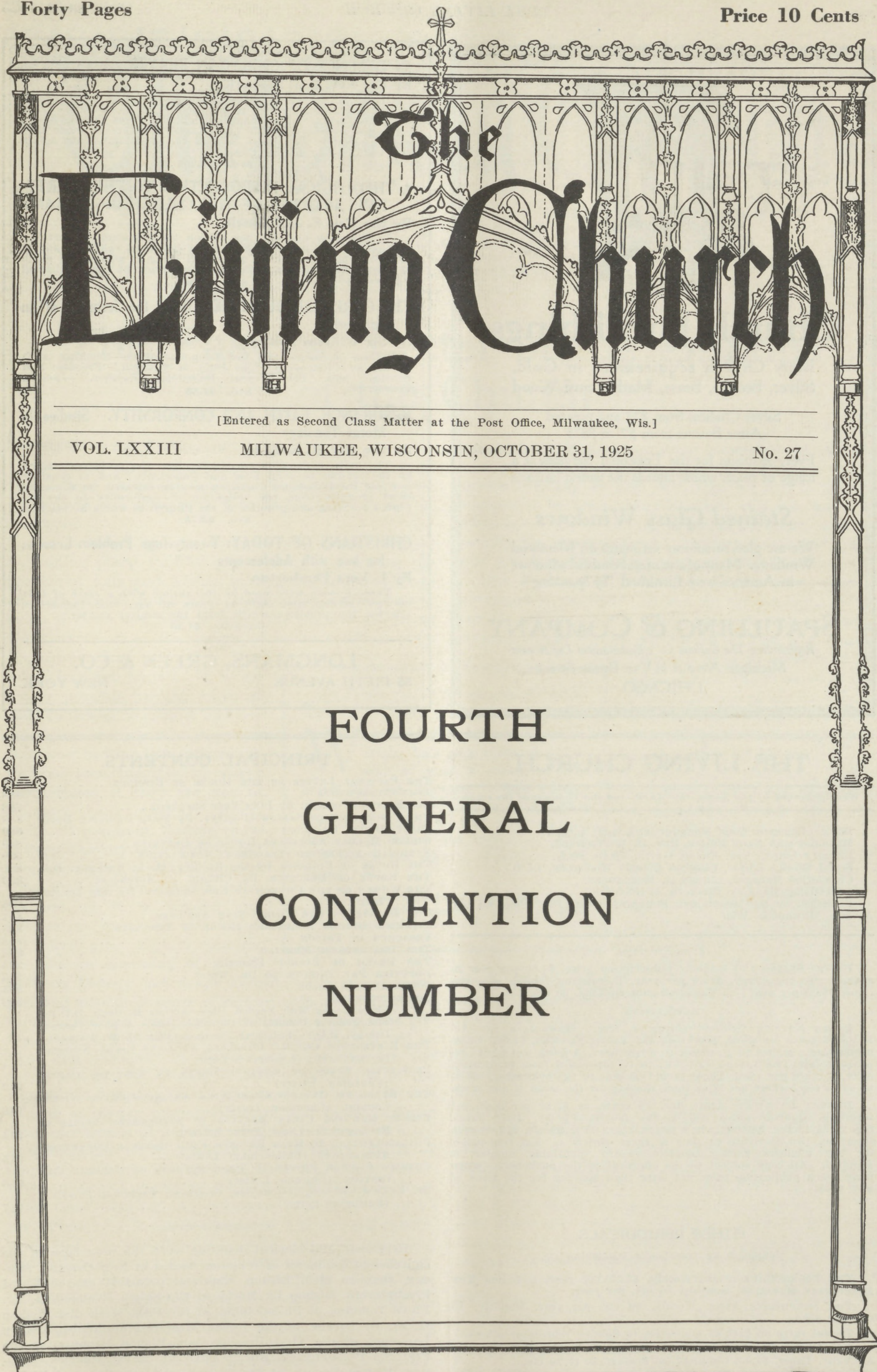


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# The Living Church

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

VOL. LXXIII

MILWAUKEE, WISCONSIN, OCTOBER 31, 1925

No. 27

## FOURTH GENERAL CONVENTION NUMBER





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EPISCOPAL and clerical deputies were the preachers in the churches of a number of religious bodies in New Orleans, Sunday, October 11th. Bishop Moreland preached at the Third Presbyterian, Bishop La Mothe at the Salem Evangelical, Dr. Floyd Tomkins, of Philadelphia, at the First Methodist, Bishop H. St. G. Tucker, at the Payne Memorial Methodist, Bishop Lawrence at the First Presbyterian, Bishop Parsons, at the Prytania Presbyterian, Bishop Page, at the St. Charles Christian, Bishop Rogers, at the Carrollton Methodist, and Bishop Roots, at the St. Charles Presbyterian.



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VOL. LXXIII

MILWAUKEE, WISCONSIN, OCTOBER 31, 1925

No. 27

## The Pastoral Letter of the Bishops of the Church

BRETHREN OF THE CLERGY AND LAITY:

AS those upon whom rests the responsibility of Chief Shepherds in the Church of Christ, we send our message of love and counsel to you at this time.

We look out upon a world in which vast changes are taking place. In China, and elsewhere among the peoples of Asia and Africa, movements and forces are at work which must have momentous consequences. Some of those best able to judge the signs of the times are warning us of the danger of racial conflicts more disastrous than any that this earth has yet known. It is no longer possible for the races of men to dwell separate and remote from one another. A power must now be found strong enough to bind men together in world brotherhood if they are not to consume each other in world strife. Throughout Europe there is deep disquiet with widespread threatenings of social disintegration. And here in our own land, favored as it is beyond any deserts of ours, we see much that must give us grave concern. We see an amassing of wealth such as history has never known, without a corresponding growth in sense of stewardship and obligation, though there are many noble examples of generous giving. There is still much to be done to bring our industrial and economic conditions into accord with the spirit and law of Christ. We see a weakening of the ties, and a lowering of the standards, of home life due to lack of proper parental control and to the absence from our homes of definite religious influence. We see a widespread revolt against the Christian ideals of morality and purity expressed in much of our literature, advocated openly by some of those whose position gives them hearing and influence, hailed by many as the advent of a fuller freedom and a larger self-expression, and, in correspondence with this, the appalling and still increasing growth among us of Divorce.

We see in our land tens of millions of men and women who acknowledge no connection with religion,

and, as a result of this, a large proportion of our children growing up without religious influence, or religious teaching, of any sort. Can we fail to see the connection between this situation and the spirit of lawlessness, the startling increase in crime, and especially the increase in the number of youthful criminals, which is now challenging our attention?

But in our own country, and elsewhere, another movement is manifest. Driven by the pressure of the world's need, men are, with new earnestness, looking towards Jesus Christ. Evidences of this are coming from the farthest corners of the earth. Faced by the issues of this present time, men are feeling the need of Divine help and guidance. They see the inadequacy of human statesmanship to meet the present world situation. With a new reality they feel their need of God. More widely than ever before they are beginning to see that the one hope of the world is in Christ. But their faith in Him is vague and uncertain. The call to the Church is now for a new preaching of the Gospel in all its Divine truth and power.

We give thanks for the results of the Nation Wide Campaign inaugurated six years ago. This movement has not only increased our contributions for the work of the Church, but it has also aroused us to a new consciousness of our corporate life and responsibility. We call for a still larger and more loyal participation by every diocese, every parish, and every member in this great common undertaking of the Church. But we need now something still deeper and more vital than this, something without which all our efforts will be of no avail. Organization, machinery, methods of administration, have their importance, but the supreme need of the Church today is a fresh realization of the meaning and power of the Gospel itself. We need a new conversion to Christ so that we may preach Him to men with the same love and power with which the Apostles preached Him. What is now needed is that Christ Himself shall be accepted, that His grace and truth shall be made known, that we shall preach Him to men as the New Testament shows Him to us, as He is now at God's right hand, in all His majesty and glory. It is this message for which men are longing and waiting. It is this Faith which has power to save the world. It is this which will fill the ranks of the

*The Proper Preface for use upon All Saints' Day, and seven days after.*

WHO, in the multitude of Thy saints, hast compassed about us with so great a crowd of witnesses that we, rejoicing in their fellowship, may run with patience the race that is set before us, and together with them may receive the crown of glory that fadeth not away. Therefore with Angels, etc.

This Proper Preface has been finally adopted by the General Convention, and is now authorized for use.

¶ This Pastoral Letter of the Bishops of the American Church was read by the Rt. Rev. William T. Manning, D.D., Bishop of New York, following the closing service of the General Convention at Christ Church Cathedral, New Orleans, La., Saturday, October 24, 1925.



ministry with the best and noblest of our sons, and will carry men and women to the ends of the earth to share with others the joy and light and love that they themselves have found in Christ. If there seems to be today any lack of enthusiasm, of joy, of adequate response to the missionary challenge of the Church, it is because of the lack of evangelical fervor in our preaching of Jesus Christ.

The very heart of the Gospel is that it was the Eternal Son of God Himself who came in the Person of Jesus Christ to dwell among men. With the Apostles, with the New Testament, with the whole Catholic Church throughout the world, we believe that it was He by whom the heavens and the earth were made. "Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, and was made man."

Let us make it clear that our acceptance of the Christian Creed is not a matter of mere assent to intellectual propositions. Our faith is in Christ Himself, which is an infinitely simpler, and an infinitely greater thing. We believe in Him, we pray to Him, we strive to follow Him, we look to Him as our Saviour and our Lord. It is our faith in Him which explains, and justifies the prayers, the hymns, the sacraments, the whole Faith and worship of the Church.

We would especially warn our people against the superficial and false antithesis, just now often dwelt upon, between the religion of Christ and the religion about Christ. No such differentiation can be made by those who believe in Jesus Christ as God. There is no such antithesis in the New Testament. We need both the religion about Christ and the religion of Christ, and the Church and the Scriptures give us both. If we are to have a living Faith in Christ, we must know the truth about Him.

Brethren: the love of Christ constraineth us—that love, which poured itself out in entire self-surrender for our sakes, is the challenge to us, and to all men, to redeem the discord and failure of the world, to abolish war and bring in peace, by unselfish service in His Name and power. On Him, and on faith in Him, depends the whole world's hope and salvation. It is Christ alone who brings comfort for the sorrow of human life, who can overcome the sin in the world, and in each of us. It is Christ alone who can give us the strength that we need for the tasks now facing us. It is Christ who has given us those visions of truth, of justice in all human relationships, of world brotherhood, which are now before men's minds. It is Christ only who can bring these visions to fulfilment.

We who send this message to you pledge ourselves to new devotion in His Name and service. With most affectionate care for them, we call the young people of the Church to new adventure in the faith and service of Him who is more modern than any of the movements of our day. We call the whole Church, clergy, and laity, old and young alike, to repentance and new life, to prayer and sacrament and worship, to faith in Jesus Christ the Son of God, that we may be His true disciples and may bear our faithful witness of Him to the world.

**I**N order that THE LIVING CHURCH may accommodate the great amount of Convention material that it presents this week, the Editor has deferred his final editorial letter from the General Convention until the issue of November 7th, and has printed the Pastoral Letter of the Bishops of the American Church in its place. Other articles concerning the General Convention, crowded out this week, will be printed next week.

Editorial  
Note

## ACKNOWLEDGMENTS

### NEAR EAST RELIEF

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B. M., Radnor, Pa. . . . .	5.00
	<hr/> \$15.00

## ALL SAINTS

Might we but listen to the song of ages,  
Who would condition even with a prayer  
These voices absent here beside us, singing  
More sweetly in the choir immortal, there!

No longer muted to earth's sombre measure  
Nor muffled underneath its clinging sod,  
They lift their censers of unspoken praises  
Before the altar of the Lamb of God.

Rise, endless symphony of all the ages:  
Who has not lent some voice unto thy throng,  
Whose echo lingers as a living witness  
Amid the silence, to thy deathless song!

LILLA VASS SHEPHERD.

## THE COMMUNION OF SAINTS

O Blessed Ones, clear shining in heavenly light above,  
O Victors, clothed with glory within the courts of love,  
Though we in darkness stumble along earth's stormy road,  
Our eyes are straining upward to the land of your abode.

All hail, blest Saints! Though glorious now, your feet our path have trod;  
Our kinsmen ye, O Radiant Souls, one family in God!  
One Lord we love, one King we serve, we here below, ye there;  
O pray for us, Victorious Ones, that we your joy may share.

MARY DANFORTH DODGE.

## MIRACLE

THE NEW ORLEANS ITEM prints the following editorial, under the caption "Miracle":

"W S M B offers an innovation complimentary to the visiting Episcopalians, in a program consisting entirely of sacred music and addresses by prominent persons attending the convention. The operators of the station are to be congratulated on their thoughtfulness.

"The first number was the double quartet singing 'Holy, Holy, Holy, Lord God Almighty.' Thousands listened with appreciation. But one pauses to speculate upon the effect on other thousands, in some land where the miracles of radio are unknown, if without warning that rolling hymn had sounded upon them out of the air.

"Picture the awe, the fear, and speculation of those who heard it. To them it would indeed have been the voice of 'the spirit,' the voice of their God. And suppose they had never come in contact with other people, never learned the material factors of our transmission. Down through the years, from generation to generation, the story of that awesome beautiful voice from the air would be told, even as we are told of the voice that spoke to Moses from the burning bush."

## A PRAYER FOR CHINA

OCTOBER 10, 1925, was the tenth anniversary of the establishment of the Chinese Republic. In the House of Bishops, the following prayer for China was offered by the Rt. Rev. Logan H. Roots, D.D., Bishop of Hankow, at the noonday service of the House:

"O God, Father of all mankind, whose will is manifested in the history of the nation; We commend to thee the people of China on this national anniversary of the Chinese Republic. Grant them right ideals, and enable them to act according to thy laws. Save them from pride and ignorance and self-seeking. Let true patriotism grow among them, and enable them to take their place with honor, and to the blessing of all mankind, among the nations of the earth; through Jesus Christ our Lord. Amen."

THE SAGE who would better the world can better it only if he be intimately acquainted with the origin of its disorders; if he possess not this knowledge, he cannot improve it. . . . What is the origin of these disorders? They are the result of our want of love for one another.—*Mo-Ti*.



# DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

## READINGS FROM THE CATHOLIC EPISTLE

November 1: *All Saints' Day. Twenty-first Sunday after Trinity*

### TESTIMONY OF AN EYE WITNESS

READ I St. John 1:1-4.

**I**N this Epistle, Christianity is presented particularly as the religion of vital experience. In the first place, there is the experience of the facts upon which the religion is built. Christianity is the religion of an historic Person, Jesus Christ. This does not mean merely that it is the sum of what He taught, or of the ideals and hopes which He laid before men, but that Jesus Christ Himself is the center and end of Christianity. He Himself is specifically the revelation of God which He offers to the world; He is the Power of God which effects redemption. God was incarnate in Him who entered into the closest bonds of companionship with men in Galilee and Judea. To this experience of fellowship with the historic Jesus the apostles appealed as they talked of God. God is not a dream or a speculation; He is as real as Jesus whom they knew; He is not remote and inaccessible; He is as close to men as Jesus was. God is life, and that life has been revealed to us in the Christ of our experience. We have seen and known Christ, and in Him we have seen and known God.

November 2

### FELLOWSHIP WITH GOD

READ I St. John 1:5-10.

**I**F we examine the apostles' remarkable certainty about God, we find that it began with their association with Jesus Christ. Jesus called them to be with Him. Fellowship with Christ went before their knowledge of Him. It was through their daily contact with the Man that they discovered that they were keeping company with the Divine. The order always holds good. Our desire is for God. How shall we satisfy the desire? Go into the presence of Jesus. Study the Gospel story till you are filled with the wonder of His life. Meditate upon Him till He stands forth from the Gospel pages in all His strength and beauty. Bring Jesus to bear upon the problems and perplexities of your daily living. Make Him your confidant and friend. When you have brought Jesus in to your life, and made Him part of your daily experience, you will find that He leads you into the life of God.

November 3

### THE EPISTLE OF "KNOWING"

READ I St. John 2:1-7.

**T**HE word "knowing" appears in this little Epistle thirty-seven times. Certainty of knowledge is our modern religious difficulty. We say that it is so hard to believe and know today. Science or modern knowledge has made us uncertain. We seek to defer the Christian life till we solve our intellectual problems. But Jesus never allowed men to believe that they could know God till they had first made the venture of living the life God demands. His great moral demands are clear. Begin with them. The experience of obedience will lead on to the experience of faith. "We know Him if we keep His commandments." Remember that Christianity is not primarily a system of philosophy to be understood; it is a life to be lived. Life in any of its departments only yields its inner meanings as we live it to the full. We know love by loving, and not by the study of the psychology of affection. That will help us to explain our experience, but it will never create it. Christianity will satisfy the intellect when it has engaged the will, and stirred the affections. Religious experience comes first, religious certainty as its consequence.

November 4

### BROTHERLY LOVE

READ I St. John 2:8-11.

**G**OD is love. That is a doctrine, which, when stripped of its merely emotional appeal, is the hardest statement for the mind to accept which religion makes. It seems to run counter to the prevalent facts of suffering in the world, and the modern mind is staggered by the assertion. The loveless man will never comprehend it, but it is convincing to him who has learned the power of love. The mother who sacrifices herself for her child will never believe that the love, which is to her all, is not written in the heart of God. She has experimental proof of its reality and force. How can we know God? If God is love, then it is by loving that we come to know Him. Religious certainty is involved in the nature of our social contacts. How can we expect to find love, as the supreme attribute of God, convincing, when we understand its value so little that we cannot live in peace and charity with our neighbors?

November 5

### THE VITAL THINGS ARE UNSEEN

READ I St. John 2:12-17.

**I**F knowledge depends upon experience it is vital that we should determine the nature of our experiences. That is possible. We can in religion, as elsewhere, determine the range of our interests. We have the power of selection; we can choose and reject. Many a man's uncertainty about God is the result of his previous preferences. He has concentrated his affections upon material things till he has lost the power of spiritual vision. That is the tragedy of worldliness. The spiritual capacities, when unused, become atrophied. Spiritual verities are unseen, but they are real. Love, faith, honor, and all spiritual facts, are imponderable and unmeasurable by ordinary standards. Spiritual things are spiritually discerned.

November 6

### THE SPIRIT OF ANTICHRIST

READ I St. John 2:18-29.

**T**HERE are today, as there were when this letter was written, many voices which would call us from our allegiance to Jesus Christ as the Son of God. What shall we answer them? Our answer will depend upon our own experience of Christ. If He has been to us no more than a casual belief, a figure in a formal, fearful, or half-hearted religion, we shall have no convincing reply. If we have made Him part of our lives, and have felt His power, our answer will be that we have seen and felt Him, and, therefore, we know. Christ is only in danger for those who can easily let Him go. "To whom," said St. Peter, reviewing his experience of the Master, "shall we go, for Thou hast the words of eternal life."

November 7

### GOD'S LOVE TOWARD US

READ I St. John 3:1-12.

**W**HAT is our resource in perplexity or trouble? Death comes to one whom we love. How are we to act? What are we to feel? Disappointment, failure meet us. What are we to think of these? They are situations which test. Before their grim reality nothing will stand which is itself not real. Half-beliefs will not avail; everything that is held as less than wholly true will be useless. If we say that God is love, we must live the belief. We must turn to Him in every situation with utter confidence. We must feel His guiding hand, and His supporting presence. When you can say, in the words of the Old Testament, "Underneath are the everlasting arms," or call God "Father" in the sense that Jesus used the name, and meet life's situations with confidence and calm, you have gone to the heart of Christianity. You have a religion that will stand.



## BISHOP MURRAY ADDRESSES HOUSE OF DEPUTIES

BEING formally presented to the House of Deputies by the Bishops of Central New York and of Delaware, the Rt. Rev. John Gardner Murray, D.D., new Presiding Bishop-elect of the Church, briefly outlined, on Tuesday, October 20th, the needs of the Church under the headings "to pay, to pray, and to perform."

Bishop Murray expressed his gratitude for the privilege of addressing the House of Deputies, declaring that he stood with respect to the office conferred upon him "very humble in the presence of God." He laid stress upon the fact that his words were not to be accepted as a pronouncement from the Presiding Bishop-elect, declaring his belief that it would be "positively inappropriate under the circumstances." His message, he said, would be merely what he would say as Bishop of Maryland upon presenting to his diocese the plan and the methods of procedure for prosecution of those plans which had been adopted by the General Convention. He declared that he had never attended a session of the General Convention where there was more enthusiasm, consecration, and unity on the part of bishops, clergymen, and laymen for the prosecution of the tasks of the Church. But above that, he asserted that never before in his experience had there been a Convention where was so manifest "the Presence of the Holy Spirit of God." To that Spirit he attributed the various qualities he ascribed to the Convention.

So far as the practical problems confronting the Church were concerned, its leaders were confronted by "a condition and not a theory." To meet the condition, he said, a logical plan of procedure was necessary and a consciousness upon the members of the House of Deputies and the House of Bishops representing the corporate body of the Church that the plan adopted here had been arrived at in conference not only with leaders of all manner thought in the Church but in conference as well with the Divine Head of the Church.

"If I were going back to the Diocese of Maryland simply to present these conclusions as the Bishop of Maryland, as I shall, and not as the Presiding Bishop, I should say that the first necessity in a procedure that will help us to meet this condition that confronts us is 'first, to pay.'" The Bishop declared that the Church of God should be honest before all men as it should be honest in the sight of God himself. And, said he, "We should liquidate our indebtedness before God and man before we open any new accounts."

"Second, to pray. It is imperative in this logical procedure to talk with God whose ears are ever open and who will not only hear but heed and surely will give affirmative answers to our prayers. And then I should say that the next step in this logical order would be to perform, to follow our prayers with performance, exercising to the fullest extent all of our abilities and faculties and the power with which God has endowed us."

"Thus I give you," he said, "a slogan for the work that is before us: to pay, to pray, to perform." Bishop Murray quoted St. Paul's explanation of the success in building the Church at Corinth, that in all things he and the Christians there had been "laborers together with God." He stressed the necessity for labor well organized and indefatigable and declared that the only successes of his life were due to a constitutional need on his own part to labor in orderly and insistent fashion. The fact that they labored together, St. Paul and the Corinthians, was used by the Bishop, to stress the necessity for coöperative effort. Next to sustained labor, he attributed what success he had won to unflinching effort on his part to enlist from those with whom he came in contact, co-laborers to whom he attributed his own success. Finally he found that laboring with God was the supreme form of all human endeavor and declared that it was only the combination of united human endeavor and divine power that made possible the conquest of the world and the crushing of sin underfoot.

"We may go forth," he declared, "conscious that a supreme responsibility has been passed to us for the accomplishment of the purposes of God, and that it will be necessary for each of us to lay hold on His utmost power within ourselves, next to seek the greatest possible degree of coöperation among men, and above all to look to Him, the Lord of the whole

earth, conscious that He is not only its Creator, but its owner still. May the Omnipotent One give us peace and give us power in all the circumstances which confront us to encourage us in unremitting labor, in unity of purpose, in reliance upon God until all the kingdoms of this world shall become the Kingdom of our Lord and His Christ, and the glory of the Lord shall cover the whole face of the earth as the waters cover the sea."

## NATIONAL ACCREDITED TEACHERS' ASSOCIATION

THE National Accredited Teachers' Association, organized in the year 1924, is more of an honor roll than an organization, in that it has no officers, meetings, nor committees, but simply enrolls in its membership those teachers of the Church who have taken certain courses leading to credit in the Teacher Training System of the Association.

The membership is divided into three classes. Those of the third class are those who have credit for the first group of four courses in the Teacher Training Series, viz., The Bible, The Prayer Book, The Teacher, and The Pupil. Those of the second class have secured four additional credits. Those of the first class have secured credits in twelve courses, and are entitled to receive a diploma of Teacher Training.

The organization of this Association has proven to be a great incentive to the Church's program of Teacher Training, and the teachers in the Sunday schools throughout the country have shown great eagerness to enroll themselves. Quite a number of Church normal schools have been conducted during the past two years, and numbers of the teachers have attended them. Some of these normal schools have been held in the cities, and many have been held at the Summer Conferences conducted by the Church. The largest and most prominent of these in the South is the Sewanee Summer Training School, which has been held for the last sixteen years in the buildings of the University of the South, in Sewanee, Tennessee.

The training school of the N. A. T. A. in New Orleans during the General Convention was planned by the National Department of Religious Education of the Episcopal Church, in order to afford the opportunity for securing credits in the N. A. T. A. to the members of the Convention and to visitors.

## GENERAL CONVENTION STUDY CLASSES

NEVER before in the history of the Church has the opportunity for further information through study classes been embraced as is taking place in the General Convention. The opening of the ten classes for study brought hundreds of the members for the first session, and when the registration lists were closed, 595 had entered their names.

In speaking of this feature of the Convention program, Miss Laura E. Boyer, assistant educational secretary of the Woman's Auxiliary, said:

"No one can say that the people of the Episcopal Church do not want to be educated, and this in spite of the heat and the crowded Convention program. The people have been crowding to get in. . . . One thing that pleases the educational division of the Woman's Auxiliary is that there is such an apparent desire for education. The diocesan educational secretaries have met this desire in an efficient way in the dioceses.

"One of the missionaries who returned from China this year said that from the Pacific to the Atlantic coast he found women intelligently interested in China, able to ask questions and showing a real understanding and interest and fitting answers when given, into a proper frame work. This shows that the Woman's Auxiliary educational work is being done along effective lines. It is interesting to contrast the registration for study classes in New Orleans with that in Portland, where the Convention met three years ago, when people more or less had to be coaxed into classes, and had a fear of being educated. Several of the classes advertised there were abandoned for lack of sufficient registration. The future really demands even more effective work. People everywhere are asking for certified information, especially younger women, and all who are engaged in educational work must make even greater effort to meet this demand in the Church."

HERE is an instance of Japanese American relations: A young student in Tokyo sent his whole annual allowance received from his parents to the American Red Cross for relief work after the earthquake in Santa Barbara, Calif. Santa Barbara people who contributed to Tokyo earthquake relief will be interested in this reciprocal sympathy.



# The House of Bishops

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

NEW ORLEANS, LA., MONDAY, OCTOBER 19, 1925.

WHEN the Presiding Bishop, Dr. Talbot, called the House of Bishops to order at half past nine, which is now the hour of meeting, he announced the illness of the Chairman, Bishop Brown, of Virginia, and asked Dr. Parker, the Bishop of New Hampshire to take the chair.

At the hour of ten (which is eleven in the East), Bishop Manning of New York, announced that the funeral services of the late Bishop of Long Island, Frederick Burgess, were in progress. The House therefore suspended business for a brief time, and the Presiding Bishop read appropriate collects from the burial office.

## BISHOP MOTODA PRESENTED

Bishop Reese, of Georgia, moved the suspension of the regular order of business in order that Bishop McKim, of North Tokyo, might present to the House the Rt. Rev. Joseph S. Motoda, D.D., Bishop of Tokyo, who is the first Bishop of the *Nippon Sei Kokwai*, the Holy Catholic Church in Japan.

In presenting Bishop Motoda, Bishop McKim spoke of the effort of the American Church to provide an adequate reconstruction fund following the great earthquake, and asked that the House of Bishops continue its help in order that the work of rebuilding may be completed. Bishop Talbot spoke a few words of welcome, and Bishop Motoda responded, saying:

"Members of the House of Bishops: In the name of the *Nippon Sei Kokwai*, I extend to you a message of good will and Christian courtesy. In the name of the Diocese of Tokyo, I extend a message of gratitude and appreciation. On the day of my departure from Kobe, there came to me on the steamer a message of hearty appreciation from my own Diocese for the interest you have taken, and the help you have given in the work of reconstruction. The Diocese of Tokyo was nearly killed by the earthquake, and without your assistance it never could have come to life again. We are doing our best at restoration. Lastly, I also bring a message of gratitude and appreciation, not from the Christian, but from the non-Christian portion of the population. A few days before I left I talked with a member of the House of Peers, who is also mayor of Tokyo, and he said to me 'When you get to America, first of all go to the Christian people and thank them for what they have done and are still doing for our Japan.'"

At the close of Bishop Motoda's speech a vote was passed giving him a seat in the House.

## VARIOUS MATTERS

In connection with the report of the daily order by the committee on the Dispatch of Business, it was resolved that for the remainder of the session all speeches in debate should be limited to three minutes, and no Bishop may speak more than once upon the same subject.

The Bishop of Tennessee, Dr. Gailor, presented a letter from the Hon. James B. Gerard, sometime Ambassador to Germany, asking that this Convention consider, and declare itself upon, the condition of the peoples of the near East, especially of Armenia. This was placed on the Calendar.

Among other messages from the House of Deputies was one concurring in the election of the Bishop of Tennessee as President of the National Council until January 1st; another accepted a memorial statement concerning the late Bishop Tuttle; a third provides for an early printing of the Prayer Book, in two parts; the first to contain the matter which shall have been finally adopted; the second, the matter which shall have been passed but not yet finally ratified.

Bishop Manning presented resolutions, which were passed, commending the work accomplished by the Seaman's Church Institute, appointing the second Sunday in November as Sailor's Day, and providing for the continuance of the Joint Commission.

## ORTHODOX AND OLD CATHOLIC COMMISSION

At eleven o'clock the order of the day was the report of the Commission on relations with Eastern Orthodox and the Old Catholic Churches. It marked the end of a long adventure and

the achievement of a great end. The Chairman, the Bishop of Harrisburg, declared that, at last, after forty years of investigation and study, all Old Catholic and Eastern Orthodox bodies fully accept the validity of Anglican Orders. The goal has been reached, and the chairman asked that this be considered the final report of the Joint Commission, which has labored for so many years to bring about closer relations with the Orthodox Churches of the East.

At the close of the report the Bishop of Tennessee, Dr. Gailor, offered a resolution expressing grateful appreciation of the work of the Commission, which the House passed with acclaim.

## NEED FOR BISHOPS

Bishop McCormick, of Western Michigan, presented the report of the Commission on the American Churches in Europe, which was adopted. The appointment of a resident Bishop had been asked, but this the Commission felt it could not recommend at this time.

Once again, showing greatly renewed vitality, the question of granting Suffragan Bishops the right to vote came up for decision. Bishop Lines, of Newark, spoke earnestly in favor of the amendment, as strengthening our work among the colored people. If our work among the Negroes is to develop, the black bishops sitting in this House should have the right to vote. He was supported by the Bishop Guerry, of South Carolina, Bishop Garland, of Pennsylvania, Bishop Page, of Michigan, Bishop Lawrence, of Massachusetts, and others. The Bishops of Southern Ohio, Alabama, and New York, spoke in opposition. The amendment was adopted by a large majority. Although not final legislation until passed by the next General Convention, it seems to be well on its way.

## PRAYER BOOK REVISION

At noon Prayer Book Revision was the order. The Bishops passed the Second Office of Instruction, the Penitential Office, the Consecration of a Church and the Institution of Ministers.

A message from the House of Deputies, concurred with the action of the House of Bishops, fixing Saturday, October 24th, at one o'clock as the closing session of Convention, and that the pastoral letter be read in Christ Church Cathedral.

## EXECUTIVE SESSION

Except for a few items of routine business at its opening and its close, the afternoon session of Monday was passed in a prolonged executive session devoted to three subjects: (1) The use of the common cup in the Holy Communion; (2) The proposed use of unfermented wine; and (3) The construction of a Pastoral Letter.

## The Common Chalice

TUESDAY, OCTOBER 20.

AGAIN the Bishop of New Hampshire presided, though Bishop Brown was able to be present later in the session. The minutes of the previous day, included a memorial concerning the late Presiding Bishop Tuttle.

The chair announced that the Bishops of Central New York and Delaware, had been appointed to present the Presiding Bishop-elect to the House of Deputies and the Bishop of Tennessee was appointed to fill out the Committee on the Pastoral Letter.

The reading of the minutes revealed some of the proceedings of the executive session of the preceding afternoon. First was the report of the Commission on The Use of the Common Chalice. The Commission sent letters of inquiry to the Bishops, the Attorney General, and Boards of Health of various states and also sought the opinion of physicians. The Commission learned that, in five dioceses, the use of the cup has become an issue, and that in some congregations in all the dioceses there are objections to the use of a common cup. Most of the bishops have received requests to sanction the use of intinction.



The situation is most acute in the Diocese of West Virginia, where the health board has forbidden the use of the common Chalice and has threatened the Bishop with arrest and prosecution, but is delaying action until after the General Convention.

The House of Bishops adopted the following resolution:

"RESOLVED: That the bishops of this Church extend to the Bishop of West Virginia their deep sympathy in the conflict which has arisen in his Diocese between the established use of the Church in the matter of administering the Holy Communion, and the laws of the State of West Virginia bearing on the same subject. The Bishops find themselves unable to change the Prayer Book usage, which is supported by the authority of the Constitution of the Church, but they declare their confidence in the ability of the Bishop of West Virginia to take such action in the matter as may satisfy the civil authorities of his State, without departing from the essential principles which are involved in the Sacrament instituted by our Lord for a perpetual remembrance of His redemptive work."

The House of Bishops also, in executive session, adopted a resolution of the Committee relating to the use of unfermented fruit of the vine, stating that the Committee is unable to recommend the granting of the petition of the memorialists.

#### CANONS

The Committee on Canons reported an amendment to canon 43, section 4, that "the admission to Baptism, Confirmation, or Holy Communion of persons who have entered on a marriage not in accordance with the laws of this Church, shall be referred by the minister of the congregation to the Bishop of the Diocese, whose decision shall be final." This was adopted by a vote of 54 to 32.

A Canon was adopted authorizing the National Council of the Church to elect a Bishop to serve as its President in the event of the death or disability of the Presiding Bishop.

#### JOINT COMMITTEE ON BUDGET AND PROGRAM

The hearing of the report of Joint Committee on Budget and Program, came at 11 A.M. The Bishop of Pittsburgh, Dr. Mann, read the report of the Joint Committee. It was a really remarkable document, which a committee of diverse elements, after sitting for days and nights, had been able to adopt unanimously, and which had already been approved, with only slight amendment, by the House of Deputies. The House of Bishops concurred with all the seventeen resolutions of the House of Deputies, and approved the report as a whole.

#### PRAYER BOOK REVISION

Prayer Book revision took up the rest of the morning. The final section of the new matter proposed, the Form of Prayer to be Used in Families, much improved and enriched, was passed and sent to the Deputies. The House then proceeded to ratify amendments which were adopted at the Convention of 1922, passing resolutions of concurrence with the House of Deputies. There was some discussion concerning the form of printing of the Ten Commandments, objection being made to the typographical appearance of the page in the proposed Prayer Book. Further consideration was postponed until this afternoon.

#### NEXT CONVENTION AT WASHINGTON

Messages from the House of Deputies included one in which the House of Bishops concurred, with enthusiasm, the choice of the city of Washington, D. C., and the Wednesday after the first Sunday in October, 1928, as the time and place of the next triennial Convention.

The House of Bishops concurred in the elections on the National Council made by the House of Deputies.

#### AFTERNOON SESSION

At the afternoon session, because of the election of the Bishop of Maryland to the office of Presiding Bishop, the House of Bishops elected Bishop Fiske, of Central New York, to membership in the Trial Court, to succeed Bishop Murray.

#### RESOLUTION FOR PEACE

Bishop Brent, of Western New York, proposed the following resolution, which was unanimously adopted:

"FORASMUCH as we, Bishops of the Church of God, accept the authority of Jesus Christ over all mankind, which brings every phase and grouping of human life under the jurisdiction of His moral and spiritual teaching; and

"FORASMUCH as our Lord has committed the responsibility

of speaking and teaching in His Name to His Church, of which the Bishops are the chief pastors and teachers; and

"FORASMUCH as vast numbers of Christians, both of our own and of other Communion, are in serious distress, perplexity, and doubt as to their Christian duty in relation to the problem of war;

"THEREFORE, BE IT RESOLVED, That a Committee of five Bishops be appointed to take under consideration the bearing on the problems of war and peace of our Lord's example and of His words on righteousness, justice, and peace contained in the Sermon on the Mount and elsewhere in the Gospel, to report to the next meeting of the House of Bishops, looking toward a Pastoral Letter giving counsel and guidance for which Christians everywhere are waiting."

The Bishops appointed under this resolution were, Brent, of Western New York, Brown, of Virginia, Hall, of Vermont, Anderson, of Chicago, and Parsons, of California.

#### CONSTITUTIONAL AMENDMENTS

The parliamentary tangle of the morning was unwound by the suspension by the House of Rule 18, followed by a motion to reconsider an amendment to the Constitution, which prevailed, and the resolution amending Article VIII was adopted by a constitutional vote. This amendment provides that in the case of men ordained to minister elsewhere than in this Church the ordaining Bishop shall proceed only according to the form and manner prescribed in the canons.

An amendment to Article V of the Constitution, providing that the General Convention may determine when and on what conditions a missionary district shall become a diocese, was adopted.

#### REPORTS

The Bishop of Sacramento, read the report of the Commission on Home and Family Life. The report was adopted.

The Bishop of Western New York read the report of the Army and Navy Commission, which was adopted.

Bishop Hulse, of Cuba, reported for the Committee on a Spanish version of the Prayer Book, specially thanking the Bishop Suffragan of Porto Rico, Dr. Ferrando, for his excellent work as translator. The report was adopted and the Commission continued.

#### FOR FINAL RATIFICATION

Then the House turned to the work of Prayer Book Revision, taking up matter for final ratification.

The order for Holy Communion as adopted at the last Convention, was ratified, down to and including the *Agnus Dei*, with the exception of Section 9, which would have added the statement of Christ's Law of Love; Section 17 which would have added in the prayer for the Church Militant the phrase: "Grant them continual growth in Thy love and service"; and the insertion of the *Agnus Dei* itself. These three failed of ratification.

There was some opposition to the transfer of the Prayer of Humble Access to a place immediately before the Communion of the priest and people. It was finally ratified.

At 4:45 o'clock the House of Bishops went into executive session to consider the Pastoral Letter, the draft of which was finally adopted.

At the close of the session resolutions of gratitude for the splendid hospitality of New Orleans were adopted by a rising vote.

#### Thirteenth Day

WEDNESDAY, OCTOBER 21.

BISHOP BROWN, the Chairman of the House, who had been ill for several days, was present at this session. Bishop McCormick, of Western Michigan, presided, however, with Bishop Brown to assist him.

In connection with a report of the Committee on Rules of Order the House of Bishops is to elect by ballot a chairman who shall serve until the next Convention, and also the Presiding Bishop is authorized to appoint an assessor and to assign to him such duties as he may desire. In connection with these provisions the House requested the Presiding Bishop-elect to appoint, during this session, an assessor to take office January 1, 1926.

A further report of the Committee on Canons was presented by the Chairman, Bishop Hall. The House approved the amendment of Canon XI, Section 7, authorizing bishops, in the ordination of men to serve elsewhere than in the ministry of this Church, to omit the required subscription to the Canons,

(Continued on page 899)



# The House of Deputies

By Clifford P. Morehouse

NEW ORLEANS, LA., MONDAY, OCTOBER 19, 1925.

**B**EGINNING the last week of General Convention in whirlwind fashion, the House of Deputies Monday adopted the budget for the next triennium, elected the new National Council, and confirmed the six missionary bishops elected by the House of Bishops, as recorded in last week's LIVING CHURCH.

The Rev. Dr. Stires, president of the House, was again in the chair after an absence of two and a half days on account of illness. He received a warm welcome from the House, to which he responded as follows:

"My Friends:

"Your generous welcome tells me I am forgiven for an absence of two and a half days. I hear that others have also discovered that the extreme geniality of this climate is not friendly to those who undertake to apply themselves to intense thought or action for more than a very few days at a time. Yet during my absence I was able to render my best contribution to this Convention, by further revealing the wealth of our lay leadership as represented by Mr. Morehouse and Judge Parker. To them for their masterly chairmanship, and to you for your most courteous resolution of Thursday and your heartwarming greeting today I offer my affectionate thanks.

"We have before us six days of hard work. What we do here should give renewed faith and courage to multitudes in every part of our land, and carry joy to the prisoners of hope in far corners of the earth. We must not fail. And lest we may, we shall do well to discipline ourselves to a fine economy of expression, and it is time for me to set the example. Now for our task.

"But let me thank you again."

## THE BUDGET

The budget as adopted is on a basis of a total of \$3,510,000, but, owing to the raising of most of the deficit by pledges in the recent Joint Session, the quotas of the several dioceses as submitted in the triennial report will be reduced by ten per cent. In addition, the House adopted a number of resolutions concerning the raising and distribution of the funds, the most important ones being as follows:

"1. That, first, each diocese and missionary district shall annually on or before January 15th, submit to the National Council a statement of the amount which it expects to pay to the National Council towards the Church's Program for the ensuing year; and that, second, the National Council, at its first meeting for the year, shall adjust the actual appropriations for the year to an amount not to exceed the total income to be expected from these estimates, plus amounts expected from other sources.

"2. That a special committee of three bishops, three presbyters, and three laymen, be appointed by the newly elected Presiding Bishop to study the conditions and needs of the Church's missionary and educational organization and policy at home and in the field; such committee to . . . report its findings and recommendations to the National Council before the budget for the next triennium shall be prepared; and that the National Council shall appropriate a reasonable sum for the expenses of such committee.

"3. That the National Council be requested to give serious attention to devising proper methods for enlisting from persons whose means are not exhausted by their contributions to the parochial quotas, additional gifts for the Church's Program; and that the National Council be requested seriously to consider the educational advantage to be derived from a more general practice of bringing missionaries from the field to present their causes in person to individuals and to the parishes of the Church.

"4. That the attention of the National Council be called to the greater educational value of separating in the budget certain items to be supported by the Children's Lenten Offering which shall appeal especially to the interest and imagination of the children . . .

"5. That the newly elected Presiding Bishop appoint a committee of one bishop, one presbyter, and three laymen to consider the advisability and possibility of a revision of the basis and percentages of apportionment looking toward the fairest possible distribution of responsibility for the General Church Program, and that such committee be instructed to report to the National Council prior to the formulation of the Program and Budget in 1928."

At ten o'clock, the hour of the funeral in Garden City, L. I.,

of the Rt. Rev. Frederick Burgess, D.D., late Bishop of Long Island, the House paused in its business and appropriate prayers were offered by the President of the House.

## PRAYER BOOK REVISION

Continuing the work of Prayer Book revision, the House adopted a resolution inserting in the Communion office an alternative General Confession, suitable especially for children and for mission work. The Confession, introduced by the Rev. Thomas Jenkins of Oregon, is taken from the proposed office of Communion of the Sick, and reads as follows:

"O Almighty Father, Lord of heaven and earth, we confess that we have sinned against thee in thought, word, and deed. Have mercy upon us, O God, after thy great goodness; according to the multitude of thy mercies, do away our offences and cleanse us from our sins; for Jesus Christ's sake. Amen."

A proposal by the Rev. L. N. Caley, S.T.D., of Pennsylvania, to change the title of the Feast of the Circumcision to "The Feast of the Holy Name" was defeated after a brief debate. Upon the motion of Dean Powell, of California, the House voted to include in the revised Prayer Book an index of passages of Holy Scripture cited in the Book. A resolution of Dr. Alban Richey providing for reservation of the Blessed Sacrament was reported from the Joint Commission without recommendation and placed on the calendar.

The House concurred with the House of Bishops in adopting new collects for Holy Week, and in adding to the title of the Thursday before Easter the words "commonly called Maundy Thursday."

## VARIOUS MATTERS

Dr. S. W. Bowen, of Washington, offered a resolution dealing with the divorce question, providing in substance for medical examination of persons about to be married. Mr. John Stewart Bryan, of Virginia, presented a memorial to Bishop Gailor for his work with the National Council during the past six years, which was adopted by rising vote.

Special prayers were said for Mr. McElroy, lay deputy from New Hampshire, critically ill at his hotel in this city. A telegram of sympathy was ordered sent to the Rev. F. S. Smithers, Jr., alternate from the Diocese of New York, who is also critically ill.

## Bishop Burgess' Letter

TUESDAY, OCTOBER 20.

**T**HE House of Deputies on Tuesday heard the reports of the Joint Commission on Healing, on Enlargement of Powers of Provinces, and to Confer with Old Catholics and Eastern Orthodox, voted to remove the restrictions limiting the election of a Presiding Bishop, and continued the work of Prayer Book revision.

A moving scene was enacted at the beginning of the day's session, when the president, the Rev. Dr. Stires, read a letter from the late Bishop Burgess, written the day before his death to thank the House for its good wishes. The letter follows:

"The Rev. Ernest M. Stires, D.D.,  
"President of the House of Deputies,  
"General Convention,  
"New Orleans, La.

"Dear Mr. Stires: I want to thank you most cordially for the telegram which came last week expressing the sympathy and good wishes of the House of Deputies of the General Convention, and also for your very kind letter of Sunday enclosing a copy of the resolution. I assure you this is all deeply appreciated and helps to soften the disappointment in not being able to attend the sessions of the Convention. At the same time I realize the doctors were right in their firmness not to allow me to make the trip. With renewed thanks for all your kindness and thoughtfulness, believe me,

"Affectionately yours,  
"FREDERICK BURGESS."

## PRAYER BOOK REVISION

Prayer Book Revision consisted of approval of the proposed new collects with some changes, and of the new Offices of In-



struction, which were, however, ordered printed in the back of the book, leaving the catechism where it is.

A debate arose over the collect substituted by the House of Bishops for the one recommended by the Commission for Maundy Thursday. Neither collect, however, was adopted by the deputies, who finally agreed on a substitute collect offered on behalf of the Commission by Mr. Bryan, of Virginia:

"Almighty Father, whose dear Son on the night before he suffered, did institute the Sacrament of His Body and Blood; mercifully grant that we may thankfully receive it in remembrance of Him; who liveth and reigneth with Thee and the Holy Spirit, ever one God, world without end. Amen."

Another new collect adopted was the one substituted by the House of Bishops for the Commissions for Independence Day, the new collect reading:

"O Eternal God, through whose mighty power our fathers won their liberties of old; Grant, we beseech thee, that we, and all the people of this land, may have grace to maintain these liberties in righteousness and peace; through Jesus Christ, our Lord. Amen."

A number of minor changes were made in the Offices of Instruction, the most important being the omission of the new question and answer added by the Bishops, and reading:

"Question. Why has the ministry appealed to men?"

"Answer. The ministry has appealed to men because our Lord depends on men for the extension of His Kingdom, and because the minister of the Church can render the greatest service to the world."

It was felt that this answer was too vague and debatable to be included. Another change was the simplification of the question and answer regarding infant baptism, which the Rev. Mr. Barber, of North Carolina, attacked as too complicated in its old form.

General Charles N. Clement, of Harrisburg, introduced a resolution changing the designation of the Church on the title page of the Prayer Book from "Protestant Episcopal" to "American Episcopal." This was placed on the calendar.

#### THE FIRST EVENING SESSION

At the first evening session of the Convention, Mr. Charles L. Dibble, of Western Michigan, presented the majority report of the Commission on the Enlargement of Provinces, presenting elaborate plans for the entire reorganization of the provincial system. It was laid on the table, as was a minority report offered by the Rev. Dr. Martin Aigner, of Erie. The same procedure was followed with respect to the report on Healing, though it was voted to appoint a new Commission to consider this subject. The House also voted to permit the licensing of women as lay readers.

The Rev. Dr. Powell, for the Committee on Constitution, reported favorably on a change in the Constitution which, in the event of the vacancy through disability or death, would give the House of Bishops power to elect a Presiding Bishop to serve until the next General Convention. This Committee also approved of an alteration in the Constitution which would permit the election of any bishop to the office of presiding bishop, the election being now confined to bishops having jurisdiction in the United States.

#### BISHOP MURRAY PRESENTED

The business of the House was suspended to receive the Rt. Rev. John G. Murray, Presiding Bishop-elect. Bishop Murray was preceded by the Rev. Dr. Wyatt Brown, of Baltimore, and Mr. Dyer, of Providence, R. I., and was escorted by Bishop Fiske, of Central New York, and Bishop Cook, of Delaware, both of whom had been rectors of St. Michael and All Angels', Baltimore, as successors of Bishop Murray. Bishop Murray's address will be found on another page of this issue of THE LIVING CHURCH.

By rising vote, a memorial minute, to the late Most Rev. Alexander Charles Garrett, D.D., Bishop of Dallas, and for a short time Presiding Bishop of the Church, was adopted.

The Rev. Dr. Stewart, of Chicago, presented an amendment to the Constitution which would provide for the election of a presiding bishop in joint-executive session of the House of Bishops and House of Deputies, which was referred to Committee on Constitution.

Judge Harlan, of Baltimore, offered a resolution providing for the appointment of a Joint Commission, three of whom should be lawyers, to consider a report to the next Convention on the procedure of the trial of bishops and clergymen. The object of this resolution is to endeavor to clarify and simplify

that procedure. The chair appointed as members of that Commission the Rev. Dr. Maxon, of Detroit, Judge Harlan, of Baltimore, the Hon. George W. Wickersham, and Mr. George Zabriskie, of New York.

Mr. F. C. Morehouse presented the report of the Joint Commission on the relation of this Church with Eastern Orthodox and the Old Catholic Churches.

#### The Federal Council

WEDNESDAY, OCTOBER 21.

THE question of the relation of the Episcopal Church to the Federal Council of Churches came before the House of Deputies Wednesday, but it was robbed of most of its interest by the fact that the bishops had already refused to allow this Church to become a constituent member of the Council. Nevertheless, the deputies were not satisfied with concurring with the message from the House of Bishops maintaining the status quo, but adopted an amendment introduced by the Hon. George W. Wickersham, of New York, former Attorney General of the United States. Mr. Wickersham's resolution, which was adopted by a large majority, is as follows:

"RESOLVED: 1, That the National Council hereafter shall be the agency through which our relations with the Federal Council of Churches of Christ in America shall be conducted; 2, That coöperation be established through the appropriate Departments or Committees of the National Council with the following Commissions and Committees of the Federal Council, viz: A, The Church and Social Service, B, The Church and Race Relations, C, International Justice and Good Will, D, Research and Education, E, Editorial Council of the Religious Press, F, Committee on Fiduciary and Financial Matters, and G, Army and Navy Chaplains."

#### AMENDMENTS TO PRAYER BOOK

The remaining amendments to the Book of Common Prayer adopted by the House of Bishops were concurred in by the lower House with slight changes. The Rev. Canon St. George, of Milwaukee, moved the reconsideration of a part of the new Offices of Instruction with a view to revising the presentation of the Ten Commandments by adding Scriptural interpretations, as advocated by the Rev. Dr. Wilmer, of Atlanta, on Tuesday. The matter was reconsidered, and referred to the Joint Commission.

The House voted to drop the Articles of Religion from the Prayer Book, and listened to an address by the Rt. Rev. J. S. Motoda, Bishop of Tokyo, both of which matters are related elsewhere in this number of THE LIVING CHURCH.

A proposal by the Prayer Book Commission to substitute a different blessing for the ring in the marriage service in place of the one proposed in 1922 and ratified last week failed. An attempt by Mr. Brown, of Pennsylvania, to reduce the representation of each diocese in General Convention from four to three also failed. Upon resolution of the Rev. G. F. Dudley, D.D., of Washington, the House voted to petition Congress to pass laws regulating the observance of Sunday in the District of Columbia. The calendar was cleared of a large number of less important matters.

The Rev. Dr. Tomkins, of Pennsylvania, presented reports of the Commission on Social Service dealing with the subject of war. It recommended that the General Convention should endorse a world court. Mr. Wickersham, moved to amend that recommendation so as to read: "The Permanent Court of International Justice." The amendment was adopted. The second item in the report of this commission dealt with the question of labor, and endorsed the position taken at the General Convention of 1922 and printed in the Journal of that Convention.

Dean Massie, of Lexington, moved a substitute to the report of the Committee on Constitution that it was inexpedient to amend the Constitution to make women eligible as deputies. Dean Massie's substitute would provide for the admission of women. He said the Convention had better accept it gracefully now rather than grudgingly later. Mr. Arthur S. Brown, Chancellor of the Diocese of Washington, said that there was nothing in the present Constitution to exclude women. The Rev. Dr. Stetson, of New York, opposed the substitute, declaring women had not asked to be admitted and many women did not want it. The substitute was defeated.

A motion to declare in the Ordinal that Holy Scripture "contains" rather than "is" the Word of God, was not approved by the Committee on Constitution and was defeated in the House.

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# The Women of the Church at New Orleans

By Ada Loaring Clark

NEW ORLEANS, LA., SATURDAY, OCTOBER 17.

**T**ODAY two most important meetings were held. The first a conference on World Peace, led by Mrs. Hermon B. Butler, vice-president of the Chicago Branch of the Auxiliary, and a member of the Executive Board. Mrs. Butler presented her cause in concise terms, making clear the fact that war is contrary to the will of Christ and something that His followers must do all in their power to eradicate.

There was much earnest discussion of the subject. Amongst those taking part were Bishop Roots, who spoke of China and her desire for the adjustment of national difficulties by means other than physical.

Several of the speakers found that only through such means as the League of Nations or a World Court could international difficulties be adjusted. The Rev. Henry Sherrill, rector of Trinity Church, Boston, spoke from the viewpoint of a Chaplain in the Great War. His address was deeply stirring. He recounted incidents of his own observation, bringing his audience well nigh to tears as he portrayed the actualities of war as he saw them in a base hospital.

The resolution that will be presented at the next business session of the Auxiliary for approval reads:

"RESOLVED, that we place on record our conviction that war is contrary to the teachings of Jesus Christ our Lord, and that the causes of war are ignorance, prejudice, selfishness, and greed, which must be uprooted from the heart of man."

Among others who took part in the conference were Miss Brent, Mrs. Wilson Johnston, Miss Eva Corey, and Mrs. Cushing, of Missouri, all of whom were in favor of world peace.

## A FIELD DEPARTMENT MEETING

The second important meeting was that of the Field Department, held in Jerusalem Temple. The subject of this meeting was Building a Parish Program in the Five Fields of Service. Miss Elizabeth Matthews, of Southern Ohio, presided. Two hours, well-filled with information and inspiration, kept the large gathering alert and busy with their note-books. There were both men and women in attendance.

The plan of parish organization, as used at Trinity Church, Columbia, S. C., the Rev. H. D. Phillips, D.D., rector, was given in chart form and used as a concrete example of a parish organized for service. The Parish Council was spoken of by nearly every speaker, all of whom testified as to its necessity today. Miss Eva Corey gave a full outline of the plan carried out in Massachusetts where every parish is organized with every member ready to take part in the whole program of the whole Church. There must be a central representative body in each parish as well as in the Diocese and national Church.

The Rev. W. H. Milton, D.D., of Wilmington, N. C., and the Rev. G. P. T. Sargent, of Grand Rapids, Mich., also spoke at length and very much to the point. The Rev. R. Bland Mitchell, executive secretary of the Field Department, at call from the chair, explained that the plan of organization of the whole strength of the Parish on the whole work of the Church will be found in leaflet No. 52, *The Parish Organized for Service*.

Several speakers gave the details of parish programs that had been carried out and found to be of great service, and it was stressed that such programs can be used in a small parish as well as in the larger and more highly organized parishes. The parish must be organized for devotion, worship, and prayer, and for Christian service in the Five Fields, the organization to be adapted to local conditions which vary a great deal.

## DIOCESAN PRESIDENTS

At the conference of diocesan presidents, Miss Grace Lindley urged those present to reorganize the branches which have become nearly dormant and to endeavor to give them new life. It was also decided that the circle plan, which calls for the grouping of the women in a parish, should be adopted and used

wherever practical. Each of such groups to have an educational secretary. This is a most excellent plan to revivify work.

## U. T. O. TREASURERS

Mrs. F. S. Spruill, who characterized the United Thank Offering as "the best loved work in the Church today," at her conference for diocesan U.T.O. treasurers, said that it is a comfort to feel, in this day of multiple organizations, that there is one phase of Church work which is conducted by each individual, with responsibility to no one but God Himself. Bishop Penick, coadjutor of North Carolina, praised the U.T.O., and gave a short inspirational address on its value.

Large posters are everywhere giving information, regarding the work of the Church, in trenchant sentences. Women are copying their content and will have them duplicated for use at home. The Department of Missions uses this one—full of questions that we may well all ask ourselves:

## CHRISTIAN PUBLIC OPINION

Are you a factor in its formation?

### WHAT IS IT?

That Body of Articulate Group Consciousness actuated by the Principles and teachings of Jesus Christ.

### ITS ESSENTIALS:

Knowledge. Thought. Prayer. Action.

It is an objective of every group discussing the Church's work.

### ARE YOU A PART OF IT?

This coming fall and winter will give you a chance for this fuller, more active Christian life.

Would that every woman could keep this before her, and by prayer and study become more and more actuated by the principles and teachings of Jesus Christ!

## Business Sessions

MONDAY, OCTOBER 19.

**A**LL day today has been spent in Jerusalem Temple in business sessions of the Auxiliary. Much definite action has been accomplished and, while there has been great diversity of opinion, problems have been worked out till almost unanimous action has been taken.

One of the first actions taken was to send greetings to the Rt. Rev. John Gardner Murray, D.D., and to assure him of the loyal support of the Woman's Auxiliary in the policies of the National Council.

The committee having the book, *The Century of Endeavor*, in charge brought it to the attention of the delegates and asked them to push its sale. It is a very valuable compendium of reference and should be in every city library, as well as in the libraries of the clergy.

## MEMORIAL FUNDS

The Bishop Rowe Foundation Fund of \$100,000 is not yet completed. The same of \$16,815 still remains to be raised. It is hoped that this amount may shortly be in hand.

Mrs. Burt, granddaughter of the late Bishop Whipple, made a strong plea that funds be raised for St. Mary's Hall, Faribault, Minn., as a memorial to Bishop Whipple, and to free the school from the debt that was incurred through the burning down of the buildings when they were struck by lightning last year. This splendid girls' school is of a missionary nature in that it is educating the daughters of missionaries of all religious bodies.

Miss Cornwall Leigh sent a letter of warm thanks to the Auxiliary for their gifts of both money and clothing for the Leper Colony in Japan.

Mrs. Stetson, of New York, told of the Church Woman's Club on East 57th Street, New York City, and spoke of its value to Churchwomen who may be visiting New York. Some three or four years ago this club was opened and it has been found to fill a much needed want.

Many requests for the address of Mrs. Charles R. Pancoast have come in from those anxious to organize sales of old gold and silver for St. Margaret's School, Tokyo. Mrs. Pancoast is always glad to communicate and give her very valuable ex-



perience and advice in carrying out such sales. She lives at 408 West Price Street, Germantown, Philadelphia, Pa., and she believes that during the next year sufficient funds may be given through this means to cover the entire cost of the school.

#### BISHOP TUTTLE MEMORIAL SCHOOL

A most interesting and full report regarding the building now erected at St. Augustine's, Raleigh, N. C., as a training school for colored workers, was given by Miss Eva Corey, chairman of the building committee. She paid a high tribute to Mr. Satterfield, the architect on the splendid coöperation her committee had received from him. The house has been constructed of brick with excellent but simple lines; it has a slate roof, and the workmanship is of the best. There is no outside wood-work to deteriorate, and the cost is approximately \$38,000. A churchly and simple oratory is the heart of the house. The furnishings for this have been given, as have also the windows of cathedral stained glass.

Mrs. Charles R. Pancoast told of the furnishing of the house, which had been in her hands, and the delegates marvelled at her ability to secure such splendid results with so little money. The house was opened for students last week.

#### DEFINITE ACTION ON "THE MESSAGE"

It was voted to send to the National Council a statement regarding The Message, in order that the new Council might be informed as to the willingness of the women to coöperate with it and to do anything that might be suggested by the Council.

The specific points to which the members of the Triennial committed the women of the Auxiliary are:

1. The payment in full of all general Church quotas.
2. The overcoming of their lukewarmness by deeper spiritual understanding and greater consecration through prayer.
3. The awakening of all women of the Church to more effectiveness for Christ.
4. To united parish effort.
5. To strengthening the Church's rural and foreign-born work.
6. To closer relationship with the missionaries in the field.

Furthermore, the statement was endorsed which said:

"Realizing that only through personal dedication to Jesus Christ our Lord, can we hope to bring to fruition our human endeavors, we rededicate ourselves to the service of our Lord Jesus Christ; to making the strength of our deeds, the measure of our faith; to a sincere and simple effort in our daily living to follow with humility, the example of our Saviour."

#### CORPORATE GIFT OF THE AUXILIARY

At the afternoon session, the question of making a corporate gift of \$100,000, was debated by many delegates and with much spirit. Those opposed felt that the women must stand behind their dioceses not only in the matter of the budget but in its advance work, and those in favor of such a gift felt that the Auxiliary would be benefited by a corporate gift, in its sense of going forward as a whole. The question was voted upon by dioceses and the result was in favor of making such a gift, fifty-five dioceses voting aye and thirty-five no.

After much discussion and helpful advice from Mr. Lewis B. Franklin and Dr. John Wood, it was decided that this gift should be for

St. Agnes School, Kyoto, Japan .....	\$25,000
St. Timothy's Hospital, Liberia .....	20,000
School, Port au Prince, Haiti .....	12,500
Church, Baguio, Philippine Islands .....	18,000
St. Mark's, Nenana, Alaska .....	15,000
Church of the Nazarene, Livramento, Brazil ....	8,000
All of which are projects in the Advance Work of the Program.	

On motion of Miss Nannie Hite Winston, it was decided that the executive board of the Auxiliary be allowed to carry forward any gifts designated for one of the above, to another of these objects, should the full amount have been received for that designated.

#### MISCELLANEOUS RESOLUTIONS

During the day resolutions were passed to print the minutes and send a copy to each delegate.

A resolution, presented by Miss Eva Corey, to give a representative of the Church Mission of Help and the Church Periodical Club a seat on the executive board of the Auxiliary was lost.

Another, that the president of the diocesan branch of the

Auxiliary in which the next Triennial is to be held should be a member of the board, was also lost, as was one to the effect that the Executive Secretary should be nominated by the executive board, for election by the triennial Convention, was also lost.

The work of the American Guardian Association in Manila, P. I., was endorsed, and the Auxiliary was asked to lend every possible assistance in raising an endowment fund.

The Order of the Daughters of the King sent the following message:

"We beg leave to assure the Woman's Auxiliary, in triennial meeting assembled, that, in a spirit of sincere sympathy and coöperation, the Order stands side by side with the Woman's Auxiliary in accepting the challenge of The Message as its own.

"Mrs. A. A. BIRNEY, president.

"Mrs. W. SHELLEY HUMPHREYS, secretary."

Mrs. Charles R. Pancoast conducted a lively campaign to sell copies of *The Life of Julia Chester Emery*, delegates and dioceses vying with each other to secure them.

#### Missionaries' Talks

TUESDAY, OCTOBER 20.

TALKS from missionaries at work in the field, was the order of the day at Jerusalem Temple for the women of the Church. They were thrilling and touching and heartbreaking stories as they were told by those who knew them. Mrs. Otto Heinigke, president of the Auxiliary in Long Island, presided. This lady is also the national president of the Church Periodical Club.

Miss Anne Cady, of the Hospital of the Good Shepherd at Fort Defiance, Arizona, said that her hospital cares for a population of 35,000 Navajo Indians, spread over ten million acres. These people are farmers for the most part and raise sheep for the wool from which the Navajo blankets are made. Thirty-five patients is the capacity of the hospital when crowded as it often is. It is the only hospital specializing in tracoma, and it is often necessary to treat a child three years for this.

The first speech of the first native Japanese Bishop delighted the house. Bishop Motoda arrived yesterday and was heartily welcomed. He told of the work in his Diocese and asked for women to come over and help in that work.

The Ven. F. D. Drane, archdeacon of the Yukon, is perfectly satisfied with his home, although it is but a cabin and one that he has made himself. What heroes these men are who are caring for the cause of Christ at the outposts of civilization!

From Alaska to Haiti is a long journey, but nothing daunts the Bishop of this topical island. Bishop Carson made a telling talk and spoke of reaching far points by an airplane which is lent him by the government. He sadly needs equipment in order to minister effectively to three million natives.

#### A SERVICE FLAG

With a white cross on a purple background and surrounded by more than five hundred stars, a service flag was presented to the Woman's Auxiliary. Each star represented the women missionaries who have gone out as United Thank Offering Workers and as other missionaries for the Church.

#### QUIET HOUR FOR THE C.S.S.L.

The Quiet Hour of the Church School Service League was conducted by the Rev. Samuel Tyler, of Rochester, N. Y. He took for his subject The Call to Consecrated Christian Service, and said that

"the joy of service that is inspired by the spirit of Christ is immeasurable. In so far as our service is truly Christian it will be vital and real; it will have to do with essentials. It will also have the Christian qualities of permanence and thoroughness. It will have reality as interpreted by Jesus.

"There is a call to service in behalf of a warless world. We know the remedies for war that have been offered: armed preparedness, the World Court, the League of Nations, all of which have their place. But the Church says to warring nations, "love your enemies; do good to them that hate you; pray for them that spitefully use you." No war can bring peace; only such virtues as loving one's enemies can bring about world peace. The essence of Christ's message is the belief in the divine practicability of the impossible."

#### AMERICAN BIBLE SOCIETY

Among the many interesting meetings, that of the American Bible Society stands out. Bibles, Testaments, hymnals and Prayer Books, printed in one hundred and seventy-five lan-

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# The Debate on the Thirty-Nine Articles

THE Thirty-Nine Articles of Religion, which have been in the American Prayer Book since 1801 and in the English one since the Reformation, will not appear in the revised Book of Common Prayer, if the action taken by the House of Deputies on Wednesday morning, October 21st, is duly ratified by the House of Bishops and the Convention of 1928.

The resolution, introduced by Mr. Frederic C. Morehouse, of Milwaukee, provided that the Articles of Religion, with their title page, be removed from the Prayer Book, and that reference to them in the Table of Contents also be deleted. The final vote, on the motion to remove the Articles, which, upon the request of the Diocese of Iowa, was taken by dioceses and orders, stood as follows:

	CLERICAL	LAY
Aye .....	60½	36½
No .....	10¾	14
Divided .....	3	7

"It is not a motion to repeal or repudiate the Articles," declared Mr. Morehouse in introducing his resolution. "The Chicago-Lambeth Quadrilateral forty years ago declared the Apostles' and Nicene Creeds to be a sufficient statement of the Faith of the Church. During the next fifty years the movement for Christian unity will cease to be an academic question and become a concrete one. We have asked other Christian bodies to submit to these two Creeds as the sufficient statement of the Faith as a basis for reunion. We have asked that they look forward, not backward; that they make other standards historical documents only. We have asked them to require the Catholic Creeds, and nothing else."

"Gentlemen, we cannot suggest these ideals to others unless we ourselves set the example. We will not repudiate the Articles, but we will not carry them as the standards of today. Let us give an example to the Christian world, and a challenge."

As a second reason for dropping the Articles, Mr. Morehouse pointed out that the Churches of the East, with whom we are establishing closer relations, regard them as a personal insult, because of their statement that the ancient Churches have erred, with no admission that the Anglican Churches may also have erred.

"I can anticipate only one criticism of this action," continued Mr. Morehouse, "and that is that we need the Articles as establishing our differences with the Church of Rome. But I submit that they do not have that function. The institution of the Papacy is the fundamental difference between the two Churches; all other differences grow out of that or are subordinate to it. But nowhere in the Thirty-Nine Articles is there any reference to the Pope or the Papacy."

In conclusion, Mr. Morehouse stated that the Articles deal only with the internal differences of the Church, and appealed that such differences be subordinated to preserve the comprehensiveness of the Church.

Mr. Rosewell Page, of Virginia, rising to oppose the resolution, took exception to the implication of Mr. Morehouse that this Convention is legislating for the next fifty years.

"We are legislating for all time," Mr. Page argued. "What have we against the Thirty-Nine Articles? They are the standards by which the Church stands or falls. People in the backwoods, who have no other library but the Bible and the Prayer Book, use them for reference. This change will not be understood by our people."

"I have no quarrel with the Roman Catholic Church, or any other Churches," continued Mr. Page. "But this is the Church in which I was brought up, and I want her to remain as she has always been. One would think the Thirty-Nine Articles were at the title page of the Prayer Book, instead of away at the back. There on the title page are the words 'The Protestant Episcopal Church.' Is not the title page more offensive to my brother from Milwaukee than are the Articles of Religion?"

"The Articles of Religion are not obsolete. I, for one, consult them and read them often."

"My friend has spoken of the Eastern Churches, and of the Protestant Churches," concluded the Virginia deputy. "I am tired of legislating for foreign Churches, and of not considering our own people. Moreover, if you take the Articles out of the Prayer Book, where will you put them?"

"As the previous speaker so wisely asked, what will you do with the Articles if you take them away from their present position?" asked the Rev. Edward S. Drown, D.D., professor in the Cambridge Theological Seminary. "It is wiser to let them remain where they are. They have never been required in the American Episcopal Church. They are not our standard of doctrine. But they do stand as a permanent witness to our branch of the Church."

"There are other elements beside the Papacy that distinguish us from the Roman Catholic Church," the professor continued. "Two of these are clearly expressed in the Thirty-Nine Articles. They express, first, that Holy Scripture is the basis of our faith, and second, the doctrine of Justification by Faith alone. We cannot lightly set this aside. It is greater than the passing of laws. It is something worth standing for."

"I wish to answer the deputy from Virginia when he asks what to do with the Articles," said the Rev. Charles A. Jessup, D.D., of Western New York. "The late Dr. William R. Huntington answered that question thirty-five years ago when the mention of the Articles of Religion was removed from the title page. He suggested then that the Articles had outlived their usefulness, and that they be filed for reference. That is what we should do with them."

Declaring that "if we put the Articles of Religion out of the Prayer Book now, it will be the belief of the world that we have renounced the principles of our faith," the Rev. Floyd W. Tomkins, S.T.D., of Pennsylvania, pleaded for their retention. "Just now," he said, "we want to be extremely careful to avoid misconstruction of our position."

"Our defence of the Faith is hindered by the Thirty-Nine Articles," replied the Rev. W. H. Milton, D.D., of East Carolina. "People think the real faith of the Church is expressed by the Articles, yet I venture to say that no one here would agree with all of the Thirty-Nine. I disagree with the idea that the only difference between this Church and the Roman Catholic Church is the Papacy. I disagree with their sacramental system. But by all means let us file the Articles of Religion."

Referring to Article X of the Constitution, Judge George F. Henry, of Iowa, pointed out that the Articles are there referred to as a part of the Prayer Book, and that that provision would also have to be changed. "It is not the spirit of the Constitution that they should be removed," he said. "Therefore I believe it unwise."

"I find great comfort in some of the Articles," the Judge continued quietly, but with evident great emotion and sincerity. "There is this one, for instance."

"The Body of Christ is given, taken, and eaten, in the Supper, only after a heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith. The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped."

The Judge paused a moment, and reverently closed his Prayer Book.

"I find great comfort in that Article," he continued presently. "If the gentlemen wish to change it, let them amend it."

"Then there is another reason. Think of the headlines in the daily papers if we do this thing. It will be hard to explain."

"Before I heard that Judge Henry got comfort from the Thirty-Nine Articles, I thought they were already practically out of the Prayer Book," said the Rev. Frederick M. Kirkus, D.D., of Delaware. "Dr. Huntington convinced me at Richmond in 1907. There is one practical reason for removing them; they are ambiguous. If any one doubts that, let him read Newman's Tract Number 90, where they are interpreted from a Roman viewpoint."

"I favor any enrichment of the Book of Common Prayer by the addition of material for devotional use," added the Rev. George Craig Stewart, D.D., of Chicago, "but there is none of



that in the Articles of Religion. There is only historical theology."

"Many laymen would place the Articles above the Creeds," declared the Rev. Milton A. Barber, of North Carolina. "They are often cited as the faith of the Church. Let those people hereafter cite the catechism, wherein is the real faith of the Church."

"Of course you will have to amend Article X," said Mr. Morehouse in conclusion of the debate. "But that has to be done anyhow. As for what will become of the Articles, put them in a separate book. I, myself, will see that some reliable publisher prints and circulates them. (Laughter) I did not say that the Papacy was the only difference between the Anglican and Roman Churches. Like my good friend from Iowa, I accept every statement in Article 28. As for the daily papers, we are not legislating for them, but for the Church."

### JAPANESE BISHOP ADDRESSES HOUSE OF DEPUTIES

UPON invitation of the House of Deputies, the Rt. Rev. J. S. Motoda, D.D., Ph.D., Bishop of Tokyo, in the *Nippon Sei Kokwai* (Holy Catholic Church in Japan), on Wednesday, October 21st, addressed the House as follows:

"Mr. Chairman, and Members of the House of Deputies:

"I feel myself greatly honored by being invited to come and speak to the House of Deputies and given an opportunity of extending to you greetings of good-will and the Christian fellowship of the *Nippon Sei Kokwai*. I also, on behalf of the Diocese of Tokyo, extend to you a message of appreciation and the gratitude for what the American Church has done for the *Nippon Sei Kokwai*, particularly the Dioceses of Osaka and Tokyo. One more message is the message of appreciation and gratitude from the Japanese nation for what you Christian people in the United States have done and are doing in the interests of the Japanese Empire at this time of strained feeling between your country and mine. When you look back to the history of Japan we find that there has been from the beginning a very close connection, a very close affection, existing between the two nations. It was the United States that first sent a man to come to Japan, knocked at the door and opened it and introduced Japanese people to the civilized world: that was seventy-three years ago. It was the American Church that sent the very first missionary to preach the gospel to the Japanese people. That was sixty-six years ago. That was not only the very first missionary of the Protestant Episcopal Church, but it was the very first missionary of all Christian bodies, and ever since this your interest, your leadership, your education has been the great means of bringing our Japanese people as they are now.

"When I left Japan from Kobe, my fellow native bishop of Osaka, Bishop Naide, came to see me and asked me to give the American Church a message of gratitude and appreciation, together with mine in behalf of the Diocese of Osaka. I do it now here. Again, just a few days before I left Japan, I met one of the leading statesmen who is not a Christian but who is a man of great influence, is a member of the Diet, a member of the House of Peers, formerly mayor of Tokyo. He said to me that 'When you go to America the first thing you go to do is to seek the American Christians and thank them for what they have been doing and what they have done to solve the most difficult problems now existing between the two nations.'

"We as a nation trust the Christian community of the United States, rely upon you, we depend upon you, for the solution of this most difficult problem. We all know that you can do it and we all know that you are the only set of people who can do it. We have said what we have to say, we have said it all, now we keep ourselves quiet, we will not say anything, simply depend upon you in the solving of the problem.

"One more thing I like to say, that we all feel very thankful for your great help that you have given us at the time of the earthquake from which we suffered so much. The earthquake of September 1, 1923, nearly killed the Diocese. Thanks to the American Church it came to the rescue, not only the rescue at the time of the earthquake but after the earthquake the great help you have been giving us in the reconstruction of the Diocese.

"I thank the Christian Church, the Churchmen of the Diocese of California, I was myself a California boy in early years of my American life. I have a great attachment to the Christian people in California. In these forty years I have never forgotten the kindness and affection which I have received from the Church people of the Diocese of California. I thank the Dioceses of Washington, Maryland, and Pennsylvania. I thank all the dioceses of the United States for the great help which you have given in relieving and rescuing and reconstructing my Diocese of Tokyo.

"I sincerely hope and pray that your interest may be continued in *Nippon Sei Kokwai* that in order the kingdom of God may be hastened in the far Eastern country of Japan.

We all know that our Lord, Jesus Christ, is an Eastern man, not Western man. He belongs to us, but you got Him. Now we ask you to return Him to us. In returning Him I sincerely hope you will come yourselves with Him; in that way not only Japan, all Asia might be Christianized so that, hand in hand with the Western brethren, we can attain the peace of the whole world and the happiness of the whole mankind.

"I thank you very much for such a courtesy and the kindness given to me to speak and have the opportunity of extending greetings and messages, first in behalf of the *Nippon Sei Kokwai*, in the second place in behalf of the Diocese of Tokyo, and in the third place in behalf of the whole nation of Japan."

Bishop Motoda, together with the Rev. Messrs. H. K. Hayakawa and P. L. Tsen, of the Japanese and Chinese national Churches, respectively, was introduced as a result of the following resolution, introduced by Mr. Frederic C. Morehouse, of Milwaukee, seconded by the entire California deputation, and unanimously adopted by the House of Deputies:

"WHEREAS, the distinguished Bishop of Tokyo, the Rt. Rev. J. S. Motoda, D.D., Ph.D., is a guest at this General Convention; and

"WHEREAS, the House of Deputies cherishes the close and ever enduring bond of friendship that exists between the people of Japan and the people of the United States, and is also especially mindful of the triumph of the missionary cause which led first to the formation of dioceses under entire Japanese control and to the consecration of Bishops of that ancient people, thus giving to Japanese Churchmen the opportunity of making their dignified contribution to the spiritual and intellectual wealth of the Holy Catholic Church throughout the world;

"THEREFORE, BE IT RESOLVED: That the House of Deputies hereby invites the Rt. Rev. Dr. Motoda to visit this House and to be presented to it at such time as shall be convenient to him; and that a committee consisting of one presbyter and one layman, to be designated by the President, be appointed to convey these greetings to Bishop Motoda and to arrange in accordance with his pleasure, for such visit and presentation.

"RESOLVED, that the same committee be directed on behalf of this House to introduce to it the Rev. H. K. Hayakawa, a fraternal representative of the Church in Japan, and the Rev. P. L. Tsen, of the Church in China."

### PREACHES IN PRISON

REJECTING the pulpits of metropolitan churches in favor of an opportunity to preach the Gospel to unfortunate prisoners of both black and white races, the Rt. Rev. William T. Manning, D.D., Bishop of New York, preached Sunday, October 20th, in the parish prison chapel of New Orleans. His visit to the jail was made at the suggestion of the Rev. Charles N. Lathrop, executive secretary of the Department of Christian Social Service of the National Council.

"Our hardest trials and experiences are often our greatest opportunities," said the Bishop, "and regardless of what may be the circumstances of your being here, I hope you will make this experience a time for a new aim and a new beginning in life."

"It is by such trials we are shaken from our carelessness and indifference and made to see more clearly what life in this world means," he continued.

"Honesty and truthfulness are necessary to our lives that we may be fair in our dealings. And if we are honest we can look the world squarely in the face. Everyone, regardless of what his past may have been, has it in his power to make his life a true and honest one."

"We Christians are not deceived by ourselves. We do not think ourselves any better than others. We know our weaknesses and we know our strength often fails us. But we know that in the strength which God gives the higher side of our natures we can fight the winning fight against the lower side of our natures."

"And every one of you can do that if you will," Bishop Manning concluded.

In extending the invitation to Bishop Manning, Father Lathrop mentioned that the Bishop's visit would be a good thing for the prestige of the Church.

"I am not willing to do it for the prestige of the Church," the Bishop replied, "but if it will be of any help to the prisoners I shall be glad to do so."

DO NOT PRAY for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the Grace of God.—*Phillips Brooks*.



## THE HOUSE OF BISHOPS

(Continued from page 892)

and to use the words "His Church," instead of "this Church" in certain places in the ordinal.

The House rejected the proposed new Section 4 to Canon 26, providing for the appointment of women readers, who would have authority to read prayers and to give instructions on special occasions, the bishop of the diocese to determine the condition and the manner in which this should be done. The rejection was on the ground that the Bishop now has authority to make such appointment.

### PRAYER BOOK REVISION

Taking up Prayer Book Revision the House completed its concurrent ratification of the office of Holy Communion. An effort was made to give permission, in the prayer for Christ's Church Militant, for the optional use of the petition: "Grant them continual growth in Thy love and service," which was lost in the voting of yesterday. Bishops Brent and Burleson favored the proposal, which was introduced by Bishop Mann, of Southern Florida. Bishop Hall, of Vermont, opposed the resolution, because he did not favor placing an alternative use anywhere in the Communion Office, and Bishop Gravatt, of West Virginia, opposed, because a prayer for the dead would disturb the minds of many persons, and would retard the growth of the Church in missionary dioceses. On voting the House stood 45 in favor and 45 opposed, and the resolution was lost.

Bishop Page, of Michigan, proposing a shortened form of the Holy Communion, was opposed by the Bishop of Vermont, who stigmatized it "a shoppers' mass," harking back to the "hunters' mass" of the Shakespeare's day; a mutilated mass, and an abbreviation of the glory of the Liturgy. The Bishop Coadjutor of Massachusetts, Chairman of the Commission, favored the amendment as providing a shortened communion service for busy people. Bishops Manning, of New York and Mann, of Pittsburgh, opposed. The amendment failed to carry.

Bishop Johnson, of Colorado, moved to make the reading of the Ten Commandments in the Holy Communion optional. This also failed to carry.

A resolution of the Bishop of Cuba, providing for administration of the Holy Communion by intinction, and a similar resolution by the Bishop of Fond du Lac, was referred to the Commission on this subject.

The House concurred with the House of Deputies in final ratification of the office of Confirmation, with the exception of that part which puts again the baptismal question to the confirmation candidate.

The Offices for Thanksgiving after Childbirth, Visitation of the Sick, The Psalter, and The Ordinal, were ratified without amendment.

The proposed Office for the Burial of the Dead was ratified with a few exceptions, which were all in the nature of a return to the form already in the Prayer Book. The service as finally adopted has been much improved and enriched.

### AFTERNOON SESSION

When the House assembled for the afternoon session Bishop Hall, chairman of the Committee on Canons, submitted an amendment to the Canons substituting the word "removal" for the word "deposition," which was adopted.

### LAW ENFORCEMENT

Bishop Ward, of Erie, introduced the following resolution on a present issue, which was adopted unanimously:

"RESOLVED: That, facing the danger of the spirit of lawlessness in American life, we welcome the renewed efforts of the Government of the United States to enforce strictly and impartially the prohibition and anti-narcotic laws, which are so widely and cynically disregarded; and we call upon the people of our Church to set a good example of obedience to law without which no democracy can endure."

An important amendment to Article I of the Constitution, came in a message from the House of Deputies. It removes all limitations, and makes it possible to elect any Bishop of this Church to the office of Presiding Bishop. It was presented by the Bishop of South Dakota, and was carried.

### FURTHER REVISION

At 3:15 the House returned to the task of Prayer Book Revision for the remainder of the session. The proposed prayer for blessing a grave failed of ratification by two votes.

The Order for the Burial of a Child, a new Office, was approved as presented.

The proposal to omit the present rubric which forbids the use of the burial office for unbaptized persons and for suicides, failed of ratification.

### THE MARRIAGE SERVICE

The Office for Solemnization of Matrimony created lively debate. In the main it was ratified as presented by the Commission. The motion to make the promises of the man and of the woman identical in form, thus omitting the word "obey" produced animated discussion. The Bishop of Colorado objected to the omission of the word, claiming that the pledge of obedience on the part of the wife is entirely scriptural; that obedience should be stressed, but does not mean servility; he objected to a family without a head.

The Bishop of California favored omission of the word "obey"; the Bishop of Oklahoma opposed it. Bishop Vincent, of Southern Ohio, said that it was perhaps inappropriate for him, an old bachelor, to speak to the question, but that this was a service intended for Christian people and it had a New Testament basis. If people who are not Christians do not like it they should go elsewhere to be married. Bishop Mann, of Pittsburgh, made the point that ours is the only historic Church in Christendom which has the word "obey" in its marriage service, and the Bishop of Harrisburg added that the word came only from the time of the Reformation, and is purely Protestant. The Bishop of Michigan, Herman Page, felt that the word conveyed the idea of servility and favored its removal. The Bishop Coadjutor of Massachusetts, chairman of the Joint Commission, stated that it was the unanimous opinion of the Commission that the word should be omitted. When the vote was taken 66 were in favor of the omission—exactly the necessary constitutional majority. So "obey" disappears.

The omission of the words "Who giveth this woman to be married to this man?" was passed. The permission to use a hymn or anthem after the betrothal failed to pass, and the proposed amendment to omit the words "receiving the woman at her father's or friend's hands," failed of ratification.

Another spirited rally occurred in connection with omission of the words: "with all my worldly goods I thee endow," but, in the end, they were omitted. The optional prayer proposed for the blessing of the ring was adopted. This completed action on the marriage service.

### BAPTISMAL OFFICE

Much time was spent on the new single Office for Administration of Holy Baptism. Some desired to retain separate Offices, as in the present Prayer Book, but a test vote revealed that the House favored a combined Office in place of the three now in use.

Bishop Vincent, of Southern Ohio, proposed the insertion of the Creed in the first part of the service, and the omission from among the vows of a declaration of belief in the Articles of the Christian Faith. Its place was to be taken by the questions, "Dost thou believe in Jesus Christ, the Son of the Living God?" and "Dost thou accept and follow Him as thy Saviour and Lord?" In the final vote Bishop Vincent's proposed questions were inserted, but the requirements for profession of faith in the Creed was not omitted. Because of the length of the service his proposal for the recitation of the Creed was lost. The Office as a whole was then adopted.

### VARIOUS MATTERS

At the close of the session a Joint Committee was agreed upon to consider the proposal for the establishment of a Men's Triennial Thank Offering; Bishop Lloyd, Suffragan of New York, was appointed to represent the House.

A resolution from the House of Deputies requesting the National Council to take under serious consideration the expediency of removing the general offices of the Church from New York to Washington was placed upon the Calendar.

### A NIGHT SESSION

For the first time during this Convention the House of Bishops met in night session. The near approach of adjournment, the very considerable volume of business still to be considered, and the certainty that departures will soon deplete the number, so that legislation which requires a constitutional majority will become difficult if not impossible, pointed to the



necessity of somehow extending the sessions. Yet it is doubtful whether we accomplished enough to compensate for the drain upon vitality; it was, on the whole, a dull session, and did not advance matters very materially.

The Bishop of South Carolina, Dr. Guerry, with great earnestness and vigor, presented a report on the subject of marriage and divorce, advocating that remarriage be forbidden under all conditions. The House was not prepared to adopt that position, yet did not wish to be put in the position of seeming to countenance laxity. The result was that the whole subject was committed to a Joint Commission to report at the next Convention.

The remainder of the session, one and a half hours, was devoted to the matter of Deaconesses, their work and status in the Church, and the form by which they are to be set apart for their work. The canon and service adopted did not differ materially from that in the report of the Commission. The main features are: That this is not a question of Holy Orders—a deaconess is not a female deacon; that it is not indelible—it is vacated by the fact of marriage; that the office is to be exercised chiefly by women, among women, and for women, rather than in a public and general way.

### High Pressure Work

THURSDAY, OCTOBER 22.

THIS was a day of feverish activity for the House of Bishops, with the House of Deputies close upon their heels, demanding more grist from their legislative hopper. Important subjects were given five or ten minutes for presentation; reports, which have been months in preparation, were presented merely by title; high pressure operating was everywhere—such is the background and atmosphere of this day.

Bishop McCormick of Western Michigan, acted as Chairman, with Bishop Brown sitting by his side and whispering suggestions from time to time.

### MEMORIAL ON RADICALISM

The House unanimously adopted a memorial advocating full participation by America in the World Court of International Justice.

Spirited comment was evoked by the report of the Committee on Memorials, which called attention to a memorial emanating chiefly from Boston, which called upon the Convention to put down radicalism in the Church. This document severely criticized the Social Service Department, and was objectionable both in form and matter. It was even characterized by Bishop Brent as "an insult to this Convention." A coldly polite response was sent, indicating that the matter could not be dealt with.

### GENERAL MATTERS

Bishop Oldham read the very excellent report on work among the young and a resolution prevailed requesting the National Council to put the resolutions on Christian education into effect as soon as possible.

The following bishops were elected trustees of the General Theological Seminary: Maine, Benjamin Brewster; Western Massachusetts, Thomas F. Davies; Western Michigan, John H. McCormick; Porto Rico, Bishop Colmore; and Bishop Rhineland.

A new Rule of Order, providing that all procedure in executive session be strictly confidential, was adopted.

A Joint Committee of three bishops, three presbyters, and three laymen on Increased Powers of the Provinces was created, to report at the next Convention.

### PRAYER BOOK REVISION

The Bishops then turned to the pressing task of Prayer Book revision, with some rather surprising results. A new rubric was added to the Communion Office providing that: "Any bishop may, under proper conditions, authorize the administration of the Holy Communion by intinction, in which case both sentences of administration shall be said." The Bishops of Fond du Lac and of Cuba pressed for adoption; it carried and was sent to the House of Deputies.

A proposed alternative form of confession and absolution in the Communion Office was lost.

Several instances of disagreement in the votes of the House of Bishops and the House of Deputies made necessary an appointment of a joint committee on Conference. The members of

the House appointed were: Bishops Slattery, Brown, and Parsons.

A proposed amendment from the House of Deputies adding the *Benedictus qui Venit* to the Communion Office was carried by a vote of sixty-one to thirty-five.

### PRESIDING BISHOP'S ASSESSOR

The Bishop of Maryland rose to a question of privilege, and asked that the Presiding Bishop take the chair. He then said: "It is my duty and desire, in accordance with the instruction of this House, to appoint an assessor to serve during my term of office. With great pleasure I nominate the present chairman, the Rt. Rev. Dr. William Cabell Brown, Bishop of Virginia, as assessor." Bishop Murray paid a fine tribute to Bishop Brown, speaking of his lovable personality and administrative ability, and closed his nomination speech by hoping that every bishop of the House would be an unofficial assessor to him. The appointment of Bishop Brown as assessor was unanimously approved.

### FURTHER REVISION

The Bishop of Delaware presented an amendment to the revised Prayer Book which would restore the Lord's Prayer to the position it has occupied after the administration of the Sacrament. Approved and sent to the House of Deputies for concurrence.

The Bishop of South Dakota presented an amendment to the office of Burial of the Dead, removing the opening rubric to the end of the Office, and changing the language so as to read "This office is to be used only for the faithful departed in Christ." Carried and sent to the House of Deputies.

The office of Confirmation was further revised by a rubric permitting the bishop to pronounce the Christian name of the person to be confirmed.

The Bishop of Montana presented further changes in the wording of the Psalter.

### CHILDREN THANKED

The Presiding Bishop was requested to communicate to the boys and girls of the Church the thanks of the House of Bishops to Almighty God for their splendid service in raising a Lenten offering during the triennium of \$1,300,000.

The House concurred in the election of Mr. Louis B. Franklin as Treasurer of the National Council.

### BISHOP PARKER'S DEATH

At the opening of the House of Bishops this afternoon, the sudden death of the Bishop of New Hampshire, the Rt. Rev. Edward Melville Parker, D.D., was announced. Bishop Parker was occupying a room by himself at the hotel, and had evidently been dead of apoplexy for many hours when found about one o'clock Thursday. His last official act was to preside over the House of Bishops on Monday and Tuesday. The House was called to prayer.

The Bishop of Kansas presented a resolution requesting that the Presiding Bishop express sympathy to the family of Bishop Parker and to the Diocese of New Hampshire. It was carried by a rising vote.

Bishop Hall, of Vermont, communicated to the House such facts as were known concerning his death, and announced the intention to remove the body to the chapel of Christ Church Cathedral this afternoon, and to hold a brief service immediately after adjournment about five-thirty o'clock Friday afternoon. Later the Bishop of Louisiana confirmed the announcement of the service, and indicated that the officiating bishops would be the Presiding Bishop, Dr. Talbot, with Bishops Gailor and Hall.

### RESOLUTION ON CHINA

Regular business was resumed, and Bishop Roots, of Hankow, presented the following resolutions on China, which were unanimously adopted:

"WHEREAS, China is passing through a period of stress and difficulty, both in her international relations and in her internal affairs, and

"WHEREAS, for more than eighty years, this General Convention has sustained relations of friendship with the Chinese people, and

"WHEREAS, we sympathize deeply with the patriotic aspirations of China for just, equal, and fraternal relations with other nations, to be expressed in revised treaties with foreign powers: Therefore, be it

"RESOLVED, the House of Deputies concurring, that this General Convention sends greetings to the *Chung Hua Sheng Kung*



*Hui*, and rejoices to know of its continual growth and of its steadfastness in the faith.

"RESOLVED, that this General Convention assures the *Chung Hua Sheng Kung Hui* of its prayers that the whole people of China may enjoy the blessings of peace and good government.

"RESOLVED, that the General Convention directs its National Council to coöperate with other Christian Missionary Societies in America, and with the Commission on International Justice and Good Will of the Federal Council of the Churches of Christ in America in securing such action by our Government as will lead to the revision of our treaty relations with China in the interest of attaining complete reciprocity between our two nations.

"RESOLVED, that this General Convention expresses the opinion that the determination of all provisions to be embodied in the new treaties should be undertaken coöperatively on terms of equality between China and the other Powers."

#### FEDERAL COUNCIL

Bishop Hall, reporting for the Committee on Canons, recommended that the House concur with a message from the House of Deputies providing that the National Council of the Church shall hereafter be the agency through which this Church shall maintain relations with the Federal Council of Churches, and enlarging the number of departments with which we may coöperate. The Bishops unanimously concurred. Bishop Fiske, an opponent of joining the Federal Council, seconded the resolution.

#### REVISION RESUMED

Prayer Book revision was resumed, and a number of changes were considered. At the end of the office of Visitation of the Sick there is a brief office of Unction, taken from the third report of the Commission, which was passed upon by the Convention at Portland three years ago. On motion of the Bishop of Fond du Lac, the Office was adopted and sent to the House of Deputies for their concurrence.

Bishop Hall presented a resolution that these words be added to the Communion rubrics: "The priest may reserve so much as may be required of the bread and the wine for the Communion of the Sick." A standing vote showed forty-four in favor and thirty-nine against. The resolution was sent to the House of Deputies.

An amendment to the Burial Office, removing from the committal the phrase "sure and certain hope" was carried.

A message from the House of Deputies carrying an amendment permitting the use of but one lesson in Evening Prayer received a concurrent vote.

The House concurred with the Deputies in ratifying the Office of Morning Prayer.

Bishop Weller moved that, in printing the book of Common Prayer the word "Protestant" be omitted wherever it occurs. A standing vote showed twenty-seven in favor of the resolution and forty-two opposed.

The Bishop of Washington revived the proposed question and answer introduced by Bishop Boyd Vincent earlier in the session to be inserted in the Office of Instruction. At that time the proposal failed, but today the question and answer were placed in the Confirmation Office by a vote of thirty to twenty-five.

#### REMOVAL TO WASHINGTON

A message of the House of Deputies recommending that the National Council take under serious consideration a proposal to remove the offices of the Church from New York to Washington was discussed by the Bishop of Washington, who said that, having created an office of very great dignity, we should surround it with a proper environment. Bishop Hulse, of Cuba, opposed, saying that, as a foreign missionary, and remembering politics, he felt that as a Christian Church we ought to keep as far away from Washington as possible. Bishop Lloyd, Suffragan of New York, favored the removal, and Bishop Manning, of New York, said that, while he would be delighted, and would feel it a great privilege to have the Presiding Bishop of the Church in the New York Cathedral, he had felt for ten years past that the Presiding Bishop should be in Washington. The resolution of concurrence prevailed.

#### ON CHRISTIAN HEALING

Bishop Reese, Coadjutor of Southern Ohio, presented the report of the Commission on Christian Healing. One of the resolutions of the report provided that all matter in the report and connected with it should be sent to the American Medical Association for their information. Another resolution providing

a joint commission of six bishops, six presbyters and six laymen, three of whom shall be physicians, to study religious healing and report at the next Convention, was carried.

#### VARIOUS MATTERS

A message from the House of Deputies providing for the election of the Presiding Bishop in a joint session, failed to receive the concurring vote of the House of Bishops.

Bishop Page, of Michigan, reported for the Commission on Church Architecture, the report was accepted and the Commission continued.

Items were taken from the calendar and approved: First, the resolution on Laymen's Associations; the House of Deputies' resolution concerning Peace and War; the House of Deputies' resolution petitioning Congress to protect the Lord's Day in the District of Columbia.

A resolution of the Bishop of Delaware, Dr. Cook, planning for better opening services each day in the next convention was carried.

A notable communication was received from the Woman's Auxiliary deploring the financial distress of the Church, due to the lukewarmness of members, and announcing the willingness of the women of the Auxiliary to undertake to arouse the women of the Church and to coöperate with the National Council.

#### Fifteenth Day

FRIDAY, OCTOBER 23.

BISHOP McCORMICK, of Western Michigan, continued to assist the Chairman, Bishop Brown, in presiding.

Several bishops expressed their opinion that the House of Bishops was hasty in yesterday's action of non-concurrence with the House of Deputies in its proposal to elect the Presiding Bishop in a joint session, and a resolution prevailed creating a joint committee of three bishops, three presbyters, and three laymen to consider the proposal and report at the next Convention.

A resolution prevailed arranging for a day of prayer and meditation in connection with the next General Convention.

A message from the Deputies recited a resolution of thanks and appreciation on the twenty-five years' service of Dr. John W. Wood in the Church Missions House, and in connection with the foreign missionary work of the Church. It was received with applause, and the House promptly concurred.

Another message, creating a joint committee on Despatch of Business to sit during the interim was concurred with. Two messages relating to amendments to the Constitution in the matter of suffragan bishops, wherein the vote for suffragans, which had been granted by the Bishops, was refused by the Deputies, resulted in a request for a joint committee of conference, which later the Deputies declined.

The Bishop of Louisiana announced the arrangements for the funeral of the late Bishop of New Hampshire, the services to be as soon after five-thirty o'clock as possible, and the bishops of his Province (New England) to act as honorary pallbearers.

Bishop Freeman, of Washington, introduced a resolution congratulating the Bishop of New York on his signal accomplishment in raising so great a fund, and on the progress made in building the Cathedral.

#### PRAYER BOOK REVISION

The House then returned to Prayer Book Revision. It was announced that a constitutional majority in the House of Bishops is sixty-five. Bishop Slattery first presented reports from the Committee on Conference on points where there was a difference between the two Houses. As a result, in the Office for the Burial of the Dead, the prayer for blessing of a grave was omitted, and the revised form of committal was adopted. In the Office for Matrimony, the House of Deputies concurred with some minor changes. In the Office of Confirmation, the Deputies adopted an addition to the office in which the Bishops declined to concur. In the Office for Holy Communion, the House of Bishops was asked to concur with the Deputies in adopting the clause in the prayer for Christ's Church militant, "to grant them continual growth in Thy love and service."

Bishop Johnson, of Colorado, although personally favoring the clause, did not wish to make it mandatory, thus infringing the personal liberty of conscience of others.

Bishop Jett, of Southwest Virginia, repeating what he said yesterday on the same subject, declared that there were people



in his diocese who would cease to come to Holy Communion if the clause were inserted in the prayer.

One of the greatest speeches of the Convention came from Bishop Brown, of Virginia, in behalf of the amendment, in which he said that it was clear that, with the reduced number of bishops present the amendment could not pass, but it would have passed earlier; and he added that though brought up not to approve of prayers for the departed, he now felt that the Church had made a mistake at the time of the Reformation in removing all prayers for the dead, and that he ought not to oppose what is greatly desired by a large body in the Church. "Is it not strange," he said, "that we, who pray for our dear ones up to the very moment of their departure, must then cease to pray for them? The principle of prayers for the departed is indicated in several places in the Prayer Book. Surely we have a right to ask God 'to grant them continual growth in His love and favor.'" He closed by saying, "I believe with the great New England poet, who, on the occasion of the death of a dear child, said: 'She is not dead, she has gone into that great school in which Christ Himself is Master.'"

The motion to concur received fifty-three votes, thus failing of a constitutional majority.

On motion of the Bishop of South Dakota, the amendment just defeated was reintroduced as new matter, to be finally disposed of at the next Convention. This was carried by a large majority.

The House concurred with the Deputies in voting to remove the Thirty-nine articles from the Prayer Book. This action goes to the dioceses, and comes up for final adoption in 1928.

#### VARIOUS MATTERS

As a member of the trial court, to fill the vacancy created by the death of the Bishop of New Hampshire, Bishop Longley, of Iowa, was chosen.

Those elected to prepare the pastoral letter at the next Convention were: The Bishop of Maryland, the Bishop of Virginia, and the Bishop of California.

On motion of the Bishop of Georgia, the Committee on Rules was requested to submit a rule to the next Convention in the matter of the preparation of a pastoral letter.

The remainder of the morning was occupied with a question of introducing into the Budget a larger appropriation for the Commission on Faith and Order and the Continuation Committee. Pending any action, the House took recess for luncheon.

#### AFTERNOON SESSION

At the opening of the afternoon session, after further discussion, it was decided that the matter of the Budget could not be reopened in order to allow the introduction of Bishop Manning's resolution requesting an enlarged appropriation for the Conference on Faith and Order.

Messages were received from the Deputies, concurring in the removal of the first rubric, as amended, to the close of the Burial Office, and further amending it by an added clause, to which the Bishops concurred; notice of concurrence with the Bishops in the appointment of a Joint Commission to consider the manner of electing the Presiding Bishop.

The Chair here announced that the Rev. Shirley Nichols had accepted his election as Bishop of Kyoto.

#### MESSAGES ACTED UPON

Further messages from the Deputies were received and acted upon: (1) The Deputies had rejected the provision for Unction of the Sick; (2) The Deputies proposed the transfer of the prefatory matter (tables of lessons, etc.) from the beginning to the end of the Prayer Book, in which the Bishops did not concur; (3) The Deputies concurred in the amended Canon on Deaconesses; (4) The Deputies concurred in a number of lesser changes in the Burial Office and that for Holy Matrimony; they voted against the use of the Christian name in the Confirmation sentence, and also against allowing Reservation for the Sick; they left the Lord's Prayer at the close of the Prayer of Consecration.

Bishop Oldham, Coadjutor of Albany, here offered a resolution that the Prayer of Humble Access be placed immediately after the Comfortable Words and before the Sanctus. It was not carried, and the prayer now remains immediately before the Communion of Priest and People.

Further messages from the House of Deputies were, that they had concurred in the report of the Commission on the Use of the Chalice; that they did not concur in further changes in the Psalter; that they would not consider the appointment of a committee of conference on votes for Suffragan Bishops. In the Commission Office the Deputies changed the word "apostles" to "disciples" in the proper preface for Whitsunday. In this the Bishops concurred.

The afternoon session was an exceedingly complicated one. At intervals recess was taken because there was nothing before the House, and again a handful of messages would arrive to be acted upon. Action on important matters in the Prayer Book crossed and recrossed from House to House, and the procedure was in some cases so complicated that the final fate of some measures will be definitely known only when their course has been carefully checked. Many Bishops and Deputies are leaving tonight, and it is evident that the business of the Convention was practically concluded when adjournment came.

Immediately after adjournment a large number of the Bishops and Deputies attended the service held at the Cathedral over the body of Bishop Parker.

#### The Final Meeting

SATURDAY, OCTOBER 24.

SATURDAY morning, as well as Friday afternoon, the Bishops simply "marked time," the very unusual situation occurring that the House had actually finished its labors, despite the time spent in elections, before the Deputies were through.

The morning was spent in receiving messages of concurrence from the other house, with occasional informal discussions.

There was, among other things, a question as to how the amendments ratified in Prayer Book revision could be quickly put to use and a resolution was adopted asking the Chairman of the Commission and the secretaries of the two Houses to issue an authorized statement of the changes finally ratified.

Bishop Gailor enlivened the discussion by telling of a candidate for holy orders who asked how he knew what lessons to read and said, "From THE LIVING CHURCH." He suggested the same method of discovering what the Prayer Book now authorizes.

Before adjournment Bishop Brown of Virginia, the chairman, made a very tender address of thanks and appreciation to the House.

#### THE DEACONESS'S MEETING

AN early Celebration at Grace Church, breakfast at the Y. W. C. A., and a morning executive session at the church opened the convention of the deaconesses of the Church on Friday, October 9th. Amendment of the by-laws took place at the meeting. The presiding officers were Miss Louise Schodts, of New York, chairman of the executive board, and Miss Henrietta R. Goodwin, secretary and treasurer.

The deaconesses are governed by a board, new members of which have been elected by mail since the last convention. The present board consists of Miss Edith C. Smith, of Morristown, N. J.; Miss Helen M. Fuller, of Chicago; Miss Romola Dahlgren, of New York Training School for Deaconesses; Miss Josephine A. Lyon, of New Haven, Conn.; Miss Claudine Whitaker, of New York; Miss Effie M. Brainard, of St. Louis, Mo.; Miss Lillian A. Yeo, of the House of Mercy, Washington, D. C. Board members will elect a chairman and secretary during this convention.

Only routine business was carried on at the Saturday meeting.

A COLLECTION of large daguerrotypes of the bishops present at the General Convention of 1850, that was held at Cincinnati, Ohio, is on exhibit in the hall of the House of Bishops during the present Convention. These daguerrotypes were presented a few months ago to Bishop Vincent, for the Diocese of Southern Ohio, by the late Dr. Louis Curtis Wood, of Poughkeepsie, N. Y., and his sisters, and Bishop Vincent has had them put in thorough color. The daguerrotypes have been in the possession of the Wood family ever since they were taken, and have never been reproduced.



## THE HOUSE OF DEPUTIES

(Continued from page 894)

## "The American Episcopal Church"

THURSDAY, OCTOBER 22.

MESSAGES received from the House of Bishops Thursday proposing changes in the offices adopted by the House of Deputies were referred to a conference committee. Attempts to change the designation of the Church on the title page of the Prayer Book, making it read "The American Episcopal Church in the United States of America," to give a vote in the House of Bishops to suffragans, and to provide in the Communion service for reservation of the Blessed Sacrament, all were defeated in the House of Deputies.

The House approved the new office for the setting apart of deaconesses with some changes, notably the altering of the clause "Take thou authority," etc., which parallels that in the ordinal for ordaining deacons, to "Be thou admitted to the Office of a Deaconess in the Church of God committed unto thee."

The resolution to change the title page of the Prayer Book was made by General Charles M. Clement, of Harrisburg, and seconded by Mr. J. Randolph Anderson, of Georgia. The General declared the change was proposed in no spirit of partisanship, but just to adopt the name which seemed to be in most common use in the House of Deputies itself.

"It has been said that this change is being proposed in the interest of the Catholic party," General Clement continued "If there is a Catholic party, I know nothing of it, and certainly neither Mr. Anderson nor myself belong to it. The only parties we recognize are the Republican, to which I belong, and the Democratic, which is his party."

The General stressed the fact that it was time for the Church to put away its foreign atmosphere, and to rid itself of "the Geneva bonnet."

"Absurd, untrue, and impossible," were the reasons advanced by Mr. Page of Virginia against the proposed change. He pointed out that there are other Churches which would be equally entitled to the proposed name, and that the change might jeopardize legacies made in the name of the Protestant Episcopal Church. The Rev. Dr. Wilmer protested against any change unless the reasons for it were clearly set forth in the Prayer Book. On motion of the Rev. Dr. Sherrill of Massachusetts, the motion was tabled.

At the opening of the afternoon session, the Rev. Dr. Stires announced the death of Bishop Parker, of New Hampshire, and appropriate prayers were said. The House voted to send a message of sympathy to the Bishop's widow and son, and later appointed a committee of six to represent the House at the service in Christ Church Cathedral Friday. The members appointed are: The Rev. Dr. Tomkins, of Pennsylvania, the Rev. Messrs. Berkeley, of Louisiana, and Linsley, of Connecticut, Judge Parker, of Massachusetts, and Messrs. Mason, of Chicago, and Monteagle, of California.

## SUFFRAGANS' VOTES

As in previous Conventions, the House voted down the proposal of the House of Bishops to give the ballot in that House to suffragan bishops. Mr. Zabriskie of New York, urging adoption of the proposal, deprecated legislation for a superior and an inferior class of bishops, declaring it his belief that all bishops are equal and should be treated alike. The Rev. Dr. Powell, chairman of the committee on amendments to the Constitution, and Mr. Morehouse, of Milwaukee, explained that the primary purpose of having suffragans was to provide additional opportunities for episcopal ministrations in a diocese rather than to increase the number of legislators in the House of Bishops.

"If suffragan bishops are to be made the same as bishops coadjutor, why should we have suffragans at all?" asked Mr. Morehouse. "We need them as racial bishops. It does not follow that we should have alien bishops to legislate for the American Church. We had better go slow before we take this step."

The Rev. Dr. Kinsolving, of Maryland, and others spoke for the proposal, but the House voted overwhelmingly not to concur with the House of Bishops in this matter.

## DISCUSSION ON RESERVATION

The discussion of Reservation, which was brief, was on the following resolution of the Rev. Alban Richey, D.D., of Delaware.

"RESOLVED, The House of Bishops concurring, that the following changes be made in the second rubric on page 240 of the Prayer Book in the order for the Holy Communion: Omit the words 'it shall not be carried out of the Church,' and the word 'but,' and at the end of the rubric; Add the words, 'except such portion as shall be required for communicating the sick or absent,' so that the whole rubric shall then read, '¶And if any of the consecrated Bread and Wine remain after the Communion, the Minister and other Communicants shall immediately after the blessing, reverently eat and drink the same, except such portion as may be required for communicating the sick or absent.'"

Dr. Richey urged adoption of the measure to facilitate communion of the sick, saying that separate celebrations are impossible in large hospitals. Mr. Morehouse supporting Dr. Richey, declared that the principle of Reservation is lawful today, but that a rubric especially sanctioning it would be valuable.

"We have today reached that happy situation where large numbers of the laity make their communions weekly or oftener. The reformers aimed at this ideal and failed," said Mr. Morehouse. He added that communion from the reserved Sacrament is the only way in which a priest in a large parish can serve his many parishioners who cannot come to church on account of illness or other disability.

After a speech against the proposed change by the Rev. Dr. Capers, of Mississippi, the Rev. Dr. Stewart of Chicago, saying it was "most unfortunate to discuss at the close of this Convention a subject so deeply devotional, so close to all our hearts," moved that consideration of the matter be indefinitely postponed. The resolution was seconded by Mr. Morehouse and almost unanimously carried.

## VARIOUS MATTERS

The House received messages from the House of Bishops relating to certain changes which they had made in the Prayer Book as sent up to them by the House of Deputies. These included the omission of the prayer for the blessing of a grave, as well as some changes in the Confirmation office. The House of Deputies voted not to concur with the House of Bishops, and the Chairman appointed the Rev. Canon St. George, the Rev. Dr. Suter, and Mr. George Zabriskie to act as a committee of conference with a similar committee to be appointed by the House of Bishops.

The House concurred in an amended canon under the heading of Renunciation of the Ministry. The effect of this amendment will be to distinguish in the language of the canon between those clergymen who have been deposed from the ministry for cause and those who voluntarily retire without any reflection on their personal character. The term "deposed" will be applied to the former and the term "relieved" to the latter.

Mr. Burton Mansfield, for the committee on expenses, presented a budget of the General Convention for the next three years. He stated that the cost of the William Montgomery Brown trial would be \$15,900.00 and would be met by an emergency assessment on the dioceses. The Rev. Dr. Chase of Long Island, Mr. Charles K. Gilbert of New York, and Dr. Dudley of Washington were appointed to represent the Church on the Board of the Lord's Day Alliance.

## REPORTS

The report of the committee on the State of the Church was referred to the House of Bishops for consideration and also ordered printed in pamphlet form for distribution.

The report of the committee on Christian education recommended the distribution of scholarships for Church colleges in every state in the Union. It was adopted. The committee on Church Pension Fund reported a resolution of Mr. Page relating to the mothers of clergymen, which was referred to the Church Pension Fund to report at the next Convention.

The Rev. Dr. Stewart presented a resolution which was adopted, providing for the election of the Presiding Bishop by joint action of both Houses in executive session, with separate votes of each House. The committee on canons reported the proposed increase of the powers of provinces inexpedient. The report was adopted.

The president appointed the following members of the House on the Joint Commission to consider the problem of divorce: the Rev. Drs. Nelson, of Southern Ohio, Percy Kamerer, of Pittsburgh, Dean Scarlett, of St. Louis, Messrs. John N. Glenn,



of New York, F. B. Keppel, of Pittsburgh, and Joseph H. Beale, of Massachusetts.

### Parliamentary Entanglements

FRIDAY, OCTOBER 23.

FRIDAY, the next to the last day of General Convention, was spent by the House of Deputies mainly in trying to extricate itself from a maze of parliamentary entanglements, and to effect some sort of compromise with the House of Bishops regarding those amendments to the Prayer Book in which the two Houses differ.

Of primary importance are the changes in the Order of Holy Communion. In the amendments up for final ratification by this Convention, the House differed on three points: (1) On the proposal to insert after the Summary of the Law, "Again he saith, A new commandment I give unto you, That ye love one another: as I have loved you, that ye also love one another." This was passed by the House of Deputies but rejected by the House of Bishops. (2) On the proposal to amend the Prayer for Christ's Church Militant by adding an intercession for the faithful departed, so that the next to the last sentence should read, "And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to grant them continual growth in thy love and service and to give us grace . . ." This, too, was passed by the Deputies but stricken out by the Bishops. (3) On the proposal to insert the *Agnus Dei* for permissive use during the Communion time. Here again the Bishops had failed to ratify.

The conference committee of the two Houses (this House being represented by the Rev. Drs. St. George and Suter and Mr. Zabriskie) recommended that the Deputies recede from their former position and concur with the Bishops in the first and third proposals, and that the Bishops concur with the Deputies in the second. Accordingly the House of Deputies did concur in the first and third items, but a message from the House of Bishops informed the House that the constitutional majority could not be obtained in that House for concurrence in the second proposal. On motion of Canon St. George, therefore, the House of Deputies voted to introduce the change in the Prayer for the Church as new matter, and it will come up for final ratification in 1928.

### CONCURRENCE AND NON-CONCURRENCE

The House concurred with the Bishops in authorizing the administration of the Sacrament by intinction where the diocesan Bishop shall permit it.

The House did not concur with the Bishops in changing Canon 11 to permit certain changes in the Ordinal when deacons or priests are being ordained to minister elsewhere than in this Church. Mr. Morehouse and the Rev. Dr. Helfenstein, of Maryland, warned the House of the danger of changing the Prayer Book by canon, and, although there seemed to be some precedent for such action, the House overwhelmingly refused to concur in the action of the upper House.

The House also refused to concur with the Bishops in the following proposals: (1) to permit the addition of the Christian name in the sentence of Confirmation, (2) to restore the Lord's Prayer in the latter part of the Communion service to its old position after the Communion, without the introductory sentence, (3) to make the well-known phrase in Psalm 59 read "snarl like a dog" instead of "grin like a dog," (4) to make certain changes in Psalm 116. The House concurred with the Bishops however in proposals: (1) to strike out the commendatory prayer and the prayer for the blessing of a grave in the Burial office, (2) to retain the phrase "receiving the woman at her father's or friend's hands" in the Solemnization of Matrimony, (3) to authorize Holy Unction in the Office for Visitation of the Sick. Of these, the first two are final action, the third requires ratification in 1928.

A new rubric on Reservation being received from the House of Bishops, together with provision for administering the reserved Sacrament in the office for Communion of the Sick, the House of Deputies, in accordance with Thursday's action, voted to postpone the matter indefinitely, and did not concur with the Bishops.

The House concurred with the House of Bishops in placing the new Office of Instruction between the Offices of Baptism and Confirmation in the Prayer Book.

An animated discussion arose on the question of the first

rubric of the Burial Office, permitting the use of that service for unbaptized persons, excommunicates, and suicides. A message was received from the House of Bishops, recommending that the rubric be placed at the end of the office instead of at the beginning, and that it should be amended to read "*It is to be noted that these Offices are appropriate to be used only for the faithful departed in Christ.*"

Mr. Brown, of Pennsylvania, moved to add the words "*Provided that in any other case the minister may at his own discretion use such parts of the foregoing Office or other books of devotion as he may deem appropriate.*" The amendment was adopted. If the House of Bishops accepts the amendment, all specific mention of unbaptized, excommunicates, and suicides will be omitted from the Prayer Book. It does not however, compel a minister to use the Burial Office over these persons but permits him to use such parts of it as he may choose.

As an illustration of the technical character of the discussion in the House this morning on the Prayer Book, this message from the House of Bishops may be noted. "That the comma following the word 'only' shall be omitted."

### TRIBUTE TO DR. STIRES

On motion of Canon St. George, of Milwaukee, the following tribute to Dr. Stires, president of the House, was unanimously adopted:

"RESOLVED, That, in these closing days of this session, the members of the House of Deputies are especially mindful of the unflinching courtesy, the invariable fairness, and the constant helpfulness in legislation which have been uniformly exhibited by the President of this House, the Rev. Ernest Milmore Stires, D.D. This House hereby expresses its sincere gratification at the able guidance in legislation which has been given by its President through these qualities, and its thanks to its President for the service thus rendered.

"Mindful further, that the approaching consecration of the Rev. Dr. Stires to be Bishop of Long Island will remove him from membership in this House in future Conventions, the House of Deputies hereby tenders both to Dr. Stires and to the Diocese of Long Island its warm congratulations and its sincere hopes and prayers for the future prosperity of both.

A number of very warm personal tributes were added, and Dr. Stires, overcome with emotion, could trust himself to reply only very briefly.

"I beg you to believe I did not know this resolution was coming when I recognized Dr. St. George," he said. "I cannot trust myself to say more than that I thank you with all my heart. I shall not forget one word of your kindness in wishing me godspeed in the work to which Christ and His Church have called me."

All the deputations from the Province of New York and New Jersey will attend Dr. Stires' consecration next month on behalf of the House of Deputies.

### The Final Session

SATURDAY, OCTOBER 24.

THE House of Deputies assembled for the final session of this General Convention on Saturday morning. There was little business to be transacted, and much of the time was devoted to complimentary speeches. A beautiful address was made by the Rev. Dr. Stires complimenting the Convention and the House of Deputies in particular on its spirit of coöperation and service, and ending by introducing Mr. J. Randolph Anderson of Georgia, chairman of the committee on dispatch of business, as "the one essential man of the Convention."

A resolution of appreciation to Mr. Anderson was unanimously passed by a rising vote, and the House then called for other men who have been instrumental in making this Convention the great success it has been. Brief speeches were made by the Rev. Carroll M. Davis, LL.D., secretary of the House, Mr. Warren Kearney, chairman of the local committee on arrangements, General W. W. Skiddy, treasurer of the Convention, the Rev. John W. Suter, D.D., spokesman of the Joint Commission on Prayer Book Revision, and others.

### CONCURRENCES

The House concurred in the following messages of the House of Bishops: (1) sending greetings to the Holy Catholic Church in China, (2) appointing a Joint Commission to consider changes in the manner of electing the Presiding Bishop, (3) striking out the prayer for all nations from the proposed family prayers and inserting a similar one among Prayers and



Thanksgivings (subject to ratification in 1928), (4) appointing a new Joint Commission to consider the whole matter of powers of provinces, (5) making the changes in the prayer for the Church noted yesterday (subject to ratification), and (6) continuing the Joint Commission to consider the office of deaconess.

Mr. Seymour of Long Island, reporting for the conference committee on the subject of deaconesses, said that the differences between the two Houses were too great to be settled at the end of this session. The whole matter is, therefore, carried over until the next General Convention. The same action was taken on the proposals of the Rev. Dr. Wilmer, of Atlanta, regarding the Christian interpretation of the Decalogue.

The House adjourned to attend the closing service and reading of the Pastoral Letter in Christ Church Cathedral, after which its members will be scattered far and wide over the whole world, until many of them meet again three years from now in Washington.

### THE DEATH OF BISHOP PARKER

A NOTE of deep sadness was cast over the closing hours of General Convention when, on Thursday noon, October 22d, the Rt. Rev. Edward Melville Parker, D.D., Bishop of New Hampshire, was found dead on the floor of his room in the Hotel Bienville. Death is said to have been caused by cardio-renal disease, and it is believed that the Bishop had already been dead some twenty-four hours when he was found by the Rt. Rev. Samuel B. Booth, D.D., Bishop Coadjutor of Vermont.

Bishop Parker had made a luncheon engagement with Bishop Booth on Wednesday, but failed to keep the appointment. As Bishop Booth himself was late for the appointment, he decided that Bishop Parker had gone to lunch alone. Bishop Parker, however, failed to attend the sessions of the House of Bishops Wednesday afternoon and Thursday morning and Bishop Booth, thinking he might be ill, went to the New Hampshire Bishop's room about 12:45 Thursday. He found the room unlocked and Bishop Parker lying where he had fallen.

On the table was an envelope addressed to Bishop Booth, and lying on the floor where it had apparently dropped from Bishop Parker's hand was a note, saying that he was not feeling well and would like to postpone the luncheon engagement.

Bishop Booth called Bishops Brewster, of Maine, and Wise, of Kansas, and the latter at once said the commendatory prayer. Special services were held Thursday afternoon in both Houses of General Convention.

A brief memorial service in the presence of the Bishop's body was held Friday evening in Christ Church Cathedral, after which the body was taken to the train to begin the long journey to Concord, N. H., where the funeral services will be held.

The service was opened by a processional led by the Very Rev. J. D. Cummins, Dean of the Cathedral, following which Bishop Gailor, of Tennessee, read the twenty-third, the one hundred and twenty-first, and the one hundred and thirtieth Psalms. Bishop Sessums, of Louisiana, read the lesson from the twenty-fourth chapter of St. Mark.

Bishop Hall, of Vermont, an old friend of Bishop Parker's, and president of the Synod of the Province of New England, said the Apostles' Creed and the Lord's Prayer, the congregation joining in. The Most Rev. Ethelbert Talbot, Presiding Bishop, pronounced the benediction.

A large spray of white roses and and magnolia blossoms, sent by the Diocese of Louisiana, reposed on the coffin, together with a spray of chrysanthemums sent anonymously. The only other floral piece was a cross of pink roses standing in front of the coffin, sent jointly by old Boston friends, George Stanley Fisk, Mrs. Gardner Greene Hammond, and Miss Frances Lathrop Hammond.

Mourners closest to the late Bishop at the funeral were his old friends, the Rev. William Porter Niles, rector of the Church of the Good Shepherd, Nashua, N. H., and the Ven. Arthur M. Dunstan, Archdeacon of the Diocese of New Hampshire. They represented the family and accompanied the body back home.

Honorary pallbearers were the Bishop of the Province of New England, now in New Orleans, Bishops Slattery, Coadjutor

of Massachusetts, Brewster, of Maine, Hall, of Vermont, Booth, Coadjutor of Vermont, Perry, of Rhode Island, Davies, of Western Massachusetts, and Babcock, Suffragan of Massachusetts.

Bishop Parker was seventy years old last July 11th. He was born in Cambridge, Mass., and educated at Oxford and at Berkeley Divinity School. He was ordained deacon in 1879, by Bishop Niles, and priest in 1881, by Bishop Niles, and was consecrated Bishop Coadjutor of New Hampshire in 1906, becoming the Diocesan in 1914. He served as a master in St. Paul's School, Concord, N. H., from 1879 to 1906. In 1904 he was a deputy to General Convention. During the War he was a chaplain in the New Hampshire National Guard.

Bishop Talbot conveyed the condolences of the House of Bishops to Bishop Parker's widow and son, who survive him.

### DEPUTIES PAY TRIBUTE TO DR. WOOD

A TRIBUTE was paid to John W. Wood, D.C.L., for his service of twenty-five years to the missionary work of the Church, when the House of Deputies on Thursday, October 22d, by unanimous rising vote adopted the following resolution, introduced by Burton Mansfield, D.C.L., of Connecticut.

"WHEREAS, John Wilson Wood, Doctor of Civil Law, has served the missionary cause of this Church for a quarter of a century with great personal sacrifice, but to the great satisfaction of the men, women, and children of the Church:

"THEREFORE, BE IT RESOLVED, the House of Bishops concurring, that the General Convention in New Orleans assembled in the year of our Lord 1925, extends to Dr. Wood its hearty appreciation of his labors and its sincere gratitude for the earnest and devoted way in which he has promoted the missionary work of this Church during his twenty-five years of service; and we hope and pray that, in continuing his labors for the Church, he may enjoy that rich reward which comes to all those who serve their Master with love and devotion."

To this the Rev. Dr. Stires, president of the House, who has been associated with Dr. Wood on the National Council for a number of years, added his personal tribute, saying that, in no room at the Church Mission House, save perhaps the chapel itself, had the spirit of the Master been as apparent as in Dr. Wood's office.

"It is impossible to express adequately what I feel at your more than generous kindness," said Dr. Wood in reply to the message of the House. "It would be difficult enough if there was only this resolution, but when Dr. Mansfield and Dr. Stires have added their kind words, I am unable to reply.

"I wish to say only these three things. First, I wish that all men could know the great joy of serving the Church and of giving up business to do it. Second, that that service itself is its own reward. And finally, I wish that my dear mother, to whom I owe everything, could be here today."

### SOUTH DAKOTA LEADS

SOUTH DAKOTA is the first diocese to adopt Bishop Murray's slogan: "Pay, Pray, Perform." The following telegram was received in New Orleans, October 20th:

"Sioux Falls, S. D., October 19.

"Lewis B. Franklin,  
"Treas. Nat'l. Council, care Episcopal General Convention,  
"Jerusalem Temple,  
"New Orleans, La.

"As result of meeting with Carleton and Rowley today have mailed check to you New Orleans in full payment South Dakota share deficit Fifteen Hundred Dollars. Tell Bishop Burleson.

"J. M. MILLER."

Mr. Miller is the secretary of the Missionary District of South Dakota. The Rt. Rev. Hugh L. Burleson, D.D., is authority for the statement that his district, in addition to making this payment in cash of its full share of the Church's budget, as already paid 136 per cent of its quota for the support of the general Church. South Dakota is the first diocese in which, by general subscription, the pledges made at the Joint Session on October 9th have been forwarded to the Treasurer of the National Council.

THE CROSS was signed upon us in our Baptism because it is to lie upon our lives. Some are ready to sign themselves with the Cross when they are in church; but when they go out of church, they are apt to leave it behind.—A. H. McNeile.



## WOMEN'S WORK

(Continued from page 896)

guages and dialects were shown, all carrying the message to every part of the world. Six of the Bishops of our Church spoke on the great value of this society in their special mission fields. Bishop Overs said the missionaries can never do the work they should do, until translations have been made so that complete services can be carried on in the native tongues. Bishop Huntington, of Anking, had found the work simply invaluable, and Bishop Graves said that the Bible, placed in the hands of Chinese Christians by the American Bible Society, is more read by these people than probably any other book.

Bishop Hulse, of Cuba, told most interestingly of services on that island being held for congregations composed of persons of three different races, neither understanding the language of the other, but through Bibles, translated and distributed by the American Bible Society, it is possible to secure united thought.

In the Philippines the society is helping to carry Christianity into the remotest wilds, and is now preparing to distribute Bibles printed in seven different dialects. The work of this society was most highly commended by each speaker as well as by the Presiding Bishop, the Most Rev. Ethelbert Talbot, D.D., who was in the chair.

## MEETINGS FOR VISITORS

During the business sessions of the Woman's Auxiliary, teas and garden meetings have been held for visitors who might not be interested in the business proceedings. New Orleans hostesses have been most generous in opening their homes for such gatherings which were largely experimental in character, but which have proved to be a great success.

Amongst the speakers, all of whom have told of the work in their respective fields of missionary endeavor, were Miss Rachel Hayward, of St. Margaret's School, Tokyo, Japan, Mrs. Edward Lee of Anking, Dr. Tsen, of China, Miss Ridgeley, of Liberia, and Miss Blackwell, Alaska. The Rev. Dr. Correll, of Japan, was assisted by Mrs. Correll, who sang Japanese songs in delightful fashion. Bishop LaMothe of Honolulu, Bishop Tucker, late of Japan, Bishop Kinsolving, of Southern Brazil, and Bishop Mosher, of the Philippines, were among the Episcopal speakers.

Miss Beaumont, who came from Oxford, England, Bishop Carson, of Haiti, Bishop Reifsnider, of Japan, Bishop Colmore, of Porto Rico, Bishop Bennett, of Duluth, Deaconess Phelps, of Nanking, and Dr. Ancell, of China, also held the attention of their auditors. From these and other speakers the women visitors will be able to go back to their parishes with stories of their own, direct from the field, with which to embellish the more matter-of-fact reports of the accredited delegates.

Among other speakers were the Rev. F. A. Saylor, of Porto Rico, Miss Sarah Amhurst, of All Saints' School, Cuba, the Rev. J. F. K. Kieb, of Honolulu, the Rev. Kishro Hayakawa, principal of St. Agnes' School, Kyoto, and Miss Mary Ramsaur, one of the workers among the mill people at Great Falls, S. C.

## BUSINESS, PROFESSIONAL, AND RURAL WOMEN

A conference to consider how business, professional, and rural women can contribute to the work of the Church was presided over by Miss Helen Brent. It was brought out that, at present, many are making valuable contributions and that opportunities are opening for them more and more. The Church Mission of Help, represented by Miss Ann Prophet, bore testimony to the fact that women doctors, psychologists and others are rendering valuable help. Miss Clarice Lambright, Mrs. John McRoe, Mrs. Harper Sibley, and Miss Elsie Dexter, bore similar testimony. Miss Anna Hobson, a worker with mountaineers in North Carolina, emphasized the fact that rural women are deeply religious and anxious to cooperate. Other speakers, bringing out many opportunities where rural women may serve, were, Mrs. W. R. Remington, the wife of the Bishop of Eastern Oregon, and Mrs. C. S. Quin, the wife of the Bishop Coadjutor of Texas.

## Final Business Session

WEDNESDAY, OCTOBER 21.

THE final business session of the Woman's Auxiliary was called to order this morning by the chairman, Mr. James M. McBride. Immediately following the adoption of the minutes, discussion of the resolutions on Peace were resumed.

## PEACE

After lengthy discussion and the expression of many and varied opinions the following resolution was unanimously adopted. It was offered by Mrs. Woodward and reads as follows:

"WHEREAS: The delegates to the triennial meeting of 1925, assembled in New Orleans, place on record their conviction that war, as an institution for the settlement of international disputes by brute force, allied to skill, cunning, and lying, is incompatible with the mind of Christ and therefore incompatible with His Church, and that the causes of war are ignorance, prejudice, selfishness and greed, especially in international and economic aspects, and must be uprooted from the hearts of men:

"BE IT RESOLVED: That we pledge ourselves to carry out a constructive program for peace, and to use our best efforts and our strongest influence toward the promotion of international and interracial goodwill."

The resolution was followed by the following prayer, written by Bishop Hackett in the Seventeenth Century:

"Lord, lift us out of private-mindedness and give us public souls to work for Thy Kingdom by daily creating that atmosphere of a happy and generous heart, which alone can bring the Great Peace. Amen."

## ROTATION IN OFFICE

Two resolutions, one commending rotation in office both in parish and diocese, for all officers, and another for increased efforts in training leaders, to be considered by the new Executive Board, were unanimously passed.

## TO HONOR MISSIONARIES

It was voted that the new service banner of the Auxiliary be loaned to dioceses for annual meetings and that it always be displayed at Triennial Meetings. Stars are to be added as needed and a request was made that the *Spirit of Missions*, twice a year, give a revised and up-to-date list of missionaries.

## THE PRESIDING BISHOP-ELECT

Promptly at eleven o'clock, escorted by Mrs. Samuel Thorne, Jr., chairman of the new executive board, and Mrs. A. L. Siousat, president of the Auxiliary in the Diocese of Maryland, the Rt. Rev. John Gardner Murray, D.D., Presiding Bishop-elect, was presented to the Woman's Auxiliary by Mrs. James M. McBride. Cheer after cheer rang through the house as the revered and beloved prelate ascended the platform. Bishop Murray gave a rousing message throughout which was a deeply spiritual emphasis. It would not be becoming for me to say how great was his praise of the Auxiliary but I can express his desire for our cooperation and his feeling that he knew this was his already. He told us that to obtain courage for the future is to compare the present with the past and that we must realize we are one of God's agencies to accomplish His eternal purpose in the salvation of the world.

Having put our hands to the plough we must not draw back, that we may become worthy of the Master and His blessing. The Bishop referred to the growth in his own Diocese of all phases of Auxiliary work, especially the U.T.O. He also suggested that the diocesan branches consider, what had accomplished a great deal in Maryland, the gift of a special fund for educating young men for the ministry and said that there are now ten clergymen extending the Kingdom through such gifts.

Bishop Murray also asked that every diocesan branch might feel free to establish a point of personal contact with him, so that there shall be a personal relationship. He spoke of the value of concentration of effort and endeavor, as well as of team-work. His prayer for God's blessing on the Auxiliary and its work was most impressive and every woman who heard him knew she had a personal friend in the Presiding Bishop-elect.

## NEW EXECUTIVE BOARD

Miss Lindley reported that the new Executive Board had met and had elected as its officers, Mrs. Samuel Thorne, Jr., chairman, Miss Margaret Weed, vice chairman, and Mrs. J. C. Tolman, secretary. A special committee was appointed with power to recommend action to the executive secretary regarding the payment of hotel bills incurred while in attendance at the meetings of the Board.

Mrs. Thorne presented to the house each member of the Executive Board who was in New Orleans.

On motion of Miss Elizabeth Matthews a message of greet-



ing was sent from this body to the Girls' Friendly Society which will meet next week in Cincinnati.

A most cordial invitation was presented to the Auxiliary, by the Auxiliary of the Diocese of Washington where the next Convention will be held. It was accepted with many thanks.

#### THE NEW GENERAL SECRETARY

Miss Grace Parker, the new general secretary of the Auxiliary, gave the assemblage her impressions of her first Triennial. A summary of her impressions is: First, that never before had she realized what a large and representative Church we have and that to attend a triennial meeting is a liberal education; secondly, that the desire evidenced for unity was a distinct experience, both unity of purpose and coöperation; thirdly, that of friendship, with a realization that we are brought very close to one another and know each other as Christ's friends.

The Message was her fourth impression, with its abundant possibilities, not only in our own lives but in the lives of others, the deep and real spirit of consecration, the corporate unity, and the fellowship. She said the key to her life, as she goes back and makes the Message her own, will be "fellowship and followship," for herself and for those to whom she will give the Message.

Miss Lindley asked that greetings might be sent to the Auxiliary women in Honolulu and in China, and told us that there had been forty-seven missionaries who had spoken at the various meetings, and that Miss Sally Deane, of Virginia, had made the Auxiliary Service Banner.

#### THANKS OF COLORED DELEGATES

Mrs. Weston, of North Carolina, voiced the expression of thanks of the colored delegates who, she said, had never before had so great a privilege as had been accorded them during this Convention. They were not only grateful but proud to have been an integral part of the Triennial Meeting, held in 1925, in New Orleans.

#### ADJOURNMENT

In announcing a final adjournment, Mrs. James M. McBride, who thanked everyone who had helped her, reminded those present that the latch string hung out for each one, and, wishing them Godspeed on their homeward way, asked for God's blessing on all.

The meetings closed with the singing of the Doxology.

#### The Closing Service

THURSDAY, OCTOBER 22d.

TEN o'clock this morning saw St. George's Church completely filled with women for the closing service of the Triennial Meetings.

Bishop Darst, of East Carolina, was the celebrant and also the preacher. He was assisted by Bishop Motoda, of Tokyo, Japan, the Rev. A. C. Parsons, and the rector of St. George's. The offering was given to Bishop Motoda for the work in his diocese.

It is very hard to find words to describe adequately the solemnity of the service. It was the culmination of all that the women have been praying for, speaking of, and thinking about for the past three weeks.

Bishop Darst gave the women a great message, so great that I hesitate to quote, but for the fact that I know so many women, who have not had the privilege of being in New Orleans, will wish to know something of what he said. I cannot give you the atmosphere, which was superbly solemn and impressive.

In opening Bishop Darst said he considered it an honor to be chosen as preacher, it was his high and holy privilege. He spoke of his hope that we might come together in a passionate desire to serve the Christ. He paid a tribute to New Orleans and her citizens and felt that at this time had been fulfilled the ancient prophecy in the coming together of East and West and the isles of the sea. Throughout the Convention he had found men and women eager to know His will, with a clear and definite note of "The world for Christ. Less of self and all for Thee." There is a finer consecration, a more living faith and a more consecrated zeal than ever before. We are going hand-in-hand with Him to win the victory, till the uplifted Christ shall reign everywhere.

"Going forth with Him" was the Bishop's theme. The Church of God, he said, after learning the purpose and hearing the message of the Son of God and forgetting everything but Him till His plan is completed, and "His glory covers the earth as the waters cover the sea."

Giving an illustration of the building of a dam by which thousands of arid acres had been watered and reclaimed, the Bishop said: "Isn't it wonderful how many things God has left undone in order to give us something to do? In order that our hands may minister; our feet may carry and our tongues tell, till His Kingdom come?"

"God has said to us 'Be fellow-laborers with Me.' He has given us this opportunity in the building of bridges and roads, in the work of our pioneers who, out of well-nigh chaos, brought beauty, culture, and civilization."

"Sin dominates the world. He sent His beloved Son, clad in our humanity; clad also in the garments of the Galilean peasant to save the world. Did He save it? No! He told the story to a few men and because they realized that they were the means, without equipment, without organization, they went forward, lifting Him on high. There was a complete surrender to the will of God."

"After 1900 years the world is still not clean, it is still dark and has crooked places. God says to you and to me, 'Make it fine! If you fail Me, I haven't any other plan.' This is the problem we are facing today. One reason the plan of Jesus has not been carried out is that we have been basins and not channels. God has poured the richness of His grace into our basins and we hold it there. Can we not get the conception that we are not basins but channels? Then the light, through us, is sufficient for all these things."

As an illustration, the Bishop gave the story of the woman with the alabaster box of ointment. She broke the box, her most precious possession, and poured the ointment over the head of Jesus. What is the thing that holds us back? Are we willing to be broken for Jesus' sake, to lay all at His feet?"

"We must crystallize our lives into a great purpose, or these days together will have been of no avail. When our Lord fed the five thousand, He took the bread and brake it. We are bread, God's bread, His agents, His way of feeding the world. Are we broken bread? May we rededicate our lives that they be not too self-centered. May He take them and break them and send us forth to take Him to everyone."

"During the dark and dread days of 1865 while a part of the little grey army waited for the end, men gathered round the fire and said, 'What's the use of staying on? God only knows what has happened to our families. What's the use?' But they were shortly called into formation—that, thin, shivering line: when suddenly down the line came their chief-tain, General Lee. The men who had been complaining saw him, looking on them with love and compassion and said, 'Oh, isn't he worth dying for?'"

Down the line today rides our great Captain. Many of us have not failed Him because we have not fought. Shall we not say, 'Isn't He worth dying for, isn't He worth living for, and following all the way?'"

Bidding the women to prayer, the pledge of The Message was recited in unison and deeply moved in spirit every woman resolved that, by the power of the Holy Spirit, she would go forward following, praying and working to make Him know whenever and wherever God gave her opportunity.

So closed the women's busy days in New Orleans. If I have written overmuch, if I have not told you all the details, forgive me. I have tried to tell you what we have been thinking of, what we have been praying for, and what we have been doing, so that you, who could not be with us here, might share in some measure the inspiration of this wonderful Triennial.

#### GENERAL CONVENTION NOTES

THE FOLLOWING is a resolution introduced by Mr. Robert Beverly, a deputy from the Diocese of Virginia:

"WHEREAS, there have, in recent years, been organized in various parts of the United States Laymen's Associations, having as their object the better education of the laymen in the Church's work and the participation of the laity in the missionary, charitable, and religious work of the Church, and having as their ideals inclusive membership, regular attendance on Divine worship, the payment of the national and diocesan Budget in full, and personal service in bringing others under the influence of the Church, and having as their motto "Service," and,

"WHEREAS, it is desirable that such Laymen's Association should be established throughout the United States in coöperation and affiliation with each other,

"THEREFORE, BE IT RESOLVED that the House of Deputies of the General Convention of the Protestant Episcopal Church (the House of Bishops concurring) approves the aims and ideals of such association of the laity and recommends the establishment of such association of the laymen of the Church in the various Dioceses and Missionary Districts."



# CORRESPONDENCE

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

## VIRILE YOUNG MAN NEEDED

To the Editor of *The Living Church*:

UNDER DATE of July 28th, Bishop Morris, of the Panama Canal Zone, writes to the Department of Missions of the National Council as follows:

"I shall be very much obliged if you will let it be known that an unmarried clergyman is needed for service at Barranca, Bermeja, Republic of Columbia, in the District of the Panama Canal Zone.

"This station is situated 400 miles up the Magdalena, cut off from the outer world save by the boats plying on the great river. We have no Church property there, but there are between 400 and 500 virile young Americans who have found it worth while to enlist for work in the oil fields. My hope is that one virile young man in Holy Orders will think it worth to enlist for their sakes and the Master's."

May it not be that these words will catch the eye of some young man who is ready to endure hardness? The opportunity is vast, but like all great openings for service, it is a job which must not be undertaken by any of but mediocre equipment.

(Rev.) ARTHUR R. GRAY,  
Secretary for Latin-American.

## THE FEDERAL COUNCIL OF CHURCHES

To the Editor of *The Living Church*:

THE BISHOP OF CALIFORNIA, in a recent letter to your paper, has accused me of a glaring inaccuracy in an editorial in the *American Church Monthly* in regard to affiliation with the Federal Council. He says it is not true that the Federal Council would dictate to the Episcopal Church as to the fields in which its clergy would be permitted to officiate. He quotes from the constitution of the Council, which says that its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the Churches.

It is all very well for Bishop Parsons to quote the Constitution of the Council. That does not necessarily prove anything. It would be as sensible for me to quote the prohibition amendment to the national Constitution to prove that there is no drinking in this country. I am not concerned with what the Federal Council theoretically holds that it cannot do, but rather with what it actually does.

As an example of what the Federal Council is capable of doing in actual practice, may I quote from a letter just received from a priest of our Church in an eastern diocese:

"I have noticed a letter in the *Southern Churchman* by Bishop Parsons purporting to be an answer to an editorial in the *American Church Monthly* with reference to the Church affiliating with the Federal Council. May I give a little practical personal experience with the Federation of Churches?

"I am Diocesan Missioner of \_\_\_\_\_, with headquarters at \_\_\_\_\_ Sanatorium, costing the State of \_\_\_\_\_ about fifteen million dollars, with a monthly cost of forty thousand dollars. When I came, I found that the Medical Director, the son of a Baptist minister, had organized all Protestant denominations under the auspices of the Federation into an established State Church called the Sanatorium Church, with a United Brethren minister as the Sanatorium minister or pastor. All patients not Romanists or Churchmen were told to go to that church. I was forbidden to refer to the minister as a United Brethren minister, and forbidden to give ministrations to any but our own people unless they especially asked for me. When I protested against an Established Church (they have an official Board elected by their members, secretary, and treasurer) he said, 'If this is brought before the Department of Health, I will see that you do not stay here.' I reported conditions to my bishop and he brought the matter before the Department of Health of the state. The Director made all kinds of charges against me about breaking the rules, which were false, and forced all of our members to appear before a Welfare Committee of patients and tried to coerce them into signing a petition to the bishop to remove me, in such a way that I would not know how it was done. All, of course, refused. I won out and was allowed to remain, but conditions were not changed.

"There is here a separate hospital for three hundred undernourished children. They are asked, 'Are you Protestant or

Catholic?' This is placed on a card. I was promised nearly two years ago that all children would be asked in what denomination they were brought up, and that I would be notified when they had any of our children. They were not asked, the cards have never been changed, and several months ago I learned that they had a number of our children over there. What right has the United Brethren minister to minister to all Protestant children? The Roman priest and myself are the only resident chaplains; the minister comes eight miles and has two other congregations. This is a fair specimen of a Federation of Denominations. It means a Federation against us. The Director ridicules and sneers at our Church being a Catholic Church or having the priesthood."

To show that I am not alone in questioning the expediency of affiliating our Church with the Federal Council, I should like to quote from the recent report (September 25th) of the Board of Temperance, Prohibition, and Public Morals of the Methodist Episcopal Church, as an indication that Protestant bodies which already belong to the Federal Council are beginning to doubt the wisdom of its methods:

"The best friends of the Federal Council, men who are more than friendly to its personnel, men who believe that its field is highly important, nevertheless are today raising the question as to just what that field is. Can the Methodist Church be represented by an interdenominational agency in public expressions on social, economic, and industrial problems? If so, just what questions are included in the list of those which we can jointly consider and concerning which a cooperating agency can justly speak? Many are expressing the fear that the Federal Council has made utterances on too many subjects, and that in many of its utterances, while it has faithfully represented some of the Churches cooperating, it has grossly misrepresented the opinions of other cooperating Churches. Probably its public statements have touched in some way upon several hundred subjects. Upon few, if any, of those subjects are all of the Churches cooperating agreed and upon many of them not even a single Church is itself a unit of opinion. Many individuals of consequence have been restive for months under what they consider misrepresentation. Long ago the Board of Temperance questioned whether the Methodist Church should allow any agency other than its responsible bishops or officials amenable to the General Conference to speak for it. If a bishop makes a radical utterance, he not only has authority, but there are other bishops of a different temper of mind, and the body as a whole represents the sentiments of the Church as a whole. If an advocate is too conservative in social questions, there are other advocates who are perhaps somewhat radical and the balance is kept even, discussion is fruitful, the play of thought is stimulating. But when the Federal Council speaks on a social question, it is taken by the secular world as the unanimous voice of the Protestant Churches. That it cannot be."

New York City, Oct. 9. (Rev.) SELDEN PEABODY DELANY.

## SPIRITUAL HEALING

To the Editor of *The Living Church*:

THOSE WHO ARE keeping copies of Dr. Sutton's article on Spiritual Healing, which appeared in *The American Church Monthly* for September, may be glad to have the following correct reading, which has been obtained from the author, for the last paragraph, from which several words were omitted in printing. The sentences should read:

"Our Lord's miracles of healing did not constitute the whole of His ministry nor the chief part of it, but they did occupy an important place, and by means of them many were brought to know Him more fully and to accept Him as their God and Saviour. Spiritual Healing is not the whole of Christ's work through His Church today, nor is it the chief part of that work, but it has an important place and we have every reason to expect that it, too, will lead to a fuller knowledge of and devotion to Christ."

An obvious misprint on page 77 should read "man's immaterial nature." The paper is to be reprinted in pamphlet form as No. 8 of the Trinity Parish series on What We Believe and Why, and will probably be obtainable in November, at five cents a copy, from Trinity Chapel, 16 West 26th St., New York City.

New York City, Oct. 20.

G. W. BARNES.



# Church Kalendar



OCTOBER

31. Saturday.

NOVEMBER

"PRAY GOD to give you an honest and good heart and then, without waiting, begin at once to obey Him with the best heart you have."—*Catholic Citizen.*

1. Twenty-first Sunday after Trinity. All Saints' Day.
8. Twenty-second Sunday after Trinity.
15. Twenty-third Sunday after Trinity.
22. Sunday next before Advent.
26. Thursday. Thanksgiving Day.
29. First Sunday in Advent.
30. Monday. St. Andrew, Apostle.

## APPOINTMENTS ACCEPTED

ATWOOD, Rev. W. J.; to be vicar of St. James' Church, Centerville, Calif.

BARRY, Rev. FREDERICK L., curate of St. Paul's Church, Clinton St., Brooklyn, L. I.; to be chaplain of St. Paul's School, Garden City, L. I.

DIETRICH, Rev. WILLIAM J., Jr., chaplain of St. Paul's School, Garden City; to be curate of St. George's Church, Flushing, L. I.

GABLER, Rev. EDWARD; to the staff of the Cathedral of the Incarnation, Garden City, Long Island.

MACCLEAN, Rev. W. A., vicar of Trinity Church, Oakland, Calif.; to take up school and mission work at Paaulo, Hawaii.

OGBURN, Rev. JOHN T., for thirteen years vicar of St. Augustine's Church, Youngstown, Ohio; to be rector of the Church of the Holy Cross, Harrisburg, Pa., with residence at 630 Forster St.

PENNINGTON, Rev. EDGAR LEGARE, rector of St. Luke's Church, Marianna, Fla.; to be rector of St. Andrew's Church, Jacksonville, Fla., with address at 315 Florida Ave.

RIFENBARK, Rev. MARK, vicar of St. Clement's Church, Berkeley, Calif.; to be rector of Trinity Church, San Jose, Calif.

## RESIGNATIONS

HIGGINS, Rev. JESSE, for twenty years rector of St. George's Church, Utica; to take effect January 1, 1926. Mr. Higgins was elected rector emeritus at the meeting when his resignation was accepted. He will continue to reside in Utica at his present address, 1212 State St.

MOODEY, Rev. C. E.; as curate of Christ Church, Cincinnati, Ohio.

WICKS, Rev. JESSE, as rector of St. Paul's Church, Greenville, Ohio, to take effect November 1st.

## NEW ADDRESSES

BODSHON, Ven. JOSEPH H., Archdeacon of Southern Ohio; after November 1st, at 868 Brynden Road, Columbus, Ohio.

GRIFFITH, Rev. G. TAYLOR, of Valparaiso, Indiana; to be at Box 54, Oak Grove, Oregon.

HAMES, Rev. H. P.; at 3206 West 21st St., Los Angeles, Calif.

## MARRIAGE

WARD-HAMES—Married at St. Paul's Cathedral, Los Angeles, Calif., October 3, 1925, CAROLINE REMSEN WARD to the Rev. HERBERT P. HAMES, by the Rt. Rev. William Bertrand Stevens, D.D., Bishop Coadjutor of Los Angeles. At home at 3206 West 21st St., Los Angeles.

## DIED

BACHELDER—GRACE DARLING BACHELDER died at the City Hospital, Boston, Mass., October 22, 1925.

HALL—MRS. MARY A. HALL, mother of the Rev. J. J. D. Hall, passed quietly to be with the Lord, October 17, 1925, aged ninety-six years.

"The morning cometh."

HAMPTON—CHARLES HENRY HAMPTON, vestryman of Grace Church, Newark, N. J., entered into life eternal October 11, 1925.

Grant unto him, O Lord, rest eternal, and let light perpetual shine upon him.

PARKER—Entered into life eternal, Monday, October 12, 1925, the Rev. JAMES KELLOGG PARKER, rector emeritus of Grace Church, Waterville, N. Y.

"May light perpetual shine upon him."

ST. GEORGE—On Friday night, October 9th, at Seattle, Wash., WILLIAM A. ST. GEORGE, son of the late Rev. Howard Boyle St. George and brother of the Rev. Howard Baldwin St. George, aged seventy-eight years. The burial service was at St. Michael's Church, Seattle, on October 11th.

May he rest in peace.

## MEMORIAL

### James Kellogg Parker

On the death of Rev. James Kellogg Parker, Rector Emeritus of Grace Church, Waterville, New York, the vestry of said Church adopted the following resolutions,

#### In Memoriam

In a letter dated November 16, 1893, addressed to the vestry of Grace Church, Waterville, N. Y., in which he accepted the call extended to him to become the rector of said Church, the Rev. James K. Parker used these words:

"Praying that God may richly bless our work and labor, done in His name and to His glory." Then and thus was established, upon this "Sure Foundation," between rector and parish, a union that the passing years made ever stronger and more intimate, and which only his failing health and his own earnest request to be relieved of his duties, could sever. In all these days of discomfort, of pain, of suffering, his eyes have been steadfastly fixed upon his God—his faith has never wavered—his trust has never faltered—his confidence has never abated.

Today the whole village kneels beside his casket and thanks the "Giver of all Good," from a full heart, that we have been permitted to know of and to learn from such a saintly life.

This community has been the better for his example of civic rectitude—we have learned to appreciate the substance of things and have become convinced of the futility of their shadow—we have been brought nearer to the stature of a man, closer to Christ, by this able, earnest, conscientious, faithful, lovable servant of the Living God—the man whose memory will remain enshrined in our hearts for all the days to come.

## MAKE YOUR WANTS KNOWN

THROUGH  
CLASSIFIED DEPARTMENT  
OF  
THE LIVING CHURCH

Rates for advertising in this department as follows:

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

No single advertisement inserted in this department for less than \$1.00.

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

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

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

## POSITIONS WANTED

### CLERICAL

CANADIAN PRIEST, GOOD PREACHER and visitor. American experience, desires parish or mission in the States. Address REVEREND-482, care LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES CHANGE OF WORK. Preacher, singer, visitor, etc. Married. One grown son. Can be free any time. References given and required. Address S-442, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST, MARRIED BUT WITHOUT FAMILY, seeks parish. Organizer, extemporaneous preacher. Good Churchman, served in the war as chaplain. Write to L. H.-485, care of LIVING CHURCH, Milwaukee, Wis.

TWO CAPABLE PRIESTS DESIRE CHANGE of parishes. Living stipends and rectories. Address W-474, LIVING CHURCH, Milwaukee, Wis.

### MISCELLANEOUS

CHURCHMAN DESIRES POSITION IN Church Boys School or as parish boys work director, lay reader, college degree, ten years' experience with boys. References given. Address Box-483, LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN—AGED THIRTY-FIVE years, educated, and experienced traveler, desires position as social secretary or companion. Address P-484, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED MANAGING HOUSE-keeper-companion, or chaperon. American. Excellent credentials. Address Mrs. E. DRAKE, 819 St. Clair St., St. Paul, Minn.

EXPERIENCED BUSINESS WOMAN wishes position as Institutional matron, or would consider private family. Address Mrs. EMMA DRUMMOND, General Post Office, Evanston, Ill.

ORGANIST AND CHOIRMASTER, SPECIALIST. Wants change. Larger salary. Credentials unsurpassed. Address R. F.-455, care of THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER DESIRES change. Strong Churchman, excellent credentials. ORGANIST-477, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST DESIRES POSITION WITHIN commuting distance of New York. Thorough Churchman. Address M-480, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER DESIRES change from present position. Churchman and communicant. Experienced with mixed or male choirs. Not a question of salary. Would consider Southern or Eastern parish where service is required. A good organ essential. Write ORGANIST-481, care of LIVING CHURCH, Milwaukee, Wis.

## AGENTS WANTED

MEN AND WOMEN TO TAKE ORDERS ON our Specially Designed Church Christmas Cards, selling direct to clergy. A good chance to make some Christmas money. Large demand. Used by all denominations. Liberal commission paid on acceptance of order. THE PRACTICAL PUBLISHING Co., Westfield, N. J.

## RELIGIOUS

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

## UNLEAVENED BREAD AND INCENSE

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

PRIESTS' HOSTS—PEOPLE'S PLAIN AND stamped wafers—(round). ST. EDMUND'S GUILD, 179 Lee Street, Milwaukee, Wis.

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

## RETREATS

THERE WILL BE A DAY'S RETREAT FOR the Associates of St. Margaret's Community and other women at St. Christopher's Chapel, Trinity Parish, 211 Fulton St., New York City, November 7th. Conducted by the Rev. EDWARD SCHLUETER. Those desiring to attend will please communicate with the SISTER IN CHARGE.

## SISTERS OF THE HOLY NATIVITY

HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References required.



## ALTAR FURNISHINGS

THE WARHAM GUILD WAS ESTABLISHED in 1913 for the making of all "Ornaments of the Church and of the Ministers thereof." It supplies Surplices and Vestments, and furnishes Altars, etc. All work designed and made by artists and craftsmen. Descriptive leaflet from The Secretary, THE WARHAM GUILD, LTD., 72 Margaret Street, London, W. 1, England.

## VESTMENTS

ALBS, AMICES, BIRETTAS, CASSOCKS, Chasubles, Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stocks, Stoles, Surplices. Complete Set of Best Linen Vestments with Outlined Cross consisting of Alb, Chasuble, Amice, Stole, Maniple, and Girdle, \$22.00 and \$35.00. Post free. MOWBRAY'S, 28 Margaret Street, London, W. 1, and Oxford, England.

ALTAR LINENS: HANDMADE—PLAIN OR hand embroidered. Altar Hangings, Stoles, Burses, Veils, Markers. Linens, silks, fringes, by the yard. Church designs stamped for embroidering. Address MISS M. C. ANDOLIN (formerly with Cox Sons and Vining), 45 West 39th Street, New York City.

ALTAR GUILDS, PURE LINEN FOR ALL Church uses. Wholesale prices. Special 36 inch, 1800 universally liked for fine surplices at \$1.25 per yard. Write for samples. MARY FAWCETT, 115 Franklin St., New York City.

CHURCH EMBROIDERIES, ALTAR HANGINGS, Vestments, Altar Linens, Surplices, etc. Only the best materials used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada.

THE CATHEDRAL STUDIO AND SISTERS of the Church (of London, England). All Church embroideries and materials. Stoles with crosses from \$7.50 up, burse and veil from \$15 up. Surplices, exquisite Altar Linens. Church Vestments imported free of duty. Miss L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Cleveland 52.

## PARISH AND CHURCH

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

RALLY THE MEN AND BOYS  
for the  
ANNUAL MEN'S COMMUNION  
The First Sunday in Advent  
November 29, 1925

Many thousands of confirmed men and boys will receive Communion in their respective parishes at a concerted time on the First Sunday in Advent. It is a growing custom. The parishes and missions engaging in it last year numbered 606. This is the Eighth Year. Write for information and sample of notification cards to

BROTHERHOOD OF ST. ANDREW  
202 S. Nineteenth Street, Philadelphia, Pa.

## TRAVEL

EARN TRIP TO EUROPE. CLERGYMEN and women leaders wanted. Organizers, conductors, chaperons. Coöperative Tours Europe \$275 up. Trip for service. Qualifications, references first letter. CHURCH TOURING GUILD, 238 Back Bay, Boston, Mass.

## CHRISTMAS SUGGESTIONS

AN ARTISTIC VARIETY OF FLORENTINE Christmas Cards and Calendars. Leaflet. M. ZARA, Germantown, Pa.

FOUR BEAUTIFUL DESIGNS AND A book-marker. Devotional. Inspiring. \$1.25 per 50, post free, duty payable on delivery. Send two 2 cent stamps for specimens. Excellent for Bazaars. W. GLASBY, 12 Edwardes Square, London, England.

FOR EVERY NEED OF CHRISTIAN PEOPLE. Circular on application to THE GIRLS' FRIENDLY SOCIETY, 15 East 40th Street, New York City.

## HEALTH RESORT

ST. ANDREW'S CONVALESCENT HOSPITAL, 237 E. 17th St., New York City. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private Rooms \$10-\$20—Age limit 60.

## BOARDING

## Atlantic City

SOUTHLAND, 111 SOUTH BOSTON AVE., Lovely ocean view, bright rooms, table unique, managed by SOUTHERN CHURCHWOMAN.

## Los Angeles

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

## New York City

HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A permanent boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room, gymnasium, roof garden. Terms \$6.00 per week including meals. Apply to the SISTER IN CHARGE.

## FOR RENT

ROOMS—PRICE MODERATE. QUIET house. Wide porch. Convenient to beach. Address MANAGER Ruth Hall, 508 First Ave., Asbury Park, N. J.

## CHURCH SERVICES

## District of Columbia

St. Agnes' Church, Washington, D. C.  
46 Q Street, N. W.

Sundays: 7:00 A.M., Mass for Communions  
" 11:00 A.M., Sung Mass and Sermon  
" 8:00 P.M., Choral Evensong.  
Daily Mass at 7:00 A.M., and Thursday at 9:30.  
Friday, Evensong and Intercessions at 8:00.

## Florida

St. Paul's Church, Key West  
A Church Home for Church People  
Ven. C. R. D. CRITENTON, D.D., Rector  
7:30 and 11:00 A.M., and 7:45 P.M.

## Minnesota

Church of St. John the Evangelist  
Portland Avenue and Kent Street, St. Paul  
The Rev. F. D. BUTLER, B.D., Rector  
Sunday Services: 8:00, 9:45 and 11:00 A.M., and 4:30 P.M.

Gethsemane Church, Minneapolis  
4th Avenue South at 9th Street  
Rev. DON FRANK FENN, B.D., Rector  
Sundays: 8:00 and 11:00 A.M.; 7:45 P.M.  
Wednesdays, Thursdays, and Holy Days

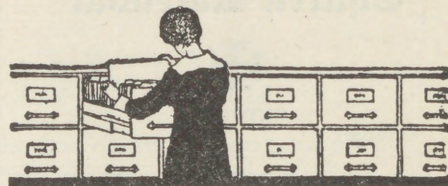
## New York

Cathedral of All Saints, Albany  
CHAS. C. W. CARVER, D.D., Dean  
Sundays 7:30. Sung Eucharist 11:00, 4:00 P.M.  
Week-days 7:30, 9:00, and 5:30 P.M.

Cathedral of St. John the Divine  
New York  
Amsterdam Ave. and 111th Street  
Sunday Services: 8:00, 10:00, and 11:00 A.M.; 4:00 P.M.  
Daily Services: 7:30 and 10:00 A.M.; 5:00 P.M.  
(Choral except Mondays and Saturdays)

Church of the Incarnation, New York  
Madison Avenue and 35th Street  
Rev. H. PERCY SILVER, S.T.D., Rector  
Sundays: 8:00, 10:00, 11:00 A.M.; 4:00 P.M.  
Noonday Services Daily 12:20

## INFORMATION BUREAU



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

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

In writing this department kindly enclose stamp for reply. Address *Information Bureau*, THE LIVING CHURCH, 1801 Fond du Lac Ave., Milwaukee, Wis.

## BOOKS RECEIVED

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

Houghton Mifflin Co. 2 Park St., Boston, Mass.

*Quest.* A Novel. By Katharine Newlin Burt, author of *The Branding Iron*, *Snow-blind*, *Q*, etc. Price \$2.

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

*The Aim of Jesus Christ.* A Critical Inquiry for the General Reader. By William Forbes Cooley, Ph.D., instructor in Philosophy in Columbia University; author of *Principles of Science*, etc. Price \$2.

*Week-day Sermons in King's Chapel.* Sermons preached to Week-day Congregations in King's Chapel, Boston, by Peter Ainslie, Bishop William F. Anderson, etc., etc. Edited with a Foreword by Harold E. B. Speight. Price \$1.75.

*Sharing in Creation.* Studies in the Christian View of the World. The Bohlen Lectures, 1925. By W. Cosby Bell, D.D., professor of the Philosophy of the Christian Religion, Virginia Theological Seminary. Price \$2.

*Psychology and the Church.* By W. R. Matthews, L. W. Grensted, H. M. Relton, J. A. Hadfield, L. F. Browne, and O. Hardman (editor). Price \$1.50.

## PAPER-COVERED BOOKS

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

*Understanding.* Being an Interpretation of the Universal Christian Conference on Life and Work, held in Stockholm, August 15-30, 1925. By Charles Henry Brent, Bishop of Western New York. Price 50 cts.

## BULLETINS

Kenyon College, Gambier, Ohio.

*The Commencement of 1925.* Bulletin No. 94.

Sisters of the Annunciation. 3636 Greystone Ave., New York.

*Thirty-second Annual Report of the House of the Annunciation for Crippled and Incurable Children under the care of the Sisters of the Annunciation (incorporated 1893), 3636 Greystone Avenue, from October 1, 1923, to September 30, 1924.*

A CHURCHMAN in Minnesota recently send \$25 to the National Treasurer for the general work of the Church. A note from the treasurer acknowledging the gift mentioned that these were lean months, which prompted the giver to send by return mail a United States Bond for \$100, saying, "I am thankful to be able to send the enclosed bond. It represents an investment I made in our national cause to help win the war. It has served that purpose so well, I am desirous to invest it in the great Kingdom of God, the Church of Christ. You can convert it into more enduring treasures by using the proceeds in furthering the interests of that Kingdom. Please apply on the Church's Program."



# The Eastbourne Church Congress Attracts Large Numbers in England

## Nonconformist Bishops Proposed— Bishop Motoda's Visit—Problem of Reservation

The Living Church News Bureau  
London, October 9, 1925

THE CHURCH CONGRESS (THE SIXTIETH) which opened at Eastbourne on Tuesday has attracted large numbers, and, as far as it has gone up to the time of writing, bids fair to achieve as great a success as any of its post-war predecessors.

The usual features which precede the official opening were on the same lines as in former years, the special services at various churches, the meetings for men and young people on Sunday afternoon, were all well attended, while the reception by the Mayor and Corporation on Monday evening was all that could be desired in the way of welcome from the civic authorities. The meeting under the auspices of the English Church Union on Monday afternoon was crowded, and proved highly interesting. The well-worn subject of Reunion was the principal theme, followed by speeches on Prayer Book Revision and Modernism.

In choosing as its main subject for discussion World Problems and Christianity, the committee of the Congress made a departure from custom, leaving on one side for the time being those narrow interests in which it is so easy to become enmeshed, and addressing itself to a theme, at once challenging and uncontroversial, that results from that closer unity of human life which is a consequence of modern scientific discovery.

Two things stand out prominently in connection with this year's Congress: the presence of the revered Archbishop of Canterbury, who preached a striking sermon at the official opening service at the parish church of Eastbourne; and the inaugural address of the President, the Bishop of Chichester Dr. Oldfield Burrows. The President's address covers too wide a field to permit of anything approaching a *précis*. I will therefore only refer to the most important points in the Archbishop's sermon.

His Grace made it clear that the challenge of the general theme of the Congress was to be pressed home. He addressed himself immediately to a question on the answer to which depends the capacity or incapacity of the Church to rise to the height of her opportunities. No society, he said, that believes itself to be charged with a message can hope to get a hearing for that message, still less to win acceptance for what it has to say, unless it is able to enlist in its service advocates who are fully trained and intellectually equipped for their task. In the Church the main work of declaring the truths that are regarded as vital falls naturally upon the clergy. It is their business, week by week, to expound those truths and to set them in relation to the problems that press on all thoughtful human beings today. In order to do this with success, and to bring conviction to the minds of their hearers, they must have an intellectual grip alike of the questions that men and women are asking and of the answer that Christianity can give.

The Archbishop did not leave out of account the gain that has come because

the worship in our churches is a worthier output of our best than was normal fifty years ago. But he did not hesitate to say that the preacher's place is often very poorly filled. "Our average Church of England sermons," he declared, "have not kept pace with educational advance or with the average man's and woman's wider interest in all sorts of human knowledge and human affairs." "I have no doubt," he went on, "that the average preaching today is less thoughtful, less painstaking, than it was in our fathers' day." In conclusion he urged steady, if miscellaneous, study and forenoons spent among books. Altogether, it was a very notable pronouncement, and presented much food for thought.

Space will not allow me to go into details concerning the proceedings of Wednesday and Thursday, so a very brief summary must suffice. It was made perfectly clear by all the speakers that the Church is fully alive to the vital issues with which Christian folk are confronted today. Throughout the addresses, which dealt with many aspects of the world's affairs, there was sounded one prominent note, and that was the necessity of the Church exerting her influence to guide tendencies in a right direction.

Certainly the Eastbourne Church Congress is breaking fresh ground, and establishing some useful precedents. For instance, nearly all the set speakers have been lay folk, and the appearance of a foreign ecclesiastic, the Bishop of Tokyo, among those who took part in the discussions, was a new and very agreeable feature. And another rare experience was seeing and hearing members of that distinguished but necessarily silent class—permanent officials of a Government Department.

### NONCONFORMIST BISHOPS PROPOSED

Much interest has been aroused in Church circles by the proposal of the Bishop of Truro and the Rev. Dr. Garvie, embodied in the memoranda of recent conferences on Reunion which have taken place at Lambeth; namely, that Nonconformist Bishops should be appointed within areas which might be made continuous with existing dioceses. It is recognized that the proposal is put forward tentatively and that no denomination is in any sense committed, but the scheme is expected to attract wide attention and to be the subject of much discussion among all the Churches concerned.

The only comment that I will quote, out of many that have been made, is that of Dr. F. W. Norwood, of the City Temple, London, whose predecessor, Dr. Fort Newton, like Dr. R. J. Campbell, is shortly to be ordained to the ministry of the Episcopal Church.

Dr. Norwood says:

"I am entirely sympathetic towards the idea of reunion. While I do not believe that the episcopate is a divinely ordained institution, I recognize the need for some authoritative regulation concerning the ministry, and I would go far to arrive at some understanding under which the question of reordination should not be a barrier to reunion. As a matter of practical politics this would be more acceptable to Non-conformists if it took the form of an extended commission rather than reordination. I see no insuperable difficulty in the way of the appointment of Nonconformist

bishops working in full fellowship with those of the Established Church, and I consider that the relations of the Church and the State offer more difficulties than the mere question of reordination. I welcome the suggestion that, if reunion should be brought to the point of possibility, there may be some alternation in the character and incidence of Establishment. I hope that the discussion will go forward with good will on both sides."

### BISHOP MOTODA'S VISIT

Among the Bishops assisting at the consecration of the Bishop of Kobe, Japan, the Rev. J. B. Simpson at Westminster Abbey, on St. Michael's Day, was the Bishop of Tokyo. It is an interesting fact that the holder of that title, Dr. J. S. Motoda, is the first native Bishop of the Anglican Communion in Japan. He was consecrated within three months of the great earthquake of September, 1923. It was at first felt almost impossible that the native Japanese Church would be able, on account of the disaster, to fulfil the financial obligations undertaken in the matter, but the burden was shouldered with courage and resolution that have been more than justified in the fresh enthusiasm and new life that have followed the self-denial and extra effort shown by the Japanese Christians so hard pressed.

### PROBLEM OF RESERVATION

The well-informed writer of "Church Notes" in the *Daily Telegraph*, referring to the forthcoming meeting of the House of Bishops to consider Prayer Book Revision, says that one of the crucial matters agitating the minds of the Bishops arises out of the proposed rubric permitting the reservation of the Blessed Sacrament. It is generally expected that the Bishops will approve of reservation, but will seek to impose many restrictions. Thus it is probable that they will require reservation to be made in both kinds, and will discountenance the various forms of liturgical adoration which have become customary in very many parishes. Anglo-Catholic opinion, so far from welcoming the prospect of official sanction of the practice of reservation, holds, in the first place, that the parish priest has a right to reserve which is in no way affected by the approval or disapproval of the Bishop. In the second place, there is some disquietude at the possibility of reservation being started in parishes in which the congregations have not been encouraged to regard the Blessed Sacrament with fit reverence. It is also anticipated that the Bishops will later in the year exercise their unquestioned right to regulate the manner of reservation and all that pertains to it in the way of organized devotion. Thus it is possible that the common practice of reserving the sacrament in a tabernacle, or sacrament house, placed above the high altar or one of the lesser altars in the church will be interdicted, and reservation permitted only in an aumbry, or, possibly, in what is known as a hanging pyx.

### GENERAL NEWS NOTES

The Bishop of Peterborough, Dr. Bardsley, is holding a series of quiet days in his diocese with the object of emphasizing the spiritual possibilities involved in the division of the Diocese and the restoration of the Bishopric of Leicester. Meanwhile, in the Diocese of Winchester steady progress is being made in the collection of funds for the two new dioceses of Guildford and Portsmouth. Towards the total sum of £110,000 required, £32,000 has been received up to the present, with promises amounting to £2,400. A new ef-



fort will shortly be made towards a large increase in these totals. There will be a day of gifts on the Second Sunday in Advent, December 13th, in all churches in the diocese, when all collections will be devoted to the new Bishoprics Fund.

Last Sunday a new altar was dedicated in Bishopwearmouth Church, Sunderland. The frontal is made of four panels, dating from 1632. These were originally part of the old pulpit of the church, which was displaced in or about 1808, and which was thereafter used in a mission church and

in Non-conformist chapels. The rector, Prebendary Wynne Willson, and the Church Council recently acquired possession of it and found that only four of the panels were of oak. The size of the church rendered its use as a pulpit impracticable; so, the existing altar being of mean construction, the panels have been converted into a frontal. The pulpit was known as "Paley's Pulpit," as the famous author of the *View of the Evidences of Christianity* was rector of the parish during the latter part of his life. GEORGE PARSONS.

## Provincial Synod of Ontario Meets in Toronto, Canada

### The Archbishop's Charge—Officers Elected—Religious Education and Immigration

The Living Church News Bureau  
Toronto, October 17, 1925

THE PROVINCIAL SYNOD OF ONTARIO has been holding its triennial session this week at St. James' Cathedral parish hall, Toronto. The upper house consists of the Archbishop of Algoma, and Bishops of Toronto, Huron, Ontario, Ottawa, and Niagara, and the lower house of clerical and lay delegates from their dioceses.

The opening service was held at St. James' Cathedral, when the Holy Eucharist was celebrated by the Metropolitan, the Archbishop of Algoma, assisted by the Bishops of the Province, and the sermon was preached by the Bishop of Niagara. In the course of his sermon Bishop Owen said:

"I believe in the young people of today. They have splendid qualities and they are looking at life with fearless eyes. I am sure that if the Lord were on earth again, He would love them and I am sure that many of them would follow Him with all the joy and passion of their young hearts."

#### THE ARCHBISHOP'S CHARGE

At the opening session, when both houses met together, the Archbishop of Algoma opened his address by asking the house to stand while he paid tribute to a few members of the Church who had passed from their midst since their last meeting. Among these he mentioned the names of the Rt. Rev. William Reid Clark, late Bishop of Niagara; the Rt. Rev. William Day Reid Reeve, late Assistant Bishop of Toronto; the Most Rev. Frederick H. DuVernet, late Archbishop and Metropolitan of Caledonia; and the Ven. George A. Forneret.

After submitting a summary of his own activities during the year Archbishop Thorneloe spoke briefly of the opening of the new Trinity College buildings. Trinity, he said, had its roots in the past far back in the history of the Church in this Province, and he hoped that it would continue to have an ever-widening influence in the country.

Turning to the subject of religious instruction in the public schools, the Archbishop said that the teaching of Christ is not only permitted in the schools, but encouraged, as school regulations now admitted a regular syllabus of religious education.

Immigration was the second great question brought forward by the Metropolitan. The Church could not, he declared, hold

herself free from something which so closely affected the temporal and moral character of the country. It is true, he said, that, if Anglicans were to help their Church to hold her own against competing influences, they must take advantage of the coöperation of the mother Church in efforts to select and send out fitting settlers, and must plan to welcome and befriend such settlers when they arrived.

Not less important, however, was the Church's attitude towards the foreign immigrant. The Archbishop gave as examples such bodies as the Finns and Ukrainians, and touched briefly on the work being done among them. In the Diocese of Niagara the Bishop, he said, had ordained a Ukrainian for work among his people, and the Prayer Book, had been translated into the Ukrainian language.

He spoke with feeling of the possibility of bringing about a closer communion with other branches of the Christian Church.

Finally, His Grace appealed for a greater spirit of discipline in the Anglican Church itself, a spirit of better understanding and forbearance.

#### OFFICERS ELECTED

The following were elected officers of the Synod: Prolocutor of the Lower House, the Very Rev. Dean Tucker, of London, Ont.; Deputy Prolocutor, Provost Seager, of Trinity College, Toronto; Assessors to the Prolocutor, Chancellor J. A. Worrell and Chancellor Boyce; Clerical Secretary to the Lower House, the Rev. Canon W. J. Brain; Hon. Lay Secretary of the Lower House, Mr. James Nicholson; Hon. Treasurer of the Provincial Synod, Mr. H. M. Cody; Secretary to the Upper House, the Rev. C. W. Balfour.

Approval was given to a clause advocating that the ecclesiastical Province of Ontario be made conterminous with the civil province, thus taking in the dioceses of Moosonee and Keewatin, now part of the ecclesiastical province of Rupert's Land.

#### RELIGIOUS EDUCATION AND IMMIGRATION

The subjects of religious instruction in the schools and the problem of immigration were discussed at a special joint session of the upper and lower house.

The subject of religious education in the schools was introduced by the Bishop of Huron. A joint conference of Anglicans, Methodists, Presbyterians, and Congregationalists had favored a more comprehensive system of Bible reading in the schools, and had approached the Minister of Education in this matter in January last. They had been met sympathetically by the Government, which had opened the way for a revision of the list of Bible readings in the schools. It was for the Synod now

to endorse the action that had already been taken.

The Hon. Richard Harcourt spoke at some length in support of the motion for adopting the clause, pointing out the inestimable value of the present fragments of the Bible, which had already been introduced into the school readers. With the addition of an amendment calling the attention of the Council to the opportunities opened to the clergy by the new regulations of the Government permitting denominational religious teaching by the clergy at certain hours in the schools, the clause was unanimously adopted.

The splendid openings to immigrants in the Province of Ontario, were emphasized by Canon Vernon, General Secretary of the Council for Social Service of the Church of England in Canada. He spoke briefly of the trip to England taken by himself and his colleagues to study the situation.

The Bishop of Huron, also speaking in support of the subject said that, in the Diocese of Huron, there were hundreds of acres of empty land, and that this was the great opportunity to bring the claims of Ontario as a field for immigration before the authorities.

The Synod heartily adopted the recommendation of the Provincial Council that:

"This Provincial Council, believing in the necessity of directing the stream of immigration, with a view to strengthening the membership of the Church in this Province, (1) appeals to the clergy to discover vacancies in the parishes which could be filled by Church immigrants from the Old Land; it being understood, that the person guaranteeing employment does not become responsible for the payment of the passage money either in whole or in part; (2) and that the Bishops be requested to write the clergy to that effect, and to communicate the results to the General Secretary of the Social Service Council,"

which, it is expected, will seek to find suitable persons to fill the vacancies through the work of the recently established Church of England Council of Empire Settlement, which has opened offices in London.

#### ATTITUDE TO ROMAN SCHOOL

Determination of the attitude of the Church of England on the separate school question occupied the attention of the Synod at its second session. After a prolonged discussion the delegates accepted a clause in the report of the Executive Council by which the civil authorities are requested to refuse any demands of the Roman Catholic Church for the extension of their present privileges in matters of education.

#### ARCHBISHOP WORRELL'S ANNIVERSARY

Two events of interest to the diocese of Nova Scotia and the congregation of All Saints' Cathedral are soon to be celebrated. Next Sunday the services will commemorate the twenty-first anniversary of the consecration of Archbishop Worrell, and on Sunday, November 1st, will be the fifteenth anniversary of the opening of the Cathedral. The latter date is to be made a day of rededication, and, on the Wednesday following there will be an all day service of intercession for the Cathedral and its work.

#### THE W. A. DOMINION BOARD

Delegates who attended the annual meeting of the Dominion Board of the Woman's Auxiliary held at Holy Trinity Church, Vancouver, have returned and report one of the most successful conventions in the forty years' history of the organization. It was the first time the an-



nual meeting has been held at the Pacific Coast and outstanding women were in attendance from all parts of the Dominion.

The Forward Movement launched last year was responsible for notable increases in membership and the formation of many new branches.

The grand total of the Dorcas Work alone was \$72,837.41, over \$8,000 more than the previous year, while the Junior Treasurer showed receipts of \$15,529.28,

an increase of \$2,500. Little Helpers now number 23,036, connected with 756 different parishes and twenty-four Dioceses, and the total receipts reported from the Dominion Treasurer's Department amounted to \$296,874.62. Preparations are already under way for the celebration of the fiftieth Jubilee of the Woman's Auxiliary by the establishment of a Jubilee Fund to be built up during the next ten years.

Douglas Morgan Wiswell, who will serve as curate of the Cathedral, and the Rev. Elton Scott, a son of the Ven. Archdeacon Scott, of Quebec, who has begun his duties as curate of St. John the Evangelist's Church.

## The Synod of Ontario Celebrates Anniversary of Nicean Council

### On Licensing Special Preachers— St. Luke's Day Service—Miscellaneous News Items

The Living Church News Bureau  
Toronto, October 22, 1925

THE CLOSE OF THE PROVINCIAL SYNOD of Ontario was marked by a splendid service at St. Alban's Cathedral, Toronto, in commemoration of the 1600th anniversary of the Council of Nicea. The procession included the Bishops of the Province, the Bishop of the Diocese, preceded by his pastoral staff, and the Metropolitan of the Province, the Archbishop of Algoma, preceded by the archiepiscopal cross.

The sermon was preached by the Bishop of Ottawa. At its close the doxology and a solemn *Te Deum* of thanksgiving were sung before the altar, the service closing with the benediction of the Metropolitan.

#### ON LICENSING SPECIAL PREACHERS

The Lower House of the Provincial Synod of Ontario debated for nearly a day the confirmation of the addition approved at the last session of the synod to Canon VI, On Ministering in Parishes. The debate often waxed warm and ultimately the amended canon was confirmed by a vote of thirty-nine to twenty. It is along the lines of the Lambeth proposals as approved by the General Synod of the Church of England in Canada. The addition reads:

"Nevertheless this shall not prevent the bishop of any diocese from giving occasional authorization to any minister of another Communion to preach in an Anglican church in his diocese, provided that such minister, in his judgment, is working towards the ideal of Union set forth in the 'Appeal to All Christian People' issued by the Lambeth Conference, 1920, it being clearly and distinctly understood that, according to the resolutions of the General Synod of the Church of England in Canada on the Lambeth Appeal, passed in October, 1921, this involves:

"(1) The whole-hearted acceptance by such ministers of all set forth in paragraph VI of the Appeal to All Christian People, which is as follows:

"We believe that the visible unity of the Church will be found to involve the whole-hearted acceptance of

"The Holy Scripture, as the record of God's revelation of Himself to man, and as being the rule and ultimate standard of faith; and the Creed commonly called the Nicene, as the sufficient statement of the Christian faith, and either it or the Apostles' Creed as the Baptismal Confession of belief;

"The Divinely instituted Sacraments of Baptism and the Holy Communion, as expressing for all the corporate life of the whole fellowship in and with Christ;

"A ministry acknowledged by every part of the Church as possessing not only the inward call of the spirit, but also the commission of Christ and the authority of the whole body."

"(2) An expression of their approval of the ultimate acceptance of Episcopacy for the United Church.

"The Bishop must also be assured that the incumbent of the parish where such a minister is to preach is prepared to invite him to his Church."

#### ST. LUKE'S DAY SERVICE

St. Luke, "the beloved physician," was remembered at a service held in the Academy of Medicine, Toronto, on Sunday afternoon. It was the second occasion on which St. Luke's Day had been observed in this manner by the medical profession here. Fittingly, the service was held in Osler Hall, so named after one of Canada's greatest contributors to the healing art, and was attended by a large number of physicians, surgeons and nurses. The sermon was delivered by the Rev. Canon H. J. Cody.

#### MISCELLANEOUS NEWS ITEMS

Honorary degrees of Doctor of Divinity have been conferred by Wycliffe College on the Rev. Canon Skey, rector of St. Anne's Church, Toronto, and the Rev. Principal Vance, of the Anglican Theological College of British Columbia.

The Bishop of Toronto has appointed Sunday, October 25th, as "Nicean Celebration Sunday" throughout his Diocese.

This is the fiftieth anniversary of the ordination of the Church's ministry of the Archbishop of Rupert's Land. This event is being marked by the W. A. of the Diocese in a special manner. They are now collecting money toward a cash presentation to be made to His Grace shortly. This money will be devoted by him to the rebuilding of old St. John's Cathedral after a plan worthy of the Diocese at an estimated cost of \$100,000.

Children's Day was observed on Sunday throughout the Canadian Church. At St. Alban's Cathedral, Toronto, the Chairman of the Executive Committee of the General Board of Religious Education gave a sermon dealing with the work of the home, the Sunday school teacher, and the clergyman in the training of the child.

The first general meeting of the Sunday School Teachers' Association of the Deanery of Toronto was held at the Chapter House Hall of St. Alban's Cathedral on Monday, when Canon Cody addressed the teachers.

Holy Trinity Church at Mackinac, Man., was dedicated recently at special services conducted by the Bishop of Brandon.

Two Rhodes scholars have begun work in the Diocese of Montreal, the Rev.

### FATHER STAUNTON TAKES UP NEW WORK

SEATTLE, WASH.—The name of Father Staunton has for many years been associated with one of the most remarkable Missions of the entire Anglican Communion—the Mission at Sagada, P. I.

Some of our readers are familiar with that work, but for those who are not it would be hopeless to attempt to describe it within the limited space now available in these columns. It ought to be fully described, for it is a record which throws a great light upon the carrying out of the Great Commission on the part of one priest whose labors and gifts and the results which have followed them afford a glimpse of missions abroad which should stir our blood.

To the unmeasured sorrow of those who know and have profited most from his work his separation from that work has come as a disastrous blow. To them it seems a calamity, as indeed it does to us. He found a wilderness; he left a garden. He found savages; he left Christians: Christians of a type hard indeed to find now-a-days.

Well, he has come to us and is now in charge of St. Michael's Mission of St. Mark's parish, Seattle. And now what will he do? He will probably do as he has always done and is sure to be able to verify the old remark which has so definite bearing on missions afar off: "We have heathen enough at our own doors."

He should receive a hearty welcome at the hands of all those who care for the heroic and who are interested in illustrations of what Christian service may be. He is of the order of all the saints and all the saints are of his order.—*Diocese of Seattle.*

### BEXLEY HALL ENDOWMENT

GAMBIER, OHIO—The endowment fund campaign for Bexley Hall, Kenyon College, has been augmented by a gift of \$3,000 a year for five years. Mrs. Thos. J. Emery, of Cincinnati, is the donor and the gift is designated as a contribution toward the Library Fund. Of the amount \$1,000 is for salaries, \$1,000 for the purchase of new books, and \$1,000 for a publication fund.

Wm. Cooper Procter of Cincinnati has promised \$25,000, conditional on the raising of the balance of the fund. The total amount sought is \$300,000. Considerable gifts in pledges have already been received.

The Bishop and Council of the Diocese of Ohio has allotted to the Bexley Hall endowment approximately \$75,000 in the next three years. Samuel Mather and Wm. G. Mather, of Cleveland, have contributed \$50,000 each.

The committee earnestly hopes that individual Churchmen of other dioceses, who benefit by the progress of Bexley Hall, will make their contributions to the Bexley Hall endowment fund as generously as may be.

Bexley Hall has thirty-three men in residence and eighteen non-resident candidates for advanced degrees. The class this fall has been the largest entering class in the history of Bexley Hall.



## Bishop Manning Calls Meeting to Strengthen Spirit of Fellowship

Progress on the Cathedral—British Harvest Home—General News Notes

The Living Church News Bureau  
New York, October 23, 1925

THE BISHOP OF THE DIOCESE HAS REQUESTED the Church Club of New York to arrange for a gathering of clergy and lay-people from all over the Diocese, to be held in the Cathedral on the evening of Monday, November 16th. The purpose of the meeting is to strengthen the clergy and laity in the spirit of fellowship, and to bring clearly before them their common work. Reports of the work of the General Convention and the missionary work of the Church will be presented in addresses by the deputies. No cards of admission will be required.

### PROGRESS ON THE CATHEDRAL

Meantime great progress has been made in the work of erecting the west front and the nave of the Cathedral. Those who gather for the laying of the corner-stone of the nave on Monday afternoon, November 9th, will find the walls already risen to a height of more than thirty feet above the floor of the nave. In spite of the speed with which the work is proceeding, the walls and piers (which are being carried up coincidentally with the side walls) will not be completed for about twenty months from the present date. The Baptistery would have been completed by this time, had not the stone-carvers been withdrawn by their unions. In event of their return in the near future, the Baptistery should be completed in four months, with the exception of the font, which requires care and time in its execution, which is being done in Boston. It is predicted that it will be one of the most beautiful fonts in the world.

The program for the civic and religious ceremony of laying the corner-stone of the nave of the Cathedral has been completed and was approved by Bishop Manning before he left for General Convention. The speakers will be the Bishop of New York, the Bishop of Washington, the Governor of the State, the Hon. Alfred E. Smith; the Hon. Elihu Root, and Dr. S. Parkes Cadman, President of the New York Federation of Churches. The ceremonies will take place on the Cathedral grounds, at the south side of the nave near Amsterdam Avenue at 112th Street. The hour appointed is 3:30 P.M. After a brief service out of doors, to be followed by the addresses, the combined choirs of the Cathedral and Trinity Church will sing a festival *Te Deum* in the Cathedral.

Bishop Manning, in the *Diocesan Bulletin* for October, announces the receipt from Viscount Farnham of Lee, in the name of the Board of Governors, a stone from the fabric of Sulgrave Manor, the ancestral home of George Washington, to be built into the nave of the Cathedral.

### BRITISH HARVEST FESTIVAL

Last Sunday afternoon at four o'clock, the British Harvest Festival Service was held under the auspices of several American and British Societies, including the George Washington-Sulgrave Institution. A welcome was extended by the Vicar of the Chapel, the Rev. Joseph P. McComas, D.D. The sermon was preached by the

Rev. H. Abye Prichard, acting Dean of the Cathedral of St. John the Divine. The British Consul took the offering, which was applied to the special service and homes in this country for boys employed on ocean liners.

Canon Prichard also preached on Sunday morning in the Cathedral. The afternoon preacher was the Rev. Paul Gordon Favour, rector of Trinity Church, New Rochelle. The Rev. Dr. Ridgeley, of the Central Theological School of the Holy Catholic Church of China in Anking, was the preacher on Sunday morning in St. George's Church. The preacher at Choral Evensong in the Church of the Incarnation was the Rev. Harold L. Gibbs, who has recently accepted the position of assistant-priest at the said church. The Rev. Harrison Rockwell, one of the assistant clergy of the Church of the Transfiguration, has resigned as editor of *The Catholic Churchman* in view of the added duties of vicar of All Saints' Church, Henry and Scammel Streets. At the latter church, services are now held every Sunday: the Holy Eucharist at 7:30 A.M., and evening Service at 8 P.M.

### DEATH OF REV. F. S. SMITHERS

The city of Poughkeepsie and the diocese of New York, as well as the parish of St. Paul's, Poughkeepsie, have suffered a deep loss in the sudden death, on October 19th, of the Rev. Francis Sidney Smithers. Fr. Smithers had not been in good health for some time past, but the paralytic stroke on Saturday night and his death on Monday came as a severe shock to his family, his parishioners, and his many friends among the clergy and laity. Fr. Schlueter, vicar of St. Luke's Chapel, New York, a dear friend and class-mate, was with Fr. Smithers to administer the last rites of the Church, and to officiate at the requiem early on Thursday morning and the interment later in the day. Fr. Smithers was one of the Trustees of the Cathedral, and was to have been the Sunday morning preacher in the Cathedral on November 8th. He is survived by his wife and five children.

### GENERAL NEWS NOTES

A Bible Class for men is being organized at St. Peter's Church, Chelsea, under the leadership of Mr. John Lowe of the General Theological Seminary. The subject of the course will be the Life and Teaching of our Lord.

Last Sunday afternoon tea was served for the first time this season in the Guild Hall of the Episcopal Actors' Guild at the Church of the Transfiguration. This will be continued throughout the winter. Prominent members of the profession will serve as hostesses.

The corner-stone of Christ Church, Bronxville, N. Y., will be laid on the afternoon of All Saints' Day by the Bishop of the Diocese. The church, when finished, will be not only one of the handsomest and most complete of the suburban churches of New York and vicinity, but one of the finest in the country. The parish life has advanced along all lines under the leadership of the present rector, the Rev. Charles Wellington Robinson, D.D.

Another corner-stone to be laid in November is that of the annex to the Seamen's Church Institute, at 25 South Street. The laying of the corner-stone will take

place on the afternoon of November 5th. Rear Admiral Sims, U. S. N., will lay the stone and make the ceremonial address. Other speakers will be Bishop Manning, Edmund L. Baylies, president of the Institute, and John H. Finley.

An interesting service was held on the evening of Friday, October 16th, in the Chapel of the Messiah in East 95th Street. The Rev. M. Norman Wilson, vicar of the Chapel, himself the grandson of the first Christian chief of his tribe on the Gold Coast of Africa, issued invitations to the clergy and to laymen of both races, to attend Solemn Evensong in the chapel, at which the principal speaker was the Chief (so-called "King") Nana Amoah III, of the Fanti tribe. The church was filled with a representative congregation, mostly colored people, though many white friends of the mission and its priest, both clergy and layfolk, were present. Solemn Evensong was sung amid clouds of incense and blazing lights, by Fr. Wilson. The address of chief Nana Amoah, a very interesting and moving appeal to the best element of American Negroes to come home to Africa, was preceded by a clever speech on Africa's place in the world, by Dr. J. E. Kwegir Aggrey, a descendant of Fanti chieftains, vice-president of Achimota University, West Africa. The New York Episcopal City Mission Society, under whose auspices Fr. Wilson is conducting the work of the Chapel of the Messiah, was officially represented by the Rev. Almon R. Pepper, of the staff. The Rev. Sidney N. Ussher, D.D., chaplain of the Alms House, Welfare Island, read the Lessons at Evensong, and delivered an address after the speeches of Chief Nana Amoah and Dr. Aggrey. His Royal Highness and another visiting chieftain, Prince Kojo, of Dahomy, were arrayed in their native robes of office. Chief Nana Amoah also carried a golden scepter.

St. Luke's Church, Convent Avenue, has set aside the period from October 4th to November 1st for the presentation of the Program of the Church. Because of the great success of the pageant written by the Rev. W. T. Walsh, the rector, and presented to large audiences last year, another pageant, entitled *The Dream Come True*, issued by the National Council, will be presented this year.

The New York Training School for Deaconesses opened for the fall term on October 7th with a corporate communion in the Cathedral at 7:30 A.M. There are twenty regular students this year, with four special students and missionaries on furlough.

The Church Mission of Help is planning to celebrate its five years of service in Westchester County by a luncheon on October 30th at White Plains. At the luncheon the Society's relation to the community will be presented by Mrs. Haley Fiske, president of the Board of Managers of the New York State Reformatory for Women at Bedford; by Dr. Claude A. Munger, Superintendent of Grasslands Hospital; and by Mrs. Paul Revere Reynolds, president of the Westchester Children's Society.

THOMAS J. WILLIAMS.

IN ADDITION to the usual boxes for alms, Cathedral offerings, money for literature, etc., in the vestibule of Trinity Chapel, New York, there is also to be a box for intercessions. Requests for prayer for special definite objects may be left in the box, which will be emptied at frequent intervals, and the prayers will be offered at one or more of the chapel services.



## Philadelphians to Hear Reports from General Convention Attendants

Young People and Church Schools  
—The Episcopal Academy's  
Chapel—Parish House Dedicated

The Living Church News Bureau  
Philadelphia, October 23, 1925

NOW THAT THE GENERAL CONVENTION is over we are waiting to hear all about it from the Deputies and other diocesan representatives in attendance at the various gatherings which cluster around the Convention proper and relieve the necessary tedium of a law making body in operation. The Church Club has arranged for a reception to the Bishop and Deputies on the evening of November 2d. Addresses are expected from the Bishop and each of the deputies.

A more general opportunity to hear of the doings of the Convention will come at the Diocesan Institute, which is to be held at the church and guild house of St. James' Parish, the Rev. Dr. Mockridge, rector. The day begins with the Holy Eucharist at 9:30. From then until one o'clock there will be a conference with four leaders. The Rev. Dr. Tomkins will speak of the Missionary Spirit of the Convention, the Rev. Dr. Caley has for his topic Pennsylvania's part in the Convention. Mr. Reynolds D. Brown, the Executive Secretary of the Diocese, will discuss the action of the Convention as to the Program and Budget for the next triennium. And Mrs. J. Alison Scott, the retiring President of the Diocesan Branch of the W. A., will tell of the Convention, of those aspects of it which are of special interest to the women of the Church. In the afternoon from 2:30 to 5 there will be a second conference tying all this up with the Diocesan Program and discussing ways and means of fulfilling the whole work of the Diocese and its share in the work of the whole Church. Bishop Garland will be the first speaker. The Diocesan Budget will be presented by the Chairman of the Executive Council's Budget Committee, the Rev. Gilbert Pember. Col. W. P. Barba, Assistant Treasurer of the Diocese, will lead the discussion on ways and means.

By an unfortunate but unavoidable conflict of dates the Woman's Auxiliaries of Chestnut Hill and Germantown will have a Devotional Day coincidentally with the Diocesan Institute. This Devotional Day will be held at St. Martin's-in-the-Fields, Chestnut Hill, the Rev. Wood Stewart, rector. The conductor will be the Rt. Rev. Dr. Darst, Bishop of East Carolina. During the afternoon there will be a general conference as to the Church's work at which it is hoped that the general subject which is being considered at the Diocesan Institute will have a place, especially our own Diocesan part in it.

### YOUNG PEOPLE AND CHURCH SCHOOLS

"Why do young people leave the Church schools?" is the pertinent and troublesome question up for discussion at the fall meeting of the West Philadelphia Branch of the Diocesan Sunday School Association. The subject will be presented by Mr. Carl Altmaier, Jr., of Lansdowne, a leader of the Young People's Fellowship Movement in the Diocese. The Rev. Dr. John R. Atkinson, rector of Christ Church, New York City, will carry on the discussion. This meeting with its accompanying devotional service will be held at St. James' Church,

Kingsessing, on the evening of Tuesday, November 3d.

### THE EPISCOPAL ACADEMY'S CHAPEL

A few years ago the Episcopal Academy, one of the oldest Church Institutions in the Diocese, moved from its old home in the heart of the business section of the city to a large and beautiful property in Overbrook at the City Line and Berwick Road. The buildings did not include a chapel, nor any room that readily adapted itself to such purposes. The Alumni of the School are planning to erect a very beautiful chapel as a memorial to the graduates of the school who lost their lives in the service of the nation during the World War. That is a project which will take some years to consummate. In the meantime the need of a chapel for immediate use has been met by the generosity of a layman of the Diocese who wishes his name withheld. He has presented a sum of money sufficient to enable the Trustees to erect at once on the spacious grounds a temporary chapel which will serve the purpose until the permanent building is erected. Other friends of the Academy are providing funds for the equipment and furnishings. The building is now in the course of construction and will be ready for use, it is hoped, by Thanksgiving Day.

### PARISH HOUSE DEDICATED

The new parish house of the House of Prayer, Branchtown, was formally opened and dedicated by the Bishop of the Diocese on the evening of Tuesday, October 27th. This parish was established some sixty-five years ago in a very thinly settled section of the city and had a rather precarious existence for a long time. Of recent years the city has grown up around it, so that the neighborhood had turned from a decidedly rural section into a very thickly settled community. The House of Prayer had no adequate plant to meet the needs of the community and no means to procure one. As it was an independent parish and not a mission, it did not come in for any help from the Diocese. But a year or so ago the Executive Council, realizing the very great opportunity in that section, took the bull of conventional policy by the horns and threw it. It assumed and guaranteed the interest on the necessary mortgage to procure funds for the immediate erection of a parish house. And this building will enable the parish to meet the community needs of the neighborhood as well as increase its opportunity for building up its own congregation. The Rev. Howard Gernand is the rector.

### PERSONAL NOTE

The Rev. John M. Chattin, until recently curate at St. Paul's, Chestnut Hill, has sailed for a year's tour in Europe. His permanent mailing address is 222 Summit Ave., Westville, N. J. GILBERT PEMBER.

FORWARDING a change of address to the office of *The Church at Work* a diocesan executive secretary says that the request came from a layman who noticed that the paper was given out at the church door and copies not used were left to collect dust in the vestibule. He wrote to ask what could be done about it. The secretary says, "Would that we had other such observant laymen who would write to diocesan officers!"

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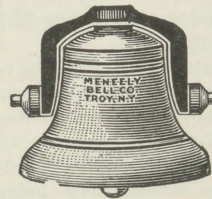
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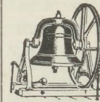
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## Chicago Churchpeople to Hear Reports of General Convention

### Critique of Religious Journalism— Student Work—Americanization Meetings

The Living Church News Bureau  
Chicago, October 24, 1925

ONE OF THE FIRST OF THE POST CONVENTION meetings will be held on Thursday evening, October 29th, the Bishop of the Diocese being the chief speaker. Others who will speak are, the Rev. George H. Thomas, one of the clerical deputies, who will present the report of the clergy's work at the Convention, Mr. Charles E. Field, of St. Luke's Church, Evanston, another deputy, who will talk of lay activities, and Mrs. George E. Mason, president of the Diocesan Woman's Auxiliary. The meeting is held under the auspices of the Church Club. Through the courtesy of Mr. George W. Dixon, one of the prominent Methodists of Chicago, the meeting will be held in the new Chicago Temple at the corner of Clark and Washington Streets. Mr. Dixon made the generous offer to the Club for the occasion, and his invitation was heartily approved by the Bishop and accepted by the Club.

The Chicago Temple is the only religious edifice in the Loop and is a most impressive building. The spire itself is 150 feet high and is surmounted by a cross fifteen feet high, reaching 165 feet above any other building in Chicago, the extreme height of the Temple being 565 feet. The cross is illuminated by powerful floodlights, making it the first visible sign of the city to the approaching traveller.

#### CRITIQUE OF RELIGIOUS JOURNALISM

"Many of our religious journals today are merely existing without aim and purpose; they need to find themselves and to become a vital part of the program of Christianizing the world," said Joseph E. Boyle, director of the Episcopal News Bureau of Chicago, before the Conference on Church Publicity conducted under auspices of the Chicago Church Federation at the Chicago Temple, October 26th.

"Many of our religious journals have been complete failures, financially and spiritually, because they lacked anything vital to the religion of Christ," stated Mr. Boyle. "The religious press today needs new life and vitality which will bring the religion it teaches closer to the lives and hearts of those it seeks to reach. When such a rebirth has taken place, when the religious press can offer to the Christian world something that is vital in its religion, and only then will it command any power among our churches."

The religious press was the general subject of the conference. Leaders of various denominations discussed different phases of the question.

#### STUDENT WORK

There are 330 students, members of the Church, attending the University of Chicago this fall, fifty more than a year ago. The student chaplain at the University, the Rev. Charles L. Street, is looking forward to a most encouraging year. St. Mark's Society, the student organization of the Church at the University has held two important meetings this month. On October 14th an informal tea and business session was held at Ida Noyes Hall when

the new students were welcomed. On October 22d, also in Ida Noyes Hall, the fall banquet was held and was largely attended. Mr. Humphrey Dixon is the President of St. Mark's Society. Every Sunday morning at eight o'clock a celebration of the Holy Communion is held in the Harper Assembly Room. The three churches near the University, which are well attended by the students, are Christ Church, Woodlawn, the Church of the Redeemer, Hyde Park, and St. Paul's Church, Kenwood.

#### AMERICANIZATION MEETINGS

A very helpful series of open air Americanization meetings held under the auspices of the Y. M. C. A., have just been concluded. The meetings, 152 in all, in three circuits of six to eleven weeks each, were held in seventeen centers in the larger foreign and industrial districts in Chicago. The aggregate attendances were 334,898, and as many as 37,635 persons attended in a single week. The purpose of the meetings was the development of better citizenship through education, inspiration, and community acquaintance. The programs included the singing of patriotic and popular songs, motion picture films, and instruction in civics and naturalization given in fifty to seventy sentence slides in each lecture. The meetings were held at ten of the great park centers of the city, and in seven large community centers, of which the Church's House of Happiness was one. Mr. Charles W. Folds, a Churchman and most active in Y. M. C. A. work, is a member of the Commission on Immigration and Citizenship.

There have been many hearty testimonials from prominent public men as to the results of these meetings. A Federal Reserve Bank officer writes:

"Your efforts and labors in the particular work at hand cannot be measured in a monetary way. When I looked over that vast audience, apparently ninety-five per cent of which was foreign-born, and realized all the splendid results you are achieving, it made me want to join you in helping further this work. The Association cannot be too highly commended for the good you are accomplishing."

A park director writing about the effect the meetings have had on motion pictures writes:

"I notice that the neighborhood theaters are showing a cleaner class of pictures, which I believe is due to your successful effort to educate the children and people that a movie may be interesting without wild west antics."

And, speaking of the inspiring community singing, a band director says:

"The patient efforts of the workers in the Americanization movement are laying a permanent foundation for loyalty and patriotism as is evidenced by the spontaneous response of thousands of young people, mostly of foreign parentage, who come to these park meetings and enthusiastically join in when our national airs or home songs are played."

#### FIFTY YEARS IN ONE CHURCH

Not often is there to be found among Churches in this section of the country, a person who has been a member of a single parish for fifty years. Mr. Marshall D. Talcott, of the Church of the Epiphany, Chicago, has just attained this distinction. Mr. Talcott came West in 1862 from Wethersfield, Conn. His father became a

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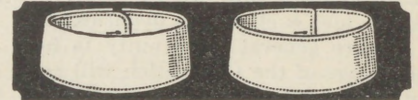
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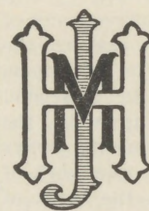


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manufacturer and a merchant in Chicago. The year after the Chicago fire the son identified himself with the old Church of the Epiphany, then on Throop Street, and became an active member of the congregation, and later of the vestry. He is the only surviving member of the vestry who called the Rev. T. N. Morrison to be rector of the Church. Mr. Talcott was foremost in the campaign for building a new church, the present beautiful building on Ashland Boulevard and Adam Street. He was the chairman of the building committee and the first subscriber to the building fund. Largely through his efforts, Mr. William J. Wilson became interested in building the chapel as a memorial to his mother, Mrs. Jane Wilson. Mr. Talcott has just completed his 85th year.

HARVEST HOME SERVICE

Some of the suburban and rural parishes of the Diocese have recently held attractive Harvest Home services and festivals, the churches being decorated profusely with flowers, fruits, grain, and vegetables, which were afterwards dis-

tributed to the poor, or to various hospitals and diocesan institutions. The harvest, this year, has been very plentiful and the gifts of the fruits of the earth in each case were most generous. The services at the Church of the Holy Spirit, Lake Forest, were most impressive. At St. Lawrence's Church, Libertyville, many of the parishioners are of English rural stock, and very hearty services were held on Sunday, October 11th. On the same date Grace Church, New Lenox, was the host to St. Paul's, Manhattan, at a Harvest Home service. The custom was inaugurated at New Lenox forty years ago. The services were followed by a dinner in the town hall, nearly one hundred being present.

CHURCH PERIODICAL CLUB

The Church Periodical Club held an interesting meeting at the parish house of St. James' Church, Chicago on Thursday, October 22d, Mrs. R. A. Mac Arthur presiding. The chief speaker was Miss Mary Thomas, of the National office.

H. B. GWYN.

## St. Luke's Church, Baltimore, Observes Patronal Festival

### Bishop LaMothe's Visit—Reception to Bishop Murray—Memorials

The Living Church News Bureau  
Baltimore, October 23, 1925

THE PATRONAL FESTIVAL OF ST. LUKE'S Church, Baltimore, the Rev. Henry Nelson O'Connor, rector, was observed during the week of October 18th to the 25th. On St. Luke's Day Father Field, of the Cowley Fathers, Boston, was the special preacher, both at Solemn High Mass and at Solemn Evensong. The annual pilgrimage was made to St. John's Church, Waverley, where the body of the Rev. Charles Woodruff Rankin, D.D., of former rector of St. Luke's Church and one of the pioneers of the Catholic Revival in America, is buried. The week was, also, marked by many social events, such as a parish dinner, a children's party, an athletic meet, and track meet and barbecue for the boys of the parish. St. Hugh's Guild of Acolytes presented the parish with twelve processional torches, as their festival gift. The congregation as a whole made an offering of \$600.

Father Hughson, of the Order of the Holy Cross, and Father Cleveland will conduct a Mission at St. Luke's Church during the first two weeks in Advent.

BISHOP LAMOTHE'S VISIT

The Bishop of Honolulu, the Rt. Rev. John D. LaMothe, D.D., on his way home from the General Convention will pay a visit to his old parish, the Church of the Ascension, Baltimore, the Rev. Robert Browning, rector. He will be the recipient of a presentation from his former parishioners. His visit is timed for November 22d. Under its present rector the Church of the Ascension has made great strides in every department of its work. In 1922 the United Thank Offering amounted to \$625. In 1925 the total was \$1,250. A campaign has been inaugurated to bring every woman in the church into the U.T.O. The idea being to make the Little Blue Box the parochial home missionary.

RECEPTION TO BISHOP MURRAY

A public reception, arranged by the laymen of the Diocese of Maryland, will be

tendered the Presiding Bishop-elect, Dr. John Gardner Murray, in the Lyric Theater on Thursday evening, October 29th. Maryland is proud of its beloved Bishop, and of the honor which has come to the diocese through him; but hearts are rent by the recognition that Bishop Murray's new responsibilities will necessitate prolonged absences from his Diocese. We all unite in the earnest prayer that his duties may not necessitate the election of a coadjutor Bishop to help in the administration of the Church in Maryland.

MEMORIALS

At All Saints' Church, Baltimore, the Rev. Henry P. Manning, rector, several unsolicited memorials have recently been presented. Two silk veils and burses, the first ever used in the parish; a brass alms basin, a baptismal bowl, and a pair of brass vases, together with other gifts. Funds are being raised for a new organ to be a memorial to the Rev. Edward W. Wroth, rector emeritus, deceased.

At the Church of the Holy Apostles, Halethorpe, which comes under the cure of the rector of All Saints', a memorial retable, altar cross, and vases have been given within the past few weeks.


250TH ANNIVERSARY

St. John's Church, Kingsville, celebrated its 250th anniversary on October 2d. This was not the actual date of the foundation of the parish, but, in 1675, Jeremiah Eaton bequeathed 550 acres, known as Stoakley Manor, to the first Protestant Minister in Baltimore County. The General Assembly of 1719 voted this grant to the rector of St. John's Parish and his successors forever. This bequest marks St. John's as the first regularly established parish in northern Maryland. The first church building was erected under the establishment of 1692 at Elk Neck, and was of logs.

In 1725 the Parish Church was moved to Joppa, which had been established as the county seat. Joppa was for many years the principal shipping port of the Province of Maryland.

In 1817 the church was finally moved to Kingsville and, during the Colonial pe-

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riod and the Revolution, St. John's played an important part in the affairs of the state and nation. This was marked at the anniversary service by the official representatives of the historical societies, The Ark and Dove, The Sons of Colonial Wars, The Colonial Dames, The Sons of the American Revolution, The Sons of St. George, and the English Speaking Union.

Those taking part in the Service were Bishop Murray, Archdeacons Helfenstein and Humphries, various clergymen of the county, the British Consul, and representatives of the Senate, the Delegates, and Judiciary of the state.

The rector, the Rev. Theodore S. Will, read an historical sketch of the parish especially emphasizing the Colonial Period of its history.

Since 1920, when the present rector took charge, the membership has increased over three hundred per cent, offerings to Missions have more than doubled; the parish income has increased four hundred per cent, the Church school has more than doubled, and a thriving branch of the Woman's Auxiliary has been organized.

H. P. ALMON ABBOTT.

### THE FUNERAL OF BISHOP BURGESS

GARDEN CITY, L. I.—The seats in Cathedral of the Incarnation, Garden City, were filled and many persons were standing in the aisles on the occasion of the funeral service for the late Rt. Rev. Frederick Burgess, D.D., Bishop of Long Island, on Monday morning, October 19th, at eleven o'clock. The body of the Bishop, vested in rochet and chimere, lay in the private chapel of the see house until the hour of the funeral. In the Cathedral, a few flowers were placed at the foot of the choir and in the vases, while in the purple draped Episcopal throne lay an immense cluster of white chrysanthemums from the Bishop-elect, Dr. Stires.

The crucifer of the Cathedral led the Cathedral choir and clergy, and these were followed by a crucifer from St. Paul's Church, Brooklyn, the clergy of the Diocese, and clergymen from other dioceses. A third crucifer led the Bishops and other officials, the Standing Committee, and the lay members of the Cathedral Chapter, who were honorary pall bearers. The casket was covered with the magnificent purple pall of the Cathedral. The processional hymn was, I Heard the Sound of Voices.

The opening sentences were taken by Bishop DuMoulin, the lesson by the Rev. Henry C. Swentzel, S.T.D., president of the Standing Committee, and the prayers by the Rev. Dr. Robert Rogers, Secretary of the Diocese.

For the requiem the introit was For All Thy Saints, and the choral parts were taken by Dean Treder, the Rev. Dr. Rogers reading the Epistle, and the Rev. Dr. Hester, chancellor of the Cathedral, the Gospel. Bishop Shipman gave the absolution, and said the Canon of the Mass. There were no communions. Bishop Brewster, of Connecticut, said the concluding collects and pronounced the benediction.

Later the officiating clergy and the family proceeded to the crypt of the Cathedral, where the body was interred in a vault beneath the pavement, which was at once sealed. The committal was said by Bishop Brewster, and the earth was cast upon the casket by the Bishop's youngest son, the Rev. Frederick Burgess, Jr.

### DEPUTY TO CONVENTION DIES

NEW ORLEANS LA.—Mr. William McElroy, lay deputy from the Diocese of New Hampshire and a prominent Churchman and business man of Manchester, N. H., died at the Hotel Roosevelt here Tuesday, October 20th, after a brief illness. The news was reported to the House of Deputies just before the noonday prayer for missions, and the Rev. Dr. Stires, before offering a prayer for the deceased member and for his widow, reminded the deputies that Mr. McElroy died in the line of duty just as surely as any soldier who laid down his life for the Republic.

Mr. McElroy's death was due to bronchial pneumonia. His widow left Wednesday night for Manchester, where the funeral will be held the latter part of the week. The Rev. George R. Hazard, rector of Grace Church, Manchester, will conduct the services.

Mr. McElroy was a retired business man and an influential member of his diocese. According to the Rt. Rev. E. M. Parker, D.D., Bishop of New Hampshire, he also was a trustee of the corporation holding all the Church property of the Diocese. He was 74 years old.

"He had been for years a very earnest Church worker," said Bishop Parker, "He always was greatly interested in the promotion of Church music and for many years directed the choir in St. Andrew's, Manchester."

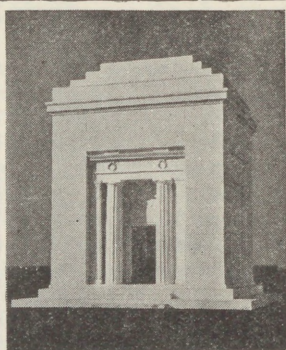
Besides his widow, Mr. McElroy is survived by the following children: Joseph W. McElroy of Centerville, Ia.; William F. McElroy, St. Joseph, Mich.; John McElroy of Manchester, N. H.; and Miss Gertrude McElroy of Manchester.

### ST. BARNABAS' GUILD FOR NURSES

NEW ORLEANS, LA.—The thirty-eighth annual Council of the St. Barnabas' Guild for Nurses was held at St. Andrew's Church, New Orleans, on October 16th. Registration began on Thursday, October 15th, at nine o'clock, and at ten there was a meeting for secretaries of branches and a round table discussion of branch problems. A luncheon was served by the ladies of St. Andrew's parish, after which there was a meeting of the executive committee, and the delegates were taken for a drive around the city. Tea was served at the Jerusalem Temple at four o'clock.

On Friday morning, at eight o'clock there was a corporate communion at St. Andrew's Church, the celebrant being the Rt. Rev. Wilson R. Stearly, D.D., Bishop Coadjutor of Newark, and Chaplain General of the Guild. He was assisted by the Rev. Matthew Brewster, D.D., chaplain of the New Orleans branch. About sixty members of the guild were present at this service. The business session was called to order by Bishop Stearly. The report of the Secretary General, Mrs. Ireland, showed that five new branches had been organized during the year, and that there are now a total of forty-five branches with a membership of 4,078. Reports including that of Miss Nelly F. Oxley, who has been doing field work the past year, followed.

The following officers were elected for the coming year: the Rt. Rev. Wilson R. Stearly, D.D., Chaplain General; the Rt. Rev. Drs. James DeWolf Perry, Alexander Mann, Warren L. Rogers, and the Very Rev. Francis S. White, D.D., of Cleveland, Ohio, Vice Chaplain General; Mrs. James D. Ireland, of Cleveland, Ohio, Secretary General; Mrs. Mary M. Compton, R. N., of Orange, N. J., Treasury General; Miss



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Nellie F. Oxley, R. N., of New York, Executive Secretary; the Rev. Carroll M. Davis, LL.D., of New York, representative on the National Council; the Rev. Charles T. Walkley, D.D., of Orange, N. J., Chairman of the Literature Committee; Mrs. Herbert Baker, of South Orange, N. J., Chairman of the Missions Committee; and the Rt. Rev. Wilson R. Stearly, D.D., the Rev. Carroll M. Davis, LL.D., Mrs. Mary M. Compton, Mrs. James D. Ireland, Mrs. Arthur Bell, Miss Mary Clark, Miss Nellie F. Oxley, and Miss Mary Riddle, members of the executive committee.

At one o'clock the members were entertained by the New Orleans Branch with a luncheon at the Southern Yacht Club. During the luncheon a gold medal was presented to Bishop Stearly in appreciation of services to the Guild.

The annual meeting of the council closed with an impressive service in St. Andrew's Church, at which not only the members, active and associate, were present, but the pupil-nurses from the five hospitals in New Orleans went in the procession, headed by the clergy officiating, the Rev. Matthew Brewster, D.D., chaplain of the New Orleans Branch and rector of the church; the Rt. Rev. Davis Sessums, D.D., Bishop of Louisiana, the Rt. Rev. Wilson R. Stearly, D.D., Bishop of Newark, and chaplain of the Guild; and the Rt. Rev. Warren L. Rogers, D.D., Bishop Coadjutor of Ohio.

Bishop Stearly made a brief introductory address, outlining the purposes of the Guild, which is to show appreciation of the services of faithful nurses, "to whom we owe a debt money can never pay" he insisted, by supplying them with opportunities for social diversion, instruction, and worship.

No Christian has a right to enter on a vocation that does not give opportunities for the exercise of righteousness, Bishop Sessums declared, after welcoming the Guild members and officials. Nursing gives such opportunities to those who are engaged in the service of humanity, not merely striving to earn their bread. Because it brings its workers into intimate contact with physical and material things at their most impressive point, with pain, degradation, and misery, there is the greater need for spiritual contacts to keep up the morale of these devoted women.

How to organize a Guild of St. Barnabas in each parish was told by Bishop Rogers, who recommended that a prime necessity was to get acquainted with nurses and hospital superintendents, and for that purpose the best way was for the clergyman "to get sick, or to undergo an operation." The Guild, he said, "affords a unique opportunity for recognition of a noble group of professional women, engaged in the unselfish service of the community," and for ministering to their spiritual growth.

Following the service there was a reception for the National and Local Officers in the parish building.

IN THE prayer leaflet of the Cambridge Mission to Delhi a petition for those at home asks that, "the spirit of vision, adventure, and perseverance may be granted to those to whom is committed the work of organizing at home for God's work overseas."

ILLITERACY is almost universal among Moslem women. A Moslem writer in the Sierra Leone *Guardian* advocates their education, that women may cease to be the "hindrances to progress that they are at present."

### AMERICAN HOSPITAL ASSOCIATION CONVENTION

LOUISVILLE, KY.—A representative group of Church people are in attendance this week at the Convention of the American Hospital Association, which is meeting here in Louisville. On St. Luke's Day several of the visiting clergymen preached in local pulpits. The Rev. John G. Martin, superintendent of St. Barnabas' Hospital, Newark, N. J., preached at St. Andrew's Church, the Rev. Thomas N. Hyde, superintendent of Christ Hospital, Jersey City, at the Church of the Advent, in the morning, and at the Cathedral at Choral Evensong in the afternoon, this service being broadcasted, and the Rev. John N. Atkins, superintendent of Emerald Hodgson Memorial Hospital, Sewanee, Tenn., at St. Paul's.

On Thursday, visiting clergymen held a Corporate Communion for this group in

the Cathedral, and the service was followed by a breakfast which was given by the Boards of the John N. Norton Infirmary of Louisville, which is a Diocesan Institution and conducts the oldest training school for nurses in the city of Louisville. The guests at the breakfast were from territory extending from Portland, Ore., on the west, to Brooklyn on the east, and from Toronto, Canada, to Sewanee, Tenn.

A brief address was made by the Rev. Mr. Hyde stressing the importance of the Church's work in the hospital field, stating that the Church has \$10,000,000 invested in sixty-seven hospitals.

OF THE TWENTY men graduating this spring from the Virginia Theological Seminary six expect to go the mission field, two to China, one to Japan, two to Liberia, and one to Alaska.

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**DR. STIRES' VESTRYMEN**

NEW ORLEANS, LA.—One of the most touching examples of love and devotion for a rector by his parishioners was shown in New Orleans Saturday, October 16th through a visit made to the Rev. Dr. E. M. Stires, rector of St. Thomas Church, New York City.

Three days ago, overcome by the change in climate and the nerve strain incident to taking office as the president of the House of Deputies, Dr. Stires was forced to remain in his room at the Bienville hotel. He has not since been able to preside.

Notified in New York of their rector's illness, three of his vestrymen started immediately in a special car to New Orleans to offer him aid and comfort.

The special car wasn't hard to get because one of the vestrymen was William H. Truesdale, president of the Delaware and Lackawanna Railroad. With him to New Orleans Saturday he brought William F. Kissan and Charles Stout, also vestrymen of the church, and Mrs. Kissan.

The party immediately went to the Bienville hotel to console Dr. Stires, who, in addition to physical illness, was sorrowing over the death Thursday of Bishop Burgess.

**SECOND PROVINCE SYNOD**

NEW YORK, N. Y.—The meeting of the Synod of the Province of New York and New Jersey will be held at Utica, N. Y., from January 12th to the 14th of next year.

**DEVELOPMENTS IN CALIFORNIA**

SAN FRANCISCO, CALIF.—There are many signs of development in the Diocese of California. St. Peter's Church, San Francisco, has just completed a new parish house in memory of Bishop Nichols.

Through the generosity of five devoted Church people, additions to St. Luke's Hospital and the Nurses' Training Home have been erected at a cost of \$140,000.

St. Peter's Church, Redwood City, is building a new parish house to cost over \$25,000, while St. Paul's Church, Burlingame, is planning to build immediately a new church plant to cost in the neighborhood of \$75,000, most of which has already been pledged.

Eighty men from the parishes and missions of the Convocation of Oakland gathered at dinner the other night at the suggestion of Archdeacon Porter and enthusiastic plans are being consummated for a vital men's work in the Diocese.

Christ Church, Sausalito, recently was deeded a fine piece of property which is being used as a community playground.

**MISSIONARIES TO LIBERIA**

NEW YORK, N. Y.—The Rev. E. Felix Kloman, and the Rev. W. Josselyn Reed, were ordained to the priesthood by the Bishop of London, in St. Paul's Cathedral, London, on October 4th. Both Mr. Reed and Mr. Kloman soon thereafter sailed for Liberia, where they will take up missionary work in that District.

A cablegram, recently received, tells of their safe arrival in Monrovia, the capital of Liberia.

The Rev. H. A. Donovan, of St. John's School, Cape Mount, Liberia, is now on furlough, and is in this country. He may be addressed in care of the Board of Mission, 281 Fourth Avenue, New York City.

**RESTORATION OF MARINERS' CHURCH, DETROIT**

DETROIT, MICH.—The long-silent and empty Mariners' Church, Woodward Ave., and Woodbridge St., the oldest church building in Detroit, has been restored for public worship. Years ago known as a fashionable church, of late the building has been used to store clothing and other materials used by social workers. The priceless black walnut woodwork of the benches, chairs, and window sills, and the stained glass windows and sanctuary furnishings have been laboriously scoured and cleaned. The sacred vessels and the old Bible have been brought out of the chests where they have long lain undisturbed. On Wednesday morning, October 28th, Bishop Page, with many of the clergymen of the Diocese of Michigan, participated in a colorful service which was a fitting inauguration to the new regime of social service in the Diocese of Michigan. The work is in charge of the Rev. Harry J. Pearson, assisted by Miss Wyona Green, a social case worker, and Miss Grace Wilson, secretary. Later on another clergyman, experienced in social work, will be added to the staff.

**A TEACHING MISSION**

BAYONNE, N. J.—A six day Mission of Teaching, which has stirred unusual interest in this city of industries, has just been concluded at Calvary Church, Bayonne, by the Rev. H. Adye Prichard, Acting Dean of the Cathedral of St. John the Divine, New York City.

Canon Prichard has done much to deepen the spiritual life of the congregation. An unusual interest was manifested by the local press, the sermons being featured on the front pages of the newspapers and this, despite the fact that there were no sensational statements, but simply a devotional explanation of the great truths of religion.

The congregations taxed the capacity of the church, a total of 881 persons having attended the services. The capacity of the building being only 160, there were 199 people present on the first night and 176 on the closing night. Calvary Church is one of the few churches which is just large enough for its congregations.

A large number of persons were present from other parishes, and there were Roman Catholics, Methodists, and others in the congregation every night.

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**INSTALLED CANON OF NEWFOUNDLAND**

ST. JOHN'S, NEWFOUNDLAND—On October 18th, the Feast of St. Luke, the Rt. Rev. the Lord Bishop of Newfoundland, acting in his capacity as Dean, in the presence of three of his chapter and a large congregation, installed as canon and inducted to the stall of St. Patrick, in St. John's Cathedral, St. John's, the Rev. N. S. Facey, LL.D., Principal of Queen's College.

Dr. Facey is a son of the late Robert and Caroline Facey, and was born at Trinity, N. F. He received his early education there and at Bishop Field College, later proceeding to St. Augustine's College, Canterbury, where under the wardenship of Dr. Murray, he studied Divinity for three years. On the completion of his course he returned to Newfoundland and was admitted to deacon's orders by the late Bishop, Dr. Jones, on the Festival of All Saints, 1906. After serving as curate to the present Bishop at Heart's Content, Canon Facey, on his ordination to the priesthood, became incumbent of Change Islands. In 1911 he obtained leave of absence in order to pursue a further course of study at the Universities of Durham and Cambridge, where he ultimately graduated as B.A., and LL.B., having taken the Honors courses in Law and Philosophy. Later he incorporated into Trinity College, Dublin, where he successfully passed the examination for the degree of Doctor of Laws.

During his stay in England the war broke out, and Dr. Facey interrupted his studies to serve as a chaplain to the Forces, first in England and later in Belgium, where he saw much active service.

On his return to Newfoundland in 1919 the Bishop appointed him Principal of Queen's College. In this position Canon Facey has rendered a unique and distinguished service to the Church. His appeal for a new endowment for the College resulted finally in the sum of \$50,000, this being largely subscribed in small sums by the Church of England people in the Diocese.

During his principalship Canon Facey has added to the permanent staff a Vice-Principal and a resident lecturer, has trebled the number of students, and adjusted the courses of studies pursued at the college to make them correspond with those now general at the colleges in England, Queen's College in this way greatly benefiting from its Association with Durham University.

In addition to his work at Queen's College, Canon Facey has rendered valuable work as Honorary Secretary of the Board of Directors of the Church of England College, and as a member of the Executive of the Synod.

All those, who during the past six years, have witnessed the growth and development of Queen's College and its work, will unite in rejoicing at the honor which the Bishop has conferred on its principal.

**CANON PLANT'S RETIREMENT**

GARDINER, MAINE—At a recent meeting of the vestry of Christ Church, Gardiner, the Rev. Canon Robert W. Plant was elected rector emeritus of Christ Church, in recognition of the thirty years of his ministry, "during which by his faithful service and consistent piety, he has endeared himself to the parish and the community."

Canon Plant became rector of Christ

Church in 1894. His ordination to the priesthood had taken place in 1885 at the hands of the Bishop of Algoma, and during the intervening time he had been a missionary in the far west of Canada and the United States, with a cure at St. John's Church, East Boston, Mass.

It was through his efforts that the House of the Good Shepherd, Gardiner, the diocesan home for children, was established and, although he is officially only its secretary, the home in reality owes its life to him.

Fr. Plant is known throughout the Diocese especially, and in it is the Bishop's "right hand man."

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October, 1925 Vol. XVIII, No. 2  
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### EDUCATIONAL FIELD SECRETARY

UTICA N. Y.—The appointment of Miss Charlotte Tompkins as Field Secretary for the Department of Religious Education of the Diocese of Central New York, was made at the meeting of the Diocesan Council in Syracuse on September 30th. Miss Tompkins is experienced in educational work. For eight years she was a teacher in the public schools of Omaha and later was supervisor of religious education in the cathedral at Omaha. She received her training from Bishop Ferris and received the Niobrara Cross for work at the Niobrara Reservation. She will make her headquarters in Utica and can be addressed at The Kanatenah, Utica, N. Y.

### HOLDERNESS SCHOOL OPENS

PLYMOUTH, N. H.—Holderness School, the diocesan school of New Hampshire, opened its forty-seventh year on September 17th, with an enrollment of fifty-one boys, and two more have entered since then. Of the present fifty-three, eighteen are new students.

Repairs and improvements have been made during the summer to some of the buildings and the interior of the chapel has been entirely redecorated.

Of last year's graduating class the following have entered colleges three Hobart, two Trinity, one St. Stephen's, three New Hampshire University, one Bowdoin, one Columbia. Of the present graduating class most of the members are expecting to enter college next fall.

Three new masters are on the staff this year, and the school year has opened with an excellent spirit.

### NEW HAVEN CATHOLIC CONGRESS

NEW HAVEN, CONN.—Eight Bishops of the American Church have promised to be present officially at the High Mass that is to be sung at the first annual Catholic Congress on November 4th. The music of this Mass will be rendered by the choir and organist of the American Plainsong Society under the conductorship of the Rev. Winfred Douglas, Mus. Doc., Canon of Fond du Lac.

The Congress will have four official Episcopal chaplains.

The largest hotels of New Haven are already reserved to their limit for the period of the Congress, but priests desiring accommodations may secure rooms in private houses by writing to the agency that is under the charge of Deaconess Percy, at 82 Broadway.

### A MEMORIAL ALTAR

LITTLE ROCK, ARK.—The Rt. Rev. Logan H. Roots, D.D., Bishop of Hankow, assisted by his brother, the Rev. Willard H. Roots, of Mansfield and Foxboro, Mass., will dedicate an altar to the memory of their parents, in Trinity Cathedral, Little Rock, on All Saints' Day. Bishop Roots' father was the first treasurer of the Missionary District of Arkansas, and the first and only treasurer of the Diocese of Arkansas until his health failed, he was a chapter man of the Cathedral and a Sunday school superintendent for fifty years in various places of Arkansas. Mrs. Walter C. Hall, who joins with her brothers in presenting the altar, is president of the Woman's Auxiliary in the Diocese of Arkansas.—The (Massachusetts) *Church Militant*.

### CALIFORNIA PROGRAM CANVASS

SAN FRANCISCO, CALIF.—Thorough preparations are being made for the Every Member Canvass throughout the Diocese. After the annual conference, participated in by nearly every one of the clergy at the call of the Bishop, each Convocation had its fall meeting and projected regional work in each section.

Archdeacon Noel Porter is spending the better part of three days in each Mission. After a conference with the vicar on Saturday an early Eucharist and Morning Prayer are said on Sunday, followed in the afternoon or evening by a Healing service. On Monday calls are made and, where possible, a general meeting of parishioners is held at a dinner.

Each convocation is also rallying the men for a get-together dinner to further fellowship and cooperation, and to get the inspiration which each visit of the Archdeacon engenders.

### DETROIT CATHEDRAL HOST AT FORD PARTY

DETROIT, MICH.—The fellowship committee of St. Paul's Cathedral, Detroit, which, to a large extent, has charge of the social activities of the parish, provided an unusual feature on Tuesday, October 20, when they sponsored an "old-fashioned dancing party" by arrangement with Mr. and Mrs. Henry Ford. More than 500 people of ages ranging from seventeen to seventy took part in this formal beginning of a movement suggested by Mr. Ford in which old-fashioned dances will be fostered by Church authorities. Mr. and Mrs. Ford were present throughout the evening, mingling freely with the throng and participating in many of the dances. The orchestra, which was provided by Mr. Ford, was of antiquarian interest as well as being musically delightful.

The social authorities of the Cathedral are planning a series of classes under the direction of Mr. and Mrs. Benjamin B. Lovett, Mr. Ford's dancing instructors, in which the old dances will be taught. The movement is being watched with a good deal of interest by a large number of people, but it is still a matter of speculation as to whether the younger set will be willing to exchange the present dances for those of an older day.

IN TAMPICO, MEXICO, the center and outlet of the great oil fields, a stone church of Gothic architecture was recently consecrated by Bishop Aves. It contains a number of memorials, beautiful pieces of Mexican work. The mission was started in 1912, and after the revolutions it was wholly reorganized in 1919.

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DEATH OF

REV. JAMES KELLOGG PARKER

WATERVILLE, N. Y.—The Rev. James Kellogg Parker, rector emeritus of Grace Church, Waterville, passed to his rest on Monday, October 12th.

The Rev. Mr. Parker was a graduate of Berkeley Divinity School. He was ordained to the diaconate in 1883 and to the priesthood in 1884 by Bishop Huntington. During his ministry he was rector of St. John's Church, Whitesboro, N. Y.; St. Peter's Church, Oriskany, N. Y.; and Grace Church, Waterville, N. Y. He served the latter parish from 1893 to 1920, when he became rector emeritus.

NEWS IN BRIEF

LONG ISLAND—At the Church of the Redeemer, Brooklyn, the Rev. Thomas J. Lacey, S.T.D., rector, there has been blessed and set up in St. Thomas' Chapel, a small aumbry for the holy oils. There has also been placed in St. Thomas' Chapel an icon of St. Athanasius, made by the monks of Mt. Athos, in commemoration of the 1600th anniversary of the Council of Nicea.—The endowment fund of the Home for the Aged, Church Charity Foundation, has received \$2,500 from the estate of the late Sister Emma, C.S.J.E.—The rector of the Church of the Atonement, the Rev. Harry T. Morrell, will act as the secretary of the Diocesan Social Service Commission.

NEWARK—The Rev. John M. Chattin and Mrs. Chattin have sailed, on the S.S. Rotterdam, for a year abroad. Their address will be in care Morgan, Harjes & Co., Paris, France.

NEW YORK—The Rev. Henry S. Whitehead, sails on October 17th for St. Croix, Virgin Islands, where he will spend the winter. He may be addressed there at Fredericksted. Fr. Whitehead has several books in preparation and expects to spend the winter working on them and in giving assistance to the clergy of the island.

SOUTHERN OHIO—Zion Church, Dresden, the Rev. Charles M. Lever, minister in charge, having been closed all summer for repairs and redecorating was reopened Sunday, October 18th, and on the same day a home-coming celebration was held. Archdeacon Dodshon was the special preacher at the morning service, and Canon Reade, of Cincinnati, preached in the evening. Large congregations were present at both services, a number of visitors being present from neighboring towns.—St. Paul's Church, Chillicothe, the Rev. Francis Lee, rector, is building a new parish house at a cost of \$30,000. The work is to be completed by December 1st.—The Church of the Ascension, Wyoming, the Rev. C. A. Stridsberg, rector, has received a gift of \$30,000 from a parishioner towards the proposed new church.

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