctrinal disintegration, would indeed have us at a disadvantage if they found us proclaiming that we are throwing our doctrines overboard. They are eagerly waiting for the Anglican Church to say that the Virgin Birth is only a pretty legend, and that Christ was under a delusion about such things as diabolism and divorce. They have some ground for thinking that, even in our communion a belief in the supernatural is less convincingly taught than it should be. But, in general, I think, the tolerant attitude in the Church toward those who would discard traditional beliefs is fast disappearing, and a vigorous sense of the importance of doctrine is reasserting itself. Only a deep appreciation, on our part, of the precious possession that we have in the Faith—that, while it is living and growing, it is the Truth and cannot deny itself—will give adequate assurance to the Eastern Church that we are worthy of reunion, and that they may trust their communicants to the teaching our priests have to offer them.

Northampton, September 7.

HOWARD R. PATCH.

SHALL GREEK GO TOO?

To the Editor of The Living Church:

HEBREW, with its rich background for Biblical knowledge, has gone. Few candidates for Holy Orders present it at the canonical examinations. Shall Greek also, indispensable for a satisfactory acquaintance with the New Testament and its times, go by the board?

Our colleges and universities have very properly ruled that a man may earn his degree even in arts without taking Greek. But is there any justification for the substitution for this highly cultural subject with its special technical relation to the work of the sacred ministry of any three elective subjects? In permitting such substitution is not Canon 4. I. (ii), working hard towards the end (not the ending!) of an "unlearned ministry"? The acquisition of an adequate knowledge of Greek has usually required three years on the academic curriculum and three years on the curriculum of the theological school. The three special subjects might conceivably be mastered sufficiently for purposes of examination if taken as three one-hour a week half-semester courses.

As an examining chaplain, I received a letter from a candidate, to which I replied that if he would come to the examination prepared on two gospels and two epistles with a thorough knowledge of paradigms and constructions, I had every confidence that he could satisfy me with sight translation of any other portion of the New Testament. Evidently he was unwilling to undergo the labor required for the satisfaction of this reasonable request. His reply was to ask for a dispensation in Greek!

For the elimination of the practice of crawling under the fence instead of paying the admission fee, two appointed sets of guardians of the Church's welfare should be cautioned to keep awake, namely, the theological seminaries, and the boards of examining chaplains.

ALBERT L. WHITTAKER.

DAILY CELEBRATION IN TRINITY CHURCH

To the Editor of The Living Church:

IN your issue of Sept. 2d, I notice under the article of "Increase of Sunday Eucharists in New York Church," that you say the "daily Celebrations have for some time been established at Trinity Church". This statement is misleading, insofar as it gives me the impression that it is only of recent years that Trinity has established the daily Celebrations, whereas they have been in existence for nearly half a century, as the writer himself has served at the daily Celebrations at Old Trinity for thirty-seven years, and they were established many years before I became a server.

EDWARD HAIN.

THE MAKING OF FONTS

To the Editor of The Living Church:

QAN any correspondent suggest a plan for constructing fonts, which shall be appropriate, and not too expensive? I assume that a font should be octagonal, that it should stand about three and one half feet above the floor, and that it should not be made of wood.

When in Brighton, Sussex, some years ago, I noticed some houses at least a century old, the walls of which consisted of beach pebbles, carefully arranged, and fortified with cement. And, on this coast, seaside cottages are sometimes furnished with fireplaces somewhat similarly made. I do not see why a font should not be constructed in this way. The children could collect the pebbles as their gift. A bowl, of course, would be needed. Such a bowl should have a plug to drain the water off.

Crude as a font of this kind might be, it would be far better than the makeshifts which are frequently used, and which tend to degrade the Sacrament of Baptism.

Fountains of marble or sandstone are much to be desired, but they are too costly, especially for mission churches. When limestone abounds, as in Tennessee, marble should be used.

Suggestions will be welcome.

Portland, Oregon.

RICHARD H. THORNTON.

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

THE REV. JAMES PRESTON BURKE has just closed a fine mission for the Rev. Thos. L. Trott at St. Paul's Church, Salisbury, N. C.

THE REV. HERBERT D. CONE has resigned the rectorship of St. Peter's Church, Salisbury, Md., and accepted a call to Windsor, Vermont. He will enter upon his new duties October 1.

AFTER October 1st, the address of the Rev. J. O. FERRIS, will be changed from 22 East Kinney St., to 191 Roseville Ave., Newark, N. J.

THE REV. R. H. FULLER, for the past year with the Buffalo Church Extension Society, has become assistant to the Rev. W. R. Lord at St. John's Church, Buffalo.

THE REV. GEORGE T. GRUMAN, who has been locum tenens at St. Matthias' Church, Toronto, during the summer, has returned to his home and should be addressed at 120 Davis St., Syracuse, N. Y., until further notice.

THE REV. J. T. HEISTAND, recently ordained deacon, has been appointed vicar of the Church of the Ascension, Kulpmont, Pa., with adjunct missions at Coal Run, and Natalie.

THE REV. C. J. LJUNGGREN, vicar of Blossburg, and adjunct missions, has resigned, effective November 1st.

THE REV. HENRY McCLELLAN, rector of St. Paul's, Monongahela, Pa., for the second year, has been in charge of services at the Church of the Ascension (Lakewood) Cleveland, Ohio, during the vacation of the rector in August.

THE REV. JOHN KNOX TIBBITS, assistant at Trinity Church, Buffalo, has accepted a call to rectorship of St. Luke's Church, Buffalo, and will begin his new work in October.

THE REV. JAMES W. TRIPP, rector of St. Ann's Church, Richford, Vt., has resigned this parish to accept a call to the rectorship of Epiphany Church, Ozone Park, Long Island, and will enter upon his duties there October 1st. His address will be 1315 McCormick Ave.

THE REV. GEORGE JOHN VALENTA, for twelve years rector of St. Simeon's Church, Philadelphia, Pa., has accepted a call from the Rt. Rev. G. G. Bennett, D.D., Bishop of Duluth, to take charge of the mission work in two centers, Brainard and Aitken, Minn.

BORN

COREY.—At Karnizawa, Japan, on Monday, July 24th, to the Rev. and Mrs. HOLLIS H. COREY, a son, DAVID HAMILTON.

DIED

JUNSON.—At Bridgeport, Conn., September 6, 1922. EDITH MOODY, widow of David Henry Junson, of Brooklyn, N. Y.

"Eternal rest grant unto her, O Lord, and let light perpetual shine upon her."

MEMORIAL

REV. FR. WALTER GEORGE READ

On behalf of the clergy present, September 11th, at the Burial Service of the Rev. FR. WALTER GEORGE READ, late rector of St. Margaret's Church, Brighton, Mass., the Committee presents the following Memorial, to be sent to his widow, and relatives, and for publication.

We remember him vividly as a devout priest, always loyal to the Church Catholic, and to every one of his flock, whom he served fourteen years, his sole charge.

As he spoke ill of none, we can say of him:

"The path of the just is as the shining light which shineth more and more unto the perfect day".

Francis A. Foxcroft,
C. M. G. Lyon,
Edward Everett,
J. Malcolm-Smith,
Frank Fitz.

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

CURATE DESIRED FOR SUBURBAN NEW Jersey parish. A fine opportunity in a growing field for a real man of vision. Unmarried man preferred, but not essential. Address with references, Rector Box-735, care LIVING CHURCH, Milwaukee, Wis.

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.

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

MISCELLANEOUS

PARISH ORGANIST AND CHOIRMASTER wanted at once for boy choir, live parish, every opportunity to demonstrate superior ability. Address C-734, care LIVING CHURCH, Milwaukee, Wis.

WANTED—EXPERIENCED CHURCHWOMAN as Superintendent and House Mother for Church House for Girls in Philadelphia. Apply stating references, age, and salary expected to Mrs. WILLIAM T. TAYLOR, 1825 Pine Street, Philadelphia.

WANTED REFINED RELIABLE WORKING housekeeper for elderly clergyman and wife. Address W-47, LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

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

CHURCH 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.

PRIEST OF 24 YEARS EXPERIENCE, Vigorous, single, free for the first time, accept call anywhere. Salary \$1,500. Address F. H. L-737, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

EXPERIENCED WOMAN SECRETARY DESIRES position after October 1st. Experienced in church and school work. Box 736, care LIVING CHURCH, Milwaukee, Wis.

LIFE LONG CHURCH WORKER, WANTS work among Churchpeople. Tactful parish visitor and good worker with children. Address Mrs. JULIA E. BRIGHT, 215 North Junction, Muskogee, Oklahoma.

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.

UNLEAVENED BREAD AND INCENSE

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

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

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

PARISH AND CHURCH

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

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

ORGAN.—IF YOU DESIRE ORGAN FOR church, school, or home, write to HINNESS 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 stock so that further delays will be avoided. Reduced prices—Linen (Anglican or Roman styles), \$2.50 per dozen. Cleanable fabric collars (also now carried in both single and turnover styles), 4 for \$1.00, postpaid. CENTRAL SUPPLY Co., Wheaton, Ill.

CHRISTMAS CARDS

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

LADIES—A CHRISTMAS CARD IS A REMEMBRANCE that touches the heart. Help scatter the Sunshine by selling Christmas cards. Am ready to take orders for my Christmas Card Novelty Gift Book. Easy way to raise money as I allow 40% on all cards sold. No investment and splendid profits. For particulars write Mrs. C. W. Upson, 234 West Park Avenue, Mansfield, Ohio.

NOTICES

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

EDUCATIONAL

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

HOSPITAL—NEW JERSEY

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

BOARDING

ATLANTIC CITY

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

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

LOS ANGELES

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

A FEW GUESTS CAN BE ACCOMMODATED, with board and sunny rooms at the Episcopal DRACONESSE 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.

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.

PRISONERS' AID SOCIETY OF FLORIDA, SUITE 501, CLARK BUILDING, JACKSONVILLE, FLORIDA

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

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

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

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

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

INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and 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. SWAGLE, 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. MICHAEL'S CHURCH, NEW YORK 225 W. 99th Street MOST REV. EDWARD HUTSON (Archbishop of the West Indies) Sunday 11 A. M. and 8 P. M.

ST. ANDREW'S CHURCH, BUFFALO Main Street at Highgate REV. HARRISON F. ROCKWELL, rector. Communion at 8; Sung Eucharist at 11.

ST. CHRYSOSTOM'S CHURCH, CHICAGO 1424 North Dearborn Street REV. NORMAN HUTTON, S.T.D., rector. Sunday Services: 8 and 11 A. M.

ST. PETER'S CHURCH, 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 Morchouse Publishing Co., Milwaukee, Wis.]

John Byrne & Co. Washington, D. C. Democracy's International Law. By Jackson H. Balston.

The Century Co. New York, N. Y. State Government. By Walter F. Dodd.

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

The Preacher and His Sermon. By Rev. J. Paterson Smyth, B.D., LL.D., Litt.D., D.C.L., author of A People's Life of Christ, etc. Price \$1.50 net.

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

The Psychology of Society. By Morris Ginsberg, M.A.

P. J. Kenedy & Sons. New York, N. Y. Birth Control. By Halliday G. Sutherland, M.D.

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

Preaching and Sermon Construction. By Rev. Paul B. Bull, M.A., priest of the Community of the Resurrection. Price \$2.50.

On the Trail of the Peacemakers. By Fred B. Smith. Price \$1.75.

PAPER-COVERED BOOKS

Richard Badger. 194 Boylston St., Boston 17, Mass.

The Work and Office of the Holy Angels. Compiled by One Who Has Seen.

S. P. C. K. London, England. The Macmillan Co. 54-66 Fifth Ave., New York, N. Y., American Agents.

Question Time in Hyde Park. Series IV—Christianity in History. By the Rev. Clement F. Rogers, M.A., professor of Pastoral Theology, King's College, University of London.

PAMPHLETS

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

The Sword or the Cross. By Kirby Page. U. S. Steel Corporation. By Kirby Page.

From the Author. The Science of Life. Health, Happiness, and Success, and How to Win It. By Rev. Arthur W. Brooks, Box 1110, 55 Hanson Place, Brooklyn, N. Y. Price 25c.

THE DISCIPLE of Christ has the most powerful incentive to work in this world. He has the most glorious hope with regard to the world to come.—H. C. Williams.

ENGLISH MODERNIST CONGRESS LESS SENSATIONAL THAN BEFORE

*News of Constantinople's Action
Confirmed—Great Members of
Orthodox in America—A Lon-
don Center of Training*

The Living Church News Bureau }
London, September 1, 1922 }

AS I implied in my last letter, the Conference of Modern Churchmen at Oxford, which ended last Saturday, proved to be less sensational than its predecessor at Cambridge in 1921, where a direct challenge to the Christian Faith was thrown down. On this occasion nothing of the sort occurred, although, in reviewing the speeches, one cannot avoid the conclusion that what the Modernists seem to advocate are comprehensive "schools of thought" in the Anglican communion, where Catholics would only occupy a tolerated position among many others.

At the final sitting, Dr. Selbie, Principal of Mansfield College, Oxford, in a paper on "Christianity and the Future", said that, in discussing the truths of the Christian religion, it was necessary to distinguish between its form and its essence. Hitherto, it had shown itself highly adaptable to human needs, and capable of changing its outward form to meet them. This raised the question as to its essential content. What was it, and how far had it permanent and final value? In modern times the problem had been best dealt with by Ernest Troeltsch. For him, Christianity was absolute only in a dynamic and developmental sense. It stood supreme among the religions of the world, because it worked. It answered the demands of human experience, and grew with its growth. The fact that Christianity was an historical religion was no real hindrance to its individuality. As a life, rather than a creed, it was always capable of adaptation and development. Among the elements of the Christian faith which appeared to give to it a permanent value were the conception of God as love, the full implications of which had never yet been realized; the conception of man as spiritual and akin to God, and the consequent ethical demand which opened up the widest possibilities of development for the race; the view of human life as eternal, and the new valuation of all things in the light of immortality. Add to that the fact that the Christian solution of the riddle of the universe "made sense," and we had a clear indication that Christianity had within it a secret, and powers apparently inexhaustible. But they needed to be interpreted and applied.

In commenting upon the general spirit of the gathering, it may be said, I think, that in the main subject under discussion "Christianity as the World Religion" there was a prevailing sense of the absolute and final value for the whole world of the Christian religion. All that could be said of the merits of the non-Christian religions was fairly and sympathetically presented. One who was present throughout the Conference thus expressed himself in a letter to the Times:

"The leaders of the Modern Churchmen are men who are profoundly convinced that Christianity has a message of inestimable significance for the life of the individual and of society; but that this

message will only be listened to by the modern world if it is presented in modern forms of thought. The purpose of the Conference is to enable Churchpeople who are more or less in sympathy in their outlook and aspirations to learn more profoundly what it is they can believe and live by. And having, as they think, learnt something in the Conference, they go away with the hope that they may contribute some little to make essential Christianity better known to those who stand outside all the Churches. It is towards those, that their thoughts are directed; not towards those who still find sufficient help in the old phraseology. They recognize that it is impossible to carry out their duty, either of self-education or of public teaching, without paying some whom they respect. That is a regrettable drawback; but it is far outweighed, in their judgment, by what they can reasonably hope to accomplish by a reverent courage."

NEWS OF CONSTANTINOPLE'S ACTION CONFIRMED

A translation of the letter of his Holiness the Patriarch of Constantinople, in the matter of the validity of Anglican orders, is published in the *Church Times* to-day, on the authority of Mgr. Germanos, the Greek bishop in England. The letter conveying the conclusion of the Holy Synod of Constantinople was delivered early this week to the Archbishop of Canterbury. It confirms the telegrams which have already been published respecting the recognition by the Patriarchate of the validity of Anglican ordinations and the possession by the Church of England, equally with Rome, of the true Apostolic succession.

It may be noted that before the decision becomes that of the whole Orthodox Church, the assent of the Patriarchates of Alexandria, Antioch, Jerusalem, and Russia, as well as of the Churches of Cyprus, the Kingdom of Greece, Jugo-Slavia, Roumania, and Czecho-Slovakia will be needed. The political estrangement of Constantinople from Alexandria and the kingdom of Greece, and the state of Russia, may delay the assent of those three Churches; that of the others will probably be given in the near future.

There is no present likelihood of other than emergency intercommunion between the Anglican and Orthodox Churches—full intercommunion must wait for complete dogmatic agreement. But the Constantinople decision will open the door to a very close understanding between the two Churches, and may well produce a real solidarity between them, the effect of which will prepare the way for future agreement.

GREAT NUMBERS OF ORTHODOX IN AMERICA

A writer in the *Daily Telegraph*, in commenting on this recognition by the Patriarchate, says: "Some idea of the extent of the enormous foreign-born population of the United States and of the importance of the conclusion of the Holy Synod may be gathered from the fact that there are round about a million Eastern Orthodox Christians of Serbian nationality alone in the United States. It was thus a matter of the first administrative importance to know whether or not these scattered Orthodox Christians might lawfully receive the sacraments at the hands

of Anglican priests. It is that question that the conclusion of the Synod goes far to settle, and in that light it must be regarded. As we have already said, there is no occasion for immoderate rejoicing, for Anglicans have never doubted the validity of their orders. But there is every reason for satisfaction that scattered members of the Anglican Church and the Orthodox Eastern Church are assured that they may receive Communion at each other's altars, and otherwise enjoy the ministrations of religion."

A LONDON CENTER OF TRAINING

The Rev. Philip T. B. Clayton, M.C., who was chaplain of Talbot House, Poperinghe, during the war, has been appointed to the City of London living of All Hallows Barking, with a view to the making of a training center for chaplains and others who are giving themselves to the work of furthering and guiding young men's movements, wherein what is known as "Toc H" has been a prominent factor. The many friends of the new vicar of All Hallows will be glad to learn that by accepting this important benefice he will not be severing his intimate connection with "Toc H", of which he has been the leading spirit from its inception as a soldier's hostel at Poperinghe in 1915, and throughout its continuous and highly successful extension among younger civilians after the war, in London and other cities.

From 1910 onwards Mr. Clayton was one of the present Bishop of Southwark's curates at Portsea, and his war services as a chaplain at Poperinghe, and as the indefatigable host to every man in the British Army who came to Talbot House during those years, were rewarded officially by the bestowal on him of the Military Cross, and unofficially by the affection of an immense number of men of all ranks and classes. Since 1920 Mr. Clayton has been chaplain of the Talbot House Movement, with headquarters in London. It is not expected that he will be inducted into the living until the latter part of October.

CLERGYMEN'S HOLIDAYS

The Bishop of St. Albans, in a communication to his clergy, refers sympathetically to the difficulty which many single-handed incumbents find in getting away from their parishes for a brief holiday. Dr. Furse suggests that the way might be made easier if, say, three neighboring clergymen would arrange between themselves that one should go for his holiday and the other two share his work between them, and so on till all three had got away. By this means, the Bishop says, each parish could still have its weekly celebration of the Holy Communion, and with the help of lay-readers the other services could be maintained, and the incidental duty in the week could be seen to. He feels that holidays for the clergy are so important to the real efficiency of the work of the Church that, if need be, the people should be content to do without their full services during the time their parish priest is away. He suggests, further, that perhaps they would even appreciate the services the more if they were deprived of them for two or three weeks in the year. (A characteristic "Mike Furse" touch, this!) The Bishop hopes to work out a plan for next year, by which a far larger proportion of his parochial clergy will be enabled to get the holiday which they sorely need.

NEW BISHOPRIC OF LEICESTER

Excellent progress is being made in the creation of the new bishopric of Leicester.

St. Martin's Church is, as already stated, to be the pro-cathedral, and a munificent gift just announced will provide for a permanent Bishop's house. Mr. Fielding Johnson, a worsted spinner, has offered a modern house standing in a park of four acres, beautifully laid out, as a residence for the Bishop of Leicester. The house was the residence of Mr. Johnson's father, who died recently, over ninety years of age. Shortly before his death Mr. Johnson, Sr., made a gift of the buildings and a site of thirty-six acres now forming the nucleus of Leicester's new University College and the Wigston High School. These two gifts by father and

son are valued at between sixty and seventy thousand pounds.

TEACHERS TO CANADA

Another party of teachers sent out by the Fellowship of the Maple Leaf, sailed for Western Canada last Friday, August 25th. They are bound for the Normal Training College at Saskatoon to acquire Canadian methods of teaching before going to their posts on the Canadian prairie. Communicant members of the Church of England, they are a valuable asset to the hard-pressed Western clergy. Another party is in course of preparation for December 15th, to enter the Normal College on January 4th. GEORGE PARSONS.

Workers, on the personal note of John L. Lewis, its president, P. H. Murray, its vice-president, and William Green, its secretary-treasurer, to finance the starving miners in West Virginia, during the time they had to camp out in tents and were without proper shelter, food, or clothing. It is true that the United Mine Workers are regular customers of the Harriman Bank, but its ready willingness to help in a grave crisis, involving great human distress, is much to its credit. Red tape was disregarded and the loan was made without any demand for the usual negotiable collateral. The Bank regards this action as merely good business. But to an outsider it seems a good deal more.

FIELD FOR INQUIRY

Last Sunday's New York *Tribune*, in its Graphic section, had a picture of a young lad, with his stepmother, a divorcee. The lad's own mother was also a divorcee. Both women are married again. It might be interesting to make an enquiry into the success and happiness of second marriages, and their real effect on the children. Many opportunities for such a study are afforded in our "prep" schools, where most of the children of divorced parents spend their days.

There is a young ladies' school not very far from New York which, it is said, has a great number of such parentless girls in attendance. The graduates of this school are said to have developed into fine social workers, notwithstanding the handicap of their childhood. Perhaps this is owing to the fact that, otherwise, they might have been trained only for so-called society life and would, or might, have gone the way of their fathers and mothers whose matrimonial plights have been in many cases the result of the rapid life they led when young themselves. At least, this side of the question seems worthy of some thought.

FREDERIC B. HODGINS.

A UNIQUE CHAPEL

A UNIQUE summer chapel has been built at Live Oaks in San Diego County, California, under the direction of the Rev. M. K. Crawford, priest in charge of St. Paul's mission, El Centro. Many residents of Imperial County, of which El Centro is the county seat, flee to Live Oaks, and other mountain resorts, in the summer to escape the desert heat.

Following this migration, the Rev. Mr. Crawford has spent the summer at Live Oaks, where he secured the donation of a site for an outdoor chapel. This consists of an altar of solid concrete, set on a concrete platform. Upon a huge boulder directly back of the altar a massive cross has been erected made of blocks of white quartz. The only covering for the chapel consists of four oak trees. The summer services were well attended until the season closed September 3d. Live Oaks is within a few miles of the Mexican border.

NEW DEAN FOR BEXLEY HALL

THE Rev. SAMUEL A. B. MERCER, Professor of Hebrew and Old Testament at the Western Theological Seminary, has accepted the Deanship of Bexley Hall, Gambier, Ohio, and after September 19, 1922, is to be addressed accordingly.

The editorial office of the *Journal of the Society of Oriental Research*, and of the *Anglican Theological Review* will also be at the above address.

DELEGATION FROM ENGLAND BRINGS NOTABLE STATUES

A Good Word for a Good Work— "The Interests" and Labor— Field for Inquiry

The Living Church News Bureau
New York, September 16, 1922

A BRITISH delegation from the Sulgrave Institution arrived in New York last week. It comes to present to the American nation statues of Edmund Burke, Lord Chatham, and Lord Bryce which will be appropriately housed in civil and ecclesiastical surroundings in Washington, New York, and Pittsburgh.

The delegation is composed of, Sir Charles Wakefield, former Lord Mayor of London and donor of the statues, Lady Wakefield, and Miss Wakefield; Sir Arthur Haworth, president of the Manchester Chamber of Commerce, and Lady Haworth; Mr. H. S. Perris, director of the British branch of the Sulgrave Institution; Mr. Harold Spender, of the *Westminster Gazette*, and Captain W. L. DeVoto.

The Burke statue will be placed in Washington; that of Lord Chatham, in Pittsburgh; one of Lord Bryce in Washington, and one in Trinity Church, New York. The date for the unveiling of the statue in Trinity has not yet been selected, but will be some time in October.

The delegation paid its respects to the City Hall shortly after its arrival but it is rather significant that Mayor Hylan did not put in an appearance to welcome the visitors. The distinguished guests from Great Britain, however, were entertained at various places and have started on their long itinerary which includes visits to Washington, Louisville, Chattanooga, Atlanta, Topeka, Lincoln, Sioux Falls, St. Paul, Duluth, Chicago, Cleveland, Buffalo, Toronto, and Ottawa.

A GOOD WORD FOR A GOOD WORK

A good word should be said for the good work accomplished by the New York Civic League, which the Rev. Canon William Sheafe Chase, rector of Christ Church, Bedford Avenue, Brooklyn, is president. The League has reached its twelfth year, and has published a record of its achievements. It is not quite what might be called a popular institution. For New York rather resents anything that interferes with its pleasures, so called. It often leans very far backward in its zeal for righteousness. But, nevertheless, the Civic League has done, and is doing, much which even the decent element leaves undone, to modify, if it cannot always prevent, the enactment of vicious legislation

and the spread of vicious practices, especially among the young. This makes enemies of those who promote such things, and perhaps scoffers among the easy-going, who mistake license for liberty, and who need to be taught that true liberty is not to do what one pleases but what one ought. The work done by the League is not nice work, but that is not its fault. It is the fault of existing conditions, due very largely to the influence of the immense numbers of the foreign-born among us, who now are quite 75 per cent of our population, and who have brought with them, amongst other things, a very tenacious desire and an equally strong intention of having their own way, regardless of the law or the general good.

The League has successfully fought against race-track gambling; gambling of religions and charitable societies; quack doctors and their pernicious advertisements; white slavery; the sale and peddling of habit-forming drugs; the sale of cigarettes to minors; the excessive desecration of the day of rest; it has promoted legislation requiring a certificate of freedom from venereal disease, before marriage; established a "movie" censorship; and helped mightily in the ratification of the National Prohibition Amendment.

This has involved much hard and unpleasant work and an eternal vigilance at Albany, without which no reforms could ever have been accomplished. For all of this the average citizen should be profoundly thankful. He is usually quite unaware of even what happens right around the corner from his home, much less what the promoters of the lower and baser forms of so-called amusements are everlastingly trying to put over on an unsuspecting public. The League has uncovered shocking conditions throughout the state in regard to the impairment of youthful morals. This requires drastic measures, and such are never popular, because they interfere with somebody's craft and graft. But they are necessary. Canon Chase's League is doing what ought to be done by every decent citizen, and it ought to receive more general and better support than it does.

"THE INTERESTS" AND LABOR

We hear much about the warfare between capital and labor, and the callous indifference of the so-called "interests" to the sufferings of the working classes. A rather unusual instance of the reverse has just come to light. The Harriman National Bank of this city recently loaned the sum of \$200,000 to the United Mine

SUMMER EDUCATIONAL ACTIVITIES IN CHICAGO

The Summer at Chase House — Progress of Vacation Schools —Workday Religious Educa- tion Figures

The Living Church News Bureau }
Chicago, September 16, 1922 }

THE Chase House Bulletin for September tells of a very busy summer. The daily Vacation School opened on Wednesday morning, July 5th, with an attendance of 39 boys and girls, and closed on August 4th with an enrolment of 116. The older children met each morning in the parish house of the Church of the Epiphany, and the little ones in the Chase House Kindergarten. The classes for the seniors began with hymn, prayers, memory work, and story, lasting for three quarters of an hour. Then the children were divided into groups for games and hand work. Some days, when the weather was good the boys played ball; on other days the play period was given over to the dramatization of the story told at the morning instruction period. At Chase House, as at other schools and settlements where pageantry and drama have been made special features, the children greatly enjoyed the acting out of the story. For instance, one morning a little girl was very anxious to tell the story of Cain and Abel which she had heard the day before. She told in a very vivid way of Cain killing his brother, and "God said he would punish Cain"; then her shrill little voice called out,—"and Cain said 'O Lord, don't wish that on me.'" On some days the children were taken for motor-rides by the kind owners of machines; on other days they went to the bathing beaches or swimming pools. The hand work period was an hour in length. The older boys made many useful and interesting things of wood, carved with jigsaws; the older girls made desk-sets, fans, handkerchief-holders, etc. The younger ones, too old for kindergarten, furnished a doll-house, made a jungle with animals in it, and modeled many remarkable things with clay. At the closing they all assembled in the parish house, sang songs, had a patriotic drill, and sang their closing prayer.

The last day of school, August 4th, ninety children came to the closing party. There was an exhibit of all the hand-work, and they opened the missionary bank and counted the money, \$11.85, which will be sent to Panama to help start a Church school there.

The summer picnics held for the poor mothers and their little children from Chase House deserve special mention. On July 11th, two car loads of mothers and children went to Kenosha as the guests of the Sisters of St. Mary. A few days later sixty-five mothers and babies who could not go to the Kenosha picnic, went to Winnetka, where they were entertained for the day by the ladies of Christ Church. After luncheon and an automobile ride up the north shore, the party visited the beautiful gardens at the homes of Mrs. Hardin and Mrs. Houghteling, and came home by special car.

PROGRESS OF VACATION SCHOOLS

The daily vacation school, like that at Chase House, has come to stay. One

better appreciates the number of these schools and their popularity when he reads the report of them sent out by the Chicago Church Federation. Nearly 300 congregations in the Chicago area have been active this summer in conducting more than 200 daily vacation Bible schools. It is conservatively estimated that the total Chicago enrolment exceeded 30,000 girls and boys between four and fourteen years of age. This represents a vast amount of patient effort on the part of literally hundreds of people. Money must be raised, teachers provided, a campaign of publicity launched, and all of the plans completed in advance, by the time the public schools are closed. After the preliminary work has been done, teachers and workers assembled at training conferences, eight in all, within the Loop. The attendance at each of these conferences ranged from two to four hundred. Among the many things that stand out in the past summer's work, are a greater interest of the general public in the movement. There is every indication that the city of Chicago has accepted the daily vacation Bible school as its own. Sectarian lines have been practically abolished. Every school is a community school in the sense that children enroll from every race, creed, and color. One of the small parks on the south side conducted almost a full fledged school in which Roman Catholic and Protestant congregations alike co-operated.

The Churches of La Grange joined in supporting two schools. One of these was for the colored children of the town. The missionary offering from the larger white school was given toward the support of the colored school. Nothing has ever happened in La Grange that so impressed the scattered negro population with the interest of the white folks in their race.

There was a marked tendency this season in the direction of community schools, or schools in which two or more Churches co-operated. Last year there were 18 such schools as against 30 this season. There were 41 schools in suburban communities which co-operated with the Chicago Conference. Twenty-five schools from cities, large and small outside the Chicago area, registered at the Conference, paying the usual registration fee of \$3 in order to receive all of the curriculum supplies, and such other help as was possible by means of correspondence. Several of them sent teachers to the Conference.

The daily vacation Bible school commission is greatly indebted to the local newspapers for the excellent publicity received. Never before has the Chicago press been so generous in giving space. The total amount of publicity secured measures one column 20 feet long, or 240 inches. It is needless to say that this made the work of the season easier and more pleasant for every one. A favorable public opinion was created. Mothers telephoned the office to learn the location of the nearest school to their homes.

Thus has come to a close a season's work which has impressed Chicago of its value, and has improved the conduct of many a boy and girl. Religion in general is looked upon more favorably as a result. The sanctity of the home has been impressed anew, for almost every Bible story told or dramatized in the schools related

itself to the experience of the child in the home. Fathers and mothers, brothers and sisters, and friends of the Biblical households, were the heroes who were made to live in the imaginations of thousands of children. The children made with their hands thousands of useful articles for the homes. They were under the direction of conscientious, and for the most part, trained Christian teachers five days a week, two hours each day, for five weeks.

WEEKDAY RELIGIOUS EDUCATION FIGURES

From the *Chicago Church Federation Bulletin*, and from other sources, some interesting facts and figures concerning Week day Religious Education in and around Chicago for the past school year may be gathered. The figures for the daily vacation Bible schools for the past summer are not, of course, included in these statements.

In South Evanston last year the Churches created a committee known as the Church Council of Religious Education with an executive board and paid supervisor. A budget of \$3,850 was raised and three schools operated for a period of thirty-two weeks. The enrolment for the first part of the season was 324, ninety per cent of whom were present every day. The class periods were 40 minutes for the children of the nearby schools of grades 4-8. The classes are held in churches, but on public school time. Grade four met once a week, grades 5-8 twice a week.

In Gary last year, nine schools were conducted. They were located near the public school buildings and enrolled 3200 children. There were six full time teachers, one part time teacher, a secretary, and a superintendent. The total budget was \$15,000. The percentage of attendance was 82. Only half of the children attended any Sunday school. Grades 1-8 were included. One high school class was conducted. The children were released from public school to attend but no credit was given for the work. The Superintendent and teachers of the public schools co-operated with the movement.

In the Calumet district which includes East Chicago, Indiana Harbor, Whiting, and Hammond, week day classes are conducted by the Calumet District Council of Religious Education in public schools, churches, and neighborhood houses for 2,400 children. There were 72 teachers, all of whom were paid.

Normal schools are conducted for teachers. Below the high school there are four groups of two grades each. Some of the classes meet for two one-hour periods a week, others three and still others for four half-hour periods. In Hammond 40 per cent of the children of the public schools attend the week day classes. Only half of them attend any Church school. In Indiana Harbor, an industrial city, the initial enrolment last year was 100 per cent in advance of the peak enrolment of the previous year. The budget for the District was \$12,000.

In Naperville, Ill., a college town of five thousand people, which is unusually well provided with churches, including one of our own, St. John's, there are two week day schools, held each Monday, one on the east side, and the other on the west side of town. The grades range from one to seven, and the pupils of the eighth grade attend the week day training class for teachers. Nearly ninety-five per cent of the non-Roman children in the town are enrolled in the school. The school has the united support of the non-Roman congregations of Naperville.

and many on the staff of Northwestern College and Seminary, are actively interested in it. Some of the Christian Nurture Series texts are used in the school and Dr. F. C. Grant's, *Life of Christ*.

THE CARE OF BEREFT INFANTS

The problem of the little ones of the poor who have lost their parents is insistent and constant, and is especially evident in our cities where the questions. What is to be done with them? Where shall they go? are constantly being asked. The responsibility and the care of these unfortunates is generally shifted upon the city or state, and these helpless little sons and daughters of the poor, are, most of them, consigned to some institution. What they need even more than the best of our institutions, is a private home, with something of the love and care of the parents they have lost. The Illinois Children's Home and Aid Society is endeavoring to supply the orphans' needs, and is appealing to conscientious people for either permanent or transient homes for these children of whom there are a surprisingly large number. The appeal says:

"It is needful to provide for the temporary, and also the permanent care of a large number of children who are bereft of their parents. To accomplish this end, the Illinois Children's Home and Aid Society is looking for Christian families who would be willing, under suitable conditions, to care for one or more of these children.

"While permanent homes are desired for a large number of children, board is paid for others for whom temporary care is needed. This special appeal is being made to families who, in this way, are willing to render Christian service to little children who have a great hunger for parental care.

"The Society is, at this time, issuing special appeal for families who are willing to board infants.

"A representative of the Society will call personally upon anyone who may be interested."

SUMMER SCHOOL OF DRAMA CLOSSES

The Summer Night School of Drama, which has delighted so many who took part in the plays, and who were in the audiences during the past season at the Court-Yard theater, at Chase House, is closing for the season on September 22d and 23d. On the first night three popular performances will be given, a comedy, a character sketch, and a tragedy, and on Saturday, the second night, there will be two numbers, *The Piano* a farce comedy by Mary O'Reilly and a romance, *The Spirit Well* by the Rev. Irwin St. John Tucker, who as director, has worked so assiduously and so successfully at this new experiment which the Church has made in her social service work.

DEATH OF CHARLES CROMWELL

Trinity Church has lost one of its leading laymen and best beloved members in Mr. Charles Cromwell who departed this life on Friday, September 8th, at the age of 73. Mr. Cromwell was ill for only a week, and died of *angina pectoris* during the hot spell at the beginning of the month. Funeral services were held at Trinity Church Monday, September 11th, and were said by the rector, Dr. Grant, who also went to Bloomington, Ill., where the burial took place.

Mr. Cromwell's life was devoted to the happiness of others. He was very much

the child of the Church. His parents were practically founders of the church at Bloomington, where his father was senior warden for many years. Charles Cromwell came to Chicago in 1874 and entered the firm of Marshall Field and Co., and continued all his time with, and was one of the officers of, that famous firm at his retirement a few years ago. Since then Mr. Cromwell devoted himself to Trinity Church, and was identified with its work and progress in almost every branch. For many years he was treasurer of the parish. After the fire, his interest in the rebuilding of the church was keen and active. The rector feelingly says that Trinity has suffered an irreparable loss in his death.

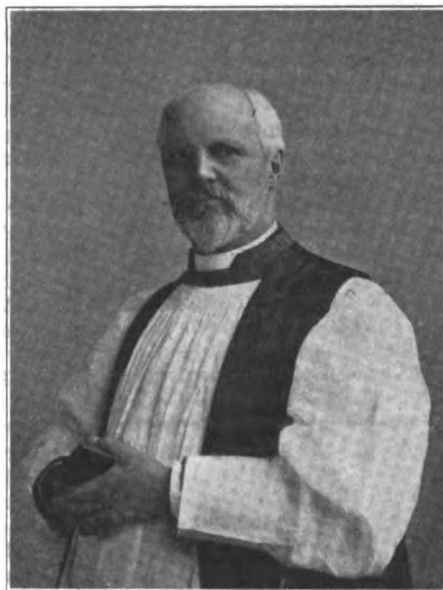
H. B. GWYNN.

DEATH OF BISHOP WHITEHEAD

A TELEGRAM stating that Bishop Whitehead died Sunday, Sept. 17th, at Niagara Falls, has been received by THE LIVING CHURCH, on the eve of going to press.

The Bishop was suddenly taken ill with heart disease while on a railroad train Saturday night. He was taken to the Prospect House, Niagara Falls, where he died early Sunday morning. Mrs. Whitehead was with him at the time.

The Bishop's death was announced in both Houses of the General Convention now in session in Portland, Ore., and memorial prayers were offered for him. Bishop Whitehead was chairman of the commission for the Revision of the Prayer



THE LATE RT. REV. CORTLANDT WHITEHEAD, D.D., BISHOP OF PITTSBURGH.

Book, and a very prominent member of the House of Bishops.

The Rt. Rev. Cortlandt Whitehead, D.D., LL.D., second Bishop of Pittsburgh, was born in New York October 30, 1842. He was prepared for college at Phillips Academy, Andover, and was graduated from Yale in 1863, taking the degree of Master of Arts in 1866. The next year, in which he received deacon's orders, he was graduated from the Philadelphia Divinity School.

Bishop Whitehead's first work was in the mission field of Colorado, where he was ordained priest by Bishop Randall in 1868. In 1870 he became rector of the Church of the Nativity, South Bethlehem, Pa., which he held until his elevation to the episcopate in 1882.

He received the degrees of Doctor of Divinity from Union College; of Doctor

of Sacred Theology from Hobart College and St. Stephen's College; and of Doctor of Laws from the University of Pittsburgh.

When Bishop Whitehead came to the diocese he found 63 clergymen and 9,928 communicants. In 1910 these figures had grown to 89 clergymen and 20,110 communicants. The northern half of the diocese was erected into the diocese of Erie, taking 28 clergymen and 6,816 communicants. The latest available statistics give 69 clergymen and 16,335 communicants to the diocese of Pittsburgh, and 32 clergymen and 8,337 communicants, or a total of 101 clergymen and 24,672 communicants, as showing the growth of the original diocese during the forty years of Bishop Whitehead's episcopate.

Bishop Whitehead was the 128th bishop in the American Succession, and third in precedence in the House of Bishops.

Of him has been said: "Of distinguished Revolutionary and colonial ancestry, a graceful writer, a scholar of the highest culture, a sound theologian, a conservative Churchman, and a genial, impartial, greathearted Bishop of souls, Dr. Whitehead's episcopate has been, from the first, especially blessed of God."

DEATH OF THE REV. W. G. W. SMITH

THE REV. WILLIAM G. W. SMITH, a non-parochial priest of the Diocese of Los Angeles, died September 7th, at Las Encinas Sanitarium, Pasadena, Calif. Only the week previous he had been taken to the sanitarium suffering from a severe attack of double pneumonia.

Father Smith, was born in Philadelphia, January 30, 1847. After studying at Trinity College, Hartford, with the class of 1871, he took his theological course at the University of the South, graduating in 1875. He was ordained deacon in 1876, and priest in 1878, both by Bishop Gregg of Texas. From 1876 to 1891, he was in charge of St. James' Church, La Grange, Texas, together with seven other mission stations. In 1891, he took charge of St. Peter's Church, Rockport, Texas, and missions in seven adjacent towns. In May 1896 he broke down with nervous prostration, which resulted in an affection of his throat, necessitating absolute retirement from the active ministry. Deafness also ensued. He and his wife then removed to Altadena, Calif., a suburb of Pasadena, where they lived quietly for more than twenty years. In 1910 Father Smith was transferred to the Diocese of Los Angeles but was never able to perform any priestly functions. Here he became known to a small group of intimate friends, not only for his loyal Churchmanship, but for his tremendous patience and unfailing sense of humor, despite the handicap of bodily affliction and a deafness which had become absolute. His wife died just a year ago.

The funeral service was held on September 9th at St. James' Church, South Pasadena, of which Father Smith had long been a devoted member. The rector, the Rev. C. Rankin Barnes, officiated, assisted by the Rev. Milton C. Dotten, Ph.D., president of the Standing Committee of the diocese. The interment was in Mountain View Cemetery, Pasadena.

DEATH OF THE REV. DANIEL GOODWIN, D.D., PH.D.

A SINGULARLY BEAUTIFUL life has been closed on earth. This was the feeling of the large body of clergy present at St. Luke's Church, East Greenwich, R. I., August 31, 1922, on the occasion of the

burial of the Rev. Daniel Goodwin, D.D., Ph.D.

At the time of his death, Doctor Goodwin was the senior presbyter of the Diocese of Rhode Island, both in point of age and of canonical residence. Admitted to the diaconate by Bishop Clark in 1862, and ordered priest by Bishop Burgess, of Maine, in 1863, he was rector successively of St. John's Church, Bangor, Maine, 1862-1869; St. Pauls Church, Wickford, R.I., 1869-1874; St. Pauls Church, Dedham, Mass., 1874-1879; and St. Luke's Church, East Greenwich, R. I., 1879-1892. He was a very gracious personality, and his ministrations as preacher, pastor, and priest in the three dioceses named, were richly blessed. Historian of the Old Narragansett church and historiographer of the Church in Rhode Island generally, he has enriched the annals of our American Church by his scholarly research and literary labors.

Dr. Goodwin was a lover of good learning of every sort, well versed indeed in genealogical lore and local history, the value of which was much enhanced by the possession of a broad background of general culture. He was not unmindful that "the priest's lips should keep knowledge." This gave both poise to his mind and authority to his speech, as well as facility to his pen. Loyal to evangelical faith and apostolic order he preserved and exemplified the finest traditions of clerical life and learning. He was a man of courtly presence, and his natural gift of social charm seemed all the more lovely because heightened and hallowed by heavenly grace.

Truly "an excellent spirit was in him." And to him (as to the Daniel of Holy Writ) may be made a reverent apostrophe, "O man greatly beloved, peace be unto thee!"

THE LATE REV. CHARLES JORDAN KILGOUR

THE REV. CHARLES JORDAN KILGOUR, rector emeritus of Christ Church, Lykens, Pa., passed away at the Harrisburg Hospital, on Tuesday morning, August 29th, after an illness extending over a period of six years, aged 73 years.

The Rev. Mr. Kilgour was born in Rockville, Md., and was a son of J. Mortimer, and Martha Kilgour. He was a descendant of a brother of Bishop Kilgour, who assisted at the consecration of Bishop Seabury, the first Bishop of the American Church.

The Rev. Mr. Kilgour was graduated from the College of William and Mary, Virginia, and from the Nashotah House Theological Seminary in 1872, with the degree of Bachelor of Divinity. He was ordained deacon and priest by the late Right Rev. Wm. R. Whittingham, D.D., Bishop of Maryland. Following his ordination, he served as curate of St. Barnabas' parish, Baltimore, during the rectorate of the late Rev. A. S. Stryker. He had charge of the parish at Catoctin, Md., from 1873 to 1876, and of the Church of The Faith, Mahanoy City, Pa., from 1876 to 1885, in which year he became rector of the Church of Our Saviour, Montoursville, Pa. In June, 1892, he became rector of Christ Church, Lykens, Pa., and held this charge until 1911, when he was obliged to retire from the active ministry through infirmities. He was elected as rector emeritus of the parish.

Mr. Kilgour is survived by one daughter, Elizabeth, one brother, James, and

two sisters, Addie and Elizabeth, all of Round Hill, Va.

On Wednesday evening, August 31st, the body lay in state in the chancel of Christ Church, Lykens. The funeral services were held the following morning. The altar was a bower of white flowers, in which shone the light of many candles. After the choir and clergy had taken their places, the Rev. Leroy F. Baker, the only visiting clergyman, read the opening sentences of the burial office. The psalms were sung by the choir, and the lesson was read by the Rev. Mr. Baker.

After the singing of the hymn, "As pants the wearied hart for cooling springs", the rector, the Rev. C. Earle B. Robinson, began the Communion Service. He also preached a sermon, using as a text, "As Christ also loved the Church and gave Himself up for it", Eph. 5:25. The music of the liturgy was Merbecke. In place of the *Gloria in Excelsis*, the last verse of *Dies Irae* was sung to the ancient plainsong tune. The *Nunc Dimittis* followed the blessing.

The service at the grave was read by the Rev. Mr. Baker. So did the senior presbyter of the Diocese of Harrisburg perform the last tender ministration for the body of him who had had that distinction before him. So did a sorrowful congregation lay to rest a faithful priest and pastor in sure and certain hope of a Resurrection unto life everlasting. Interment was made in the Oddfellow's Cemetery, Lykens, Pa.

DEDICATION OF NEW SURGERY

AN IMPRESSIVE EVENT, connected with the General Convention, was the dedication of the Joseph Kithcart Clark Surgery in the new east wing of the Good Samaritan Hospital in Portland, on the afternoon of Saturday, Sept. 10th. The service was conducted by Bishop Sumner in the presence of a large assemblage. The presentation was made by Mrs. Joseph Kithcart Clark, the donor, and the acceptance by Dr. A. J. Giesy, as representing the trustees of the hospital. Dr. A. E. Rockey was master of ceremonies. Ranged about the speakers' platform were a score of patients—men, women, and children—in wheel chairs.

Mrs. Clark's words of presentation stated that, when she was asked to make a small contribution to the hospital, it seemed like a message from heaven, giving her just what she had longed for and what Mr. Clark, to whom the surgery is a memorial, would have liked best. The new surgery consists of seven operating rooms, all supplied with abundant light, a series of sterilizing rooms, a broad hallway and all the latest equipment. It was provided at a cost of \$50,000 and has not an equal on the Pacific Coast.

SYNOD OF PROVINCE OF THE PACIFIC

While the Convention hosts were gathering, a special meeting of the Synod of the Province of the Pacific was meeting at the Pro-Cathedral in Portland, Ore., Tuesday afternoon, September 5th. A fine, strong quorum was present, and a most constructive session was held, continuing in the evening.

Detailed attention was given to religious education, and a markedly favorable attitude was shown toward Christian healing; legislation regarding which was prepared for the attention of the General Convention. Law and order was also con-

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sidered most thoughtfully and constructively.

At the Seward hotel, 110 members of the Synod and their wives assembled in the evening for a banquet. Bishop Tuttle and Bishop Gailor were present as special guests of honor. Bishop Page, president of the Synod presided. The address of welcome was given by Bishop Nichols, beloved Bishop of California and former president of the Synod. Addresses greatly enjoyed, were given by Bishop Tuttle, and Bishop Gailor. Bishop Tuttle, whose work in Utah and Idaho, both within the province, is historical, was welcomed as a member of the provincial family.

ANOTHER SOLDIER CANDIDATE

ST. PAUL'S CHURCH, Kansas City, Kan., reports another soldier candidate for Holy Orders in the person of Early W. Poindexter, Jr., who is going to the University of the South, Sewanee, Tenn., to prepare for the ministry.

Mr. Poindexter was one of the first men in Kansas City to volunteer. He was soon given a commission, and served both as an instructor in this country, and on the line in France. He was one of the first American officers in Germany after the signing of the armistice.

THOUSANDS ATTEND DIOCESAN RECEPTION IN PORTLAND

NEARLY 4,000 people attended the Diocesan reception to the Houses of the General Convention, the Woman's Auxiliary and visitors at the Multnomah hotel, Portland, on the evening of Saturday, Sept. 9th. It afforded a rare opportunity for making new acquaintances, and for social visiting, and many old friends met again. Those receiving were Bishop Tuttle and his sister-in-law, Mrs. White, Bishop and Mrs. Gailor, Bishop Brown, Dr. Mann, Bishop and Mrs. Sumner, Dr. and Mrs. Wilson Johnston, and Dr. and Mrs. H. C. Elliott.

COMMEMORATION OF THE UNITED THANK OFFERING

THE UNITED THANK OFFERING of the Woman's Auxiliary was commemorated by a Eucharist offered in union with the service in Portland at the Church of the Atonement, Quogue, Long Island, Thursday, September 9th, the day of the presentation at the Convention. The Rev. Charles Henry Webb, a summer visitor, was the officiant, while the congregation was made up of Church women of Quogue and nearby towns. A collection, amounting to \$28.50, was taken.

CHURCH LEAGUE FOR INDUSTRIAL DEMOCRACY

THE REV. RICHARD W. HOGUE has received the following letter from the Bishops of Manchester, Lichfield, Carlisle, St. Albans, Winton, Petersborough, and Truro of the English Church:

August, 1922.

"Dear Dr. Hogue:

"We desire to take advantage of your visit to England to express our appreciation of the work that is being done by the Church League for Industrial Democracy in the United States of America. We believe that at this time there is special need and opportunity for a clear statement from the Christian Church of those principles which find expression in

the resolutions and encyclical of the Lambeth Conference of 1920. The social and economic question is rooted in a moral question, and the Church is bound both to proclaim the principles of Christ and also to insist upon the duty of applying them in all departments of human life. We wish the Church League of Industrial Democracy every success in its efforts to assist the Church in fulfilling this great responsibility."

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SOUTHWESTERN VIRGINIA'S WORK AMONG STUDENTS

IN THE DIOCESE of Southwestern Virginia there are a large number of preparatory schools that are not connected with the Church, but have enrolled in their faculties and student bodies many Churchmen from various parts of the United States.

At Abingdon there are two fine institutions for young ladies, Martha Washington College, and Stonewall Jackson College. The rector of St. Thomas' Church, the Rev. Luther G. H. Williams, is taking an active interest in the Church students at these colleges, and last year from twenty to forty of them attended every Sunday morning service. The new session at these institutions opens on September 13th, and Mr. Williams will be glad to be informed as soon as possible of the names of new Church girls entering at this time.

At Buena Vista the Rev. Norman E. Taylor, rector of Christ Church, is rendering a similar fine service among the young ladies attending the Southern Seminary.

The Rev. John J. Gravatt, Jr., of Trinity Church, Staunton, has the care of the Church girls at Mary Baldwin Seminary.

During his rectorship of St. John's, Lynchburg, the Rev. George Floyd Rogers has exercised a splendid influence among the Churchmen in the student body at Randolph-Macon College and, during the college sessions, these have composed a very large part of his congregations. A fine opportunity here awaits Mr. Rogers' successor.

The Church students at Sweet Briar College are under the spiritual supervision of the Rev. Thos. D. Lewis, rector of Ascension Church, Amherst. Mr. Lewis was formerly chaplain and a member of the faculty at Sweet Briar and continues to do everything in his power for the welfare of the Church girls there.

The young men at Washington and Lee University, and Virginia Military Institute, are most fortunate in their association with the Rev. Churchill J. Gibson, rector of R. E. Lee Memorial Church, Lexington. Mr. Gibson is the Chairman of the Diocesan sub-committee on Social Service, and in his relations with the college students brings into play a splendid enthusiasm and a strong personal interest in the students and in his work.

The Rev. William Byrd Lee, Jr., rector of Christ Church, Blacksburg, is likewise a faithful minister, guide and friend to the boys at Virginia Polytechnic Institute with whom, through his intensely interested and sympathetic cooperation in many of their social and athletic activities, he is able to keep in close personal touch.

AN IMPROVED DETROIT ORGAN

WORK on what will be the first echo organ in any church in the Diocese of Michigan has just been begun at Christ Church, Detroit. The echo organ, which is to be built in the gallery of the church, will form part of the Thos. Parker Memorial Organ which was constructed in 1903 as a memorial to Thos. A. Parker by the Parker family. It is expected that the new organ will be finished and ready for use by Christmas of this year.

The instrument, in combination with the present organ, will have more than 3,600 pipes. A new four-manual console is being constructed, and special effects such as

Loft Echoes, Chimes, Vox Humana and so forth, will be possible.

Plans are also under way for the increasing of the choir to fifty members, giving Christ Church one of the best vested choirs in Detroit. The enlarged choir will be under the direction of Beecher Aldrich, who has recently come to Christ Church from New York City. A special feature is to be made of the music at the evening service, and special programs, to begin the first Sunday in November, will be shortly announced.

It is also hoped that another feature which will be introduced will be the broadcasting of the Church music to the passers-by on the street outside the church building. An effort is now being made to secure an appliance which will make not only the musical part of the service, but also the prayers and sermon available to the public that may be passing by the church and who may care to stop and listen without going inside.

SYNOD MEETING POSTPONED

A TELEGRAM received from the Rt. Rev. William A. Leonard, D.D., Bishop of Ohio, and President of the Synod of the Midwest, states that the meeting of the Synod has been postponed until November 14th and 15th.

A CHOIR SCHOOL IN DETROIT

CHRIST EPISCOPAL CHURCH, Detroit will have the first choir school ever established in a parish west of New York, according to an announcement just made by Beecher Aldrich, organist and choirmaster of Christ Church, who has recently come to Detroit from New York, where he was instructor of boy voice at the Trinity School of Music, and who will be director of the new school.

Boys between the ages of 9 and 12 will be eligible for entrance to the school and, in addition to voice culture and other kindred choir subjects, they will be given free instruction in violin, piano, and, later, other musical subjects. In addition the boys will receive a small salary for their choir service.

The school, in many of its features, will be modelled on the English Cathedral School at St. Paul's Cathedral, London, England. While abroad, Mr. Aldrich studied with Dr. Charles MacPherson, organist at St. Paul's, London, and, while there, he was actively engaged in the work of the school there which has been established for many years.

Daily sessions of the school will be held in conjunction with the regular choir

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work and additional instructors, to work under the direction of Mr. Aldrich, will be secured.

While in New York, Mr. Aldrich was also organist and choirmaster at the Church of the Incarnation for a period of several years.

Membership in the school, which is now in the city of Detroit, and applications are to be made to Mr. Aldrich at 964 N. Woodbridge St.

MEMORIALS AND GIFTS

AT THE CELEBRATION of the Holy Communion, on Sunday, September 9th, at St. Andrew's Chapel, Creedmoor, Long Island a ciborium in memory of Herbert Braddon was blessed by the Rev. G. Wharton McMullin. In a short address, Fr. McMullin spoke of the splendid work done there by Mr. Braddon's father, who began the work at St. Andrew's when Mr. William Braddon and he were at St. Joseph's, Queens, many years ago.

THE FOLLOWING MEMORIALS and gifts were presented recently to St. Mary's Church, Salamanca, N. Y., the Rev. P. B. Hoffman, rector: Two solid brass Eucharistic candlesticks, presented "in loving memory of John English McCabe", by his father and mother, Mr. and Mrs. Thomas McCabe. A brass receiving basin, given "to St. Mary's Church, in memory of Charles Hevenor, Sr., 1817-1904. From his grandchildren". Three new red cassocks for the use of the acolytes, given by St. Mary's Chapter, of the Daughters of the King, and a new credence, presented by St. Mary's Guild.

NEWS IN BRIEF

BETHLEHEM.—The Very Rev. D. Wilmot Gateson, Dean of the Pro-Cathedral Church of the Nativity, Bethlehem, has been appointed Chaplain of Lehigh University by President Richards. Students and parents coming to the city are cordi-

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DALLAS.—St. Luke's parish, Denison, has experience a revival during the summer. Arrangements are being made to veneer with brick the church, the Woman's Auxiliary has been reorganized, the Sunday school is using the Christian Nurture Series, and other organizations have been formed and set to work. This is in the face of the fact that Denison is a railroad town with a constantly shifting population.

HARRISBURG.—The Rev. J. C. M. Shrewsbury having resigned as editor of *The Harrisburg Churchman*, effective Sept. 30th, the Rev. Archibald M. Judd, Executive Secretary of the diocese has been asked by the Department of Publicity to act as editor temporarily.

LONG ISLAND.—The Rev. William N. Webbe has retired from active work of the ministry, owing to impaired health, and has become rector emeritus of Emmanuel Church, Great River, after a rectorship of nearly fifteen years. His present address is Warwick, Orange Co., New York—St. John's Hospital, Church Charity Foundation, Brooklyn, has received a bequest from Mrs. Mary Elizabeth Tappenbeck of \$5,000, for the endowment of a bed. From the estate of Miss Elizabeth A. Wood, the general endowment fund of the Foundation has received \$4,000. St. Mary's, Hampton Bays, has received, in memory of the late Mrs. Delano, a pipe organ which was blessed by the rector, the Rev. Samuel C. Fish. There is to be a daily celebration at St. John's Hospital, Brooklyn.

LOS ANGELES.—Plans are being made for the formation of a congregation at Laguna Beach, under the direction of the Rev. Percy W. Clarkson, of Orange. Laguna is known as the location of the largest art colony in Southern California.

OHIO.—A Quiet Day for women was held at Holy Cross Church, Cleveland, September 14th, under the auspices of the Guild of the Holy Cross. The Rev. V. A. Peterson, rector of St. James' Church, Cleveland, was the conductor.

SOUTHERN OHIO.—Through a mistake, probably on the part of the Diocese itself, the Presiding Bishop and Council failed to receive word that Southern Ohio has withdrawn all askings from the General Church, and the program carries a request for \$45,000 for a university church at Ohio State University.

VIRGINIA.—The tower and bell for St. Peter's Church, Purcellville, given by general popular subscription in honor of the Loudoun county born men who died in service in the World War, as well as those who enlisted from the county, were dedicated Wednesday, Sept. 6th, with solemn and beautiful ceremonial.

WESTERN NEW YORK.—Ground was broken for the new St. Jude's Church, Buffalo, on Sept. 11th; work is progressing on the new parish house adjoining the Church of the Good Shepherd on Jewett Avenue; a Sung Eucharist on Sunday, Sept. 10th was the first service in the crypt of the new St. Andrew's Church, University Heights; and St. Mark's parish is erecting the first of its group of buildings, i. e., a parish house for which ground was broken early in July.

WYOMING.—More than ordinary interest is aroused by the appointment of the Rev. Louis T. Hardin, recently rector of St. Paul's Church, Evanston, to be gen-

eral missionary of the Burnt Fork district. Burnt Fork is in the extreme southern edge of the state. It is an isolated ranch section, made famous by Mrs. Wiltzie's novel, *Judith of Godless Valley*. However fiction may treat of the locality and people. Burnt Fork gave a cordial welcome to Miss Dora Call, who labored there this summer, and more than a hearty greeting to Mr. Hardin. Three acres of land have been donated by the ranchmen, and this winter they will get out logs for erection of a chapel in the spring. At a recent visit of the Bishop, twelve children were baptized and two adults confirmed.—Four new missions have been opened in the Green River Deanery: Wamsutter, Point of Rocks, Granger, and Bitter Creek by a student working under Dean Smith.—The Junior Brotherhood of St. Andrew, Rock Springs, erected a miniature shaft house and staged a mine explosion and first aid work at a recent entertainment given by the chapter.—An organization meeting of Bishop and Council was held at Laramie, August 3d, with election of following officers: D. P. B. Marshall, vice president; the Rev. C. A. Bennett, of Cheyenne, secretary J. A. Reed, treasurer. Mr. Robert C. Horne, of Laramie, a candidate for Holy Orders, has been appointed executive secretary of the District, and is now making a tour of the state helping to raise the apportionment. Departments have been created as follows: Missions, Archdeacon Dray, chairman, with membership composed of the Rural Deans, one member appointed by chairman of the Council, and one lay person from each deanery; Social Service, the Rev. Henry H. Daniels, of Thermopolis, chairman; Publicity, the Rev. F. C. Smith, of Rock Springs, chairman.—Archdeacon Mott of Western Massachusetts was the preacher at the annual harvest home festival at Trinity Church, Thermopolis, on August 29th.—The Rev. F. M. Bacon took charge of the Big Piney circuit in June. At Big Piney village there is a Congregational church. The minister and congregation attended our services in the morning, and in the evening our missionary and congregation attended the Congregational services. The Congregational minister removed recently and turned his Sunday school over to us, and urged his people to attend our services in the future.—The old bell, donated by Miss Mary Cox in 1870 to St. Thomas' Church, Carbon, which, erected in Cheyenne in the sixties, was the first church built in Wyoming, and used in the old Pro-Cathedral and the present Cathedral at Laramie, is now mounted in St. Mark's church, in the mining town of Hanna. Hanna is the successor of the old mining camp of Carbon. Another link with this past is the cross which was erected on the old St. Thomas' Church, Carbon. When the old church fell into ruins after the abandonment of that camp, it was sold, and used as a hay barn. Efforts were made from time to time to secure the cross, but the owner of the old church always refused to part with it, saying that it brought good fortune to his ranching operations. The cross was finally acquired by C. D. Williamson, president of the Wyoming Timber Company, and since the wood of the cross has rotted, it has been placed inside St. Mark's as an historic relic.—The last payment on the mortgage on St. James' Church, Kemmerer, has been effected, clearing this church of debt.

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