

The Living Church

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

VOL. LXXIII

MILWAUKEE, WISCONSIN, OCTOBER 24, 1925

No. 26

THIRD GENERAL CONVENTION NUMBER

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THE LIVING CHURCH

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

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RESTLESSNESS seems to be an addiction of the age. On every side is the evidence of a purposeless mania to "go somewhere," and "do something," as if a few calm and unhurried hours, or a normal quota of sleep were actual crime, to be averted by any means and at all costs! The beach resorts, the city streets, the boulevards, and all public places are like maelstroms day and night. Even the voices of those conservative ones seated on the galleries continue far into night with insistent regularity. Rest seems a reproach and sleep a sin against time. And so people "go," in their folly wiser than God who appointed at least sixteen waking hours a week apart from worldly distraction, and proved, to the testing of science, that a third of the average man's day should be spent in sleep. But such is the obstinacy of man (and this is the great hindrance to the possibility and permanence of divine healing) that even when body or mind breaks down under continued abuse, the fevered spirit within rebels against nature's ultimatum, and refuses to be reconciled to reasonable obedience.—The Rev. P. S. GILMAN, in *The Nazarene*.

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EDITORIAL CORRESPONDENCE

From General Convention

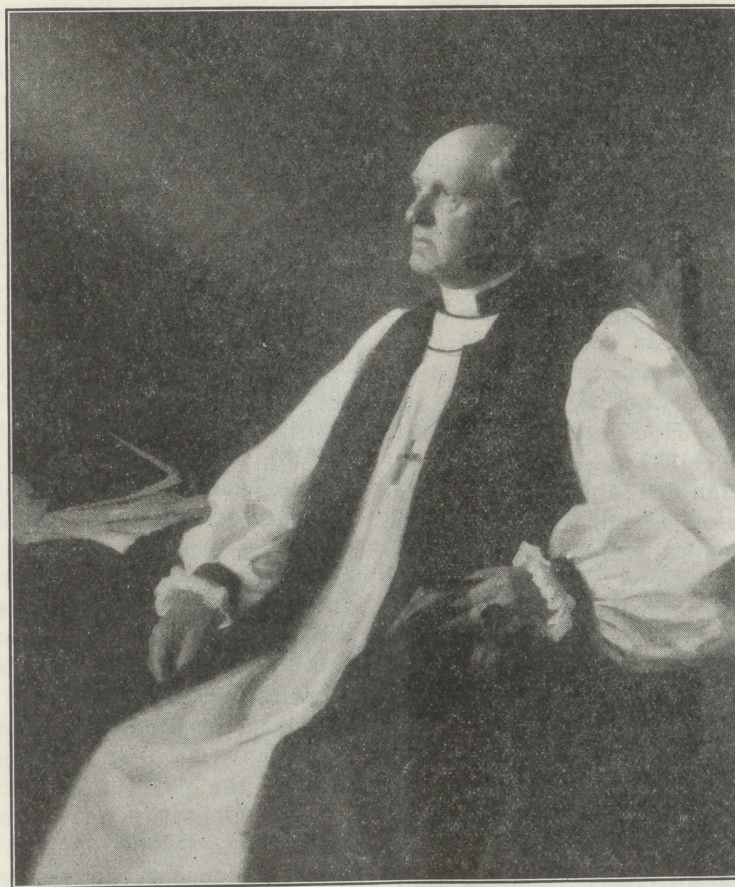
NEW ORLEANS, LA.,
OCTOBER 17, 1925.

A MATTER of primary interest in the activities of General Convention during its second week was the election of the Presiding Bishop. Everybody is pleased with the selection of Bishop Murray as Presiding Bishop. He combines the elements necessary for that high office and is one of the most beloved Bishops in the Church. A better man could not have been selected.

The week has passed away, however, with much other real progress made, but without final action on most of the important matters, for the reason that in these the concurrence of the two Houses, after reconciling differences, is seldom possible before the third week.

The House of Deputies has completed its part in the ratification of changes in the Prayer Book laid over from 1922; has concurred with the Bishops in most of the new proposals for changes in the preliminary pages of the Prayer Book and in the Litany. The kalendar of memorial days—black letter days—passed the House of Bishops but was rejected by the House of Deputies. Next day, however, the Virginia delegation were good enough to move to reconsider the vote, the subject having been seen by them in a new light, and that motion is now on the kalendar. It is quite possible that some changes in the proposed kalendar may be made and that in some form, agreeable to those who voted against it, it will be adopted.

There was quite a ripple in connection with the com-



THE RT. REV. JOHN GARDNER MURRAY, D.D.,
Bishop of Maryland, Presiding Bishop-elect of the American Church

faith. But to Baptism we are bidden to come "as a little child." Now a child does not understand, and neither is it necessary that an adult should. One may say, "I do not understand" one or another or all the postulates of the Creed, and still be a legitimate subject for Baptism. Who among us, indeed, does? But there must be a deliberate act of faith, without which membership in the Body of Christ would be a sordid thing. That act of faith we make when we declare that we "believe all the Articles of the Christian Faith as contained in the Apostles' Creed," and it seems not sufficiently to be made anywhere in Dr. Nelson's substitute language. Faith is more than intellectual acceptance, but it cannot be made less than that. One can have that faith and still have intellectual difficulties in the understanding

combined office for Baptism, when Dr. Frank H. Nelson, in a brilliant speech, moved to eliminate the question, "Dost thou believe all the Articles of the Christian Faith as contained in the Apostles' Creed," with its answer, substituting two other questions and answers pledging belief "in Jesus the Christ, the Son of the Living God," and acceptance of Him as "Saviour, Lord, and Master," while also placing the Apostles' Creed in the service. To many it seemed that we could not afford to lose the express acceptance of the Creed, and I confess to being among that number. His proposition was lost by a decisive vote.

I think we all sympathize with men who have intellectual difficulties as to matters of

of it, but if one is not willing to make the act of faith that has been required by the baptismal offices of all ages and lands, he is not reasonably entitled to accept a sacrament whose virtue depends entirely upon the truth of that which we believe.

This view seemed to be taken quite generally in the House of Deputies, and it was a relief to a great number when Dr. Nelson's resolution was defeated.

Another interesting debate was on Dr. St. George's resolution to place the *Benedictus Qui Venit* in the Prayer Book. This was one of several changes for which the Diocese of Massachusetts had memorialized General Convention. The joint commission, to which the memorial had been referred, took the strange course of refusing to separate the various items contained in the memorial; and because they could not recommend them all, recommended adversely on all of them. I do not think this decision reflected much credit upon the joint commission, especially as they had themselves indorsed this very measure—the *Benedictus*—in their earlier reports. But Dr. St. George, with a group of other members of the commission—said to be a majority of those who are present at the Convention—were unwilling to acquiesce in the loss of the *Benedictus*, and, on the motion of the former, it was placed before the House of Deputies, where it was adopted by a good majority. I hope there may be no question as to the concurrence of the House of Bishops, which is yet to be given.

BISHOP BRENT and his committee on Relations with the Federal Council did a graceful thing in agreeing that, unless a resolution to accept full membership on behalf of the Church in the Federal Council should command a two-thirds vote in both Houses, its advocates would move reconsideration and lay the resolution on the table. The test was made first in the House of Bishops and the result was a tie vote, 50 to 50. So the motion for affiliation was lost. The same report is on the kalendar in the House of Deputies, but I presume it will scarcely be called up.

The objections to affiliation are familiar to readers of THE LIVING CHURCH, most of whom, I think, will be gratified at this result. It shows a distinct change of sentiment in the House of Bishops, where a similar motion was carried by a good majority three years ago and was defeated in the House of Deputies only by a fraction of a vote.

Bishop Brent's generosity in refusing in advance to accept membership by the vote of a small majority, should that be the outcome of the vote, should be thoroughly appreciated. It was the expression of a magnanimity that is only too rare in legislation, ecclesiastical or secular. It is the action of a great man, whose greatness is shown in nothing more clearly than in this magnanimity. And perhaps it is also the recognition of the fact that to take action of that sort, even though one might hold it academically wise, by a vote that would leave one-half the Church in strong opposition, would defeat any good purpose that otherwise might conceivably be hoped for.

Other action of the House of Bishops is stated in detail on other pages. Bishop William Montgomery Brown has been finally and formally deposed in a dignified service at St. Paul's Church. The House, very happily, I feel, has declined to accept Bishop Vincent's resignation. They have accepted the resignations of Bishop Atwood and Bishop Overs, from Arizona and Liberia respectively, and have elected missionary bishops for those sees and for Idaho and Kyoto, and a suffragan for Southern Brazil, concerning all of whom we hear excellent reports. The Bishop-elect for Liberia is a father of the Order of the Holy Cross, who has already

done splendid work in that land and whose health has thus far withstood the rigors of the African climate. Perhaps he has been elected to a martyrdom; Bishop Overs' health has been permanently impaired by his short episcopate there. But the call to martyrdom still finds heroic response, and Father Campbell will do good work if he is advanced to that position. No Caucasian can, probably, remain Bishop of Liberia for many years. Commercial and diplomatic representatives from America and Europe remain in the capital, where living conditions are less trying, but the Bishop must travel about, securing his food and drink where he may, and that means that any Bishop of Liberia should be recalled after a few years of service.

ON the lighter side, everything is being done for the comfort and the pleasure of the guests, who throng this hospitable city. The women's activities and their own comfort owe much to Mrs. McBride, who has been indefatigable in making preparations. A very gracious courtesy is that rendered by the First Methodist Church, of which the Rev. Dr. Harper is pastor. The church building, located almost opposite the Convention building, has been placed at the disposal of the Convention. Its auditorium and its ante-rooms are in almost constant use. Its parlors and offices are filled with exhibits of various organizations and bodies, notable among which is the book exhibit of the Morehouse Publishing Company, which seems to be much appreciated. The Book Store from the Church Missions House is showing the official literature of the Church, and many Church organizations have exhibits. The Girls' Friendly Society occupies a near-by automobile show room.

The city newspapers not only devote columns to the Convention every day, but their reports are exceedingly well made, and their editorial comments, of which there have been a number, have been especially intelligent as to the affairs of the Church.

And I think that at no previous Convention has the luncheon problem been so satisfactorily solved.

There are many social features, with dinners and teas and receptions galore. I have been too busy to attend many of them; but an evening dinner with the alumni of the Virginia Theological Seminary, all as guests of the Rev. Dr. Coupland at Trinity parish house, was among the real delights of the Convention. I was too deeply touched by their hospitable attitude toward me personally to dare to relate it in detail.

We have all been saddened by an illness of three days on the part of Dr. Stires. He presided in the House of Deputies on Wednesday in spite of a high temperature, but succumbed after it and was absent from the House during the remainder of the week. The news of the death of Bishop Burgess came during his disability and added to his nervous burden. He left it to the Long Island delegation to say whether he should leave for the funeral or remain at his post here, and to their lasting credit they bade him remain. It is anticipated that he will be in the chair when the House of Deputies convenes on Monday morning.

I digress here to express my sympathy at the death of Bishop Burgess. He has nobly fought the good fight, he has kept the faith. Henceforth there is laid up for him a crown of righteousness. May God be merciful to him and bless him, and show the light of His countenance upon him, and give him peace!

Appreciatively yours,

FREDERIC C. MOREHOUSE.

PRAY to the Holy Spirit to make us what we might have been if we had never sinned.—*Canon Newbolt.*

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

READINGS FROM THE CATHOLIC EPISTLES

October 25: Twentieth Sunday after Trinity

THE GIFTS AND PROMISES OF THE GOSPEL

READ 2 St. Peter 1: 1-11.

THE second Epistle ascribed to St. Peter is possibly one of the latest portions of the New Testament. If so, it would reflect the temper and conditions of a Church which had passed beyond the first stage of enthusiasm and spontaneity, in which the novelty and freshness of Christianity would have kept faith alert and vigorous. It would find men accepting their religion as an accustomed routine, growing less and less conscious of the unique position which their Christianity gave them, and of the privileges which it had bestowed upon them. The first of generation of believers had been filled with the thought of the greatness of their Christian calling. This conviction the writer seeks to revive as he speaks of the "exceeding great and precious promises." When religion is allowed to become formal, we lose the sense of being the recipients of great gifts, and magnificent mercies which demand everything we can give of loyalty to God and righteousness of life in return. Christianity asserts that, in the relation of God and man, God is the prior term. God has put us into His debt by the gift of salvation, and gratitude for His mercy will constantly obtain from us the response of faithful and diligent service. He can never grow thoughtless and indifferent in his religious life who begins with the thought of what God has done for him.

October 26

THE SURE FOUNDATION OF THE CHRISTIAN RELIGION

READ 2 St. Peter 1: 12-21.

THE Christian religion is unique in that it rests back upon a series of events in time. The Incarnation of God took place in history. The Church appeals to it as to a happening carefully authenticated; it is no fable. We rely upon no vague idea of God's presence; it is established as a fact in Christ. Yet men, with the sublime fact before their eyes that God was in Christ, can so utterly miss the greatness of the fact that they will leave the Gospel of the Incarnation for any latest opinion that throws about itself an atmosphere of intellectuality or mysticism. The central truth of Christianity is at once supremely great and sublimely simple: God is in Christ reconciling the world unto Himself. Its appeal does not lie in its attractiveness as a speculation, but in its sheer cogency as a fact.

October 27

FALSE PROPHETS AND MESSENGERS

READ 2 St. Peter 2: 1-8.

THERE is always a type of mind which recoils from facts, and this for two reasons. Facts are nakedly simple, and they are drastic in their demands. From this type of mind Christianity has suffered. The Incarnation is too bold, too crudely obvious in its assertion that God was actually in man, to be accepted literally. From the first an attempt was made to obscure the plain issue by involving Christianity in a maze of quasi-philosophical speculation. It is going on now, as modern cults are trying to make Christian truth palatable to the sophisticated by mixing them up with oriental religion. It is historically true that where Christianity has lost its character as a religion of a divine act of redemption effected in history, and specifically in Jesus Christ crucified, and has become, with more or less truth, a philosophy, its moral power has waned.

October 28: SS. Simon and Jude

A PICTURE OF DEPRAVITY

READ 2 St. Peter 2: 9-16.

THE material at hand is too little to enable us to determine, with any certainty, the nature of the false teaching to which the writer alludes here. It was, in all probability, some

form of the prevalent Gnosticism which threw the emphasis upon a particular "knowledge" of God, possible to the initiated. Where knowledge, or *gnosis*, became the essential to a right relationship to the divine, obedience to the divine will fell into the background. It was only a step on the part of extremists to the position that, where the proper *gnosis* has been obtained, conduct became a matter of indifference. With this doctrine some of the Christian communities had become infected, and it is of them that the writer is speaking.

October 29

THE SERVANTS OF CORRUPTION

READ 2 St. Peter 2: 17-22.

IF, as has been said, Christianity is a matter of historical fact, it follows that the fact must be applied to living, even before it is understood or properly defined. Every fact which is recognized has its implications for life, whether its true nature is known or not. Electricity will be used independently of our actual ignorance of its nature. Fire must be safeguarded before we understand its causes in chemical action. Truth must be applied before its whole range is perceived. Christ must be followed before He is adequately known. In a religion of fact, therefore, Christian conduct must precede a Christian philosophy. "He that doeth My will shall know of the doctrine." The attempt to reverse the order of obedience and knowledge is fatal. It may not result in the depravity mentioned in this letter, but it will postpone effective Christian living.

October 30

PREPARE FOR COMING JUDGMENT

READ 2 St. Peter 3: 1-7.

A DIFFICULTY presented itself to the early Church. Its members expected, and they had been taught to expect, the almost immediate return of Christ. The years passed, and still He delayed. "Why," they asked, "does He not come. Is Christ forgetful of His promise?" The answer is that time does not exist to God: it is only a category under which we think. Our day is to God as a thousand years. We measure events by our haste, God in His patience takes a century, an age, an eternity, for the accomplishment of His purposes. It is well for us to remember that. We pray, for instance, and think the prayer unanswered. God sees the answer as assured and in effect, but we, because we think in the time sequence, see it only as delayed. We desire to anticipate the end of the answer that God is beginning.

October 31

THE DAY OF JUDGMENT

READ 2 St. Peter 3: 9-18.

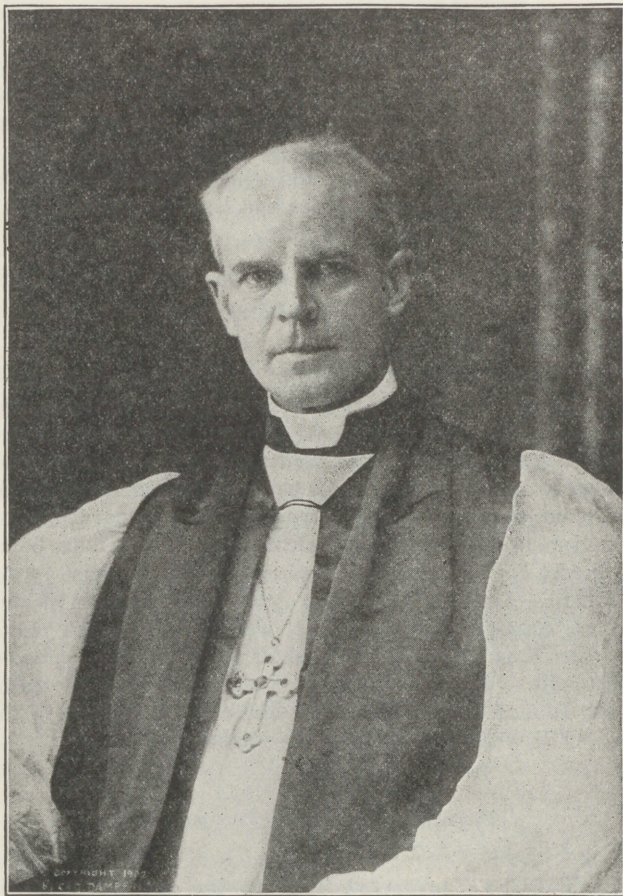
IN one sense the day of judgment may be delayed. In another it is always imminent. Death may come upon any of us in the next hour, and, indeed, in the hurry of our modern life, it does often come with appalling unexpectedness. In an instant life's probation may be over, and into the world beyond we carry our lives for judgment. "Watch therefore" loses nothing of its imperativeness even if we feel that the day for which the early Christian looked may not be yet. That day is burdened with no more significance for the individual than his own death, since man can carry no more than his own life to the bar of God. "Life is brief" is a consideration uncongenial to our modern mind, though there was never an age when its truth was more rudely thrust upon us. It is wise to order one's life, not with the fear of death, but with the recognition of it, making each day a preparation for a journey we may be called upon to take.

TAKE COURAGE, and turn your troubles, which are without remedy, into material for spiritual progress.—Francis de Sales.

DEATH OF BISHOP BURGESS

THE Rt. Rev. Frederick Burgess, S.T.D., LL.D., second Bishop of Long Island, died at the See House, Garden City, L. I., on the evening of October 15th. The Bishop has been ill during the past eight months of heart disease, but had been about the house and in his car until within a few days of his death.

Bishop Burgess was born in Providence, R. I., on October 6, 1853, the son of Frederick Burgess and Julia Ann Niles.



THE RT. REV. FREDERICK BURGESS, D.D., LL.D.,
Late Bishop of Long Island

He was graduated from Brown University in the class of 1873; and he received the degree of S.T.D. from his college in 1898. He was a non-graduate student at the General Theological Seminary, preferring to take his final year at Oxford, where he studied under the great Bishop King. He was made deacon in 1876, by Bishop Niles of New Hampshire, acting for the Bishop of Rhode Island (Clark), and passed his diaconate in charge of St. Mark's Church, Mendham, N. J. In 1877, he was made priest by Bishop Clark. He served at the altar of the Church at Grace Church, Amherst, Mass., Christ Church, Pomfret, Conn., St. Asaph's Church, Bala, Pa., Christ Church, Detroit, Mich., and Grace Church, Brooklyn, Heights.

On November 21, 1901, he was elected to succeed the first Bishop of Long Island, Abram Newkirk Littlejohn, and, on February 15, 1902, was consecrated in his parish church in Brooklyn, by Bishops Potter, Doane, Scarborough, Walker, Worthington, Davies, Horner, and DuMoulin of Niagara.

In 1920, Bishop Burgess received the degree of Doctor of Laws from Cambridge University, it being conferred upon him in person, after the Lambeth Conference.

The Bishop possessed unusual gifts as a preacher, which he was rather unwilling to use outside the regular course of duty in the Diocese. His ability as an administrator was marked. But his outstanding contribution to the life of the Church in his time was his strong and rugged defence of the Faith as it seemed from time to time to be threatened. The Bishop was not much interested in matters of ritual, and was not musical; but he was always among the first to come to the defence of the Faith as set forth in the Creeds of the Church. It may not be generally known that Bishop Burgess was one of the very small number of Bishops, who voted against the Lambeth

Statement put forth by the 1920 Congress, on the ground that it did not sufficiently distinguish the orders of the Catholic Church from those claimed by the denominations.

The Bishop was President of the Clergymen's Retiring Fund Society, and of the Church Charity Foundation of the Diocese of Long Island, also of the House of St. Giles the Cripple.

Bishop Burgess was married to Miss Caroline G. Bartow, and is survived by four sons, Julian and H. Bartow Burgess, the Rev. George Burgess and the Rev. Frederick Burgess, Jr., rectors respectively of Trinity Church, Milford, Mass., and the Church of SS. Matthew and Timothy, New York City.

THE VISIT TO THE GAUDET SCHOOL

TUESDAY afternoon, October 13th, the Gaudet Normal and Industrial School kept open house and was visited by both white and colored delegates to the Triennial Convention. The Rev. Matthew Brewster, rector of St. Andrew's Church, Mrs. William Lamb, one of the two women members of the Board, and others interested in the school, which is controlled by the American Church Institute for Negroes, were among those who received the guests.

Each church in the Diocese of Louisiana has been invited to furnish one bedroom in the dormitory, and a number have already done so. The boys' building, burned to the ground last winter, has now been rebuilt. Sewing machines and pianos are in the girls' building, but there is need of more equipment of all sorts.

The school, which was founded twenty years ago by Mrs. Frances Joseph Gaudet, a colored woman, to care for orphaned and runaway children, owns 105 acres of land, valued at \$100,000, of which, however, only 20 acres is now available for cultivation. It is situated on a very desirable site on Gentilly Road in the suburbs of New Orleans, only about five miles from the center of the city. It has about eighty-five students. The present principal is the Rev. Joseph N. Carter, a native of British Guiana, educated in the United States, who had taught previously in North Carolina. Of this school, Robert W. Patton, Director of the American Church Institute for Negroes, says: "Through this gift to the Church from a devoted Negro woman who, with her husband, spent a lifetime in raising the funds necessary to purchase the land nearly twenty years ago, a heavy obligation rests upon the Church to fulfill the trust confided in us. Mrs. Gaudet gave this property to the Church because she believed that it would guarantee the fulfillment of her lifelong dream of building up a great school." The Church Institute plans to develop a standard high school with teacher training course and facilities for thorough training in the trades.

The story of the founding of this school by "Frances Joseph," as she was affectionately known in New Orleans by all who were interested in the improvement of conditions among the Negroes, is a romance of faith and devotion to an ideal. Because she saw that Negro children left without parents, escaped from home, or with vicious or cruel parents, often developed into criminals, Frances Joseph began taking waifs from the street or the courts into her own home, and trying to teach them to work, to learn, and to pray. She soon had more than she could care for in this way, and with the help of her white friends, such as Mrs. Ida Richardson, who gave generously in her lifetime and left a legacy at her death to help on the work in which she had great faith, she was able to start the school which today belongs to the Church Institute. Her faith and courage and determination to succeed at whatever cost of toil and weariness are still recalled in New Orleans by white and black, though she no longer lives here. After the death of her husband and the failure of her own eyesight, she was obliged to relinquish the work she had built up so capably, and to go North where some of her family live. But the work begun, she firmly believed, at the call of God, is now in the hands of the Church.

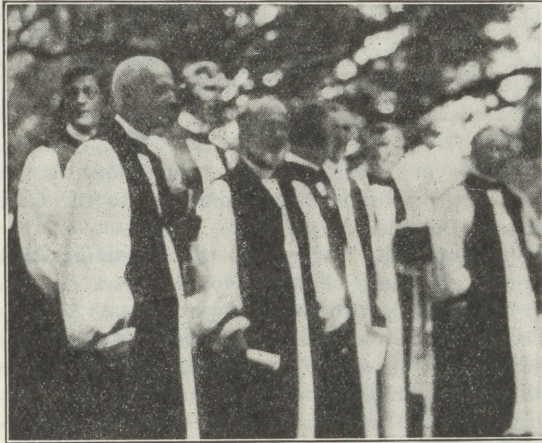
HE IS NEAR to those who want Him, within touch of those that cry to Him on account of their pain and necessity and penitence. How much we lose by imagining that God will come at some uncalculated and immeasurable period, and do wonders in the world. He comes now; arrives with the dawn, morning by morning.—Joseph Parker.

The House of Bishops

By the Rt. Rev. H. L. Burleson, D.D.

NEW ORLEANS, LA., SATURDAY, OCTOBER 10, 1925.

AN unusual and touching incident marked the opening of this session. After the reading of the minutes, the Bishop of Maine presented a report of the Committee on Resignation of Bishops, which recommended that the resignation of Bishop Boyd Vincent, of Southern Ohio, be not accepted. The Bishop Coadjutor, the Standing Committee of the



A GROUP OF BISHOPS

Diocese, and many persons representing Southern Ohio, were unanimous in urging that the Bishop should keep his jurisdiction. Bishop Reese, the Coadjutor of Southern Ohio, said: "I plead with you not to disturb the relation existing between Bishop Vincent and myself. Our relations are unusual; permit us to walk together until travelling days are done." Promptly and unanimously the House declined to accept the resignation which Bishop Vincent had tendered, and Bishop Reese escorted him back to his seat, while the House stood to receive him. The Chair announced to Bishop Vincent the unanimous refusal of the House to accept his resignation. Bishop Vincent said: "My reasons were utterly sincere. When a man reaches the age of fourscore he should wish to retire. It has been my great good fortune to have with me a man who is like my own son. I sincerely wish to see him have the post of honor in the Diocese, but I submit to your judgment in all humility and with unspeakable gratitude."

The Bishop of Georgia, reporting for the Committee on Despatch of Business, presented a resolution for the appointment of a Joint Committee, of five bishops, five clerical, and seven lay deputies, to consider the Program of the Church for the next three years. The resolution was passed. He further reported that the proposed time for the election of the Presiding Bishop was next Tuesday at three o'clock, and for the election of the National Council next Thursday at three o'clock.

SUFFRAGANS' VOTES

The Bishop of New York resumed the report of the Committee on Amendments to the Constitution, which was unfinished yesterday, recommending that the Suffragan Bishops, Arthur S. Lloyd, of New York, and Sheldon M. Griswold, of Chicago, be declared to have votes in this House. Both had the vote before accepting their present positions. The Bishops of New Hampshire and Pennsylvania felt that the proposed action was not allowable under the constitution, and Bishop Anderson, of Chicago, appearing in the House for the first time since his illness, strongly supported the recommendation of the Committee.

Other bishops took part in the discussion, and eventually the question was divided so that the House might vote on each case separately. The right of Bishop Lloyd to the vote was upheld by a vote of 68 to 31, and the right of Bishop Griswold was denied by 34 to 74.

THE PRESIDING BISHOP

Bishop Lawrence, of Massachusetts, submitted an amendment to Article I, Sec. 3, par. 2, of the Constitution, providing that, in the event of resignation or death of the Presiding Bishop, a meeting of the House of Bishops shall be called for the election of a successor, unless the vacancy occurs within three months of the time of meeting of the General Convention. The amendment was referred to the Committee on Canons. The Chair announced as the five bishops on the Joint Committee to consider the Church's Program: Bishop Fiske, of Central New York, Bishop Darst, of East Carolina, Bishop Page, of Michigan, Bishop Mann, of Pittsburgh, and Bishop Wing, Coadjutor of South Florida.

Bishop Fox, former Suffragan of Montana, having now become its Coadjutor Bishop, was so recorded on the roll of the House.

PRAYER BOOK REVISION

Prayer Book Revision was then taken up, the question being upon omitting from the proposed list of black letter saints the names of St. Anne, July 26th, and The Nativity of the Blessed Virgin, September 8th. Bishop Weller, Bishop Brent, and others opposed the removal of these feasts, and eventually the list was passed as recommended by the Commission.

The hour of noon having arrived the House was called to prayer, for missions. Bishop Roots of Hankow called the attention of the House to the fact that this day was the anniversary of the Chinese Republic, and a special prayer for China was used.

Section 7, amending the Table of Fasts was next approved. Also Section 8, relating to tables and rules for the movable and immovable feasts.

Subtitles for the different sections of the Prayer Book were approved, a change in arrangement being made in paragraph C of Section 9, dealing with Holy Baptism and other occasional offices.

It was reported to the House that the Presiding Bishop had appointed St. Paul's Church, Monday morning, 9:30 o'clock, as the time and place for the deposition of Bishop William Montgomery Brown.

The House received message No. 3 from the House of Deputies, appointing a joint Committee of three bishops,



BISHOPS IN PROCESSION

three clergymen, and three lay deputies to confer on the matter of a Church flag and seal, to report later to the Convention.

Bishop Thurston, of Oklahoma, presented a resolution sending the greetings of the House to the International Convention of the Disciples of Christ, now in session in Oklahoma, which was adopted.

Bishop Brown's Deposition

MONDAY, OCTOBER 12.

THE Most Rev. Ethelbert Talbot, D.D., Presiding Bishop of the Church, announced that, in St. Paul's Church, at half past nine o'clock this morning, he had formally deposed William Montgomery Brown from the sacred ministry of the Church before a body of selected witnesses and a congregation. He instructed the Secretary of the House of Bishops to remove the name of William Montgomery Brown from the list of Bishops.

NOMINATION OF NATIONAL COUNCIL

Bishop Woodcock, of Kentucky, presented a resolution providing that a committee of three bishops, three clerical, and five lay deputies to be appointed to nominate members of the National Council. The Bishop of Colorado offered as an amendment that the two bishops to be chosen for three years and the two bishops for six years, be elected from the floor. The amendment was adopted.

Bishop Walter H. Overs, Missionary Bishop of Liberia, presented his resignation, expressing deep regret at the necessity. He had suffered a serious breakdown and physicians forbade his return to Africa. He further requested that his resignation should not take effect until his successor was elected and consecrated; this because of conditions in his field that require the continuing attention of a Bishop.

MISCELLANEOUS BUSINESS

The Bishop of Washington presented an invitation to hold the Triennial Convention in Washington in 1928.

Bishop Parsons, of California, on behalf of Bishop Rhineland, who is not present, presented (1) a report relating to the office of deaconess, and, (2) a report relating to an office for the setting apart of deaconesses, which were referred to the Commission on Prayer Book Revision, and (3) a Memorial on the subject of Industrial and International Peace, which was referred to the Commission on Social Service.

The House re-elected the Rev. Dr. C. L. Pardee as Registrar.

Bishop Nelson, of Albany, presented an amendment to Canon 13, relating to duties of a Bishop Coadjutor, providing that they may be increased by mutual consent of the Bishop and the Coadjutor. This was referred to the Committee on Canons.

The Bishop of Tennessee presented a resolution providing for a permanent Chairman of the House of Bishops, to be an assessor and assistant to the Presiding Bishop. This was referred to the Committee on Canons.

Bishop Brent, of Western New York, made a statement, based on a request from General Leonard Wood, and others in the Philippines, asking for the sympathy of the Bishops with the efforts made by the Guardian Association to care for the 18,000 mestizo girls.

The Bishop of Vermont, Dr. Hall, reported for the Commission on Canons: (1) A request of the Missionary District of Haiti to be admitted to the Second Province, which was carried; (2) That the election of a Coadjutor as Presiding Bishop is barred by the Constitution, which cannot be changed for three years; (3) Recommended that no action be taken on the petition from the Synod of the Northwest for permission to give missionary districts equal voting powers with dioceses; (4) Recommended that a Commission be appointed to report in 1928 on the method of a missionary district becoming a diocese, which was referred to the Commission on Canons, with instructions to prepare a canon; (5) The Missionary District of the Canal Zone requested admission to the Fourth Province, which was granted; (6) A memorial from the Registrar concerning congestion due to accumulation of manuscript minutes. The Registrar was instructed to preserve manuscript minutes over two Convention periods.

The Sixth Day

TUESDAY, OCTOBER 13.

AFTER the Committee on Dispatch of Business had apportioned out the time of the House of Bishops, the Bishop of Southern Brazil, Dr. Lucien L. Kinsolving, presented a petition asking for the election of a suffragan bishop for Southern Brazil, which was referred to the Committee on Foreign Missions.

THE CONCORDAT AMENDMENT

Reports of the Standing Committees were called and the Bishop of New York presented for final passage, an amendment to the Constitution that had been passed at the previous General Convention. It was as follows:

Amend Article VIII by adding immediately after the Declaration of Conformity the following words: "If any Bishop ordains a priest or deacon to minister elsewhere than in this Church, he shall do so only in accordance with such provisions as shall be set forth in the canons."

The Committee made no recommendation. The amendment has relation to the Concordat of three years ago, and was the first step towards making possible the ordination of men to minister elsewhere than in this Church.

The Bishop of Southern Ohio, Dr. Vincent, moved the adoption of the amendment; while the Bishop of Fond du Lac, Dr. Weller, opposed it. After considerable discussion the roll was called, as is required in the case of amendments to the Constitution, and the result was, ayes, 46, noes 61. This means a reversal of the attitude taken at the last General Convention.

THE PRIMATE'S SALARY

The Bishop of Georgia moved suspension of the daily order to hear a communication from the House of Deputies, in which the Deputies amended the resolution of the House of Bishops fixing the salary of the Presiding Bishop at \$15,000, with allowance of \$5,000 for expenses and advanced the salary to \$18,000, with \$5,000 for expenses. Bishop Anderson, of Chicago, moved that the House of Bishops adhere to its action, and asked for the appointment of a joint committee of conference. He said: "I know what it is to be poor on a large salary. I suggest we name a salary that means a sacrifice. Let us not make the office a temptation. It would be a becoming thing for this House to take the initiative in comparative economy." The resolution carried unanimously. The members of the House of Bishops appointed on the joint committee of conference were the Bishops of Chicago, Rhode Island, and Southern Virginia.

Bishop Manning resumed his report presenting amendments to the Constitution. One portion of Bishop Manning's report provides that in case of the death or resignation of the Presiding Bishop, unless it be within three months of the meeting of General Convention, a special meeting of the House of Bishops shall elect a successor. It was placed upon the calendar.

The Bishop of Vermont, Dr. Hall, presented a resolution to the effect that the Presiding Bishop shall take office on January 1st; which was adopted.

PRAYER BOOK REVISION

At eleven o'clock Prayer Book Revision was taken up as the order of the day. Matters of headings, title pages, and the order of sequence were dealt with.

The Bishop of Georgia, as Chairman of the Committee on Dispatch of Business, moved that each speech in debate be limited to three minutes, which was adopted.

Section 11, relating to the place which should be occupied by the Family Prayer was extensively debated. The commission had placed it near the end of the book and this position was adopted.

Section 12, which omits Forms of Prayer for use at Sea, the Visitation of Prisoners, and the Service for Thanksgiving Day as found in the present book was adopted. Section 13, which is the Table of Contents, was debated for nearly an hour. After many resolutions, amendments, speeches, a motion was made and carried to reconsider all that had been done, and the Section, as presented by the Commission, was adopted.

The Litany, with an additional petition for those who travel "in the air," was adopted.

COLLECTS, EPISTLES, AND GOSPELS

The next great subject taken up was that of the Collects, Epistles, and Gospels. There was some rearranging and renaming. A new Gospel was substituted for the present one on the Second Sunday after Trinity, and new Collects, Epistles, and Gospels for the earlier days of Holy Week.

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The House of Deputies

By Clifford P. Morehouse

NEW ORLEANS, LA., MONDAY, OCTOBER 12, 1925.

IN the House of Deputies, Monday, the Committee on Amendments to the constitution, the Rev. Dr. H. H. Powell, of San Francisco, Chairman, reported the recommendation against an adoption of an amendment to the Constitution of the Church which would make women eligible to election to the General Convention. The report was put on the calendar, and will come up for action in the regular order.

PRESIDING BISHOP

An amendment was proposed to the canons on the Presiding Bishop, proposing that in the event of the death or resignation of the Presiding Bishop, or of his inability to discharge the powers and duties of that office, the same shall devolve upon the vice-president of the National Council, if a bishop, and that otherwise the National Council shall declare what bishop shall act as Presiding Bishop and such bishop shall continue to act until his disability be removed or a new Presiding Bishop be elected.

A resolution was adopted, the House of Bishops concurring, to establish a Joint Commission, consisting of five bishops, five presbyters, and five laymen, to consider and report on the vocation, education, and distribution of the ministry. Mr. Anderson, of Georgia, moved the appointment of a joint committee consisting of three bishops, three presbyters, and three laymen to recommend a place of meeting for the next General Convention. The motion was adopted. A resolution was presented by the Rev. Dr. Atwater, of Ohio, asking that the Church Pension Fund act as trustee of trust funds in parishes and Church institutions; this was referred to Committee on the Pension Fund. The Rev. Dr. Robert Rogers, of Long Island, offered a resolution, "that it is the sense of this House that undesignated legacies should not be used by the National Council to meet current expenses, or for payment of debts." This was referred to the Committee on the Budget.

PRESIDING BISHOP'S SALARY

A message was read from the House of Bishops fixing the salary of the new Presiding Bishop at \$15,000 per annum, plus an allowance of \$5,000 per year for rent. Mr. Stephen Baker, a member of the National Council Finance Committee, and President of the Bank of The Manhattan Company of New York City, moved an amendment fixing the salary at \$18,000, plus the allowance for rent. The Rev. Dr. Milton, of East Carolina, questioned the wisdom of this increase. The Rev. Dr. W. L. DeVries, of Washington, suggested that the problem could be met by the removal of the residence of the Presiding Bishop from New York to Washington. After a brief discussion, the resolution of the House of Bishops was amended, fixing the salary at \$18,000, and the amended resolution was concurred in.

The Burial Office

TUESDAY, OCTOBER 13.

ATTEMPTS to let down the bars to remarriage after divorce and to the burial of suicides and unbaptized persons were defeated Tuesday in the House of Deputies, and the changes in the offices for the Churching of Women, Visitation of the Sick, and Burial of the Dead (with the exception noted) were ratified. Of Prayer Book amendments carried over from 1922 for final ratification at this Convention, there remain only the changes in the Psalter and in the Ordinal to be approved by the lower House, though, of course, all are subject to possible rejection by the House of Bishops.

A hot debate followed the proposal to strike out the first rubric in the office for the Burial of the Dead, which now reads: "*Here it is to be noted, that the Office ensuing is not to be used for any unbaptized adults, any who die excommunicate, or who have laid violent hands upon themselves.*"

The Rev. Stuart B. Purves, D.D., of Maine, demanding a separate vote on the adoption, declared that it made "all the

difference between a Christian and a non-Christian," and decried the modern tendency to belittle the importance of Church membership. "If we scrap this rubric," Dr. Purves said, "we tell people that baptism makes no difference whatever."

"I yield to no one," stated the Rev. John E. Sulger, of Indianapolis, replying to Dr. Purves, "in my loyalty to the Church, yet I find myself supporting the Commission." He pointed out that the rubric was not incorporated in the Prayer Book until 1661, and that it was not necessary during the stormy days of the Reformation, concluding with the statement that the proposed change was in line with the broadness and character of the times and the spirit of Christ Himself.

The Rev. Canon St. George, of Milwaukee, reminded the House that the change was not one recommended by the Joint Commission, but had been incorporated in 1922 by a motion from the floor by the clerical deputy from Indianapolis. He maintained that non-Churchmen should not be entitled to burial by the Church, and drew the parallel of the Masonic order. Other speakers for the amendment were the Rev. Dr. Kirkus, of Delaware, and Dean Powell, of California, while the Rev. Dr. C. Ernest Smith, of Washington, opposed it. The amendment failed of ratification by a close vote, as follows:

	CLERICAL	LAY
Aye	36	41
No	31	20
Divided	6	5

The only other serious objection to the ratification of the Burial Office was raised by the Rev. Dr. Wilmer, of Atlanta, who took exception to the wording of the new alternative anthem. After the item had been referred back to the Commission, it was found that the principal objection was a typographical one, and the House voted to reconsider its action and passed the item by the following vote:

	CLERICAL	LAY
Aye	46	42
No	25	26
Divided	1	3

DIVORCE AND REMARRIAGE

The Committee on Canons reported on a number of petitions, memorials, and resolutions, among them a memorial from the Diocese of Southern Ohio, which would make the Diocesan the sole judge in the matter of remarriage after divorce. The committee recommended against the measure and the House so voted. A memorial from the Sanctity of Marriage Association on the same subject, recommending that remarriage after divorce for causes arising after marriage be prohibited, was introduced by the Rev. Dr. Caleb R. Stetson, of New York, and referred to the Committee on Canons.

The House elected as registrar of the General Convention the Rev. Charles L. Pardee, D.D., upon nomination by the House of Bishops. The Committee on Canons reported unfavorably on the adoption of a new canon to levy ten cents per week on each communicant for the general work of the Church. A proposal to extend the benefits of the Church Pension Fund to the widows of retired priests was defeated as being impracticable. The report of the Joint Commission on Church Music was adopted.

Bishop Murray Confirmed

WEDNESDAY, OCTOBER 14.

CONFIRMATION of the election as Presiding Bishop of the Rt. Rev. John Gardner Murray, D.D., Bishop of Maryland and former president of the Synod of the Province of Washington, was the most important action of the House of Deputies on Wednesday. The vote was taken in executive session, from which members of the public and the press were excluded.

PRAYER BOOK REVISION

The House continued the business of Prayer Book revision, ratifying the changes in the Psalter and the Ordinal carried over from 1922, and taking up the new office for the Adminis-

tration of Holy Baptism. Upon the recommendation of the Rev. Dr. Suter of Massachusetts, chairman of the Joint Commission on Prayer Book Revision, the office adopted in 1922 was voted down unanimously, and an office consisting of the text adopted in 1922, amended by the recommendations of the joint commission as recently printed in THE LIVING CHURCH was brought forward by the Commission in its place.

DEBATE ON BAPTISMAL OFFICE

The first big debate in the House of Deputies occurred in connection with the new Baptismal Office brought forward by the Commission on Prayer Book Revision, when the Rev. F. H. Nelson, D.D., of Southern Ohio, introduced and spoke eloquently in favor of a radical change in the questions to be asked of candidates for Holy Baptism. Dr. Nelson's resolution, which was defeated after considerable debate, would have inserted the Apostles' Creed in the baptismal service but would have removed from the Prayer Book the question, "Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed?" and would have substituted for it the following:

"Dost thou believe in Jesus the Christ, the Son of the Living God?"

"I do."

"Dost thou accept Him and desire to follow Him as thy Saviour, thy Lord, and thy Master?"

"I do."

"The Apostles' Creed ought to be on the altar, not at the door of the Church," declared Dr. Nelson, pleading for the substitution of a personal for a creedal faith as the necessary requisite for admission to the Church.

"I want the Apostles' Creed in the service," Dr. Nelson continued, "and I believe it will receive more emphasis than before if it is inserted where I have proposed to place it. But the one all-important thing required of Christians is to follow Christ."

"The Apostles' Creed offers too many difficulties for the beginner," asserted the Rev. Professor Edward S. Drown, D.D., of Massachusetts, in support of Dr. Nelson's amendment. He pleaded that the simplest confession of faith should be sufficient for entrance into the Church, stating that the Creed is a mature confession of the Faith of the Church, and too complicated for the person seeking admission to the Church.

"I am opposed to the resolution of the clerical deputy from Southern Ohio," quietly said the Rev. George Craig Stewart, D.D., of Chicago, then paused a moment before launching into an impassioned defence of the retention of the questions in their present form. "The Apostles' Creed," he declared, "is the corporate statement of the corporate Faith held always, everywhere, by all Christian people. . . . The declaration of Faith at the door of the Church should be identical with the declaration of Faith at her altar."

A similar position was taken by the Rev. Wyatt Brown, D.D., of Maryland, who pointed out that the origin of the Apostles' Creed was as a baptismal confession, that it gradually became the definite minimum confession of the Faith for those who wished to be baptized. "This is no time, in these materialistic days, for us to change that which has been an important feature of the Catholic Church for centuries," was his conclusion.

"This is perhaps the most serious proposition ever made to this American Church in her history," declared the Rev. Canon St. George, of Milwaukee. "There has never been a baptismal service in the whole Catholic Church from the beginning until this day, in which the question regarding the Creed has not been the central part. We ought to pause and think well before we take a step which will put us out of step with the whole of Catholic Christendom—east and west, Anglican, Orthodox, and Roman."

"The experiment of centuries has been a failure," contended the Rev. Dr. Wilmer, of Atlanta, replying to Dr. St. George. "Let us not forget our loyalty to the New Testament. We have no right to make it more difficult to get into the Protestant Episcopal Church than God made it to get into Heaven!"

The Rev. W. H. Milton, D.D., of East Carolina, in an effort at arbitration, proposed a substitute resolution, in which he would retain the question on the Creed as at present, adding a new question to read: "Dost thou accept the Lord Jesus

Christ as thy Saviour?" The substitute, however, proved to satisfy no one, and it was defeated.

Despite the vigorous opposition of the minority, the original motion of Dr. Nelson was defeated overwhelmingly.

The new office as finally adopted (subject, of course, to ratification in 1928) is substantially the same as that printed in the issue of THE LIVING CHURCH for August 8th. The alternative prayer, however, near the beginning of the service, which begins, "Almighty and everlasting God, who of Thy great mercy didst save Noah," and is the same as the first prayer in the present office for Public Baptism of Infants, was stricken out upon the motion of the Rev. John M. McGann, of Western Massachusetts. A number of other minor changes, mostly only verbal, were made. An attempt by the Rev. Dr. Whitaker, of Tennessee, to strike out the *Sursum Corda* gained some support, but was almost unanimously defeated after the Rev. Canon St. George explained its significance and its universality in ancient liturgies.

When the changes had been completed, Mr. Rosewell Page, of Virginia, pleaded that the entire new office be thrown out and the three present ones retained, declaring that the new office was complicated and undignified, while the old ones were as near perfect as anything in the Prayer Book.

The new office was adopted by a vote of 340 to 70.

MISCELLANEOUS BUSINESS

The committee on canons reported unfavorably on the petition from the Sanctity of Marriage Association presented by the Rev. Dr. Stetson of New York, and the petition was placed on the calendar for discussion later. A resolution calling upon the several state legislature and governors to pass legislation for the regulation of persons physically or mentally defective was introduced by Mr. W. B. Overson, lay delegate from North Dakota, and was referred to the Joint Commission on Home and Family Life.

A proposal to admit Haiti to the Third Province was placed upon the calendar. Mr. F. C. Morehouse, of Milwaukee, pointed out that, if the House concurs with the House of Bishops, which has approved the resolution, it will be the first time that a foreign missionary district has been admitted to the American provincial system. Mr. Page, of Virginia, protested that Porto Rico had been so admitted, but amid considerable laughter he was informed by the Chair that Porto Rico is under the American flag, and so not a foreign district.

The committee on missions reported unfavorably on a petition from certain communicants in the Diocese of New York, proposing a limited term of service for foreign missionaries and presented by the Rev. Dr. Chorley, and the House voted it down. The Rev. Charles F. Sweet, D.D., delegate from North Tokyo, declared it the conviction of all missionaries everywhere that missionary work required a life consecration, and that a limited term would not suffice.

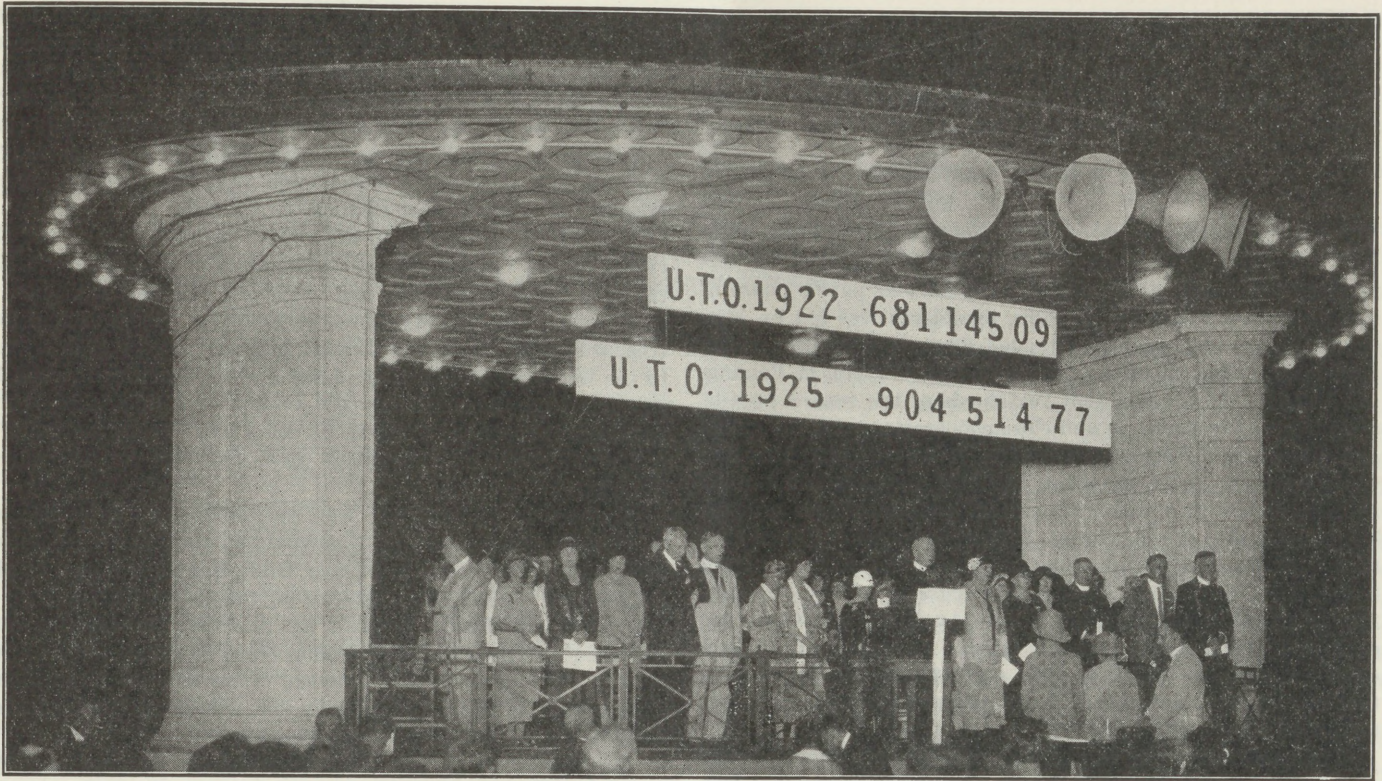
A resolution by the Rev. Dr. Richey, of Delaware, recommending a special joint commission to consider methods for the relief of special cases of distress among clergymen and their widows, not now provided for by the Pension Fund, was voted down by a vote of 238 to 187 after considerable discussion. A resolution to increase the salaries of domestic missionary bishops from \$4,200 to \$4,800 was referred to the joint committee on the budget. A resolution introduced by the Rev. John McCann, of Western Massachusetts, recommending the removal of the National Council from New York to Washington was placed on the calendar. The Very Rev. Dean Beekman of Paris presented a memorial from the American churches in Europe requesting a resident bishop, which was placed on the calendar. A telegram inviting the next Convention to meet in Memphis, Tennessee, was read, as was a letter of greeting from the Rt. Rev. Y. Naide, D.D., Bishop of Osaka, Japan.

The New Baptismal Office

THURSDAY, OCTOBER 15.

ADOPTION, with a few verbal changes, of the new baptismal office and a spirited debate on the proposal to add a number of black letter saints to the Church kalendar were the only important events of a quiet day, Thursday, in the House of Deputies. In the absence of the Rev. Dr. Stires, who was indisposed, Mr. Morehouse, of Milwaukee, presided. A committee

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ANNOUNCING THE UNITED THANK OFFERING

The Women of the Church at New Orleans

By Ada Loaring Clark

NEW ORLEANS, LA., SUNDAY, OCTOBER 11.

SUNDAY afternoon saw Jerusalem Temple crowded with children from the city of New Orleans and young people from all over the Church, gathered together to make their triennial Birthday Thank Offering; this year to be given to the work of the Church in Liberia.

The meeting was held under the auspices of the Department of Religious Education and the Rev. John W. Suter, Jr., the executive secretary of the department, presided. The singing was led by the Rev. Winfred Douglas, Mus.D., who injected a heartiness into it that was both rousing and enthusiastic. The immense hall fairly reverberated with the singing of We March, We March, to Victory, Stand Up, Stand Up, for Jesus, O Sion Haste, Thy Mission High Fulfilling, and Onward, Christian Soldiers, the beautiful Temple organ making a full background for the young voices.

In addition to Bishop Overs, there were seated on the platform the Rev. H. A. Donovan, from Cape Mount, Liberia, who had just arrived in New Orleans, Miss Frances Withers, Secretary of the Department of Religious Education, and John W. Wood, L.L.D., Executive Secretary of the Department of Missions.

BISHOP OVERS' ADDRESS

Bishop Overs gave a most interesting address. He said in part:

"My mind goes back to three years ago when, in Portland, Oregon, I saw Bishop Rowe receive the offering made at the last triennial. I broke the commandment that says 'Thou shalt not covet,' and wished, oh, so much, that that \$8,000 were coming to me. You can understand how happy I was when Liberia was chosen for this offering. This is a progressive Church and knowing her as I do I am sure your offering today will be even more than the \$8,000 of three years ago.

"The place for which your offering is designated is in the dense forests of Liberia, and here it will build a school. Young people, take a journey with me. First we go up the St. John river in a boat rowed by boys. It is a very wide river but not deep. There are great sandhills and crocodiles in it. But you are safe; nothing will hurt you. Then, on the banks on either side note the dense forest, jungle and trees. It is interesting to watch for elephants, leopards, and snakes

of all kinds, and to see the monkeys climbing up the trees. We go a long long way up that river till we come to a landing, just a step or two cut in the earth of the bank, and then we enter a forest trail.

"The first time I went up that trail I wondered where we were really going, nothing but dense scrub and trees, till my guide finally stopped. There was nothing to see, but 'Here we are,' he said. We turned a corner and there stood a tumble-down house out of which stepped a teacher with thirty-three boys; boys who had been trained by our Church to say the Lord's Prayer, the Creed, and the Ten Commandments.

"When the boys had gone, I said to the teacher, 'What a beautiful place this is!' 'Yes,' said he, 'but each night I lie down just inside the school house with a loaded gun by my side. Why? Because near us is the Human Leopard Society, a tribe of man-eating Africans.' They have been stamped out now, and the forests made safe. That poor tumble-down building was in pitiable condition and it was not long after I reached home that I received a letter saying it had actually tumbled down. But our splendid native teacher has not been idle. He had secured from the government the grant of thirty acres of land, on it had built a house of mahogany wood, which he, together with his boys, had cut in the forest. There is a high mound in the center of the thirty acres and this is where we are going to erect our school. It is near a native village at the foot of the Bassa Mountains. In addition to the school there will be a chapel, work rooms, and dormitories.

"The teacher of this school, who really owns the mahogany house, has recently sent me the deed as a gift to the Bishop of Liberia. Liberian chiefs are constantly appealing for teachers, and today the Rev. Mr. Donovan brings me a petition with twenty-eight crosses on it. Each cross represents the signature of a native chief. They want a school in what is the center of tribal territory.

"Hundreds and thousands of native children have never seen a church or a school. Children themselves appeal to go to school. One of my house boys said the other day, 'Gola boy outside, want to come in. No fit to come, too dirty for Bishop's house.' I saw the boy. He had walked miles to come to me. He was scratched, dirty, and ragged. We washed, clothed, and fed him, and learned that he wanted to go to school and to be a clergyman. Can that boy ever be trained to do this? Yes, indeed he can. One is now in Nigeria preaching the Word of God. I have taken the Gola boy, sent him to school, and he will go back one day as a teacher or as a clergyman.

"I want Miss Withers to tell the Church how grateful Liberia is for what you have done and how much the gift

that is coming to us from you will strengthen and hearten us. I thank you for all you have done for Liberia."

The offering amounted to \$21,339.46, and was announced by Mr. Charles A. Tompkins. At the close of the service Bishop Overs shook hands with a large number of boys and girls.

Woman's Auxiliary Conferences

MONDAY, OCTOBER 12.

EIGHT conferences for parish and diocesan officers were the order of business of the Woman's Auxiliary for this morning. They were all held in the commodious parish house of Trinity Church. That for diocesan presidents was led by Miss Grace Lindley and was well attended. The conference for parish presidents, under the chairmanship of Mrs. William P. Remington, brought out the fact that two-thirds of the women present were working in harmony and close coöperation with the guilds and other organizations of parishes. It was decided that the type of woman to be an ideal president for a parish branch should be one who was consecrated, well informed, orderly, loyal, sympathetic, and patient. Several branches reported that they received their regular budget of money from the parish treasurer each quarter. There was discussion of *The Message*. Several small parish branches, where Auxiliary and Guild are composed of the same persons, receive one-tenth of all proceeds from Guild activities. The aim of this conference was that every one in attendance might return to her parish a better president.

The conferences for educational officers, both diocesan and parish, led by Miss Laura F. Boyer, assistant Educational Secretary of the Woman's Auxiliary, and Mrs. Reginald H. Williams, Educational Secretary of the Diocese of Newark, were largely attended. Representatives were present from forty-one dioceses. The discussion was concerned with concrete plans for widening the interest in educational work, and increasing the number of persons attending classes. The enthusiasm of the members of both groups reflected the great interest shown in the study classes of this convention. Many expressed their determination to try to meet, in their own parishes and dioceses, the demand for education so clearly evidenced by the large class registration, which numbered nearly six hundred, and which is without parallel.

Conferences for diocesan and parish supply secretaries were led respectively by Mrs. C. K. Wade and Mrs. Wm. W. Orr, and on the United Thank Offering by Mrs. F. S. Spruill and Mrs. S. D. Scoffern. The conference for United Thank Offering Treasurers, led by the last named lady, was opened by devotions and a brief address by the Rt. Rev. John N. McCormick, D.D., Bishop of Western Michigan. His inspirational words placed a key-note on the conference that was both enthusiastic and profitable. The discussion brought out many points of value, among them the following: the indifference and lack of understanding of the United Thank Offering by many Church women; the difficulty of checking up who made offerings at the appointed services; how to reach every woman in the parish as well as isolated Church women; the value of the group-meeting in spreading knowledge; the mistaken idea of putting one cent a day in the Blue Box and so measuring our blessings; and the fact that every woman in the Church is entitled to the privilege of making her personal, voluntary offering to the work of the Church, by acknowledging her many mercies and blessings.

DAUGHTERS OF THE KING

The final sessions of the Order of the Daughters of the King were held in Trinity Church and parish house. At seven-thirty, some three hundred women gathered in the Church for a corporate communion service and the renewal of the vows of the Order. The Rt. Rev. E. Cecil Seaman, D.D., Bishop of North Texas, and the Rev. F. R. Van Moore were the officiating clergy. One new member was admitted to the Order.

Immediately following breakfast, which was served at the parish house, the meeting was called to order by the president, Mrs. A. A. Birney. After the usual devotions, reports of diocesan and provincial organizations were presented and showed a diversity of service. The Rev. Henry Barbour, of Tampa, gave a short address, and Mrs. E. F. Kenyon read a report of coöperation of the Order with the Brotherhood of St. Andrew. She emphasized the points where coöperation was possible, stressing family prayer, the home, and the old-time family pew, asking that the members of the family, at least once every

Sunday, join in this old-time and somewhat neglected habit. Mrs. Wm. E. Lamb reported for the Literature Committee as well as for The Master's Fund. This fund is used to train Church women for the office of deaconess or some other form of Church work. The fund is growing rapidly and at this time a number of young women are in training. Candidates for training are selected in coöperation with the Department of Missions of the National Council.

Mrs. George Ames made her report as representative of the Order on the Commission of Coöperating Agencies of the National Council of the Church, of which this Order is one. It was brought out that Mr. Lewis B. Franklin, vice-president and treasurer of the National Council, had paid a very high tribute to the Order at the meeting of the Field Department, when he characterized the action of the Order, in relinquishing their usual grant from the Council, as being one of the most helpful and notable acts of coöperation given the National Council of the Church.

Methods of Bible Study was the topic of a conference led by Mrs. Joseph Gibson, of Nashville. At its close a resolution was passed reëndorsing the Daily Bible Readings issued by the Department of Religious Education, together with the Prayer Manual of the Brotherhood of St. Andrew. The meeting also endorsed for Bible Study the Bible Study Outline, as presented by the Chapter of Christ Church, Nashville, on Evangelism. This course of study is based on the Bible and the book *Lay Evangelism*, by the Rev. Julius Schaad.

Conferences were also held on Bishop's Chapters and Extension work on Parish and Diocesan Reports, and on a National Day of Prayer, this last being in the hands of Mrs. Ernest V. Shayler, whose plan was adopted by resolution and will be presented to the Daughters. It sets apart February 2d, the Feast of the Purification of the Blessed Virgin Mary, as a day for special prayer for the Order.

CHANGES IN CONSTITUTION

The slight changes in the Constitution sent to each Chapter were adopted and it was decided not to change the shape of the Cross. A uniform cross for stationery will be used in the future and the die for same will be furnished, as other supplies, from headquarters.

Balloting for Council members resulted in the following being elected: Mrs. George Ames, Mrs. W. J. Loaring Clark, Mrs. Charles Henry Arndt, Mrs. A. R. Pierson, Mrs. A. A. Birney, Mrs. W. Shelley Humphreys, Mrs. J. G. Leigh, Mrs. E. F. Kenyon, Dr. M. Gale, Mrs. W. W. Rice, Mrs. E. B. Fish, Miss Adele Clark, Mrs. Charles Wright, Mrs. Sidney J. Morgan, Mrs. George N. Yard and Miss Emma E. Behlendorff.

A banquet for social intercourse amongst the Daughters was held and largely attended. Negro spirituals and readings were given by New Orleans talent.

At its meeting on Tuesday morning, the Council elected as officers for the ensuing triennium Mrs. A. A. Birney, president; Mrs. George Ames, vice-president; Mrs. W. J. Loaring Clark, vice-president; Mrs. Charles Henry Arndt, treasurer; and Mrs. W. Shelley Humphrey, recording secretary. Mrs. J. L. Leigh was appointed chairman for Junior Chapters, Mrs. Wm. E. Lamb, for The Master's Fund, and Mrs. W. J. Loaring Clark for Extension Work.

A Unique Feature

TUESDAY, OCTOBER 13.

ONE of the most unique features of hospitality planned for women visitors to the Convention is a series of garden meetings, where different missionaries will talk. Today Mrs. Robert Coupland, wife of the rector of Trinity Church, had such a meeting with the Bishop of Honolulu, Bishop Reifsnider, of Japan, and the wife of the Bishop of Brazil, Mrs. L. L. Kinsolving, as the speakers.

In the garden of Mrs. G. R. Westfeldt the speakers were the Bishop of the Canal Zone and Miss Eleanor J. Ridgeway, of Liberia. The garden was old and unchanged from old plantation times, making a beautiful setting.

Mrs. Ole K. Olsen had for her speakers Mrs. John McKim, wife of the Bishop of North Tokyo, and Bishop Huntingdon, of Anking. Mrs. D. G. Dumas attracted with such speakers as Mrs. B. L. Ancell, of Yangchow, and Bishop Burleson. Bishop Moulton, of Utah, and the Rev. P. L. Tsen, of China, were speakers at the home of Mrs. Caswell P. Ellis.

(Continued on page 866)

The Second Joint Session

NEW ORLEANS, LA., OCTOBER 12.

THE first Joint Session of the Convention, October 9th, looked backward toward the past; this one looked forward toward the future. On Friday we were considering records and deficits; today we were concerned about the Budget of the coming Triennium.

The Bishops and Deputies convened at eleven o'clock, under the chairmanship of Prof. H. N. Ogden, of Cornell University. The Vice-President and Treasurer of the Council, Mr. Franklin, opened the subject by presenting the Program for the next Triennium, as prepared by the National Council. It consists of a budget of \$4,500,000, and advance work of \$1,500,000 per annum. Since the action of last Friday, which provided for the deficit, the item of \$444,000 which appears in the budget for 1926, can be removed. Towards such a budget, the Council has \$600,000 per annum available from interest and the United Thank Offering by the women. This will leave about \$3,400,000 to be raised by the dioceses, and permits a reduction in the apportionments.

Less than thirty per cent of the dioceses have raised their budget quotas in the last Triennium, and Mr. Franklin discussed, at some length, the advisability of continuing the present plan of leaving to the dioceses the responsibility for achieving their quotas. He expressed his conviction that no change in this regard should be made. The treasurer scored those dioceses who have not played the game, but have sometimes used money contributed for the National work to supply parish and diocesan needs, sending to the National Treasury whatever might be left over. Mr. Franklin remarked that the question had been raised whether the pledge for the deficit would be paid, expressing his conviction that they would be met in full.

He then discussed the proposal of reducing the Budget, and illustrated, from the report of the Council, what the consequences of such an action would be. He was confident that, despite the fact that former income had much less than the proposed budget, it could easily be met by the Church if there is the will to do so. In a ringing challenge—which brought forth recurring applause he called upon the Church for more work, more loyalty, more faith, more enthusiasm, and more earnest prayer. At the conclusion of his address, he received a splendid ovation, the entire audience standing and indulging in prolonged applause.

The hour of noon having arrived, prayers for Missions were offered, and the remaining hour of the morning session was devoted to presenting the budget of the Department of Missions.

THE MISSIONARY BUDGET

Mr. John W. Wood, Executive Secretary of the Department, announced himself as the mouthpiece of 3,300 men and women in fourteen nations and 1,800 communities, who are supported by the offerings of the Church. Two-thirds of the total budget of the National Council is administered through this department. Mr. Wood sketched briefly the varied interest and responsibilities of the Church's far-flung work in our own country, the islands of the sea and the lands beyond. He stated that we should not scale down the budget to the limits of our present achievement, but catch the vision which would bring our generosity up to the measure of our opportunity.

The Bishop of Duluth, Granville G. Bennett, spoke in behalf of those dioceses that need some help from the National Council, showing the urgency of such support. He was followed by Bishop Bursleson, of South Dakota, who spoke for the fifteen Missionary Bishops in the continental domestic field, whose work is supported under the budget. Bishop Roots, of Hankow, China, and Bishop Overs, of Liberia, Africa, made earnest speeches on the necessity of the continuation of the budget at the present figure.

After luncheon Mr. S. Edwin Michael, of the Diocese of Southern Virginia, took the chair. Bishop Talbot announced the appointment of a Joint Committee on memorial resolutions to the late Daniel Sylvester Tuttle, Bishop of Missouri, and

for many years Presiding Bishop of the Church as follows: Bishops Lloyd, Gailor, and Murray; the Rev. Dr. Carroll M. Davis, Secretary of the House of Deputies, Gen. W. W. Skiddy, Treasurer of the General Convention, and Mr. Rosewell Page, of Virginia.

REPORTS

The House then resumed the consideration of the reports of the National Council. The various special interests and agencies financed under the budget were given a hearing. Mr. Edward Sargent, assistant secretary of the Board of Religious Education, spoke on the wonderful Young People's Movement in the Church, and how greatly it deserved the small support asked.

Bishop Parsons, of California, urged the great need of more efficient care for the Church students scattered throughout the colleges in America, who number about thirty thousand. He said that while the parishes and dioceses had direct responsibility for the welfare of these students, it would be impossible for them to carry out the work efficiently without the aid of the National Council.

The Rev. John W. Suter, Jr., the new Secretary of the Department of Religious Education, spoke on the general aspects of the work and plans for the future.

The report of the Publicity Department was presented in an effective address by the Rev. Robert F. Gibson, Secretary. He described the methods of the Department in distributing the news of the Church to the four Church weeklies and to the secular press, and he spoke of the efforts of the Department to aid parishes and dioceses in their publicity work. He closed by describing the methods of the Department in distributing accurate news of the General Convention to over thirty papers, and paid a high tribute to the personnel of the Department.

Miss Grace Lindley, Executive Secretary of the Woman's Auxiliary, said that the Auxiliary carried three lines of service, spiritual, educational, and gifts. The total gifts in money and supplies during the last Triennium amounts to \$3,000,000. The Auxiliary asks for a quota of a little over four per cent of that amount.

The Rev. R. Bland Mitchell spoke in behalf of the Field Department of the National Council which he termed the "vocal chords of the Church." The other departments constitute the reason for the Field Department. Its members are spiritual construction engineers. The Department emphasizes stewardship of time, talent, and money. There is a spiritual content in money. It can only be injurious when people withhold it from the service of God.

The Rev. Chas. M. Lathrop, Executive Secretary for the Department of Social Service, presented the plea of his department for retention of the proposed budget under the title, Main Street and the New Jerusalem. He spoke of the Joint Commission appointed from the departments of Religious Education and Christian Social Service to study motion pictures, and submitted a study of contract labor in prisons, prepared through the agency of the Bureau of Research of the Federal Council. He reviewed the work of 224 Church institutions, hospitals, homes, settlement, and maternity houses, jails, and the rural work of the Church.

The splendid service rendered to seamen by the Seamen's Church Institute of America, which has grown from seven to fourteen stations in the last three years, and is spending \$600,000 a year, was presented by the Executive Secretary, the Rev. T. Weston. The Bishop of New York further emphasized the importance of this work, saying the Church Institute has simply put out of business innumerable dens of vice and crime that prey upon the sailor. The result is a changing feeling and attitude of sailors toward the Church.

Mrs. John M. Glenn spoke for the Church Mission of Help, which cares for girls in the city. Mr. Stephen H. Bon-sall represented the Brotherhood of St. Andrew. Miss Frances W. Sibley described the great work of the Girls' Friendly Society.

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Deposition of Bishop Brown

NEW ORLEANS, LA., OCTOBER 12, 1925.

WILLIAM MONTGOMERY BROWN, some time Bishop of Arkansas, was deposed from the sacred ministry of the Church in St. Paul's Church, New Orleans, on the morning of Monday, October 12th. The Most Rev. Ethelbert Talbot, D.D., Presiding Bishop, acting for the Church, pronounced the deposition; there were present the official witnesses and a congregation of other members of the Church.

The Bishop's chair was placed at the entrance of the choir. The Presiding Bishop, vested, standing in front of the chair and facing the congregation, pronounced the invocation: "In the Name of the Father and of the Son and of the Holy Ghost. Amen." He then said the collect, "Direct us, O Lord," from the Communion Office.

The Presiding Bishop, seated in his chair, then directed his attending chaplain to call Bishop William Montgomery Brown. This was done thrice without response.

Then the Presiding Bishop said:

"Whereas, in the court for the trial of a Bishop such proceedings were duly had in the matter of the presentment for the trial of you, the said Rt. Rev. William Montgomery Brown, for holding and teaching publicly and advisedly certain doctrine contrary to that held by the Protestant Episcopal Church in the United States of America, more particularly specified in the presentment, that the said Court by their judgment dated May 31, 1924, duly found you guilty of holding and teaching publicly and advisedly doctrine contrary to that held by the Protestant Episcopal Church in the United States of America in manner and form as set forth in the presentment; as to each of the charges and specifications of the presentment; and

"Whereas thereafter you, the said Rt. Rev. William Montgomery Brown, appealed from the said judgment to the Court for the Review of the Trial of a Bishop, and in the said Court such proceedings were duly had that by their judgment, dated January 15, 1925, it was duly adjudged that the judgment of the Trial Court be affirmed; and the said Court of Review in accordance with the provision of Canon 33, Section IV, further found you, the said Rt. Rev. William Montgomery Brown, guilty as charged in the presentment, and determined the sentence to be passed upon you to be deposition from the sacred ministry:

"And, whereas, the said findings have been duly approved by a vote of two-thirds of all the Bishops entitled to seats in the House of Bishops and canonically assembled in the said House;

"And, whereas, I, the Rt. Rev. Ethelbert Talbot, D.D., Presiding Bishop of the Protestant Episcopal Church in the United States of America, have appointed this time and this place for pronouncing the sentence determined as aforesaid by the Court of Review; and have notified you thereof:

"Now, therefore, I call upon you to show cause, if you so desire, why sentence should not be pronounced."

After a short pause, the Presiding Bishop continued:

"In pursuance of the determination of the Court of Review, and in virtue of all authority committed to me, I depose you, William Montgomery Brown, from the sacred ministry, and do hereby declare that you are so deposed. Amen."

After this he added:

"The Presiding Bishop will enter the proceedings in his Register. He will file a certificate that he has pronounced the sentence with the Clerk of the Court for the Review of the Trial of a Bishop; and will give the notices thereof required by Canon 31, Section VII, Subsection ii."

The following statement in connection with Bishop Brown was issued by the Rt. Rev. Irving Peake Johnson, D.D., Bishop of Colorado:

"It is a fundamental principle of modern thought that a man may have liberty of thought and freedom of speech, except as he may be limited by certain contractual obligations. An American citizen, enjoying the protection of this government may not publicly traduce the Constitution of the United States. A member of the Masonic Fraternity is not free to retain his membership in that fraternity and publicly flaunt that society. A member of the historic Church may not retain an official position in that Church and deny and denounce the standards of faith or practice which that Church enjoins upon its members, and especially upon its official body.

"A clergyman of the Episcopal Church receives and retains his official position in consideration of his promise to conform to the doctrine, discipline, and worship of that Church and to teach nothing contrary to the same.

"A bishop in the Episcopal Church solemnly promises to drive away from the Church those holding official position therein who deny the formularies and teaching of that Church. No one in the Episcopal Church denies to a man the right to teach whatever doctrine he pleases, except as he does it under the implied consent of the Church.

"This is essential to the very ethics of the Church:

"1st, That it have certain standards of membership and official obligation.

"2d, That it maintain those standards with reasonable flexibility of interpretation.

"3d, That its bishops carry out their consecration promises and aid in so preserving these standards.

"This is the setting in the trial of Bishop Brown for heresy.

"He set forth publicly certain doctrines that, in the opinion of certain bishops, were destructive of the Church's position and he did this publicly as a bishop of their Church, and not merely as William Montgomery Brown.

"These views were, in the opinion of many, such as denied the personality of God, the historic reality of Jesus Christ, and the efficacy of His grace through the sacraments which He ordained.

"The book as published by Bishop Brown was translated into foreign languages, notably the Russian; it was prefaced by a picture of Bishop Brown in the official garb of a bishop of the Church, and was used by the atheistic government of Russia as a species of propaganda against the Russian Church. The Episcopal Church in the United States was very properly asked by the Russian Church whether such doctrines were sponsored by said Church.

"A Commission of Bishops was appointed at Portland to interview Bishop Brown regarding his status in the Church, and he refused to see them.

"It was therefore impossible to deal with the matter by friendly counsel.

"He was presented for trial by certain bishops on the ground that his teachings were not those of the Episcopal Church.

"Before a court of eight bishops of the Church, he was adjudged guilty of teaching doctrines contrary to his vows as a bishop. He appealed his case to a Court of Review and here again before eight bishops he was unanimously adjudged guilty.

"But so careful is the Episcopal Church to give every chance to the one accused, this verdict of the two courts could not become effective until the findings of the Court had been approved by the Council of Bishops, at which council there must be a two thirds vote of all those entitled to sit in the house, whether present or not. As a matter of fact there were only 105 bishops sitting in the house at this time, although 132 were entitled to vote.

"This meant that every absent bishop was assumed to vote against the conviction of Bishop Brown and it was necessary for 88 bishops of the 105 present to vote for his conviction: 94 so voted. Those who voted otherwise did so under the conviction that they must put mercy to an old man before justice to the Church's position. Probably a large number would have done this same thing, for Bishop Brown was not unpopular with his brethren, had they not felt the compelling obligation to discharge their judicial function in accordance with the solemn vows of consecration.

"There was no baiting of Bishop Brown, no accusations hurled against him, no feeling other than that of consideration for his age, his past services, and his evident sincerity.

"As William Montgomery Brown they were willing to concede to him all the rights of an American citizen to think and speak as he pleased.

"After reading his books and listening to his words, they were not willing to be construed as assenting in any particular to those views.

"They simply dissolved partnership with one whose theological speculations seemed to them to endanger the integrity of the firm, and all the fuss about heresy hunting seems to have come from those who are not officers of the firm and therefore not morally responsible for the acts of partners.

"When Bishop Brown said before the Court of Review that he believed in the Trinity; that the Father was matter, and the Son was force, and the Holy Spirit was law, he seemed to the firm to be carrying the principle of speculative interpretation beyond the limits of construction.

"I do not feel that any injustice has been done to Bishop Brown but rather that Bishop Brown has caused the Church much embarrassment, which could be relieved only by a dissolution of the partnership in which previously we had been involved."

THE SENSE of the beautiful, with which the religion of the Lord Jesus is intended to inspire us, is quite sure to fill our minds with wholesome, lofty, and noble thoughts, and to keep us away from the pitfalls of social evil and sin.—*Rev. Henry Lowndes Drew.*

National Council Meetings

NEW ORLEANS, LA., OCTOBER 7, 1925.

ON Monday and Tuesday preceding the opening of the General Convention, various meetings were held under the auspices of the National Council in preparation for the Convention.

Monday morning, the Department of Missions met to prepare matters for action by the Council on Tuesday. Among other things the following missionary appointments and transfers were made:

Miss Helen H. Elliott, transferred from Porto Rico to South Dakota.

Cuba: Miss Geraldine M. Huntley.

Porto Rico: Miss Margaret R. Brown, employed in the field, Miss Catherine R. Parr, Miss Marion L. Pinckney, employed in field, and the Rev. F. C. P. Hurd.

Alaska: the Rev. F. W. Goodman, D.D.

Honolulu: Miss Dorothy L. Petley, and the Rev. J. L. Martin.

Liberia: Dr. Lloyd R. Fowzer.

Philippines: the Rev. Wilson Macdonald and Miss Vaughn Keeley.

North Tokyo: Miss Marion J. Crawford.

There was also a meeting of the Department of Religious Education called mainly to meet the new executive secretary, the Rev. John W. Suter, Jr., who assumed the duties of his office on October 1st.

On Monday afternoon, there was a conference of the National Council and the Department of Missions with the bishops of the foreign, extra-continental, and Latin American districts.

There was a general discussion of the following topics:

What, if any, change in missionary emphasis and method, does the present situation in the Orient, in Latin America, and in Africa suggest as desirable or inevitable?

To what extent is it desirable for missionaries in China to continue to receive special privileges through treaties between China and their governments?

What suggestions can foreign missionary bishops give for the more satisfactory execution of the Church program when adopted by the General Convention?

On Tuesday morning, there was a meeting of the National Council. The Vice-President, Mr. Franklin, laid before the Council the two booklets which had been prepared by orders of the Council for use of the General Convention, the General Church Program, and the Triennial Report. These booklets, which contain the proposed budget and advance work, constituting together the general program for the next triennium, were given approval.

The question having arisen as to the disposal of certain moneys given for priorities, it was decided, after the matter had been considered by the Finance Department, to appropriate money strictly in accordance with the order of precedence as set forth in the general program for the past triennium.

The appeal of the Bishop of South Brazil for the appointment of a suffragan bishop for that district was given approval.

The Department of Religious Education reported that the new executive secretary had assumed charge, and Mr. Suter was introduced to the Council.

The Field Department announced that two new general secretaries had assumed office, the Rev. Elmer M. Schmuck and the Rev. Charles E. McAllister, and these gentlemen were presented to the Council.

The Department requested that Mrs. Kingman Robbins, of Rochester, N. Y., be made an additional member of the Field Department. She was duly appointed by the president, and her appointment was confirmed by the Council.

It was announced that the following had agreed to accept appointments as associate secretaries of the Department:

The Rev. B. N. Bird, of St. Asaph's Church, Bala, Pa.

Mrs. Paul H. Barbour, Springfield, So. Dak.

The Rev. Harold Holt, All Saints' Church, Portsmouth, Ohio.

The Very Rev. T. R. Ludlow, Grace Cathedral, Topeka, Kan.

The Rev. Henry D. Phillips, D.D., Trinity Church, Colum-

bia, S. C.

The Rev. C. W. Robinson, D.D., Christ Church, Bronxville, N. Y.

The Rev. E. V. Stevenson, 130 E. Sixth St., Plainfield, N. J.

Miss Lucy C. Sturgis, 66 Marlborough St., Boston, Mass.

The Rev. Lewis E. Ward, St. Thomas' Church, Bath, N. Y.

The report of the commission on Evangelism was laid before the Council and the commission was authorized to present the report to General Convention.

The Woman's Auxiliary requested that Miss Grace Parker, of Brookline, Mass., the daughter of Judge Philip Parker, a member of the National Council, be made a secretary of the Auxiliary. She was duly appointed by the president and her appointment confirmed by the Council.

On Tuesday afternoon, there was a conference of the National Council and the Department of Missions with the bishops of the Domestic Missionary Districts and of the dioceses which receive aid from the National Council. There were forty-five bishops present. There was general discussion of two topics. One was the assumption by the National Council of the budget of the domestic bishops in order to do away with a multitude of special appeals. The other was the proposal of the diocesan domestic bishops at their conference at Des Moines to do away with missionary districts; to make all districts and dioceses receiving aid, missionary dioceses, to give all the same representation in synods and conventions, and to elect and pay their own bishops.

A MISSIONARY JOURNEY

BY THE RT. REV. E. THOMAS DEMBY, D.D.,
SUFFRAGAN BISHOP OF COLORED WORK IN THE
DIOCESE OF ARKANSAS

IN answer to invitations, I have made tentative arrangements for a missionary journey in the eastern and southeastern part of the Diocese during Advent to make known the Church to my people who know not whether there be an Episcopal Church.

The object will not be to make converts but to impart information as to the Apostolic and Catholic claims of the American Church. It will be a mission in the interest of the historic reason and why of things of the Church. The field is ripe and ready for harvest but the laborers are few. There are more than 300,000 colored people in the sections of the Diocese in which I am to make the journey who know practically nothing of the Church of our Lord's founding.

Where it is possible I will show pictures of the Church work among the Negro people of the United States. Two clergymen will accompany me. It will take more funds than I have in hand to conduct the tour, to pay rent for halls, publicity, and to help with the traveling expenses of the missionaries. Should this proposed missionary endeavor appeal to the friends of the mission of the Church to colored people donations will be gratefully received and acknowledged. I would appreciate some simple tracts on the history of the Church and the explanations of the Holy Sacraments. I hope to get some Prayer Books, Hymnals, and Bibles for free distribution. Are you willing to "Come over into Macedonia, and help us"?

THE SECOND JOINT SESSION

(Continued from page 857)

Miss Mary E. Thomas, Executive Secretary of the Church Periodical Club, described the service of the Club to clergymen, lay missionaries and isolated families who are the recipients of the thousands of magazines, periodicals, and books distributed without charge by the Society.

The long program closed with Bishop Perry's plea for the Army and Navy Commission, in which he described briefly the work of the Church in helping our twenty chaplains, providing them with equipment and chapels, and thus making effective a ministry to thousands of Churchmen in the Army and Navy.

THE HOUSE OF BISHOPS

(Continued from page 852)

A message was received from Archbishop Alexander, head of the Greek Orthodox Church in North and South America, extending greetings. A reply was ordered sent.

The Bishop of Maryland presented a resolution giving the thanks of the House of Bishops to the lawyers who assisted in the two trials of William Montgomery Brown. It was carried.

VACANCIES AND SUPPLY

After luncheon the order of the day provided for the hearing of the report of the Commission on Vacancy and the Supply, presented by Bishop Burton, of Lexington. It showed a serious shortage of clergymen as compared with the number of parishes and missions; it suggested the grouping of posts in order to ensure more adequate salaries and commended efforts to secure well-equipped men for the ministry.

The House received message 19 of the House of Deputies agreeing to appoint a joint committee of conference on the salary of the Presiding Bishop.

THE LECTONARY

The order of the day at 2:45 being the report of the Joint Commission on the Lectionary, the Bishop Coadjutor of Massachusetts, Dr. Slattery, read the report, which concluded with resolutions that were adopted, (1) authorizing the tables of lessons set forth by the General Convention of 1922, and now revised for use until the first Sunday in Advent 1926. (2) That the Commission be continued and that it prepare tables to be used until 1929. (3) That the Commission prepare a final report to General Convention in 1928.

The House at three o'clock went into executive session to hear nominations for the office of Presiding Bishop. At the end of half-hour the doors were reopened and the regular business resumed.

MAUNDY THURSDAY COLLECT

On returning to the routine of work, Bishop Hall, of Vermont, presented the following collect for Maundy Thursday:

"O Lord Jesus Christ, who in the Sacrament of the Altar hast left unto us a perpetual memorial of Thy passion; Grant us so to venerate the sacred mysteries of Thy Body and Blood that we may always perceive within ourselves the fruit of Thy redemption; who livest and reignest with the Father and the Holy Spirit ever, one God, world without end. Amen."

This was adopted as a substitute for the Collect proposed by the Commission. On motion of Bishop Weller, of Fond du Lac an alternative Gospel for Maundy Thursday was adopted. It is St. John 13, verses 1 to 15, inclusive.

Collects for Monday and Tuesday in Easter Week were adopted as proposed by the Commission, with the proviso that the Collect for Easter Day be repeated after these Collects in each day. The title of the Fifth Sunday after Easter was changed to read "the Fifth Sunday after Easter, commonly called Rogation Sunday," and the title of Whitsunday to read, "Pentecost, commonly called Whitsunday."

A Collect, Epistle, and Gospel was provided for Whitsunday, in addition to those now in the Prayer Book, for use if the Holy Communion be twice celebrated. New Collects were provided as substitutes for the Collects for Monday and Tuesday in Whitsun Week.

The proposal to change the title of Trinity Sunday to the First Sunday after Pentecost, and to have the following Sundays called Sundays after Pentecost, was lost.

The parable of the Prodigal Son, St. Luke 15: 11-32 was substituted for the present gospel for the Ninth Sunday after Trinity, and a new collect was substituted for the present Collect for St. Luke the Evangelist.

A Collect, Epistle, and Gospel was provided for use on a day when any saint is commemorated for whom there is no service provided in the Prayer Book; also one for the anniversary of the dedication of a church; and one for use on a Rogation day.

The Rev. Gilbert Darlington, representing the American Bible Society, addressed the House of Bishops, describing the work of the society in printing and distributing copies of the

Bible or of the Gospels or other portions of the Book in many languages throughout the world. He made an appeal for larger support from the Church.

On motion of Bishop Overs, of Liberia, a resolution was adopted commending and endorsing the work of the Bible Society and urging more generous support by the people and parishes of the Church.

A message from the House of Deputies announced the adoption by the House of a resolution endorsing the World Court, and recommending that the United States participate upon the terms recommended to the Senate by presidents Harding and Coolidge. On motion, of Bishop Parker, of New Hampshire, the resolution was referred to the Committee on Memorials and Petitions.

Election of Primate

WEDNESDAY, OCTOBER 14.

NOTE was made in yesterday's report of the fact that an executive session was held at three o'clock to make nominations for the office of Presiding Bishop. To what an extent these supposed secret sessions have become a fiction, if not a farce, was shown by the fact that the evening papers last night published the names of the eight who were nominated, and the morning papers today carried their pictures and supposed life histories. THE LIVING CHURCH, therefore, is betraying no confidence when it passes on the names to its readers. They were: Bishop Gailor, President of the National Council; Bishop Brent, of Western New York; Bishop Murray, of Maryland; Bishop Brown, of Virginia, Chairman of the House; Bishop Alexander Mann, of Pittsburgh, Bishop Parsons, of California; Bishop Perry, of Rhode Island; and Bishop Burleson, of South Dakota.

Following the solemn practice observed in the election of Missionary Bishops, the House met this morning at ten o'clock in St. Paul's Church, and, after the Holy Communion had been celebrated by the Presiding Bishop, proceeded to the election. It was a day of humid heat, and one Bishop was prostrated during the service. Nevertheless the balloting continued until one o'clock, when, a choice not having yet been made, adjournment was taken for luncheon. The balloting was resumed in the hall of meeting at the afternoon session, and, at 4 o'clock Bishop Murray, of Maryland, was chosen. The choice was made known at once to the House of Deputies. It need only be said that Bishop Murray has had business experience, is an able administrator, a wise Bishop, and a man greatly beloved. He is a member of the National Council, and his choice for this high office is due in no small degree to the loyal and enthusiastic support which he and his diocese have given to the Program of the Church.

MISCELLANEOUS BUSINESS

So much of the day had been consumed in the election that not much business was accomplished.

The resignation of Bishop Overs of Liberia was accepted by the House with expressions of deepest regret, and the matter of filling the vacancy thus created was referred to the Committee on Foreign Missions.

Bishop Tucker, of Southern Virginia, presented a report on the subject of disabled and retired clergy, which included a recommendation that inquiry be made of the Pension Fund whether there could not be some relaxation of the rule which forbids clergy under pension from holding a charge. In the discussion of this resolution, Bishop Lawrence, the "father of the Pension Fund," informed the House that within the past few weeks the Fund had become one hundred per cent efficient, having been accepted and put into operation everywhere throughout the Church. The report with its resolutions was adopted.

The report on affiliation with the Federal Council was to have been the order of the day at 4:30, but, on account of the lateness of the hour and the fatigue incident upon a trying day, it was postponed.

Bishop Slattery reported upon the "Bishops' Crusade" for a spiritual awakening, which it is proposed to hold next year or the year following.

Nominations of Bishops to serve on various special committees were made by the chairman.

A special committee on the Church's work in Mexico re-

ported, and recommended the immediate election of a Bishop for that field. This was referred to the Committee on Foreign Missions.

The Committee on Domestic Missions reported recommending the election of Bishops for Idaho and Arizona, and that the vacant District of Nevada be not filled at this time. These recommendations were adopted.

The Joint Commission on Church Music made its report; the minutes of yesterday were read and approved, and the House adjourned.

Thus ended a day which should prove historic in the annals of the Church—when she first elected a Presiding Bishop.

Eighth Day

THURSDAY, OCTOBER 15.

BISHOP Freeman, of Washington, presented a resolution of thanks and appreciation of the work of the Women of the Church, and particularly for their splendid Thank Offering.

A DRAMATIC INCIDENT

Several messages from the House of Deputies were received, and in connection with one of these a dramatic incident took place. Message Number 34 reported the confirmation by ballot in the House of Deputies of the choice of the Bishop of Maryland, John Gardner Murray, as Presiding Bishop of the Church. Applause broke out spontaneously, and the Bishop of Georgia moved the appointment of a Committee to present the Presiding Bishop-elect to the House. The chair appointed Bishops Reese, of Georgia, and Manning, of New York, who immediately conducted Bishop Murray forward, where he was formally presented. He spoke briefly and earnestly, saying:

"As you all know, and as God knows, I have ever tried to obey the call of the Church. I shall need and shall seek the assistance of every one of you, my brother Bishops. Thirty-three years ago, I consecrated myself, body, soul and spirit, to the service of God and of His Church. I am conscious of my limitations and my failures; but God has been with me and He has blessed me. I give you my word that I shall rest neither day nor night in the pursuit of my task, and shall endeavor to be your faithful servant."

NOMENCLATURE

Bishop Hall, of Vermont, presented a suggestive report on Church Nomenclature. The special commission which considered the subject felt that the general meeting of the Church should be called the General Convention; that meetings of the Provinces should be called Synods, and diocesan meetings, conventions; also that missionary district might well be called a missionary diocese.

PRAYER BOOK REVISION

Bishop Lawrence, of Massachusetts, presented the report of the Board of Church Finance, after which the House took up Prayer Book Revision. Several minor changes of wording were made; Collects, Epistles, and Gospels were provided for Independence Day and for the Burial of the Dead. A brief debate preceded the adoption of the alternative Collect proposed for the Burial Office. It is unquestionably a prayer for the dead, and aroused earnest protests from a few conservatives, but was passed by an overwhelming majority.

New Epistles were adopted for several Holy Days, and a new Gospel for Thanksgiving day. The entire section of Collects, Epistles, and Gospels, was then ratified as amended.

Bishop Slattery, who is presenting the Commission's report, next took up the Offices of Instruction. As these touch doctrinal questions there was considerable debate and amendment.

Bishop Johnson, of Colorado, secured a change of wording in the "Duty toward God," substituting the word "earn" for "get," making the clause read "learn and labor truly to earn mine own living." The first office was ratified as amended.

Further action was suspended to receive a message from the House of Deputies announcing appointment of five clergy and five lay deputies as members of the Joint Committee on nominations for the National Council.

PRESIDING BISHOP'S SUCCESSION

At the afternoon session Bishop Leonard, of Ohio, took the chair. The Committee on Amendments to the Constitution presented an amendment providing for the succession to the office of Presiding Bishop; an election by the House of Bish-

ops in special session, should a vacancy in the office occur more than three months before a regular meeting of General Convention. The amendment was adopted and goes to the House of Deputies.

BISHOPRICS RECOMMENDED

The Committee on Foreign Missions recommended (1) the election of a Bishop for the Missionary District of Kyoto; (2) that the titles of the Bishop and Bishop Suffragan of Tokyo be changed to read "North Tokyo," (3) that a Suffragan Bishop be elected for the Missionary District of Southern Brazil; (4) that the House proceed to the election of a Bishop for the vacant Missionary District of Liberia; (5) that the House proceed to the election of a Bishop for the vacant Missionary District of Mexico. Upon motion of the Bishop of Pennsylvania, the House decided to go into council on conditions in Mexico before the nomination of missionary bishops.

COMMISSION ON FAITH AND ORDER

The Commission on Faith and Order reported through the Bishop of Rhode Island, its executive chairman. This commission was originally appointed in 1910 for the purpose of bringing about a World Conference on Faith and Order. The report paid a tribute to the memory of the late Robert H. Gardiner, Secretary of the Commission, and recommended that the Church press more earnestly its efforts for a World Conference on Faith and Order; it also asked an appropriation of \$25,000 annually for the next three years for the budget of the National Council. The latter request was referred to the Joint Committee on the Program of the Church.

NOMINATION OF MISSIONARY BISHOPS

After a meeting in council, the House of Bishops proceeded to the nomination of Missionary Bishops. A motion to go into executive session was withdrawn.

Upon request of the Bishop of Southern Brazil, that district was the first one called. The Bishop of Delaware nominated the Rev. Wm. M. Thomas, of Southern Cross School, Porto Alegre, Brazil.

For the Missionary District of Idaho the nominations were: the Very Rev. Paul Roberts, of Boise, Idaho; the Rev. Middleton S. Barnwell, D.D., a secretary of the National Council, New York City; the Rev. George Davidson, D.D., of Los Angeles; the Rev. Thos. Casady, of Omaha; the Ven. Stephen E. G. McGinley, of Omaha; the Ven. Archibald M. Judd, of Harrisburg; the Rev. Kenneth R. Forbes, of Boston; the Rev. Samuel M. Dorrance, of New York City; the Rev. Lewis G. Morris, D.D., of Rochester, N. Y.

For Arizona: the Rev. Walter Mitchell, D.D., executive secretary of the Diocese of New Jersey; the Very Rev. Wm. J. Scarlett, LL.D., of St. Louis; the Rev. F. E. Wilson, D.D., of Eau Claire, Wis.

For the Missionary District of Kyoto, Japan: the Rev. Arthur B. Parson, Assistant Foreign Secretary of the National Council, New York City; the Rev. Frank E. Wilson, D.D., of Eau Claire, Wis.

For Liberia: Ven. W. S. Claiborne, D.D., of Sewanee, Tenn.; the Rev. R. E. Campbell, Jr., O.H.C., of Liberia; the Rev. Gardiner L. Tucker, D.D., of Houma, La.

For Mexico: the Rev. George Craig Stewart, D.D., of Evanston, Ill.; the Rev. Henry D. Phillips, D.D., of Columbia, S. C.; the Rev. F. W. Creighton, of Brooklyn; the Very Rev. Francis S. White, D.D., of Cleveland; the Rev. Walter C. Whitaker, D.D., of Knoxville, Tenn.; the Rev. H. P. Almon Abbott, D.D., of Baltimore, Md.; the Rt. Rev. F. D. Howden, D.D., Missionary Bishop of New Mexico; the Rev. Walter B. Capers, D.D., of Jackson, Miss.; the Rev. Joseph W. B. Stewart, of Philadelphia, and the Rev. Thomas J. Lacey, D.D., of Brooklyn.

The House received several messages from the House of Deputies, one of which announced concurrence with the House of Bishops in the resolution under which the new Presiding Bishop will assume the duties of his office on January 1st next.

Death of Bishop Burgess

FRIDAY, OCTOBER 16.

THE Presiding Bishop announced the death of the Bishop of Long Island, the Rt. Rev. Frederick Burgess, D.D., and said appropriate prayers.

Under the head of petitions and memorials, the Bishop of

Maine presented a report on conditions in the Near East, concluding with two resolutions, (1) that relief work be maintained by liberal contributions so long as help is needed, and 2, that the House of Bishops approve the action of the National Council in asking for Good Friday offerings to support work in the Near East, and also approve the appointment by the National Council of the Rev. Chas. T. Bridgeman to a chaplaincy in Jerusalem where he teaches in a theological school. Both resolutions were adopted and sent to the House of Deputies.

The Bishop of Massachusetts presented the following resolutions: 1, Granting the Presiding Bishop a contingent fund of \$5,000 which was adopted.

2, Amending rule seven of the House of Bishops so that at each General Convention the Presiding Bishop shall nominate an assessor to whom he may assign duties, which was referred to the Committee on Rules of Order.

APPRECIATION OF BISHOP GAILOR

3, Expressing grateful appreciation for the service of the Bishop of Tennessee, President of the National Council. The resolution as adopted is as follows:

"To THOMAS FRANK GAILOR, Bishop of Tennessee: In requesting you to serve as President of the National Council until January 1, 1926, we, your brethren in the House of Bishops, place on record our grateful recognition of your services to the Church, to this House, and to each one of us, and our deep affection for you. Happy to be relieved of your heavy duties you will soon return to your Diocese and to your devoted people.

"We give you our Godspeed, confident that in the homes and churches of Tennessee, and in the shades of Sewanee, you will find congenial work, well-deserved rest, and the serenity of mellowing years."

The resolution was unanimously adopted by a rising vote and with great applause.

The Bishop of Indianapolis offered an amendment to the Rules of Order, that nominations of Missionary Bishops be hereafter made in writing to the secretary. This was referred to the Committee on Rules of Order.

The Bishop of Tennessee presented to the House his friend, the Rev. Dr. George W. Summey, moderator of the Southern Presbyterian Church and pastor of the Third Presbyterian Church, of New Orleans. Dr. Summey gave a brief greeting.

THE MAYOR OF KYOTO

The Bishop of Tennessee asked for special privilege, and read the following letter from the mayor of Kyoto, Japan:

"To the Rt. Rev. Thos. F. Gailor, D.D.,

"President of the National Council,

"Dear Sir:

"I beg you to accept the hearty greetings of the citizens of Kyoto. The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America has done much for education in the city of Kyoto. For thirty years you have not only spent an enormous sum of money for the building up and maintaining of St. Agnes' School, but have also sent many self-sacrificing men and women as teachers. Thus your contribution towards the culture and development of our city is indeed very great.

"I understand the Rev. Mr. Hayakawa, Principal of St. Agnes' School, is going to visit your country, and in behalf of the citizens of Kyoto I take this opportunity to express our sincere appreciation of what your society is doing for us.

"Yours sincerely,

"K. YASUDA,

"Mayor of Kyoto.

PRAYER BOOK REVISION

The next order of the day was Prayer Book Revision. The House considered Office of Instruction, No. II. Several amendments were offered, including one by the Bishop of Colorado, substituting in the answer concerning the spiritual grace in Baptism the phrase, "born unto sin" for "born in sin." The Bishop of New Jersey, suggested the phrase "prone to sin." Another amendment changed the word "wrath" to "disobedience." All these were finally disposed of by the omission of the entire phrase, so that the answer shall read: "The inward and spiritual grace in Baptism is a death unto sin and a new birth unto righteousness; whereby we are made the children of grace."

The Bishop of Fond du Lac secured the omission of the word "only" in the sentence which read; "Christ has ordained two Sacraments only, as generally necessary to salvation." The vote, on division, was 45 ayes to 40 noes. The House then adopted the Offices of Instruction as amended.

FEDERAL COUNCIL OF CHURCHES

At the opening of the afternoon the House continued in executive session, rising at 3:25. Bishop Anderson, of Chicago, took the chair, and there began the great debate, thus far, of the present General Convention. It was on the report of the Commission on Relation to the Federal Council of Churches, and the interest was intense as Bishop Brent, of Western New York, took the floor to present the report. It had been printed, and the reading occupied about twenty minutes. The report concluded with three resolutions:

1. That this Church become a constituent member of the Federal Council of Churches, with such reservations as General Convention shall determine.

2. That the above resolution be considered in Committee of the Whole.

3. That, if the resolution receives in either House less than a two-thirds affirmative it fails, and the *status quo* is to be continued through the next triennium.

The House then went into committee of the whole, and the junior member of the House present, the Bishop of Olympia, was appointed secretary of the committee of the whole.

Bishop Brent was given fifteen minutes to present his arguments in favor of resolution one. He said in part:

"The Federal Council is an agency to be used by us, if we wish. It has made no request that we become a constituent member. In this meeting the Federal Council is an absentee who is trying to be our servant, and we ought therefore to give all courtesy to it in our debate. Its questions and problems are most vital ones. It is by no means perfect. I have been, and shall continue to be, its frequent critic. It has been said that the Federal Council is a Protestant body: How can it be otherwise unless Churches which count themselves Catholic assist it. The only question before us is whether we are in any way compromising ourselves in becoming a constituent member, and whether it can help us to solve our problems through its departments."

Bishop Brent briefly reviewed the departments through which the Federal Council of Churches operates, and showed how they could render us valuable service. He also frankly acknowledged that coöperation with certain of the departments presented very real difficulties. Yet he questioned whether, all things considered, we should work things out better alone; whether we should not be serving Christianity in a peculiarly useful way by accepting membership in the Federal Council of Churches.

"For long years," he said, "it was my lot to pace the outer wall of the Church's life and work, and I counted it the dearest effort of my life. I must tell you what I see, and I know that I have not been disobedient unto the Heavenly Vision."

Bishop Darlington, of Harrisburg, spoke for the resolution and cited the really Catholic tone of the recent Conference in Stockholm.

Bishop Johnson, of Colorado, was then given fifteen minutes to present the case against the resolution. He said that no one could ask for a fairer statement of the aims and work of the Federal Council of Churches, or a fairer adversary than Bishop Brent. He said he only objected to two or three things, but they were vital to him. He would not prevent any Bishop or other individual from coöperating with the Federal Council, for he did not consider that it endangered our Catholic heritage. But the action proposed is without Catholic precedent, and there are two minds about it in the Church. "It is our duty to preserve the spiritual balance of our household."

Bishop Sessums, of Louisiana, opposed the resolution, not on the ground that we desire to occupy a separatist or isolated position, but because we should lose instead of gaining. We do not have the same viewpoint or interpretation of Christianity as they do.

Bishop Morris opposed the resolution, and was followed by the Bishop of California, who favored it. He said:

"If we had love enough, unity would come. Let us go as far as we can. Let us learn to live and work with them now, so that when the time comes, we can enter better into the united fellowship of the Church of Christ."

Bishop Guerry, of South Carolina, declared that unity is not the object of the Federal Council, and that if we accept anything less than Christ's standard we delay the day.

Bishop Perry, of Rhode Island, offered a substitute resolution, saying that, as this was not a question of ecclesiastical

relation but of administration and that as the relationship should exist between our National Council and the Federal Council, he submitted a resolution referring the matter to the National Council of this Church with authority to work out a plan of Federation. The resolution failed to carry.

Bishop Lloyd declared that, in joining the Federal Council, we would be committed to positions which this Church could not subscribe to, and would jeopardize interests which we hold, not for ourselves only, but for our separated brethren.

Bishop Gailor spoke against the resolution, suggesting that Bishop Brent was a poet, carried away by his vision.

Bishop Brent closed the argument, denying the allegation that he was a poet, and affirming that he was a spiritual adventurer. He said:

"Unity has become a necessity. There is a cloud in the East that threatens a coming storm, and nothing can prevent its breaking but a unifying force—something deeper, more inspiring than Communism has to offer. A new religion is rising; the Christian world must meet it with unified action. We cannot, in all loyalty to the heart and mind of Christ, reject such an opportunity as this offers. Let us do something, that our children may be prepared against the next cataclysm. Let us not wait for the day when we may be driven together like huddled sheep by the fierceness of the storm."

The House then voted on the resolution. The votes were ayes, 50; noes, 50, and, in accordance with his third resolution, Bishop Brent moved that the committee of the whole report adversely upon the proposal, and that the *status quo* continue during the next triennium.

The House of Bishops resumed its sitting, and heard the adverse report of the Committee of the Whole. A resolution, was adopted, the House of Deputies concurring, that the *status quo* be maintained.

So ended the greatest debate of this session, characterized throughout by intense earnestness, clear statement, and unflinching courtesy, and rising at times to a very high level of the forensic art. As the closing hour was long past, the House adjourned immediately.

MISSIONARY BISHOPS ELECTED

[BY TELEGRAPH]

NEW ORLEANS, LA., OCTOBER 18, 1925.

SIX missionary bishops were elected by the House of Bishops in secret session in St. Paul's Church Saturday and will be considered by the House of Deputies, which must confirm the elections in executive session Monday. The new bishops-elect are as follows:

For Mexico, the Rev. Frank W. Creighton, rector of St. Ann's Church, Brooklyn. He is forty-six years old and a graduate of the Philadelphia Divinity School.

For suffragan bishop of Southern Brazil, the Rev. William Matthews Merrick Thomas, teacher in Southern Cross College, Porto Alegre, Brazil. In addition to being head master of the school, he is a professor in the Theological Seminary in Porto Alegre and rector of the Church of the Ascension. He is forty-seven years old, a native of Maryland, and a graduate of the Virginia Seminary. He has served in Brazil since 1904.

For Arizona, the Rev. Walter Mitchell, D.D., executive secretary of the Diocese of New Jersey. He has held a number of teaching positions in the Church and is a former member of the House of Deputies. He is forty-nine years old, a graduate of the University of the South, and a native of Hartsville, Mo.

For Kyoto, the Rev. Shirley Hall Nichols, missionary in the province of Aomori, Diocese of Tohoku, Japan. He is forty-one years old and a native of Brooklyn. He is a graduate of Harvard and has been a missionary in Japan since 1914.

For Liberia, the Rev. Robert Erskine Campbell, O.H.C., head master of the Holy Cross School at Pendembu, Sierra Leone. He was born in Orange County, Florida, in 1884, the son of a clergyman. He is a graduate of Columbia University, and the General Theological Seminary. He began his missionary work at the Holy Cross monastery in Tennessee, but has been in Africa since 1922.

For Idaho, the Rev. Middleton Stuart Barnwell, general secretary of the Field Department of the National Council. He is a graduate of Center College, Kentucky, and the Virginia Seminary, and was formerly rector of the Church of the Advent, Birmingham, Ala.

CHRISTIAN STEWARDSHIP

AN ESSAY BY JOHN DAVID COLSON

CHRISTIAN Stewardship can be compared to the ship of life which, with us as captain and God as Owner, makes a voyage sometimes touching at many ports and sometimes transacting much business, but always ending up in the Harbor of its Owner. To each of us is assigned a special boat to command and to each of us is assigned a special voyage. Some commanders have larger ships than others; these have greater responsibility than those in command of smaller craft. Some voyages are longer than others; but no



JOHN DAVID COLSON.

matter how long it takes the ship of life to make its rounds, when it finally arrives at port, all conditions are taken into account and weighed by the Owner.

The ship of life cannot always expect fine weather for its voyage. Often it has to plow onward through the sea of sadness and misfortune, which is lashed into fury by the tempests of temptation. When such storms come we should turn our bow to the wind and face it bravely. The sharp prow of trust cuts the waves in two, breaking their violence and letting them pass, while the ship of life is unmoved from her course and unharmed. But if we turn our rudder, which is the captain's decision between right and wrong, away from our course and run with the wind, it is a wrong decision and we are wasting our Owner's time and getting further away from the Harbor.

Our invaluable fuel is Faith. Our engine is our body. We should keep our engine always bright and clean and our fires raked clear of the slag which so often is mixed with our fuel. The clinkers this slag forms correspond to the doubts and wrong ideas that creep into our faith. We must never allow them to accumulate or they would smother our fire.

When we get in these storms of temptational wind, the captain has for his guidance the compass of conscience. This compass is so accurate that the captain need not have any fear if he heads his ship in the direction in which it points.

Our Owner expects us to keep a strict account of all our transactions and communicate with Him whenever possible and ask Him for advice and help. He expects us when at a foreign port, discharging or taking on cargoes, etc., to put forward, in all our dealings, our best efforts and to deal fairly and justly with all men so that they will respect the flag of Him who sent us. This flag should be always flying at our mast-head.

Our Owner asks for only a percentage of the money we earn, the remainder is ours to use as we please. Some of this we should be always ready to use for ships in distress. Though we are trading honorably to the best of our ability, we should not hesitate to go to the assistance of others even at the risk of losing some of the cargo we are carrying.

In pleasant weather our Owner wishes us to have recreation and pleasure; but in stormy weather we must deny ourselves anything that will interfere with our duty.

When we finally bring our ship to the end of the voyage and account to our Owner, He will judge with all mercy and kindness, remembering the materials we have been given to work with; the weather we have encountered and the opportunities we have made for ourselves to render Him faithful service.

HOUSE OF DEPUTIES

(Continued from page 854)

composed of the Rev. Dr. Stetson, of New York, and Mr. Joseph C. Minot, of Massachusetts, was appointed to wait upon the president and assure him of the sympathy of the House.

REPORT ON REVISION

The first part of the Fourth Report of the Joint Commission on Prayer Book Revision came before the House in the form of a series of messages from the House of Bishops. For these changes to become legally a part of the Prayer Book, they must pass the House of Deputies, be sent to the several dioceses, and then again passed in 1928 by both Houses of General Convention. None of this new matter has yet been acted upon by the House of Deputies, but it will, for the next week or so be its main business.

DEPUTIES UNCHANGED

The committee on canons reported unfavorably on a resolution to reduce the number of deputies from four to three in each order from each diocese. The Rev. Dr. Aigner, of Erie, offered a resolution providing for the election of a vice-president for the House. It was referred to the committee on rules of order. A cable was ordered sent to the Bishop of Osaka thanking him for his message of greeting.

CONGRATULATE COL. HARRISON

By a rising vote, the congratulations of the House were extended to Colonel Zadok D. Harrison, of Atlanta, the senior deputy of the House. Colonel Harrison, who is clerk of the Supreme Court of Georgia, has been a member of every General Convention since 1883.

Black Letter Saints' Days

FRIDAY, OCTOBER 16.

UNLESS the matter is reconsidered, the new Prayer Book will contain no list of black-letter, or secondary, Saints' Days. This was decided by a close vote Friday in the House of Deputies after a vigorous debate carried over from Thursday and occupying most of Friday's session.

The question came up on a motion of the Rev. Charles Clingman, of Alabama, who moved that the House not concur with that portion of the message from the House of Bishops adopting the new calendar. In offering his resolution late Thursday, the Rev. Mr. Clingman objected especially to the inclusion of Gregory the Great (March 12), asserting that he furthered the idea of the temporal authority of the Pope; of St. George, patron of England (April 23), because the story of his encounter with the dragon is an exploded myth and is of pagan origin; and of All Souls' Day, (November 2) because it is too closely linked with the doctrine of purgatory.

A defence of the Commission's action by the Rev. Dr. Suter, chairman of the Joint Commission on Revision of the Prayer Book stressed the points, (1) that the American Prayer Book is the only one in the Anglican Communion not having such a list, which has been found helpful in other Churches; (2) that our Church is one of the most cosmopolitan in the world, and its calendar should include many races; and, (3) that it is desirable to recognize more patronal festivals for our parish churches.

"Our Church is strictly scriptural, and has wisely included in her calendar only scriptural saints," declared the Rev. Dr. W. B. Capers, of Mississippi, supporting the Rev. Mr. Clingman's motion. "I, for one, whatever may become of this calendar, will never celebrate the Holy Communion for St. Nicholas."

"There is grave danger lest we exalt ourselves into a body to canonize saints," the Rev. Dr. Stewart of Chicago reminded the House. "These are not new saints; they are well known to the whole Church. I did not know that St. Nicholas was in such disrepute. I do not believe all the stories about George Washington, but that in no way lowers my esteem for him. The same is true of St. George of England.

"In my parish hall in Evanston are statues of the patrons of the different races, for the benefit of our classes in Americanization. We have found it of great benefit in training our foreign-born. Let us show our sympathy for all the saints of the Church, not just for Anglicans."

Alluding to St. George as only "the pagan Perseus in disguise," a deputy from South Carolina observed that "we cannot afford to fill our calendar with such doubtful characters."

"I am not sure whether I am a myth or a pagan god," began the Rev. Canon St. George, of Milwaukee, rising on behalf of the Commission to defend the proposed calendar. "We must be committed to the idea of memorial days, since we have them already in both our civil and Church calendars. We do not always know all about the men we commemorate. What, for example, do you know about St. Bartholomew or St. James? The deputy from Alabama has objected to Gregory because of his unsavory character. How about St. Peter? He is one of the most unstable characters in Church history."

Mr. Arthur S. Browne, of Washington, pointed out a number of discrepancies between the proposed calendar and that of the Church of England, asking why the two were not correlated.

"We are happy to be members of the Protestant Episcopal Church," declared Mr. George Zabriskie, chancellor of the Diocese of New York, "but it gives us a far greater happiness to be members of the Holy Catholic Church. It is our privilege to ally ourselves with these heroes of the Church, and to commemorate the great triumphs of heroism and religion. Not one of these names is open to any charge of disparagement of character. We should be proud to associate ourselves with great Churchmen of all times, and so to recognize the continuity of the Church."

"I should like to vote for the list," said the Rev. Dr. Maxon, of Michigan, "but I should like to know the reason for the omission of Wycliffe, 'the morning star of the Reformation, and other great Reformation heroes. What has become of Ridley and Latimer? Is the Commission trying to put an extinguisher on the 'fire that shall never be put out'?"

The Rev. Dr. Kinsolving, of Maryland, declared himself in sympathy with the principle of the list, but opposed to further feasts of the Blessed Virgin. The Rev. Dr. Brown, of Massachusetts, objected to the "unreality" of the list. The Rev. Dr. Kirkus, of Delaware, pleaded that only apostles of our Lord be included in the Church's calendar. Dean Powell protested that the list stops too soon, and mentioned the names of Pasteur and Florence Nightingale as worthy of inclusion.

"Possibly these saints are unreal to many people," admitted Dean Chalmers of Dallas. "If so, it is a tragedy. The names of Mary Pickford, Douglas Fairbanks, and Harold Lloyd are well known to our children, while St. Francis of Assisi is practically unknown."

"I am sorry I presented my resolution so badly as to appear partisan," said Mr. Clingman in reply to his critics. "I am glad to be a member of the Holy Catholic Church. I should be happy to honor some of these saints. But we are here to enrich and simplify our Prayer Book, not to confuse its readers."

Upon a demand of the Diocese of Southwestern Virginia, the question was here voted upon by orders, the vote resulting as follows:

	CLERICAL	LAY
Aye	35¼	35¼
No	28½	26½
Divided	12	4

The Chair ruled the motion lost through non-concurrence of the two orders, and the House adjourned for luncheon.

At the beginning of the afternoon session, the Rev. Dr. Suter, abandoning the fight for the particular calendar introduced by the Commission, moved "that a list of memorial days be included in the calendar," leaving the specific days to be selected later. An attempt by Mr. Wickersham to recommit the whole matter to the Joint Commission was defeated. The Iowa deputation demanding a vote by orders on Dr. Suter's resolution, the vote resulted as follows:

	CLERICAL	LAY
Aye	34½	23½
No	27½	31
Divided	12	5

The motion was therefore lost, and, unless it be reconsidered, the new Prayer Book will contain no list of black-letter memorial days.

MISCELLANEOUS MATTERS

Mr. Morehouse, of Milwaukee, continued to preside in place of Dr. Stires who, though improved, will be unable to take the Chair until Monday. A resolution of sympathy for the family of the Rt. Rev. Frederick Burgess, D.D., Bishop of Long Island, the news of whose death saddened the Convention, was adopted by a rising vote. At the unanimous request of the Long Island deputation, Dr. Stires, who will succeed to Bishop Burgess' see upon his consecration next month, agreed not to attend the late Bishop's funeral, but to remain in New Orleans.

The treasurer of the Convention, General Skiddy, announced that the trial of the Rt. Rev. William Montgomery Brown, D.D., would cost the Church at least \$15,000. The committee on the state of the Church urged that the House of Bishops issue a statement about lynching, and recommended that the National Council employ a secretary for work among colored people. Dean Beekman, of the Cathedral of the Holy Trinity, Paris, presented the report of the Joint Commission on European Churches, recommending that the question of a resident bishop for Europe be postponed for three years, but that the Presiding Bishop appoint an American bishop to visit Europe for at least three months each year.

Benedictus Approved

FRIDAY, OCTOBER 16.

SCARCELY had the House of Deputies finished the battle over the proposed calendar, when, late Friday afternoon, the resolution of Canon H. B. St. George of Milwaukee, providing that the *Benedictus Qui Venit* be inserted for permissive use after the *Sanctus* in the Communion service, was taken from the calendar.

"This action has been recommended by every Joint Commission since the beginning of Prayer Book revision," said Dr. St. George. "It was not brought in by the present Commission because unanimous consent could not be obtained." He further reminded the House that this resolution was passed by a large majority of the House of Deputies in 1922.

"I appeal mainly on behalf of those laymen who, whatever may happen to the rest of the Prayer Book, do not want this Communion service interfered with except by general consent," said Judge George F. Henry, of Iowa, in a strong plea that the change be defeated. "Let us not be satisfied to legalize this action because it is now being done lawlessly. The people want at least this one service preserved as it has always been."

An even more impassioned plea against the change was made by Mr. Rosewell Page, of Virginia.

"I don't know whether this word has ever before been used from this rostrum," he said, "but this is the *Protestant Episcopal Church* and I object to this anthem with the idea of crushing the Protestantism out of this Church."

"Our Lord said, 'Ye shall not see Me until ye say 'Blessed is He that cometh in the Name of the Lord,'" quoted Canon St. George, giving the reasons for his amendment. "True, it was once a greeting in the presence of the emperor, at the end of the age of persecution. Then, however, it came into the service of the Church. We find it used as early as 375, and it has never since been absent until in 1552 it was taken out of the English Prayer Book, not by action of the Church but by Act of Parliament. I admit the charge of lawlessness. All the services of the Church have grown out of such lawlessness. It cannot be stopped. That was never tried until the Sixteenth Century. It was a failure to attempt it in the Act of Uniformity. John Wesley began to use hymns in his services, which was lawless. Legally it is still lawless in England. The result was to drive the Methodists out of the Church. Only in 1892 were hymns lawful in the American Church. Your Commission has been trying to regularize these extra things. I should like you to name any bishop or priest not guilty of lawlessness in that sense."

At the demand of the Diocese of South Carolina, the question was voted on by orders, and the resolution was adopted, subject to concurrence by the House of Bishops, as follows:

	CLERICAL	LAY
Aye	47	38
No	20	21 3/4
Divided	7	6

Remarriage and Divorce

SATURDAY, OCTOBER 17.

DEFEAT of the proposal introduced by memorial from the Sanctity of Marriage Association, urging an absolute ban on remarriage after divorce, was the only feature of a dull session of the House of Deputies on Saturday. No little surprise was caused, however, when the Virginia delegation, which had strongly opposed the proposed additions to the calendar, moved reconsideration of Friday's vote. The question was placed on the calendar.

The memorial on remarriage, sponsored by the Rev. Dr. Stetson, of New York, was taken from the calendar. It provided for an amendment to the canons deleting the provision legalizing the remarriage of the innocent party in a divorce for adultery, but provided for remarriage after an annulment of a previous marriage.

The Rev. P. G. Kammerer, Ph.D., of Pittsburgh, opposed the resolution, quoting Victor Berger, Socialist Congressman, to the effect that the divorce evil is due to changing social conditions and that it cannot be prevented by legislation. Other opponents of the measure pointed out that we cannot know the mind of Christ on the matter, and that the legislation is not needed at the present time. The committee on canons reported that they deem any legislation on the subject inexpedient at this time.

At the request of the Minnesota deputation, the vote was taken by orders, resulting as follows:

	CLERICAL	LAY
Aye	21 1/2	7
No	49	56 1/4
Divided	4	4

VARIOUS BUSINESS MATTERS

The president of the House still being absent, Judge Philip S. Parker, of Massachusetts presided. A message was received from the House of Bishops recommending the continuation of the *status quo* with regard to the relations of this Church with the Federal Council. It was placed on the calendar. A report from the committee on canons with regard to the enlargement of the powers of provinces was also placed on the calendar. A memorial to the late Presiding Bishop, Dr. Tuttle, was adopted by a rising vote. A lengthy resolution relating to the rural work of the Church, introduced by the Rev. Harrison W. Foreman, of Central New York, was referred to the committee on the state of the Church.

Mr. Joseph H. Beale, of Massachusetts, proposed that in a vote by orders divided votes should count as a half vote for each side, instead of in the negative as at present. The proposal was referred to the committee on the constitution. The Rev. Thomas Jenkins of Oregon introduced a proposal for an alternative general confession in the Communion office, which was referred to the Joint Commission. Upon recommendation of Gen. Charles M. Clement, of Harrisburg, the House voted to publish the changes in the Prayer Book adopted to date, together with those to be ratified in 1928.

THE LATEST

[BY TELEGRAPH]

NEW ORLEANS, LA., OCTOBER 19.

THE entire budget for the next triennium, that was incorporated in the report of Joint Committee of the Budget, and the Program, allotted on the basis of \$3,510,000, was unanimously adopted by House of Deputies Monday and sent to House of Bishops for concurrence.

Members of the National Council were elected as follows: to serve three years, Bishops Brown, of Virginia, and Lawrence, of Massachusetts, the Rev. Drs. Wm. H. Milton, of East Carolina, and George Craig Stewart, of Chicago, Messrs. Lewis F. Monteagle, of California, Richard I. Manning, of Upper South Carolina, Samuel Mather, of Ohio, and Burton Mansfield, of Connecticut; to serve six years, Bishops Manning, of New York, and Burleson, of South Dakota, the Rev. H. P. A. Abbott, D.D., of Maryland, and the Rev. R. C. Chalmers, of Dallas, Messrs. Samuel F. Houston, of Pennsylvania, Wm. T. Peterkin, of West Virginia, C. Z. Patten, Jr., of Tennessee, and Harper Sibley, of Western New York.

The Missionary Bishops elected by the House of Bishops on Saturday were all confirmed by the House of Deputies.

THE WOMEN OF THE CHURCH

(Continued from page 856)

AUXILIARY BUSINESS MEETING

The second session of the business meetings of the Woman's Auxiliary was called together promptly by the chairman, Mrs. J. M. McBride. Miss Lindley opened with prayer and the roll showed an attendance of 410 delegates from 108 dioceses.

Resolutions from the House of Deputies and from the Joint Session were read. These expressed appreciation of the work of the Woman's Auxiliary and of the United Thank Offering. This great offering is now increased by \$5,000, making the total today \$909,833.50. The books will be kept open until the last day of this month, so that any further receipts may be added. After that date all moneys received will be added to the U. T. O. of 1928.

Miss Lindley reported the exchange of greetings by the Woman's Auxiliary of the Church of England in Canada and our own Woman's Auxiliary; also, that the buildings to be erected by the U. T. O. of 1925 had been decided upon by the executive board. They are St. Phoebe's School, Hankow, China, and St. Agnes' School, Kyoto, Japan, each of which receives \$15,000.

Mrs. Deems, chairman for the nominating committee for the Executive Board, informed the delegates that no member of the Board can serve for more than two terms, and that eight women were ineligible for election. The representatives of the eight provinces who have been elected by their provinces are Mrs. Fisher, Province 1; Mrs. Boynton, of Newark, Province 2; Miss Louisa Davis, of Virginia, Province 3; Miss Margaret Weed, of Florida, Province 4; Miss Bussey, of Milwaukee, Province 5; Mrs. Leete, of the Pacific Coast, Province 6; Mrs. Tolman, of Texas, Province 7; and Miss McGill, of Los Angeles, Province 8. Those having served two terms are Mesdames Marcelline Adams, Hermon B. Butler, Loaring Clark, Chas. R. Pancoast, Arthur Phelps, and the Misses Eva D. Corey, Elizabeth Matthews, and Nannie Hite Winston.

"BLUE BOX" REMAINS

Resolutions regarding the United Thank Offering were considered: one asking that the name of the "Blue Box" be changed to "Blessing Box" was lost. Another that no woman over forty years of age be supported or trained as a U. T. O. worker, was also lost.

It was decided to be impractical to set a national date each spring and fall when the contents of all Blue Boxes were to be presented. The Auxiliary pledged itself to do all in its power to find a market for the embroideries and other hand-work made in the foreign mission field by our workers and others.

Policies and plans for the next U. T. O. were considered and it was agreed that the usual addition to the permanent trust fund, the income of which is used to pension retired or invalid missionaries, be ten per cent; that at least \$25,000 be set aside for buildings. Training for U. T. O. workers at all training schools or other designated institutions of learning will also be a charge on the U. T. O., as well as salaries of workers.

CHRISTIAN UNITY

The Rev. Floyd Tomkins, Jr., spoke on Christian Unity and asked that the Auxiliary use the Octave of Prayer next year. He also thanked them for having done so this year. The Kuling School was well presented, and it was resolved that Auxiliary women acquaint themselves with the work and needs of the school, and help it with their sympathy, prayers, and gifts.

It was resolved that the Woman's Auxiliary seek in every branch to make a greater use of the spiritual power of prayer and to try to enlist every member in a deeper study and understanding of the meaning and methods of prayer as the Master used it. This was the outcome of a realization that the Prayer Partnership plan has brought strength to our missionaries, and also has helped develop the use of prayer at home.

The Auxiliary resolved to include more fully within its scope rural work and work for the foreign-born, as well as to continue to send personal Christmas boxes to the missionaries in the field. Diocesan presidents were urged to do everything in their power to acquaint themselves with local conditions, looking forward to securing pleasant and restful living quarters for our missionaries when on furlough, and to seek to keep in closer touch with missionaries' children left in this country for the purpose of finishing their education.

In regard to the younger women, it was resolved that the Auxiliary strive for closer coöperation with existing organizations for young people and that the Auxiliary in parish branches develop a plan of work which will interest young women in the Mission of the Church.

Special Meetings

WEDNESDAY, OCTOBER 14.

SEVERAL special meetings, not on the regular schedule, were held today, notably those of the Seventh and Fourth Provinces. The women of the Province of Sewanee came together at call of the president, Miss Margaret Weed, in St. Paul's Church, to hear the report of the Provincial Special, the William Hoke Ramsaur Memorial School, to be built at Pendemai, Liberia. During the past triennium contributions for this fund have reached \$11,718.28 and, in addition to the building fund, contributions for scholarships, which are \$50 a year, have totalled \$719.67. Each diocesan branch of the Auxiliary in the Province is asked to assume the responsibility for one scholarship.

At the Woman's Club of New Orleans some thirty women from the Diocese of Tennessee lunched with Mrs. Thos. F. Gailor, Mrs. James M. Maxon, and Mrs. J. Craik Morris as guests of honor. Mrs. John R. Wheeler, president of the Auxiliary in Tennessee, presided.

A conference on Presenting the Church's Mission to Students and Younger Women was held, under the chairmanship of Miss Agnes Hall, formerly the secretary for student work of the Department of Religious Education. This conference was one of the most helpful held, bringing with it the realization that our work amongst younger women and girls must be enlarged and carried on in every parish. Miss Hall outlined the dominant interests of young women and emphasized the fact that the young women of today know their own needs and that older women must be prepared to meet them on their own grounds and to show them ways and means for service. She showed that we must be ready to talk of all interests, not only of the religious side of their lives; they are interested in many and diverse problems such as interracial, international, and interdenominational questions. But through all their problems their religious interest is dominant.

Miss Florence Newbold, extension secretary of the G. F. S., Mrs. R. C. Ledford, of North Texas, Miss Lambricht, of the G. F. S., Mrs. J. P. Hollingsworth and Mrs. Edwin Cross, of Spokane, contributed to the discussion, which was very animated.

NOMINATIONS

Thirty-eight women have been nominated to serve on the Executive Board. Eight of these will be elected tomorrow at the business session.

Miss Grace Lindley, the present executive secretary, is unopposed for reëlection.

Foreign visitors were presented to the Auxiliary at the morning meeting, which had for its presiding officer Mrs. L. F. Monteagle, of California. Miss Beaumont, of London, brought greetings from the Society for the Propagation of the Gospel and from the Woman's Auxiliary of the Mother Church.

Miss Josefa Romero, a graduate of the Josephine Hooker Memorial School, of Mexico City, of which Deaconess Newell is in charge, spoke of the Mexican woman's outlook and of the social service work under her particular care in Mexico City. Deaconess Newell also spoke, and made a deep impression and many friends for her important work, with which she is so well qualified to deal.

Missionary talks closed the afternoon, with Mrs. A. L. Sioussat in the chair. Mrs. Sioussat characterizes herself as the "grandmother of the Auxiliary," having been a member since 1871. She is much beloved all over the Church as well as in her own Diocese of Maryland.

Speakers included Bishop Tucker, Archdeacon James S. Russell, the Rev. P. Linden Tsen, Mrs. Mosher, from the Philippines, the Rev. Kishio Hayakawa, rector of St. Agnes' School, Kyoto, and the Rt. Rev. L. L. Kinsolving, D.D., Bishop of Brazil.

A Business Session

THURSDAY, OCTOBER 15.

THE first all-day business session of the Auxiliary was held today and much important business was transacted. The meeting was called to order by Mrs. Jas. M. McBride.

A large number of important points were discussed, and reso-

lutions passed regarding United Thank Offering workers. It was recommended that a committee on recruiting be formed in each diocese.

United Thank Offering workers, disabled during service, should receive some regular allowance, and, unless otherwise stated in the appointment, every woman worker should have an adequate annual vacation of not less than one month with salary continuing, was the opinion of the meeting. The Department of Missions was urged to endeavor to secure the establishment of this practice in all fields in which women supported by the U. T. O. are at work.

PARISH ORGANIZATION

The Auxiliary pledged itself to aid the Field Department in its efforts to organize the parish for service through a co-operative movement of men and women, young people, and children. It also expressed belief in one parish council, on which the Auxiliary should have representation; and in a parish program covering the five fields of service, in which every member of the parish may be enlisted in some form of work. It was also resolved that the movement in fellowship, coöperation, and unity, which has been called in many places The Church Service League, be allowed the use of this name if so desired, or any other of its choice.

An expression of appreciation was made to the members of the Executive Board, the Executive Secretary, and all other Secretaries, for the devoted and consecrated efficiency with which they, for the last three years, have directed the work of the Auxiliary, increased its spiritual expression and deepened its faith.

SPIRIT OF MISSIONS

The Rev. G. Warfield Hobbs, editor of the *Spirit of Missions*, made an appeal for increased circulation of the magazine. It was followed by the passage of a resolution to promote the circulation of the *Spirit of Missions* by assisting in the appointment, in the parishes, of a representative for this promotion where such an agency does not exist already. The Calendar of Daily Bible Readings and the Prayer Leaflet were also spoken of and their use urged.

MEMORIALS

The delegates standing, it was resolved that the Auxiliary record, with thanksgiving to Almighty God, its profound gratitude for the lives and examples of the Most Rev. Daniel Sylvester Tuttle, D.D., the Most Rev. Alexander Charles Garrett, D.D., and Margaret Theresa Emery, together with those other workers who, at home and abroad, have entered into rest during this triennium.

The gold and silver offerings on behalf of St. Margaret's School, Tokyo, which have been given by fifteen dioceses, were commended and, by resolution, every diocese was asked to have a similar sale, during the coming year.

The National Council was asked to appoint another advisory committee for the Training School at St. Augustine's, Raleigh, in the stead of the present committee whose term now expires. This committee is to have full power to act, not only at St. Augustine's, but in the matter of the New York House, which it will select and equip and for which it will plan the maintenance.

FINANCIAL POLICY

Regarding a financial policy, it was resolved that the Woman's Auxiliary in each diocese pledge itself to coöperate in helping the diocese meet its budget quota for the work of the general Church.

It was also the will of the Auxiliary to go on record as ready to assist the Diocese in the advance work of the program assigned to it. The subject of Stewardship is to be incorporated each year in the diocesan program of education, and the status of the U. T. O. is to be, in no way, affected by the policy suggested.

In the matter of memorials in the mission field it was decided that the proper officials be consulted before decision be made.

There was much discussion of the resolution by which it was suggested that, instead of assuming a national Special outside the Program, the Woman's Auxiliary should make a national corporate gift during the next triennium of approximately \$100,000 for advance work included in the Program. It was decided that this be made the first order of

business at the next session. Feeling ran high on the matter and most able speeches were made pro and con.

Three ballots were taken before eight women were elected as members-at-large for the new Executive Board. The vote was a majority vote and Mrs. W. W. Turner, of Texas, was chairman of tellers and announced the election of Mrs. Wilson Johnson, of Oregon, Mrs. Herbert Payson, of Maine, Mrs. Kingman Robbins, of Central New York, Miss Lucy Sturgis, of Massachusetts, Mrs. Samuel Thorne, of New York, Mrs. Robert Burkham, of Missouri, Mrs. Allan McGregor, of Southern Ohio, and Mrs. E. J. Randall, of Chicago.

For Executive Secretary there was only one nomination: Miss Grace Lindley. Her election was received with ringing cheers and she spoke a few words of appreciation and expressed her determination to appoint as her co-secretaries, Miss Emily Tillotson and Miss Laura Boyer, educational secretaries; Miss Parker, organizing secretary; Mrs. Wade, supply secretary, and Miss Ellen Flanders, office secretary.

The Auxiliary received a resolution unanimously passed by the House of Bishops, and presented by the Bishop of Washington, expressing appreciation of the work of the Woman's Auxiliary as the commanding woman's agency of the Church. The resolution was presented to the women and was received with the deepest thanks.

Miss Grace Lindley made a statement of her belief in, and love for, the Auxiliary, and said that, while there may not be uniformity in the method of work and of presentation of the same, there was uniformity in the spirit and in the work which should be developed as rapidly and as strongly as possible. And in such way as is suited to each locality.

The Message

FRIDAY, OCTOBER 16.

TODAY was devoted to the climax of The Message of the Woman's Auxiliary or, if you prefer, the starting point from which they have pledged themselves as a national body to carry that message to other women, in an effort to win more active adherents to our Lord and Saviour, Jesus Christ, and also to awaken in themselves such a conception of Christ that they may all become more effective instruments of His power, in the accomplishment of His purpose for the world.

In the Louisiana Cathedral Church some 500 women gathered for a service of Holy Communion at half past seven. The Rt. Rev. Arthur Selden Lloyd, D.D., was the celebrant and he was assisted by Bishops Cook, of Delaware, Oldham, of Albany, Roots, of China, and Tucker, late of Japan. The Very Rev. James Dirickson Cummins, Dean of the Cathedral, was also in the chancel.

BISHOP COOK

Promptly at ten o'clock Bishop Cook opened the day of intercession and meditation and gave a vivid impression of all that the Message meant. He called upon the women present audibly to pledge themselves to its purpose. It was a deeply impressive moment and one that colored the whole day.

Bishop Cook spoke on the value of quietness and prayer and self-dedication, with the necessity for deepening the acquaintance of each individual woman with her God. His special topic was The Home and Family and in dealing with the possibilities of the American home, Church and international relations, he said, "The home is the training ground for peace and security. In it there must be simplicity not simpleness. Children must be trained by wise and thoughtful parents to understand what is worth while and to put first things first."

BISHOP OLDHAM

The Rt. Rev. George Ashton Oldham, D.D., followed Bishop Cook with The Nation for his topic and spoke of the inspiration of missionary endeavor. He thought it possible that our Lord meant nations in their corporate capacity when He said "Go preach to all nations." The Bishop dwelt at length with our dependence one on the other and gave several illustrations of this dependence. Man is his brother's keeper and God made a sphere not a hemisphere, hence the tie binding all.

After reviewing something of the history of this nation, Bishop Oldham pointed out that history repeats itself today on a larger scale. As Israel refused to do God's will, it fell; so we, as we refuse, in like manner will fall. God has not been carrying on so much through men for nothing. Larger visions of brotherhood, men to men and nation to nation are

needed or we shall fall. There must be a federation of the world with a Christian objective and in this America must stand first.

BISHOP TUCKER

The Rt. Rev. Henry St. George Tucker, D.D., was the next speaker. His topic was Racial Contacts, and he based his talk on the words of St. Paul, in which he gave the fundamental teaching of Christ on this idea of racial divisions. Bishop Tucker expressed the difference between the level of Christianity and the human level, and said that racial differences are of comparatively modern origin.

This is an age when race is being brought into intimate contact with race. The perfection of our own sonship is to be tested by our treatment of other races. How can we bring the spirit of Christ to bear upon them? What can we do as Christians?

Christian Unity was the topic assigned to the Rt. Rev. Logan H. Roots, D.D., Bishop of Hankow. The Bishop said, "we cannot be concerned about unity in works without being concerned about unity in faith. It is a necessity that we reach some better or concrete statement as we express our common faith. He spoke at length about the unity of Christians in the mission field through national councils coming together in a great international movement. He also felt that there must be this unity on account, especially, of the great problems that can only be solved by corporate action, such as the opium traffic which is of such great moment as to bring together all Christian bodies, including the Roman Catholics. "Unity is also valuable in teaching workers how to present the Gospel to those of an ancient civilization and to show how to Christianize the wealth of the great nations of the earth. This kind of unity is invaluable in the Orient and God gives His blessing to all endeavors of His people."

BISHOP LLOYD

The final meditations were given by the Rt. Rev. Arthur Selden Lloyd, D.D., the beloved Woman's Auxiliary Bishop. He spoke on the necessity for World Peace and made it plain that it is the duty of every woman both to pray and to work for this consummation. "We must have power, the power of the Holy Spirit, with this directing our work all things are possible.

"In order that his power may find expression we must see eye to eye with Christ. There must be self-examination through prayer and we must secure the power by working in coöperation with Him. It is the simplest thing in the world, if you do the thing Christ wants done. There are naturally many hindrances, one of the worst being self-opinion. We must lay aside our private opinions and raise our standards high for by lowering them we go down to the ground to material things. Make up in your mind that the Christ called you because you are mortal. Then you will do all things He has chosen for you, you will witness for Him; nothing can stop you who have called Him King."

Many hundreds of women attended during the day, a remarkably large number being present until the services closed at three o'clock.

THE SUMMARY

The Conference, led by Mrs. Kingman Robbins, on The Message accepted the following summary:

"I WOULD MAKE THE MESSAGE MY OWN

"I would know the Father as did Jesus Christ when on earth, opening my eyes daily to behold Him in other people, in the beauty of earth, in the written word, in the Sacraments, and through daily communion with Him.

"I would know my Church as He knows it and dare to face where we have been untrue to her calling.

"I would know myself as my Lord Jesus Christ does, and be made conscious of those things which have prevented me from being a true follower.

"I would offer myself daily to Him, my body, my mind, and my spirit in full consecration, trusting Him with my whole life, and learning to be wholly His.

"I would follow Jesus Christ and Him only, giving proof through all contacts of my life of my conviction that He is the only way of life, striving to help those about me to understand and to use His power, and through it to accomplish His purpose in the world.

"Finally, I would be a messenger of His grace, an ambassador of God among men, a doorway through whom Christ may enter into the world."

GENERAL CONVENTION EXHIBITS

EXHIBITS at the Triennial Convention are many and varied, and show a surprising diversity in the activities of the organizations working under the guidance of the Church. Some of them are to be seen in the corridor of Jerusalem Temple, where the Woman's Auxiliary holds its sessions; others are housed in the First Methodist Church across the street; while a few are to be seen in the Bienville hotel and in a neighboring automobile shop.

The mission at Anking, China, has a small exhibit in a flower shop in the hotel, consisting mostly of needlework. Near by, in the automobile shop, the Girls' Friendly Society shows its plans for a national home to be built by its own members, and displays pictures of its work in this and other lands. Seventy-five dolls, each dressed by one of the girls in St. Agnes' School in Japan, represents these members of the Society and their desire to attend the Triennial. A cut-out poster represents a girl choosing "the high way or the low." Many examples of fine needlework from Porto Rico, the Philippines, and other lands are to be seen.

Not far away are charts and books illustrating the need of work among the foreign-born, who make up so large a part of our population and do so much of the work of the country.

The Churchwomen's League for Patriotic Service, and the Church Club for Women, an outgrowth of the League, have a table near by, with literature describing their work. The Church Club provides a center where returned missionaries, business and professional women and all Churchwomen may make headquarters while in the city of New York, and rooms and food at reasonable prices for their guests.

In the same alcove is the exhibit prepared by Chaplain Thomas E. Swan, U.S.A., showing the work done by the Church chaplain in the regular army, in war and in peace. In the center are two portable altars, that used by Chaplain Swan, and that used by Bishop Perry at the front during the World War, and behind is a background of photographs and charts showing what was done in those days that tried men's souls. Four Church chaplains fell during the war. Chaplain Swan, who was himself cited for bravery, has pictures of all four. He is chaplain at Governors' Island, and is at the head of the corps of chaplains, who include Jewish rabbis and Roman Catholic priests. He estimates that men in the army attend divine service, on an average, eleven times a year.

Woven blankets, counterpanes, rugs, and scarfs are among the hand-made articles shown in the lobby of Jerusalem Temple by the Appalachian Schools, the work of their pupils. These have attracted a great deal of attention, and many orders have been given for these artistic textiles, which utilize the traditional patterns of the old blue-and-white weavers.

Another artistic exhibit is that of the pine-straw and corn-shuck baskets and mats and needlework and woodwork made by pupils in the Negro schools under the Church Institute for Negroes. St. Augustine's School at Raleigh, N. C., St. Paul's School, at Lawrenceville, Virginia, and Fort Valley School, in Georgia, display specially notable objects, well designed and executed with skill and taste. This exhibit is in the First Methodist Church.

The Church Periodical Club has a display near by, and there is an exhibit showing the plans and progress already made in building the National Cathedral in Washington, D. C. There are books and periodicals from several publishing houses, including the Morehouse Publishing Company, which displays The Christian Nurture System.

How the Order of Sir Galahad promotes Christian Nurture among boys and teaches them real religion, everyday religion, and Christian conduct, is shown in the pictures and booklets of that order.

"Christ's picture in every room and in every letter" is the aim of St. Philip's Society, which shows a varied assortment of reproductions of the masterpieces of religious art for use in decorations and in correspondence.

Work of the Seamen's Church Institute "for those who roam the seven seas" is shown in another exhibit where books, pictures, and many other objects tell the story of what the Church plans for the Mariners of the World through this institution in New York and its allied institutes in New Orleans, and other ports.

Church Kalendar



OCTOBER

"LET BUT the Deity of Jesus Christ be granted and everything is explained."—TAYLOR, in *Peter the Apostle*.

- 25. Twentieth Sunday after Trinity.
- 28. Wednesday. SS. Simon and Jude.
- 31. Saturday.

APPOINTMENTS ACCEPTED

BARRY, Rev. FREDERICK L.; to the clergy staff of St. Paul's Church, Clinton St., Brooklyn, L. I.

FULWEILER, Rev. HOWARD W., rector of St. Paul's Church, Brookings, S. D.; to be student chaplain at Princeton University, with address at Procter Foundation House, Princeton University, Princeton, N. J.

GRAHAM, Rev. DWIGHT W., Archdeacon of Western Oklahoma; to take charge of St. Matthew's Church, Enid, Oklahoma.

HARRIS, Rev. C. de L., of South Amboy, N. J.; to be priest in charge of St. Lydia's Church, Brooklyn, L. I.

HATCH, Rev. RICHARD ALLEN; to be rector of St. Luke's Church, Altoona, Pa.

MOCHINO, Rev. TITUS HECTOR; to be priest in charge of the Italian Mission of the Annunciation, Brooklyn, L. I.

PARSONS, Rev. F. A., rector of St. Stephen's Church, Goliad, Tex.; to be rector of Emmanuel Church, San Angelo, Tex., with address at 11 South Randolph St.

PAYNE, Deaconess DEBORAH, of St. James' Church, New York, N. Y.; to the Philadelphia Deaconess School, for a year's rest and study.

RINGWALT, Rev. ROLAND; curate at St. John's Church, Gibbsboro, and the Church of the Atonement, Laurel Springs, N. J., with residence in Camden.

NEW ADDRESS

MCDONALD, Rev. LYMAN P., chaplain of the New York Protestant Episcopal City Mission Society; at No. 550 West 158th St., New York City.

DIED

LARRABEE—MARY C. LARRABEE, daughter of the late Charles Rollin and Mary A. Larrabee, died at the residence of her sister, Mrs. Charles A. Street, 1429 Astor St., Chicago, Ill., October 14, 1925.

"May light perpetual shine upon her."

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

MEMORIAL

In ever loving memory of
Morton Stewart Lewis

Who entered into his rest October 22, 1920.
"And they, who with their Leader
Have conquered in the fight,
Forever and forever
Are clad in robes of white."

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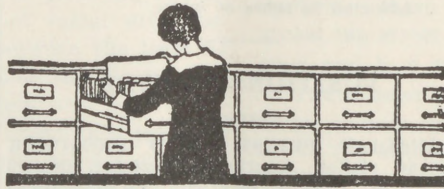
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BOOKS RECEIVED

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

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Harvard University Press. Cambridge, Mass.

What Evolution Is. By George Howard Parker, professor of Zoology and director of the Zoological Laboratory, Harvard University. Price \$1.50.

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The Master and His Friends. A Story of the Life of our Lord Jesus Christ for Young People. By H. A. Wilson, M.A., rector and rural dean of Cheltenham; author of *The Faith of a Little Child*, *The Creed of a Young Churchman*, etc. With colored frontispiece from drawing by J. T. Gilson. Price \$1.75.

Henry Montagu Butler: Master of Trinity College, Cambridge, 1886-1918. A Memoir by his son J. R. M. Butler. With some poems and three addresses. With eight illustrations. Price \$4.50.

The Approach to Christianity. By Edward Gordon Selwyn, B.D., editor of *Theology*; author of *The Teaching of Christ*, *John Forbes' Irenicum*, Book I., rector of Redhill, Havant. Price \$3.75.

The Open Court Publishing Co. 122 So. Michigan Ave., Chicago, Ill.

The Relation Between Science and Theology: How to Think About It. By C. Stuart Gager. Price \$1.

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

What Jesus Said. A Topical Arrangement and Analysis of all His words recorded in the New Testament separated from the Context. By a Layman. Introduction by Anson Phelps Stokes, D.D., LL.D. Price \$1.50.

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

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PAMPHLETS

The Society of SS. Peter and Paul, Limited. Westminster House, Gt. Smith St., S. W. 1, London, England.

The English Church Always Catholic. A Sketch of Catholicism since the Reformation with a Foreword by Father Vernon, S.D.C.

COLORED CHURCH WORKERS' CONFERENCE

SAVANNAH, GA.—The second triennial conference of Church workers' among colored people from all over the United States met at St. Augustine's Church, Savannah, the Rev. J. H. Brown, priest in charge, September 29th. The conference sermon was preached by the Ven. William T. Wood, archdeacon for Colored Work in Florida. Among the essayists and speakers were the Rev. John E. Culmer, the Rev. E. L. Baskerville, the Rev. C. A. Harrison, the Rev. G. M. Plaskett, the Rev. J. Alvin Russell, the Rev. Prof. S. W. Grice, the Rev. E. C. Young, D.D., and Prof. John C. Wright.

Towards the Bishop Tuttle Memorial School at Raleigh, N. C., the new school for colored women workers in the Church, the sum of \$2,000 has been raised by the congregations represented at the Conference. The conference unanimously petitioned, through the American Church Institute for Negroes, that St. Athanasius' School, at Brunswick, Ga., be neither closed nor merged with another, but to continue its operation as a needed school among the colored people.

The Conference sent a memorial to the General Convention asking them to approve of the selection of missionary Bishops to serve among the colored people, and another to request the appointment of a well trained Negro priest to serve as a Field Secretary for a special ministry among the racial group.

The women present had their day of meeting on October 2d, and heard a sermon by the Rev. Dr. Bragg, of Baltimore. At their business meeting a sum of money was voted for St. Athanasius' School, and the following officers were elected: Mrs. George M. Plaskett, of Orange, N. J., president; Mrs. E. Turner, of Lawrenceville, Va., Educational Secretary; Mrs. N. Peterson Boyd, of Brooklyn, N. Y., Corresponding Secretary; and Mrs. Mary Dorsey, of Brooklyn, N. Y., Treasurer.

The following officers of the Conference were elected to serve at the next triennial session in 1928: President, the Rev. John R. Logan, D.D., of Philadelphia Pa.; Vice-President, the Rev. John W. Herritage, D.D., of Fayetteville, N. C.; Secretary, the Rev. George F. Bragg, Jr., D.D., of Baltimore, Md.; Treasurer, Mr. Archie Nicholson, of Philadelphia, Pa.; and Necrologist, the Rev. E. Sydnor Thomas, of Philadelphia, Pa.

The triennial conference for 1928 will meet at St. Augustine's Church, Brooklyn, N. Y., the Rev. George Frazier Miller, D.D., rector.

CHRISTIANITY has been the mother of all modern education.—James McCosh.

English Government Appoints Bishop Not Welcome to Anglo-Catholic Party

Bishop Henson and Malines—The
Protestant Alliance and Revision
—Two Congresses

The Living Church News Bureau
London, October 2, 1925

THE VERY REV. EDWARD ARTHUR BURROUGHS, D.D., Dean of Bristol, has been appointed to the Bishopric of Ripon, vacant by the translation of the Rt. Rev. Thomas Banks Strong to the Bishopric of Oxford.

Dr. Burroughs, who was forty-three years old yesterday (October 1st), will be the youngest bishop on the Bench, being one year younger than Dr. Temple, Bishop of Manchester.

The new Bishop was a scholar of Harrow, and at Oxford had a distinguished career. He was a scholar of Balliol, and for fifteen years was a Fellow of Hertford College. After being a residentiary Canon of Peterborough for five years and Chaplain-Fellow of Trinity College, Oxford, for a short time, Dr. Burroughs became Dean of Bristol in 1922.

The new Bishop belongs to the younger group of Evangelicals, who are not afraid to label themselves Liberal, and has often been their spokesman in the Church Assembly. Though he has never had charge of a parish, he has been a familiar figure at congresses and conferences of many kinds, where his gift of fluent and ready speech has always made its mark.

The appointment of Dr. Burroughs is not by any means welcomed by Anglo-Catholics, and the *Church Times* goes so far as to see in it "another calculated affront" to that school of thought. I quote the following from an article in today's issue:

"We do not suggest that the consequences will be as lamentable as the results, which we anticipated, of Mr. Ramsay MacDonald's selection of Dr. Barnes as Bishop of Birmingham. Birmingham is a great centre of Catholic life and activity. Ripon is a Diocese with Protestant traditions. Even if Dr. Burroughs desired to emulate Dr. Barnes in the persecution of the faithful, his opportunities would be far fewer. But though the immediate and local results of the appointment may be less serious, its intention is both significant and menacing."

The writer of the article goes on to say:

"When Mr. MacDonald sent Dr. Barnes to Birmingham he had the excuse of ignorance. He is not a member of the Church of England, and does not profess any knowledge of its needs or of its conditions. . . . But Mr. Baldwin is a Churchman. His appointment of Dr. Frere to Truro showed that he himself has no prejudice against Catholicism. His transference of Dr. Strong from Ripon to Oxford was in a lesser degree evidence of the same thing. It may be that in his selection of Dr. Burroughs he has been anxious to show that in ecclesiastical affairs he has no bias, and that he wishes to divide his patronage fairly among all parties. But this would be a policy indicative of an entire lack of conviction and of failure to understand the sacred mission of the Church."

As a matter of fact, Dr. Burroughs' general attitude towards Anglo-Catholics is as uncharitable as that of Dr. Inge. Proof of this attitude is afforded by Dr. Burroughs' recent visit to Australia, where, we are told, on several occasions

he spoke with contempt of the Anglo-Catholic party at home. He is a vehement and persistent opponent of the Catholic revival, and was one of the minority in the House of Clergy against the acceptance of the Rubric on Reservation.

In Westminster Abbey, on the Feast of St. Michael and All Angels, a great congregation gathered to witness the consecration of two well-loved clergymen to the episcopate. These were Fr. Basil Simpson, lately vicar of St. Mary Magdalene's, Munster Square, London, to the Bishopric of Kobe, Japan; and Canon R. C. Halse, for twelve years warden of the North Queensland Bush Brotherhood, as Bishop of Riverina, New South Wales. The Archbishop of Canterbury performed the ceremony of consecration, assisted by the Bishop of London and sixteen other bishops. The sermon was preached by the Bishop of Stepney.

BISHOP HENSON AND MALINES

The following letter to the *Times* from Dr. Hensley Henson, Bishop of Durham, is a sufficient indication of his attitude towards reunion with Rome, and at the same time shows that his lordship is not a little perturbed concerning the ultimate issue of the Malines "Conversations." He says, under date of September 26th:

"In your issue of September 25th, the Abbé Portal is reported to have informed the Congress on Church Union in Brussels that the origin of the conversations at Malines was an approach by 'a certain number of the participants' in the Lambeth Conference to 'seek an interview with Cardinal Mercier.' I cannot reconcile this statement with the account which Lord Halifax has published in 'A Call to Reunion,' where he ascribes the origin of the conversations to a visit which he himself made to Malines in order to pay his respects to the eminent ecclesiastic who had played so honorable and important a part in the Great War. Certainly I never heard before that any kind of episcopal action originated the cryptic approaches to the Roman Church which startled the English public some three years ago.

"The Abbé goes on to assure us that though 'a considerable amount of secrecy was maintained as to what transpired during the discussions' at Malines, yet he could say 'that they were carried out with the one desire of coming to an agreement, and that agreement was in fact, reached on the principles of the Council of Trent. The great obstacle was the question of the papacy. The Anglicans recognized that the rights of the Pope were superior to those of bishops, but they affirmed that the rights of the latter were of a Divine nature. In this lay the whole difficulty, but the conversations were to be resumed.'

"It appears to me that these statements are so grave as to require some authoritative confirmation, or disavowal. If it be the case that the representatives of the Church of England are prepared to negotiate with the Church of Rome on the basis of 'the principles of the Council of Trent,' and that they agree to reduce the whole issue between the Churches to the single question how far the admitted supremacy of the Pope extends, then I submit that they are totally incompetent to speak for the Church of England, and are giving a wholly false impression of the Anglican position to those with whom they are 'conversing.'

"Even in this stern time, when the stability of the social order is visibly menaced, we may not wholly ignore the course of events in the ecclesiastical world.

Under the protection of the public absorption in nearer anxieties, it may easily happen that our spiritual franchises may be brought into danger of forfeiture."

Bishop Gore, replying in yesterday's *Times*, sympathizes with Dr. Hensley Henson's anxiety, and states that the report of the Abbé Portal's speech "bears evident marks of inaccuracy." Dr. Gore says further:

"If the Abbé spoke about the reconciliation of the Roman and Anglican communions upon the basis of the Tridentine decisions, he must have been speaking about it as something which seemed to him desirable or possible, not as of something agreed upon in our conversations. As a matter of fact, it has not only *not* been agreed upon, but not even discussed at Malines hitherto, at least not in my hearing."

That seems conclusive enough, and should in some measure relieve the mind of the Bishop of Durham.

THE PROTESTANT ALLIANCE AND REVISION

The Protestant Alliance has got the "wind up" (as our soldiers were wont to observe) about Prayer Book Revision, and has sent a strongly worded resolution to the two Archbishops and all the bishops concerning this.

The resolution expresses objection to a revision of the Book of Common Prayer which would involve any doctrinal alterations, and states that the Alliance "respectfully urges that no alterations shall be made in either the language or ceremony of the Service of Holy Communion whether by an alternative book or by any other method." They further trust that no sanction will be given to the use of Mass Vestments, eastward position, the practice of the Reservation of the Sacrament, or the commemoration of Corpus Christi Day or All Souls' Day, nor to the substitution of the Holy Communion service in place of Morning Prayer.

Finally they submit their "very strong disapproval of the suggested introduction in the Church of 'a commemoration of the faithful departed.'"

The Archbishop of Canterbury, in acknowledging the resolution, states that it will be submitted to the House of Bishops in due course.

TWO CONGRESSES

It is perhaps unfortunate that the Northampton Anglo-Catholic Congress, which begins next Sunday, should have been fixed for the same week as the Church Congress at Eastbourne. But from a glance at the syllabus it would appear that the organizers are relying mainly on local speakers, the chairman being the Rev. C. B. Lucas, rector of Kettering, Northamptonshire. The area of the Congress comprises a stretch of country which has long been a centre of dissent, and when the suggestion of a Congress was first mooted it was felt in many quarters to be of doubtful wisdom. Yet from its inception popular interest in this venture of faith has grown daily, help has come from the most unexpected quarters, including the local press, and the number of clergy on the general committee reaches a total of more than a hundred. Though the Bishop of Peterborough is not himself taking part in the Congress, he has, in all his dealings with the committee, shown himself consistently friendly, and has supported their invitations to other bishops. GEORGE PARSONS.

It is exercise alone that supports the spirits and keeps the mind in vigor
—Cicero.

Autocephalous Polish Orthodox Church Recognized by Ecumenical Patriarch

The Russian Church—The Rumanian Patriarchate

The European News Bureau
London, October 3, 1925

ACCORDING TO A MESSAGE DATED SEPTEMBER 16th from the *Times'* Warsaw correspondent, the mission sent by the Ecumenical Patriarch to proclaim the autocephalous status of the Orthodox Church in Poland arrived in Warsaw on that day. Among the members of the mission were Mgr. Joachim, Metropolitan of Chalcedon, and Mgr. Germanos, Metropolitan of Sardis. The delegates were met at the various places en route and in Warsaw were the guests of the Polish government. The autocephalous status of the Polish Orthodox Church must be recognized by the Ecumenical Patriarch and by at least one other autocephalous Church to be valid according to canon law. This recognition came a year ago by letter from the Ecumenical Patriarch and the Patriarch of Rumania, but this mission has come over in order that it might be recognized with due ceremonial. The Ecumenical Patriarch as a matter of historical fact never recognized the Eighteenth Century partition of Poland which divided the unhappy country into three portions, German, Austrian, and Russian, and never recognized the domination of the Russian Orthodox Church over the Polish Orthodox Church in Russian Poland. As I have often chronicled in my letters there is a section of Orthodox Poland that wishes to remain united to Moscow, but this is largely composed of Russians.

THE RUSSIAN CHURCH

The Metropolitan, Peter Krutizki, has addressed a declaration to the Orthodox clergy and laity dated April 12, 1925, in which he quotes from a will made by the late Patriarch Tikhon and read by him to an assembly of bishops not long before his death. He is reported to have said:

"In the event of our death we temporarily transfer our patriarchal rights and duties to His Grace the Metropolitan Cyril till a new Patriarch is lawfully elected. In case circumstances of any kind prevent him fulfilling these rights and duties, they should pass to His Grace the Metropolitan Agaphangel. Should he, too, be unable to fulfil them, our patriarchal rights and duties should be transferred to His Grace the Metropolitan Peter Krutizki. In announcing to all bishops, pastors, and the faithful this our disposition, we consider it our duty to declare that it cancels that issued by us in November 1923."

Further, the Metropolitan Peter's declaration contains a resolution of sixty Orthodox bishops who affirm that in the circumstances Tikhon had no other means to safeguard the succession of the Patriarchal authority and that as the first two Metropolitans were absent from Moscow and could not assume their duties, the Metropolitan Peter Krutizki must take over the guardianship of the Patriarchal throne.

The Metropolitan Peter through the intermediary of a Reval journal, *The Last News*, warns the Orthodox clergy and laity from taking any part in the so-called "Third All-Russian Church Convocation." This assembly he declares to be uncanonical. He is also perturbed that Rome is using the straightened circumstances of

the Russian Church to convert many Orthodox to become Uniates.

The Metropolitan Anthony of Kiev has lodged a yet more vigorous protest against this Council comparing Moscow to Jerusalem which "has become an harlot." No Orthodox Bishop, he reminds the faithful, is taking part in this apostate council and that all the true Orthodox Patriarchs have repudiated such an obscene assembly.

THE RUMANIAN PATRIARCHATE

The Ecumenical Apocrisiary, Mgr. Joachim, Metropolitan of Chalcedon, and

Mgr. Germanos, Metropolitan of Sardis, who is also Chancellor of the Phanar, have been sent by the Ecumenical Patriarch to recognize the creation of the patriarchate for the Rumanian Orthodox Church, and these arrived in Bucharest from Warsaw on September 26th. They remained the guests of the Rumanian Patriarch while they were in Bucharest. On September 27th they assisted at a great ceremony in the Patriarchal Church and afterwards the *Tomos* of recognition, signed and sealed by the Ecumenical Patriarch, was read in Greek and Rumanian. The Patriarchate of Rumania was created by an act of the Holy Synod last February and was subsequently recognized by the Rumanian legislative assembly.

C. H. PALMER.

De Pencier Primate of British Columbia: Adams Made First Bishop of Cariboo

Celebration of Nicene Anniversary —Child Welfare Conference— Synod of Niagara

The Living Church News Bureau
Toronto, October 10, 1925

THE REV. W. R. ADAMS, D.D., WAS consecrated first Bishop of Cariboo at St. Paul's Church, Kamloops, B. C. on the Feast of St. Michael and All Angels by the Bishops of New Westminster, Kootenay, Columbia, Edmonton, and Athabasca.

On the same day the Bishops of the ecclesiastical province of British Columbia met and elected the Rt. Rev. A. U. de Pencier, Bishop of New Westminster, to the position of Metropolitan and Archbishop in succession to the late Archbishop DuVernet. The new archbishop was consecrated as Bishop of New Westminster in 1910. During the war he served as a chaplain at the front. The Diocese of Cariboo was formed out of a part of his diocese of New Westminster.

CELEBRATION OF NICENE ANNIVERSARY

The Diocese of Montreal has been observing the 1600th anniversary of Nicea in a most striking fashion. On the Feast of St. Michael and All Angels there was held at Mount Royal Hotel, under the joint auspices of the Anglican and Orthodox Eastern Churches, a great gathering under the chairmanship of the Bishop of Montreal.

The twelve hundred seats placed in the large ballroom of the hotel were filled long before the meeting started; the galleries were crowded, and further crowds stormed the various entrances and side corridors to the room, hundreds standing up throughout the meeting. It was estimated that approximately 2,000 were present.

Two addresses were given, the first by Canon Cody, of Toronto, on The Historic Setting of the Council, and second by the Bishop of Ottawa, on The Truth Involved in the Controversy.

Those on the platform included the Rev. Nicholas Gourgouras, Greek Orthodox Church, the Rev. Michael Zabatany, St. Nicholas Syrian Orthodox Cathedral, the Very Rev. Archimandrite Arsenios Pallikaris, Greek Holy Trinity Church, the Rev. Emmanuel Abo-Hatan, head of Syrian Orthodox Mission in Canada, the Very Rev. Archpriest Sergius Snegireff, St. Peter and Paul Russian Orthodox

Church, the Rev. E. N. Skuby, Russian Orthodox Church of Lachine, Bishop Newnham, formerly of Saskatchewan, who pronounced the benediction; Dean Carlisle, the Rev. W. H. Davison, Principal E. I. Rexford, the Ven. Paterson-Smyth, Dr. Abbott-Smith, and Archdeacon Longhurst.

In all the Anglican and Eastern Orthodox Churches of the Diocese, the celebration continued on Sunday, and reached its climax in two services in Christ Church Cathedral on Wednesday, October 7th at ten and at eight o'clock. In the morning the liturgy of St. John Chrysostom was celebrated by the Eastern Orthodox clergy in English with the Bishop of Montreal and his clergy in attendance. In the evening the Bishop of Huron was the preacher.

CHILD WELFARE CONFERENCE

The Canadian Council of Child Welfare, of which Miss Charlotte Whitton, a well-known Churchwoman, is the capable secretary, recently held a most successful annual conference at Ottawa. The Council for Social Service of the Church of England in Canada was represented by its general secretary Canon Vernon, who presided at a conference on Juvenile Immigration, and by Canon Quartermaine and R. W. Hamilton, both of whom are active in Children's Aid Work. The Council adopted and will issue shortly standards for child welfare in Canada.

SYNOD OF NIAGARA

This week Bishop Owen of Niagara has presided at his first synod as bishop. It was held at the Cathedral hall, Hamilton, and much useful work was accomplished. The Bishop announced the appointment of the Rev. W. R. R. Broughall, rector of St. George's Church, St. Catharines, as rector of the Cathedral and Dean of Niagara, and of Canon G. F. Scovil, of Guelph, as an archdeacon. The Synod elected Canon Ferguson as secretary-treasurer of the diocese in succession to the late Edward Kenrick. Canon Vernon addressed the synod on the extension of the welcome and welfare work of the Council for Social service on behalf of newcomers, and the Rev. D. M. Rose on the campaign of the National Laymen's Committee to obtain 100 per cent of the apportionment for all the general boards of the Church.

Adam Brown, who has not missed a session of the Synod since its inception fifty years ago, was present as a lay dele-

gate from the Church of the Ascension. Mr. Brown, in speaking for the laity, paid a warm tribute to Bishop Owen, who was held in the deepest affection by every one of both the Church and the Synod.

DOES NOT DISAPPROVE

The Executive Council of the General Synod has refused to comply with a request of the Canadian National Women's Christian Temperance Union that the Anglican Church in Canada express its official disapproval of military training for young men and boys in schools and colleges. Its resolution on the matter reads:

"That while we heartily agree with the Canadian National Women's Christian Temperance Union that the spirit of war is opposed to the spirit of the Church and that therefore it is the duty of the Christian Church to do all in its power to make war impossible, yet we believe that there are times when it becomes the duty of Christian men to take up arms in defence of the sacred principles of liberty and truth and righteousness as the British Empire did in the case of the late World War.

"For this reason we regard proper and reasonable training as a necessity and are unable therefore to associate ourselves with the W.C.T.U. in its protest against the maintenance of the officers' Training Corps.

"So far as cadet and other similar instruction is concerned we see in them no necessary connection with the spirit of the militarism which the W.C.T.U. condemns, whilst on the contrary we believe that they are doing much to inculcate in the boys of the nation the spirit of discipline and self denial."

MISCELLANEOUS NEWS NOTES

On September 24th two retired clergymen of the diocese of Fredericton celebrated the sixtieth anniversary of their ordination. The Rev. W. R. Armstrong, of St. John, and the Rev. Dr. J. Roy Campbell, now residing in Fredericton, were both ordained deacons by Bishop Binney, of Nova Scotia on September 24th, 1865, at Christ Church, Windsor. It had been planned to have a joint celebration by the two clergymen and a special service was held in St. John's (Stone) Church but Dr. Campbell was not well enough to come from Fredericton. He is 84 years of age and has been blind for several years. Mr. Armstrong, who is 83 years of age, was the preacher. He is in excellent health and still assists in the services in Stone Church.

On Sunday, September 27th, Archdeacon Rix dedicated in St. Andrew's Cathedral, Prince Rupert, B. C., memorial windows for the late Archbishop DuVernet. The memorial fills the three large windows in the chancel.

The golden jubilee of St. Philip's Church, Spadina Avenue, Toronto, was celebrated Sunday, September 27th, with special services. The Bishop of Toronto, a former rector of St. Philip's Church, officiated at the dedication of the newly decorated sanctuary and of the tablet erected as an appreciation of his ministry in the parish. The tablet bears the following inscription: "To the Glory of God and in appreciation of the ministry of the Rt. Rev. James Fielding Sweeney, D.D., rector of St. Philip's, 1882-1909, the decoration of the sanctuary is dedicated." The sanctuary is adorned with paintings of the twelve apostles and beautiful representations of The Resurrection Morn and the Day of Pentecost, also two incidents in the life of St. Philip.

The provisional Toronto committee dealing with an effort to promote the more

effective use of spiritual power and the ministry of healing in the Church, arranged for a third meeting, held on October 8th, in the Parish House of St. George's Church. An address was given by the Rev. Quintin Warner, B.D., of Cronyn Memorial Church, London, Ont., on Vital Faith and the Health Movement, followed by discussion.

Unemployment will figure conspicuously in the autumn and winter program outlined by the clergy of the deanery of Winnipeg, at the conference called by the rural dean of Winnipeg, Canon W. Bertal Heeney, and held in St. Luke's Church.

A Retreat for clergy was held in St. Helen's School, Dunham, P. Q. It was conducted by the Very Reverend L. R. Sherman, Dean of Quebec.

The hundredth anniversary of the building of St. John's Church, Stamford, Ont., was observed on Sunday, September 21st, with special services. The Rev. R. H. Brett, of Trinity Church, Chippawa, preached in the morning, and the Rev. William Archer, of Thorold, in the evening. The site for the church was given by the late Capt. R. H. Dee when Stamford Park was the summer residence of Sir Peregrine Maitland, governor of Upper Canada. The present rector is the Rev. Canon C. E. Belt.

Honorary Major and Chaplain the Ven. G. R. Beamish, of Belleville, an officer of the Canadian Chaplain Service, has been awarded the Colonial Auxiliary Forces' Officers' decoration, according to current militia orders.

The Rev. Canon Earp, Canon Residentiary of St. John's Cathedral, Saskatoon, has resigned that position on account of

ill health and is leaving for Bermuda on one year's leave of absence.

The Rev. Dr. C. F. Wiggins, rector of St. Paul's Church, Sackville, N. B., has celebrated his eighty-first birthday. He is much beloved by the members of his parish, where he has ministered for forty-five years. Two years ago Dr. Wiggins celebrated the golden jubilee of his ordination.

The Rev. Canon Robert Renison of St. Paul's Cathedral, Los Angeles, father of Ven. Archdeacon Renison, rector of the Church of the Ascension, Hamilton, preached in his son's church on Sunday morning, September 13th. For twenty-five years Canon Renison has been general missionary of Los Angeles, and, before going there, was one of the pioneer missionaries in Canada for twenty years. He was active in Algoma in the days of Bishop Sullivan.

The Bishop of Toronto officiated at the opening ceremonies of the Church of the Comforter, a new mission for the Woodbine Heights district, Toronto. The Rev. S. G. S. Wright, former curate at Grace Church on the Hill, has been appointed priest in charge.

Bishop Newnham, formerly Bishop of Saskatchewan, has returned from England and taken up his residence at Hamilton, Ont.

The Rev. T. G. Wallace, St. Stephen's Church, Toronto, has been appointed rector of St. James' Church, South London, and will assume his duties toward the end of the year. Mr. Wallace is not a stranger to the diocese of Huron, having been rector of New St. Paul's Church, Woodstock, for a number of years.

Trinity Church, Boston, Plans New Memorial to Phillips Brooks

The Repertory Theater—A Neighborhood Church—News Notes

The Living Church News Bureau
Boston, October 19, 1925

TRINITY CHURCH IS PLANNING TO HAVE carved upon the west facade of the edifice, among the group of eminent Churchmen that ornaments that part of the building, a statue of Phillips Brooks. Authority to do this has been granted in the Massachusetts Supreme Court. The sum of \$5,000 was authorized to be transferred from the trust fund raised at the time the St. Gaudens statue was made.

An interesting story is behind this new plan. This will be the third attempt to erect a suitable monument to the memory of Phillips Brooks.

In 1893 the vestry of Trinity Church appointed a committee of thirty-one to procure and erect a monument in memory of Trinity's greatest rector. Ex-president Charles W. Eliot, of Harvard, Dr. George A. Gordon, and the Rev. Leighton Parks were on this original committee. The public responded so generously that, after St. Gaudens' statue was completed, a substantial sum was left over. St. Gaudens' work caused a profound disappointment to be immediately expressed. The result was that \$35,000 of the fund left was used to procure a bronze reproduction of a certain model of Phillips Brooks made by Bela Pratt. Now a third effort will be made, as a statue of Phillips Brooks and a scene from his life are to be carved upon

the west facade of the Church, where other men famed in Church history are memorialized.

THE REPERTORY THEATER

The Rev. William E. Gardner, D.D., rector of the Church of the Messiah, in speaking to the representative of THE LIVING CHURCH, relative to the Repertory Theater, said:

"Among the forty educational institutions that are my neighbors, the first tax-free repertory theater in America is the most interesting now.

"Situated between the Opera House and Symphony Hall on Huntington Avenue, this perfectly arranged theater is the home of the Jewett Fund, Inc. In the last eight years, this movement, with its actors and supporters, has provided a series of plays that John Drinkwater declared to be the finest given in any English speaking theater. Many of them could not be produced with commercial success and would never have been seen by the play lovers of Boston, had not the Repertory Theater been in existence.

"The progress of the movement this past year has won attention, interest, and support. We have seen a vacant lot give place to a theater; derricks, staging, and steel frames have disappeared, and a building has appeared of Georgian design in limestone and bricks. Boston has granted this theater exemption from taxation. The attorney general stated that the theater was an incorporated institution for educational purposes, and should be classed with the museums, libraries, and other tax-exempt enterprises. The Mayor of Boston has spoken of it as a civic theater,

and has nominated a representative of the city on the board of trustees.

"The season opens with the *Rivals*, in which Francis Wilson returns to the stage and plays Bob Acres. This will be followed by *Rip Van Winkle*. The Christmas play will be *A Kiss for Cinderella*. On Saturday mornings the theater will be opened to school children. Films on American history prepared by Yale University will be presented.

"This theater will entertain, but it will also raise our standards and improve our ideas of the place of the stage in education. I welcome it as a neighbor of the Church of the Messiah."

A NEIGHBORHOOD CHURCH

The Church of the Messiah, Gainsborough Street, has called the Rev. A. Vincent Bennett to work among young people, to direct the music, to organize a guild for religious drama, and to assist Dr. Gardner, the rector, in his plans to develop a neighborhood church.

Mr. Bennett, for the past three years, has been instructor in Church music, and organist and choirmaster at the Cambridge Episcopal Theological School. At recent summer conferences he has shown marked ability in interesting students and young people in the possibilities of new forms of religious expression through religion, drama, and pageantry. The Church of the Messiah is surrounded by thousands of students from schools and colleges and by young men and women in business or professional life; to them Mr. Bennett offers a chance for profitable recreation, the making of new acquaintances, and the training in the most enduring types of music and drama. Two guilds are being organized, somewhat after the mediaeval guild, yet modernized to suit present day needs.

The guild for religious drama will be broad enough in its organization to take in members of other parishes and denominations and will foster a series of lectures by authorities in the field of religious drama, in addition to presenting a number of mystery plays during the year. This guild will be assisted by artists who will design costumes and stage-sets for productions.

GENERAL NEWS NOTES

Beginning today and running through October 30th, the Greater Boston Federation of Churches will run a series of meetings from 12:15 to 12:55 noon at the Old South Meeting House. Among the prominent speakers along industrial and civic lines the following have been announced: Roger Babson, of the Babson Institute; Willis J. Abbot, editor of the *Christian Science Monitor*; James Weldon Johnson, secretary of the National Association for the Advancement of Colored People; Olin D. Wanamaker; and James Myers, industrial and field secretary of the Federal Council of Churches.

Never before in any previous year have I noted so many Massachusetts rectors announcing series of sermons on the Bible, Prayer Book, and Church History. It is significant, too, to note the number of rectors who are teaching classes for children as well as adults on some mid-week evening. A typically good class is that announced by the Rev. Francis E. Webster, rector of Christ Church, Waltham.

Dr. van Allen has returned from a delightful trip abroad. He plans to capitalize some of his summer pleasure at the Friday evening lectures this fall. In announcing this he said:

"My journeyings took me to Normandy, the Channel Islands, Somerset, Dorset,

London, Kent, Paris, Mürren, Scheidegg, Grindelwald, Spiez, Berne, St. Cergue, Vevey, Shropshire, Westmoreland, and Chester. It was quiet and restful, with just the proper diversification of old and new places and friends, and with a sprin-

gling of delightful children. The Old Catholic Congress at Berne was the great ecclesiastical feature of my summer. I hope to talk much with you on Friday evenings about places and people seen."

RALPH M. HARPER.

New York Deputies' Pulpits Filled by Able Preachers

St. Luke's Festival—St. Peter's, Chelsea—Christian Yom Kippur

The Living Church News Bureau
New York, October 19, 1925

THE CATHEDRAL CLERGY PREACHED BOTH morning and afternoon of last Sunday in the Cathedral of St. John the Divine; the Rev. J. Mark Ericsson, precentor, at Morning Prayer; the acting Dean, Canon Prichard, at Evening Prayer. The latter dealt with certain challenges which mankind must meet, enumerating among them heathenism in foreign lands; child labor, our prison system, "the low, vulgar attitude toward life depicted by most of our moving pictures, . . . [and] many books and plays," were some of the challenges nearer home. Divorce and prohibition also challenge us to take a definite stand on these questions. "Can we not face the issue and at least be conscientious enough to say openly either that we are prohibitionists and carry out [the law's] every provision, or else that we believe in some modification of the Volstead Act, and will work for that end?"

The preacher in Trinity Church at the late Eucharist was the Rev. Joseph P. McComas, D.D., vicar of St. Paul's Chapel, sometime vicar of Trinity Church. The preacher at Evensong at three o'clock was the Rev. Bruce V. Reddish, of St. James' Church, Vancouver, B.C., who was also connected with Trinity Church at one time.

The Rt. Rev. Frank Du Moulin, D.D., sometime Bishop Coadjutor of Ohio, has been preaching on Sunday mornings in St. Thomas' Church, in the absence of the rector, Dr. Stires, in New Orleans. The preacher at Evensong on Sunday was the Rev. Charles K. Glibert, Chairman of the Social Service Commission of the Diocese.

ST. LUKE'S FESTIVAL

St. Luke's Chapel, Trinity Parish, began on St. Luke's Day, which this year fell on Sunday, the observance of the feast of the patron of the church. There was a festival Eucharist, with procession, at eleven, in addition to the regular schedule of services; and in the evening, the vicar, the Rev. Edward H. Schlueter, conducted a service of preparation for the corporate communion on the Sunday after the feast, which will be the Octave Day. The Wednesday afternoon Church school will be opened with a service, followed by a party for the children. On Saturday morning, the children of the Saturday Church school will sing the music of the Choral Requiem for departed members of the chapel at nine-thirty. At the meeting of St. Anna's Guild last Thursday evening, the Rev. Laurence B. Ridgely, D.D., professor in the Divinity School at Nanking, China, gave a most interesting and informing address on China, emphasizing alike the need of China for Christ and His Church, and the transforming effect of Christianity in the lives of those who profess it. He urged the need of more priests of Chinese birth, to teach, but also to live, the Christian message and admin-

ister the sacraments of Christ to their own people.

ST. PETER'S, CHELSEA

St. Peter's Church, Chelsea, is well launched in its autumn work. The Church school is very much alive. A parish orchestra has been organized. Last Sunday the Church school had its Banner Session. At the children's Eucharist nearly fifty boys and girls made their communions. Cross and Crown awards for regular attendance were made.

The rector of St. Peter's is also professor of Pastoral Theology in the General Theological Seminary. The new class in Pastoral Care held its first meeting on October 3d, under the leadership of the Rev. Dr. Cline. The Dean of the seminary addressed the men on the importance of the field of work on which they are entering. The Dean and the rector have devoted the afternoons of this week to personal interviews with the students regarding this work in the parish and the community.

CHRISTIAN YOM KIPPUR

A unique service was held at Christ Church, Bedford Avenue, Brooklyn, on the Jewish Day of Atonement, September 28th. The population of the neighborhood is about fifty per cent Jewish, and all during the day on which Yom Kippur is celebrated crowds of Jews pass Christ Church on their way to the synagogue at the corner. Three years ago, Mr. Harry Greenberg, director of the Holy Comforter Mission to Jews, at 44 Debevoise St., Brooklyn, asked permission to hold a service of Evening Prayer in Hebrew at Christ Church, Bedford Ave., in the hope that some of the Jews of the neighborhood would attend. About one thousand were present at some time during the service. Since then a similar service has been held each year, and, although the number in attendance has decreased, the interest and attention of those who come has increased. This year there were about 200 or 300 present, most of them young men and women of the intelligent, Americanized type, who were very attentive to the addresses and who examined the Prayer Books in the pews and the furnishings of the church with an evident desire to have a better understanding of the Christian religion.

This year, in the absence of the Rev. Wm. Sheafe Chase, the rector of the church, the Rev. Sydney N. Ussher, Chaplain of the City Home, Welfare Island, N. Y. City, who has been officiating at Christ Church during September, extended the welcome, read part of the service in English and made an address. In the absence of Mr. Greenberg, who was unable to return from Europe in time for this service, the prayers and Scripture lesson in Hebrew and the address in Jüdisch were made by the Rev. John Lewis Zacker.

NEWS NOTES

St. Mary's Church, Manhattanville, announces two important events in the work of the young people of the parish: On the

evening of Sunday, October 25th, the coronation of the Queen of the Fleur de Lis. The coronation of the King of the Order of Sir Galahad will take place a month later, on the last Sunday in November. An Armistice Service will take place on the Sunday before Armistice Day, at 8 p.m., a Masonic service is announced for the same hour on November 15th, and the Orangemen will attend St. Mary's on Sunday evening, November 22d. Pictures illustrating the symbolism of the Church will be shown on the evening of All Saints' Day.

The Rev. DeWitt L. Pelton, D.D., rector of St. James, Church, Fordham, who recently returned from an extended vacation in Europe, has issued a letter to his parishioners, announcing that he will give his congregation the benefit of his experience abroad, in a series of travel sermons on Spain. The dates and topics of these sermons are as follows: October 4th, Seville and Medievalism; October 11th, Toledo, The Chivalry of Spain; October 18th, Granada, The Cross and the Crescent; October 25th, Madrid and Modern Spain. Dr. Pelton announces that the Rev. Albert J. Hambret, Jr., a graduate of Columbia University and of the General Theological Seminary, has been called to be assistant in succession to the Rev. Wilson Macdonald, who recently left St. James' to join the mission staff at the Church of St. Mary the Virgin, Sagada, Philippine Islands.

The custom of each class confirmed in St. Peter's Church, Peekskill, making an offering of thanksgiving for the gift received by the laying on of hands, was introduced by the present rector, the Rev.

Arthur P. S. Hyde. On a recent Sunday a pair of Eucharistic candlesticks, for use on the altar of the chapel, the gift of the last class confirmed in St. Peter's, was blessed, and used for the first time, at a corporate communion of the class.

On the last Saturday and Sunday of October, a week-end retreat for men of St. Peter's Church, Peekskill, will be held at Holy Cross Monastery by one of the Fathers of the Order of the Holy Cross. The retreatants will leave Peekskill Saturday evening, reaching Holy Cross in time for the first vespers of Sunday, and will spend Saturday evening and Sunday, until the early evening, in retreat. Such retreats are very successful in England and are becoming more and more popular among men of all schools of Churchmanship.

The Church Forty-one Years Ago on Staten Island was the subject Sunday morning of the first of a series of local historic addresses by the Rev. Pascal Harrower, the rector in the Church of the Ascension, West New Brighton, Staten Island. This fall Dr. Harrower, who is an honorary canon of the Cathedral of St. John the Divine, rounded out his forty-first year at his present parish.

The corner-stone of the new church building for Christ Church, Bronxville, N. Y., will be laid by the Rt. Rev. William T. Manning, D.D., Bishop of New York, on the afternoon of All Saints' Day, Sunday, November 1st. The same morning the Rev. Milo H. Gates, D.D., vicar of the Chapel of the Intercession, New York City, will preach. Canon H. A. Prichard will read the lesson at the corner-stone laying. THOMAS J. WILLIAMS.

Chicago Church Underwrites Long Standing Indebtedness

Religion in Business—Rectory at Kenilworth—Churchwoman President of Y. W. C. A.

The Living Church News Bureau
Chicago, October 17, 1925

IT IS A GREAT SOURCE OF HAPPINESS TO THE rector of St. Bartholomew's Church, Englewood, the Rev. H. R. Brinker, and his people that the mortgage which, for many years has given an impetus to the work there, has been underwritten. It is expected that the old debt will be paid within two years.

Those who know the history of St. Bartholomew's, and the hard times that came to the newly organized in its early days, will best appreciate the significance of the lifting of the mortgage. Dean J. H. Edwards has recently written Fr. Brinker a letter of congratulation in which he recounts an interesting incident concerning St. Bartholomew's. He recalls a meeting of the old diocesan Board of Missions held soon after the present Church of St. Bartholomew's was built, probably during the financial depression that came just after the World's Fair. It was reported to the Board that the contractors were demanding their money and were determined to have it. There was even talk of foreclosure of the mortgage. Even the necessary supplies for the church could not be secured. Bishop MacLaren seemed to voice the opinion of the meeting that the property must be given up and the work cease. Then certain brave, generous souls said that this must not be. Dean Pardee offered to give \$500 towards the debt. Mr.

D. B. Lyman, who was also present, came forward and assumed the leadership, which relieved the situation and helped save the church.

RELIGION IN BUSINESS

The Hon. Jesse Holdom, Judge of the Superior Court of Cook County, and well known as an active Churchman in the Diocese, has written a thoughtful article on Religion in Business which appears in the current issue of the diocesan paper. In the course of the article Judge Holdom says:

"Just an illustration: Judge Gary, who heads the United States Steel Corporation, a mammoth concern, is a Christian gentleman and by religious profession a Methodist. His religion dominates his everyday life in and out of business. It is most evident in the operation of the U. S. Steel Corporation's numerous plants, in the provision made for the care and comfort of all its workers. In Ida Tarbell's *Life of Judge Gary*, now in course of publication, she in many ways makes this fact evident. In one place she writes:

"One director, who dropped out of board meetings at the end of the first three months, is said to have given as a reason that, while he believed in Sunday school, he did not believe in turning a business into a Sunday school."

"This is fairly tangible proof that Judge Gary believed in carrying his religion into his business and to his business associates.

"According to Miss Tarbell's story, it seems that directors were given a twenty-dollar gold piece for attendance at directors' meetings, and that gold pieces provided for absent members were often left over, and the habit grew up of those pres-

N. Y. Bible & Common Prayer Book Society

Established 1809

(The oldest Bible Society in the Land)

In presenting its One Hundred and Seventeenth Annual Report the New York Bible and Common Prayer Book Society would again remind the members of the Church of the great importance of the work committed to its charge—the distribution of Bibles, Prayer Books, and Hymnals to such Parishes and Missions as, for many reasons, are unable to provide for themselves.

During the past year the number of applications for assistance has been 544. In trying to satisfy in part, at least, these numerous appeals, we have donated 2,986 Bibles, 26,340 Prayer Books, 16,427 Hymnals, and 1,802 Testaments—a total of 47,555 complete volumes.

It would not be just to say that these figures, large as they are, measure up to what we aimed to accomplish, but under existing conditions, with increased cost of manufacture and our limited means, we may confidently assert we have done our best to be faithful to our trust. Needless to say, whatever assistance we have been able to extend has been greatly appreciated.

Today a new year confronts us, the Church is expanding rapidly, and as the opportunity for greater service faces us, the demands made upon our resources will, of necessity, become more difficult of fulfillment, and yet we must carry on, and we will, and with faith abundant we shall surely find at the year's end that we have carried on far better than ever before.

All contributions for our work will be gratefully acknowledged, and we would welcome additions to our endowment, as well as individual and Church donations. May we not ask, therefore, that our clergy, on Bible Sunday, Second Sunday in Advent, emphasize the great missionary task we are endeavoring to accomplish, and afford our Church people an opportunity to forward this so important work with liberal contributions?

EDWIN S. GORHAM, Secretary

11 W. 45th St., New York

October 14, 1925

ent 'matching' to see who should have them.

"This practice did not set well on the Judge and on one occasion he said to them: 'I was brought up not to believe in gambling, and I think the Board of Directors of the United States Steel Corporation should set a good example.' Thereafter they gave up the practice of 'matching' for the left-over gold pieces. That was one of the good effects of 'religion in business.'

"Modern business, in well-governed factories, workshops and other business establishments, is conducted upon the religious principle of 'Do unto others as you would have others do unto you,' and not upon the irreligious principle of 'Do others and do them first,' which, in times agone, was a ruling principle in business. The one-price policy in shops is fair-dealing, inspired by a sense of religion. Honesty in all things is a religious principle, and the history of business demonstrates that honesty pays in the long run.

"The establishment of hospitals, with medical and surgical attendants, with trained nurses, in steel and other foundries and plants, where life and limb are daily menaced in the hazardous work there done by workmen, is but the carrying out of the Christian doctrine enunciated in the New Testament story of the Good Samaritan. The same is true of the railroads who maintain hospitals for their injured employes, and also reading-rooms and places of rest and entertainment for trainmen when off duty in places away from their homes."

RECTORY AT KENILWORTH

Twenty-five years ago this October the work at the Church of the Holy Comforter, Kenilworth, began under the supervision of the late Rev. H. G. Moore, then rector of Christ Church, Winnetka. Services were first held in the Union Church building by Fr. Moore. Later the Rev. Freeborn G. Jewett, Jr., took charge, and under his leadership a valuable corner lot was bought and the present beautiful church was built and dedicated on February 7, 1904. The Rev. E. Reginald Williams, now of St. Mark's Church, Milwaukee, succeeded Mr. Jewett in 1915. In his time the church was badly damaged by fire. The Rev. E. L. Eustis followed Mr. Williams, being rector from 1913 to 1915. Under him land for a rectory was bought. He was succeeded by the Rev. H. B. Gwyn, now rector of St. Lawrence's, Libertyville. Mr. Gwyn resigned in 1919, and for the next four years the church was without a rector, the Rev. T. B. Foster and the Rev. S. A. Mercer, of the Seminary, supplying the services. In the spring of 1923 the Rev. Leland H. Danforth, curate of St. Augustine's Church, Wilmette, became rector, and with the growth of Kenilworth the parish has grown and the income increased threefold. The twenty-fifth anniversary of the parish will be celebrated by breaking ground for the first rectory, which will adjoin the church. A fund of \$20,000 has been pledged for the building.

Among the recent beautiful gifts to the parish is a memorial window and oak reredos from Mrs. Charles K. Blackwood, in loving memory of her husband.

CHURCHWOMAN PRESIDENT OF Y. W. C. A.

Mrs. Hermon B. Butler has been elected president of the Chicago Young Women's Christian Association. Mrs. Butler is well known for her activity in missionary and social service work, both within and without the Church. She is the daughter of the late Francis B. Peabody, and her sister, Mrs. Houghteling, was the wife of the late James L. Houghteling, founder of the Brotherhood of St. Andrew at St. James'

Church. Mr. Hermon Butler was a very active member of St. Peter's Church, Lake View, and in his memory Mrs. Butler founded the Hermon Beardsley Butler House, the well known community center in Lake View. Mrs. Butler is a leader in the diocesan Woman's Auxiliary, serving for some years as president of the Chicago branch. She is a member of Christ Church, Winnetka.

GOES TO PROVIDENCE DAY NURSERY

A valued member and worker of Grace Church, Oak Park, Mrs. I. Hornsey, is leaving Grace Church to become Head Resident at the Providence Day Nursery and House of Happiness, a Church Settlement on the Southwest Side. Mrs. Hornsey has for several years been a member of the Board of Managers of this well-known institution, and for twelve years taught sewing classes there. For the past twelve years Mrs. Hornsey has had charge of the catering of the Parochial Guild at Grace Church, and for five years managed the luncheons held for the Rotary Club in the Parish House. For nearly twenty years she has been an active member of Grace Church.

DEATH OF MISS MARY C. LARRABEE

Miss Mary C. Larrabee, sister of the late Father Larrabee, died on Wednesday, October 13th. Miss Larrabee was a member of one of the old well known Chicago families. She was a good and devout woman, and was a faithful communicant of the Church of the Ascension for many years. She was particularly interested in the work of the Girls' Friendly Society, and had charge of the branch at the Ascension for twenty-five years. A solemn requiem was said at the parish church on Saturday morning, October 17th, the rector, Fr. Stoskopf, officiating. Burial was at Graceland Cemetery. H. B. GWYN.

TWO MICHIGAN CORNER-STONES

DETROIT, MICH.—On Sunday, October 4th, in the midst of a pouring rain and in the presence of hundreds of the members of the congregation, the corner-stone of the new St. Matthias' Church, Detroit, was laid by the Rt. Rev. Herman Page, D.D., Bishop of the Diocese. Prominent in the assemblage, which listened in the auditorium of the parish hall to the Bishop's inspiring address, were the uniformed representatives of Ionic Commandery, Detroit, and of St. Matthias' troop of Boy Scouts. On the same afternoon, a few miles down the same street, Bishop Page also laid the corner-stone of the new Wilson Memorial Hall, the parish building of Trinity Church, named after the Rev. Warne Wilson, rector emeritus of Trinity Church.

BERKELEY DIVINITY SCHOOL

MIDDLETOWN, CONN.—The Berkeley Divinity School opened on Tuesday, September 22d, with a full quota of twenty students. Six new students were enrolled in the entering class. They are Fred Benson, Metlakatla, Alaska; J. F. Fletcher, University of West Virginia, Philip A. DeGraff, University of Michigan, H. H. Pattison, New York City, L. A. Mansur, Trinity College, and P. B. Franklin, St. Stephen's College. At the opening service in the School Chapel Dean Ladd welcomed the new men and spoke of the importance of the disciplined life.



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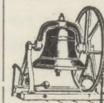
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Washington to Increase Interest Fostering Religion in the Home

Church Journalism—A Gold and Silver Offering—News Notes

The Living Church News Bureau
Washington, October 17, 1925

FOLLOWING THE CUSTOM OF MANY YEARS' standing, St. Luke's Day marked the beginning in the Diocese of Washington of an intensive period in which a united effort is being made to increase interest in religious education. This year the emphasis will be directed towards fostering religion in the home.

At the request of the Diocesan Board of Religious Education, all clergymen were requested to preach on this theme at one of the services last Sunday. Religious Education in the Home is the topic to be discussed at the monthly meeting of the Sunday School Institute to be held in the parish hall of St. John's Church, Tuesday evening, October 20th.

A forceful plea for a revival of religion in the home is made by the Rev. Anson Phelps Stokes, D.D., LL.D., former Secretary of Yale University and now Canon of Washington, writing on *The Church, The Family, and Divorce* in the Michaelmas number of *The Cathedral Age*.

"For twenty-five years I was connected with Yale University as a student and officer," Canon Stokes writes. "During this time I got to know well hundreds of young men. I became increasingly impressed with the potentiality and relative idealism of American youth. I have noticed that nine times out of ten, when they fail in reaching worthy goals of character and achievement, it is because of a lack of vital religion, and that this is particularly noticeable where home life has been shipwrecked as a result of impurity or other form of parental selfishness.

"Most important among the causes of the decline of the spiritual significance of the family is the lack of emphasis on religious training in our homes. We have got accustomed in a democracy to leaving education to the state, and we have not fully recognized that the state cannot teach religion; nor can religion be adequately taught in Church schools and Sunday schools. These can give important assistance, but the major responsibility for religious training must be in the home, and it must begin before school days begin. The habit of prayer, the study of the Bible, the regular attendance at Church worship, the example of Christian character and thoughtfulness, the saying of grace at meals—these are among the things which cultivate religion in the home, and they are all too apt to be overlooked today.

"No parents should feel that their task has been performed until children acquire from them a belief in a God of love, simple habits of prayer, and a desire to follow in the footsteps of Christ, especially in the matter of unselfish living. If only someone in our generation could write a book that would do for us what Bushnell's *Christian Nurture* did for our parents, it would be a great thing, for there is in the long run nothing except a vital religion which will give youth the wish and the power to keep their bodies pure, and to devote their lives to the highest ideals."

CHURCH JOURNALISM

Miss Elizabeth Ellicott Poe, of the staff of the *Washington Post*, will speak at the meeting of the Institute of Church Journalism which will be held at the Diocesan House, 1329 K Street, on Friday evening,

October 23d. Her topic will be Writing Church News for the Newspapers. Commander C. T. Jewell, secretary of the Board of Publicity of the Diocese of Washington, will explain the value to the churches of properly written and interesting news stories on Church affairs. These meetings will be held every second Friday evening, and are open to all persons interested in religious journalism. Several editorial executives of the Washington newspapers are scheduled to address the Institute at later meetings.

A GOLD AND SILVER OFFERING

Mrs. William D. Hurd, president of the Woman's Auxiliary in the Diocese of Washington, who is attending the national Convention in New Orleans, sends word to her associates here of the complete approval by the national officers of the plan proposed in Washington for raising funds for the relief of the Church's missions in Japan, which were damaged by the earthquake and fire in 1923. Funds to be raised by the Auxiliary in Washington will be devoted to the enlargement of St. Margaret's School for Girls. The present temporary buildings accommodate less than half the number of pupils under instruction before the disaster.

Women of the various parishes in Washington and their friends are asked to contribute articles of gold, silver, jewelry, china, and other objects of value which are no longer of use to the owners. After being presented in the various churches on All Saints' Day, November 1st, the articles will be placed on sale and the proceeds forwarded to Japan.

NEWS NOTES

The Diocesan Board of Religious Education announces that a special service will be held in the Bethlehem Chapel of Washington Cathedral on the evening of December 2d to commemorate the 400th anniversary of the translation of the Bible into English by the martyred William Tyndale. The Rev. Henry Lubeck, D.D., D.C.L., will deliver the sermon.

The Rev. George W. Atkinson, rector of the Church of the Incarnation, will become rector of St. James' Church, 8th Street, near Massachusetts Avenue, N.E., on November 15th, succeeding the Rev. T. Bowyer Campbell, who has resigned because of ill health.

Members of the Laymen's Service Association, under the leadership of President H. D. Amiss, are carrying on a drive to

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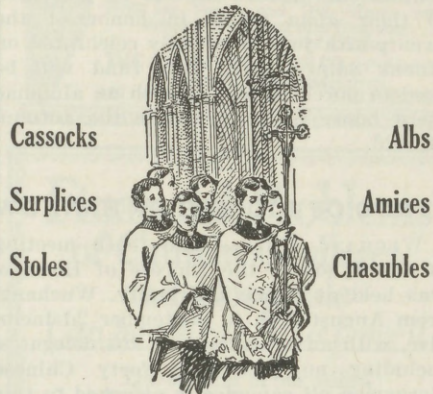
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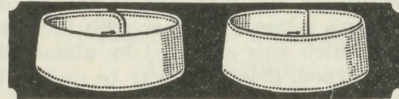
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The alumnae of the National Cathedral School have completed their campaign to raise a fund of \$25,000—\$1,000 for each year of the school's life—to be presented to their *alma mater* in honor of the twenty-fifth jubilee recently celebrated on Mount Saint Alban. This fund will be used to purchase and furnish an alumnae guest house to be opened in the autumn of 1926.

SYNOD OF DIOCESE OF HANKOW

WUCHANG, CHINA—The tenth meeting of the Synod of the Diocese of Hankow was held at Boone University, Wuchang, from August 29th to September 2d inclusive, with an attendance of 104 delegates, including no less than forty Chinese clergymen all canonically attached to this Diocese. More significant than any resolutions passed by the Synod was its splendid spirit of fellowship in Christ. In spite of all that has happened in China within recent months to cause estrangement between Chinese and foreigners, there was a spirit of brotherliness which made it possible to discuss delicate subjects without heat.

In the absence of Bishop Roots, the Suffragan Bishop, Dr. Gilman, presided, and also conducted the retreat for the delegates on the first day of the Synod. This day's retreat, together with the daily Mass, which was attended by almost the entire Synod, helped greatly to create the spirit of Christian fellowship. On Sunday afternoon a united missionary service was held in Trinity Church, Wuchang.

The business sessions of the Synod continued through three days. Among the chief matters of interest dealt with were:

A report on the Church and Rural Communities was read by the Rev. S. H. Littell, which indicated recent emphasis in the Diocese regarding country work through the appointment of six Chinese priests to country stations which heretofore have had only a resident catechist, and through the work of the Rev. Morton Chu, recently returned from special study in agriculture in America, who is now travelling extensively in China with a view to promoting more aggressive Christian work among the farming class, which represents about eighty per cent of China's millions.

This being the 1600th anniversary of the Council of Nicea, it was felt that an appropriate commemoration would be the raising in China of \$10,000 toward the building fund of the Central Theological School in Nanking, \$1,600 of it to be given by the Diocese of Hankow. Whereupon, representatives of the parishes began to pledge sums from the floor, and in a very short time over \$1,300.00 was underwritten.

For the past year or two, but particularly since the Shanghai incident in May, the question has been much discussed by the Chinese whether or not the Christian schools should register with the government. To do so would necessitate the giving up of all religious worship and instruction as part of the curriculum, and all efforts henceforth to influence the students for Christ would have to be through purely voluntary channels. This important question came up for careful discussion in the Synod. Many of the delegates were in favor of Government registration, as they felt it would stop the mouths of the non-Christian educators, who have been

saying that the Christians are unpatriotic "foreign slaves." Others felt that the giving up of all compulsory religious worship or instruction would be a gain rather than a loss, because the students who came would do so not of constraint but willingly, and the net result would be more conversions than under present methods. There were many, however, who felt that, unless our mission schools keep unmistakably a Christian atmosphere, and continue uncompromisingly to be agents of Christian propaganda, then it makes no difference how excellent are their methods of teaching English and the sciences, they have, nevertheless, failed fundamentally, and there is no justification for their continued support by Mission Boards. After prolonged discussion, often animated, but never ill-tempered, it was finally agreed to allow one middle school, Trinity School, Wuchang, to register with the government, and try out the new plan, but it was decided by a vote of forty-five to thirty-nine that, for all other schools of the Diocese, regular courses in Religious Knowledge, and daily services, should be continued as part of the school curriculum.

It was proposed by Archdeacon Hu, and carried, that the Synod send a cable to Bishop Roots in America, asking him to see President Coolidge to convey the thanks of the Chinese people for his efforts to secure justice in the issues pending between the Chinese and foreign governments, and asking Bishop Roots to help in making clear to the President the underlying significance of the Patriotic Movement.

Some of the delegates felt apprehensive when the subject was broached of providing military drill in all our middle and high schools. It developed in time, however, that the discussion had not been introduced by those who wished to push militarism in our schools, after the present example of our American war department, but that the real animus of the proposal was a desire on the part of the Chinese that foreign missionaries should not enter any military organizations, such as the Volunteer Corps organized by foreign business men in some of the treaty ports in China. It was finally resolved that the Bishop be requested to urge all foreign members of the Mission to withdraw from such organizations, as it interfered with their effectiveness in the work for which they came to China, that of revealing the God of love to His children of every race and nation.

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ARCHDEACON DRANE IN THE STATES

NENANA, ALASKA—At the request of Bishop Rowe, the Ven. F. B. Drane, Archdeacon of the Yukon, will spend the winter in the States raising funds for the Betticher Memorial School of Nenana, Alaska.

BISHOP STEVENS' FIFTH ANNIVERSARY

NEW ORLEANS, LA.—On the morning of October 12th the Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor of Los Angeles, quietly celebrated the fifth anniversary of his consecration to the episcopate with a celebration of the Holy Eucharist in the chapel of St. Paul's Church, New Orleans. He was assisted by the Rev. Harry P. Nichols, under whom he began his ministry at the Church of the Holy Trinity, New York City. Present in the congregation were several bishops, the entire clerical and lay delegation of the Diocese of Los Angeles, the entire Woman's Auxiliary delegation of the Diocese and many friends of Bishop Stevens from other dioceses.

OPENING OF TABOR COLLEGE

TABOR, IOWA.—Tabor College, Tabor, opened September 15th with 140 students. The Church is running this college in cooperation with the Congregationalists. The president is the Rev. Frederick W. Clayton, and the dean is the Rev. LeRoy Titus Weeks, both priests of the Church. There are some Churchmen on the faculty and a few Church students. Students come from as far as Ohio and Montana. Morning Prayer is said in the college chapel daily. The college choir sings, and attendance is compulsory. A smaller chapel has also been arranged with an altar and appointments, and here every Sunday and Holy Day there is a Celebration of the Holy Communion. The president and dean also have charge of the local Congregational Church, and one of them preaches here every Sunday to a congregation of several hundred. This is an experiment in Church unity. The president is visiting different parishes in Iowa and Nebraska on Sundays, telling them about the college, and is also speaking at the deanery meetings of the Diocese of Iowa.

RELIGIOUS EDUCATION IN MICHIGAN

DETROIT, MICH.—For some years a progressive policy in religious education has been followed in the Diocese of Michigan. The Rev. W. L. Torrance, rector of St. Andrew's Church, Detroit, is perhaps the outstanding pioneer in a movement which is gradually but surely equipping the Church schools of the Diocese with standards and ideals which, on the technical side, are as high as those of the public schools and on the spiritual side are characterized by reality, reverence, and the forward look. Mr. E. E. Piper, Diocesan Superintendent of Religious Education, is becoming known far outside Michigan as a driving force among young people and various men's organizations, the outward signs of response to his efforts being the hundreds of men and women annually enrolled in the Hillsdale Summer Conference, the men's and women's Lenten round tables, and the Detroit Church Normal School.

The latest venture in this field has been

the vigorous initiation of week day religious education in Detroit and Highland Park. This has involved the cooperation of four parishes, namely, St. Matthias', St. George's, SS. Philip and Stephen's, all of Detroit, and St. Alban's, Highland Park, with the Boards of Education of the two cities. Perhaps the most notable thing has been the hearty assistance rendered to the plan by Supt. T. J. Knapp of the Highland Park public schools and Mr. Mumford, principal of the Ferris school in that place. These gentlemen permitted Miss Marguerite Beale, who has charge of the work, to address the children of the school in two groups of some five hundred each, explaining the plan and distributing cards on which the parents might signify their desire to have their children excused for religious education at St. Alban's Church for one hour during the school week. Miss Beale will conduct weekly lessons in the three Detroit churches in Grades 3 and 4, and in Highland Park in Grades 3, 4, and 5. Miss Beale is a recent acquisition to the educational forces of the Diocese and comes from Athens, Georgia. She has recently been engaged in the Industrial Division of the Educational work of the Y. W. C. A., Detroit.

THE UNIVERSITY OF OKLAHOMA

NORMAN, OKLA.—King Hall, the woman's dormitory at the University of Oklahoma, has been thoroughly renovated, within and without, during the summer, and Miss Cora D. Thompson has assumed the position of house mother, made vacant by the resignation of Miss Roscoe, who, for many years, has ably filled this position, but whose health would not permit her to continue longer.

The University of Oklahoma opens the year with more than four thousand students, and a new president, W. B. Bizzell,

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who comes from the presidency of the Texas A. and M. The Church students number 115, sixty-seven boys and forty-eight girls. The Bishop reports that \$20,000 is in hand, or pledged, towards the building of a suitable university church at Norman and that the campaign for funds for this purpose will be vigorously pushed. The present church is an insignificant wooden structure, seating only 150. Near by is the new and splendid Methodist Church, which was built by a consecrated Methodist layman at a cost of \$750,000. The Baptists and Christians are moving to build churches, near the university.

TO EVERY COMMUNICANT

UTICA, N. Y.—The initiation of the campaign for the Church's Program in the Diocese of Central New York was marked by two letters sent out by Bishop Fiske. The first, earlier in the year, was addressed to the clergy of the Diocese, calling upon them to undertake the campaign seriously and to give whole-hearted support to the Field Department.

The second letter, which has just been sent out, is being sent to every one of the more than 27,000 communicants of the Diocese. This letter urges all to consider the question of stewardship not only in relation to their means, but also in relation to their responsibility for the personal contact of others with the Church.

The Field Department has prepared a set of four letters to be sent to non-contributing members of the Church. These letters deal with the relation of the member to the parish, to the Diocese, to the Church in the United States, and to the Church in the foreign field.

LONG ISLAND YOUNG PEOPLE'S CONFERENCE

BROOKLYN, N. Y.—A three days conference for the Young People of the Diocese of Long Island has been planned for October 30th, 31st, and November 1st, at Grace Church, Jamaica. The leader of the Conference, the Rev. Arthur R. Cummings, rector of the Church of the Resurrection, Richmond Hills, is chairman of the Committee on Young People's Work.

The general theme of the conference is Here to Learn: Home and Church to Serve. The speaker of the evening at the opening dinner will be the Rev. Charles W. Popham, rector of Grace Church, Rutherford, N. J. Why They are Young, and Why They are People is his topic. On Saturday morning the subject will be Getting Hold of Ourselves to Get Hold of the Other Fellow, the leader being the Rev. Samuel Shoemaker, rector of Calvary Church, New York City; after his talk, the meeting will break up into discussion groups, which will be led by special leaders, appointed by Mr. Shoemaker. The afternoon meeting will include short talks on The National Young People's Movement, the Provincial Organization, and the Diocesan Organization; and, at the dinner, Miss Clarice Lambricht, organizing Secretary of Western New York, will be the speaker, on the subject of News from the General Convention.

On Sunday morning there will be a corporate communion service in Grace Church, with the Rev. George F. Taylor, rector of St. George's Church, Flushing, as preacher. In the afternoon there will be a typical Fellowship meeting, with an address by the Rev. J. I. B. Larned of the National Council.

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Time has been reserved for fun and recreation, the young people will be entertained by the Church people in the vicinity; registrations are already coming in, and great interest is being shown in the conference by all the clergymen of the Diocese.

MONTANA MEMORIALS

DILLON, MONT.—On the Sixteenth Sunday after Trinity, September 27th, in St. James Church, Dillon, the Rt. Rev. W. F. Faber, D.D., Bishop of the Diocese, consecrated an altar, reredos, candlesticks, and ciborium. The altar and reredos which are of quartered oak were made after designs by Mr. H. L. Whitehouse in connection with suggestions from the rector, the Rev. T. W. Bennett. They are beautiful in their chaste and dignified simplicity, and add greatly to the appearance of the chancel. The candlesticks are a memorial to the late warden, Mr. E. H. Brundage, who served the parish for many years, and the ciborium is a memorial to his daughter Dorothy. The altar and reredos are a memorial to Mrs. Mary R. Perkins Hooker, who for twenty-five years gave unstinted love and devotion to St. James' Church. Many friends contributed towards this memorial.

**DEATH OF
REV. WILLIAM A. RIMER**

VALLEJO, CALIF.—The Rev. William Alfred Rimer died at the Vallejo General Hospital, Vallejo, Calif., Friday, October 9th, after an illness of about three years. The last charge held by Mr. Rimer was that of St. Paul's, Benicia, with Grace Church, Suisun. The funeral service was held in historic old St. Paul's Church, Benicia, on the afternoon of Tuesday, October 13th, in the presence of a large congregation which included a goodly representation from Suisun and from St. Mary's, Napa, a former cure. The Rev. J. T. MacGovern, rector of the Church of the Ascension, Vallejo, was in charge of the service and in an address reviewed the work of this faithful priest. The Ven. Barr G. Lee, and the Rev. Messrs. Isaac Dawson, W. L. Clark, and T. T. Denhardt took the service in the church. Other clergy were present, vested, and in the chancel. The Rev. Mr. MacGovern said the committal and prayers at the grave. Interment was in the church plot in the Benicia cemetery.

The Rev. Mr. Rimer was sixty-seven years of age. He was born in Southampton, England, but his early life was spent in Scotland, where two sisters survive him. In 1883 he came to the United States. He was graduated from the Seabury Divinity School, Faribault, Minn., in 1895, and was ordained deacon. The next year he was advanced to the priesthood. His first work was Christ Church, Benson, Minn., with St. Luke's Church, Brown Valley. In 1899 he came to the Diocese of Sacramento as rector of Trinity Church, Nevada City, where he remained for eleven years. From 1910 to 1914 he was rector of St. Paul's Church, Salinas, in the Diocese of California, resigning to become a member of the Archdeacon's staff in that Diocese. In 1917 he returned to the Diocese of Sacramento, taking charge of Trinity, Sonoma, and St. Luke's, Calistoga. The following year he was elected rector of St. Mary's, Napa, and two years later entered upon his last charge at Benicia and Suisun.

**DEATH OF
REV. R. A. SAWYER**

HARRISBURG, PA.—The Rev. Rollin Alger Sawyer, rector of St. Stephen's Parish, Harrisburg, died at the Harrisburg Hospital on Sunday evening, October 4th. Mr. Sawyer was taken ill the preceding Friday and was removed to the hospital the following day.

The Rev. Mr. Sawyer was a graduate of Yale University and of Union Theological Seminary. He was ordained to the diaconate in 1884 and to the priesthood in 1885 by Bishop Coleman. Previous charges include Trinity Church, Clayton, Del., 1894-1895; St. Thomas' Church, Newark, Del., 1895-1898; Trinity Church, Carbon-dale, Pa., 1898-1905, going to St. Stephen's Parish in 1906.

The funeral service was held on Thursday, October 8th, at St. Stephen's, Harrisburg, the Rev. Clifford Gray Twombly, D.D., rector of St. James', Lancaster, officiating. Burial was made in Stony Point, N. Y.

The Standing Committee of the Diocese adopted a minute for its records in which it was stated that the Rev. Mr. Sawyer was electer to membership in its body by the Convention on May 16, 1907, that he was elected President by the Committee on May 12, 1909, and that he was re-elected President annually, and was its President to the day of his death.

A PRIEST widely experienced in pastoral work said recently that he believed three-fifths, probably four-fifths, of the people of the Church had no idea of *growing* in religion, but settled to a routine standard without ever realizing that a constant development and deepening of spiritual life was expected of them, and that the alternative was not standing still but slipping back.

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NEWS IN BRIEF

BROOKLYN—Some 600 clergymen, officers, and teachers of the Church schools of the Diocese recently filled the undercroft of St. Anne's Church, Brooklyn Heights, for the annual dinner and inspiration meeting arranged by the Diocesan Board of Religious Education, the Rev. Charles H. Ricker, chairman. The principal speaker was the Rev. J. I. B. Larned, of the staff of the National Council.—The Archdeacon of Brooklyn, the Ven. Charles G. Clark, has been alarmingly ill, but is now somewhat improved.—The Rev. Clifford W. French, rector of St. Gabriel's Church, Hollis, was presented with a purse of \$300 by his parishioners to celebrate his ten years of work in the parish. He was requested to attend the General Convention as an observer.

CENTRAL NEW YORK—On Sunday, October 11th, in Grace Church, Cortland, the Rev. Wm. A. Braithwaite, rector, there was dedicated a triple bay stained glass window erected by their heirs to the memory of the late Henry Brown Hubbard and Julia Vunk Hubbard, and a bronze wall tablet commemorating Mr. Hubbard's service of over fifty years as treasurer, vestryman, and warden. The Rev. Dr. William Bours Clarke, D.D., of Seneca Falls, N. Y., a former rector, preached the sermon.

IOWA—During November the Diocese of Iowa is to be visited by representatives of the Field Department of the National Council. Each representative is to spend a day in a parish, conferring with the rector in the morning, meeting the women in the afternoon, speaking at a parish supper in the evening, and meeting with the vestry. The Rev. John Flockhart, rector of St. John's Church, Dubuque, and secretary of the Iowa committee on the Church's Program, is arranging these meetings.—The Muscatine Deanery at its recent meeting appointed a committee on isolated Church people in the deanery. The committee will make a survey of the deanery in the places where there is no church, in order that any isolated Church people may be located and ministered to. The deanery is to be divided and each priest in the deanery is to have a certain section which he is to visit in search for Churchmen. The survey is to be completed by Advent.—Dean Hare of Trinity Cathedral, Davenport, was the speaker at the opening of the new Salvation Army Lodging House in Davenport, Sunday, October 4th.—The Rev. Allen Birchenough, deacon, of St. James' Church, Oskaloosa, has been appointed the official censor of the city by the mayor, and is to censor the movies, pool halls, etc. He is thus a member of the police force. Mr. Birchenough was a former Methodist minister. He hopes to be advanced to the priesthood in December.

LOS ANGELES—On October 2d an addition to the parish house of Trinity Church, Redlands, was dedicated by the Rev. Edwin S. Lane, rector. It was designed especially for Church school purposes and for the parish offices. It is of stucco construction and represents an expenditure of \$13,000.

LOS ANGELES—The Church of the Angels, Pasadena, the Church of the Redeemer, Los Angeles, and St. Jude's Church, Burbank, have joined the list of churches which have already overpaid their general Church Program quotas for 1925.—The Los Angeles clericus has elected the Rev. Harold H. Kelley, of San Pedro, as president, the Rev. Edwin T. Lewis, of Whittier, as vice-president, and the Rev. William Cowan, of Los Angeles, as secretary.—Extensive alterations to the church and parish house of Trinity Church, Los Angeles, have just been completed. This parish, adjacent to the Southern Branch of the University of California, is endeavoring to rise to a unique opportunity of service under its new rector, the Rev. Herbert V. Harris.

MILWAUKEE—The Rev. James Slidell, one of the senior priests of the Diocese, is critically ill in the General Hospital at Madison, after a serious operation. The Rev. Fr. Slidell is within a few days of his seventy-seventh year.

PENNSYLVANIA—The Rev. Charles F. Schofield, rector of St. James' Church, Perkiomen, and priest in charge of the Church of the Epiphany, Royersford, will remove to Royersford November 1st, to direct more intimately the affairs of the rapidly growing mission there. This change will not affect his ministrations at the old parish church at Perkiomen.

TENNESSEE—Mrs. Clarence Parker, of Grace Church Parish, Chattanooga, has been appointed a part time paid field secretary under the Department of Religious Education of the Diocese. For several years Mrs. Parker has been identified with Christian Nurture normal work and with religious drama in the Province of the Southwest and at the Sewanee Summer Training School.

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