

The Witness

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Election of the New Council Closes Convention

House of Deputies Refuses to Enter the Federal Council by Fraction of a Vote

By Rev. Harold Holt

The House of Deputies, on Friday afternoon, made some few changes in the Communion Service which, if adopted by the next Convention, in the present form, will materially alter the character of the latter part of the Holy Communion Service.

Several new prefaces were inserted for Feasts at present unprovided for, notably the Epiphany, Purification, Annunciation, Transfiguration, and All Saints' Day. The Preface for Trinity, and Whitsunday were shortened and altered somewhat, but without changing the meaning of the present wording.

The most significant change, however, was made in the arrangement of the service following the Sanctus. The Prayer of Humble Access was moved from its present position to a place after the Prayer of Consecration, as was also the Lord's Prayer. This means that, after the Consecration, the Priest and People will say the Lord's Prayer and the Prayer of Humble Access together before making their Communions. Following the Communions the present Thanksgiving will be said, and the following matter as at present.

The House of Deputies and the House of Bishops came to an agreement on the Burial Service, dropping out the words in the lesson concerning baptism of the dead, and fighting with beasts at Ephesus.

Friday morning the elections to the National Council were held, the entire membership elected by the Convention will be as follows for the next three years:

President: Bishop Gailor of Tennessee.

Bishops: Brown of Virginia, Lines of Newark, Manning of New York, Reese of Southern Ohio.

Clergy: James E. Freeman of Washington, D. C.; Alexander Mann, Boston, Mass.; W. H. Milton of Wilmington, N. C.; E. M. Stires of New York.

Lay: Stephen Baker of New York, Burton Mansfield of New Haven, Conn.; Samuel Mather of Cleveland, Ohio; George Wharton Pepper of Philadelphia; Phillip S. Parker of Brookline, Mass.; Harper Sibley of Rochester, N. Y.; H. C. Wyckoff of Watsonville, Calif.; Stewart Bryan of Richmond, Va.

The House of Deputies engaged in a somewhat stormy debate concerning the message of the House of Bishops favoring

Auxiliary Convention Marked by Progressiveness

Women Plan to Raise \$65,000 to Establish a Hotel for Missionaries in New York

What has been, in many ways, the most remarkable Triennial Meeting of the Woman's Auxiliary, has just come to an end.

The opening service was a quiet hour, held at St. David's Church, Portland, conducted by Bishop Lloyd, and it was his words of deep spiritual understanding and of wise and consecrated guidance which may truly be said to have given the keynote to the whole triennial. While the impressions left by the meetings are many, perhaps the most outstanding are, the constructive and forward looking character of all the planning for the future and the spirit of broadminded tolerance and of Christian charity which pervaded the meetings at which these plans were discussed.

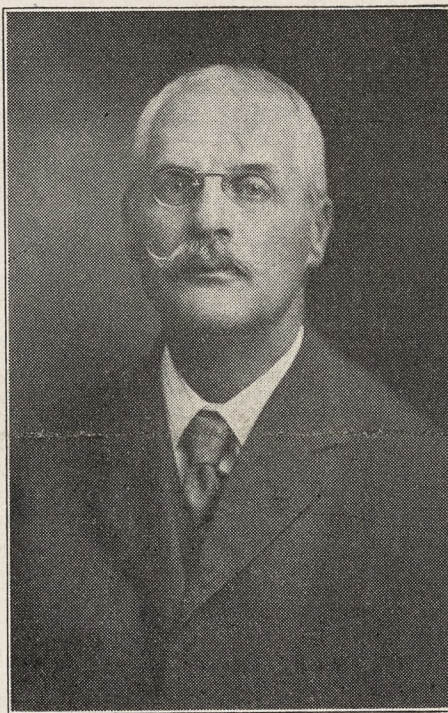
There were eight business sessions, but space permits the mention of only a few of the matters discussed and passed upon during these meetings.

Miss Grace Lindley was re-elected Executive Secretary by a unanimous vote, no other name being put in nomination. The Auxiliary is fortunate indeed to be able to look forward to three more years of her able and consecrated leadership. The elections for the members of the Executive Board resulted as follows:

Province I—Mrs. Herbert L. Payson of Maine; Province II—Mrs. Kingman N. Robins of Western New York; Province III—Mrs. Marcellin Adams, Pittsburgh; Province IV—Miss Margaret G. Weed, Florida; Province V—Mrs. Herman B. Butler, Chicago; Province VI—Mrs. Prince, Minnesota; Province VII—Mrs. Thomas Q. Dix, Missouri; Province VIII—Miss Helen Magill, Los Angeles.

Members at large: Miss Eva D. Corey, Mrs. Arthur S. Philips, Mrs. Charles R. Pancoast, Miss Nannie Hite Winston, Mrs. Louis F. Monteagle, Mrs. Wilson Johnston, Miss Elizabeth Matthews, Mrs. Loaring Clark.

The Auxiliary voted to raise during the next triennium a sum of money to be used as follows: At least \$65,000 for the purpose of establishing in the city of New York a house to be used as a hotel for missionaries on furlough, who may wish to study during their months at home and for missionaries in training, who desire to take special courses in subjects which the schools and colleges in New York offer, with the added advantage which the nearness to the Church Mission House will bring. In addition, \$10,000 to be raised



Mr. Robert H. Gardiner

The Secretary of the Commission on the World Conference on Faith and Order which will meet in Washington in 1925.

the Church becoming a constituent member of the Federal Council of Churches in America. Certain reservations were made to this including: 1. That Federation is not a substitute for Unity. 2. That no creedal or historical position of this Church shall be involved in such membership. 3. That not a sectional, or partial conception of Christian Unity shall be endorsed, but that it shall include all historical churches of every sort. 4. That the membership shall be for the period of three years only and that it shall be reconsidered at that time.

This measure lost by one-quarter of a vote and the report of the joint committee was adopted continuing the present relationship.

Bishop Brown of Virginia conducted the closing service, Bishop Fiske of Central New York delivered the Pastoral. After the Benediction, pronounced by Bishop Tuttle, the General Convention stood adjourned till 1925, at New Orleans.

Auxiliary Convention

(Continued from page 1)

for the establishment of a training school for colored deaconesses and Church workers at St. Augustine, Raleigh, N. C.

This relationship of the Woman's Auxiliary to the Church Service League was discussed and action taken endorsing the Report of the Joint Committee appointed by the Presiding Bishop and Council to consider this matter.

It was also voted to accede to the request of the Central Council of the Girls' Friendly Society that the head of their mission department be given a place on the Executive Board of the Woman's Auxiliary.

The Auxiliary placed itself on record as being willing to use its influence to further the securing of adequate care for our disabled soldiers and to take part in the great movements looking towards the establishment of international friendship, world peace and the unity of Christendom.

Conferences were held on the following subjects: Diocesan and Parish Plans. The United Thank Offering. The Supply Work. Educational Plans, and Young Peoples' Work. At all these many constructive plans were discussed by the delegates.

Missionaries from both foreign and domestic fields were introduced and spoke most inspiringly of their work and of the part which the Woman's Auxiliary could take in helping them to accomplish their difficulties and important tasks.

It will be impossible to close this account without mentioning the corporate celebration of Holy Communion for the Women of the Church, at which the presentation of the Triennial United Thank Offering was made. It was held in Trinity Church, Portland, Bishop Tuttle being the celebrant. At this service over 1,200 women representing thousands of others from all over the world gathered to place upon the altar their thank offering and to dedicate themselves anew to the service of Christ and His Church. That same morning there was held in the auditorium the United Thank Offering mass meeting, over 5,000 people being present. Bishop Lloyd acted as chairman and after stirring words of welcome Bishop Tuttle made the first address, a beautiful memorial to the life and work of Miss Julia C. Emery. He was followed by Bishop Mikell, whose subject was the South. Bishop Moulton, who spoke of the West, and Dr. Sturgis, who presented with thrilling earnestness the Oriental situation and the Church's opportunity there at this time. At the close of these addresses, Dr. Wood, with a few words descriptive of their fields and work, introduced the United Thank Offering missionaries who were present. Then came the announcement of the amount of the Triennial offering, \$669,000, and the meeting closed with the singing of the Doxology after which Bishop Tuttle pronounced the Benediction.

The final service, a celebration of the Holy Communion with a strong and helpful address by Bishop Sanford of San Francisco, was held Thursday, Sept. 21st, in St. Mark's Church.

A Summary of Work Done at the Convention

By Rev. J. A. Schaad

Of the 217 resolutions before the House of Deputies at the beginning of the second week of its sessions, most of them cluster around ten great subjects.

Some of these have been acted upon by only one house and need concurrence by the other to make them operative; and some, such as amendments to the Constitution and revision of the Book of Common Prayer, have to be referred back to the dioceses and then ratified by the next General Convention.

The following subjects merely indicate the nature of the work which has engaged one or both Houses, and give a perspective view of the Convention:

Church Unity

The reunion of Christendom. This subject has a two-way bearing. To be in the direction of a truly catholic movement it must embrace the ancient churches of the Orient, with their 120,000,000 communicants, as well as the flourishing bodies of modern Protestants bodies of the Occident.

Such progress has been made eastward that the Holy Synod has officially recognized the validity of Anglican Orders; provided for an interchange of altars, and sent official representatives to this convention. And practically all of the Protestant bodies have accepted invitations to a proposed Conference on Faith and Order which is to be held in 1925, some of them being contributors to the work of our Commission. The convention so thoroughly believes in this work that it placed an item of \$25,000 a year in its budget for the next triennial and it has approved the recommendation of the Commission to place a Bishop at the head of the movements, who will devote his full time to it. Bishop Brent has been elected to this important post.

The newspaper headlines which made it appear that the Convention had "snubbed" any federation or concordat idea were based upon a misinterpretation of a resolution in the House of Bishops, which merely provides that clergymen of other communions who, acting under a concordat, may wish to receive Episcopal ordination, shall be subject to the discipline of this Church.

Mob Violence

Mob violence, and all racial or religious prejudices organized under the guise of patriotism, have been sharply condemned as "contrary to the principles of the American Republic." The Commission on Social Service recommended certain constructive measures by which the public schools could more effectively inculcate true Americanism, and certain restrictive efforts on the part of all law-making and enforcing officials.

Moving Pictures

Motion pictures, in relation to youth, came in for a double resolution which commends the efforts now being made by certain producers to create a department of biblical and other sacred films, and also

refers the whole subject to our departments on Christian Education and Social Service for careful study and co-operation.

Marriage and the Home

Marriage and the home have received much attention from both Houses, and have found expression in resolution, in proposed amendments to the Canons and in revisions of the Prayer Book. The resolutions of Bishop Moorehead, which refer to the present chaos in civil law regarding marriage as "legalized concubinage," have been ordered printed for wide distribution. The amendment of canons proposed by Bishop Brent, which adds a disciplinary section on remarriage after divorce in the case of all but the scriptural case of the innocent party in a divorce on grounds of adultery, is causing deep heart-searching. And the deletion of the word "obey" from the marriage service, which was so ably championed in the House of Deputies by Dr. Craig Stewart, shows the humanizing tendency of modern time which looks upon marriage as a solemn contract among equals.

Women in the Church

There has been deepest official recognition of woman's work in the church. And the House of Deputies voted strongly to sanction the granting of Lay Readers' licenses to women, where such a measure would advance the interests of work in the rural or other fields of work. The movement to admit deaconesses to even minor sacramental functions, or to the position of authorized evangelism, was defeated for almost-obvious reasons. Regarding admission of women to seats in the House of Deputies, there seemed very little desire for it among the women, some of whom asked deputies to vote against it. The subject, however, found many supporters among the members of the House who argued the indisputable right and ability of women to exercise their suffrage in the Church, if granted. The negative vote on the resolution was based upon certain other practical considerations.

The Healing Ministry

The healing ministry of the Church was officially emphasized in a resolution reaffirming the Lambeth pronouncements, and creating a Joint Commission, both to study and to guide the growing popular movement. It is a subject "full of danger as well as of blessing."

Prayer Book Revision

Unexpected progress has been made on this subject, with unforeseen unity. Newspaper reports of clashes are based upon a failure to differentiate between divergent convictions and "rows." As the work progressed it became apparent that, with the unprejudiced consideration of new or larger information, a remarkable unity of action became possible. Meanwhile the finest of Christian spirit has prevailed. Space forbids anything but the mention of items covered by the work of one or both Houses: (a) Morning Prayer, (2) Evening Prayer, revision in the interest alike of enrichment and brevity, (c) Special Prayers and Thanksgivings, in which we now have new prayers "For a State Legislature," "For our Country," "For the increase of the Ministry," "For the Church,"

"For Missions," "For Memorial Days," "For Schools and Colleges," "For Christian Service," "For Social Justice," "For every man in his work," "In time of great sickness and mortality," "For a sick person," "For a sick child," "For prisoners," "For rain." (d) The Ministration of Holy Baptism has some new alternative lessons as well as certain amendments. (e) The Order or Confirmation is greatly changed. (f) In the Solemnization of Holy Matrimony there have been alterations in rubrics and exhortations, the deletion of "obey" and "with all my worldly goods I thee endow," the addition of a "blessing of the ring," and some new prayers. A collect, epistle and Gospel for a nuptial celebration are added. (g) The order for the burial of the dead has lost the rubric regarding the unbaptized, excommunicate and suicides. New sentences, alternative psalms and lessons, and prayers, both for the departed and the bereaved have been added. And an entirely new Office for the burial of a child,—a service indiscribably tender and comforting, has also been inserted. (h) New and enlarged tables of psalms, which are appropriate for special days, seasons, occasions or subjects have been added. If these are finally ratified by the next convention, our Prayer Book will be enriched by provisions for modern needs, without having lost any essential element of the ancient Offices.

The National Council

The report and program of the Presiding Bishop and Council was presented in joint session amid great enthusiasm. The program for the next three years is one of vision and needs rather than of money. It covers both the holding of the line, which is obligatory upon the Church's conscience; and the advancing of the line, which is necessary to prevent retrogression as well as to fulfill the command of Christ to His Church. The Budget covers the former and a list of Priorities the latter. Expressed in terms of churchmanship, and of human need, this program calls for personal consecration to Christ and a recognition of the principle of Christian stewardship of life. Expressed in terms of money, this three-year program calls for about \$21,000,000. The Convention adopted this program prayerfully and unanimously, after days of careful consideration.

Space fails to speak of other work under consideration regarding work in rural or racial districts, industrial relations, etc., etc. That will be done later.

Berkeley Opens With Largest Class in Twenty-five Years

Berkeley Divinity School, Middletown, Conn., began its year's work on Monday evening, Sept. 25, with the largest entering class for the last twenty-five years. At the opening service Dean Ladd spoke to the men, welcoming the new students, and outlining some of the distinctive principles for which Berkeley stands.

There are no changes in the faculty this year, but all of the members of last year's teaching force have reported for duty, and the full schedule of classes began the next morning.

Pastoral Letter of the House of Bishops

Grace be unto you and peace from God our Father and the Lord Jesus Christ.

We, your Bishops, send you these words of pastoral counsel after a great convention which has wonderfully revealed this American Church to its members as a national organization, with a national consciousness and a national mission.

We have been meeting in soul-stirring days. The problems and tasks of the time compel us to look underneath the surface of life, and back of the special business which has brought us together, and to ask how we may more faithfully fulfill the purpose for which our Lord established His Church and called each of us to individual discipleship.

If the power of God, through Christ, is to be made a regenerating influence in the world, it must be applied through united witness and in united action to the social and industrial order in which men live. It is significant, therefore, that our Lord made His religion a corporate religion. For the Church is not a by-product of Christianity. It is here, not as the afterthought of man, but as the forethought of God. We cannot bring to bear upon the sin, the sorrow and the suffering of men the whole power of the whole truth of God save through the corporate society into which our Lord knits the members of His body in fellowship and love.

This is not a time when the Church of Christ, or any of its members, dare rest at ease or fall back into complacent content. In the sermon preached at the opening service of the General Convention, we were reminded that the best of human activities have often hardened, become institutionalized, hopelessly stagnated, lost vitality and spiritual strength. The Church faces the same peril. Religion has again and again become professionalized, having outward form without inner life. Personal discipleship too easily loses the enthusiasm and devotion of its first profession and drops down into mere conventional and respectable adherence to a system or a creed.

To the Church, then, and to every member of the Church, our Lord asks today, "What is the purpose of your life?" Over against all the difficulties we face—changing customs, shifting standards of manners and morals, social disorders, industrial strife, world confusion—over against all stands Jesus Christ, asking "What seek ye?" The real trouble with much of our modern life is that it is without purpose and without plan, and the first question every professing Christian should ask is, whether one's own life has definiteness of objective.

Need of a Lofty Purpose

It is, in truth, this absence of motive that brings anxious thought to many who are troubled by the manners and morals of social life today. We have little sympathy with critics who adopt a censorious attitude towards youth, always complaining and generally condemning. Freedom of behavior and carelessness of speech may mean, and often do mean, not lack

of courtesy or consideration, but dislike of convention, the desire to be natural and human. They may mean, and sometimes do mean, readiness, willingness and determination to level social distinctions and forego social privilege, a larger freedom in social habits and a real democracy of thought and activity. What the more thoughtful fear, however, is that for most people there is no such motive behind the crudity and even vulgarity of social life. Is it not, rather, merely careless, heedless, aimless and indifferent? A new generation may well cast away outworn conventions, if only there be high purpose as well as high spirit in the revolt. Are we, in fact, really setting before ourselves any fine ambitions? Have we any worthy object in life? Do we think with any seriousness of the work we should do and the place we could fill, the influence we might exercise and the good we might accomplish? Or is our life empty and meaningless and is that the explanation of its seeming flippancy and amazing frivolity?

We, your Bishops, cannot ask such questions without seriously questioning ourselves, and the men and women of our generation. The young people of today are exactly what we have made them. Too frequently parents have practically abdicated their position of direction and leadership; certainly they have not exercised strong spiritual influence, by example as well as precept, in building up a simple and natural religious home life. Without a vital faith, without definite standards of conduct having back of them divine sanctions, the level of popular moral opinion will steadily become lowered. It has already been terribly lowered through the menace of divorce, which encourages a selfish and extreme individualism, is disrupting the American home and poisoning the springs of social life. It has been lowered also by a like individualism, which for its own private satisfaction sets aside law and utterly disregards the possible consequent break-down of public order. We recommend to the laity serious study of the Christian faith and worship, that they may see the necessary relationship between creed and conduct; above all else, that they may see the real basis of moral standards. Such standards are more than the accepted result of human experience; they have their roots in revealed truth. And we commend to the clergy a revival of their teaching office, and through parochial missions and conferences as well as in stated sermons a more faithful exercise of their prophetic ministry in the awakening of souls and their training in the Christian life. The way in which men and women behave depends largely on what they accept and believe. They offend through ignorance, very often, and their ignorance is due to a lack of definite and authoritative teaching.

Any word of censure of today's new customs, which some of you may be tempted to utter, should lead to searchings of heart as to one's own influence—more than that, to grave questionings of conscience for each of us as to the purpose and plan of our own life, and the justice and decency of the industrial and social order which we have been building. Too many

(Continued on page 6)

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WHAT THE CONVENTION HAS DONE

By Bishop Johnson

It has endorsed the work of the National Council by re-electing Bishop Gailor as Presiding Bishop; by passing the budget; by re-electing all of the members of the old Council excepting two, who asked to be relieved of the responsibility, Bishop Manning of New York taking the place of Bishop Lawrence of Massachusetts and Mr. Philip S. Parker of Brookline, Mass., taking the place of Mr. Morehouse.

The Council as selected is drawn entirely from states on the Atlantic Seaboard excepting Bishop Reese and Mr. Mather of Ohio, and Mr. Wyckoff of California; together with Bishop Anderson of Chicago, Bishop Reese of Georgia, Bishop Sanford of California, Mr. Pershing of Colorado, and the Rev. Mr. Wetzel of Texas, who are provincial representatives.

This proportion of 16 to 8 assures those Dioceses where the Church is strongest and where the giving is necessarily largest, that they will be represented on the Council in such preponderating strength as to satisfy them that the administration of funds will be determined by their own representatives. This election of the Council was by the deliberate act of the General Convention, and therefore should be cheerfully accepted by the whole Church.

* * *

The Convention has selected Bishop Remington, formerly Suffragan Bishop of South Dakota, as Bishop of Eastern Oregon and has repudiated the suggestion that the resignation of Bishop Paddock was forced upon him or desired by the House of Bishops. The action in replacing him was due entirely to the fact that the illness of Bishop Paddock is such that he should be relieved from the responsibility of administering his district in order that his chances of recovery may be improved.

The Convention has selected the Rev. William Blair Roberts of Dallas, South Dakota, to take the place of Bishop Remington as Suffragan of South Dakota, thus honoring and promoting to the Episcopate a priest who has given the fourteen years of his ministry to hard missionary work in the field where he has served and where he is universally respected.

The Convention has selected Archdeacon Carson of the Canal Zone to be Bishop of Haiti, thus promoting one who has proved himself worthy of confidence in this difficult field. In each of these cases the House of Bishops promoted one on the field to higher office.

* * *

The General Convention has declined closer affiliation with the Federal Council, Church of Christ, than that already maintained through its Social Service Department and its Commission on Christian Unity; not through any lack of sympathy with the work of that Council, but because of the practical difficulties in endorsing all that said Council might initiate, preferring to co-operate in its social service work than to attempt united action in other matters.

The House of Bishops passed a resolution for closer affiliation, safeguarded by various conditions, but the House of Deputies refused concurrence in what at best would be a very dubious identification. On the other hand, both houses endorsed the Concordat, although the failure to amend the constitution three years ago in the matter of the ordination service may postpone for three years the actual ordination of Congregational ministers in any other words than those of the present ordinal.

There is no graver question that comes before the Convention than our relation with other religious bodies, occupying as we do a mediatorial position between Roman Catholics and Protestants, as it might be imperilled by any readjustment of present relations.

* * *

The House of Bishops has ruled regarding the Reservation of the Blessed Sacrament, first in a statement of facts regarding the practice in the history of the Church; secondly in a statement of facts regarding the practice of reservation in this Church, and thirdly in a willingness to leave the Reservation for the sick at the present time to the Godly judgment of the individual bishop as to the practice in his particular diocese.

The commission on this subject, of which the writer was a member, felt that the unquestionable primitive and universal practice of reserving for the sick should not be absolutely forbidden because of the failure of this Church to legislate thereon.

Modern conditions under certain circumstances seem to make reservation for this purpose a necessity and because the failure of a particular branch of the Church to authorize a practice which had primitive and universal sanction ought not to deprive priests of the Universal Church from a practice which they might well assume to be a constitutional right given them at their ordination.

The commission was a unit in asserting that reservation for the purposes of benediction or adoration was neither primitive in practice, nor did it correspond with the well recognized Catholic principle that the consecration of the elements is always for the purposes of communion.

The fact that, when the Sacrament is reserved for the sick, it may secure from

members of the Church a certain reverence is no more a matter of legislation than the attitude of a communicant during the celebration itself.

What the individual actually does under certain circumstances is rather a matter of pious opinion than ecclesiastical legislation. The Church is concerned rather with its official position toward services of benediction than with individual practice when the Church officially declares that reservation is permitted solely for the purpose of communicating the sick.

The above is the writer's own interpretation of the document that he signed rather than the ruling of the commission on the subject.

* * *

The General Convention finished its revision of the Prayer Book so far as Morning and Evening Prayer is concerned. The writer would merely remark that the slight differences which were finally allowed in these offices ought to reassure members of the Church that no revision of the other offices, begun in the Convention, and which will subsequently be referred to the various dioceses for their information, and to the next General Convention for its final action, will be any more far-reaching or drastic than in the final revision already accomplished.

For what was tentatively adopted by a mere majority in the House of Bishops must finally be ratified by a constitutional majority in the House of Bishops (that is, a majority of the bishops entitled to vote); and by a two-thirds vote in the House of Deputies. Much that is radical has been proposed which the writer believes will be modified after sober thought.

* * *

The General Convention emphatically declined to declare that Deaconesses were in Holy Orders, nor to permit women to act as lay readers.

This was not due to any desire on the part of the two houses to withhold from women any rights which might belong to them as communicants of the Church, but rather to affirm that women will still be women and men will still be men in spite of legislation; and that it is not desirable to transfer the responsibilities of men to the shoulders of women, who are already carrying more than their share of the Church's burden.

* * *

The matter of spiritual healing was discussed and the general principle that God will heal the sick as the result of faith and prayer affirmed; but the Convention refused to make it a special thing in the sum total of Christian faith. A commission was appointed to take the matter in hand.

* * *

The giving votes to Suffragan Bishops was a matter of grave concern in the House of Bishops, largely because of their personal affection and esteem for the particular suffragans in the House, to whom it was unanimously conceded that if the right to vote depended solely upon the ability and devotion of these suffragans, it could not be denied. But there were those in the House of Bishops who felt that the right to vote in the House of Bishops was not so much of a privilege as

a constitutional responsibility, and that unless suffragans are given jurisdiction, they ought not to assume electoral rights.

The motion to give suffragans a vote in the House of Bishops failed to secure a constitutional majority on the first vote, receiving 59 votes out of the 63 required. In a later session the House reversed itself and passed a constitutional change, permitting it, by a small majority. But the House of Deputies thought otherwise, refusing to concur and the whole matter of the status of suffragans and coadjutors was referred to a joint commission, who are to report at the next Convention.

The Convention endorsed a change in the canons which made the present divorce laws of the Church more binding. The Convention did not discuss dropping the one cause allowed under the present canon, because the proposition came up in the Committee on Canons too late for adequate debate. But the Convention adopted an addition to the present law forbidding the remarriage of divorced persons by also declaring that those so remarrying were doing an unlawful act, unless the divorce was granted for adultery.

The Convention altered the legislation proposed by the Presiding Bishop and Council as to the powers of the Presiding Bishop in its relation to the Council.

The decision was, as to the willingness of the Church to centralize power in the Presiding Bishop as its head and to make the Council advisory, or to make the Council the head of the Church, of which the Presiding Bishop was the executive head.

The House of Deputies favored government by a committee; the House of Bishops by a person; and unless different action was taken on the last day of the session, it seemed as though the matter would have to be left to the National Council to work out in its own way.

The Joint Committee on the Budget of the National Council recommended, and the recommendation passed both houses, that the National Council (which name is to take the place of the P. B. & C.) should try to reduce the number of secretaries, expensive publicity and attractive schemes and should seek rather to set aside a sinking fund to meet current deficiencies and to establish a reserve, even if the work was curtailed in that endeavor.

It was interesting to note that the action of the Convention rather sustained Bishop Fiske's contention in a letter that caused much comment, and which was released to the press before it was put in the final shape that Bishop Fiske desired.

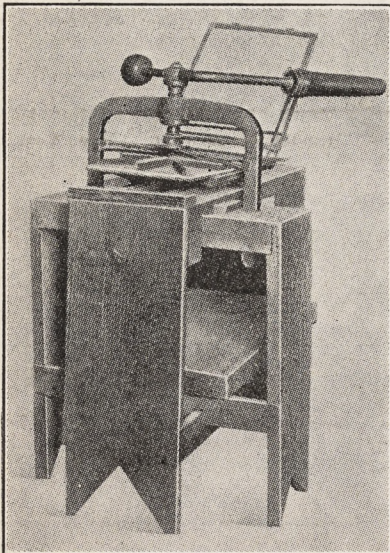
The Joint Committee, however, recognized that in the stage of experiment

many expenses would be justified which ought not to be continued after the stage of experimentation had passed. In other words, what the Council has done is justified, but the Convention recommends that in future the National Council shall be more conservative in its expenses for what might be called overhead.

Meeting of Deanery in Chicago

The first yearly meeting of the North-eastern Deanery of the Diocese of Chicago was held in St. Ambrose's Church, Chicago Heights, on Monday, September 25th. The meeting was attended by forty of the clergy. The morning speaker was Ralph P. Truitt, M.D., Director of the Illinois Society for Mental Hygiene, who discussed "Mental Disorders and Their Cause and Cure." The speaker in the afternoon was Rev. N. E. Richardson of Northwestern University, who spoke on Religious Education.

All of the clergy of the diocese were invited to be the guests of St. Alban's School by the Rev. L. B. Hastings, the Rector of the School. It was also announced that the first fall meeting of the Clergy Round Table would be held on Monday, October 9th, the speakers to be the Deputies to the General Convention.



The Mission Printing Press

used by Rev. H. H. Spalding for printing the Nez Perces spelling book and the first few copies of the Gospel of St. Matthew in the Indian's own language.

Many other Indian tribes have also been supplied with the Scriptures in their own language. Supported entirely by voluntary contributions, the American Bible Society has issued the Scriptures in more than 150 different languages and dialects for the inhabitants of nearly every country on the globe. The total issues of the Society in the 106 years of its service have been 146,584,804 volumes.

A Story of The Nez Perces Indian Chiefs

How They Sought the White Man's Book of Life

VISIT the Historical Society of Portland, Oregon, and you will find an odd looking piece of machinery with the placard, "The Mission Printing Press." There is nothing attractive or of special interest in this object of itself, but it stands in memory of a most charming incident in the life of the Nez Perces Indian tribe.

It was just ninety-two years ago this year that four Indian chiefs of the Nez Perces, or Flathead, tribe made the long and difficult journey to St. Louis in search of the "White Man's Book of Life." Here they were met and interviewed by General Clark of the Lewis and Clark Expedition. Of course, it was impossible to give them this book in their own language at the time they requested it. Two of the chiefs died in St. Louis, and the other two returned to their own people sorrowing that they were unable to bring them "The Book." History, however, was to answer their romantic quest.

About ten years before this, the old printing press had been shipped from Boston to the Sandwich Islands, where it was in active use until the early part of 1839, when it traveled back once more to this country and rested in Portland, Oregon. On May 18th, of the same year, it again entered into practical service for the making of the Nez Perces spelling book, which also contained many Scripture cuts with explanations of each. Later, the Rev. H. H. Spalding, missionary to the Indians for the American Board of Commissioners, translated the Gospel according to St. Matthew into Nez Perces and printed the first editions on this very same press. In 1870, Mr. Spalding came to the American Bible Society, in New York, for the purpose of securing further distribution of the Scriptures among his Indian friends to whom he had devoted his life, and the American Bible Society answered the call by printing 500 copies of the Gospel of Matthew in New Perces.

AMERICAN BIBLE SOCIETY

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NEW YORK

Pastoral Letter of the House of Bishops

(Continued from page 3)

of the generation now passing have been content to have, to hold and to enjoy. We have been too easily satisfied with low ideals of the religion of Christ. Our consciences have not been troubled when the strong oppressed the weak. We have been fearful to enquire too closely as to sources of wealth and methods of production. We have been content to make Christianity a religious rule for the individual and the domestic circle, and we have not seriously tried to give it place in commerce, or industry, in politics, in national life and international relations. This unconscious exclusion of the religious motive from the larger life of the world has led to a weakening of spiritual power in the life of the individual and the family. Is it any wonder that a new generation flies into revolt against such inconsistency, unconscious though it be?

It is an encouraging sign that greater things are now demanded of the Church and the individual Christian. Only in the frank and fearless application of Christianity to the problems of our complicated life can the remedy for present evils be found. The world calls upon us for service in this task. It rightly condemns every professed disciple of Christ who is not at least giving anxious thought and care to the Church's real mission and the individual's responsibility for service. If the leadership for which the world cries does not come from the membership of Christ's Church; if we are not willing to take the risks involved in applying, in a world so different from that of His day, the principles which Christ set forth; if we are not ready to serve without counting the cost, we have missed the very aim and motive of discipleship.

Great Need Is Service

Only as we stand ready to serve, shall we dare sound the call of service to others. It is a call which must be sounded if the world is to be saved from chaos.

Service! This is the one aim which the individual, the social organization, the industrial order, the nation, must have set before it.

What a splendid ideal democracy has given the world! Rights and privileges won for men of every race and class; equality and opportunity for all; for every one a fair chance; respect for the innermost life of the undermost man; brotherliness of class with class. But the peril of democracy is that it shall concern itself only with rights. It may be true—there are some who lose faith in democracy because they believe it is true that we seek rights and privileges with such keenness of desire as to be forgetful of obligations and responsibilities.

Are we, as a nation, to assume no responsibility for any one but ourselves? Can democracy ever live a life of isolation? Our national peril is that we shall be foolishly content with a self-centered national life, never realizing that blessings are given to nations as to men, that they may be shared. We cannot seek only our own. Never was this nation greater than

it was when in days of war, ideals were high and all that was finest in America gladly gave itself to the task of winning for the world what we ourselves richly enjoyed. Never were we happier than when we had consecrated our life and our possessions to world service. With troubled conscience Americans in these days must confess that we have sunk very low from the idealism of four years ago. The call to service comes, then, to the nation; and the Church must sound that call insistently.

Service! It is the lesson which many of the members of this Church have special opportunity to apply to industrial life. Were great corporations to realize that they are, and must be, primarily corporations for public service rather than for private profit, it would be easier to reply to agitators who threaten their peace and prosperity. And labor! The unions will be as cordially hated as the most unpopular of industrial trusts if they neglect the call to serve while insisting on the right to have. Efficiency in production, honesty in labor, better work as well as better wages—this must be the program, if industrial justice is also demanded.

Need of Social Christianity

We are confronted today with world-wide upheaval and embittered antagonism in social and industrial relations. This is, in part, the heritage of war; in part, it is the growing pain of democracy—that democracy which had its birth in brotherhood and now seeks to make brotherhood the actual law of community life and so embody Christian thought and feeling in political and industrial relationships.

Difficulties innumerable are an accompaniment of such an effort. Such difficulties, however, open to the Church a wide door of opportunity and leadership. For, as we have been reminded, the Church, ideally, is "a great democracy of God's servants and Christ's brethren." Democracy really seeks to embody in statute law the fact that men are brethren. Neces-

sarily that is not an easy task. We shall solve its problems only as we become servants of God, making our brotherhood a brotherhood of service in Him.

The Gospel of the Kingdom is of and in itself a social message. In all industrial questions there is need, above all else, of frank co-operation and sympathetic understanding. There are also certain primary and fundamental principles of economic and social justice for which the Church must stand. In obedience to Christ's teaching, the Church is bound to bear positive and corporate witness to the equal and infinite value of every human personality. To this end we would emphasize the duty which is laid upon all Christians, of placing human values first in the conduct of business. The end of business is not primarily profit but human welfare and the common good. In the language of the Lambeth Resolutions on "Social and Industrial Questions," we believe that "an outstanding and pressing duty of the Church is to convince its members of the necessity of nothing less than a fundamental change in the spirit and working of our economic life. This change can only be effected by accepting as the basis of industrial relations the principle



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To arouse and educate the public conscience to a recognition of the truth of these principles and a brave effort to apply them, and to transmute the present spirit of self-seeking into good will and mutual confidence and helpfulness, is the task of the Church; and of every one of its members.

The Nation Wide Campaign

To the Church the call to service has now come with double force. In the last three years the nation-wide campaign has given opportunity for larger response to this call. The outstanding feature of the campaign has been the awakening of the whole Church to its opportunity and obligation. Thousands of men and women whose Church membership was negative and inert have been aroused to a new sense of responsibility. They have entered with zeal upon the Church's work and have gained a new sense of obligation for the Church's mission to the community, the nation and the world. It could not be otherwise. When the movement began, it revealed the lack of corporate consciousness within the Church itself. We were a congeries of parishes and a too loosely united collection of dioceses and missionary districts. The campaign brought us together in a remarkable way. It created a spirit of co-operation quite unprecedented in our history. What more natural step than that which shall lead us from loyal co-operation within the Church to the teaching and practice of the same co-operation in the community and the social order?

Church Unity

In this fuller response to the call to service lies the promise of renewal and reconstruction of our Christian work. In it also will be found the hope of fuller Christian unity. This Church has labored faithfully in the cause of that unity for which Christ prayed; the appeal for unity issued by the Lambeth Conference and unanimously endorsed by this House of Bishops was a notable expression of our hope and desire; but, before we can take any worthy part in this great movement, we must set an example of closer fellowship, mutual service and larger consecration. Indeed, the path to unity lies only through service. Conferences on unity will accomplish something; plans for unity may bring Christians of many names into fuller sympathy and understanding and growing appreciation, each of the other; but only as we all give ourselves fully and freely to unselfish service can we come together in unity of life. Common ideals, common motives, a common purpose, are manifested in common service. They reveal an underlying unity greater than our divisions. They offer an opportunity for united work out of which may come that organic unity for which we pray. We must work together and pray together, growing closer to Christ in work for Him and His, before corporate union, if it be accomplished, can become permanent or real. Having then, as a Church, espoused the cause of unity and pledged ourselves by prayer and effort to its realization, the

call comes with renewed force so faithfully to serve in the spirit of Christ that we may be fit agents for the accomplishment of the will of Christ.

What one branch of the Church, acting separately, is equal to the task of establishing Christ's Kingdom on earth? It must be clear that only a united Church can bear adequate witness to the essential unity of all men in Christ. Unless racial antipathies, class hatred, national jealousies and suspicions can be supplemented by a vital sense of brotherhood and by a fuller realization of the essential spiritual unity of the whole human race, all forms of legislation and all efforts to unite men must prove inadequate and futile. Men cannot be united simply upon the basis of enlightened self interest or of class or national interest. There must be a spiritual basis for the peace of the world. To prepare the foundations of a democracy that will recognize the worth of every human personality, and to develop a brotherly attitude among men—this not only the task but also the supreme test of the Church.

The principle of brave adventure for Christ must therefore dominate the Church in its effort towards Christian unity; but even more than the spirit of adventure must there be, as we have just said, the spirit of service, the willingness to labor, in every possible sphere, and with fullest spirit of co-operation, in applying the principles of the gospel to every possible field of human effort. We must refuse to isolate the spiritual life. So shall we find life in losing it, not merely as individuals, but as a Church. Thus, giving ourselves in service, we shall develop complete sympathy with others who give themselves in like service. Common servants of a common Lord, we shall, through common service, develop a common life and witness, sooner than we dared hope, the dawn of that day of unity for which we have prayed.

So, finally, we bid your prayers for Christ's Holy Catholic Church, the blessed company of all faithful people, that it may please God to confirm and strengthen it in purity of faith, in holiness of life, and in perfectness of love, and to restore to it

the witness of visible unity. And, as you so pray, we also cease not to give thanks for you, making mention of you in our prayers, that you may have the spirit of wisdom and revelation in the knowledge of God, that the eyes of your understanding may be enlightened, that you may know what is the hope of Christ's calling and the riches of the glory of His inheritance and the exceeding greatness of His power. We commend you to His care, as we call you to His service. May His Spirit guide you, His grace strengthen you, His peace support you, as you seek to do your part in making the kingdoms of this world the Kingdom of God and of His Christ.

RESOLUTIONS CONCERNING REV. E. W. HALL

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

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

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

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

SPECIAL NOTICE

Due to the importance of Convention news the editors have been obliged to omit from The Witness news sent by correspondents. We are sure they, together with our readers, will appreciate the difficulty and will pardon the omissions. Commencing with next week's issue pages two and three will again be devoted to "General News of the Churches."

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Cheerful Confidences

OUR APPROACH TO THE STRANGER
II

By Rev. George Parkin Atwater, D.D.

Last week I wrote of the keenness with which men in this world approach the task of making their product agreeable to people.

Has the Church lagged in this respect? I think so. Of course, the relatively few churches that have every seat filled every time they open their doors do not realize the problem.

Deputies to the General Convention are generally rectors of successful parishes, and the problem cannot seem acute with them.

But there are several thousand parishes in our land whose pews are not crowded.

I have the conviction that there are thousands of people in America who are approaching the Church, but who are prevented from affiliation because of some initial difficulties. They like the temper of the Church, its reverence, its adherence to its faith and principles, its sanity in regard to recreation, its comprehensive liberty.

They look through the windows but they are hesitant about coming in at the door.

Amidst all the commissions created by the General Convention we have no commission created to study the question of the approach of the Church to the sympathetic outsider.

What are the obstacles?

Our services. The stranger picks up a Prayer Book, and rather expecting the service to begin at the beginning, he flounders among the Tables of Lessons, and Dominical Letters.

"Must I know Dominical Letters to be an Episcopalian?" he asks himself. "Too much for me. I never studied Calculus."

By the time he reaches Morning Prayer, the minister is at the Psalter, and the stranger gives up.

How long are we going to tolerate the handicap of a service which is not clear? I do not advocate changing the service, but I do advocate a method for enlightening the stranger. It can be done. (Referred to the Commission on Approach.)

Then again, we need a hand book. It should be clear, comprehensive and explicit. It should be a work of art, beautifully printed and illustrated. The one who reads the first page should be tempted to read to the end.

Such a book would make the newcomer feel at home. It would make him familiar with the vocabulary of the Church. It would remove the feeling that he has wandered into a strange lodge.

In small places such a book would permit the villager to visualize the whole Church and not to see merely the small building, where a queer man in robes reads from a book.

We have brains enough and money enough to create such a hand book.

If some generous layman would change his mind about building a tower and would establish a Fund to create a book that could be circulated free by thousands, many of the obstacles would be removed.

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