

The State Historical Society

X

The Living Church

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VOL. LXVII

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NO. 22

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It is also recommended that a small Prayer Book be used for the Collects, Epistles, and Gospels, since there are a number of slight variations between the English text (used in that part of the book) and that of the American Book. The Communion Service is the American text.

THE LIVING CHURCH

A Weekly Record of the News, the Work, and the Thought of the Church

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PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS	739
Editorial Correspondence from Portland—Concordat with Congregationalists.	
ACKNOWLEDGMENTS	740
NOTES ON THE NEW HYMNAL. By the Rev. Winfred Douglas, Mus.D.	741
DAILY BIBLE STUDIES	741
ORIENTAL PRELATES GRACE MASS MEETING	742
RELIGIOUS EDUCATIONAL MASS MEETING. By the Rev. John Doherty Rice	742
TELEGRAPHIC REPORT OF THE GENERAL CONVENTION	743
THE MISSIONARY MASS MEETING. By the Rev. John Doherty Rice	744
THE HAPPY HEART (Poetry). By H. G. Perry	744
THE HOUSE OF BISHOPS. By the Rt. Rev. Hugh L. Burleson	745
BISHOP ROWE FOUNDATION FUND PRESENTED. By the Rev. John Doherty Rice	748
THE HOUSE OF DEPUTIES. By the Rev. Allan L. Burleson	749
THE NATION-WIDE CAMPAIGN MASS MEETING. By the Rev. Allan L. Burleson	752
THE CHILDREN'S MASS MEETING	752
THE WOMEN OF THE CHURCH IN TRIENNIAL MEETING. By Mrs. W. J. Loring Clark	753
THE CEMETERY AT RHEIMS. By the Rev. Wythe Leigh Kinsolving	755
THE DAUGHTERS OF THE KING	756
CORRESPONDENCE	757
Expressions of Gratitude (The Teachers and Parents of the Russian School in Athens)—That First Summer Conference (L. A. Chapman)—Who is the Modernist, and What is Modernism (Rev. Wythe Leigh Kinsolving)—Negro Conditions and Needs (Rev. Geo. E. Zachary)—The Pageantry Course at Sewanee (Miss Christine Boylston)—For Americanization (J. W. Hamilton).	
ARCHBISHOP OF CANTERBURY TO THE LEAGUE OF NATIONS (London Letter)	761
CANADIAN BISHOPS AND SYNODICAL BODIES MEET (Canadian Letter)	763
GRACE CHURCH, NEW YORK, AND ITS NEAR FUTURE (New York Letter)	763
CHICAGO CHURCH MUSIC AND MUSICIANS (Chicago Letter)	764

RELIGION is the reaction of the soul of man to the approach of the spirit of God.—*Anon.*

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EDITORIALS AND COMMENTS

Editorial Correspondence From Portland

Portland, Ore., Sept. 16.

WE have finished our second week of General Convention. As usual at this stage, much has been under discussion, but little has been actually accomplished. Prayer Book revision has had much attention in both houses. Beside ratifying the few amendments left over from the last General Convention, with one or two exceptions, both houses have finished the offices for Baptism, Confirmation, and Matrimony, with enough changes in each to send them into conference between the two houses, so that they are not yet in final form. The first two of these are distinctly improved. In the baptismal office into which the three present offices have been combined, I think that all the blemishes that have been pointed out by the various critics have been corrected, although one cannot be positive until the printed text is before him, especially as many alterations from the language of the report have been made. A useful addition to the office is a rubric giving directions for administration of baptism to an infant in imminent danger of death, by any one, if a "minister" cannot be obtained. There was a noteworthy discussion of the office when, on the motion of Dr. Dunn, of Southwestern Virginia, the rubric allowing the omission of the sign of the cross was rickened out, Dr. Dunn speaking of it as an unhappy relic of days of bitter controversy now long past, and the rubric now serving no good purpose. Coming from the section of the Church that once was most tenacious over such a matter it was most happy evidence of progress. And I may digress to say that the deputations from the four Virginia dioceses no longer present a solid block of votes against every measure looking toward any sort of change from the *status quo* as once they did. More than ever before, they are considering matters on their merits, and their deputies are taking a valuable part in the discussions, nor do they invariably all vote alike.

With exception of a very few isolated individuals here and there, who can be counted on the fingers of one hand, no vestige is left of the element of suspicion that once played so large and unhappy a part in General Conventions.

Confirmation has been improved chiefly by dropping the use of the word *confirm* in the sense of *renew* or *ratify* and making it clear that the word denotes the act of the Holy Spirit, through the Bishop, rather than that of the person receiving the ministrations. Questions and answers after the order of those in Baptism, are introduced, according to which the baptismal vows are more explicitly assumed by those who come to be confirmed. My only fear, in this connection, is that masses of children, especially in the country or among those who are not native to the English tongue, are often not fluent enough in reading in concert to make the replies that are required of them. According to the present rite, which goes back to the beginning of the service in English, those coming for confirmation have only to repeat the two short words, "I do".

In an age when, generally, they could not read, at any rate with ease, that was enough to place on the tongues of the children. To-day, undoubtedly, the condition is changed, and the ability to read, to some extent, may be presumed. Yet I am not at all sure that the expression of all that is to be required, in the question, with the briefest possible answer, may not be the better plan. I can foresee a good deal of stumbling on the part of many of the children in giving the answers that are now to be required.

WHETHER HOLY MATRIMONY is improved or not I have not been able to assure myself. Both houses have agreed, by large majorities, to omit the promise to obey and to serve, from the promises made by the bride. Both have agreed to omit "with all my worldly goods I thee endow". Both have agreed to omit the requirement of "receiving the woman at her father's or friend's hands". And both have gracefully waved Isaac and Rebekah out of the final prayer.

Most of us, I believe, thought that the first of these changes had to be done, since women seem so generally to desire it, and since there is no very general custom outside Anglican lands which is thus broken. But of course it is a concession to a misconception of the meaning of words that, somehow, we have not been able to correct.

Everybody has to "obey" somebody else; and there would be chaos throughout the world if he had not to. The traffic policeman demands obedience whenever I cross the street. I may not park my car where I please, nor drive according to my own pleasure, nor even leave my car pointed as I may prefer. I may not walk on certain plats of grass, nor cut across corners. I may not pour other liquids into milk bottles, and I may be compelled to wrap the garbage in newspapers. Whatever I do, wherever I go, I must obey all sorts of requirements and all sorts of officials. And I do it without complaint, as a good citizen.

So also in the Church, the priest must "obey" his bishop, and we should all be better off if the bishop were required to "obey" an archbishop. But there is all the difference in the world between the different kinds of obedience. For a bishop to demand an obedience of his clergy in the same sense that a parent requires obedience of a child is usurpation, pure and simple. Occasionally a bishop has had this misconception of what canonical obedience requires, and an unhappy episode generally follows. Obedience is of many grades and always with fixed limitations.

Just why the particular form of obedience required of a wife to her husband should be found irksome, when other forms of obedience are unchallenged, I have not been able to see. Wifely obedience is that necessary spirit of coöperation that results from the fact that the breadwinner must necessarily limit his household by the limitations of his income; while,

also, if two disagree, but are to live together, there must somehow be an understanding as to which has the ultimate right to cast the deciding vote. If a husband misconceives the meaning and limitation of wifely obedience, he is quite likely to learn it very suddenly and effectually from his better informed wife, and woe to the husband who must be taught these limitations of wifely obedience by his spouse! Wifely obedience is a perfectly dignified thing, sacramental in character, and signifying the relationship of the Church to Christ. St. Paul's views on the subject are too well known to need recapitulation.

But the modern woman has revolted. She is pleased to treat wifely obedience as a thing unworthy of her. St. Paul couldn't get votes enough in a modern House of Churchwomen to know that he was in the running for an apostleship.

And, rightly or wrongly, we in General Convention, be we bishops, clergy, or laity, have abandoned the counsels of St. Paul and followed those of modern woman. The wife is no longer to pledge obedience to her husband; yet somehow the unity of the twain who are made one flesh must be preserved, and I suspect we haven't made the lot of the modern woman as wife easier or happier by giving in to her demand.

So also we have ceased to endow her with all our worldly goods. No obey, no worldly goods! We have allowed the exceptional case of the heiress marrying the poor curate, whose tender of all his worldly goods as her endowment may, quite likely, provoke a smile, to become the dominating factor in marriage. We have forgotten that it is the normal duty of a normal husband to support his normal wife, and that normally he does it to the best of his ability, she beautifully cooperating by his side.

But for better, for worse, we have all surrendered Christian logic to the demands of the new woman, and—yes—this editor did so as meekly and as weakly as any of the other benedicts, whose wives were auxiliizing in a threatening manner in a hall near by, or frowning down on us from the balcony. Whoso, be she a woman, desires to marry but not to obey; whoso, be he a man, desires to marry but not to endow; wait a trifle of only three years more, and if nothing happens to prevent, and those who succeed us in 1925 are as weak as we of 1922, presto, you can do it.

As to the rest of the Prayer Book, we haven't made much progress. The bishops went tentatively through Holy Communion in their preliminary conference, but have not yet—after two weeks—formally adopted their own conclusions so that the House of Deputies could get the material early, as had been hoped. The last week will be crowded with everything—Concordat (not better than before and not yet out of the committee stage), deaconesses, whose sponsors, a Joint Commission, are trying to turn them into deacons; all sorts of proposals and reports and suggestions to do all sorts of things, wise and otherwise, all of which must be disposed of during the coming, final week. How can we do justice to the Order for the Holy Communion in that rush and turmoil? And *why* have the bishops left it for this last week, when they were all ready for it in their preliminary week's conference? Nobody knows; or if anybody does, it is not he who subscribes his initials to this letter.

WE HAVE FEWER "regular speakers" than usual. We have no leaders. We have no budding orators. Our speeches are cut so short by the slave-driving of the genial dispatcher of business, Mr. Anderson, who has been called a reformed politician and was sometime speaker of the legislature of Georgia, that we frequently close our remarks to the tune of the president's gavel before we have begun our argument.

Dr. Mann, president of the House of Deputies, is consideration personified. Always dignified, always tactful, always just, always courteous, he has the love of everybody in the house. He is a large factor in the promotion of the good fellowship and the spirit of concord that prevails. He made a most graceful address of welcome to the visiting Oriental ecclesiastics, saying, as he always does, exactly the right thing in exactly the right way.

Bishop Brown, of Virginia, chairman of the House of Bishops, has a like charm. His election, by an almost unanimous vote, had no elements of partisanship in it. One appreciates, in knowing him, why Virginia is so much more closely in fellowship with the rest of the Church than she used to be.

He also is rapidly drawing to himself the love of the whole Convention, for though his presidency is only in one house, his geniality is recognized in both.

Bishop Tuttle continues to be the giant of the Church. As usual, he outdoes us all in the amount of the work that he accomplishes, attending all the sessions and apparently all the mass meetings and all the miscellaneous dinners that are being given, speaking at most of them, always having something to say especially appropriate to those to whom he speaks, and never repeating himself. If his vigor has declined he does not show it, nor does his voice lose its sweetly penetrating power.

We have not yet had our session for adoption of the Program for the coming triennium. A committee on the work of the Presiding Bishop and Council has been holding hearings, inviting the criticisms and questions and suggestions that anyone would offer. How many they have received I know not, but all of us desire to call out the frankest sort of criticism. Neither the new Council nor its President have yet been chosen, though a committee has been appointed to nominate them. There ought to be some new men chosen at each Convention, to keep the Council out of a rut; and I know one member who has declined renomination so as to make place for a new member. But the changes ought not to be very many, for long service counts for much in a body of this character, especially in its capacity as the directorate of the Domestic and Foreign Missionary Society.

At the close of our second week, I wish I could chronicle that we were farther along in legislation than we are. At least we are as far as we usually are at this time; and nothing whatever has occurred to mar the general fellowship and good feeling that are general in the Convention; neither has any regrettable legislation been enacted.

FREDERIC COOK MOREHOUSE.

THE Canon on the Concordat with the Congregationalists adopted is much improved in the House of Bishops, and though I deem it visionary, unworkable, and imprudent legislation, it does not justify anxiety in the Church, and can scarcely be other than academic. Permission to vary the ordinal, given by the House of Bishops, was overwhelmingly defeated by the House of Deputies.

Nobody need be seriously alarmed.

FREDERIC COOK MOREHOUSE.

ACKNOWLEDGMENTS

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Special Offering at St. John's Church, Linden Hills, Minneapolis, Minn.	10.00
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**For Armenian Christians.

†For Smyrna sufferers.

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NOTES ON THE NEW HYMNAL

SECOND SERIES—XLIII

BY THE REV. WINFRED DOUGLAS

THE SEVENTEENTH SUNDAY AFTER TRINITY

LAST Sunday brought before us the infinite pitying love of God, so to-day we are reminded of His measureless sanctifying grace. We pray that it may go before us, paving our lives and acts ahead of our own volition, as present grace. We pray that it may follow upon all that we think, or say, or do; and that so we may live as created anew in grace, continually, without any cessation, given to good works. In the Epistle, we are reminded of these things for which we have prayed. The "vocation wherewith we are called" speaks of God's prevalent grace calling us; the good works are lowliness, meekness, longsuffering, loving forbearance; these are the distinguishing marks of the Christian. And our unceasing practice gives us the "unity of the Spirit". A man marred by sin has no real unity. It is a house divided against itself. The great ideal of unity of life through the re-given righteousness of God concludes the Epistle. In the Gospel, the Pharisees endeavor to find legalistic flaws in the unity of our Lord's life. But His answer shows the perfect consistency of the law of love which was the law of His Being; for God is Love. And He lovingly points out the chief flaw of pride among His questioners, reminding them that primary virtue of humility mentioned in the Epistle. "Whoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."

It is obvious that the choice of hymns to-day will be dependent on which of these various phases is made most prominent in the sermon. It might be a sermon on Grace; on Humility; on Works of Love; or on the Intrinsic Unity of the Christian life. Let us note the possibilities. With a sermon on Grace, the following might have

Introit 2, Part II—All praise to Thee, Who safe hast kept
or

35—While Thee I seek, protecting Power
Sequence 345—stanzas 2, 3, By Water and the Spirit, Thou
Offertory 223—Jesus, Lover of my soul.

Communion 125—Lord, as to Thy dear Cross we flee—three stanzas,
or

324—Shepherd of souls, refresh and bless
Final 445—O God, our help in ages past

The two stanzas of hymn 345 should be sung as an anthem by the choir, if possible unaccompanied. This lesson of the Holy Spirit, the grace of the one baptism, and the one Spirit, is precisely the *epiphany*. Should this be impracticable, substitute hymn 35. Should the sermon be on Unity:

Introit 539—Through the night of doubt and sorrow,
or

489—Blest be the tie that binds
Sequence 463—One sole baptismal sign

Offertory 491—Eternal Ruler of the ceaseless round
Communion 329—My God, and is thy table spread

Final 464—The Church's one foundation
Note that hymn 463 is founded on the Epistle, and should, therefore, follow it. It is an excellent hymn with a tune of a older and better English type. Hymn 337 might have been chosen for the Communion, but for its identity of tune with hymn 491.

Should the sermon be on Humility, the above list might be altered by singing as Offertory, and Communion,
277—Blest are the pure in heart
306—Lord, for ever at Thy side

Should the sermon be on Works of Love, the Offertory would be
500—Master, no offering

At Evensong, many of the above hymns would be appropriate, and also,
468—Glorious things of Thee are spoken
29—The day Thou gavest, Lord is ended
21—The day is past and gone

500—Master, no offering

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21—The day is past and gone

500—Master, no offering

DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

October 2

READ St. John 1:43-51. Text for the day. "Can there any good come out of Nazareth?"

Facts to be noted:

1. Philip's great discovery.
2. Nathaniel's doubt.
3. The convincing of the doubter.

It was natural for Nathaniel to find it hard to believe that the Christ, the Saviour of the world, should have any connection with a place like little Nazareth. But he accepted Philip's invitation, and found that the long promised Messiah had spent His life there. Can any good thing come out of a religion whose founder was put to death as a malefactor? asked the Roman world. Come and see, and Imperial, heathen Rome became Christian Rome. Can any good thing come out of the life of that outcast from society? Bring that life into contact with the life of Christ, and come and see. Can any good thing come out of my life? and the man who found life a failure, who was ready to let go and give up, was made to realize the power of the Christ in a human soul, and the day came when he was able to answer his own question. What of your life? What of my life?

October 3

Read Exodus 15:1-19. Text for the day: "The Lord is my strength and song, and He is become my salvation."

Facts to be noted:

1. The Israelites ascribed their victory to God.
2. The prophecy of the conquest of Canaan.
3. Their unfailing trust in God.

In a general way we all know that God exists. To your question, "Who made the world?" the child promptly answers, "God made the world". Ask the theologian to give his reasons for his belief in the existence of God, and he will readily make it clear that there must be a God, a Creator of the Universe. Each one of us is conscious of the existence of a Being greater than himself, and we know that, at some time, we shall come into His nearer presence. But is that enough? Is this all the knowledge of Himself that God intends us to have? Moses knew God as the source of his strength and safety, and his happiness. It is this knowledge that will be ours if we allow God to speak to us daily through His Son, our Saviour Jesus Christ.

October 4

Read St. Luke 9:28-36. "And as He prayed, the fashion of His countenance was altered."

Facts to be noted:

1. Our Lord with His disciples went into a quiet place to pray.
2. The transfiguration of our Lord.
3. The voice from the cloud.

"As He prayed, the fashion of His countenance was altered."

Our Lord was perfect man, but He was tempted in all parts like as we are. He needed to go to His Father in prayer for strength to carry on His work. On this occasion we are told that, as He prayed, His whole appearance was changed: He was transfigured. In a measure it will be the same with those who follow Christ in prayer. St. Stephen was a man of prayer, and, at his trial, we are told that all who sat in the council, "saw his face as the face of an angel". The man or woman who prays with real faith shows it in every department of his life. Words, deeds, manner of life, and the outlook on life, are all changed by constant, faithful prayer. There is no better preparation for the daily round of life than those few minutes spent in quiet meditation and prayer to God, through Him who is our Saviour and our Guide.

October 5

Read Exodus 33:12-23. Text for the day: "And He said, My presence shall go with thee, and I will give thee rest."

Facts to be noted:

1. Moses communing with God.
2. God assures him of His presence on the journey.
3. Moses sees the glory of God.

Moses knew the importance and the greatness of the work to which he had been assigned, and he knew that he couldn't do it alone. He needed God's help and God's presence, and this, God assured him he would have. Moses' plea is an evidence of his intimate knowledge of God and His power; and it is this intimate knowledge that we too must have. Even our Lord Himself said to His disciples, "Of mine own self I can do nothing; the Father that dwelleth in Me, He doeth the works". Very few people of our Lord's own day under-

Here, then, is the supreme task of the Church: the making of a Christian society, which means Christian homes, Christian schools, Christian nations, and a Christian world. Not until this is done will the Church have fulfilled her supreme task, and answered the call of present conditions.—*Laymen's Service Bulletin*.

A SAINT is one who brings the sense of God's nearness to others.—*Washburn*.

stood Him, and we cannot understand Him, or His teaching, until we know the indwelling of God in our lives. "The kingdom of God is within you," said our Lord. Day by day let God speak to you in those moments of quiet and silence. Take Him at His word, and you will become more and more conscious of His presence in your every day life.

October 6

Read St. Luke 10:25-37. Text for the day: "And who is my neighbor?"

Facts to be noted:

1. The importance of the lawyer's questions.
2. Our Lord's answers.
3. The direct teaching for us.

In these days of social and industrial unrest, it will be well for Christian men and women to read carefully, again, the teachings of our Lord. "Who is my neighbor?" What is my relation to my neighbor? Read again the parable in the lesson for the day. And then what? Look very carefully into your own life. See just what kind of neighbor you are to yourself. See whether you are quite fair to your higher and better self. Make a very thorough examination to see if there are not at least a few bruises and wounds that need the healing hand of Him who is the good Samaritan to all. To be a good neighbor to others, we must be a good neighbor to ourselves. We know that we cannot be perfect, but we do know that personal contact with our Saviour will help us to be a very real neighbor both to those in actual physical need and, even more so, to those who have fallen among the thieves of carelessness, indifference, and deliberate sin. These all are in great need of the very best kind of neighbors. What kind of neighbor are you to yourself? To others?

October 7

Read Deuteronomy 20:1-4. Text for the day: "Let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them; for the Lord your God is He that goeth with you."

Facts to be noted:

1. The exhortation to take courage in the day of battle.
2. The Israelites reminded of God's care when they left Egypt.
3. God on the side of His people.

It is easy to tell people to go ahead and meet the problems of life without fear and anxiety, but it is another thing for people to be able to take such advice. The priests among the Israelites went among the people, before they entered into battle, and told them to have courage, not to fear, and not to be terrified by the enemy. But was that enough? Hardly. They were to give a very definite reason for their advice. It was this: "For the Lord your God is He who goeth with you, to fight for you against your enemies, to save you." The only way in which we can go forth and face the battles of life, without fear and trembling, is to know that God is on the side of those who serve Him, and that, although the battle may be long and hard, and may seem to be against us, in the end God and the right must win. This is another text that will be of great help, if it be said frequently during the day.

ORIENTAL PRELATES GRACE MASS MEETING

UNDER the auspices of the Commission to Confer with the Eastern Orthodox Churches and Old Catholics, Bishop Darlington, chairman, a mass meeting was held at St. David's Church, Monday evening, September 11th. Bishop Aftimios represented the Patriarch of Moscow, Archbishop Panteleimon, the Patriarch of Jerusalem, Archbishop Gerassimos, the Patriarch of Antioch, and Bishop Pavlic Gorasz, the Czecho-Slovak Church.

The greetings given by these distinguished prelates were hearty, and significant of the development of closer relations. The speakers declared that within the last three years more progress had been made to restore unity between the Eastern Churches and the Anglican Communion than in the three hundred years preceding. Bishop Darlington said that a Concordat was being considered for presentation to the Convention. Archbishop Panteleimon pleaded for aid to protect the sacred places in the Holy Land, and stated that the ever-increasing menace of Mohammedanism must find a strong, combatting power in America.

Bishop Pavlic Gorasz told of the reformation in Czecho-Slovakia. His own consecration was through the Eastern Orthodox Church, and there are 1,500,000 communicants in Czecho-Slovakia.

RELIGIOUS EDUCATIONAL MASS MEETING

BY THE REV. JOHN DOHERTY RICE.

SHALL American Democracy be pagan or Christian? was the subject chosen for the mass meeting of the Department of Religious Education, Thursday evening, September 13th. Showing that this is not the cry of an alarmist, it was pointed out that one-half of the population of the United States does not profess religious faith, or belong to any religious organization.

Bishop Reese, of Southern Ohio, who is a member of the Department and Chairman of the Commission on Student Work, presided. In opening the meeting, he declared that Christian Education is the only thing that will enable our sons and daughters, in the presence of temptation, to gain the mastery over it. No physical exercises, no knowledge will give them that power, he said. There is never a time when our boys and girls do not need that power, especially when they leave college. If our civilization is weak to-day, it is because we have been trying to develop it without having the Cross in it.

Practical experience had qualified Mr. Edward Sargent, the first speaker to deal with his topic, The Church Helping the Public Schools in Education for Good Citizenship. He is the secretary for Week-Day Instruction, being a pioneer in such coöperation with the public schools. "We ask the school," he said, "to give us a portion of school time so that the child may realize that religion is part and parcel of his education. The school stands ready to do this when the home will take the responsibility of signing a card saying that they want the child to be released for such instruction. In Batavia, New York, for instance, one day in the week is set aside, and at different hours of the day each grade is released and given instruction by their clergymen or trained teachers. Ex-school teachers, now married perhaps, are generally glad to take up this work. It means hard work for the clergymen, but those who have tried it hold it the greatest opportunity in their parish."

The Church Helping the Universities in Education for Good Citizenship, was discussed by Bishop Fiske, Bishop Coadjutor of Central New York. He cited instances where college students had shown an amazing ignorance of historical facts of religion. "Shall we not," he asked, "teach the young people in our universities something of the religion of Jesus Christ as it is shown in this dear Church of ours? They come from homes where they have been taught some kind of religion, and, coming to the University, they hear that there is some kind of conflict between science and religion. Perhaps they hear Mr. Bryan, a man who is doing harm to the cause of religion because he stopped reading when he was thirty-six, and has been talking continuously ever since! He has been promulgating some doctrines of Christianity that the students take for the genuine article.

"The students at the universities meet all sorts of problems to destroy their faith. What are you going to do about it? Well, we ought to help our Church colleges. And among the 300,000 students in the state colleges, let us note, about 30,000 are children of the Church. As a means of getting at this problem, the Department of Religious Education proposed an experiment station in each of the eight provinces, with a student pastor in charge, supported partly by the diocese and partly by the General Church. What kind of men have we got: Fine men. In my own diocese every Church student who arrives at Cornell, gets a letter of welcome. In a few days he is visited by an upper classman. Soon the student pastor visits him. At nine o'clock, every Sunday morning, there is a brief address and a breakfast in the parish house, with about 250 men present."

Dr. Edward Ó. Sisson, Professor of Philosophy in Reed College, Portland, discussing The Religious Frontier of Democracy, said that there was a general yearning of the human soul for religion. Thinking people, he maintained, realize this and are trying to get at the real fundamentals and essentials. Philosophy and science by themselves do not give satisfaction, but when they are properly understood they are found to harmonize with the facts of religion.

ONCE THERE WAS a Chinese laundry. Then it became a store. Then it became a church. For ten years it served in this capacity, and from it has come a group of 47 communicants and 100 children who, this year, have acquired their own new building, St. Philip's Chapel, New Orleans.

NEVER LOSE courage; but if you do, hunt till you find it again.—Anon.

Telegraphic Report of the General Convention

Portland Oregon, Tuesday, September 19, 1922

HOUSE OF BISHOPS

THE Rt. Rev. Dr. MacInnes, Bishop in Jerusalem, representing the Archbishop of Canterbury, made an admirable address this morning at 11 o'clock.

The House passed the Offices for Baptism and Matrimony as received from the House of Deputies, with one or two exceptions. New work on the Communion Office has been done, up to the sentences of administration.

The afternoon session was devoted to the consideration of the nominations for the missionary episcopate, and the report of the Presiding Bishop and Council.

The House of Bishops confirmed the election of Dr. Maxon as Coadjutor of Tennessee, and the Rev. W. G. McDowell, as Coadjutor of Alabama. The election of the missionary Bishops for Eastern Oregon and for Haiti will be held to-morrow morning.

The House of Bishops will have night sessions for the remainder of the General Convention, which will close Saturday at one o'clock.

HOUSE OF DEPUTIES

The night session of September 18th was devoted to the consideration of the revision of the Burial Office and the Psalter. Action making it possible for women to act as lay readers was taken.

At an executive session to-day the election of certain diocesan bishops was ratified.

In the course of the day vestments for lay readers were prescribed; the report of the committee on Finance was heard; state or national legislation injuring Church schools was opposed; church use of gambling devices was condemned; a resolution was adopted rebuking the parodying of religious ceremonies; and sympathy for the families of the Argonaut mine disaster was expressed.

The House of Deputies' revision of the Psalter was completed.

The matter of the relations of the Church with the Orthodox Churches was referred to the House of Bishops.

The House then took up the matter of the Concordat. There was a long discussion on this subject and amendments were finally adopted.

At 11 o'clock the House of Deputies met with the House of Bishops to receive the Rt. Rev. Dr. MacInnes, Bishop in Jerusalem.

A National Institute for Working Men was proposed to the House.

The new canon on the duties and functions of the National Council was unanimously adopted.

Wednesday, September 20, 1922

HOUSE OF BISHOPS

THE House of Bishops went into the election of Bishops for the Missionary Districts of Eastern Oregon and Haiti. The Rt. Rev. William P. Remington, Suffragan Bishop of South Dakota, was elected to Eastern Oregon, and his election was immediately confirmed.

An effort to introduce the *Benedictus qui venit* into the Communion office was lost by a small majority.

The afternoon and evening sessions were devoted to the consideration of the new canon on the National Council, and of the concordat with the Congregationalists.

The House of Bishops voted to join the Federal Council of Churches for the next three years. This action was accompanied with careful reservations, however.

HOUSE OF DEPUTIES

The revisions in the Prayer Book made at this session of the General Convention will be printed separately and distributed generally throughout the Church.

A telegram expressing sympathy was sent to Archbishop Alexander in Smyrna.

Executive and diocesan secretaries are not to have seats in the General Convention, as had been suggested at a previous session. Nor will the canon on Marriage and Divorce be printed in the Prayer Book.

Many reports of committees, and of commissions, and memorials of deceased members of the House, were presented.

The House took up the revision of the liturgical Epistles and Gospels, and went into a long consideration of the revisions in the Communion Office. The proposed new title

was not accepted, but the new arrangement of the Decalogue was adopted.

In an executive session, the House consented to the translation of Bishop Remington to the Missionary District of Eastern Oregon.

Thursday, September 21, 1922

HOUSE OF BISHOPS

THE House of Bishops suspended its rules this morning to go into the election of a suffragan bishop for the Missionary District of South Dakota in place of the Rt. Rev. W. P. Remington, D.D., who has been translated to Eastern Oregon. There was only one nomination: the Rev. William Blair Roberts, of Dallas, S. D. He was elected, and this action was reported to the House of Deputies for its confirmation.

The Rt. Rev. Thomas Frank Gailor, D.D., Bishop of Tennessee, was re-elected president of the National Council on the seventh ballot, by a constitutional majority.

A message from the House of Deputies reported that they had passed canon 60, on the National Council, with important amendments.

The canon on Concordat with the Congregationalists was passed with modifications.

The House concurred in practically all amendments to the Prayer Book in the Offices for Baptism, Matrimony, Burial, and Prayers and Thanksgiving.

Archdeacon Carson, of the Panama Canal Zone, was confirmed as the Bishop of Haiti.

A canon was passed permitting deprivation, instead of deposition, of clergy, in cases where there is no moral delinquency.

The Bishops unanimously placed the matter of Bishop Brown, of Arkansas, in the hands of a special committee.

An excellent report on Social Service was received.

Bishops Brown of Virginia, Lines, Manning, and Reese, were elected members of the National Council.

The House of Bishops passed the Psalter and the Visitation of the Sick, including Unction.

HOUSE OF DEPUTIES

The House, in executive session, consented to the election of Archdeacon Carson, of the Panama Canal Zone to be Bishop of Haiti.

The canon concerning the Concordat with the Congregationalists was placed on the calendar.

At eleven o'clock, the hour of the funeral of Bishop Whitehead, the president of the House offered memorial prayers.

The committee on the State of the Church reported resolutions regarding conferences between nations, the care of wounded service men, disregard of law, and social justice, which resolutions were all passed by the House.

The revision of the Office of Holy Communion was begun, and was continued throughout the entire afternoon session. It was marked by long discussions.

The election of Bishop Gailor, as president of the National Council, and of Mr. Lewis B. Franklin as treasurer, was concurred in by the House.

At the evening session, the Office of Holy Communion was completed, and the House went into the nomination of members of the National Council.

Friday, September 22, 1922

HOUSE OF BISHOPS

TODAY is a day of finishing the unfinished. As adjournment becomes imminent, the House is thinning out rapidly.

The House's work on the Ordinal was completed.

The Bishops of Mississippi, Connecticut, and Alabama were elected to prepare the Pastoral Letter of the House of Bishops in 1925.

Concurrences with the House of Deputies on Prayer Book matters were arranged.

Canon 60, on the National Council, was finally passed after a conference with the House of Deputies, who had voted by a narrow margin not to join the National Council of Churches.

The business of the House of Bishops is practically concluded, except for matters that are to come up to it from the House of Deputies.

HOUSE OF DEPUTIES

Three important subjects engaged the attention of the House of Deputies to-day, Canon 60, on the National Council, the Concordat with the Congregationalists, and the relations of

the Church with the Federal Council of Churches. Fuller membership in the Federal Council of Churches was defeated by the non-concurrence of the laity by one vote. Canon 60 was finally adopted. After a long discussion on the concordat with the Congregationalists, the canon, as amended and safeguarded by the House of Bishops, was adopted by a majority of ten dioceses, in the clerical order, and of nineteen dioceses in the lay order.

An executive session confirmed the election of the Rev. W. B. Roberts to be missionary Suffragan Bishop of South Dakota.

A Bureau of Church Statistics was recommended, and resolutions regarding social justice were adopted.

The thanks of the House for the many courtesies received, were expressed to Bishop Sumner, the local authorities, and others.

The House went into the election of the members of the National Council.

Appreciation of the services rendered by Dr. Mann, Dr. Slattery, and Mr. Anderson, were expressed in suitable resolutions.

The entire Office of the Visitation of the Sick was revised.

Saturday, September 23, 1922

HOUSE OF BISHOPS

A JOINT Committee was appointed to consider the subject of Public Ministrations of Women.

Mr. Lewis B. Franklin was reelected treasurer of the Foreign and Domestic Missionary Society.

The Litany was passed in revision by the House of Bishops, but was not reached by the House of Deputies.

A resolution of the House of Deputies to appoint a joint committee on canon 42, concerning marriage, was not concurred in by the House of Bishops.

In closing their sessions, the House of Bishops passed many votes of appreciation, closing with one of thanksgiving to almighty God that we have enjoyed again the benediction of the presence of His servant, Bishop Tuttle.

The House adjourned *sine die* at 12:20.

HOUSE OF DEPUTIES

The House of Deputies did not concur with the House of Bishops regarding the establishment of a Bureau of Church Statistics.

The consideration of action concerning women lay readers was postponed.

In the Prayer Book Revision, the Ordinal and the Churching of Women were completed.

The Church flag and coat of arms were not adopted.

Various resolutions of thanks were adopted, as is customary at the close of the Convention.

At the closing service the pastoral letter was read, after which came the final adjournment of the General Convention of 1922.

THE MISSIONARY MASS MEETING

BY THE REV. JOHN DOHERTY RICE

HAD the Missionary Mass Meeting, the evening of Tuesday, September 12th, been planned as a great study class in current events and world conditions, its purpose could not have succeeded to better advantage. Five alert, vigorous, missionary bishops, from as many widely separate fields, brought fresh supplies of information to the meeting, and shared with it their vision of the great role which it is possible for the Church to fill. Introduced by Dr. John W. Wood, Bishop Cook, of Delaware, presided. The speakers were Bishop Thurston, of Oklahoma, Bishop Colmore, of Porto Rico, Bishop La Mothe, of Honolulu, Bishop Roots, of Hankow, and Bishop Touret, of Idaho.

Speaking on The Church's Opportunity and Obligations in New States, Bishop Thurston showed by specimen achievements in Oklahoma, a scene of great transition, the stimulation that had come to the work through the Nation-wide Campaign. Eight new buildings, stimulated work at college centers, an educational secretary, strengthened Church schools, and a policy of concentration in mission stations were included in the results produced. Also the gifts to missions had been quadrupled in his state, the salary of the clergy had been increased—in some instances nearly doubled—and the ratio of communicants to the population had been increased from one in two thousand to one for every five hundred. The kind of people that help in the regeneration of a state are now being produced; in thirty years, there had been only one ordination, but now there will be another next June, and five more are promised.

Describing the varied types of people in Porto Rico, Bishop Colmore, whose topic was Conditions and Needs in the West Indies, gave great credit to the mother Church of England for splendid followings built up by her, and stated that his work dealt largely with the natives in this, the first part of the new world to be discovered and settled. Among these there is no need to proselyte. Thousands, he said, have been baptized and then left to their own devices. Schools and hospitals help them; and industrial and agricultural education is what they need, to help them meet the problems of life. "We try to make them better farmers, better mechanics, and better trench-diggers in the sugar fields", he asserted, "and through the teachings of the Church they are made better citizens. Opportunities are abundant, if we only had the means to develop them."

Bishop La Mothe, speaking of Honolulu as A Pacific Outpost, pointed out that city's own view of itself as the center of both the world, and the universe, and its idea that all great conventions should be held there. He reviewed the history of Christianity in the islands from the days of Isaac Davis and John Young to the present. There are thirty-three different nationalities represented, and the Church is ministering principally to the whites, the Chinese, and the Japanese. Only four of the islands have inhabitants. The leper colony in Molokai is passing; there are not over six hundred lepers there now, and many such patients are being cured in the detention home in Honolulu. There are six hundred pupils in the Church's schools in the islands. At one of them the buildings have been condemned, because of the destructive activities of the white ant. The Bishop is striving to rehabilitate the buildings. Some help had come providentially, but more is needed.

Some genuine revelations were made in Bishop Roots' address on The Changing East. While people often spoke of the unchanging East, he said, changes are occurring with terrific rapidity in every direction. As much through the influence of the American republic as anything else, China has been changed from an autocratic past to a democratic future. Yet Bolshevik propaganda is tremendously active. There has also been great industrial change, through the construction of railways and the importation of American-made machinery. Here, however, a grave problem is presented—the exploitation of the people in labor. The influence of the Church is needed, as never before, he declared, to illumine, guide, and direct the public conscience. Tides of feeling are rising in the eastern countries. China has its woman's movement, and only the power of Christ, applied by the Church and her mission, can guard womanhood in that country. The old language is being changed, largely through the influence of students educated in this country. New questions are being asked—questions everywhere. Institutions are being questioned, and we must give the answers if western life shall continue to be significant. Moreover, the moral ideas of Christianity have been adopted by the native religions—Buddhism, Confucianism, and even Taoism. The three leading men in China are sons of Episcopal clergymen. Many religious bodies, the Bishop asserted, are active in China, and God is using them all for the accomplishment of His purpose. In conclusion, he made three suggestions—Send the best young men and women to labor in the East, and show what Christian character is: live up to Christian principles here at home, so that eastern peoples may be impressed by the Fatherhood of God and the brotherhood of man as facts; and cultivate Christian unity.

For lack of time, Bishop Touret was obliged to lay aside his topic, Following Where Bishop Tuttle Blazed the Way, save to say that his field of Idaho and the whole inter-mountain country, in fact, was filled with the abiding results of Bishop Tuttle's work. He also welcomed the missionary policy, which relieves anxiety and creates stability. "We know now where we are going and how to get there," he said, "and we don't have to plan on things that can't be accomplished. The present system means adequate and intelligent support, which assigns to both the essential and the unessential their proper valuations."

THE HAPPY HEART

Fair is the garden of the heart
When flowers their loveliness impart,
Corroding greed and envy's stain
Have never marred its pure domain;
It is the happy land that lies
This side of God's own Paradise.

H. G. PERRY.

SELF-INDULGENCE deprives a man of everything that might make him great.—*Fenelon*.

The House of Bishops

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

THE session of Monday, Sept. 11th, was opened by the Presiding Bishop reading an appeal from Bishop Alexander, of the Orthodox Greek Church of America, begging coöperation to stop the terrible Turkish massacres now occurring since the Greek Army has retired in Asia Minor. This was referred to Committee on Memorials and Petitions to decide what action was possible.

PRESSURE OF WORK

The committee on Dispatch of Business suggested that, in view of the tremendous pressure of work, sessions be lengthened one hour daily, beginning hereafter at 9:30, closing at 5:30. This was unanimously carried.

The vote on the constitutional amendment giving the vote to suffragans was made the order of the day at 3; discussion limited to 30 minutes. The House then took up the consideration of the Office for the Ministration of Baptism, as proposed by the Committee on Prayer Book Revision, and made some progress, before we were called to take part in a Joint Session held from 11 to 1.

NEW DIOCESES

When the House reassembled at 2:30, the Committee on the Admission of New Dioceses reported favorably on the erection of a new diocese in South Carolina, stating that, under the proposed revision there would be 6,000 communicants in the old diocese, and an endowment of \$55,000; nearly 4,000 communicants in the new dioceses, and an endowment of \$66,000. The House voted favorably. On like recommendation, a favorable vote was taken on the application of the District of Asheville, which comes in as a new diocese with an endowment approximating \$100,000. It will be known as Western North Carolina. There seems to be an amazing desire to retain state names. It was suggested in the House that the old name of Asheville was simpler and better. One is moved to wonder what they will do when another division is necessary. Will it, perhaps, be Eastern Western North Carolina and Western Western North Carolina? If so, some future small diocese may succeed in boxing the compass!

VOTES FOR SUFFRAGANS

The House returned to the amendments to the Prayer Book, which went forward until the order of the day was called, on the vote for suffragan bishops. Bishop Parker, of New Hampshire, moved to reconsider the action of Saturday. Bishop Green, Coadjutor of Mississippi, seconded. Brief speeches, favorable to the giving of the vote, were made. Bishop Page, of Spokane, asked whether we desired to kill the office, or develop it, and pointed out that the appeal for suffragans had come from every sort of work—metropolitan, rural, and missionary. "If," he said, "this is made an inferior office, we shall have inferior men". Bishop Brent contended that the weight of justice was on the side of giving the vote, and that the question of jurisdiction was not vital. Bishop Lloyd confessed himself one of the converts, but admitted that the question of jurisdiction had been long abandoned, and that the vote was originally withheld because men were suspicious. "They needed to be convinced of the value of suffragan bishops, and of the possibility of securing men of the first quality. The office has now proved itself, and we must either set up a radical episcopate or give negro bishops the suffrage." Bishop Weller contended

that the vote was contrary to the original constitution of the Church, and a dangerous step to take. "Do not", he said, "swamp the House of Bishops with bishops who have privilege without responsibility." Bishop Bratton, though opposed to the establishment of suffragans originally, believed that suffrage should be granted so that all might enter into the life of the Church as full American bishops. "Representation", he said, "in great councils of the Church was never dependent upon jurisdiction." "This is a question of practical efficiency and is the way to make the most of the office we have created." Time for discussion having expired, the vote was then called, and the amendment, lost on Saturday, was passed by a constitutional majority of five. The second part of the amendment was then voted on and passed by an even larger vote. This was one of the most earnest and forceful discussions which has yet been had in the House.



THE RT. REV. WILLIAM CABELL BROWN, D.D. BISHOP OF VIRGINIA, AND CHAIRMAN OF THE HOUSE OF BISHOPS

BAPTISM AND CONFIRMATION

At four o'clock the House resumed its work on the Prayer Book revision, and succeeded in completing the Baptismal Office, and about half of the proposed office for Confirmation.

It is evident that the preliminary conference of Bishops, held for six days preceding the Convention, will have a large influence, and will greatly expedite the work. Without exception, the matters adopted were in the exact form in which they passed that Conference. On the whole, the tendency is to adhere far more closely to the present Prayer Book, and not to accept many of the newer and more radical changes suggested in the report of the Commission. Many things omitted by the Commission, such as the Exhortations and the Baptismal Office, were reinserted. At the same time, several of its recommendations stand; as, for example: Asking for a repetition of the Baptismal vows in connection with the Bishop's question in Confirmation. Much animated discussion was aroused by an amendment by Bishop Vincent, of Southern Ohio, to change the second question in the Baptismal Office of Adults, so that instead of reading: "Dost thou believe all the articles of the Christian Faith as contained in the Apostles' Creed?" it should be "Dost thou believe in Jesus, the Christ, the Son of the Living God?" This

was supported by Bishop Lawrence, of Massachusetts, and vigorously opposed by Bishops Burgess, Sessums, and Johnson of Colorado. When put to vote, it was lost by an overwhelming majority. A proposal made by Bishop Brent for a simplified form of Baptism, to be used under exceptional or missionary conditions, received considerable support, but was finally defeated.

The net result, in the case of the Baptismal Office, is the production of a single office in place of the three which have heretofore stood in the Prayer Book. It will have the main features of the present Office, and contain certain modifications of language, transposals of rubrics, and other matters intended to simplify its use and clarify its meaning. Phrases such as "Conceived and born in sin", "Delivered from Thy wrath", "Grant that the old Adam may be so buried", etc., do not appear in this Office as adopted.

All things considered, remarkable progress was made in the tremendous task of Prayer Book Revision, and the spirit shown in the discussions, while keen, alert, and frank, was kind and considerate. There seems every reason to hope that

the work will go forward on a high plane. Considering the great heat of the day, and the occasional heat of the arguments, the House made a good record of patience and perseverance.

Tuesday, September 12, 1922

ROUTINE MATTERS

THE session opened with the report of the committee on Dispatch of Business, who recommended that the resignation of the Bishop of Eastern Oregon be made the order of the day in executive session at 3 P. M., for one-half hour, to be followed by work on the Prayer Book. Bishop Perry, of Rhode Island, presented a formal invitation for the General Convention of 1925 to meet in Providence. Bishop Nichols, of California, presented the report of the Joint Commission on Woman's Work, which was referred to the committee on Amendments to the Constitution.

CONSTITUTIONAL AMENDMENTS

Bishop Bliss reported for the committee on Amendments the last Convention. Two of these, which gave to provinces the care of vacant missionary districts, and allowed provincial synods to accept the resignation of bishops, were lost. Two were recommitted, and will come up later. Two were passed. The first of these regularizes the position of a bishop consecrated for a church in a foreign land and afterwards elected as a missionary bishop of the Church; the second exempts the Tables of Lessons, and tables and rubrics on the use of the Psalms from the provision which requires passage at two successive Conventions.

At this point the House adjourned for a Joint Session.

THE AFTERNOON

Reassembling at 2:30 P. M., the House of Bishops notified the House of Deputies that it desired to withdraw its message requesting a committee of conference on the vote for suffragan bishops. It was announced that the joint committee on the Report of the Presiding Bishop and Council would hold daily meetings at specified hours, at which all desiring to ask questions or make statements would be welcome.

BISHOP PADDOCK'S RESIGNATION

At 3 o'clock, the House went into executive session to consider the report of the special committee appointed in the matter of the resignation of the Bishop of Eastern Oregon. This report was presented and read at the close of the session yesterday, but action was deferred. The committee recommended the acceptance of the resignation, moved thereto by the written opinion of Bishop Paddock's physician that to continue his work would be fatal to the recovery of his health. Extreme reluctance was felt by the House in accepting this resignation, which was done only after a long and careful canvass of the situation in Executive Session and the Bishops in Council. The result was the unanimous acceptance of the resignation, coupled with a most sympathetic and appreciative statement, setting forth the affection and confidence which his brethren in the Episcopate felt toward Bishop Paddock. A committee was appointed to draft special resolutions on the matter.

The report of the committee on the resignation of Bishop Paddock was as follows:

"Your Committee respectfully reports:

"That as Bishop Paddock's medical specialists have agreed that 'an invalid's chair or something worse' will be ahead of him if he continues his work in Eastern Oregon, there is no course open to this House, but to accept his resignation. Moreover, we believe that in kindness to him, it is desirable that this resignation be accepted at once, in order that his condition be not further aggravated by any suspense in this matter.

"Your committee knows that Bishop Paddock's resignation will be received with profound regret. We shall lose from the missionary field a leader whose work has been of a peculiarly Apostolic character. His life in the episcopate has been conspicuous for its self-denial and saintliness. The whole Church has been watching with the deepest interest, an experiment in self-support unique in the missionary history of the American Church. It is a cause of sorrow that Bishop Paddock is not able to go on with his attempt, which has produced results beneficial to this Church. We pray that his recovery may be speedy, and that he may soon be able to continue his work for the Church.

CONFIRMATION AND MATRIMONY

The House then took up its regular order on the Revision of the Prayer Book, finishing the Confirmation Office. Changes in this Office are comparatively slight.

The Office for Holy Matrimony was then considered and partly finished. The notable action here was the omission of

the words "obey him and serve him" in the first questions, and also of the word "obey" in the marriage contract. Other parts of the service were only slightly modified. The avowed purpose in the whole revision, so far adopted, was to make the vows identical in the case of the man and of the woman. Work will be continued on the remainder of the office to-morrow.

It is increasingly evident that the conference of Bishops which preceded the Convention was of great value. The several resolutions are adopted promptly, and with little debate. Almost without exception they follow the form agreed upon in the conference. If the House of Bishops continues to work as expeditiously as it is now doing, there is every likelihood that the work of revision will be largely completed at this Convention.

Wednesday, September 13, 1922

THE work in the House opened this morning with an attempt to straighten out the angle which has developed in the matter of the amendment on granting the vote to suffragan bishops. The messages of the two houses crossed one another, and there are some parliamentary difficulties to be corrected.

EPISCOPAL RESIGNATIONS

The Presiding Bishop announced the acceptance of Bishop Paddock's resignation. He has appointed Bishop Keator, of Olympia, to act for him during the vacancy. He expressed his conviction that the integrity of the missionary district of Eastern Oregon should be maintained, and that a Bishop should be elected therefor. This was referred to the committee on Domestic Missions. The Presiding Bishop also asked that the resignation of Bishop Roots, to accept the chairmanship tendered him by the National Christian Council of China, be referred to the Committee on Foreign Missions.

The committee on Dispatch of Business requested that speeches be limited to five minutes, which was granted. We have not been oppressed with any exceptionally prolonged speeches, but this limitation will certainly expedite business. A dozen or more messages from the House of Deputies were presented, containing canonical enactments, and referred to the proper committees. The message from the other House, endorsing and urging week-day religious instruction, was concurred in by the Bishops.

AN IMPOSITION

An interesting development came to light when the Bishop of Western New York presented a statement from Mr. Charles B. Knight, secretary of the striking shop crafts of Portland. It will be remembered that an appeal was made to the Bishops, assembled in their preliminary council, to give a hearing to the shop crafts, and a gentleman by the name of Henry made the address. It now appears that Mr. Henry is disowned by the men whom he was supposed to represent, and the shop crafts, in order to set themselves right, desire that this statement be made to the Bishops.

ELECTION OF SUFFRAGANS

A resolution offered by the Bishop of Georgia would, if carried, require that, before the election of a suffragan bishop, the consent of the General Convention, or, during a recess thereof, the consent of a majority of the Bishops exercising jurisdiction in the United States and of the several Standing Committees, must be had and obtained.

Other matters favorably considered were: the appointment of a joint commission on the nomenclature of our Church offices and bodies, and the canonical change which leaves with the Bishop authority to appoint physicians to examine postulants.

"OFFICIATE" AND "CHURCH"

It will be recalled that, at the suggestion of the Bishop of Alabama, the committee on Canons was requested to give a definition of the words "officiate" and "church" as they appear in Canon 22. The committee reported that the language is sufficiently clear and needs no further interpretation. The report of the committee was approved.

Permission was given for missionary districts to have their canons approved by the Presiding Bishop of the Church, instead of being compelled to wait for a session of the House of Bishops.

On motion of Bishop Brent, presenting the report of the committee on a Spanish version of the Prayer Book, it was resolved that a new committee of competent American and Spanish scholars be appointed to make such a version.

Bishop McKim, of Tokyo, presented a request for the election of another bishop for Japan, which was referred to the proper committee.

The canonical amendment introduced by Bishop Brent, of Western New York, which would prohibit any member of the Church from marrying a divorced person, or remarrying after divorce, except as allowed by the canon, came up for discussion, but was placed upon the calendar.

The House then adjourned for the joint session.

At the opening of the afternoon session, the Rev. G. H. Darlington was allowed ten minutes to address the House on the work of the American Bible Society, after which a resolution commending the work of the Society was passed.

THE COMMISSION ON HEALING

Bishop Vincent, of Southern Ohio, then presented the report of the Joint Commission on Healing, which called forth an earnest, and somewhat prolonged, debate. The report fully recognized the power of God to heal, and the contributory efficacy of prayer; it spoke rather cautiously of unction and the laying on of hands, and advised that further action wait upon the report of the commission appointed at the request of the Lambeth Conference by the Archbishop of Canterbury. Bishop Manning took exception to this last suggestion, saying that "this faith should be allowed to express itself fully and simply, under direction of the bishop". Bishop Brent characterized the report as timid, and said that the time had come for definiteness. "Every priest knows," he said, "that the forces working for health are as much spiritual as physical. There is place in the Church for science and surgery; why not for faith?" Bishop Guerry felt that the use of gifts of healing should be safeguarded. Bishop Page and Bishop G. Mott Williams were sure that every clergyman, who has attempted this ministry to the sick, had given help and saved life, while Bishop Weller protested against the implications of this "frightfully poor report," which seemed to deny the scriptural basis of the universal custom of unction for the sick. Bishop Manning, speaking again on his amendment, said: I should be thankful for something far more definite. I have myself seen too many results, both physical and spiritual, to be in any doubt on this matter."

It was plainly felt that the report was inadequate, but that the Commission, as constituted, could not now be expected to produce what was desired; therefore the report was received and the commission discharged. Following this, on motion of Bishop Bratton, of Mississippi, a committee was appointed to take up the whole matter, and report, if possible, to this Convention.

The House concurred with a message from the House of Deputies appointing a committee to confer with the United States Government and the Secretary of State concerning a proposed conference on the control of narcotic drugs.

PROVINCES

The committee on Petitions and Memorials then reported on certain memorials from provinces, seeking enlarged powers. These were uniformly disapproved by the committee, which brought Bishop Anderson to his feet in vigorous protest. "For twenty-three years," he said, "I have stood for the value of provinces to this House, and we have reached only a paper organization to which it is no honor to belong. Let the province help to relieve the General Convention of its impossible tasks." On motion of Bishop Longley, a resolution was passed directing each province to appoint one bishop, one presbyter, and one layman, to form a commission which should present a report on enlarged power for the provinces.

PRAYER BOOK REVISION

The remainder of the session was devoted to the revision of the Prayer Book. The Office for Holy Matrimony was finished, the action following, almost without change, that taken in the preliminary conference of Bishops. A few phrases are omitted or altered: "obey and serve" disappear; a permissive form for blessing the ring, and two optional prayers, are added; a Collect, Epistle, and Gospel for Matrimony are provided. The additional service proposed by the Commission was not adopted.

Work upon the Burial Office was begun, but proceeded no farther than the first rubric, which forbids the use of the Office in burying suicides, persons who die excommunicate, or the unbaptized. The Commission proposes simply the removal of this rubric to a place at the end of the Office, but Bishop Lawrence, of Massachusetts, proposes its omission. A vote on this matter had not been taken when the House adjourned.

Thursday, September 14, 1922

THE Presiding Bishop announced that Dr. MacInnes, Bishop in Jerusalem, representing the Archbishop of Canterbury, would reach Portland within a day or two, and the Committee was asked to arrange an opportunity for him to address the House.

THE PROVINCES AGAIN

The question of the powers of Provinces came to the front again, and in disposing of certain of these, Bishop Anderson, of Chicago, once more insisted that the Provinces should be used in relieving the congestion of the General Convention. Herein he seemed to represent a considerable sentiment in the House, and, in view of that fact, action was postponed until it could be known whether the House of Deputies concurs in the appointment of a commission to take these matters under advisement.

THE BURIAL OFFICE

The House then took up the order of the day, which was the revision of the Burial Office. With the exception of two or three items, this was completed by noon. It was voted, by 42 to 47, to omit the prohibitory rubric at the head of the Office.

A new opening sentence was inserted, beginning, "Father, into Thy hands I commend my spirit"; and, on motion of the Bishop of Chicago, the present second sentence was retained in the following form: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth, and though this body be destroyed, yet shall I see God, whom mine eyes shall behold."

This seemed the best solution of the difficulty, felt by many, concerning the words of Job as they stand in the present office. "It is not an attempt at retranslation, but a statement of the Christian truth which the Church believes," said Bishop Anderson, "and I care not whether Job said them or not." There was much discussion between the scholars of the House, who desire either a literal translation or an entire omission, and those who felt that it would be a tremendous loss if these sonorous words were missing from the Burial Office.

On motion of the Bishop of New Hampshire, the words "thou fool" in the lesson were changed to "thou foolish one"; and it was voted to omit the five verses which introduce the question of Baptism for the Dead.

The committal sentence proposed by the Commission was adopted, which definitely commits the soul to God's keeping; and also an optional prayer inserted at the close of the office which makes direct petition for the soul of the deceased.

COMMISSION ON FAITH AND ORDER

After the noon hour, the report of the commission on Faith and Order was taken up. This was presented by Bishop Brent, who is, at once, the president of the Joint Commission and the chairman of the Continuation Committee.

The Commission on Faith and Order was organized for the purpose of bringing about a Conference of all Christian Churches in the world to consider the question of reunion. The Commission reported that in August, 1920, at their invitation, seventy autonomous Churches from forty nations gathered at Geneva, Switzerland, to consider the calling of a World Conference at some future date. The Business Committee appointed by that Conference, of which Bishop Brent is chairman, and Mr. Robert H. Gardner, general secretary, have set May 1925 as the date of the World Conference, and Washington, D. C., as the place. A final meeting of the Continuation Committee will be held in London some time in 1924.

The Commission reported on several movements toward reunion on the part of individual Churches both in the United States and abroad. It falls upon the Episcopal Church to take the leadership in the formation of informal conferences with other religious bodies in regard to questions of doctrine and the practical considerations in connection with Reunion.

The Commission reported on several movements toward rethat it provide the sum of \$25,000 per annum for its use in bringing about the world conference.

The report was discussed by Bishops Woodcock, Manning, Anderson, and others, who urged the tremendous importance of the opportunity now facing the Church, and suggested the time had come when a single person should devote his entire time to the work of preparing for the great meeting. It was more than hinted that Bishop Brent should be this person, but no action was taken. That the work of the Commission has brought very much nearer the day when the questions which divide Christians may be considered on their merits and perhaps harmonized, was evident to all who heard it.

The Joint Commission on Church Music presented its report through Bishop Perry, of Rhode Island. It was received and its recommendation concerning better instruction in music for students in seminaries was adopted. The Commission was continued.

(Continued on page 756)

BISHOP ROWE FOUNDATION FUND PRESENTED

By THE REV. JOHN DOHERTY RICE.

THIS is a high hour."

Thousands of people in the Auditorium awaited, breathlessly, Bishop Rowe's first words of acknowledgment when a certified check for \$71,500, representing the Bishop Rowe Foundation Fund, was handed to him by Bishop Nichols, of California. All this happened at the second Missionary mass meeting held the evening of Thursday, September 14th.

"This is a high hour," said the Bishop. "I am rejoiced that so many members of the Church are here to unite with me in the spirit of such a time. It is impossible for me to express the deep gratitude that I feel—first, to Bishop Sumner, Mr. Stephen T. Baker, and Mrs. John Markoe; and I appreciate more than words can express this token of the interest, sympathy, and confidence of my friends in our beloved Church. Whatever success has been achieved in the work in Alaska during the last twenty-six years is due to the interest taken, the sympathy shown, and the help received from the bishops, clergy, and the dear children of the Sunday schools.



THE RT. REV. PETER
TRIMBLE ROWE, D.D.,
BISHOP OF ALASKA

"It is easy to do God's work, when you realize that the interest of friends, far and near, is joined with your own. Had it not been for such a realization at times when the work was heavy and the trails were difficult, the work itself would have succumbed. Nothing can affile the work of God but despair, and you kept me from it. And I do not forget the Board of Mission, and my beloved friend, Dr. Wood, who never failed to stand fast and support every reasonable demand. When the leadership in Alaska passes into other hands, this Fund will remain for extending the work of the Kingdom of that country."

In presenting the Fund to Bishop Rowe, Bishop Nichols said: "My dear Bishop Rowe: Some of us remember that at the General Convention of 1895 Alaska was a contention. In 1922, Alaska is an inspiration. Under God, as its first Bishop, your personality, and pluck, and tryout of Apostolic campaigning as a good soldier of Jesus Christ, have, with your body of devoted workers, made Alaska an even more unexpected asset for ideals for Church service than its diplomatic acquisition has been in the surprise of its natural resources to the Nation.

"That bracelet of nuggets given you in the early years of your episcopate by the gamblers of the Klondike, in whose pestilence of scurvy your medical skill enabled you to minister; that Roman Catholic Vicar General, whom, as a fellow passenger on shipboard, your nursing carried through the crisis of his illness; that citizen whom you rescued from drowning underneath the upturned boat; they, as sample illustrations of your record, outside of your stalwart career as a Bishop, are identifications of the heroisms of peace; and was there ever a time when post-war sentiment needed more the rectification of that sentiment of Milton's, 'Peace hath her victories, no less renowned than war'?

"And would that we could make it as outstanding, from your own more than a quarter of a century of its silent splendor, as is Alaska's McKinley peak, that your heroisms of peace have been heroisms in the vocation of the ministry of Jesus Christ. We are sometimes told that the lack of a distinct appeal to the chivalric spirit of youth is one cause why the call to the ministry fails in carrying powers. With all the emphasis possible, I would stress this feature of your episcopate, as a most timely suggestion at this time. With all your being, you 'took the dare' of Alaska. Signal on your staff have been those who have done the same. The ministry there has offered to you and to them a challenge, as the mountain climbing of Denali challenged Archdeacon Stuck. Denali, I believe, means 'Big Chief'. Your example and heroism, as of a true chieftain, we could wish might 'give the dare' to our American young men and young women, and flout the impression that the ministry has little or no challenge to mettle their highest courage. Why should not our best and finest abundantly offer themselves and their means to Alaska, and to you on the Pacific, as they do to Labrador and Dr. Grenfell on the Atlantic? How vitally such a Bishop Rowe Foundation Fund would follow a Bishop Rowe Foundation Fund!

"On behalf of hosts of your friends and admirers, and as

a spokesman for those who have been mainly instrumental in originating and furthering it, especially, among the others, the Very Rev. Dean Christian, the Bishop of Oregon, Mr. Stephen T. Baker, and Mrs. John Markoe, it is my privilege to present to you this certificate of Seventy-One Thousand and Five Hundred Dollars, covering the present amount of the Bishop Rowe Foundation Fund."

Mr. Baker, the treasurer of the Fund, explained how the idea of raising it had originated with Dean Christian, then of the Cathedral at Juneau. The contributions, he said, were distinguished by their number rather than by large outstanding amounts. Upwards of sixteen hundred contributions had been received, representing at least ten times that number of givers, from congregations, Sunday Schools and Church societies, while the largest individual subscription was \$5,000 from which the gifts rapidly trailed off into the hundreds and downwards. He mentioned a gift from St. Helen's Hall, Portland, for \$120, being the Easter offering of the girls and teachers. Also, an inmate of the Old Ladies' Home in Detroit had sent a check for \$2. And that very evening, almost at the last moment, the phone rang and someone asked if it was too late to give to the Fund. It was not and a check for \$500 was handed in. The expense attached to the raising of this great Fund was only \$143.15.

Bishop Francis, who presided, quoted a common saying that Alaska was a land of dogs, dirt, desolation, and tinned milk, and remarked: "Bishop Rowe made friends with the dogs, disregarded the dirt, laughed at the desolation, and drank the tinned milk."

The program at this second Missionary mass meeting was also shared by three other missionary bishops, Bishop Mosher, of the Philippines, Bishop Quin, Bishop Coadjutor of Texas, and Bishop Kinsolving of Southern Brazil. Each of them had a worth-while message from the fields and areas which they represented. In fact, they aroused new admiration for the missionary bishops and their work, and for the alacrity with which they have been stepping up to the firing line, sending forth volleys of inspiration for God's work throughout the world.

THE HEAD OF THE CHURCH

THE following remarks upon the subject of the Head of the Church appeared in the *Lichfield* (Eng.) *Diocesan Churchman*:

"The name of Baron Alderson, one of the acutest Judges of his day, and a Senior Wrangler, will be a sufficient guarantee for the accuracy of the statement which follows. It was drawn up by the Baron to satisfy the conscientious scruples of the rector of the parish church which he attended. The rector had declared his intention of going over to Rome on the ground that he could not stay in a Church 'which had a woman for its head.' The statement is:

"This title, 'Head of the Church,' was conferred by Act of Parliament 1535 (26 Henry VIII.) on Henry VIII., with power to visit, repress, and amend all manner of errors and abuses which, by spiritual authority, ought to be reformed. The title was borne by Edward VI., but it was abolished by Act of Parliament in the first year of Queen Mary's reign (Chap. VIII). That Act expressly repealed all Henry VIII.'s legislation on ecclesiastical subjects after the 20th year of his reign. And since the year 1553 the title has had no legal existence. It was tendered to Queen Elizabeth, but rejected by her as blasphemous. Her views of the Supremacy of the Crown are expressed in the XXXIX Articles of Religion, in terms which are said, with good reason, to have been drafted by the Queen herself.

"In the first year of her reign the ancient Supremacy Act was reënacted, as distinguished from the modern one of 1535. The title of Head does not occur on her coins, seals, or any state document. This is true also of the Stuart dynasty. In James I's 'Ratification of the Canons, 1603, and in Charles I's 'Declaration' prefixed to the XXXIX Articles, these sovereigns designate themselves 'Supreme Governors' and 'Defenders of the Faith,' not as Heads of the Church. The title appears in a preamble, but not in the enacting part of the earliest of the Queen Anne's Bounty Acts (2 and 3 Anne, Ch. II). It appears thus: 'Your Majesty's tender concern for the Church of England (whereof your Majesty is the only Supreme head on earth).' Nothing but express reënactment could avail to reinstate a title abolished by Parliament: but in truth Queen Anne regarded the title in the same light as Queen Elizabeth, and it never appeared again.

"The popular notion has always existed that the Sovereign has been head of the Church ever since 1535. Even such a writer as Blackstone accepts it; but his reference to the 1st Elizabeth for proof, that Act conveying the disproof of his assertion, shows how lightly he had accepted a tradition, then unchallenged."

The House of Deputies

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

Saturday, September 9, 1922

RECEPTION OF ORTHODOX BISHOPS

THE visiting prelates from the Eastern Church were introduced to the House of Deputies this morning. His Grace Gerassimos Messara, Archbishop of Beirut, representing the Patriarch of Antioch, and His Grace, Panteleimon Athanasiades, Archbishop of Neapolis, representing the Patriarch of Jerusalem, advanced up the middle aisle, escorted by the reception committee, the House rising to its feet. The bishops made a picturesque note, garbed in their flowing black robes, tall black caps with long attached capes, heavy golden chains about their necks, from which hung a large golden cross and a large medallion containing the likeness of the saviour, set in a heavy gold frame adorned with jewels.

On reaching the platform, they were addressed by the President of the House, in part, as follows:

Reverend Fathers: We rejoice to greet you who come to us representing the great Eastern Church, which is the mother of us all. It was in Antioch that the followers of our Lord were first called Christians. We rejoice that the crescent no longer dominates over the cross in Jerusalem, and that the Holy Land is in the hands of a Christian nation. We have sympathized, and, to some extent have given evidence of our sympathy, in the sufferings of our Eastern brethren. We greet you in the name of our Lord and Master.

The Archbishop of Neapolis spoke in Greek, which was translated, and said:

"Brethren in Christ: We greet you in the name of the brethren of Jerusalem and all your brothers of the Holy Land. We who have the high privilege of working in the sacred land where Christ bore His Cross, are here to-day to greet you with a few words. We, who have the honor of service where Christ served, cannot see why all Christians should not be united into one flock under one Shepherd, our Lord and Saviour, Jesus Christ. It is our wish that we had the power to bring about this great work. For centuries we were in slavery and could not perform what we desired. But now we give glory and praise before God that this great American Church has had the wish to take up and carry on the work of unity, which we know will be blessed by Him, and which we pray may bring again the unity of Christendom. Again, with blessing from the Holy Land, upon you all, upon your families and your Church, we pray for God's blessing on you."

The Archbishop of Beirut, with his long heavy white beard satisfied one's ideal of patriarchal appearance, as he spoke in Arabic, and said:

"My dear brethren of the Church of America: Ages ago it was said 'Behold how good and joyful a thing it is for brethren to dwell together in unity'; and now I say it to you again, and we find you have unity in this place among you all. I have come from the East, from Beirut, as the representative of the Patriarch of Antioch, Gregory the Fourth, and his Holy Synod. We are an independent Church, but the same in faith as all the other Orthodox Churches in the world. I have come to bring the blessing of my Patriarch to you and your families. As I stand here I am greatly reminded of the early days of Christianity when hundreds met to discuss the matters of the Church of Christ. Now, in behalf of myself, and my Patriarch of Antioch, I greet most cordially this great convention of the Episcopal Church of America, and I give you the benediction of our Patriarch and pray for you the grace of our Lord Jesus Christ. Accept it for you all, your wives and your children, and cry with me: Long live the Patriarch of Antioch! Long live the Episcopal Church of America! Long live the unity of Christendom."

The visiting dignitaries were then given seats beside the President.

The report of the Committee for the consideration of Christian Healing was presented by Dr. Kinsolving, of Pennsylvania, and was placed on the calendar.

When the visiting Orthodox Bishops took their departure, the House again rose in their honor and gave them long continued applause.

VARIOUS MATTERS

On nomination by the House of Bishops, the Rev. Chas. Pardee, D.D., was elected Registrar of the Convention.

Dr. Freeman, of Washington, introduced a resolution of sympathy to President Harding, and prayers for Mrs. Harding's recovery were offered by Dr. Mann.

A committee was appointed to draft resolutions of appreciation of the long service in the Convention of Judge Bradford

Prince, of New Mexico, the senior member of the House of Deputies.

A resolution to strike out the word "male" in the canon relating to lay readers was presented and referred to committee.

The deputy from Central New York introduced a resolution noting with regret the retirement, after thirty-three years' service as Assistant Secretary of the House of Deputies, of the Rev. W. C. Prout, of the Diocese of Albany, and expressing recognition of his valuable services.

A resolution requesting the release of presbyters from secretarial work under the Presiding Bishop and Council, and the substitution of competent laymen as soon as possible, was presented, but not acted upon.

REPORT OF PRAYER BOOK COMMISSION

Dr. Suter presented the third report of the Prayer Book Commission.

Judge Henry, of Iowa, offered a resolution that all memorials and resolutions appertaining to the Prayer Book be referred to a joint commission of the two Houses, to report on the seventh day of the Convention what action should be taken. It was so referred.

It was moved that the Third Report of the Commission on the Prayer Book be referred to a joint commission and to the House of Bishops, a report to be made by them to the next General Convention and received without amendment. This motion was laid on the table.

1. In rubric following the Creed, page 26 of Prayer Book substitute for the word "all", the words "the people". Adopted.

2. In prayer for the President, page 27 of Prayer Book, omit the words "in Thee and for Thee". Adopted.

3. Special prayers to be said before the prayer for All Conditions of Men, or before II. Cor. 13:14, instead of before the General Thanksgiving. Adopted.

4. Omit "Prayer of Thanksgiving for Recovery from Great Sickness", page 46 of Prayer Book. Adopted.

5. Put title "For Unity" over the new prayer, ratified at the last Convention, beginning "O God, Jesus Christ, Who saidst". Adopted.

The House then took up consideration of the Third Report of the Commission on Revision of the Prayer Book.

1. A rubric granting permission to pass from the opening sentences to the versicles, "O Lord, open Thou", etc., in which case the Lord's Prayer is to be said before the versicles preceding the prayers. Accepted.

2. Permitting the use of an "Invitatory", varying with the festivals, immediately before the *Ventite*. Accepted.

Monday, September 11, 1922

THE messages from the House of Bishops announced that they had concurred with all the amendments to the

Prayer Book already passed by the House of Deputies, including the omission of the repetition of the words "Thou that takest away", etc., in the *Gloria in Excelsis*. The amendments waiting ratification in Morning and Evening Prayer have now all been accepted by the House with the exception of the transference of versicles from Evening to Morning Prayer.

The roll of the Deputies from the new Diocese of Southern Florida was called, and they were given seats.

A telegram of fraternal congratulation was received from the Methodist Conference now meeting in Salem, Oregon. Suitable answers to this, and to one received from the Bishop of the Armenian Church in America, were ordered.

The committee on dispatch of business, in answer to the request for a Joint Session by the commission on Faith and Order, reported that it was not expedient to arrange additional joint sessions. Various expedients were proposed to lessen the time taken in the long, tiring roll calls, but none was thought to be available.

Dr. McKim, of Japan, introduced a resolution permitting the use of the services as they now appear in the Prayer Book, thus obviating the necessity of new books, which was placed on the calendar.

It was voted to extend the afternoon session to 5:30, and to hold sessions next Saturday afternoon and Friday night if deemed advisable. The report of the Committee on Church Music recommending musical instruction in the theological seminaries was adopted. After receiving various reports of

committees, the House adjourned at 11 o'clock, for the joint session on missions.

JOINT SESSION OF FOREIGN MISSIONS

After the opening of the session by Bishop Tuttle, Mr. Anderson, of Georgia, was called to the Chair.

Bishop Graves, of Shanghai, spoke for China, and said: "A Bishop who comes from foreign lands feels as bewildered as an old Indian chief must when taken to Washington. Our work is so alien to yours. You get scraps of news about China in your newspapers, but you do not know about the famine, the murders and looting, the sufferings of the Chinese people. In the welter of blood and wrong, no principle is emerging. The reason is the lack of honest men, men that will keep their hands from picking and stealing. That is the real truth. The Chinese people have no rights for their lives and property. Our policy is to support the principle that they have a right to live. There is a small Christian party, of which you do not hear, that is the beginning of better things. The intense national spirit of the Chinese must be taken account of. The Church has anticipated that, and is in the position to foster their national feeling. God has given us probably twenty-five years more in which we can overtake our opportunity. Hospitals must be built, and medical education given, and educational work increased. Religion is a real thing to the Chinese. We have no doubt nor fear if you here in the United States will hold out.

Bishop McKim, of Tokio, spoke for Japan. He said that in Japan altruism has vanished, art has become debased, and religion has lost its power. To have a big army and navy and get riches is what they have learned from America. America is responsible for the evil changes which have followed the coming of Perry. The Bishop told of the patient years of self-sacrifice of Bishop Williams, of the Christian martyrs there, who died for their faith, and how a little band of Christian natives, had formed a missionary society, and themselves being supported, were carrying on missionary work. The Japanese Church is now coming into its young manhood. Two Japanese Bishops are to be made and their support is guaranteed by the native Church. They will be in the two great cities and the present Bishops can go out into the towns and villages. Our expenditures on hospitals and schools have been criticized, but they are our great publicity agents. The Japanese ask, "Why are you so sympathetic?" Their old religions did not care. In closing the Bishop told of the wonderful Christian work carried on among the lepers, and appealed to America to help make the Land of the Rising Sun the land of the Son of Righteousness.

Bishop Hulse, of Cuba, said he needed sympathy. The others spoke for one nation, while he was called on to speak for the many Latin nations of America. In them existed the greatest contrasts of riches and poverty, learning and ignorance. You hear the bad things about those nations, but not the good. Just as you are, they are making an experiment in democracy, but without your training and advantages. Especially are they without the steady influence of religion. The romantic history of Latin America is more than equalled by the romantic history of the soldiers of the Cross who brought Christianity. But they left no descendants, for the ministry is removed from common life and does not appeal to the common man. We have, in proportion, more native Cuban ministers than the Roman Church has. On the removal of enforced religion, its influence crumbled. And it was weak because it incorporated heathen elements. In the great mass of leaderless men, the Church has its opportunity. I am not dissatisfied, as some are, with the Episcopal Church. It is the best representative of primitive Christianity, and the best instrument in God's hands for the spread of His kingdom.

At this point the noonday prayers for Missions were said and the Bishop's time extended.

He continued: We must be judged by the way we extend His Kingdom, and we have an influence out of all proportion to our numbers. We are building up a solid middle class which is the hope of the land. During the war the Episcopal Church in Cuba was the representative of the allies for it is recognized that we are trying to extend the Kingdom of God.

Bishops Overs, of Liberia, spoke for Africa. He said that Africa is now divided up among five European nations. While Africa is a great treasure house, its greatest treasure is the hundred and thirty million natives. They are looking outward with hope, after being long exploited, especially by the slave trade. The land of mystery has now become the land of opportunity. The French own a vast territory, and are conscripting natives to build up a great military machine. In Liberia, where our work lies, are three classes: the descendants of the

immigrants from America; an educated native class, and 1,500,000 ignorant tribesmen. Liberia is our oldest missionary field, and we have there 90 parishes and missions, 33 clergy, 9,000 baptized people, 81 schools, and 105 teachers. Every clergyman and teacher has been educated in the republic. We have the finest company of workers on the west coast, and the Church has tremendous prestige. We must add industrial and medical schools. There are only eight doctors there among two million people. We must train physicians and surgeons. Our buildings are all in bad condition. I asked for \$80,000 for repairs and got \$40,000. I was given \$1,000 for equipment for 81 schools. I need \$350,000 for work that is immensely valuable. We must quit the "hug the coast" policy and go into the interior to those who need us most. I have established new stations in five tribes. I want to open three big stations each year and I need \$24,000 to do it, and in ten years I promise to evangelize Liberia. Mohammedanism believes in slavery and polygamy, the twin curses of Africa. The Church, holding up the Cross, is the hope of Africa.

AFTERNOON SESSION

The report of Holy Trinity Parish in Paris, France, was presented by its rector, Dr. Beekman. He spoke of the war memorials to be placed in the church and asked for a state flag and a state pew from each state of the Union.

Professor S. S. Joshi, of Bombay, India, spoke on the Christianization of India, and asked that the American Church establish a diocese there. On motion, the privilege of the floor was extended to him.

Dr. Whitaker, of Tennessee, asked the consent of the Convention to the consecration of the Rev. J. M. Maxon, D.D., as Coadjutor Bishop of Tennessee.

Concurrence was given to the action of the House of Bishops in consenting to the division of the Diocese of South Carolina.

The roll of the delegates from the Diocese of Western North Carolina was called, and they were given seats.

Mr. Morehouse, of Milwaukee, moved to postpone indefinitely action on the amendment to the Constitution regarding voting powers for suffragan bishops, and after some discussion it was carried.

A long discussion followed, without action, regarding the rule of order forbidding applause.

PRAYER BOOK AMENDMENTS

The House then took up the amendments to the Book of Common Prayer passed at the last Convention and now awaiting ratification.

Tuesday, September 12, 1922

MORNING SESSION

THE resolution, introduced by Judge Henry, of Iowa, referring all petitions and memorials relating to Prayer Book Revision, including the Third Report of the Commission on the Revision of the Prayer Book, to a joint commission which should later report what action should be taken, came up for consideration, and brought on a long debate. Finally on a division of the House, the resolution was lost by a vote of 188 affirmative and 220 negative. Probably no vote in the Convention will more vitally affect the procedure of the House.

The House of Bishops asked for a joint commission to consider the question of votes for suffragan bishops, and requested the return of their former message on the subject.

Changes adopted in the canons, subject to concurrence by the House of Bishops, included the abolition of the requirement that the testimonials of missionary bishops elected by the Convention must be signed by a majority of the members of the House of Deputies, and one to permit a suffragan bishop to become the ecclesiastical authority in necessary cases. A proposition to strike out the word "male" in the canon relating to lay readers was referred; and another, to limit representation in General Convention to not more than three clerical and three lay deputies, was placed on the calendar.

The remainder of the morning was given to the Joint Session on Missions, of which a report will be made at another time.

AFTERNOON SESSION

The committee on the General Theological Seminary presented its report and the outgoing trustees were reelected until 1926.

The committee on Christian Education presented its report, and a resolution was adopted favoring week day religious education.

The report of the Committee on Social Service was followed by an address on the narcotic evil by the Rev. Dr. Bliss, of Olympia. He presented many startling facts, and showed the necessity of immediate action against a menace already more widespread and more dangerous than alcoholism has ever been. A motion to send a resolution, regarding the evil, to the Secretary of State was adopted.

VARIOUS REPORTS

The Rev. Dr. Bryan, of Virginia, presented the report of the Commission to erect a memorial on Jamestown Island. He described the shrine that has been erected and the other work accomplished, and the commission was discharged with thanks.

The Rev. Dr. Jessup, of Western New York, presented the report of the commission to visit the Synod of the Church of England in Canada, and the commission was discharged.

The Rev. Dr. van Allen, of Boston, presented a resolution of sympathy with the Christians of Smyrna and elsewhere, who have recently again come under the Turkish yoke, which was placed on the calendar.

The Rev. Dr. Freeman, of Washington, presented a resolution noting the absence, through disability, of the honored member of the House, Judge Packard, of Maryland, and sending him an expression of regret at his absence.

PRAYER BOOK REVISION

Consideration of the Third Report of the Commission on the Prayer Book was resumed.

The proposition to amend the rubric preceding the *Te Deum*, and allow the division of the *Te Deum* into three parts, etc., brought out a long debate, which consumed much time, and in which many expressions of opinion were presented. Finally, on a vote by orders, the proposition was accepted by an affirmative vote of 55 in the clerical order and 40¾ in the lay.

The proposition to transfer the rubric following the Prayer for the President, to follow the collect for Grace was adopted. The proposition to omit the first of the two prayers for the President and the following rubric, brought on a parliamentary tangle, which resulted in the withdrawal of the proposition by the commission. In Evening Prayer, a proposition to permit the minister to pass from the sentences to the versicle "O Lord, open thou our lips", was adopted. Consideration of the second form of absolution was begun, but not completed when the hour of adjournment arrived.

Mr. Morehouse, of Milwaukee, moved that the Secretary be instructed to segregate all action pertaining to the Prayer Book, and print it in separate section of the next Journal of Convention, which was carried.

The House then resumed consideration of amendments to the Book of Common Prayer, passed at the last Convention, and awaiting final action by both Houses in this Convention. One of these is, on page 21 of Prayer Book, in the *Gloria in Excelsis*, omit the repetition of words "Thou that takest away the sins of the world", etc. The committee stated that these words were not in the original Latin or Greek, or in the first English Prayer Book. They are supposed to have appeared through error in printing. No doctrine or liturgical form is involved in their omission. A motion, by Dr. Tomkins, to postpone consideration was lost after division of the House was taken. Judge Prince, of New Mexico, the senior member in service in the House, with an extension of his time limit, pleaded for the retention of the words as sacred through long use, and as the outpouring of the hearts of the people. He was opposed to all "get through quick" ideas of revision.

On vote by orders, the amendment was adopted by an affirmative vote of forty-seven in the clerical order, and thirty-six in the lay. It should be noted that this amendment, as well as all others of similar standing, must be acted on by the House of Bishops before becoming the law of the Church.

It was moved and carried that the time of the session be shortened to accommodate the many deputies who had made engagements for the afternoon.

A telegram was read from the Bishop of the Armenian Apostolic Church in America beseeching that the voice of the Episcopal Church be heard in behalf of the people of Armenia.

In the messages read from the House of Bishops, they informed the House that they had failed to grant voting privileges to suffragan bishops, had concurred in the appointment of a custodian of archives, and had concurred in the admission of Southern Florida as a diocese. The House of Bishops later recalled its message announcing failure to grant votes to suffragan bishops.

Wednesday, September 13, 1922

THE status of the constitutional amendments granting votes to suffragan bishops brought on a battle among the parliamentary giants, which consumed a large part of the business session of one hour. The House of Bishops had twice changed its action on the matter. The House of Deputies had voted to postpone indefinitely action. The question arose as to the advisability and the possibility of changing its action. After much discussion, on the advice of the President, the whole matter was dropped.

The Rev. Dr. Waterman, for the committee on the Consecration of Bishops, introduced a resolution of consent to the consecration of the Rev. Dr. Maxon, to be Coadjutor Bishop of Tennessee, and to the consecration of the Rev. W. G. McDowell, as Coadjutor Bishop of Alabama. Action on this resolution must be held in closed session.

An amendment to the constitution regarding the status of women in church legislation was placed on the calendar.

The committee to draft resolutions of respect and congratulation to Judge L. Bradford Prince, senior member of the House, presented its report, which was adopted by a rising vote.

The Rev. Dr. Wilmer presented a resolution on mob violence, which was referred to the standing committee on Social Service. The Rev. C. P. Deems, of San Francisco, presented a resolution against gambling devices being used for Church purposes, which was referred to the same committee.

The hour for the Joint Session on Social Service and the Seamen's Institute having arrived, the House adjourned.

AFTERNOON SESSION

A telegram from Mr. Jos. Packard, in answer to the telegram sent to him by the House, was received.

A message from the House of Bishops relative to the Office of Confirmation, was received, and placed with its message regarding the Office of Baptism as the order for the day.

PRAYER BOOK RESUMED

Consideration of the Third Report of the Commission on the Revision of the Prayer Book was resumed.

On page 25 of the report, item 2, the proposed amendment of the second absolution was not adopted, and the absolution remains as ratified at the last General Convention. Item 3, page 25, was withdrawn, and item 4 was adopted.

The consideration of amendments to Morning and Evening Prayer were thus finished by the House. The remainder of this session was spent in the consideration of the message of the Bishops on the Office of Baptism. It became necessary to take up the report of the Commission on the revision of the Prayer Book concerning "The Ministration of Holy Baptism", as amended by the message from the House of Bishops. The consideration brought on much debate on some points and required several divisions of the House.

THE MORE IMPORTANT CHANGES

The more important changes that were adopted by the House were:

1. The three offices for Baptism now in the Prayer Book to be combined into one office under the title "The Administration of Holy Baptism". Necessary variations are provided throughout the office for Infant or for Adult Baptism.
2. New rubrics, much shorter in form, are placed before the Office.
3. The words "the people all standing until the Lord's Prayer" are omitted, the intention being that the people are to stand through the entire service.
4. In the Exhortation, page 93 of report, the words "all men are conceived and born in sin, and" are omitted.
5. The message of the House of Bishops retained the first prayer now in the Prayer Book, with a small verbal change, but the House of Deputies voted for its omission.
6. The prayer and Gospels as in the report of the Commission, pages 93, 94, and 95.
7. Permissive use of the Exhortation now following the Gospel in the Prayer Book, when St. Mark 10:13 is read.
8. The matter between the third Gospel and the prayer, on page 96 of the report, to be omitted.
9. Retention of all the Exhortation to the Godfathers and the Godmothers, now in the Prayer Book. (This was proposed by Mr. Page, of Virginia, and obtained the almost unanimous consent of the House.)
10. Two last questions and answers, on page 98 of report, to be omitted.
11. Change of personal pronouns in rubric at top of page 100 of report: "it" to "him".
12. Rubric regarding the sign of the Cross to be stricken out (page 100).
13. Adding ascription at end of Lord's Prayer (page 101).

THE NATION-WIDE CAMPAIGN MASS MEETING

BY THE REV. ALLAN L. BURLESON

AT the mass meeting in behalf of the Nation-wide Campaign held Sunday night, September 10th, the main floor of the Auditorium, with most of the galleries, was filled. Bishop Reese, of Georgia, presided.

Before the appointed program, the Treasurer, Mr. Franklin, explained the huge chart, called The Advancing Line, which hung in the center of the platform. This chart shows by colossal lines the advance made by each diocese and district in its contributions during the past three years, and also its relative position. It is an ingenious piece of work and presents to the eye what columns of figures, often fail to convey.

In opening the meeting, Bishop Reese said that the world war unified our nation and subordinated individuals. The spirit of the Nation-wide Campaign is to make a unified Church. We had met here to take council; not to make a spurt, but to settle down to steady work.

The first speaker was Judge Parker, of Brookline, Mass., whose subject was The Laity and the Nation-wide Campaign. He said in part:

It should never have been necessary to have a Nation-wide Campaign. The great majority of people leave out the greatest means of sustaining our spiritual welfare—I mean real sacrifice. It is no sacrifice to give in the offertory every Sunday that which does not involve personal deprivation. We required a spiritual revival and so it became necessary to have a Nation-wide Campaign. As you know, it has been eminently successful. You know the great increase of workers all over the countries, of missionaries sent out, and there has been a great increase of the knowledge of the Church's work. If nothing else justified the Nation-wide Campaign, this Budget and Program, and Mr. Franklin's explanation of it would.

The subject of the Rev. Dr. Stewart, of Evanston, Illinois, was The Parish and the Nation-wide Campaign.

When I was in France the first question men asked when they were brought in wounded was not "Will I live?" "Will I see again?" but "Did we take our objective?" What is the objective of the Nation-wide Campaign. It is to bring Jesus into human lives, because we know that if He but comes into control of an individual or a society, all other things will be added. The Nation-wide Campaign first of all is the rallying of the discipleship to the side of the Lord Jesus. . . . The first claim this campaign makes is that it is loyal and true to Jesus Christ. And the next thing is that it has brought into the Church a wonderful new spirit of brotherhood. Here I come to help you, my brothers, Indians, Chinese, Eskimos, negroes, my brothers in Christ. A new spirit, too, has come into our parishes. A man in Chicago has made the proposal that we shall adopt a minimum basis of ten cents a week from each person in the Church to maintain our great work throughout the world. I am opposed to it. Ten cents a week for a minimum? Oh, no. When I was a young man, an old rector told me a story. It was the time when women wore hobble skirts. A couple came to him to be married and the woman's skirts were so hobbled that she could scarcely move. When the proper time came, the minister whispered to her to kneel. She said "I can't, it's a physical impossibility". He said "Madam, it's a spiritual necessity. Here's where the material has to give way to the spiritual"—and the material gave way! In the Nation-wide Campaign the material has to give way to the spiritual. When men and women have learned to give themselves, they will laugh at you with your ten cents a week! The Methodists raised \$185,000,000 for their centenary fund. Seventy-five per cent of it was given by twenty-five per cent of their constituency. They were men and women who tithed. In a parish in Evanston, there are men and women—God bless them!—who would not think of touching the tenth of their money that belongs to God. . . . I am thinking tonight of the great company who have gone before us—of Jackson Kemper, Philander Chase, Whipple, and Hare—who had no Nation-wide Campaign behind them. Are we worthy of them? God give us grace, all of us, to "carry on".

The program presenting as speakers, a layman, a clergyman, and a bishop, also passed in its membership from Massachusetts to Illinois, and then out to Kansas, when Bishop Wise presented the subject of The Whole Church for the Whole Task.

You are Americans, aren't you, proud of your traditions, your heritage, your achievements? How many of you are willing to guarantee that 150 years from now we will have an America? What assurance have you that this democracy, for which your fathers died, and for which your sons shed their blood, will last? Men are saying that it is going to fail, and they are not fools, either. He who runs may read that if you keep up the record that we are making to-day in Christian America of the breaking up of the homes of America, you will have a nation that cannot last. Think of the 28,000,000 children who are growing up in America, who never hear the name of God except in blasphemy or ribaldry. What kind of fabric are they going to build into America? If you are ever going to meet the problem of the nation you will never do it with

Episcopalian methods. It is going to take a Catholic Church, a national vision, and that is the glory of the Nation-wide Campaign.

Some of the great missionary hymns were interspersed in the program. The frequent applause with which the speakers were interrupted, showed that the audience was deeply interested in the cause which was being so ably presented.

THE CHILDREN'S MASS MEETING

IT is inconceivable how the children could have five better friends among the leaders of the Church than Bishop Tuttle, Bishop Rowe, Dr. Gardner, Dr. Bradner, and Miss Withers. So it was a happy circumstance that grouped them all on the same platform at the children's mass meeting in the Auditorium Sunday afternoon, September 10th, when the presentation of the Children's Birthday Offering was made. Dr. Gardner opened the meeting and the service was conducted by Dr. Bradner. Dean Lutkin led in community singing for thirty minutes before the meeting, and directed the music of the service. While Bishop Rowe made the principal address of the afternoon, Bishop Tuttle's presence, and the fatherly message which he gave, were most appropriate.

"Now I lay me down to sleep," the old-fashioned prayer which has introduced so many millions of children to the practice of worship, was brought back into high favor, when twice during his address Bishop Tuttle repeated it with deepest fervor. "It was my boyhood prayer," he said, "and I say it every night."

The Bishop had many good things to tell the children. "Of course, you can't come in here, where the deputies meet," he said, "and vote 'aye' and 'no'. But it does not follow that you have nothing to do with the Convention. You have a great deal to do with it. You will gradually grow to be the Church as we see it here in the Convention. You grow every day in body, and so you grow spiritually—by little bits of prayers and hymns and loving deeds. Little things of worship, birthday offerings, and prayers will bring you out of childhood into Christian manhood and womanhood, into useful, blessed Churchpeople."

Bishop Rowe told of the proposed use of the fund to be raised by the Birthday Offering to purchase a new boat, the second Pelican, and to provide certain memorials. "The first Pelican," he said, "was mainly the gift of the Diocese of Louisiana—hence its name." He described trips made in this boat by himself and by Archdeacon Stuck; of all the supplies it had carried up the Alaskan rivers; and how after Archdeacon Stuck's death, it seemed no longer serviceable.

He told of the interest of children of Alaska in the Pelican, and also how, in their respective localities, they regarded the mission as their own. Invariably, he had found them little Christian soldiers. They resented any criticism of the Church, and were always eager for instruction. Relating a touching incident about a mother being found dead in her cabin with five children around her, he thanked God that it was possible to send the children five hundred miles to a school at Anvik, where they are to-day.

"The children in Alaska," he said, "realize the presence of God. They grasp the fundamentals; they have a reverence for things spiritual. I am encouraged by what has been accomplishing among them." The Bishop's description of Alaska, especially of the swift Tanana and the tragedies upon its waters was fascinating.

About 2,500 people, young and old, were present. And last, but not least, there was realized by this first Birthday Offering which was for special needs in Bishop Rowe's field, the sum of \$7,600.

CONVENTION NOTES

AN IMPORTANT mass meeting, stressing publicity, was held at the Auditorium Monday evening, September 11th. Speakers were the Rev. Robert E. Gibson, executive secretary of the Publicity Department; the Rev. E. Clowes Chorley, D.D., historiographer of the Church, and Mr. John Stewart Bryan, member of the Council and of the Publicity Department. Bishop Beecher presided. The speakers showed that systematic publicity would result in the better understanding of the Church.

CHURCH SCHOOLS were lauded by Bishop Brent at a gathering of representatives of five Church colleges. "While some universities" he said, "have lost their highest character, the Church colleges still retain that quality of presenting to-day a pattern and ideals which the country needs."

THE ORDER of Sir Galahad is represented by an attractive, informing exhibit near the Seamen's Institute quarters,



AT THE CLOSE OF THE WOMAN'S UNITED THANK OFFERING SERVICE

The Women of the Church in Triennial Meeting

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

ON Sunday, every church in the city was filled to overflowing, while numbers motored to the Army Post to hear Bishop Brent. A mass meeting for the children of the Church, in which we women are, of course, particularly interested, was held in the afternoon, in the auditorium, and the Birthday Offering of our Church schools was presented. This will amount to more than \$7,000, and is to be given to Bishop Rowe for his work. The mass meeting at night was under the auspices of the Nation-wide Campaign Department and was well attended.

Monday, September 11, 1922

Another busy day for the Auxiliary. How difficult it is to do all that we want to do! Meetings, conflicting and overlapping, committees called to meet, exhibits to be seen, shall we be able to keep up the strain for the entire time of the Triennial? One prominent deputy came to the writer, with woebegone countenance, and said, "My wife left our room shortly after six o'clock this morning. I don't suppose I shall see her till dinner time, and then there is a most important Mass Meeting this evening. Are you women ever going to 'let up'?" But we enjoy it all, every minute, and we are making new and happy friendships almost every hour.

The spirit of the Triennial is splendid. There is a great desire to finish all the necessary organization and to get down to work. The women want to know the needs in the field, and to be informed as to what must be carried back to the dioceses as being most urgently in need of practical assistance. There is so much that is urgent, but we are all optimistic, and we are all going to do our very best.

The leaders of the study classes report much interest. Missionary education will be promulgated as never before, during the coming winter. Dr. Sturgis has a wonderful class on The Task of the Church, for men.

THIRD BUSINESS SESSION

Our efficient and charming presiding officer, Mrs. Wilson Johnston, opened to-day's business session with prayers. Immediately following we received reports from the committees on Dispatch of Business, and Nominations.

Mrs. John Markoe read a memorial resolution to Miss Julia Chester Emery, the house standing. This will be the

official resolution of the Woman's Auxiliary, and will be printed. Greetings were sent to Miss Margaret Theresa Emery, who is far from well.

In accordance with the invitation given by Bishop Perry to the House of Bishops, Mrs. Howard Hoppin, president of the Rhode Island branch of the Woman's Auxiliary, gave a gracious invitation to the women to hold their next Triennial Meeting in Rhode Island, and Mrs. Scott, of Pennsylvania, gave an equally gracious invitation for the next meeting to be held in Philadelphia. There is much canvassing amongst the women for influence in directing the choice of meeting place for the next Convention.

INTERESTING RESOLUTIONS

Mrs. Kingman Robbins, of New York, continued her report of the report devoted to the Church Service League. Resolutions were passed, after much discussion, to continue the support of, and cooperation in, the development of the C. S. L. This development to be for both men and women as active members, and either as a federation, or as an organization. We are pledged to wait patiently for the growth and development of the League.

Miscellaneous resolutions were taken up *seriatim* by Miss Louisa T. Davis, president of the Virginia Branch of the Auxiliary, and chairman of the committee appointed to deal with these resolutions. It was voted, 1, to change the ending of the Auxiliary prayer to end with the name of our Lord; 2, appreciative greetings were sent to Mrs. Leonard Wood and Mrs. Powell Clayton, in acknowledgment of their work in reorganizing the Supply Department; 3, the Auxiliary pledged itself to support heartily all movements for raising the atmosphere of moving picture shows, and for eliminating objectionable features; 4, diocesan Auxiliaries are asked to send the names of all missionaries to the executive secretary, in order that a Missionary Service Flag may be made; 5, approval was given the work of Hostesses in Army Camps and Naval Stations; 6, deep sympathy, and the prayers of the gathering were sent to fellow Christians in Armenia through the Catholicos of the Armenian Church. A motion that, hereafter, each Province should nominate two women for the executive board was lost, the provinces feeling that they should elect their own representative. The proposal to adopt

a national badge was also lost, division by dioceses being called for on this subject.

EXECUTIVE SECRETARY

Nominations for Executive Secretary having been made, and only one name being presented, the chairman of the committee on Dispatch of Business, Miss Eva Corey, cast the ballot for Miss Grace Lindley, the present executive secretary. The women rose, *en masse*, and sang the Doxology. Miss Lindley said a few feeling words of thanks, and nominated for office, to be later confirmed by the Presiding Bishop and Council, Miss Emily Tillotson, Educational Secretary; Mrs. George Biller, Organizing Secretary; Mrs. K. Wade, Supply Secretary; Miss Laura Boyer, Assistant Educational Secretary, and Miss Ellen Flanders, Office Secretary.

A mass meeting in the interests of Kuling School was presided over by Bishop Lloyd, the speakers being Bishop Roots and Bishop Brent. The object of the meeting was to stress the importance of keeping our missionaries in China by enabling them to keep their children there.

PROVINCIAL ELECTIONS

Provincial members for the new Executive Board will be as follows: Province 1. Mrs. Herbert Payson, Portland, Maine; 2. Mrs. A. S. Phelps, Plainfield, N. J.; 3. Mrs. M. C. Adams, Pittsburgh, Pa.; 4. Miss Marjory Weed, Jacksonville, Fla.; 5. Mrs. Hermon Butler, Winnetka, Ill.; 6. Mrs. G. N. Prince, St. Paul, Minn.; 7. Mrs. Thomas Q. Dix, St. Louis, Mo.; 8. Miss Helen Magill, Pasadena, California.

EXHIBITS

There is a large and varied display of articles from the foreign field and also from home centers. These exhibits are not only interesting, but funds are obtained through the sale of various articles.

China, Japan, Santo Domingo, and Alaska as well as the Philippines show varied evidence of work being accomplished. The Indians in Nevada, and the negroes of the South also send displays.

Mrs. William Wylie, of Santo Domingo, is in charge of a collection of native made articles. She also hopes to raise funds to establish an industrial school. Candlesticks, penknives, and other pieces, beautiful mahogany articles, fashioned from what is said to be America's first church, built in the time of Columbus, are included in the display. Laces and basket work also come from this interesting field which is growing so rapidly.

St. John's Mission School, Ketchikan, Alaska, has sent many drawings, aprons, and other handwork. Nevada Indians send pottery and baskets, and the missions in the Orient contribute paintings, kimonos, slippers, and articles specially distinctive of Chinese and Japanese art. Weaving work of many kinds comes from the Philippines, and the fans, straw hats, and rugs are most attractive.

The negroes, through the American Church Institute for negroes, have a most interesting display of furniture, basketry, dresses, and much fancy work. This is contributed by negroes of high school age and is most commendable work.

The Church School and the Church School Service League show many kinds of work done by the pupils. Through their week-day activities, many unique additions will be made to Christmas boxes that will be both useful as well as ornamental.

The exhibit is conceded to be the best ever shown at a Triennial Meeting. The Sisterhood of St. John the Baptist has a splendid exhibit of ecclesiastical embroidery and illuminating, in charge of Sister Olive Frances, at the Portland Art Gallery, and it was a great privilege to see the school, St. Helen's Hall, a diocesan day and boarding school, which is under the charge of the same Sisterhood. The Diocese of Oregon is to be congratulated on its girls' school, and also on its splendid hospital, which are not only assets for the Church but for the whole northwest.

Tuesday, September 12, 1922

THE morning of Tuesday, September 12th, was spent in study classes, and at the Joint Session of General Convention. Immediately after luncheon Mrs. Clinton S. Quin, of Texas, led a conference on Diocesan Plans. More than thirty women took part in the discussion.

The report of the committee on The Position of Women in the Church has by now become well known, and many are the speculations as to its ultimate outcome. Adherents of both sides expect that action in accordance with their views will be taken! It is certain that no one thought that the committee would recommend, as it has done, complete accord with the Lambeth suggestions.

Wednesday, September 13, 1922

Of special importance was the fourth business session held on the afternoon of Wednesday, when the new Executive Board was elected. Voting was done by ballot, and a majority vote was required for election. The women settled down for a long and tedious session. It was a notable incident that only one ballot was required. Eighty-seven votes were cast, the voting proceeding by dioceses.

THE EXECUTIVE BOARD

The provinces had previously appointed their representatives who were formally approved, and the eight women-at-large, chosen from twenty-seven nominees, were Miss Nannie Hite Winston, of Kentucky; Mrs. Louis S. Monteagle, of California; Miss Eva D. Corey, of Massachusetts; Mrs. Loaring Clark, of Tennessee; Miss Elizabeth Matthews, of Southern Ohio; Mrs. C. R. Pancoast, of Pennsylvania; Mrs. Wilson Johnston, of Oregon, and Mrs. Kingman Robbins, of Western New York.

Greetings from the Indian branch of South Dakota were brought by Mrs. Sophia Williamson, one of the members, and, on motion of Mrs. Monteagle, a message was sent to the Presiding Bishop and Council approving the request of Bishop Roots, of Hankow, that he be released for work in the interests of Christian Unity in China. Several speakers, among them one of the workers in China, considered that this is one of the greatest opportunities ever given the Church in the Orient. The Girls' Friendly Society held a reception at their headquarters late in the afternoon and several hundred delegates and visitors made the most of this opportunity for social intercourse.

Thursday, September 14, 1922

After the usual opening Mrs. William P. Remington of South Dakota, chairman of the committee to report on the United Thank Offering resolutions, presented resolutions which, after amendment, were passed as follows:

RESOLVED: That the box in which the United Thank Offering of the women of the Church is gathered be called and spoken of as *The Little Blue Box*.

That this title be changed in literature, plays, etc., which now mention it as a Mite Box.

RESOLVED: That instructions on the Little Blue Box regarding the opening of the box be changed to read as follows: "It should be opened each Spring and Fall, and the contents sent to the Diocesan Officer, through the Parish Officer, for the United Thank Offering."

RESOLVED: That the United Thank Offering of 1925 be given to the Presiding Bishop and Council for women's work in the Mission Field, including the training, sending, and support of women workers, whose appointment has been approved by the Executive Board, and the care of such workers when sick or disabled, provided that one tenth of the offering be set aside and added to the permanent trust fund to be invested and administered by the Presiding Bishop and Council, the income to be applied to the support of retired United Thank Offering Workers. Also provided, that the sum of not less than \$25,000 be devoted to the erection, completion, or renewal of a building or buildings approved by the Presiding Bishop and Council, on the recommendation of the Executive Secretary of the Department of Missions and the Executive Board of the Woman's Auxiliary.

RESOLVED: That to our united gifts shall be added our united and earnest prayers that God will put it into the hearts of many faithful women to give themselves or of their substance to the work of the Master in the Mission Field.

The resolution providing that the head of the Missions Department of the Girls' Friendly Society should be given a seat on the Executive Board of the Woman's Auxiliary was taken up in a report presented by Mrs. G. P. T. Sargent, of Grand Rapids, as chairman of the special committee appointed to deal with the subject. This committee, realizing that the spirit which prompted the request is the desire for closer fellowship and cooperation in the mission work of the Church, recommended that a sub-committee for conference should be created by the executive board of which the head of the department of Missions of the Girls' Friendly Society in America shall be a member. This recommendation was lost and, after very lengthy discussion, the original resolution, giving a seat and vote as full member on the executive board of the Auxiliary to the Head of the Missions Department of the G. F. S., was carried by a majority vote.

Noon-day devotions were conducted by Miss Lindley, who gave the second address on Personal Religion.

A conference on Parish Plans, lead by Mrs. L. C. Lance, president of the California Branch, occupied the afternoon.

Friday, September 15, 1922

ONE of the most inspiring Joint Sessions was held this morning and many women evidenced their interest by a larger attendance than usual. Bishop Mize spoke on Salina; Bishop La Mothe, on his work in Honolulu, giv-

ing special emphasis to the boys' school at Iolani; Bishop Morris, of the Canal Zone, and Bishop Mosher, of the Philippines, told something of their needs in these important fields. Bishop Moulton, of Utah, Bishop Thomas, of Wyoming, Bishop Sherwood, of Springfield, and Bishop Bratton, of Mississippi, gave short resumes of their work and asked for the active coöperation of the Church in solving some of the problems presented to them. One feels distressed at the shortness of time given to each speaker, but everyone realizes the importance of hearing from all the bishops in the mission field, and that even a few words may stir someone to deeper interest and more zealous assistance.

SUPPLY WORK

The conference on the work of the Supply Department of the Woman's Auxiliary was lead by Mrs. Knight Wade, of New York, our national secretary for this work. It was a most helpful session, and Mrs. Wade has been heartily congratulated, throughout the meetings, on the development of the work of her department, which has been most effective under the new plans of organization.

MISSIONARY TALKS

What a great pleasure it has been to hear from our own missionaries! Dr. John Wood, the expert executive secretary of the Department of Missions, whose knowledge of missionaries and things pertaining to the mission field is without parallel, acted as chairman of the session. Deaconess Anne Hargreaves and Mrs. G. F. Mosher spoke on the work in the Philippines; Deaconess Anna G. Newell brought a strong plea for added equipment for the Hooker school in Mexico City which sorely needs enlargement and repair. Deaconess Harriett Bedell told of the work amongst the Indians of Alaska, and Miss Caroline Fullerton spoke of St. Mary's Hall, our school for girls in Shanghai. We all rejoice to know that, by vote of the Presiding Bishop and Council, the buildings at St. Mary's will be immediately completed.

Japan was represented by two native workers who made a delightful impression; Mrs. Sonohe and Miss Hayashi. Their work lies largely with the women and children in the hospitals and orphanages of Japan. Deaconess Knapp also spoke at this session.

YOUNG PEOPLE IN THE CHURCH

There is a great deal of interest in the young people's work, and a committee has been appointed on the development of a national organization for them. This committee recommends that a special commission be appointed on their organization and that this commission shall be representative of the various outstanding types of Young People's Societies already in existence in the Church, and also that the commission be placed under the Department of Religious Education, with members from the Departments of Missions and of Social Service.

BISHOP ROWE FOUNDATION

A thrilling climax to perhaps the most enthusiastic mass meeting held by the Department of Missions came when Bishop Nichols, after an address by Mr. Stephen Baker, treasurer of the Bishop Rowe Foundation Fund, handed to the Bishop of Alaska the sum of \$71,500.

CHURCH SERVICE LEAGUE

Saturday, September 16, 1922

THE Church Service League took possession of the women's work to-day and held its second session, which was noted for full and frank discussion.

Miss Sibley, G. F. S., presented a motion to dissolve the National Committee of the C. S. L., in accordance with the suggestion contained in the report of the Joint Committee, and this was the first business to be considered after the routine opening. Members of the National Committee, delegates, and others, contributed to the discussion, and the Rev. Wm. H. Milton, executive secretary of the Field Department, made a most helpful address which guided the members in arriving at a decision.

At the conclusion of Dr. Milton's talk, after he had answered many questions, the following resolution was unanimously passed:

"RESOLVED:

"That this body endorse the suggestion of the Executive Secretary of the Field Department of the Presiding Bishop and Council *viz.*, that a Commission be created on the Church Service League under the Field Department.

"That the Executive Committee, C. S. L., be instructed to confer in joint committee with the heads of the national organizations of men in the Church, and that this joint committee request the Field Department to create a commission on the Church Service League, made up of representatives of na-

tional organizations for men and women, as well as members at large."

Mrs. Julius Freeman, of Maryland, gave a talk illustrating how the C. S. L. has been used in a highly organized center, and Mrs. E. W. Averill, of Northern Indiana, spoke of its use in scattered communities. Mrs. Clinton S. Quin and Mrs. Philip Potter gave resumes of the work of the C. S. L. in Texas and Nebraska.

CONFERENCE ON IDEALS

Under the chairmanship of Miss Lucy Sturgis, a conference was held on the Ideals of the Church Service League. Mrs. John Glenn spoke on the general work of the Church as the responsibility of every member. Miss Elizabeth Matthews spoke on the necessity that all members of the parish should take part in a program covering the five fields of service, and Mrs. G. P. T. Sargent, of Michigan, dealt with parish organization and the necessity that each organization should be represented on a central council called by the rector.

Many pertinent and practical points were emphasized in the discussion; amongst them being the fact that the clergy are uninterested. This was proved to be true only when a very indefinite plan was presented. The women were urged to master their facts and know their plans for the work of the Church before approaching their rectors. The Church Service League was stated to be the body of workers in a parish, and the Parish Council the executive body.

Mrs. Kingman Robbins asked for coördination, coöperation, and fellowship as the basis for the C. S. L., and Miss Eva Corey outlined the departments of the League as carried out in a highly organized parish: *viz.*: prayer, missions, social service, education, hospitality, and neighborhood groups, which meet regularly for prayer and intercession, and have charge of all new-comers, and the sick, and any other matter that may pertain to the group in its relations with the parish.

Miss Lawrence, of Western New York, spoke for the small parish where the Auxiliary might be the only national organization. She made a very strong point, in the course of her remarks, by urging the necessity of using those who offer for service, and not forgetting that such offer has been made.

A vote of thanks to Mrs. A. S. Phelps was passed by acclamation for her most untiring and efficient service as Chairman of the Church Service League, during a difficult period in its organization.

DEACONESSSES

Gossip says that the bishops have practically killed the movement to elevate our deaconesses to a position of greater responsibility in the Church. While not actually disposed of, many rebuffs were given the proposition that they be permitted to administer baptism or to assist, as a Deacon does, in administering Holy Communion.

THE CEMETERY AT RHEIMS

BY THE REV. WYTHE LEIGH KINSOLVING

THE following written at Rheims, in the Cemetery there, on July 29, 1911, has some interest in view of what happened later in this Cathedral town of France, where "furious Frank and fiery Hun" contested for the shrine of France's national history; where Clovis, King of the Franks, was crowned, and many an emperor for centuries thereafter. The lines are here reproduced unaltered, but just as written some two years before the beginning of the great world war.

THE CEMETERY AT RHEIMS

Here rest at last all conquerors—in the dust:
Like simple peasants, vanquished now by Death,
Here lie the vallant, and here sleep the just:
And here the wicked breathe no envious breath.

All, all one human destiny have found:
All sink beneath one common load of sin;
All plunge alike beneath the mouldy ground,
And all must know corruption foul therein.

Yet, Saviour of our race! we leave not here
Our heavenly hopes built on Thy promise sweet;
For we shall meet Thee and shall have "Good Cheer",
And find unbroken rest, and Joy complete.

DEVELOPMENT seems to be the method by which God works, and development is change—change which, by no means, involves imperfection; and this for the reason that laws, which obtain in the realm of the finite, may, or may not, obtain in the realm of the infinite.—*Rt. Rev. N. S. Thomas, D.D.*

DAUGHTERS OF THE KING

THE Daughters of the King are holding their Triennial Convention concurrently with the meetings of other national organizations of women, and are using the church and parish house of Holy Trinity parish.

Mrs. Adam Denmead, the retiring president, made the address of welcome. She has served as president of the Order for the past fifteen years. Mrs. J. H. Fisher, as hostess to the Daughters of Portland, was placed in the unique position of welcoming alone the whole convention of about eighty-five delegates to the "Rose City".

Mrs. John G. Ruge, business manager of the *Royal Cross*, gave a report of the progress made in the past three years. This, the official organ, has been sent to every Bishop of the Church, each time of publication. It has promoted much interest, and has been found to be a valuable publication in informing members of the Order regarding the work being carried on throughout the country.

Reports from Provinces were made, and talks on provincial extension work were given, led by Mrs. Felix Ewing, of Tennessee. The account of a successful mid-day Rest and Lunch Room was given by Mrs. S. A. Abbott, diocesan president of California, for the past fourteen years. This lunch room has been carried on under the auspices of the Daughters for fourteen years in the city of San Francisco, six hundred business women daily availing themselves of the privileges of the rooms, which have been replaced quite recently by a Home for Business Women which is entirely self-supporting.

ARCHBISHOP VISITS DAUGHTERS

A very special feature of the Daughters' meeting was the unexpected visit of His Grace, the Archbishop of Jerusalem, who, through his interpreter, graciously extended words of greeting to the Daughters. He said that he chose this department of woman's work in the Church to get the best view of the true value of women in the extension of the Master's Kingdom. At his departure the Daughters formed an aisle at the entrance of the church and sang their beautiful hymn "Lord, speak to me that I may speak". At its conclusion he gave them the blessing of the Church.

COÖPERATION AND COÖRDINATION WITH B. S. A.

An address on coöperation and coördination was given by Mr. Frank Shelby, general secretary of the Brotherhood of St. Andrew. In his remarks he outlined the basic steps whereby the two organizations can work together. The first step is to be mutual interest and attendance upon conventions, assemblies, and local meetings. Interchange of visiting lists are to be used in parochial work; compiling a manual of family prayer by a joint committee for mutual use in endeavoring to restore family prayer in the home. Mr. Shelby expressed very strongly the belief that the two organizations should work together in the future as soon as plans can be perfected and thoroughly understood. The two Orders are already making initial plans to hold their conventions in the same city and at the same time, the year of the next Triennial, 1925.

NEW NATIONAL COUNCIL

The new National Council was elected, the personnel being as follows: Mrs. S. A. Abbott, San Francisco; Mrs. Charles H. Arndt, Germantown, Pa.; Mrs. Geo. Ames, Cortland, N. Y.; Mrs. A. A. Birney, Washington, D. C.; Mrs. Felix Ewing, Cedar Hill, Tennessee; Mrs. W. S. Humphreys, Jacksonville, Fla.; Mrs. Robert Jett, Roanoke, Va.; Mrs. E. F. Kenyon, Chicago, Ill.; Mrs. W. E. Lamb, Denver, Colo.; Mrs. F. F. Reese, Savannah, Ga.; Mrs. W. W. Rice, Hartford, Conn.; Mrs. John G. Ruge, Apalachicola, Fla.; Mrs. E. V. Shayler, Omaha, Neb.; Mrs. T. W. Williams, Harrisburg, Texas; Deaconess Martha H. Wurts, Des Moines, Iowa.

A farewell dinner, with ninety Daughters in attendance, was much enjoyed. Mrs. Sidney H. Morgan, of Seattle, was Master of Ceremonies. Talks were made by Daughters from each Province and Deaconess Bedell spoke on the work in Alaska.

OFFICERS

The new officers elected, are as follows: Mrs. Felix Ewing, of Tennessee, president; Mrs. A. A. Birney, of Washington, first vice-president; Mrs. W. E. Lamb, of Denver, second vice-president; and Mrs. Charles H. Arndt, of Germantown, treasurer. Mrs. T. W. Williams will have special charge of the Juniors of the Order. Bible Study programs will be widely distributed as part of the plans for extension.

It was decided to undertake the support of another missionary in China, in addition to the two Bible women and the missionary, who are now the special care of the Daughters of the King.

THE HOUSE OF BISHOPS

(Continued from page 747)

ORTHODOX-OLD CATHOLIC CONCORDAT

The Bishop of Harrisburg, on behalf of the Joint Commission to confer with the authorities of the Eastern Orthodox and Old Catholic Churches, presented a most interesting report. It showed that a satisfactory Concordat had at last been arrived at, which would practically provide intercommunion between the Churches. The final paragraph reads:

"In accordance with the preceding agreements we do solemnly declare our acceptance of the sacramental acts each of the other, and that they are true and valid.

The report was received, and resolutions adopted referring the Concordat to the House of Bishops, appointing a Commission to consider the question of bilingual liturgies, and continuing the Commission with power to fill vacancies.

REPORTS AND MESSAGES

The Bishop of Washington presented a report on the Army and Navy Commission, which was read to the House and received. The Commission was continued.

It was announced in the House that Prof. S. S. Joshi of Bombay, desired the opportunity of presenting greetings of the Anglican Church in India. This is made the order for 10:45 to-morrow.

The House concurred in appointing a joint committee to bring in nominations for the membership of the Presiding Bishop and Council.

Messages from the House of Deputies were then read: one approving the Seamen's Church Institute, and endorsing its aims and continuing the present Commission; another, giving cordial endorsement to the Cathedral project in Washington, and commending it to the generous attention of the Church; and still another, which comments on the increasing weakness of our rural work, calling upon professors of pastoral theology to dwell strongly upon rural subjects in their work with divinity students.

Chairmen of both Houses were authorized to appoint a Commission representative of the Provinces which shall report on the question of enlarged powers for the same.

CANON ON DIVORCE

As an order of the day, the proposed amendments of what is called the "divorce canon"—that is, canon 42—was presented and explained by its mover, Bishop Brent. He said, "This provision does nothing to the prohibitions of the canon. It is for information and warning. I am not proposing to change the essence of the canon at his time. It is, perhaps, as good as a thoroughly bad canon can be." The Bishop of Southern Florida expressed himself in hearty sympathy with the object, but suggested that the desired publicity would hardly be obtained by being buried in a canon, and wished it might be brought to the attention of the members of the Church in some wider way. The proposed amendment was then passed by a large majority.

VARIOUS MATTERS

The House adopted a new rule of order, providing that a vote should not be reconsidered except at the same session, or on the following legislative day, and that reconsideration must be proposed and seconded by persons who had voted in the affirmative.

It was resolved that three bishops, three priests, and three laymen, be appointed to consider the office and standing of coadjutor and suffragan bishops, and report at the next Convention.

Bishop Davenport, of Easton, presented a resolution on rural work, requesting that the Department of Missions, coöperating with the Departments of Religious Education and of Social Service, should conduct a survey of two rural parishes in each Province, and report the results to the Bishops.

PICTURES FOR MISSION CHURCHES

NEARLY all of our churches in Mexico are not only unimpressive from the architectural point of view, but their interiors are severely plain and unadorned. In many cases a vast change could be made in the devotional feeling by hanging on the walls large framed photographs of some of the masterpieces of religious portraiture. Raphael's "Madonna," Murillo's "Immaculate Conception," Da Vinci's "The Lord's Supper" or Hoffman's "Christ in the Temple" would give an entirely new aspect to the interior of some of these churches.—*Spirit of Missions.*



CORRESPONDENCE

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

EXPRESSIONS OF GRATITUDE

To the Editor of *The Living Church*:

ALLOW us to express, through your paper, our heartfelt gratitude to the American friends of Russian exiles, as well as to our Russian Metropolitan Platon, who works unceasingly, far beyond the seas, for his suffering country.

We, the teachers of the Russian school in Athens, are anxious to express our deep gratitude and sincere appreciation of the kindness that prompted the sending of the generous donation which came to us from America in May, 1921, through our Metropolitan Platon, and which enabled us to give free schooling and daily dinners to over 50 Russian refugee children, whose fathers and mothers are obliged to work, and who otherwise would be reduced to roaming the streets of Athens at their own will and pleasure, or to being shut up alone all day in their miserable lodgings.

Thanks to the kind help of our American well-wishers we have been able to keep the children at school from 9 a. m. to 4 p. m. We have just completed our second school-year and wish to point out to you the great benefit your gift has been to the Russian children in Athens, many of whom hardly remember their home and country, and would be in danger of forgetting their native language, and of having absolutely no knowledge of the history of their native land if they were not provided with a school and school-books.

We beg you to accept our heartfelt thanks for all you have done and are doing for our children, who, when our country regains its strength and power, as we all trust it will soon do, will not forget their American benefactors.

THE TEACHERS OF THE RUSSIAN SCHOOL IN ATHENS.

To the Editor of *The Living Church*:

ALLOW us to express our gratitude to our American friends and benefactors through your paper:

We, the parents of the Russian children who have been able to go on with their education at the Russian school in Athens, feel it our sacred duty to express our heartfelt gratitude to the American benefactors, thanks to whose generous gift to the Russian refugee children, sent through our Metropolitan Platon, the said children have received free schooling and daily dinners in the Russian school in Athens, where the school year has just been brought to an end.

It is not only the instruction and religious and moral training our children get at the school, which is under the direction of our priest, that we parents appreciate, but it is an unspeakable relief to us that when we are obliged to leave our children for the greater part of the day, to work for our living, we know that they are safe at school, out of mischief and danger, and usefully employed.

We hope that it will be a satisfaction to our American friends to know that their kind gift has been so well spent, and given us such essential aid in our utmost need.

May the Almighty Lord who said "Blessed are the merciful, for they shall obtain mercy" (St. Matt. 5:7) reward you for your mercy.

Once more we beg the American people—our friends and benefactors—to acknowledge the gratitude of the parents of the Russian school children in Athens.

Athens, Greece, July 2, 1922. (Signed by the Parents)

THAT FIRST SUMMER CONFERENCE

To the Editor of *The Living Church*:

I ATTENDED that first Summer Conference, at Richfield Springs, in 1904, made memorable because it was enriched by the presence of the Rt. Rev. H. C. Potter, D.D., who left soon after for the political conference at Portsmouth, N. H., and I also met there, for the last time in this life, dear Bishop Hare of South Dakota. I consider it the best one I have ever attended, and I have been to Cambridge, and also to Wellesley. I agree with Mr. Camp that the most recent one needs "bringing up to date in several ways".

I also wish to enter a protest, here and now, against the present assumption of our younglings, that so-called "Social

Service" is a new science. It is merely a fresh burgeoning and blossoming of the age-old tree of humanitarian service, which we elders have watered, pruned, worked, fought and bled for, many years and generations. Only we did it all gratuitously, whereas, as now, many frankly adopt it as a profession, earning salaries which hamper church finances. "Doubtless they are the people, and wisdom shall die with them," but my Book also says that "there is safety in a multitude of counsellors"—and there is still some virtue in experience.

Boston, Aug. 20.

L. A. CHAPMAN.

WHO IS THE MODERNIST AND WHAT IS MODERNISM?

To the Editor of *The Living Church*:

IN the Rev. Stuart Tyson's letter of Sept. 2d, it is a relief to be informed that Kirsopp Lake is not a representative Modernist. Yet, like Bishop Hensley Henson, of Durham, and other kindred spirits, he has abandoned the Virgin birth, the corporal resurrection of Jesus, and the belief in personal survival after death, or personal immortality. In London, last summer, I was told by a friend of the Bishop of Durham that this remarkable successor to Bishop Moule did not so much repudiate the assertions of the Creeds, as that he objected to people being compulsorily required to accept them.

My estimable and scholarly friend, Mr. Tyson, recently apparently faulted Bishop Gore and Bishop Hall for their defense of the Virgin birth. In regard to the doctrine of the empty tomb on Easter, an attitude of repudiation of the super-Convocation: "We want no new creed;" and their profession of "adhesion to the tenets of the Catholic Church as set forth in the Nicene Creed". To reject the Virgin birth of Jesus and the empty tomb on Easter is to make "new creeds". And if this is the goal of Modernism, repudiate Kirsopp Lake as Modernists may, he has simply logically arrived at the goal to which they tend. If the rest of us ever arrived there, the old faith of the old Church would be wiped out. The supernatural and the miraculous would be rejected. Naturalism would be substituted for Christianity. That final total rejection of Christianity that passed through the phases of unbelief of Baur, in Strauss, and in the Tübingen School—and has emerged after a hundred years in Harnack's total disbelief in the supernatural and the miraculous; and has taken shape in Nietzsche's repudiation of the ideals of Jesus as effeminate; in the abandonment of the teachings of Jesus by Treitschke, as incompatible with a great nation's ambition; then, (why not?) the worship of the "Blonde Beast" as the highest evolution of noble animal existence; war to the death for testing out the survival of the fittest; and a world unredeemed and back in the chaos of incertitude worse than agnosticism—because a dogmatism of negativism—would logically follow. E. g., Dr. Foakes Jackson said at the Church Congress at Norfolk, 1916: "Is the insistence on miracle essential to the Gospel? I do not believe, in my own heart and in my own convictions, that the insistence on miracles is necessary to the preaching of the Gospel".... I think it is the most dangerous thing to do, to bind Christianity to certain events of the past, and to tie it to events, when He proclaims that it is entitled to be filled with the truths that belong to God's eternity...." But it was a miracle that Jesus was Virgin born, and that the Tomb was empty on Easter. It is easy to say the greatest miracle is the Church. That is what Dr. Foakes Jackson said....

There would ultimately be no Church, however, if rationalistic modernism prevailed. And what happens when the practically universal dogma of the Church is abandoned for this rationalistic modernism, is briefly and tersely traced in the above account of German skepticism....

Who, then, are modernist? Not Kirsopp Lake? Not Foakes Jackson? Not Hensley Henson? Does Dean Inge break with Bishop Hensley Henson, because only the Dean is a genuine true Modernist?

Just who, beside the Dean of St. Paul's is a representative Modernist? My allusion to the religion of the Hebrews in my former letter was only to imply that if we are to be monotheistic thinkers, Emersonian or Hensley Hensonian or Foakes-

Jacksonian or Huxleyan believers in the uniformity of natural law rather than divine intervention, then it would ultimately become more logical to rehabilitate the Hebrew religion than to hold to the Christian! Hebrew Unitarianism is older, and possibly less confused with any conceptions of Christ's divinity! And in my allusions to science, in my former letter, I meant to certify that, in the face of tremendous readjustments of thought that become constantly necessary in our faith in physical facts—if there indeed be any final facts at all (Einstein would say there are none!)—it is far easier to feel to-day full and complete faith in the creeds than to say again with Tennyson, "There is more faith in honest doubt!" The Fatherhood of God, the Brotherhood of Man, the Social uplift efforts of Kingsley, Maurice, and Robertson of Brighton; the humanitarian, philanthropic, and mercifully compassionate work of the Church, are not only consonant with full and perfect faith in the Virgin born and Risen and Ascended Jesus, but Bishop Gore, although caricatured in *Painted Windows*, has been one of the noblest friends of the workingman in all England: and his spirit is beautiful, simple, pure and straight as a youth's, and noble as is his expression in his "Belief in God"...But Bishop Gore, like Bishop Gailor, is far from the Modernist repudiation of the faith contained and expressed in the creeds. However, if I am wrong, and Modernists believe the Creeds *in toto*, I shall be delighted to know they do; for surely such honest confession will be good for their souls!

New York, Sept. 6, 1922. WYTHE LEIGH KINSOLVING.

NEGRO CONDITIONS AND NEEDS

To the Editor of *The Living Church*:

AS one walks along the road in the South, he meets with little black urchins, shiny faced, barefooted, clothed with two garments. They give you bright happy smiles, and run on down the road. If you follow them you will come to their mothers, bending over the wash tubs, singing or pausing every little while to call to a neighbor in the next little frame house. In the afternoon, you may see the mother coming home, and the little children running to meet her, to ask what she has brought them from the white folks' kitchen. This is not unusual, for most of the little colored children are fed in part from the kitchens of the white homes.

In the things I have to tell, there is nothing spectacular unless it be the friendship which exists between the whites and the negroes of the South. The writer has never seen a mob or a lynching, and all but four years of his life has been spent in the South.

Near the home of J. C. Calhoun, there is a small community of colored folk, who are respected by the whites, who are trying to help themselves. They have their own church, which is Baptist, and a school building which will accommodate about a hundred children. It is in the school that I wish to enlist your interest. There are about a hundred and fifty children, there are two teachers, colored. The session is about four months. South Carolina is passing through the first attack of the boll-weevil, which is destroying the cotton crop. It is simply impossible, under the present conditions, to have longer sessions. The short term session is not peculiar to the negro schools, for many of the white schools are only for four months.

There are two ways by which one may help the colored school at Calhoun. First, by sending books which will go to build up a children's library; the sort that is inspirational, patriotic, or simple story books. We would not want any which deal with race problems. We have to meet that problem at first hand. If you send books by parcel post, address them to me at Clemson College, S. C. If you send them by express, send them to Calhoun, S. C.

Second, if you should wish to help lengthen the session of the school, you may send money, which will be turned over to the school authorities. It costs about a hundred and twenty-five dollars a month to run it.

I am simply placing before you the need of one of the ordinary colored communities; if you care to help, the way is open to you. Whatever you give will be most deeply appreciated by the colored folk.

(Rev.) GEO. E. ZACHARY.

THE PAGEANTRY COURSE AT SEWANEE

To the Editor of *The Living Church*:

W AY I add a few words to the account of the Sewanee Summer Training School which you published in *THE LIVING CHURCH* of September 2d. In view of the increasing sense of obligation among many Church workers to meet the spirit of the day through a revival of the religious use of the drama, it would seem that the work done by the Rev.

Mr. and Mrs. Clarence Parker in conducting the Sewanee pageantry course is deserving of special mention.

There were two plays given by the class under the Rev. Mr. and Mrs. Parker's direction. The first was written at the school by the Very Rev. Israel H. Noë, in collaboration with Mr. Parker, and was given the title *The Child and Christian Nurture*. The cast called for players of all ages, from the youngest to the oldest of those for whom the *Christian Nurture Series* has been prepared, and to include all members of the parish who have a direct responsibility towards the work of the Church school. Though the scheme of this play was so comprehensive, and the production an artistic success, yet it can easily be given by small parishes as well as large, and it cannot fail to arouse those who witness it to an active practical interest in the religious training of the children.

The second play produced at Sewanee, *Mother Church is Called to the Colors*, was written by the Rev. Mr. and Mrs. Parker. It is a particularly wise choice that, when so many disturbing voices are calling loudly, this or that new program for adjusting social problems is the one to be followed. The play very skillfully leads the players and congregation to the climax, where the one fundamental problem and the only possible solution stand clearly in view. The reponse of many voices from the congregation to the cry of the Church, "Whom shall we send, and who will go for us", bore testimony to the force of this scene.

Throughout the class instructions, Mr. Parker constantly directed the attention of the class from the technique of the drama back to the devotion the play was intended to express, with the result that, at both productions, the congregation was drawn with the players into an act of worship. Those who had the privilege of attending this course felt a deep sense of gratitude for the contributions that Mr. and Mrs. Parker are making towards the restoration of the drama to its ancient, rightful place in the service of the Church.

(Miss) CHRISTINE BOYLSTON
Church Mission of Help Instructor.

FOR AMERICANIZATION

To the Editor of *The Living Church*:

YOU are interested, I am sure, in any plan along patriotic and Americanization lines.

The fourth verse of "America" is in itself an invocation and prayer for the protection of Almighty God as well as a patriotic hymn.

It will be a beautiful thing on the part of the Churches to sing this verse at the end of every morning and evening service. It takes but forty seconds to strike up the air and sing the verse. With your help this custom would spread very quickly throughout the land and no Church would refuse to adopt it, as such action would advertise that it was in opposition to what we stand for as Americans.

The Americanization influence of this custom will be pronounced. I will greatly appreciate it if you would publish this letter and comment editorially upon it and urge its adoption everywhere.

Why should there not be erected within sight of Bunker Hill a monument to the author of this great Hymn?

St Paul, Minn.

J. W. HAMILTON.

THE HEAVIEST BURDEN IN ANY PARISH

THE HEAVIEST BURDEN in any parish is the "inactive list," those who criticize but do not help; those who want prominence but are unwilling to merit it by faithful service under others; those who question the motives of their fellows largely because they themselves are self-seekers; those who sometimes appear when there is work to be done; those who so easily find fault with what is attempted or accomplished, but who give the minimum of coöperation and assistance when their suggestions are accepted, and nothing but criticism when the judgment of others prevails.—*The Rev. Frederick B. Budlong.*

DO YOU RING TRUE

LET US make up our minds finally that we are going to have convictions about religion. The rich young ruler came paying Jesus Christ compliments, instead of giving him worship. Some of us admire the character of Jesus Christ but do not put it into action. We are what I call religious window shoppers, like women who look in the windows and admire all the things and handle all the goods on the counter and never buy anything. Do not be satisfied with notions about religion but try to yield yourself to something that is genuine and sincere and authoritative. Do you ring true?—*Bishop Fiske.*

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. WM. BAKER, formerly rector of St. Matthew's Church, Bloomington, Ill., has accepted the call of the vestry of Grace Church, Pontiac, Ill., and began work there on Sept. 1st. Mr. Baker will have charge, also, of St. Andrew's Church, El Paso.

THE address of the Rev. H. BRUCE is 553 East Grant St., Alliance, Ohio.

THE new address of the Rev. A. C. CLARKE is 500 1/2 Roberts St., Rome, N. Y.

THE REV. CHARLES WRIGHT FREELAND, chaplain of the 6th U. S. Cavalry, will, at his own request, shortly be placed on the retired list of the army after thirty years' service, and has accepted a call to the parish of St. Michael and All Angels, Anniston, Ala., of which he will take charge on October 15th.

THE REV. FREDERICK CHAPIN JEWELL, having removed from Media, Pa., may now be addressed at the Library Plaza, Evanston, Ill. He is attached to the staff of St. Luke's Church, as assistant priest.

THE address of the Rev. ALFRED EVAN JOHNSON has been changed from Providence R. I., to the Cathedral School, Orlando, Florida.

THE REV. I. FREDERIC JONES, having resigned the parish of St. Thomas, Port Clinton, Ohio, and accepted a call to become the rector of St. Paul's Church, Marlon, Ohio, will begin his new work on October 1st, and his address will be St. Paul's rectory, East Center Street, Marlon, Ohio.

THE Rev. E. L. B. PIELOW of St. John's Church, Huntington, Pa., has accepted a call to the rectorship of St. Bartholomew's Church, Baltimore, Md., and will enter upon his duties about the middle of October.

THE REV. FRANCIS BERTON SHANER has resigned as rector of St. Andrew's Church, Youngstown, Ohio, to accept a call to the Church of the Epiphany, Independence, Kansas. He will take up the work at Independence on October 1st.

THE address of the Rev. CHARLES A. TIRBALS is changed from Winnetka, Ill., to 211 College Ave., Swarthmore, Pa.

THE Rev. T. J. M. VAN DUYN, of the Yeates School, Lancaster, Pa., has returned from an extended trip abroad.

MARRIED

MARTELST-PORTER.—At the Church of the Holy Trinity, Paris, France, Sept. 13, 1922, CATHERINE RUSH PORTER, daughter of the late Col. JOHN BIDDLE PORTER and ELIZABETH RUSH PORTER to LIEUTENANT PAUL MARTELST, of the French army.

DIED

PIERCE.—Suddenly at his summer home in South Swansea, Mass., on Aug. 24th, in his fifty-second year, JAMES ALDRICH PIERCE, beloved senior warden of the Church of the Messiah, Providence, R. I., and secretary of the Standing Committee of the Diocese.

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

RELIGIOUS

THE BROTHERHOOD OF ST. BARNABAS offers to laymen seeking the Religious Life opportunity of trying out their vocation and of caring for the sick poor. Address BROTHER SUPERIOR, Gibsonia, Pa.

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

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 Tatnall St.

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

WANTED A CURATE FOR ALL SAINTS', Boston, must be unmarried, capable, and well recommended. Address SIMON BLINN BLUNT, 240 Ashmont Street, Boston, Mass.

WANTED: CURATE, UNMARRIED, FOR parish near New York City. Splendid opportunity for right man. Must be sound Churchman. Address Rector, 743 care LIVING CHURCH, Milwaukee, Wis.

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.

POSITIONS WANTED

CLERICAL

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

A PRIEST, MUSICAL, COULD ASSIST AS precentor, or preside at organ. Also acceptable as preacher. Address B-740, care LIVING CHURCH, Milwaukee, Wis.

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

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

MISCELLANEOUS

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

EDUCATED, EXPERIENCED, PERSON DESIRES responsible position as institutional matron. Address Mrs. DRUMMOND, 1633 Chicago Ave., Evanston, Ill.

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.

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.

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, CHOIRMASTER, RECITALIST seeks position. Male or mixed choir. Splendid testimonials. English Diploma. Address: PEAVEY, 161 West Canton St., Boston, Mass.

PARISH WORKER, TRAINED AND EXPERIENCED, offers services for small compensation. Address B-741, care of 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.

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

PARISH AND CHURCH

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

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

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

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

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

VESTMENTS

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

CLERICAL COLLARS DIFFICULT TO SECURE during the war are now available in nearly all the former sizes and widths, in both linen and cleanable fabrics. By ordering now, the manufacturers will be encouraged to complete and maintain this 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.

MISCELLANEOUS

WILL EXCHANGE COLLECTION OF TWO thousand postcards of Episcopal Churches (no duplicates) in six large albums for a good stamp collection. Address C-744, LIVING CHURCH, Milwaukee, Wis.

CHRISTMAS CARDS

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

NOTICES

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

HOSPITAL—NEW JERSEY

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

BOARDING

ATLANTIC CITY

SOUTHLAND REMOVED TO 111 SO. BOS-ton 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 sur-roundings, Chelsea section, excellent accom-modation, open all the year.

LOS ANGELES

VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with ex-celent 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 ACCOMMO-dated, with board and sunny rooms at the Episcopal DEACONESS HOUSE, 542 South Boyle Ave., Los Angeles, Calif. Rates, \$15.00 and \$18.00 per week.

NEW YORK

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

ROOMS FOR RENT

IN THE SUNNY SOUTH, SIX ROOM APART-ment, one hundred a month, with garage one hundred and ten, excellent concrete roads, elevation 1,000 ft. No children accepted. Ref-erences, address Box 367, Rutherfordton, N. C.

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.

FOR SALE—MICHIGAN

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

WASHINGTON CATHEDRAL

A. Witness for Christ in the Capital of the Nation.
THE CHAPTER
Appeals to Churchmen throughout the coun-try for gifts, large and small, to continue the

work of building now proceeding, and to main-tain its work, Missionary, Educational, Char-itable, 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 Of-fices, Mount St. Alban, Washington, D. C., who will receive and acknowledge all contribu-tions.

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

ORGANIZE A CHAPTER

OF THE

BROTHERHOOD OF ST. ANDREW

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

Now is the time to organize. After getting explanatory literature from National Head-quarters, carefully select a group of most earn-est men, hold a meeting and thoroughly dis-cuss the subject.

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

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

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

INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and read-ers in connection with any contemplated pur-chase 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 re-quest.

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 avail-able now.

We will be glad to locate musical instru-ments, typewriters, stereopticons, building ma-terials, Church and Church School supplies, equipment, etc., new or used. Dry Goods, or any classes of merchandise can also be se-cured 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. SMOLE, 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., 12:30, 4 P. M. Daily

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

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

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

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

BOOKS RECEIVED.

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

Columbia University Press. New York City.
Longmans, Green & Co. 55 Fifth Ave., New York City. Selling Agents.

The Evolution of People's Banks. By Donald S. Tucker, Ph.D.

Central and Local Finance in China. By Chuan Shih Li, Ph.D.

Thomas Y. Crowell Company. 426-428 W. Broadway, New York, N. Y.

Secrets of the Stars. By Inez N. McFee, author of *Stories of American Inventions, Little Tales of Common Things*, etc. Il-lustrated. Price \$1.60 net. Postage extra.

Funk & Wagnalls Company. 354-360 Fourth Ave., New York, N. Y.

Getting your Name in Print. By H. S. Mc-Cauley. Price \$1.25 net.

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

The German Constitution. By Rene Brunet.

Lothrop, Lee & Shepard Co. Boston, Mass.

Skinny Harrison, Adventurer. By Walter Scott Story. Illustrated by Rufus C. Har-lington. Price \$1.50.

The Chinese Kitten. By Edna A. Brown. Il-lustrated by Antoinette Inglis. Price \$1.50.

Dorothy Dainty's Treasure Chest. The New "Dorothy Dainty Book". By Amy Brooks. With Illustrations by the author. Price \$1.35.

Leonore Lends a Hand. By Louise S. Wor-ington. Illustrated by Marguerite Benja-min. Price \$1.75.

Adele Doring in Camp. By Grace May North. Fourth volume of the "Adele Doring Books". Illustrated by Florence Lilley Young. Price \$1.75.

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

Twenty Years: Being a Study in the Devel-opment of the Party System Between 1815 and 1835. By Cyril Alington.

Charles Scribner's Sons. 597 Fifth Ave., New York, N. Y.

Christianity and Problems of To-day. Lec-tures Delivered before Lake Forest College on the Foundation of the late William Bross. Price \$1.25.

The Vir Publishing Company. 200-214 North 15th St., Philadelphia, Pa.

Out for Character. Twenty-six Articles writ-ten by Twenty-six Thoughtful and Eminent Persons interested in the Vital Ques-tions concerning the Mental and Moral well-being of young Men and Women.

PAMPHLETS

Council for Social Service of the Church of England in Canada. The Church House, 604 Jarvis St., Toronto, Canada.

Reports for Consideration at the Annual Meeting to be held on Wednesday, September 20, 1922, at 10 A. M., at Grace Church Parish Hall, Brantford, Ontario.

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

Catholicism with Freedom: An Appeal for a New Policy. Being a Paper read at the Anglo-Catholic Congress at Birmingham on the 22d of June, 1922, and now addressed as an Open Letter to all Members of the Church of England, and particularly to those who profess to call themselves Catholics. By the Rev. A. E. J. Rawlinson, B.D., student and tutor of Christ Church, Oxford; examining chaplain to the Bishop of Lichfield. Price 20 cts., net.

TEACHER TRAINING IN DIOCESE OF NEWARK

PLACING THE responsibility for teacher training squarely upon the parish is to be the policy of the Diocese of Newark in its plan for teacher training this year. With the exception of the Normal School at Newark, all district classes will be discontinued and a drive is to be made for the formation of a training class in every mission and parish. Where leaders from outside the parish are needed the Board will provide them, but the parish will be responsible for the promotion of interest in the class, and the maintaining of attendance. Beside fixing the responsibility within the parish this plan has the advantage of holding the class in the place most convenient for the teachers.

Each parish is asked to have two courses of instruction, each five weeks long. The first is to be held before Christmas and will be a course on Methods of Teaching, using Weigle, *The Teacher*, as a text. The second course is to be held during Lent, and the subject recommended this year is the Prayer Book. It is suggested that this course be part of the Lenten programme and that all the members of the parish be invited to attend, but that a record be kept of the teachers' attendance so that credit can be given.

CAMBRIDGE THEOLOGICAL SCHOOL DINNER

THE IMPORTANCE of the Episcopal Theological School in Cambridge, and the needs which are to be met by its million dollar campaign, were stressed at the School Dinner held in the Great Hall of the University Club of Portland, Ore., Wednesday, Sept. 13th. The hosts were the eight Pacific Coast Bishops, who are alumni of the School. Bishop Page, of Spokane. Bishop Sanford, of San Joaquin, Bishop Atwood, of Arizona, Bishop Touret, of Idaho, Bishop Moulton, of Utah, Bishop Parsons, Coadjutor of California, Bishop Stevens, Coadjutor of Los Angeles, and Bishop Thurston, of Oklahoma.

The alumni speakers were Bishop Lawrence, of Massachusetts, Dr. Slattery, rector of Grace Church, New York City, and Dr. Thayer, headmaster of St. Mark's School, and Bishop Roots, of Hankow. Other speakers were Bishop Manning, of New York, Bishop Talbot, of Bethlehem, Bishop Brent, of Western New York, the Rev. A. T. Dunn, of Richmond, Va., and Dr. Mann, rector of Holy Trinity Church, Boston, president of the House of Deputies. The guests of honor included Bishop Tuttle, of Missouri, Bishop Gailor, of Tennessee, Bishop Brown, of Virginia, Bishop Charles Williams, of Detroit, Bishop Sumner, of Oregon, and Bishop Keator, of Olympia.

ARCHBISHOP OF CANTERBURY TO THE LEAGUE OF NATIONS

The Custody of the Holy Land—Orthodox Reasons for Recognition—The E. C. U. on Union

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

THE sermon preached at Geneva by the Archbishop of Canterbury to the representatives of the third Assembly of the League of Nations was an excellent homily rather than a great oratorical effort of eloquence. Dr. Davidson sought to show that the foundations of the League and those of Christianity itself lie very close together, if indeed, they be not identical. "The League of Nations" he said, "can claim the surest Christian sanction and, in enjoining

The demand for the League of Nations, as the Archbishop pointed out, is really an admission of human fallibility. "We are here to-day as Christians. If only every man and woman who holds that holy faith could realize for himself, for herself, what the love of Jesus Christ our Saviour means, would there be need for a League of Nations?"

Declaring that the righteousness of God and the League of Nations are positive things, the Archbishop went on to say that no mere prohibition of restraint, no mere policies against war, but a defined and courageous statement of forward action marked the League. It had constructive, practical, and independent purpose; it was for the bettering of conditions, both national and international.



Photograph from Wide World Photos.

THE ARCHBISHOP OF CANTERBURY AT GENEVA

Back row, left to right, Canon Ottley, Pasteur Martin, Rev. G. K. A. Bell, the Archbishop's chaplain, the Rev. A. Main, Scottish Presbyterian chaplain, Pasteur Martin, Jr., and Lord Balfour of Burleigh.

Front row, left to right, the Archbishop of Canterbury, Dr. F. Thornmeyer, president of the Consistory, Pasteur Olivet, Moderator of the Company of Pastors, and the Rev. D. MacCreedy, British chaplain.

among the peoples of the earth the Covenant of the League of Nations, we are simply applying the Christian faith to international life." These words will greatly hearten those Christian nations who are members of the League, and they are such as were to be expected from the Archbishop. They do not take account of the position of Japan, India, China, and other non-Christian nations who are or may become members of the League, and find membership the highest expression, in international affairs, of the religious principles they profess; nor does his Grace refer to the United States, Germany, and other, less conspicuous, Christian countries which hitherto have abstained from membership. To this extent, perhaps, the Archbishop's words were too wide. But his meaning is perfectly plain, and few will deny that the Christian nations who are members of the League can make their greatest possible contribution to its work and to the future peace of the world only by living up to the highest ideals of Christianity.

There, in its deliberate care for what is just, what is merciful, what is tender to human weakness, the League set its hand and seal to promoting "the righteousness of God".

The conclusion of the Archbishop's sermon was marked by the following very fine passage, which I quote in full: "You and I have lived through the greatest war-cataclysm that the world has ever known. Solemnly and wholeheartedly we register a vow before God and man that, as far as in us lies, we are going to make it impossible that such thing shall ever again degrade God's children and deface God's earth. We have long known something of what war meant, but our knowledge has been blurred and diverted by a sort of haze or glamour which has surrounded warfare when viewed from a distance, and by memories of the heroism and the magnificent devotion to which it has given occasion and opportunity down the whole range of the story of the world. Not a few of the greatest deeds, the deeds of the most

selfless public spirit, have been war deeds, and the prowess far from being, as is sometimes said, merely physical or animal, has been in thousands of instances, and never more markedly than now, of the very noblest kind. From Homer to Froissart, to Shakespeare, to Walter Scott, poet has vied with historian in glorifying—and rightly glorifying—the heroes of our fights. We have seen too much of what the prosaic horrors of war mean, and no men have spoken more emphatically on the subject than some of our foremost generals in the field. We have seen what war comes to when wrought on the scale and in the conditions under which those five years groaned and tra-vailed."

The Archbishop officiated at the early celebration of the Holy Communion on Sunday morning at the English church, the Epistle being read by the chaplain at Geneva, the Rev. David McCready, and the Gospel by the Archbishop's chaplain, the Rev. G. K. Bell. The Assembly was specially prayed for, and the Presidents of the United States of America and the Swiss Confederation were included in the prayer for the King.

The service at the Cathedral was a quiet, simple, Church of England function, consisting of special prayers for the world's peace, the Lord's Prayer, one Lesson from the Old Testament (read by Lord Balfour), and a few hymns.

THE CUSTODY OF THE HOLY LAND

At the opening session of the League on the following day, a unanimous decision was reached by the representatives of the various countries on the always vexed and frequently war-provoking question of the custody of the Holy Places. It was Lord Balfour who succeeded in the task of obtaining unanimity. The British Government claims that, as the mandatory Power in Palestine, and therefore the one which has both the authority and the will to perform the task, it has discovered a way of doing so which will satisfy as far as possible the requirements of both justice and equity as held by all nationalities and religions. The Council, at Lord Balfour's request, did not discuss the proposal, but agreed to refer it to their respective Governments, and some hope should be entertained that it will ultimately be adopted. No one acquainted with the history of what Lord Balfour fittingly called "this thorny question" will feel over-sanguine, however, on this head. To the conflicting claims of the Greek and Roman Churches, must be added the difficulties arising out of Moslem pretensions in various directions. It would be a blessing, indeed, to end the struggle over the wardship of the cradle of the Christian Faith.

ORTHODOX REASONS FOR RECOGNITION

It is now possible to supplement what I have already communicated to you, respecting the recognition of Anglican orders by the Holy Synod of Constantinople, with the reasons which brought the Holy Synod to its final conclusion. These are set out briefly in the Encyclical which the Ecumenical Patriarch has addressed to the presidents of the other Orthodox Churches. After many discussions, from time to time, among Orthodox theologians, and the scientific researches of a special committee, the Holy Synod devoted a number of sessions to the whole question of the validity of Anglican ordinations. The points which emerged particularly were:

1. That the ordination of Matthew

Parker as Archbishop of Canterbury by four bishops is a fact established by history.

2. That in this ordination and those subsequent to it there are found in their fulness those orthodox and indispensable, visible, and sensible elements of valid Episcopal Ordination—namely, the Laying-on of Hands and the *Epiklesis* of the All-Holy Spirit, and also the purpose to transmit the *charisma* of the Episcopal Ministry.

3. That the Orthodox theologians who have scientifically examined the question have almost unanimously come to the same conclusion and have expressed themselves as accepting the validity of Anglican Ordinations.

4. That the practice in the Church affords no indication that the Orthodox Church has ever officially treated the validity of Anglican Orders as in doubt in such a way as would point to the re-ordination of the Anglican clergy being regarded as required in the case of the union of the two Churches.

5. That, expressing this general mind of the Orthodox Church, the most Holy Patriarchs at different periods, and other hierarchs of the East, when writing to the Archbishops of the Anglican Church, have been used to address them as "Most Reverend Brother in Christ," thus giving them a brotherly salutation.

The Encyclical concludes with a request that the other Churches should communicate to the Primatial throne the results of their considerations, "to the end of a further improvement of our relations in regard to union with the Anglican Church".

These are decisions which, in view of Western controversy, are particularly welcome; because a perfectly independent examination of the facts has led the venerable Church of Constantinople to a conclusion which will assist ultimate reunion, and immediately gives an enhanced value to those cordial relations which already exist between the Eastern Orthodox and the Anglican Churches. It undoubtedly marks a new stage of the journey towards full union.

THE E. C. U. ON REUNION

The meeting of the English Church Union at Sheffield during the Church Congress week promises to be of exceptional interest. The general subject for discussion is to be The Prospects of Reunion. Lord Halifax will speak on the prospects of reunion with the rest of the Western Church, and the opportunity of greeting, once again, the veteran leader will, of itself, ensure the success of the meeting. The Rev. J. A. Douglas will deal with reunion with the Eastern Orthodox Church, a subject on which he speaks with singular knowledge and authority, and the Rev. G. C. Rawlinson will speak on the prospects of reunion at home. The E. C. U. is to be congratulated on a program so strong and inviting.

LORD HALIFAX AND ROME

The mention of Lord Halifax recalls to one's mind the fact that he was engaged so recently as last year in efforts to secure the eventual recognition of Anglican Orders by Rome. He went to Belgium at that time and had a friendly discussion with Cardinal Mercier. An account of this discussion, under the title of *A Call to Reunion*, is about to be published by Messrs. Mowbray & Co. It contains also at some length the substance of the carefully drawn-up memorandum which formed a basis of the conversations.

It was twenty-six years ago (in 1896) that Lord Halifax took so active an interest in the Vatican Commission on

Anglican Orders appointed by Leo XIII. It may be remembered that the Bull then issued did not close the matter finally and irrevocably.

VARIOUS NEWS NOTES

A group of Members of Parliament, among them some prominent Churchmen, intend to submit the following resolution on the reassembling of the House of Commons: "That, on the day following that on which his Majesty's most gracious speech to both Houses of Parliament at the opening of a Session is delivered, the House will meet at the hour appointed by the Standing Orders, when the Speaker and the House will proceed forthwith for prayers to the church of St. Margaret, Westminster." For centuries St. Margaret's has been recognized as "the church of the Parliament". Therein are held all services specially directed by the House of Commons, the last being the hastily arranged thanksgiving on the afternoon of the original Armistice Day. When the Commons go there as a body they are accustomed to order the sermon to be published.

The Bishop of Birmingham (Dr. Russell Wakefield) is at present in Charing Cross Hospital, suffering from nervous breakdown after a tour of the battlefields in France. The Bishop crossed from Boulogne to Folkestone last Sunday evening, and when nearing London was attacked by faintness in the train. It was deemed advisable, on arrival at Charing Cross, for him to be treated at the hospital. His condition is in no way serious, and the latest report states that the Bishop is much better.

NEW BISHOP OF MADRAS

It is announced that the Right Rev. E. H. Mansfield Waller, Bishop in Tinnevely and Medura, is to be appointed Bishop of Madras, in succession to the Right Rev. Henry Whitehead, whose resignation will take effect from December 31st next. Bishop Waller, who is 51 years of age, was a scholar of Corpus Christi College Cambridge, and became a tutor at the London College of Divinity in 1893, and assistant chaplain on his ordination in 1894. Three years later he went to India as vice-principal of the Divinity School at Allahabad, succeeding to the principalship in 1903. From there he went as principal to Jay Narayan's School at Benares, and in 1909 became the Church Missionary Society's secretary of the United Provinces, and secretary of the Indian Group in 1913. He was made a canon of Lucknow Cathedral in 1910, and was consecrated Bishop in Tinnevely and Medura in November, 1915.

GEORGE PARSONS.

ORTHODOX BISHOP CELEBRATES IN NEW YORK CHURCH

ON SUNDAY morning, Sept. 24th, the Rt. Rev. Pavlic Gorasz, primate of the Czecho-Slovakian National Orthodox Church, assisted by the Rev. Josef Kostka, celebrated the Holy Communion in the Church of the Heavenly Rest, New York City.

Bishop Pavlic Gorasz has oversight over the work of the Czecho-Slovakian Church in the United States. This service was the first instance of the celebration of the Divine Mysteries of this Church in the Czecho-Slovak tongue in America.

CANADIAN BISHOPS AND SYNODICAL BODIES MEET

Provincial Synod of Ontario—Provincial Synod of Canada—Miscellaneous Items

The Living Church News Bureau
Toronto, September 11, 1922

THIS week has heralded in the annual meetings of the House of Bishops and of the various Boards and Committees of the General Synod of Canada. On Monday, the Executive of the Council for Social Service, on Tuesday the Executive of the General Board of Religious Education and some of its sub-committees, on Wednesday the Consultation and Executive Committees of the Missionary Society, all met at the Church's new headquarters at the Church House, Toronto, which is proving well adapted for such a purpose.

To-day and to-morrow the House of Bishops, of whom twenty are in attendance, are meeting in private session, as is their custom.

Sunday next is to be observed as Missionary Sunday in Toronto and Brantford, while Sunday, Sept. 24th, is to be the same way in London and Hamilton. Bishops will be the preachers at all of the leading churches.

Next week the scene shifts to the City of Brantford, where the annual meetings of the Boards of the General Synod and its Executive Council are to be held, Monday being given to a conference of the Executive Committee of the M. S. C. C. with the Bishops, and to the Indian, Apportionment, and Executive Committees of the M. S. C. C., Tuesday to the annual meeting of the General Board of Religious Education, Wednesday to the Council for Social Service, Thursday to the Board of Management of the Missionary Society.

PROVINCIAL SYNOD OF ONTARIO

On September 26th, the Provincial Synod of Ontario assembles at London under the presidency of the Metropolitan, the Archbishop of Algoma. Its territory comprises six dioceses of Algoma, Huron, Toronto, Niagara, Ontario, and Ottawa. Bishop Roper, of Ottawa, is to be the preacher at the opening service. Dean Tucker is the prolocutor of the Lower House. The passing of a canon declaring that in accordance with the proclamation of the Primate "the said Revised Book of Common Prayer therein referred to, shall be the book to be used in all Cathedrals, Churches, and Chapels in the Ecclesiastical Province of Ontario," will formally, though at a somewhat belated period, completely legalize the use of the new Prayer Book in the Province, and, indeed, make it the only legal Book of Common Prayer for the Province.

A petition from the Synod of the Diocese of Huron asks the Provincial Synod to modify Canon VI of the Province so as to give the Bishops freedom to apply Resolution 12 of the Lambeth Conference. Based on this petition Archdeacon Fotheringham will introduce a motion to amend Canon VI by inserting the following after the word "officiate" at the end of the first paragraph in clause 2:

"Nevertheless this shall not prevent the Bishop of any Diocese from giving occasional authorization to any Minister of another Communion to preach in an Anglican Church in his Diocese, provided

he is assured that such Minister is working towards the ideal of Union set forth in the 'Appeal to all Christian People' issued by the Lambeth Conference, 1920, and that the Incumbent of the Parish where he is to preach is prepared to invite him to his Church."

The Canon passed at Ottawa in 1919 "on additional episcopal oversight in a diocese" will be up for confirmation. This provides for the election of a co-adjutor or a suffragan or the appointment by the Bishop with the sanction of his Synod of an assistant bishop.

The report of the Provincial Council to the Synod includes the following with reference to divorce:

In view of the proposal to make divorce a provincial question as to possible changes in the Divorce Law, especially as affecting this Province, the Council adopted the following resolution:

"That this Council desires

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

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

"3. To affirm that in view of possible legislation on divorce, this council strongly protests against any extension of the grounds for divorce beyond what is now the rule of the Dominion Parliament, namely, adultery."

With reference to a proposed fixed Metropolitan see, the council adopted a resolution "that for the present no action be taken".

The Council reports on the difficult question of the boundaries of the Ecclesiastical Province as follows:

"His Grace, the Metropolitan, has many

times drawn the attention of the Council to the complicated state of affairs resulting from the fact that the boundaries of the Ecclesiastical Province are not coterminous with those of the Civil Province. The result is that an incongruous situation exists in the western part of the Diocese of Algoma and in Northern Ontario generally. Your Council, after hearing all the discussion upon the matter, reiterated its conviction that the reorganization of the boundaries of the Ecclesiastical Province of Ontario is a matter of very great importance to the Church in this Province, and that a solution of the problem should be pressed for."

THE PROVINCIAL SYNOD OF CANADA

The old Provincial Synod of Canada, now reduced to the four dioceses of Nova Scotia, Fredericton, Quebec, and Montreal, will meet in October under the presidency of its metropolitan, the Archbishop of Nova Scotia. Its chief duty will be the confirmation of the revised Prayer Book.

MISCELLANEOUS ITEMS

The Rev. Canon C. A. Wells, C. M. G., Warden of St. John's College, Winnipeg, was the special preacher at the Church of the Epiphany, Chicago, during the month of August.

Dean Starr, of Kingston, has returned from a visit to England.

With its September issue, the Rev. J. M. Wilson, Chaplain and Superintendent of All Saints' Cottage Hospital, Springhill, N. S., takes over the editorship of *Church Work*, the old established Church paper of the Maritime Provinces. Mr. Wilson is a graduate of King's College, Windsor, and of the Divinity School, Cambridge Mass.

St. John's Church, North Sidney, Cape Breton, being now clear of debt, was consecrated by the Archbishop of Nova Scotia. The special preacher was Canon Shatford of Montreal, a former rector.

Rev. H. W. Hedley has been inducted as the first rector of the new parish of the Transfiguration, North Toronto.

GRACE CHURCH, NEW YORK, AND ITS NEAR FUTURE

Dr. Lynch on European Conditions—A Terrible Tragedy—The Ministry of Healing

The Living Church News Bureau
New York, September 22, 1922

MUCH interest centers around Grace Church just now. In a little more than a month, its rector will have been consecrated Bishop Coadjutor of Massachusetts and the parish will have to call a new leader. The vestry is seriously wrestling with this problem, but it is not easy of solution. Grace Church is well-endowed, well-equipped, and well-organized. The new rector will step into a position of unique opportunity. But no parish can live upon even the best traditions, such as Grace Church has maintained during its splendid past. Dr. Slattery brought to it a rare gift of spiritualized leadership, a breadth of vision, preaching ability of a high order, and a sympathetic pastoral relationship with his people, and with the rest of his brethren, inside and outside of his parish, that has endeared him to them and been evidenced by many fraternal acts that

have left a lasting impression on many hearts and lives in the city. His place will be hard to fill.

In his September Letter to his parishioners he takes leave of them in these words: "I need not tell you with what emotion I contemplate the closing of our official relationship. You have not only been loyal parishioners, but personal friends. I can no longer be your rector, but I can be your friend; and that relationship I hope may persist not only through our lives on earth but beyond. With all my heart I thank you for what you have been to me personally and in the work which has been both yours and mine.

Dr. Slattery has invited Dean William R. Inge of St. Paul's, London, sometimes called the "gloomy dean", to be the special preacher at Grace Church during November and December, when that distinguished ecclesiastic comes to America as a representative of the British Sulgrave Institution, to promote better relationships between Great Britain and the United States through the Church's influence. As Dr. Slattery truly says of Dean Inge: "There is no voice in England which commands

more serious attention, and I believe that, through Grace Church, Dr. Inge will, if he comes, have a message for America." Dr. Slattery also assures his parishioners that, "whether the new rector comes by the beginning of the year 1923 or later, you may be sure that the preaching in Grace Church during the interim between rectorships will be the most sincere and direct that we can secure in the English-speaking world".

There has also been a change in the musical directorship of Grace Church since the summer. Mr. Helfenstein, for twenty-eight years the honored and capable organist, has resigned. He has been succeeded by Mr. Ernest Mitchell, organist of Trinity Church, Boston. Mr. Henry N. Russell, head master of Howe School, Indiana, is to become head master of the choir school.

The Presiding Bishop has selected October 31st, the Eve of All Saints' Day, as the date for the consecration of Dr. Slattery, which will take place in Trinity Church, Boston.

DR. LYNCH ON EUROPEAN CONDITIONS

The Rev. Frederick Lynch, editor of *The Christian Work*, has just returned from Europe, where he had been engaged in a five months' preaching and lecturing tour in Sweden and Germany. He lectured at Upsala University on Christian Unity, as exchange professor on the American Scandanavian Foundation. These lectures were repeated at Copenhagen and Christiania. In recognition of his services in the interests of Christian Unity and international friendship through the Churches, King Oscar bestowed upon Dr. Lynch the decoration of the Order of the Northern Star, the most prized reward for meritorious achievements given in Sweden.

Dr. Lynch remarks that "unquestionably the great majority of the *intelligentsia* in Germany favor a monarchical form of government. Nevertheless they are supporting the Republic because they prefer it to Socialism at one extreme, and Prussian Militarism at the other."

As regards the religious situation in Europe, Dr. Lynch says that "religion, ethics, and public and private morals are at a lower ebb than before the war. The religious and moral revival so confidently predicted and hoped for during the war has never been materialized."

Perhaps the "gloomy dean" has some substantial reason for his proverbial sobriety after all. At least it will do America good to hear the truth from so clear-minded and honest an interpreter.

A TERRIBLE TRAGEDY

The city of New Brunswick, New Jersey, was horrified last Saturday morning by the discovery that the Rev. Edward W. Hall, rector of the Church of St. John the Evangelist, had been murdered and that Mrs. James Mills, wife of the sexton and leader of the choir, had met the same fate. Their bodies were found in a vacant field, side by side, with many bullet holes in each. So far, no satisfactory explanation has been given for their tragic fate. Bishop Albion W. Knight, in charge of the diocese in absence of Bishop Matthews, who is attending the General Convention, took charge of the services last Sunday and counselled the exercise of "faith, hope, and charity" in the meantime, as prayed for in the Collect for the Day. Which advice is wise and good, under the circumstances until the truth can be established.

The late rector was 48 years old, mar-

ried, but had no children. Mrs. Mills was 36 and the mother of two children, a girl and a boy. The vestry has put itself on record as affirming its high regard of its late rector.

THE MINISTRY OF HEALING

Despite the negative action of the General Convention in regard to the formal recognition of the ministry of healing in the Church, interest in the subject continues here in New York. Several physicians have become deeply impressed by its possibilities, among them Dr. Edward S. Cowles and Dr. H. E. Ressler, both of them specialists in nervous and mental diseases. Dr. Cowles proposes the foundation of an institution for cooperative work between the clergy and the medical profession. Dr. Ressler intends, it is said, to devote his time to healing work in North Carolina, under the auspices of the Christian Missionary Alliance.

Rabbi Morris Lichtenstein is holding healing meetings at the Hotel McAlpin every Sunday morning. Last Wednesday he lectured on "Healing in the Old Testament".

The regular healing services, held heretofore at the Church of the Holy Communion, St. Michael's, St. Luke's, and elsewhere throughout the city are being resumed.

These are signs of the times, at any rate, as to the unofficial mind of the Church on this subject in this community.

THE CHIEF SERVICE

The list of the New York churches in which the Eucharist is the principal act of Sunday worship, which recently appeared in *THE LIVING CHURCH*, should have included the name of St. Augustine's Chapel, Trinity Parish; for here the Lord's service, for more than a quarter of a century, has held its rightful place on the Lord's Day.

Perhaps there are other churches whose names should have appeared on this honor

roll. If so, they should come forward and let it be known.

BISHOP WHITEHEAD

The death of Bishop Whitehead recalls the fact that he was a New Yorker by birth. He was born in the city on October 30, 1842, just 80 years ago. He was baptized in St. Luke's Chapel, of Trinity Parish, on Hudson Street, and only last summer preached at its centenary celebration.

BRIEFER MENTION

The Seamen's Church Institute has designated Sunday, November 12, as "Sailors' Day," upon which the work of the Institute may be stressed, and an offering taken in its behalf. Fuller mention of this really great work must be postponed until later.

The Girls' Friendly Society will hold a Branch Secretaries' Supper Conference at Christ Church parish house, Broadway and 71st St., on Wednesday, October 4, at 7 p. m. The Rev. Dr. L. Ernest Sunderland, superintendent of the City Mission, and Miss Dorothy Wells, Director of the Y. W. C. A. Employment Bureau, will be the speakers. The topic for general discussion will be: Shall a G. F. S. Training Course for Associates Be Required?

The Church of the Heavenly Rest, Fifth Ave., has called the Rev. Herbert J. Glover, formerly of St. Stephen's, Brooklyn, as curate. Mr. Glover has been officiating at the Church of the Heavenly Rest all summer.

The Rev. William H. Garth, rector of Christ Church, West Islip, who has been special preacher at the afternoon services at St. Bartholomew's Church for the past year, has been invited to continue in the same position this winter.

The Rev. Henry Lubeck, D.D., continues at Grace Church as special preacher.

The Rev. Henry V. B. Darlington, rector of the Church of the Heavenly Rest, will be formally instituted at some time during the month of December.

CHICAGO CHURCH MUSIC AND MUSICIANS

Brotherhood Reunion—New Floor for St. Luke's, Evanston—Fr. Randall Visits Joliet

The Living Church News Bureau
Chicago, September 23, 1922

R. Arthur Ranous has been the honored and loved choirmaster of the Church of the Holy Spirit, Lake Forest for twenty years. This happy event was celebrated on Sunday, Sept. 10th by a festival service of thanksgiving in the parish church. Invitations had been sent to all members of the choir, who had served during Mr. Ranous' time, and a large representation joined with the members of the present choir in the service. The rector of the church began his address on Church music with warm words of praise of the efficient, faithful, and devout service always given by Mr. Ranous. In addition to his well known musical ability, Mr. Ranous has those factors so rare and indispensable to the choirmaster and leader in the worship of the Church, deep personal religion, and intelligent Churchmanship. After the service, a luncheon was served to the choir and other guests, when a purse of several hun-

dred dollars, given by more than fifty members of the parish, was presented to Mr. Ranous.

NEW ORGANIST AT ST. PAUL'S, KENWOOD

Mr. Karl Otto Staps, the new organist at St. Paul's, Kenwood, assumed his duties there on Sept. 1st. Mr. Staps was born in Connecticut, and began his musical career as a choir boy. When fifteen years of age, he entered the National Conservatory of Music in New York City. While there he served as organist of the Church of the Resurrection. On completing his studies at the National Conservatory, Mr. Staps went to England and entered the Royal Academy of Music in London. While there he won the bronze medal for artistic organ playing. He also received the appointment as organist and director of St. Paul's Church, Clerkenwell, London.

This position was won in competition with many of the leading organists of the city. On leaving the Institution he was made an Associate of the Royal Academy of Music, one of the greatest honors to be obtained. He is well known as a concert organist, having given many recitals in this country and abroad.

Mr. Staps' career as choirmaster, especially as a trainer of men's and boys'

voices, is in every respect equal to his record as an organist. After holding important positions in Annapolis, Md., and Jamestown, N. Y., he was called to St. Paul's Cathedral, Cincinnati, in 1907, where he remained twelve years. Here he built up and maintained one of the best boy choirs in the country, noted for its excellence. In 1919 Mr. Staps resigned this position to pursue further his professional studies in Europe.

Miss Louise Macdonald is the new choir assistant at St. Luke's, Evanston, and will assist in the training of the children, both for the services and for the entertainments given by the choir throughout the season. Miss Macdonald has given up a promising musical career to prepare for medical work in the Orient. She won the Mendelssohn gold medal at the American Conservatory of Music.

St. Luke's new organ which will rank with the greatest in the country, is nearly installed. It is probable that it will be dedicated on the Sunday before St. Luke's Day. Mr. Herbert E. Hyde, organist and choirmaster, has composed a festival anthem which will be sung at the dedicatory service, and also a St. Luke's Hymn, for which Dr. Stewart has written the words. The dedicatory recital will be played on the Sunday by Mr. Hyde. On Monday evening the Evanston organists will give a recital. On Tuesday evening the players will be Chicago organists, under the auspices of the Illinois Chapter of the American Guild of Organists, and on Wednesday, St. Luke's Day, Mr. Hyde will play again and the festival anthem will be repeated as part of the parish celebration of the patronal festival.

BROTHERHOOD REUNION

More than one hundred Brotherhood men, boys, and clergy, including Bishop Griswold, had a splendid Camp Houghteling Reunion and out-door assembly at Trinity Church, Wheaton, the Rev. F. H. Millett, rector, on Saturday, Sept. 16th. In the early afternoon all were the guests of Mr. and Mrs. Will H. Lyford, at their beautiful House of the Seven Gables, situated about a mile outside Wheaton. Here a base ball game was played between the boys and the clergy, the boys winning by 14 to 12. After the game the guests were entertained by Mr. and Mrs. Lyford. Evensong was said in the church by the rector, who was chaplain at Camp Houghteling this summer, and, after supper several of the boys gave interesting three minute speeches on their experiences at the Camp. Some of the men who were at the Labor Day Conference at St. Alban's School, and some of the delegates to the recent national Convention were present, and made brief speeches.

A NEW FLOOR FOR ST. LUKE'S, EVANSTON

A beautiful new floor is being laid in St. Luke's Church, Evanston, which, it is hoped, will be finished by St. Luke's Day. The floor is the gift of the members of the Woman's Guild and of the Woman's Auxiliary. Of the floor, the architect, Mr. J. E. Tallmadge, writes:

"The new floor in the nave of St. Luke's will be laid up in the mediæval manner. The aisles will be of slate slabs, an inch in thickness, of random sizes, and set in Portland cement. Occasionally small ecclesiastical tiles will be inserted, and these will, by their color and design, add interest to the slate. The space under the pews will be of magnesite composition, a material unknown to the builders of the 13th century, but which, on account of its

greater warmth and quietness, will be more agreeable to feet and knees than the slate."

FR. RANDALL VISITS JOLIET

The Rev. E. J. Randall, secretary of the diocese, in his many visits in the field, which he continued throughout the summer, went to the Women's Prison at Joliet, where he had a conference with several of the girls, and in the evening held a service in the cell house, and gave an illustrated lecture on The Life of Our Lord. The following morning he celebrated the Holy Communion for Sister Sybelle and seven of the girls. "Later," says Mr. Randall, "I had a conference with Mr. John L. Whitman, the acting warden of the Joliet Prison, in regard to the work among the men prisoners who have given the Church as their religious allegiance.

"This conference with Mr. Whitman was followed up later by securing from the Roman Catholic chaplain of the prison the names of about 30 men in prison who claim to be members of the Episcopal Church," says Fr. Randall. "Later, on August 14th, I had another visit, through

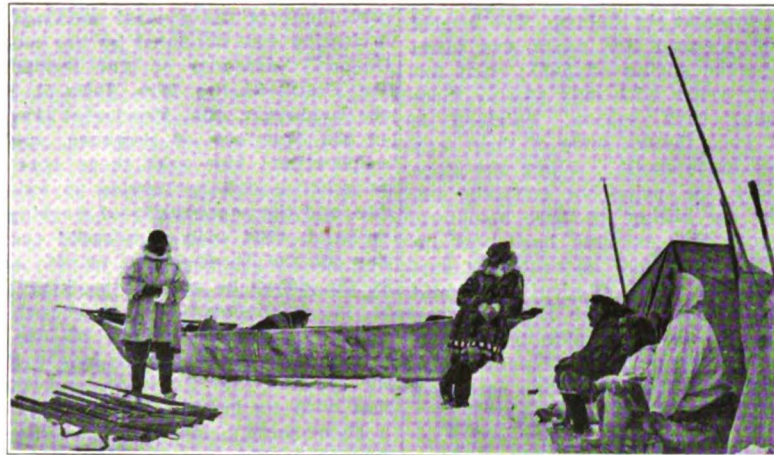
While there, he administered the Holy Communion to several of the Ojibway Indians who were sick and shut-in. Miss Pauline Colby, for thirty years a missionary to the Indians, will spend the winter Christ Church rectory. The interior of Christ Church has been attractively decorated this summer. All the organizations are already hard at work. The Church school, for which Christ Church has long been famous, opened on Sept. 10th with an attendance of over three hundred.

H. B. GWYN.

ALASKA ESQUIMAUX FORTUNATE

A LETTER from William A. Thomas, the noted Alaskan lecturer, brings the news that the Esquimaux of the Point Hope region, on the Arctic coast of Alaska, have been fortunate enough to secure a winter's supply of food. Mr. Thomas says:

"At the present writing (the middle of September), no mail from the Church's farthest north mission, on Point Hope, has been received, but news of great interest has come through Nome from a fur-buyer of Kotzebue, who talked to Tigara



WHALING CREW WITH OOMIAK, OR NATIVE SKIN BOAT

the courtesy of Mr. Whitman and Captain Kane, the chief deputy. Nine of the men in the Old Prison were seen personally in Captain Kane's office. Some of these men in Joliet were formerly choristers in some of our city churches. The Church has been doing nothing officially for them, and, though the regulations of the prison permit regular services only by the Roman Catholic chaplain and the Protestant chaplain, we hope to be able to establish some contact with the men, and that occasionally, at least, we may have a celebration of the Holy Communion for them. Both Mr. Whitman and Captain Kane were very gracious in making it possible for me to see these men."

SOUTH SIDE SUNDAY SCHOOL INSTITUTE

The first of the Sunday school Institutes to hold its meeting for the fall was the South Side Institute, which met on Tuesday evening, Sept. 19th, at the Church of the Annunciation, the Rev. Arnold Luton, priest in charge. The speaker at Evensong was the Rev. M. J. Van Zandt, rector of St. Mark's Church. In the evening a pageant was given under the direction of the Rev. Morton C. Stone, rector of the Church of the Holy Nativity, Beverly Hills.

CHRIST CHURCH, WOODLAWN

The rector of Christ Church, Woodlawn, the Rev. H. J. Buckingham, spent his vacation in Northern Minnesota and preached in a little church at Onigum.

Esquimaux and learned that thirteen whales had been killed by them last spring. These Esquimaux had come down the coast in their sailing oomiaks as soon as the summer movements of the ice permitted, to barter with the big stores of the Kikitaruk country.

"St. Thomas' Mission at Tigara, on Point Hope, is not only the farthest northern outpost of the Church, but it is the first in point of time among the Arctic Esquimaux, having been established in 1890. During the thirty-two years of its life it has been under the charge of but three men: Dr. John B. Driggs, the Rev. A. R. Hoare, and the Rev. Wm. A. Thomas (at present on furlough, having been relieved for the year by the Rev. F. W. Goodman, of Trinity Parish, New York). Both Dr. Driggs and Mr. Hoare remained among the people of the north, whom they served so faithfully, until the Great Master called them, and by their own wishes, their bodies remain in the land they loved.

"The Church and school, as well as the medical work, have gone forward steadily. From an attitude of semi-hostility, the people have advanced to a state of real love and devotion to the mission, and all for which it stands. There have been times when emergencies have demanded services of the people which have cost them no small amount of labor and sacrifice, and at such times they have more than justified the trust put upon them. In the severe winter of 1920-21, when

the annual shipment of coal from Seattle had failed to reach Point Hope, the people, in order to conserve what coal there was for the school, carried each Sunday sticks of wood for the Church stoves, which wood had been taken from their own meagre supplies gathered for miles up and down the beach. During this winter the Point Hope school was the only one on the Arctic coast that did not suffer discontinuance of its sessions because of lack of fuel.

"The news of the whaling success means that the people served by our Mission will have plenty of meat and 'muktuk' throughout the fall and part of the coming winter. In summer, the food supply consists chiefly of ducks, geese, fish, and reindeer meat, enabling the saving of the 'muktuk' until fall. This latter is the skin of the whale which sometimes grows to a thickness of several inches, and is highly prized as a 'special' dish.

"Time was when a whale meant also a thousand dollars or more in return for the 'bone' or baleen, but the present market is so low that practically nothing is paid for any but the longest and finest bone. This brings fifty cents a pound and once brought six dollars. The largest killing of the past five years was seven whales in the spring of 1917; then followed four years with only two or three small ones each season. Thirteen is splendid, even though some of them may have been quite small. When one stops to consider the primitive methods employed in the killing of these monsters, the dangers and extreme hardships involved, it seems most natural that surprise, pleasure, and admiration should follow the receipt of such tidings. The Esquimo uses his small skin boat, hand and shoulder weapons, home-made floats of inflated sealskins and, thus equipped, takes the largest of living animals."

NARROWLY ESCAPES DEATH

THE Rev. WILLIAM C. WAY, of Wausau, Wis., recently had a narrow escape from death. His car struck a pile of dirt in the middle of the road, and went over an embankment. Fr. Way, his son Edward, and Mr. E. A. Pemberton, were thrown out and through a barbed wire fence, while Mrs. Pemberton was buried under the car and terribly bruised. The steering wheel was found to be jammed into the driver's seat, where Fr. Way had been sitting.

DEATH OF THE REV. W. G. READ

THE Rev. WALTER GEORGE READ, rector of St. Margaret's Church, Brighton, Boston, Mass., died at East Gloucester, Mass., Thursday, Sept. 7th. Fr. Read had been associated with St. Margaret's from early manhood giving his services as lay assistant while a student at Harvard and the General Theological Seminary. On his ordination he became assistant to Fr. Prime, and later succeeded him. He gave thirty two years of service to this church.

NEAR EAST RELIEF APPEALS FOR SMYRNA SUFFERERS

IN RESPONSE to appeals from Constantinople, and at the request of the State Department at Washington, the Near East Relief is making a special appeal for funds to aid the 500,000 or more refugees made homeless by the advance of the Turks and the burning of the Christian sections of Smyrna. The con-

dition of the innocent and homeless victims of this disaster, especially the women and children, is most pathetic.

Supplies in the hands of the Near East Relief were at once rushed to the scene, but the situation, which is growing worse daily, makes these wholly inadequate to the great need. H. C. Jaquith, Near East Director at Constantinople, is now at Smyrna in charge of relief work. Contributions are transmitted by cable from the headquarters in New York.

Since the Smyrna relief must be an addition to the work of the organization in caring for its 100,000 orphan wards, contributors to this emergency fund are asked to mark their checks "Smyrna". Checks may be mailed to Near East Relief, Cleveland H. Dodge, Treasurer, 151 Fifth Avenue, New York City.

JOINT MEETING OF DAUGHTERS OF KING AND BROTHERHOOD OF ST. ANDREW.

AT THE RECENT Brotherhood of St. Andrew Convention held at Seattle, the Daughters of the King were invited to participate in the general meetings. The invitation was extended by the courteous General Secretary of the Brotherhood, Mr. Frank Shelby. Mrs. Felix G. Ewing, of Tennessee, the Provincial President of the Province of Sewanee, spoke on coöperation; she said there was never as great a call to service as exists today, and the opportunity of working hand in hand with such a splendid organization as the Brotherhood of St. Andrew in the effort to spread the kingdom, is to be whole-heartedly welcomed. The Order of The Daughters of the King stands ready to coöperate in the Parish, the Diocese, the Province, and the Nation with its brother organization.

About forty members of the Order were present at the mass meeting and the inspirational gatherings, and considered it a rare privilege, as well as a wonderful opportunity, to share with the Brotherhood in their Annual Convention.

The Calendar and Manual of Family Prayer published by the Brotherhood, was heartily endorsed by the Daughters present, in a spoken acknowledgement by Mrs. John G. Ruge, the Business Manager of *The Royal Cross*, the official magazine of the Order.

A Bible Study Outline, with collateral readings, compiled and published through a committee of Christ Church chapter, Nashville, Tenn., of which committee Mrs. Ewing was the chairman, was shown at this joint meeting, and favorably commented upon by some of the leaders of the Brotherhood.

RESOLUTIONS OF THE SYNOD OF THE WEST INDIES

OWING TO THE PRESSURE of news matter from the General Convention, THE LIVING CHURCH is able to present only a brief outline of the action taken by the Bishops of the Province of the West Indies at their synodical meeting held recently in New York City.

They thanked the Church in Canada for its cordial greeting, the Bishop of New York for permission to meet in his diocese, and Presiding Bishop, Dr. Tuttle, for his greeting. They sent their greeting to the General Convention of the American Church.

A communication was sent to the Presiding Bishop of the American Church

suggesting that a conference be arranged between contiguous American Missionary Bishops and the Bishops of the Province, looking towards the coördination of the work of the Church in the West Indies, Central, and South America. It was suggested in 1920 that these Missionary Districts might enter the Province of the West Indies to form one self-governing regional Church.

The Synod disapproved of any general permission to women to conduct services or to preach in the Province, and is opposed to the admission of women to diocesan synods.

The Synod recommended that private conferences on Christian unity be held with the leaders of other Christian bodies, with a view to discovering the best method of approach towards visible union in matters of Faith and Order.

The Liturgy of the First Prayer Book of Edward VI (1549) was authorized as an alternative use, under the direction of the diocesan.

The Synod reaffirmed as our Lord's principle and standard of marriage a lifelong and indissoluble union, for better for worse, of one man with one woman, to the exclusion of all others on either side, and called on all Christian people of the province to maintain and bear witness to this standard. The Bishops expressed their continued determination to uphold the prohibition of marriage with a deceased wife's sister, and stated that the Church should not be bound by State law in these matters.

Various matters of interest, locally, to the Province were also made the subjects of resolution by the Bishops.

G. F. S. NATIONAL CENTER IN WASHINGTON, D. C.

IN THE SPRING of 1922 the Girls' Friendly Society in America started a national center in Washington, D. C. Now that this center has become established, it will be of interest to Church people to know that they are welcome at this rest room and information center that is conducted by one of the largest organizations of the Church.

The national center of the Girls' Friendly Society in America is located at 1624 H. Street, N. W., and is called the Elizabeth Roberts Memorial after the late Mrs. Thomas Roberts, of River-ton, N. J., who, for many years was the President of the National Society. The loving cup presented to Mrs. Roberts by the members of the Society many years ago, has been presented to the Elizabeth Roberts Memorial by the heirs of Mrs. Roberts.

At these rooms, there is someone in daily attendance, who is ready to give information and aid to strangers in Washington, and Church people, as well as girls, are welcome. Already the register bears witness to the need of this center, as we find that people from the most remote dioceses have visited the rooms during the short period they have been opened.

It is hoped that the Elizabeth Roberts Memorial will ultimately become a large enterprise, to include lodgings, cafeteria, recreational activities, and a place for the demonstration of G. F. S. work. While this is to be for members of the Society, the G. F. S., as is well known, is one of the largest missionary and social service agencies of the Church, because it reaches out to all girls of every Creed and class. The Elizabeth Roberts Memorial is and will be no exception to this policy.

This national center should not be con-

fused with the National Headquarters of the Girls' Friendly Society in America, at 15 East 40th Street, New York, nor with the twenty Holiday Houses, ten Lodges and Lunch Rooms, and Community Centers conducted throughout the country by the diocesan organizations of the Girls' Friendly Society in America.

RESOLUTIONS CONCERNING
REV. E. W. HALL

A GROUP of clergymen, who met informally after the funeral of the Rev. Edward Wheeler Hall, of New Brunswick, N. J., who was so mysteriously murdered on the night of Saturday, Sept. 16th, adopted resolutions, in which they say:

"It is our desire further to express our confidence in, and our admiration for, the character of our brother, which has been revealed by his life and work among us for the past fifteen years.

"In view of the unfortunate mystery surrounding his death, we do not hesitate to maintain this confidence in his character entirely unshaken by the evidence so far submitted by public report."

The resolutions were signed by the Rt. Rev. A. W. Knight, D.D., the Very Rev. A. B. Baker, and Canons Welles and Lewis of Christ Pro-Cathedral, Trenton, and twenty-four of the clergy of the diocese of New Jersey.

CONSECRATION OF BISHOP PENICK

THE PRESIDING Bishop has taken order for the ordination and consecration of the Rev. Edwin A. Penick, D.D., Bishop Coadjutor-elect of North Carolina, as follows:

Time, Sunday, Oct. 15, 1922.

Place, St. Peter's Church, Charlotte, North Carolina.

Commission to consecrate:

The Rt. Rev. Dr. Cheshire, Bishop of North Carolina (presiding); the Rt. Rev. Dr. Guerry, Bishop of South Carolina; the Rt. Rev. Dr. Darst, Bishop of East Carolina.

Preacher: Bishop Guerry.

Presenters: The Rt. Rev. Dr. Finlay, Bishop Coadjutor of South Carolina; the Rt. Rev. Dr. Shipman, Suffragan Bishop of New York.

Attending Presbyters: The Rev. S. S. Bost; the Rev. Robert E. Gribbin.

Master of Ceremonies: The Rev. Milton A. Barber.

Deputy Registrar: The Rev. Morrison Bethea.

AN EAST CAROLINA CAMPAIGN

EAST CAROLINA has not waited for the pronouncement of the General Convention as to a forward program for the coming triennium, but is now busy making plans for an intensive campaign, culminating in the Every Member Canvass on November 26th. The plan of campaign and the goal for the year 1923, worked out and presented to the Diocesan Council in April by the Rev. W. R. Noë, executive secretary, was adopted. The plan contemplated a division of the Diocese into twelve districts, and already the district chairmen are busy organizing the parishes and missions within their district. Conferences for the study of the parochial, diocesan, and national budgets will be held by groups within the parish, by the parish as a whole, and by the district. It will be a campaign of enlightenment. The aim is to make people see what is

expected of them; the necessity for each item in the budgets; so that they may gird up their loins and meet the demands.

One characteristic of the campaign this fall is its definiteness. Every effort has been made to inform the people, and avoid vagueness. Needs and opportunities within the diocese have been stressed ever since the meeting of the Council. Bishop Darst, Mr. Noë and the other deputies to the General Convention have planned, on their return, to conduct a diocesan-wide campaign for the purpose of informing the Church of the action of its General Convention, and the plans of the General Church.

A GENERAL CONVENTION
MASS MEETING

A MASS meeting of the Church people of Milwaukee, Wis., will be held in St. Paul's Church, Sunday evening, Oct. 1, at which time the Rt. Rev. Phillip Cook, D.D., Bishop of Delaware, will speak on the subject The General Convention Sets the Pace, and Mr. Thomas Q. Dix, of St. Louis, will speak on the subject, The Church in Motion.

FOR PRAYERS OF THE CHURCH

MESSRS. MERCER and Hadley ask the prayers of the Church for the spiritual success of the following missions which they are to conduct:

Oct. 1-8, Grace Chapel, New York City; 8-15, St. John's Church, Stamford, Conn; 15-22, Trinity Church, Newton Center, Mass.; 22-29, St. Stephen's Church, Lynn, Mass.; Oct. 29-Nov. 5, Christ Church, Quincy, Mass.; Nov. 5-12, Grace Church, Lawrence, Mass.; 12-19, Grace Church, Salem, Mass.; 19-26, St. Anne's Church, Lowell, Mass.

BUILDING IN SOUTHERN OHIO

A NUMBER of buildings, either partially or wholly financed from Nation-wide Campaign Funds, are about to be begun in Southern Ohio. A church community house has been completed this summer in Bexley, a suburb of Columbus, to provide a home for the Church School that was established in this neighborhood last winter through the pioneering of Archdeacon Dodshon. The lots valued at \$9,000 are the gift of an anonymous donor, and the building will cost about \$3,500.

A frame church and parish building will be erected this fall on the \$30,000 lot purchased by the Church Foundation near Ohio State University. The structure will cost about \$12,000 and will house the university work until the ultimate stone church, listed in the diocesan program, is provided for.

St. Andrew's Church, Dayton, which sold out its old property last spring for \$42,000 has purchased a new site in Dayton View district and will put up a temporary church and parish building this autumn.

At St. James', Westwood, a small frame church and parish building is contemplated as soon as it can be erected.

RELIGIOUS PIONEERS IN THE
CANAL ZONE

THE PICTURES and text in the September number of *The Church at Work*, illustrating and describing the Cathedral which is to take the place of St. Luke's Chapel at Ancon, Canal Zone, recall so vividly the beginnings of the Church's mission there to Mr. Lewis T. Boynton,

that he has written for the *LIVING CHURCH* the following account of some of the pioneers and their work.

"At the beginning of the year 1905", Mr. Boynton says, "when the American enterprise was just getting under way—a time when the yellow fever epidemic was making life on the Isthmus anything but cheerful—there was little Church activity in the Canal Zone other than that of the Roman Catholics. Colon, just outside of the jurisdiction of the United States had an English church whose rector I frequently saw in Panama City, where he came to see our officials principally in the interest of Jamaican employees of the Commission. His dress was quite English—his knickerbockers, black silk stockings, and slippers with large silver buckles making a marked contrast to the bare-legged natives or the khaki clad Americans. Some of the American boys who were stationed at Cristobal, contiguous to Colon but within the Zone, attended services at this English church although I did not have an opportunity to do so, being stationed on the other side of the Isthmus.

"Scattered along the line of the Canal were a few missions of the Church in Colon among the Jamaicans; and the Jamaicans, if I remember correctly, also held services on Sunday evenings in a room over a store on Avenida Central in Panama. The Jamaicans were very proud of their Church and country. When one of them was piqued he would exclaim in his quaint English: "I am, sir, a British subject and I belong to the Church of England". But these missions, being primarily for the Jamaican laborers, made little appeal to the American boys.

"As I recall it now, it was Easter, 1905, that I attended my first service in the Canal Zone, other than those of the Roman communion. In a chapel in one of the hospital buildings on Ancon Hill, the chapel where the French priests said their mass in the old days—Major Carter, who was associated with Col. Gorgas in the work of ridding the isthmus of disease, read Morning Prayer, while the sermon was preached by a Mr. West, of Washington, a retired Baptist minister, who was on the Isthmus at that time in the capacity of auditor for the commission.

"The Chaplain of Ancon Hospital, Father Russell, a Roman priest, was liked and respected by all for his devotion to those who, in that fever ridden country, needed his ministrations, Protestant and Romanist alike. When the government hotel and houses at Corozal, about three miles from the city of Panama were completed, a large number of Americans, employed in the vicinity, took quarters there. Opposite the hotel, on the other side of the railroad, were quarters for Jamaican and other laborers. The first service held in Corozal, after the Americans took charge, was a mass celebrated by Father Russell. We all joined hands in making preparations for, and in attending, the divine service. A crude altar was set up in the dining room of the hotel, the priest bringing with him from Ancon the necessary articles for the celebration. He also brought a folding organ; the whole outfit, including Father Russell, being transported on the back of a Missouri mule.

"Shortly after Easter, Mr. West proposed to hold a service at Corozal. Creeds were forgotten in our preparation for this service, as they were when Father Russell came to say mass. A building, formerly used as a stable by the French, was fitted up for the occasion, commission car-

penters being detailed to build benches and platform. On the evening before the service, the committee on arrangements discovered that no hymn books had been provided. We wanted this service to be full of good cheer—something we all sorely needed—and singing was essential. A canvass of the American employees was fruitless, but inquiries among the humble Jamaicans across the track resulted in our borrowing from them a Church of England hymnal. Until a late hour that night we copied hymns on the typewriter making a sufficient number for the needs of the service the next day. During our search for hymn books we found that several boys had musical instruments. An orchestra was at once organized and did good work in aiding the congregational singing. Everyone turned out, and the singing, the address of the minister, the prayers, and the good fellowship did much to drive away the gloom that had taken possession of the little settlement.

"Later that day we were saddened by the news of the death from yellow fever of one of our officials.

"Mr. West, who took dinner with us after the service could not conceal the fact that he too, was ill. Before another Sunday came, he had joined the ranks of those who fell in the fight against those dreaded fevers.

"Surely those of us who saw something of the beginnings of the work on the Canal can find a source of inspiration in watching a Cathedral rise where, a few years ago, in the midst of sickness and death, a lay reader, and a Baptist minister said Morning Prayer."

OLD BARN CLUB CONFERENCE

IN OCTOBER, 1921, the clergy for the Diocese of Southern Ohio spent three days together at the Old Barn Club south of Dayton, where the time was taken up with a program of conferences, inspirational, and devotional meetings, and recreation.

A similar conference will be held there again this year, from the 16th to the 19th of October. The leaders will be the Bishops of the diocese, Dr. Wm. C. Sturgis, of the Department of Missions, Mr. Lewis P. Franklin, of the Presiding Bishop and Council, Dr. Milton, of the Department of the Nation-wide Campaign, Mr. Edward Sargent, secretary for week day Religious Education, and others.

In addition to the clergy of the diocese of Southern Ohio, the clergy of the Diocese of Indianapolis, and many of the clergy of the Diocese of Ohio will join in the conference.

An additional feature this year will be the conference for laymen which will be held at the same place and with the same leaders on Friday, Saturday, and Sunday, October 20th to 22d. One hundred picked laymen from the three dioceses will be invited to attend the meeting, and the program will deal with the Church's mission and the Nation-wide program.

During the same week, institutes on the Church's Mission will be held for the women of the Diocese under the auspices of the Woman's Auxillary at Christ Church, Cincinnati, and at St. Paul's Church, Columbus.

MOST ALARMING!

AUGUST shows another decrease in receipts on account of the Nation-wide Campaign. The decrease for the month of August is \$53,030, as compared with the month of August 1921. This brings the

decrease in receipts of the last eight months to \$192,937.42 below the corresponding period last year. The decrease of September 1st, 1921 was only \$2,300.86.

Another loan of \$190,000 has been negotiated. Lewis B. Franklin, Treasurer.

ENCOURAGING ACTIVITIES IN EASTON

SUMMER ACTIVITIES in the Diocese of Easton have been of a most encouraging character, and have borne witness to the new life that has come into the diocese with Bishop Davenport. In addition to the Summer School for Sunday school teachers, held at Ocean City, and numbering over a hundred and fifty delegates, the establishment of a summer camp has gone far to develop a new diocesan life.

Under the direction of the Social Service Commission, and led by the Rev. J. F. Virgin and his wife, a summer camp was established outside of Easton on a farm site donated by a prominent lady of that city. Nearly a hundred and fifty children were given a week at this camp from time to time, and girls and boys from almost every parish in the diocese found a healthful and wholesome outdoor life under the direct supervision of the Church. Mr. Virgin has raised over \$600 for the upkeep of the camp, and it is expected that next year will witness a larger and more representative attendance.

Dean Bohanan also used the Camp, which is named Camp Davenport, for a week's outing for the Church Home for Friendless Children. These children had already been given a few days at Ocean City under the direction of Dr. Burk, and the week at Camp Davenport completed for them a most helpful holiday.

The Rev. H. McLean Golde, manager of the diocesan paper, has already raised over \$2,400 for this purpose; and it is expected that the first issue of this paper, under the editorship of Dean Bohanan, will appear about the first of November.

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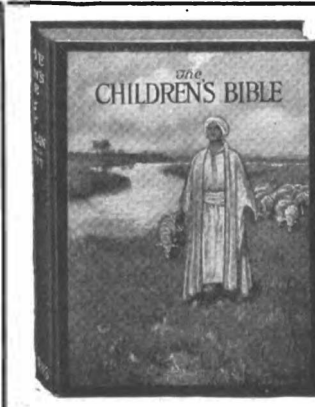
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THE CHURCH FOUNDATION OF SOUTHERN OHIO

THE CHURCH FOUNDATION of the Diocese of Southern Ohio took title, Sept. 29th, to a magnificent site for a new church to overlook the campus of Ohio State University. It is the first demonstration of the value of this new Foundation, which was created by the last Convention of the Diocese.

In the past, the Trustees of the Diocese have declined, and rightly so, to do certain things, which are apparently vital and necessary in the promotion of the material welfare of the Church. For one thing, they declined to accept encumbered property, and therefore, some piece of property that was being purchased and paid for over a period of years, would have to be deeded to some individual, or some volunteer association for the time being. In the second place, the trustees have declined to place encumbrances on property already in their possession.

There has been a real need in the administration of the diocese for an agency competent and willing to do both these things, and the lack of such an agency has been a handicap to the promotion of a good many Church enterprises. One or two illustrations will make this point clear:

When it was found necessary to purchase the property occupied at present by St. Hilda's Hall, at Ohio State University, the terms were an initial payment of \$6,500 on a total price of \$17,500, and the balance to be secured by notes. Under the circumstances the Trustees would not accept a deed to the property.

There were two possible solutions: first, to deed it to the Bishop of the diocese (which would, however, make him personally liable); or to create a special corporation to hold the property in trust for the diocese (which involved asking certain Church people to assume personal liability). The second plan was adopted in connection with St. Hilda's Hall; and again, when it was necessary to take title to property for Faith's House, at Oxford.

On a number of occasions the Bishops have met this defect in the diocesan organization by accepting the deed to the property and by assuming the liability that went with it. In Bexley, a suburb of Columbus, an anonymous donor purchased two lots at \$9,000 on a land contract. Being encumbered, it could not be deeded to the Trustees, and in the emergency the Bishop Coadjutor accepted the property in trust for the diocese.

But the difficulty of taking title to encumbered property is only half of the difficulty. In the period of development which precedes the establishment of a parish, it frequently happens that it is wise to change property, one, or a number of times, and even to secure funds by mortgage on one site to secure another. There is occasion for conveying quickly and completely property to which the diocese holds clear title. In the present instance, that by which the Church Foundation acquired a \$30,000 site overlooking the University Campus, the new site was secured, because the Church Foundation was able to give as a part payment a second mortgage for \$10,000 on the old site.

The Church Foundation of the Diocese of Southern Ohio is a Corporation distinct from the Trustees of the diocese, competent to take title to encumbered property and to raise money for the development of diocesan projects through mort-

gages on any or all of the property held by it. It will strengthen its hands if, in the near future, the diocese or individual Churchmen will provide it with some adequate funds for working capital, or perhaps endow it.

DETROIT CHURCH CLOSED

AFTER ALMOST forty years service in fulfilling the religious and social needs of the community in which it has been located, St. Barnabas' Church, Detroit, held its last Church service Sunday morning, September 17th. The building and site has been sold.

St. Barnabas' Church was founded in 1883 by the Rt. Rev. Samuel S. Harris, D.D., second Bishop of Michigan, the late Col. and Mrs. James T. Sterling,

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pioneer residents of Detroit, the Rev. C. Mott Williams, later Bishop of Marquette, who built for the young mission its original building and the Rev. Paul Ziegler, the first minister, who was connected with the mission during almost its entire existence, up to the time of his death a year ago.

A gift of the Rev. Mr. Williams to the church, \$1,500, was something in the nature of a thank offering, the donor having suddenly, and quite unexpectedly become the inheritor of a large fortune.

The mission was organized into a parish in 1899 and many clergymen, long ago prominent in the Diocese of Michigan, including the Rev. John W. McCleary, the Rev. H. G. Goodman, the Rev. James F. Conover, D.D., the Rev. Gardner H. Skinner, and the Rev. Stephen W. Frisbie, still alive, and the oldest living clergymen in the Diocese, were responsible for services there.

In 1898, the Rev. Mr. Goodman organized St. Matthias' Episcopal Mission, using as a nucleus for the new work, Mr. Mason, Warden of St. Barnabas' and such of the members of St. Barnabas' as lived northwest of the railway. St. Matthias' Church has since become one of the most prominent parishes in Detroit, and will shortly build a large new edifice at Grand River and West Grand Boulevard.

In addition to his long connection with St. Barnabas' Church, Mr. Ziegler was also rector of the Old Mariners' Church, Detroit, and was the originator of the Lenten noon day service throughout the United States. While rector of St. Barnabas' Church, he was responsible for a considerable number of laymen of the Diocese determining to enter the ministry, and, at his own expense and effort, he trained many of these candidates in the necessary theological and language subjects before they took their examinations for Holy orders.

One of his old pupils, the Ven. Charles Ramsay of Fort Huron, and Archdeacon of the Southern Archdeaconry of the Diocese of Michigan took part in the closing services Sunday. While a lay-reader, and before he entered the priesthood, Mr. Ramsay often read the service at St. Barnabas' Church under the direction of Mr. Ziegler.

It is expected that the members of the congregation, most of whom have long since moved from the neighborhood of the old church, will relocate the parish in the Grand River district, north of the Joy Road. When completed, it is intended to make the new building a memorial to the late Mr. Ziegler.

NEWS IN BRIEF

CENTRAL NEW YORK.—All mail intended for the Secretary of the Diocese of Central New York should be sent to the Rev. F. C. Smith, 67 Martin Building, Utica, N. Y.

CONNECTICUT.—Members of the Guild of All Souls living in the Hartford Archdeaconry, and those who desired to become members of the Guild, were invited to attend a meeting at the Cathedral Parish House, 45 Church St., Hartford, Monday evening, Sept. 25th, at 8 o'clock, when an archdiaconal branch was organized.

EAST CAROLINA.—Several clergymen in this diocese have reported a very effective use of motion pictures as an aid to or substitute for sermons. The Rev.

George F. Hill, rector of Christ Church, Elizabeth City, writing to the diocesan paper, the *Mission Herald*, states that his Sunday evening congregations have increased from 15 to 300, due to the popularity of pictures. He gave a series of lectures, at the Sunday evening services this summer, on the life of Christ, illustrated by pictures. The Rev. A. C. D. Noë, rector of Emmanuel Church, Farmville, has for some time been showing Biblical pictures at the moving picture theatre of that town on Sunday afternoons. His congregations have been large and appreciative.—The Virginia Dare celebration, held annually on Roanoke Island, off the coast of East Carolina, commemorating the baptism of the first white child in America, on August 18th, was featured this year by a fine address delivered by Mr. J. C. B. Eringhaus, a prominent lawyer and Churchman, of Elizabeth City. The service and celebration was in charge of the Rev. R. B. Drane, D.D., rector of St. Paul's Parish, Edenton. Dr. Drane was the originator of the idea of an annual celebration, and is the moving spirit. The celebrations were discontinued during the World War, and this marks the return of the event.

IOWA.—St. Luke's Church, Des Moines, made an Every Member Canvass on behalf of the Church schools, of all the families on the parish lists who have children. The aim of the canvass was to get the coöperation of the homes in the religious education plans of the parish. Where the children were already attending, the parents were urged to see that they attended regularly, and where they were not attending the importance of attendance was stressed. The first Sunday of the canvass was spent in the Highland Park section of the city where the parish has recently started a Church school. The following Sunday there was a record attendance. The same result is anticipated for the second Sunday's canvass.—The Diocese of Iowa is making an effort to follow the college students, so that the student pastor or nearest parish rector will be able to follow up each one as quickly as possible after entrance into college, and, therefore, be the better able to interest each before he is caught too strongly in the whirl of student activities. Bishop Morrison has appointed the Rev. LeRoy S. Burroughs, one of the student enquirers of the Board of Religious Education, and in charge of the work at the State College at Ames, as the chairman of this work.—The longest parade in the history of Des Moines was witnessed by thousands on Saturday afternoon, Sept. 16th. It was a Sunday School parade that would rival the war-time Fifth Avenue, New York, ones. It was 11 miles long, and took over two and one half hours to pass a given point. It served as a splendid demonstration of the importance and the size of the Religious Education program.—A few months ago Mr. William S. Clarke, a lay reader who is studying for orders, took charge of the three small mission stations at Dennison, Vail, and Sac City. These places, previously unoccupied, have through his leadership taken on a vigorous life. In that time, Dennison has bought a vacant lot, bought a house and moved it to the lot, and remodeled it to serve as a rectory. On Sept. 10th, these three stations united for a big harvest festival in Vail. The service and program was held out of doors, and was followed by a picnic lunch on the lawn of one of the Church families. The Rev. Wm. N. Wyck-

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off, rector of St. Mark's, Des Moines, took the service of Holy Communion and preached the sermon.

KANSAS.—St. Paul's Church has purchased 100 feet of ground to the westward of the church, the \$11,000 for which was raised in a campaign of only three weeks. This fact was made the subject of a service of thanksgiving.

LOS ANGELES.—Bishop Stevens has arranged for a leaders' conference on the Nation-wide Campaign to be held September 28th and 29th, in the parish house of St. James' and St. Barnabas' Church, Los Angeles. This diocese-wide conference will be led by Mr. Lewis B. Franklin, vice-president and treasurer of the National Council.—A huge united service for all parishes in Los Angeles and vicinity will be held in the Auditorium of the University of Southern California, Sunday afternoon, October 1st. Bishop Gailor and Mr. Lewis B. Franklin will be the speakers. The music will be rendered by massed choirs under the direction of Mr. Roland Diggle, choirmaster of St. John's, Los Angeles.

LONG ISLAND.—The Rev. R. T. Homans, rector of Grace Church, Jamaica, Long Island, assisted by the Rev. Herbert E. Covell, the Rev. William S. McKinney, the Rev. Frederick C. Stevens, and the parish lay readers, laid the cornerstone of Grace Chapel, in the southern part of Jamaica, on Sept. 9th. It is planned to go forward with the erection of the chapel at once. A number of memorials have already been given; altar vases, in memory of the late Father Day, formerly curate of the parish, and in charge of the chapel work; altar cross, and chancel. Prayer Book and Hymnal, in memory of Mrs. Virginia Stagg Barrow; eucharistic lights, in memory of Mrs. Haynes, and *priedieu* in memory of George M. Bennett.—The Rev. Frank P. Johnson, of the Diocese of Louisiana, has been officiating in Grace Parish, Jamaica, L. I., during the absence of the rector, —The Rev. George E. Talmadge, rector of Christ Parish, Oyster Bay, L. I., and first clerical alternate to the General Convention, is attending it in place of the Rev. Dr. Wrigley, rector of Grace Parish, Brooklyn Heights, who is detained by illness.—The Rev. Reese F. Alsop, D.D., rector-emeritus of St. Ann's, Brooklyn

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ANNANDALE-ON-HUDSON, N. Y.
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Heights, and senior priest of the Diocese of Long Island, is seriously ill.

MARYLAND.—The Rev. Robert Evans Browning preached his first sermon at Ascension Church, Baltimore, Sunday, Sept. 17th. The Rev. Mr. Browning has recently been assistant at the Church of the Epiphany, Washington. He was an over-seas Chaplain during the war.—Another new rector will commence his work in Baltimore about the first of October, the Rev. M. W. Dewart, of Winchester, Mass., who becomes rector of Christ Church.

MISSOURI.—Students from all the states of the Union and from Canada, as well as from other countries, attend the Schools of Osteopathy at Kirksville, Missouri. All those who know of students attending school at Kirksville, are requested to notify the Rev. George E. Wharton, Mexico, Mo.

SOUTHWESTERN VIRGINIA.—The Rev. D. L. Gwathmey, rector of St. John's Church, Wytheville, has been re-elected secretary and treasurer of the Pastor's Association of Wytheville.—Through the campaign originated in St. John's Church School, an under-nourished child will be kept for four months at the Red Cross Welfare Camp near that place. This is an inspiring example of Social Service work, done right at home, by the members of the Church School.—On the afternoon of Thursday, August 31st, Judge B. T. Gordon and Mrs. Gordon were the host and hostess of a handsome reception at their home at Lovingson, Virginia, in honor of the beloved rector of Nelson Parish, the Rev. Frank Mezick, thus celebrating the expiration of the twentieth year of his rectorship.—At Christ Church, Martinsville, the rector, the Rev. Wilfred E. Roach, has adopted a splendid plan for arousing and keeping alive the interest of his people in the general work of the Church, especially during the Nation-wide Campaign. The parish is divided into three groups which, together, include practically every communicant. At the present time these groups are studying *The Task of the Church*. Later they will take up *The Program*, and thus become familiar with the details of the great plans of the Church for the next triennium. In addition to this regular work there will be, from time to time, special speakers from other parts of the Diocese who will discuss designated subjects related to the plans and purposes of the Nation-wide Campaign.

THINKING THROUGH

WORDS ARE the clothing of ideas, but the use of good English has far deeper implications than the mere selection of suitable apparel. A proper choice of verbal dress in writing or speaking requires that the author or orator shall consider and weigh with detailed care the thoughts he desires to express. Good English generally implies good thinking. Hence the habit of simply "outlining" a sermon for the sake of freedom in extemporaneous speaking is exceedingly hazardous, for sooner or later the preacher must fall into the habit of studying by vacuous generalizations as a result of such sketchy preparation of materials. Is it any wonder that manuscripts are rejected, sermons criticized, and written applications for positions refused, because they are couched in careless language? Such specimens of literary slouchiness proclaim at once not only a lack of taste but

generally a certain intellectual inability as well.

We are inclined to laugh at the man who purchased a dictionary and began to read it through from A to Z in order that he might acquire an education. There are worse methods, however, for training the mind than daily meditation with the aid of a dictionary. The whole history of the race is wrapped up in words. The story of the development of philosophy, of progress in art, and of achievement in science is told in the lexicon. There are "shades of meaning" in the elements that make up language, and even words classified as synonymous frequently differ by a hair in their fundamental import. What better practise could be formed, therefore, for stimulating mental accuracy and closeness of thinking than the habit of choosing words that exactly express the meaning intended? Care in the use of English is one of the best aids to "thinking through" a subject.—*Zion's Herald*.

CHURCH PUBLICITY

THERE is the key note of the whole business—"all churches to get their message before the great mass of the un-churched." That was the idea of Jesus of Nazareth. "Go into all the world": He advised His disciples to preach the gospel. There were no printing presses in His day. He laid the foundation of a new life, a Christian civilization which developed all the subsequent progress of mankind. Schools were established, churches organized, invention and discovery opened new avenues of human activities and society has undergone wonderful changes.

The printing press has been a powerful factor in all this extraordinary progress. The Church has shared in the benefits of the printer's art, but not commensurably with the benefits of business, trade, commerce, and other secular and political interests. The Church has neglected this potent agency of evangelization among the non-church goers. It is at last waking up to its opportunities, and is not only increasing the circulation of its church papers, religious books, and other publications, but it is turning to the vast circulation of the secular press as a most potent, and one of the most economical agencies for reaching the multitudes of non-church going citizens. That is a waiting, receptive field for cultivation. There is no reason why business and professional interests, and the theaters, moving pictures, and other attractions of the world, should have a monopoly of this valuable method of gaining public attention. The time is near at hand when church budgets will include funds for church advertising, not only in the newspapers but also utilizing the other methods recognized by the business world as legitimate and appropriate.

The Church must go forth and re-claim, and proclaim, its own rights and privileges. The Church is for all mankind and therefore should be seen and heard by all the people.—*Burlington Hawk-Eye*.

ALL WE WANT in Christ we shall find in Christ. If we want little, we shall find little; if we want much, we shall find much; and if, in utter helplessness, we cast our all on Christ. He will be to us the whole treasury of God.

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