

The Witness

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Final Arrangements are Made for the Convention

Everything Planned to Make the Portland Convention Greatest in History of Church

Postmaster John M. Jones of Portland will accord an additional courtesy to deputies to the General Convention by the installation of a postal substation in the convention building. Mr. Jones has advised Bishop W. T. Sumner of the diocese of Oregon, that he will install a complete substation and place a regular postal superintendent in charge. All mail to convention deputies and visitors is to be handled through this office. During the rush hours members of the Seamen's Institute will assist the superintendent in waiting on the public.

During the past week many other events of interest to deputies have happened in the Rose City. Tickets to the opening mass meeting at The Auditorium on the morning of September 6, have been mailed to every deputy in the United States, and to practically all the visitors who have made advance registration. This means that every visitor who has registered to date, will be assured of a seat at this opening service. As the tickets could easily have been disposed of in Portland, the committee thought it advisable to care for those outside the city first.

The motor corps committee has completed its preliminary arrangements for the sight seeing trips. This week it had several hundred purple crosses printed to be pasted on the windshields of cars in which deputies are riding.

To keep away from the last minute rush Bishop Sumner arranged during the past week for the erection in the basement of The Auditorium of partitions, behind which will be provided comfortable rest rooms for the women and a lounging room for the men. The arrangements also call for the provision of a room for representatives of both the secular and church papers. The telephone company has agreed to install an intercommunicating system before September 5, so that the various departmental offices scattered throughout the great auditorium will be in close touch with each other.

One part of Portland's Auditorium, which heretofore has had but little mention, but which will attract attention from deputies, is the Oregon Historical Society rooms. When any deputy tires of the debate in the convention hall, or wants to rest his mind for a few moments after a long conference, he may hie away to these quiet rooms, where he will find plenty to

The Brotherhood Convention Program Announced

Sectional Conference to be Held During the Day
with Mass Meetings Each Evening

SEND IN SUGGESTIONS

The Editors of the Witness recently announced to its readers the formation of a Board of Directors, made up of prominent Church Leaders. This Board is to have the first meeting in Portland next month. One of the chief subjects to be discussed will be ways and means of improving the paper. The Managing Editor will be grateful to readers for any suggestions they may have, which he may incorporate in his report. A complete report of this meeting will be submitted to the family of Witness readers at the earliest opportunity.

amuse and entertain.

For over 20 years Mr. George Himes has been collecting relics identified with the early history of the state, until he has a collection of thousands of pieces of very rare articles. Prominent among the exhibits is the old Griswold press (named in honor of Bishop Griswold), which the church school children of Massachusetts gave to the then missionary diocese of Oregon in 1867. The press came by boat and was transported around Cape Horn. On it was afterwards printed the first issue of the Oregon Churchman, and later the first daily paper in Portland. Lack of funds made it necessary to suspend publication of the Churchman temporarily, and the press passed into other hands. Since that time it has been in several printing shops in the western part of the state. Mr. Himes found the press about five years ago in the back room of a printing shop in Southern Oregon. He brought it to Portland and added it to his collection. This historical work became so large and important, that recently the state legislature provided for its continuance through a regular commission. Mr. Himes who is a regular walking encyclopedia on Oregon history, was then appointed state custodian of the exhibits. Mr. Himes is now having special placards prepared to mark articles in the rooms, which will be of special interest to visitors, because of their connection with the early history of the church, or its members.

The Program for the Brotherhood Convention to be held in Seattle from August 30th to September 3rd has been announced. The theme for the senior convention is "The Church and the Boy." On Wednesday, August 30th, there is to be a public meeting with an address by Bishop Lloyd of New York, his subject to be: "The Brotherhood of St. Andrew—Looking Backward and Forward." This mass meeting is to be preceded with Hymn singing, led by Canon Douglas. The following evening is to be Anglican Night with a mass meeting addressed by George A. King, of London, President of the English Brotherhood, and Bishop dePencier of Canada.

On Friday evening the Public meeting is given over to Alaska, with Johnny Fred, a young Alaskan Indian who is studying for Holy Orders, and Bishop Rowe as the headliners.

The Saturday evening meeting, to be held in St. Mark's Church, is a Service of Preparation for the Corporate Communion led by Rev. George Craig Stewart.

The Sunday meeting is to be held in the Masonic Temple at three o'clock, with addresses by Mr. King and Bishop Gailor.

Section Conferences are to be held throughout the Convention period, to be led by such leaders as Dr. Stewart, Rev. Charles T. Bridgeman, Mr. John D. Alexander of Detroit, Mr. Frank C. DuMoulin of Brooklyn, Rev. C. B. Wilmer of Atlanta, Mr. Edward A. Shields, Mr. Lawrence Choate, Mr. G. Frank Shelby, Mr. Francis A. Williams, Mr. James L. Houghteling, Jr., Mrs. John M. Glenn, Rev. Floyd W. Tomkins and others.

The theme for the Boys' Convention is "Training in the Christian Army." The Rev. George Craig Stewart, the Rev. Floyd Tomkins and Bishop Keator are to devote much of their time to the younger group. Their program has been arranged in much the same way as that of the Seniors, except that more time is to be given over to games, trips and recreation.

Trips to and from the Convention have been worked out with great care by Mr. Courtney Barber, the chairman of the Transportation Committee. Special Trains have been chartered from various cities, with arrangements for trips into the Yellowstone and other places of interest. Any desiring information should write Mr. Barber, 617 Peoples Gas Building, Chicago.

GENERAL NEWS OF THE EPISCOPAL CHURCH

Commission Report On Big Conference

Calling upon the Protestant Episcopal Church to support to the utmost of its power plans made for the World Conference on Faith and Order at which an effort will be made to achieve the beginning of Christian unity, the joint commission on the World Conference made public its report to the General Convention of the Protestant Episcopal church.

"It is now the duty of this church to practice what it has preached through the general convention for twelve years," says the commission, "and to take the lead in inaugurating the local conferences which are proposed. Unless thorough preparation is made beforehand, the meeting of the World Conference will be barren.

"The churches, and especially this church as the originator of the movement, must be thoroughly trained in the conference method, in order that their delegates may not only give to the conference their personal experience in that method but be supported by the whole strength of their respective churches. Otherwise there is danger that at the World Conference there will be much repetition of high-sounding and meaningless platitudes, or hasty and dogmatic assertions provoking, inevitably, equally hasty and sectarian contradictions, and then the last state of a divided Christendom may be worse than the first."

As hopeful portents for the future the commission points to the continued progress of efforts for partial reunion in various parts of the world, referring to the advanced stage of the negotiations between the Church of Scotland and the United Free Church of Scotland, the agreement of the Congregational, Methodist and Presbyterian churches of Canada to unite, the progress toward union of the same churches in Australia, while in both countries the church of England has entered the negotiations.

Efforts for reunion between the northern and southern bodies of the Baptist, Methodist and Presbyterian churches of the United States are being continued, and there is a noteworthy movement in the eastern classes of the Hungarian Reformed church in America for union with the Protestant Episcopal church. Mention is made also of the enthusiasm of his Holiness Meletios, Archbishop of Constantinople and Ecumenical Patriarch of the Holy Orthodox Eastern church to bring about reunion at once among the Eastern Orthodox, Old Catholic and Anglican churches.

The commission referred to the efforts to obtain a general agreement among the churches to cease proselyting and for closer co-operation for missions among non-Christian people. The Holy Orthodox Eastern church has urged the promotion of closer friendship among the churches, including the acceptance of a uniform calendar for the simultaneous celebration of the great Christian feasts and the settlement of the question of mixed marriages.

The commission reported that since September 12, 1919, the date of the last

report, additional co-operating commissions have been appointed so that there are now seventy-eight churches represented in the world conference organization. Of the preliminary conference at Geneva in 1920 the report says:

"Seventy autonomous churches from forty nations were represented officially or unofficially, and in addition a number of persons were present as friendly observers. Greatly to our regret there were no official representatives of the Roman Catholic church present, although two or three Roman Catholics were there as individuals and have since published sympathetic reports."

Bible Anniversary Chairman Is Selected

It is announced that Graham Patterson, publisher of the Christian Herald, has accepted the chairmanship of the American Bible Celebration Committee, which is planning special services for Sunday, October 1st, to commemorate the fiftieth anniversary of the American Bible Revision Committee.

The first formal meeting of the American scholars, who gave to the world the American Standard Bible, took place at 40 Bible House, Astor Place, on October 4, 1872.

Gives Large Gifts to Work in China

Bishop Graves reports that Mrs. Elliot M. Thomson, widow of Archdeacon Thomson, has given 1,000 taels for the endowment of St. Luke's Hospital, Shanghai. She has also given 1,000 taels for the building fund of St. Mary's Hall; 500 taels to St. Elizabeth's Hospital, Shanghai, and 400 taels for the building fund of the new All Saints' Church, Shanghai.

Archdeacon Thomson went to China in 1859 and for nearly sixty years was one of the Church's most faithful representatives. In the dark days of the civil war, when supplies of both men and money were at a minimum, Archdeacon Thomson carried on almost single handed in China. Those were the days when the China Mission almost failed. It was Archdeacon Thomson alone who prevented failing.

There was no Bishop in the field. Bishop Boone had died in 1864 and Bishop Williams was not consecrated until 1865. It was Archdeacon Thomson who, in the latter sixties, conceived the plan of establishing St. Luke's Hospital and carried his vision through to a fine reality.

Fishing Failure Brings Poverty to Alaska

"Fishing practically a failure. Must have at least \$500 worth of food supplies to relieve certain destitution among Indians next winter."

This telegram, received by the Department of Missions from the Rev. John W. Chapman, D.D., of Anvik, Alaska, is the first reply the department has had to its request sent in June for information with regard to the fish run this summer. Dr. Chapman does not say whether the fish shortage is due to natural causes or to continued operation of the cannery inter-

ests. In view of the action of the Department of Commerce last winter in declining to modify the restrictive regulations designed to protect the Indians' fish supply, it is fair to assume that a diminished run of salmon, rather than the cannery, is responsible for the present emergency. Anvik, on the lower Yukon, within 500 miles of the mouth, naturally feels the shortage first. It seems certain, therefore, that similar reports will be received later from our missionaries on the Upper Yukon, the Tanana and the Kuyukuk. The department will take pleasure in forwarding to Bishop Rowe the gifts of those who desire to help him meet this situation.

That Her Work May Be Continued

One day last August, after office hours, a young woman called at the Department of Missions. She brought with her an insurance policy for \$3,000 which she had just taken out. She explained that she had done this in order that in the event of her death the proceeds of the policy, after providing for her funeral expenses, might be used for the benefit of some work in the Mission field.

This young woman is all alone in New York. Her heart is very much in Mission work. She is taking this method of making sure that after her death the cause to which she is now making an annual gift will still continue to benefit by her foresight and generosity.

Bishop Tucker Receives Gift From His Friends

On July 20, a committee composed of two clergymen and three laymen of the Diocese of Kyoto, on behalf of the clergy and laity of the diocese, presented a check for \$675 to the Rt. Rev. H. St. G. Tucker, D. D., as a token of their loyal affection and in commemoration of the fact that the Bishop has now completed ten years of service as their spiritual leader. The idea originated at the time of the Diocesan Convention this spring, and the money is a free will offering from the people in grateful recognition of his unselfish labors during these years.

The gift was accompanied by a beautiful silk-bound Japanese book in which were inscribed the names of all persons, more than a thousand in all, who had contributed toward the fund.

Cincinnati Work Does Not Lag During Summer

Two dozen friends of the Cincinnati Mission made it possible for that organization to do two special pieces of work this summer.

In the most crowded portion of the city a Vacation Bible School was organized. With the hearty co-operation of the rector, Rev. E. C. Boggess, the Parish Hall and other rooms of St. Luke's Church in the West End were put to use and sixty children were soon enrolled. Deaconess Fracker was in charge, assisted by Miss Dorothy Mayer, kindergartner, and Miss Eloise Mayer in charge of music and hand work. Several of the clergy visited the school and made short talks to the chil-

dren.

From the same funds a portable organ was purchased for use at the Rockhill Sanatorium on Indian Hill, near the eastern boundary of the city. By its use the Sunday evening services for tubercular ex-service men were held out of doors, instead of in one of the wards, so that not only those present and able to walk but also the patients confined to their beds could hear the address, the prayers and the music. These services are held by Canon Reade, the superintendent of the City Mission, assisted by the Rev. Ian Robertson, rector of the Hartwell Parish.

The balance remaining in the fund will be used to further the work at Rockhill Sanatorium. Its location on the top of a hill so steep that even the most powerful auto has to take it in "low" makes it a point of some difficulty to reach. New hymn books, containing popular hymns and well printed are the greatest need there at present.

Peoria Rector Visits Alaska

The Rev. Campbell Gray, Rector of St. Paul's Church, Peoria, Illinois, left Sunday evening, August 13th, for a visit to Juneau, Alaska, before attending the General Convention at Portland, Oregon. Mrs. Gray will accompany him on the trip and they will visit several points of interest through the Canadian Rockies while enroute, returning to Peoria about October 1.

Ordination in St. Mark's, Denver, Colorado

At St. Mark's Church, Denver, Colo., on Tuesday, August 8th, the Right Rev. Fred Ingley, S.T.D., Bishop Coadjutor, advanced to the priesthood the Rev. Eric A. C. Smith. The Holy Eucharist was celebrated by the Bishop of the Diocese and the sermon preached by Bishop Ingley. The candidate was presented by the Rev. E. C. Johnson.

The musical parts of the service were rendered by a choir of priests, under the direction of the Rev. G. A. C. Lenman, and the litany was sung by the Rev. Don Fenn.

Father Smith has been placed in charge of the missions at Delta and Paonia, Colorado.

Society for the Home Study of Holy Scripture

The Alumnae and friends of this society are planning to meet for luncheon or dinner some time during the General Convention in Portland, to discuss plans for the future of their work. In order to have some idea how many members and other friends of the society will be in Portland at this time, they are asked to register at the Church Service League headquarters, Room 2, on the second floor of the Auditorium, on Tuesday, Wednesday or Thursday, September 5th, 6th or 7th. Notices will then be sent to them of the time and place of the meeting.

Ordination at Anvik, Alaska

On the sixth Sunday after Trinity, July 23, Mr. John Boyd Bentley, of Hampton, Va., was ordained to the diaconate by the

Rt. Rev. Peter T. Rowe at Christ Church, Anvik, Alaska. Morning prayer was read by the Rev. Henry H. Chapman. The candidate was presented by the Rev. John W. Chapman, D. D. Dr. Chapman read the Litany. Holy Communion was celebrated by Bishop Rowe. The epistle was read by the Rev. Arthur Wright, and the Gospel by the newly ordained deacon. Bishop Rowe preached the ordination sermon.

Rev. Mr. Bentley was educated at the College of William and Mary, where he held the Randolph scholarship. He is a veteran of the world war, having enlisted as a private, served for three years, part of the time in France, and reached the rank of captain in the field artillery. After a year of study at Virginia Theological Seminary, he was appointed by the Board of Missions as lay assistant at Anvik, and proceeded to Alaska in the summer of 1921, accompanied by Mrs. Bentley. He entered upon his duties with enthusiasm and has given most efficient and whole-hearted service. He will continue at Anvik for another year.

Aid for Worthy College Students

Aid to earnest students in receiving a college education without appeal to charity has been made available through a new plan just adopted by the Harmon Foundation, 140 Nassau Street, New York City, of which William E. Harmon, a philanthropist, is founder. Hobart College has been made a beneficiary of the foundation and its benefits will be extended to Hobart students in the college year 1922-23.

According to the Harmon Foundation plan, students who can clearly demonstrate their worthiness may borrow substantial sums from the foundation on a long term loan plan, whereby they agree to commence repayment one year after graduation, increasing payments as their earning capacity increases. Loans are available principally to students who are working their way through, and only to members of the junior and senior classes.

Mr. Harmon, founder of the Harmon Foundation, is a Churchman and a resident of Brooklyn.

A Plea for Navajo Educational Needs

A treaty was made with the Navajo Indians in 1868 wherein was promised (article 6) a school-house and teacher for every thirty children of school age. Notwithstanding that promise, today there are over 6,000 such children without school facilities!

There is now an opportunity for meeting that need, in part at least, at slight expense, if the conscience of the people demand it.

Incidentally, the Annual Report of the Commissioner of Indian Affairs shows that there are 20,869 eligible Indian children who, for lack of facilities, are not in school. To permit this condition to continue is not only a wrong to the Indians themselves but a menace to our civilization. We realize that the financial exigencies of the World War tended to delay fulfillment of these treaty obligations of the Government to its wards, but that

reason does not now exist, and a forward-looking policy should be adopted.

With a view to improving these educational conditions, Hon. Charles H. Burke, Commissioner of Indian Affairs, has requested the Secretary of War to transfer to the Interior Department the virtually abandoned military post at Fort Wingate (near Gallup), New Mexico, for school purposes. This military post is in the heart of the Navajo country, and it can be equipped at comparatively slight expense to accommodate fully 500 Indian pupils. Moreover, the climate is well suited to the health of the children of these Navajos.

The War Department has thus far declined the request to relinquish control of this military post, on the ground that certain high explosives are stored on the reservation, which should continue to be under the custody of the Ordnance Department. The explosives, it is stated, are stored some miles from the buildings desired for the Indian school, and will not interfere with the proper administration of the War Department or that of the school, if established. It is suggested, however, that the small guard now provided by the War Department could be continued for that portion of the military reservation needed for the Ordnance Division.

A more fitting and practical use of government property can scarcely be conceived. The merging of the implements of war into the arts of peace and education will be a veritable fulfillment of the prophecy that "they shall beat their swords into ploughshares."

During the world war, the Indian school plant at Carlisle, Pa., was turned over to the War Department to provide means of caring for the wounded soldiers. Now that the war is over, it would seem proper that the War Department should show a reciprocal spirit with regard to the request of the Indian Bureau for the Fort Wingate plant.

We earnestly request the friends of the Indian to write (1) to the President, (2) the Secretary of War, and (3) members of Congress, urging that the Fort Wingate Military Post be transferred to the Interior Department for use as an Indian school.

WORSE AND MORE OF IT!

A month ago 58 Dioceses reported decreases, now we have 62. And that is not all.

The total receipts on the quota in July were \$21,346.77 less than in July last year, and the total to July 31st is \$139,907.42 behind last year.

Sorrowfully yours,
LEWIS B. FRANKLIN,

The Witness Fund

We acknowledge with thanks, the following donations to the Witness Maintenance Fund:

Ida Sherman	\$ 5.00
Mrs. W. E. Lamb	2.00
Julia P. Lehman	1.00
Mrs. G. H. Stevens	1.00
Mrs. W. W. Grant, Sr.	2.00
Mrs. R. C. Campbell	8.00

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THE GENERAL CONVENTION

Bishop Johnson

What is the General Convention?

What will be done at this General Convention?

What effect will it have upon the Church?

What is the General Convention?

It is nothing more or less than a very large provincial synod with no power to change the faith of which this Church is merely a witness and in no sense a creator.

The faith can be determined only in a General Council of the Church, and since the Roman and the Greek Church finally separated in the eighth century, there has been no real General Council of the whole Church.

Rome has claimed a universal character for her own synodical meetings, and she has assumed the right to add further articles to the faith, but Christendom has not accepted these purely Roman articles of faith.

In 1854, a Roman synod declared that the Immaculate Conception of the Blessed Virgin Mary was an article of faith.

This had been a pious opinion of many theologians for many centuries but a pious opinion is a very different thing from an article of the faith.

In 1872 the Roman Church put forth, as a matter of faith, that the Bishop of Rome is the infallible vicar of Christ. Up to that date this was a pious opinion of certain Roman theologians.

These pronouncements are very different in character from the definitions of the faith put forth by the Nicene Council in 325 A. D. and in the General Councils that followed.

For, in the latter case, the faith was determined by representatives of the whole Catholic Church, but in the former case all bishops and representatives were rigidly excluded from the Council except those who were in submission to the Bishop of Rome.

Neither the Vatican Council, nor the Lambeth Conference, nor the General Convention of the Episcopal Church in the U. S. A. has any power to perform the functions of a General Council. They can not alter the faith and orders of the Church without exceeding their powers.

What, then, is the function of the General Convention?

It accepts the faith and order as "this Church hath received the same" and proceeds to administer that institution which is based on faith and order already determined.

Synods have had power to revise the liturgy in use in the particular province, from the earliest time. When, however, the Roman Church combined all synods within its jurisdiction into one large synod, it assumed the right of a synodical council and suppressed all other provincial liturgies, destroying the beauty of synodical diversity in the desire for mechanical uniformity.

In like manner England in the days of Elizabeth produced the Prayer Book out of diverse sources; and we of America have inherited that Prayer Book, modified to suit our provincial needs.

The General Convention has before it the proposed revision of the Prayer Book. A commission which has been in existence nine years, having been appointed at New York in 1913, and having reported at St. Louis in 1916 and at Detroit in 1919, will make its third report at Portland in 1922.

Every change in the Prayer Book must pass both houses of General Convention at two successive sessions.

Thus it takes six years to effect a single change in the Prayer Book.

The Revision of the Prayer Book is, therefore, in the following status:

(1) Certain changes, mostly in Morning and Evening Prayer, have passed twice in the House of Bishops and in the House of Deputies, and have thus received final sanction, to be operative when the Prayer Book Revision is completed.

(2) Certain changes in other parts of the Prayer Book were acted upon in 1919 by either the House of Bishops or the House of Deputies and these revisions must be acted upon by the other house in this convention before they are finally sanctioned.

(3) A large number of proposed revisions have been submitted to this convention which have not been acted upon by either house, and these proposals will come up for original debate.

In the course of this long drawn out procedure, which can go on and on for an indefinite period, certain questions have arisen in the minds of many bishops and delegates at this convention.

(1) Is there any real demand for revision of the Prayer Book on the part of any large number of Churchmen, or is it an academic desire of the few to change that which is ancient?

(2) Has the commission displayed enough liturgical ability to justify the adoption of its many suggestions?

(3) Is the method of revising the Prayer Book one that can commend itself to general acceptance?

Can a body consisting of two houses, one of 125 members, the other of 600 members meeting for fifteen days at an interval of three years, give to the liturgy of the Church that careful consideration which its beauty and finish require? Can we turn the General Convention into a great dissecting room where, as a clinic, the representatives of the commission per-

form the operations, sometimes exceedingly painful, by which this revision can be accomplished?

Fifteen days is scarcely time enough for the consideration of the necessary business of the Church, much of which is of a somewhat tedious and secular character.

The incongruity of turning from the consideration of a budget, or the amendment of a canon, to a collect for divine grace, or an office for the visitation of the sick implies a versatility of resources which the ordinary delegate does not possess.

At the same time we are told that having begun the revision it must go on to the bitter end, and that those who oppose going on are reactionaries. Is this necessarily so?

If I start to rebuild my house and find, after completing the porch that it is going to be far more expensive than I imagined, am I a reactionary because I decline to go further into the interior?

Besides the revising of the Prayer Book, the convention has much else to do that ought not to be done hurriedly.

We have to elect a new Council and to hear the report of the old.

We have to revise certain canons, hurriedly constructed in 1919, to be more carefully considered in 1922, dealing with the powers of the Presiding Bishop and Council, the prosecution of its work and the co-operation of its constitutional elements.

We have to hear reports from the various fields of the Church's work at home and abroad, and from the various departments of the Council as well.

Then there are innumerable commissions and committees appointed at previous conventions, most of which are duds, but some of which are likely to go off at this convention. They all take time, even though some of them ought never to have been created.

Then the General Convention is developing innumerable side shows (I do not know how else to describe them) which do not take the time of the convention, but distract the concentration of the representatives.

In short, the General Convention is becoming a sort of hectic fortnight into which are packed more things than we can take care of.

Some of us want a good deal of this business relegated to provincial synods, but there are those who look with horror on any such division of the Church, or the possible nomenclature that it might develop.

At present the General Convention is too bulky to be efficient; too crowded with business to do any of it very well; too hurried in its procedure to be thorough in its discussions.

This, however, is a temporary malady which is due to the fact that the Church has waked up. But the old wine-skins are bursting with the new wine. The overcrowded agenda of the General Convention is not really a disease, but a sign of prosperity.

Some day some one will work out a plan by which its business may be such that it can be transacted in reasonable measure, but now it is in somewhat of a muddle.

More About Revision of the Prayer Book

By Rt. Rev. Edward L. Parsons, D.D.

In this brief article there are three matters which I wish to discuss.

The first is the relation of this Report of the Commission on Revision for 1922 to the earlier reports of 1916 and 1919. The Report of 1916 broke new ground and as was natural, received great commendation. It helped the church to realize how much we needed a revision. Before 1919 the conservative forces, helped by the post-war reaction had begun to move. The Report of that was less popular than its predecessor. The present Report is being studied more carefully and criticized more vigorously than either of its predecessors. That is most desirable and will help to bring good results. The Report itself is, I think, distinctly the best of the three. It embodies the results of eight years of study and discussion. It could be improved because no such report could ever be perfect and in a living church liturgical revision must always go on; but it is, I think, on the whole about as good as we can hope to get at this moment. Liturgical development must always go on, but official recognition of such development must come at given points. We have reached such a point now. The sensible thing is for General Convention to determine how far the Church wishes to go on the basis of this Report, settle the questions raised by it and get to other work. In another generation other liturgical revisions and amplifications will press for recognition. In the meanwhile it might be well for us to have a permanent liturgical commission to keep track of such movements and to guide them.

Next let me call the attention of the laity especially to what this revision if adopted in the main means for every day use. The Book becomes greatly more convenient. The four books of which it is really composed will be clearly marked. The services will follow the more natural order. After morning and evening prayer and the Litany one will not have to turn 150 pages to the Holy Communion. It comes next; and after it, the Collects Epistles, Gospels.

The dry Catechism gives place to an office of instruction with hymns and prayers. The Baptismal office is simplified and its teaching stands out more clearly. The marriage service equalizes the vows and drops the phrase "with all my worldly goods, etc.," in these days the source of much mirth on the part of the unregenerate. The Visitation of the sick gives the layman as well as the clergyman helpful prayers and Psalms for sickness. The Burial office will bring comfort instead of warning, with revisions and many additions. "Family Worship" ought to be a real help to the development of that most neglected feature of our home life.

There can, it seems to me, be little opposition to such changes as these except on the part of those conservatives who object to change because it is change. It is quite different when we come to the

office for the Holy Communion, the third matter to which I wish to refer. Here are made proposals which in the minds of many people concern not only the order of services but the doctrine of the Church. It is perhaps unnecessary to say that the commission has been unanimous in its purpose to keep to the resolutions prohibiting it from touching doctrine. Its members have not, however, always agreed in the application. My own view is that at least one of the proposals does go a little beyond the prohibitive. Let me try to explain in an untechnical way. The Reformation in the Church of England meant that the Church together with the Reformed Communions in other lands recognized that in the medieval Church had grown up a system which had ultimately become subversive of some of the essentials of the Gospel of Christ. This system had substituted the idea of salvation by doing things for Christ's teaching that it is inward character which counts; had forgotten the priesthood of all believers and had fixed men's minds on the outward signs in the sacraments instead of on the faith which alone could make them means of grace. In particular the sacrament of the Holy Communion had become a miraculous event which took place in the altar.

The Reformers called men back to the inward and spiritual realities. They reminded them that the important thing for them in the Holy Communion is not what happens on the altar; but how far the consecrated elements can be to them a means of appropriating the life of the Lord Christ. The Church without losing its catholic heritage swept away the system of miracle and magic; turned men to the Bible, threw them on their own responsibility and led them to a truer understanding of the Gospel.

But in doing this, as happens always when men's hearts are deeply stirred, many good things were swept away likewise. It is quite right that we should recover what good we may, provided we do not lose the essential things for which our fathers strove. The Commission has drawn on the riches of the past in many places in its Report. In the Order for the Holy Communion it has not, I think,

been always as successful as elsewhere.

The proposed new title is very cumbersome. The change of place of the Lord's Prayer to follow immediately the Prayer of Consecration, though ancient, is not an improvement. The proposed alternative ending to the Prayer for the Church Militant carries much too far the principle of permissive use. Some day we shall have a fuller commemoration of the departed in that prayer; but let us wait until we can all agree on it.

Other proposals are excellent as e. g., the shortening or omitting of the Decalogue, the few offertory sentences and the placing of the Prayer of Humble Access after the comfortable words.

Now it is true that some of those proposals coming as they do from earlier uses suggest to the scholar the atmosphere of pre-reformation doctrine. It is true also that some people want them because they do have that atmosphere. But if one gets away from history or into the position of the average Churchman it seems to me clear that in such proposals as I have mentioned there is nothing which really menaces the faith of the people unless the teaching which interprets this service is itself unsound.

There is, however, one proposal which

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I think does definitely teach unsound doctrine. I refer to the permissive use of the *Benedictus qui venit* (Blessed is he that cometh) just before the consecration. It came in originally with the growth of the miraculous and objective view of the sacrament. It has absolutely no other purpose than to give the impression of the imminent coming of an absent Christ. It can be interpreted in other ways; but that is what it means. In other words, it lends itself to a doctrine which the Reformation repudiated because it is not true to the faith of the Gospel. We are all agreed that that faith must be kept. So far as I know none of us wants to change this Church's misunderstanding of that faith. Going pretty carefully through the whole report one finds undesirable proposals of course. One finds proposals which to many seem to look in the wrong direction. But this particular proposal seems to me the only one which distinctly does more than look! It says the thing we do not want said. That is why I have picked it out to comment on at such length.

A good Report with proposals which make more convenient, enrich and adapt to modern conditions the Prayer Book, without altering its devotional atmosphere and doctrinal balance—such I think is the Report now before us. I trust that the General Convention may judge it in somewhat the same fashion and that the great bulk of it may be adopted.

The New President of the P. B. and C.

By Rev. Robert F. Chalmers, D.D.

Very soon after this copy of the *Witness* reaches you, the House of Bishops will have elected him and the House of Deputies will have confirmed the election—and he will be the national leader of the Episcopal Church.

We are not hazarding any guesses as to whom the Bishops may be guided to appoint. That would be futile. But it may be well for us to think of what is awaiting the new Presiding Bishop and Council when they are elected. (How thankful we all are for the prospect of a less cumbersome and awkward nomenclature!)

First, there is an awakened Church,—conscious as perhaps never before in its history—of its national unity and its world-wide mission. And the Nation-Wide campaign did that. The awakening came with the great step forward which we took in 1919.

Second, is there not in the Church a widespread desire for leadership? We have been learning to march in step,—we like it. We are not as firm in all our movements as we might be—but we are going to keep on drilling. We are just far enough on now to be eager for more active service. The Church will respond to leadership today—and is going to look to the newly elected Presiding Bishop and Council for leadership as well as administrative ability.

Third, the Church has proven her willingness to give. The new council is heir to the splendid educative work which has been done since 1919. It has experience

to go upon. It should have much less financial anxiety. The men and women and the boys and girls of the Church will give more in the next triennium than ever before. That may be assumed.

We used to hear in war days the slogan, "Give till it hurts." We are long past that. It is "Give, and keep on giving till you are glad and happy about your gift." Something like that is going to be our motto now. It doesn't hurt at all. Again thanks to the training of the Nation-Wide Campaign.

And so, the Church will expect great spiritual objectives to be set before her. Our people are longing to be called upon to go forth and do something. They will be bitterly disappointed if they are merely told that the Nation-Wide Campaign is a spiritual effort,—and, please don't forget that the Church needs ten or twenty or thirty million dollars.

We are all going to do our best about the dollars, but we are hoping that we may be summoned to a great adventure for Christ and His Church. We shall be glad if the daring spirit of the newly elected President and Council takes our breath away.

Liberia and China, Japan and Mexico. Alaska and the Philippines, are all challenges that we are going to respond to. But are we not ready to enlist in a great work in America? Where we can work ourselves, and give our time and energy to the cause. What about the "unchurched," the rural districts, the foreign born? Are the Department of Religious Education and Social Service merely to

hold the ground already gained, or are they to go forward?

The answer to all these and many other important questions will not depend upon the election at Portland. It will depend upon whether or not the people in every Parish and Mission are really praying that God the Holy Ghost will send us the right leaders now, as in the past; will bless and guide the deliberations and elections at Portland; and will come among us again with great power, as on the Day of Pentecost.

We expect much of the Presiding Bishop and Council. We are going to expect more. How often have we prayed for them, in our own Parish Church?

The prayers in our Parish Churches and in our homes will have much to do with the success of the Portland Convention and the leadership of the Presiding Bishop and Council.

The number of Churches where the *Witness* is put on sale Sunday morning has doubled since August first. Add your Church to the list. Our proposition: A bundle each week at 2½ cents per copy, with the privilege of deducting for unsold copies. Sell the papers for a nickle. Full Convention Reports by Bishop Johnson and Rev. J. A. Schaad. Keep your people informed.

The list of Churches where the *Witness* may be purchased on Sunday will be printed next week. Is your Church on it?

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H. B. LIEBLER, B. D.

H. F. ROCKWELL, B. D.

Editors

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"A CATHOLIC IN A PROTESTANT EPISCOPAL PARISH"

By the Rev. Dr. F. S. Penfold, of St. Stephen's Parish, Providence, Rhode Island.

A PAGE OF INSTRUCTION

Edited by the Rev. Dr. F. L. Vernon, of St. Mark's Parish, Philadelphia

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The Battle of the Flags

By A. Manby Lloyd

On July 8th, Mr. E. B. Charles, K. C., as chancellor of the Diocese of Chelmsford, heard the application for a faculty directing the removal of certain Sinn Fein and Red Flags which had been hung in Thaxted Church by the vicar, the Rev. Conrad Noel, with the approval of his Parochial Church Council. The case aroused much interest, and the Court had to be held in the Shire Hall.

The petitioners held that the two flags had been put in the church without a faculty, and that in the minds of some people they stood for Bolshevism and Rebellion.

Evidence was given of various disturbances that had occurred, including raids by undergraduates from Cambridge. On one occasion the Red Flag had been carried out of church to a meeting at which Mr. George Lansbury was the chief speaker.

Mr. Conrad Noel gave evidence to the effect that "ornaments rubric" did not apply to flags, which were therefore not a subject for a faculty. He did not accept the view that the Red Flag was a symbol of Bolshevism. It stood for the commonwealth of nations. The Sinn Fein flag was the flag of the majority of the Irish people, and it was now the symbol of the Irish Free State.

The Chancellor in giving his decision, said that flags were decorations, and no incumbent could introduce decorations into his church without a faculty. The flags in question were exhibited in Thaxted Church without lawful authority. They were intended to educate, but they failed to educate, and they irritated. The disorders that had occurred were inexcusable and discreditable to those who took part in them. They ought to be heartily ashamed of themselves. No doubt, the vicar and wardens would remove the flags, but, in accordance with precedent, and as a matter of precaution, a faculty must also be granted to the petitioners (six parishioners of Thaxted, including the Lady of the Manor) although he trusted to the honesty and goodness of Mr. Noel to make any further appeal unnecessary.

* * *

Flags or no Flags, it will make very little difference to the gospel preached by the Rev. Conrad Noel. He has just published a book entitled "The Battle of the Flags" which he describes as a study in Christian politics. Revolution, he says, does not mean bloodshed, but a complete change. The fifteenth and eighteenth century Revolutions of the Rich against the Poor, by means of which they deprived them of their lands, were accomplished with very little bloodshed. Reform means patching up the Capitalist system. Revolution means scrapping it for a new one. If blood is shed the responsibility will rest on those people who are accustomed to say: "Mow the Miners down," "Drown the Irish," "Shoot the Strikers." We do not want bloodshed. But do they?

It is idle, he says, to accuse him of disloyalty to the King, or of violating his oath of allegiance. For this oath was imposed in days when the King had con-

siderable authority and leadership. Now, wisely or unwisely, he has been shorn of his power, and has become a mere figure-head, with less initiative than the President of the United States of America. The power has shifted from King to Parliament, from Parliament to Cabinet, and from Cabinet to a small group of financiers and speculators who are the real rulers of England and the Empire today.

He goes on to trace the origin of the Flag of Saint George and of the Union Jack. On the return of Richard Lion Heart from the Crusades at the close of the twelfth century the people of England adopted "St. George for Merry England." We still follow this flag, with the great red cross, to remind us of the Roman knight who was made a Christian saint because he pulled down a cruel proclamation against Christian working men posted up by the Empire of his day and tore it to shreds. So the Flag of St. George has been restored to Thaxel Church.

Many noble deeds have been done under the shade of the Union Jack, but we have been grossly misled as to its history. He refers to the recent riot at the Central Hall, Westminster, on the occasion of Lord Derby's meeting, when the Union Jack was pulled down by ex-service men. The present Union Flag was made in 1801 to glorify the forcible union of Ireland with England. It was really the Flag of St. George crossed with the Cross of St. Andrew, but in 1801 they added, not the Cross of St. Patrick, but the Arms of the Fitzgerald family! In short, he regards the Union Jack as the symbol of Empire and brute force. It is mockery to say that it always stands for freedom, when the Bishop of Zanzibar has been obliged to expose the tyrannies of the British Empire in a pamphlet called the "Black Serfs of Great Britain."

As to the Red Flag, he devotes an eloquent chapter to the Blood-Red Banner. He traces the Apocalyptic ideas of the Early Church and the New Testament. The "Kingdom" they looked for meant either (a) the natural expression of a common conversion in a New Order of things where all should serve each other in joy and life and peace, or (b) the coming down in some miraculous or more sudden way of just the same order of things in answer to this preparation.

By translating "The Kingdom of God is within you" instead of "among you," or "in the midst of you" (R. V. margin) people have got a wrong conception of the Kingdom. But a great revival can save the Faith and save the honor of the Saviour. "Come ye out from the Pharisees; abandon their infidel Determinism, their passive lying-in-wait, their watching without work. Christians, ally yourselves with Christ, with the vulgar herd of His followers, with their volcanic energies, with their deathless hopes, their unconquerable zeal. Come to the great International movement for the redemption of the world and range yourselves under its red symbol."

"His blood-red banner streams afar,
Who follows in His train?"

* * *

This article may give cold shivers to some readers. Personally I love the Union Jack, and have often doubted Conrad

Noel's wisdom. At first sight it may seem to be a waste of time, money and influence. Then I pick up a respectable daily paper, the Daily Graphic, and read the flowing comment on the case:

"We have no interest whatever in the political convictions of the Vicar of Thaxted . . . but he will do well to realize that his parishioners will not tolerate the introduction of politics into the House of God. The decision of the Court will have made clear to preachers that they are concerned with things spiritual and not things material. Religion is essentially a refuge from the maelstrom of life."

After that, give me Conrad Noel, Jack London and Abraham Lincoln. Religion, according to the Scribes and Pharisees of the English Press, is Opium. And we give it the lie direct.

Be sure to have the people of your parish read the reports from the General Convention. Have the papers at the Church door Sunday morning. See the Display Advertisements in last two issues for our proposition—too liberal to turn down.

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come native fear. He has successfully
coped with savage cannibalistic instinct.
He has substituted health for filth, culture
for lack of that virtue. He even has re-
placed the fig leaf of the jungle for mod-
ern, albeit not up-to-date, fashions. But
now he is really up against it. And the
American moving picture film is re-
sponsible.

American movies, penetrating to the
jungles and to the clustered cities of the
impassive orientals, are furnishing these
peoples with impressions of the U. S. A.
quite different from those which the mis-
sionaries would have prevail. And the
missionaries are having a very hard time
explaining the variance to their black
or brunett disciples.

The report of the women's foreign
missionary board of the synod of the Pres-
byterian Church declares many American
films are exporting to the jungle and
orient trade pictures that are rough and
sensuous and which "constitute a gross
libel on a majority of our population." It
further says after certain of these pictures
have been displayed in Central Africa or
Bombay or Canton or Zanzibar, the mis-
sionaries have a hard time convincing their
congregations that most Americans do not
spend all their time wearing Airedale
pants and spurs, riding horses into dance
halls, shooting all men who cross their
paths as if they were clay pigeons.

The people among whom the mission-
aries work, the report continues, get the
idea from the films that there are only
two classes of American men, the hard
drinking, hard riding cave men of the
west, or the slick devils from the cities
who wear spats and tall hats, and whose
principal vocation in life is to steal an-
other chap's wife.

In the far places of the world wrong
impressions of the women of America,
also, are garnered from the films accord-
ing to the missionary reports. The pa-
trons of such pictures, the report de-
clares, are given the idea that half the
women of America are dance-hall girls
who smoke innumerable cigarettes and
consume much alcohol, while, morally,
they are not all that they should be.

"In Jerusalem, within 100 yards from
the grave in the garden where the Saviour
of the world lay after His crucifixion,"
declares the report, "there is displayed
a movie, conducted by an enemy of all
righteousness, showing revolting and sen-
sual pictures of American life."

CORRECTION

In an article in The Witness of July 29
it was stated that there would be a Corpo-
rate Communion and Mass Meeting for
the Woman's Auxiliary on Thursday, Sep-
tember 7th.

It is desired to correct this by the state-
ment that both of these are intended for
all the women of the Church.

The plans for both these services have
been made by the National Committee of
the Church Service League.

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