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# The Living Church

VOL. XLVIII.

MILWAUKEE, WISCONSIN.—NOVEMBER 9, 1912.

NO. 2



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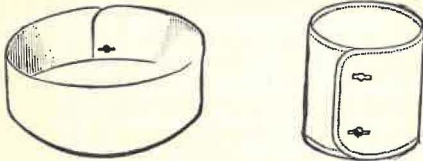
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# The Living Church

VOL. XLVIII.

MILWAUKEE, NEW YORK, AND CHICAGO.—NOVEMBER 9, 1912.

NO. 2

## THE LIVING CHURCH

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LET THOSE MOURN without measure, who mourn without hope. The husbandman does not mourn when he casts his seed into the ground. He expects to receive it again and more. The same hope have we respecting our friends who have died in faith.—Richard Cecil.

## DEVOTION

I WILL put my laws in their mind, and write them in their hearts; and I will be unto them a God, and they shall be to Me a people." That is God's covenant with us; and ours with Him is devotion.

To devote means to give up wholly. It is a consecration. The impulse comes from God first, in some form of an ordination; and it is followed, on man's part by consecration, or the giving up wholly to His purpose. The clergy are ordained to their holy office; but the office becomes truly efficacious for the highest good only when the men ordained consecrate their lives to the duties of the office. And so also with the lay Christian, there is an ordination to godly life.

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ," says St. Peter; and St. John calls the people of the Churches of Asia "priests unto God." The thought in the minds of the apostles seems to be that of ordination to service. There is a rite for the layman that coincides with that for the clergyman; and it is the laying on of hands, as in the ordination of deacon, priest, and bishop. Our Confirmation corresponds to their ordination, and is as truly apostolic; because it solemnly sets us apart from the world and imposes as rigid an obligation. That obligation is our devotion to the cause of Jesus Christ.

We have come to look upon devotion merely as prayerfulness, many of us; and forgotten its complement of labor. "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample," is the opening sentence in the Epistle for the day; and St. Paul, who writes the words to the Philippians, did not spare himself when once he had entered the Lord's vineyard. *Orare et laborare.*

There are two great hungers of the soul; the desire to be at one with God, and the desire to be our real selves. Our Lord has shown us the satisfaction of both in the summary: "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind; Thou shalt love thy neighbor as thyself." The first is communion, and the second service; and the two are devotion. To love God is to commune with Him and find our atonement with Him. To love our neighbor as ourselves is to find self in the losing of self; for "he that loseth his life for My sake shall find it." And so, everywhere in Holy Scripture is love of God coupled with loving service towards God and man. "If ye love Me ye will keep My commandments." The fruit of love, therefore, is obedience; and obedience, after we have communed with God, is service.

There is a legend told of an artist monk, that he was commissioned to paint a picture of the Saviour. As he sat before his easel to sketch the outline of his conception, he looked up and, to his joy, saw a vision of Jesus outlined against his cell wall. With reverence and whispered prayers of thanks, the artist began to paint, scarce looking at his canvass in his fear that the vision fade. And then one came to say that a poor beggar sought him at the monastery gate. The poor monk was torn with hesitation. How could he leave his vision! But he remembered the words of his Lord: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me"; and, with a sigh, he left the vision and ministered unto the beggar.

Returning to his cell, not daring to hope that the vision had remained, he raised his eyes. The little room was flooded with a strange light. Christ was there! And there came a voice, "Hadst thou not gone, I had not stayed." R. DE O.

THE TRUEST wisdom is a resolute determination.—Napoleon.



### THE OPEN PULPIT IN DEFIANCE OF LAW

WE have heretofore commented briefly upon an occurrence in Pasadena, California, in the diocese of Los Angeles whereby during the entire summer the rector of our one parish, All Saints', in collaboration with Presbyterian and Congregational ministers of the same city, conducted a series of union services for the Sunday evenings, at which the three congregations regularly worshipped together. On two consecutive Sunday evenings All Saints' church was "dark"; the rector and such of his people as chose to follow him were in attendance at the services of churches that are outside the communion of the American Church, and on one Sunday out of three, the rector preached in one of those churches. Again, on one Sunday in three, All Saints' church was the scene of a similar union service and the sermon was preached by one of the ministers of the alien denominations. This was no temporary "special occasion"; it was made the habitual practice during the entire summer, ending with the service at All Saints' church on the last Sunday evening in September.

In THE LIVING CHURCH of August 24th we briefly criticised this, with two or three other current irregularities, which we deemed simply instances of exaggerated individualism. We were careful to recognize the good intentions of each of those who had fallen into those irregularities, including the Pasadena rector. We asked, however—

"Is not the principle of standing for law and order *as such*, a principle that is worth maintaining? Is it too much to ask that *all our clergy*, whatever be their peculiar 'views,' will unite in standing for that principle? May it not be agreed that questions of policy such as arise within the Church, sometime reach that stage where they may be deemed to be settled? And are not these questions such as must be treated as settled?"

"Particularly unhappy," we added, "is the infraction of law in Pasadena, for southern California is passing through a serious crisis in the effort now being made so valiantly in Los Angeles by the district attorney and his co-workers, to maintain, at any cost, the principle of the supremacy of law and order. Pasadena and Los Angeles are near neighbors. It is a serious matter that just where the influence of the Church to sustain this principle should be the strongest, it has sadly failed. To stand for defiance of law in the Church is to encourage defiance of law in the State."

We hoped that thus to recall to those who had deemed it proper to diverge from the common practice of the Church, the serious issues that were involved, was sufficient. And, indeed, we have little criticism to make when any of the clergy, in the flush of a praiseworthy enthusiasm, make some mistake that their better judgment or the quiet, fatherly counsel of their Bishop, is likely in time to correct. In the great pressure of modern parochial work, when new conditions and new questions are constantly arising, it is not strange that mistakes are sometimes made. We are constantly availing ourselves of the pleasant opportunity to shield such persons from public criticism before the Church.

It would be a pleasure to us if we could treat this Pasadena matter as merely one more such instance of a purely local mistake, not requiring public criticism. We regret to say that we cannot. We feel that issues of national import are involved, and that we should be false to our duty to the Church if we should fail to present the facts and to utter our solemn protest against the continuation of a policy that has already been well considered and rejected by the Church.

THERE HAS BEEN laid before us an account of the concluding service of this three months' series, which was held in All Saints' church on the evening of Sunday, September 29th, being the festival of St. Michael and All Angels. We have verified the statements so far as possible; but yet, realizing always the possibility of misinformation, we gladly state our willingness to make any correction or any explanation with which we may be favored later.

According to our information, the rector, the Rev. L. E. Learned, D.D., made the announcement at this service that the series had been held with the full consent of the Bishop of the diocese. The Rev. Dr. Daniel F. Fox, pastor of the First Congregational Church, followed with an expression of his own gratification.

"These meetings have not only been locally helpful," Dr. Fox is reported to have said, "but they have attracted the attention of the world. The *Congregationalist*, published at Boston, had an editorial published recently, lauding the liberal and fraternal spirit shown in the Pasadena churches and recommending that such notable

example be followed. I hope that Pasadena has established a precedent in this way, as in other directions, and that out of this unity among Christian churches may come greater love and union still. I hope to live to see one great Protestant Church."

The sermon itself was preached by a Baptist minister, the Rev. Dr. Albert Hatcher Smith, taking for his text the words, "If ye abide in Me and My words abide in you, ye shall ask what ye will."

As to the intention of those involved to repeat the experiment another year, one can only surmise. So far as we know, no definite plans for next summer have been announced. But it would not be strange if Dr. Fox's expressed hope that this Pasadena scheme "has established a precedent" were shared by other participants. And indeed, if the plan was right and wise in Pasadena, there is every reason to presume that it would be right and wise everywhere else. We should thus break down absolutely the distinction between the priestly office and non-episcopal ministries, in so far as the ministry of preaching is concerned. That distinction cannot be preserved if the Pasadena precedent is to be allowed to go unchallenged. "One great Protestant Church" might easily thus be created, which, obviously, would be ranged in opposition to one great Catholic Church in this country. And if there be in the Church any men or group of men who are firmly resolved that this shall *not* "have established a precedent," right now is the time when they must say so with an emphasis that cannot be misunderstood. The occasion presents also an opportunity for the Church press to show how fully it can be counted upon to serve the Church in an emergency.

WE PASS NOW from the local to the general phase. The amendment of 1907 to the canon (19) relating to the officiants at public worship is fresh in the minds of most of our readers. So also is the serious disturbance that followed that enactment. It was openly charged that an "Open Pulpit" canon had been enacted. Friend and foe of that policy alike appeared to accept that view of it, and more than a dozen priests—some of them earnest, useful men—made their submission to Rome, alleging that legislation, rightly or wrongly, as the cause of their action. A far larger number of serious-minded Churchmen were greatly disturbed over that legislation, so interpreted. The consternation and heart-searching that followed may have been based upon false assumptions of fact, but they were very real.

Almost alone THE LIVING CHURCH maintained from the outset that the Church had legalized no "Open Pulpit." We pointed to the careful language of the amendment, we cited the view of its author, to show that the canon was, in fact, one for protection of the pulpit. We showed how carefully it discriminated between the occasional address permitted to an expert on some subject, and on some special occasion, and the sermon normally preached on ordinary occasions. We laid stress upon the fact that no permission whatever was given to others than those "duly licensed or ordained to minister in this Church" to preach sermons in our churches.

Only gradually was this view accepted by the Church at large, though we feel that it was the only view that was justified by either the language or the circumstances of the amendment. A large number of the clergy, recognizing the serious import of any relaxation of the protection of the Church's pulpits, and feeling, quite properly, that an official ruling on so important a subject was earnestly to be desired, united in a memorial to the House of Bishops asking for a declaration on the subject, so that they might be assured how their fathers in God would interpret the new legislation. The large number of 1,165 names were signed to that memorial. It received the most careful attention in the House of Bishops, in two different sessions. At length the Bishops replied to the memorialists, taking the view that THE LIVING CHURCH had propounded from the first, and which, by the time the Declaration was set forth in 1910, had also become the interpretation of Churchmen generally. That Declaration read, in part, as follows:

"The Bishops would assure the memorialists of their sympathy with the anxiety expressed lest the clause in question should be misinterpreted as making light of the importance either of sound teaching in our congregations, in accordance with the Church's received doctrine, or of a commission to teach in the Church's name.

"The clause which restricts to the Bishop the right to give permission to those who are not ministers of this Church to make addresses in any of our churches on special occasions, was not intended to alter, and cannot be fairly interpreted as in the least degree modifying, the position of the Church as expressed in the Prayer Book and Ordinal, which restricts the ministry of the Word



and Sacraments in our congregations to men who have not received episcopal ordination.

"The Bishops are disposed to regard this declaration as almost unnecessary except as a matter of courtesy and respect to the number and character of the memorialists; since the canon, at first popularly misnamed and misunderstood as an 'Open Pulpit Canon,' and perhaps in a few instances misused, is now generally recognized as containing nothing to disturb the order or disquiet the peace of the Church."

The names signed to this Declaration in the first instance were those of the Bishops composing the committee to which the Memorial was referred—the Bishops of Albany (Dr. Doane), Tennessee (Dr. Gailor, who wrote the amendment and declared from the first that it was not intended to open the Church's pulpits to outsiders), Massachusetts (Dr. Lawrence), Vermont (Dr. Hall), the Coadjutor of Fond du Lac (Dr. Weller), the Bishops of Salina (Dr. Griswold), and Milwaukee (Dr. Webb). The report was adopted by the House of Bishops by an unanimous vote, and thus became the official interpretation of language that ought never to have been deemed doubtful at all (Journal 1910, pp. 36, 37). Henceforth any one, be he Bishop or priest, who deems that by virtue of this canon the pulpits of this church may be opened to others than those who are reckoned by the Preface to the Ordinal and the rubrics and canons of the Church to be lawful ministers in the same, sets up an individualistic view that is directly opposed to that which has been officially and unanimously propounded by the House of Bishops. And whoso, be he Bishop or priest, deliberately intrudes others than ministers of this Church, or lay readers duly licensed, into the pulpit of any church consecrated for worship of Almighty God according to the doctrine, discipline, and worship of the Protestant Episcopal Church, or who, by any pretended permission, connives at such intrusion, acts in the very teeth of the law of this Church as it has been solemnly, officially, and unanimously interpreted by the House of Bishops.

LET US NOW compare the local incident with the general.

We have seen that the rector of All Saints' Church, Pasadena, has on every third Sunday evening during a period of three months intruded a sectarian minister into the pulpit of that church for the preaching of a sermon; that he has openly declared that he took this action with the full consent of the Bishop of Los Angeles, his diocesan; that on every two out of three Sunday evenings during this period he has closed up his church and, so far as he was able to, has induced his congregation to participate, and has himself participated, in public worship alien to that of the Book of Common Prayer; that there is good reason to believe that this series of events covering a period of three months is intended to be repeated and is recommended as a precedent to be followed elsewhere.

And we have also seen that the House of Bishops has unanimously, officially, and solemnly affirmed that the "Canon at first popularly *misnamed* and *misunderstood* as an 'Open Pulpit Canon'" "was not intended to alter and cannot be fairly interpreted as in the least degree modifying the position of the Church as expressed in the Prayer Book and Ordinal, *which restricts the ministry of the Word and Sacraments in our Congregations to men who have received Episcopal ordination.*"

How is the local action to be justified by the general law on the subject?

It is perfectly clear that the rector of any parish is estopped by canon from intruding any minister not of this Church into his pulpit; and it is perfectly clear that no Bishop has the remotest color of authority to give his "consent" to such an intrusion.

It seems to be evident, therefore, that there is here a clash between the local authorities in Pasadena and the diocese of Los Angeles, and the law of the Church as defined by the House of Bishops. Indeed no one of the "few instances" in which Canon 19 was "misused"—to quote the language of the Bishops' Declaration—in the first exuberance after its passage, compares in extent with this. No other was continuous during a whole season. In few, if any, of the isolated instances of earlier "misuse" was the authority of the Bishop publicly claimed for the irregularity. Here we have, therefore, the clearest sort of issue between the law as defined unanimously by the House of Bishops and the law as it is practised by the rector at Pasadena with the alleged consent of his Bishop. To "open" the pulpit of a church habitually and regularly to unauthorized preachers can only be interpreted as an attempt at nullification of the law of the Church, which Bishop and priest alike have solemnly promised to obey.

True, if this incident is to be esteemed the end of the matter, its import is only local and it need not be made a subject for national consideration; it is then only an instance of singularly unhappy individualism and execrable taste. Were that all, it would be our desire to shield by silence those who have made the mistakes. It is only when it appears that, if there be no protest voiced *now*, this will be accepted as a precedent for like irregularities in the future, in the same and in other dioceses, that it seems to be a duty to show the lawlessness that—perhaps without intention—underlies the whole proceeding.

A CLASH of this sort is a difficult one with which to deal. Our canons of discipline have never been perfected. The Church is almost a unit in deprecating ecclesiastical trials for canonical irregularities. We are as averse to these as is any one else. We deem it wholly unlikely that the Bishop of Los Angeles will be cited to appear before a court of his peers to show by what authority he gave permission—if the public statement that he gave it is true—to one of his clergy to violate the canons of the Church. We have no desire to embarrass him or to hinder the work that he is doing so well in his diocese. And though the uncanonical permission of the Bishop to perform an unlawful act can be no defense in law, we have neither expectation nor desire that the rector of All Saints', Pasadena, will be summoned into an ecclesiastical court to answer for his irregularities.

Why then, it will be asked, does the Church repeatedly enact canons defining limits beyond which the clergy, be they Bishops or priests, may not go, if there is no disposition to follow up violations of those canons by the infliction of penalties? The answer is not difficult. The Church trusts to the HONOR of the clergy, be they Bishops, priests, or deacons, to obey the law, requiring each of them solemnly to promise such obedience at his ordination.

In this particular instance the law of the Church appears to be perfectly plain; but to make assurance doubly sure, the House of Bishops has officially defined it. It is difficult to see how any one can seriously maintain that the Pasadena episode is in accordance either with the letter or the spirit of the law as thus defined. The Church has no issue to-day of Open Pulpit *versus* the Ministry of Preaching; that issue has been settled. The one issue raised by the Pasadena episode is that of Nullification *versus* Law in the Church.

This is our solemn protest against the deliberate setting up of the "Open Pulpit" in All Saints' church, Pasadena, Cal.

This is our solemn protest against any consent given by the Bishop of Los Angeles by virtue of any pretended authority, for the setting up of the "Open Pulpit" in a parish within his jurisdiction.

This is our solemn protest against any assumption that the episode narrated may be accepted as precedent and be repeated, whether in the same church or in any other, without deliberate violation of the law of the Church.

If these parties, or any others, shall embroil the American Church again in a serious conflict over a subject that has already been finally and unanimously determined by the House of Bishops, they must take upon themselves, and before God, the full responsibility for their action.

## ANSWERS TO CORRESPONDENTS

SEVERAL CORRESPONDENTS have advised us that Clement C. Moore was author of the hymn, "Lord of Life, all praise excelling."

PARISH PRIEST.—Information concerning the Church League of the Baptized may be obtained by addressing Mrs. Henry M. Barbour, 65 East Ninety-eighth street, New York.

EVERY VARIETY of blasphemy and folly has its apostles. Every negation, however audacious and desolating, has its defenders on the platform and the press. Every superstition, however grotesque or discredited, has its fanatical partisans and devotees. Moral and intellectual error stalks everywhere around us, now loudly advertising, now gently insinuating itself. Is the religion which our Lord has brought from heaven alone to be without advocates and defenders? Are Christians to be the only people who so weigh and mince their words, who are so fearful of saying too much, and of being too enthusiastic that they say little or say nothing in their Master's cause?—*H. P. Liddon.*

MAKE ALLOWANCE for infirmities of the flesh, which are purely physical. To be fatigued, body and soul, is not sin.—*Elizabeth Payson Prentiss.*



## BLUE MONDAY MUSINGS

A GOOD Canadian brother writes critically of "a habit of many of your really delightful fellow countrymen, of *exclusive* appropriation of 'America' and 'American,' as descriptive of the United States and its citizens. Cannot citizens of so really great a country afford to free themselves from the petty arrogance which blinds them to the existence of other Americans—and, incidentally other American Catholics—on the continent of America?"

He goes on to express a hope that I will agree with him in his criticism, and deliver a homily against it. But surely, that would be contradicting usage, common sense, and fact! And, happily, I am able to answer him out of a recent issue of the *Guardian* (October 4, 1912) in an editorial defending the use of Ulster as the name for four militant counties of that northern province. I quote the last two sentences:

"So America means internationally the American Republic which counts most, Holland means the Netherlands, Germany the State which is preponderantly German. Convenience and custom must really determine the use of these names, and after all the common usage has an accuracy of its own."

Officially, the matter is settled for us by our Government, which describes its ambassadors and ministers as "American"; and foreign governments concede the claim. There is only one *America*; though there are continents, North America and South America, besides Central America. *Per contra*, there are many *United States*: as the United States of Mexico, Mexico for short; the United States of Brazil, Brazil for short, etc. The United States of America is *America* for short—and for keeps! And our northern neighbors must be content to be *Canadians*, until—but I forbear auguries.

WORD came to me, All Saints' eve, over the wire, "Miss Mary has entered into rest." A short message, announcing one of the commonest incidents of our changing order wherein birth and death are almost the only universal certainties: yet the wheels of my busy life stopped still, while I paid tribute in memory to that white-haired little saint for whom the "Well done, good and faithful servant," is assured, and who has doubtless already begun to enter more fully into the joy of her Lord. It was eighteen years ago that I first met her, myself a new-fledged deacon, at one of those blessed homes where gracious hospitality, high-bred culture, adorable simplicity, and old-fashioned, thorough-going Prayer Book Churchmanship combine to touch and transfigure everything. We talked of many things in that first hour's acquaintance: of children (was not Christina by her side?); of books—we both loved Neale, though I had to confess myself weak on Charlotte M. Yonge; of studies, as was fitting in a college town; of the Faith once for all delivered. And when I had passed my examination (all unconscious that I had been taking it) Miss Mary said, "O Diaconus Ignotus, won't you come up for St. Martin's Day and preach to our people? There will be three stations, at Holly hill, Sion, and the County-house, and I know the Bishop will let you off." It sounded rather formidable, but I went; and that Martinmas is memorable forever in my life, for it showed me what missionary enthusiasm can do, burning like a white flame in the life of one single Christian. With a thousand Miss Marys, one could convert a continent!

She had inherited a pleasant little estate some miles from town; and always, on Sundays, the family drove round the foot of the lake and over to the noble square-towered church on the hill, dear to generations of college men, fragrant with splendid traditions, and adorned with great names. But one year an illness prevented her from making that journey, and she asked a priest to come and hold service in her house. Then it occurred to her that the farm-folk, the laborers, and the others who lived near by, might like to come to a Prayer Book service; so she sent invitations round the country-side. People came; there was no regular religious service in the country-side, and they were hungry for spiritual food. They came again and again; and when Miss Mary had recovered, she resolved to devote her life to evangelizing that region. Of course she had splendid helpers: dons from the college volunteered, visiting clergy of distinction, hearing of her work, were happy to lend a hand. And before long, a church rose on Miss Mary's land: a deserted meeting-house some miles away, almost in ruins, was reclaimed; another country church, farther up the lake, was built; a congregation was gathered in a village of the region. And everywhere Miss Mary was the shepherdess:

everywhere her old gray mare was to be seen jogging over the sticky clay roads, as she distributed Prayer Books and Church literature, announced services in person, catechized, planned the activities of the isolated Woman's Auxiliary members, made sure that white-bearded farmers could actually repeat the Creed, the Lord's Prayer, and the Ten Commandments in preparation for the Bishop's coming, took care that young mothers brought their babies to the font and were themselves duly churched—in a word, was archdeaconess of Tuscarora!

When I first met her, she was grey-haired; her cloak was weather-beaten with the storms of many years; but she was absolutely indefatigable. A day on her circuit tired even me; but at the end of it Miss Mary was as fresh and cheerful as at the beginning, and if she heard of sickness in a neighboring farm-house, off she would go *instanter*, at midnight. She discovered that the poor old derelicts in the almshouse were quite without religious ministrations—our public "charity" is so often hideously unlovely!—and she burned with indignation. But she was not content merely to be indignant: she faced the authorities, made her demands, and secured them. Thereafter every pauper received Christian attention, had the opportunity of the sacraments, if he wished them, and was buried like a Christian, not like a dog.

Miss Mary was gentleness itself to the poor, the suffering, the wretched; among people of what the world calls "position," she held her own serenely, never thinking about it at all. But let some misbeliever attack the Faith he was pledged to maintain, or play fast and loose with the ancient landmarks of Mother Church, and you saw a veritable lioness! She knew ten times as much theology and Church history as the average parson (more shame to him!) and she transmuted her knowledge into faith and action. How often she silenced some prating fool with a swift and crushing rebuke, well deserved! But she wept afterwards, at the thought of his peril when he should come to give account of idle words. There was young Hereford, a clever, earnest lad, who seemed to hold the Faith securely, till he went to Germany and came back puffed up with strange ideas. How she mourned over him! (I hope she learned, before the end, that he has gone back humbly to his first Love.) I can almost hear her now—that intense, husky voice, strained by so many years of exposure to wind and rain and sleet, always ready with a verse of the *Christian Year*, or a word out of the Word of God for an end of controversy. And now I shall never hear it again till it sings the New Song. Pray that I may be near enough to the Throne to see her, even if from afar!

When the doom was pronounced, and she knew that neither surgery nor medicine could avail, she refused anodynes, lest she should die while under their influence. That same beautiful home where I first met her gave her the most precious of all hospitality, a place to die among friends.

And so, on All Saints' eve, Miss Mary was numbered with God's saints. May she rest in peace, who labored so long and so faithfully for peace and for the Prince of Peace; and may light perpetual shine upon her, because of whose labors the true Light, which is Christ, illumined so many souls. Amen.

PRESBYTER IGNOTUS.

GOD WILL MEET every need of our life, if in faith we ask him to, and put at His disposal all that we have. Some of our needs go unmet simply because we fail at one or the other of these two points: either we do not believingly ask him to meet the need, or we do not, by complete surrender of all that we are and all that we have, give him the necessary materials to work with. He needs only the materials that we already have—let us be sure of that. It matters not how poor and scanty our resources are; if they, together with ourselves, in faith are placed unreservedly in God's hands for his using, every need that can ever at any time confront us will be met by Him exceeding abundantly above all that we ask or think. God proved this when he met Jesus' need the day that he used five loaves and two fishes to feed five thousand. He has proved it as unmistakably in the lives of His trusting children countless times since then. To live in unmet need, therefore, is both unnecessary and wrong. To be anxious or worried about any need of our life is unnecessary and wrong. God invites us, instead, to live the life of unceasing abundance.—*Sunday School Times*.

THERE is surely no more fortunate time in the progress of religious ideas to live than that in which, the work of protest in the name of freedom having been done, the hour summons to a new and larger emphasis of the spirit life—an emphasis consistent with the freedom which has been attained.—*Frederic A. Hinckley*.



## ENGLISHMEN PROTEST AGAINST WEAKENING WHITE SLAVE BILL

### Vigorous Efforts to Destroy the Traffic in Human Beings

#### GREAT GATHERING OF MEN'S SOCIETY IN LEEDS'

Progress of Benedictine Community on the Isle of Caldey

OTHER RECENT NEWS OF THE ENGLISH CHURCH

The Living Church News Bureau }  
London, October 22, 1912 }

THE Home Secretary has received a large deputation on the subject of the Criminal Law Amendment Bill, 1912, which deals with the White Slave traffic. There were present representatives of the Joint Committee of the Jewish Association for the Protection of Women and Girls, the Jewish Board of Deputies, the National Vigilance Association, the London Council for the Promotion of Public Morals, the Council of the Protestant bodies, the Church Army, the Salvation Army, the West London Mission, the National Union of Women Workers, the Ladies' National Association, the Ragged School Union, and the Alliance of Honor. The object was to urge the passing of the bill with as little delay as possible and also to take exception to certain amendments made in grand committee.

Mr. McKenna, in reply, said there was a firm determination on the part of the Government that the bill should be carried through all its stages in the course of the present session, and when once the bill was down, he had every hope that they would get it carried through early. With regard to the amendment limiting and defining the class of police constable entitled to effect arrests of procurers, the representative of the Metropolitan Police was able to inform Mr. Lee, the promoter of the bill, that the police worked through special officers in that matter, and did not leave that kind of work to be done by the ordinary policemen. The officers were specially selected and had a special knowledge of the kind of persons connected with the traffic. They devoted the whole of their time to its suppression, and became peculiarly expert. It was thought that by giving way on that point, which did not interfere with the work of the Metropolitan Police, the course of the bill would be greatly facilitated. But it was overlooked that there were police bodies outside of London who had not the same power, and that there might be many occasions when it would be necessary that the ordinary policeman, in the absence of representatives of the Metropolitan Police, should be able to arrest when he had reasonable suspicion that an offence was about to be committed. The whole matter was dealt with in a hurry, but after an opportunity was given for considering it, the Home Office never had any doubt that the clause should be restored to its original form. He would do his best to induce the House of Commons to accept the view which he and the deputation took. He concluded by repeating that they intended to go through with this bill, and he trusted that they would be successful with respect to the main amendments.

The Church of England Men's Society held its annual conference in Leeds last week, with an attendance of 1,148 delegates, representing a membership of 120,000. The Bishops present included the Archbishop of York (president), the Bishops of Llandaff, Ripon, Sodor and Man, and Southwell, and nearly all the Midland and Northern Bishops Suffragan. Among the leading laymen were the Duke of Devonshire, Lord Barnard, and the Hon. Alfred Lyttleton.

The first day's proceedings began with a "demonstration" by the Missionary Study Circle at the Church Institute, conducted by Major Storr, lay secretary of the C. E. M. S. This took the spontaneous form of half dozen or so young men on the platform who had been studying the subject of missions being questioned by the conductor as to its possibilities and needs. The conference afterward opened with the usual devotional office, and the president made some few remarks. Letters of welcome were read by the clerical secretary from the overseas branches. The Rev. H. St. John Woolcombe, who went to Australia and New Zealand as traveling secretary of the C. E. M. S., moved the report of the Council on Over-seas Work. Among the speakers who followed was Mr. Molesworth, formerly principal of the Agricultural College in South Africa and now public analyst of New South Wales. "The Australian," he said, "is usually a self-made, self-reliant man." But he should rely on God as well. Their Society could help him to do so.

Many of the speakers among the colonial delegates had, it is stated, never been on an English platform before. Lord Barnard, chairman of the Archbishop's Committee on Church Finance, moved a resolution on that subject—to the effect that as members of the society they should do all in their power to witness to the duty of Church people bearing their share indi-

vidually of the necessary expenses of Church work, and to support and carry out such of the recommendations of the committee's report as might be adopted in their own diocese and parish, and withal to study the report seriously.

LORD BARNARD said that if a man felt he needed the Church and the ministrations of the clergy, then let him tax himself to support them. After speeches by Mr. J. D. BIRCHALL, secretary of the Gloucester Diocesan Board of Finance, the BISHOP OF BEVERLY, and others, the resolution was carried. The ARCHBISHOP, in the course of the discussion, said that every one knew that the whole endowed system of the Church was full of abuses. "When a chimney had smoked as long as theirs, it was bound to be full of soot." If, in cooperation with the State, they were allowed to manage their own affairs, they might be able to put these abuses right.

Later in the day there was a reception in the art gallery and an official welcome to the Men's Society by the Lord Mayor and his lady in the name of the City of Leeds, and by the Bishop of Ripon in the name of the diocese.

The Conference was resumed on the following day, Thursday. The ARCHBISHOP OF YORK, who again presided, moved a resolution expressing hearty sympathy with Churchmen in Wales, and pledging the Conference to stand by them in their present hour of trial. The Duke of Devonshire seconded, and the resolution was passed unanimously. A resolution, moved by the BISHOP OF KENSINGTON, and carried, urged the necessity of properly training boys. A suggestion was made that much could be done by inculcating a love of proper literature. The BISHOP OF HULL moved a resolution, which was passed, expressing the opinion that there could be no true solution of the problems involved in the present industrial unrest apart from the great Christian principles of justice, brotherhood, and self-control, commending the sympathetic study of these problems to the branches of the Society, and urging all its members to use their influence toward the fuller application of these principles to all the relations of commercial and industrial life.

In the evening public meetings in connection with the conference were held in the Coliseum and the town hall, the principal speakers at both meetings being the Archbishop of York, the Bishop of Ripon, Mr. Alfred Lyttleton, M.P., and the Rev. A. G. Fraser. The ARCHBISHOP, speaking in reference to the White Slave traffic, referred to the attempts which had been successfully made in the Grand Committee of the House of Commons to weaken the force of the Criminal Law Amendment Bill. There were two amendments which were fatal. He would like them to send a message to the House of Commons through Mr. Lyttleton stating what they thought about this most needed effort to bring to justice and punishment a class of persons whom they detested and reprobated, and to do something to preserve the girlhood of our nation and other nations from the cruelty and shame which was a disgrace to the manhood of this country. "I will ask you to give your answer by standing up in your places," said the Archbishop: "Do you wish that this measure, so far from being weakened, should be made as strong as possible to combat this evil in our midst?" The response was at once unanimous.

Dom Aelred, O.S.B., Abbot of Caldey, in his Community Letter in the current quarterly number of *Pax*, says that on St. Luke's Day they were to celebrate the beginning of their seventh year in the Isle of Caldey. During the past twelve months they have been able to pay off completely the mortgage they took over from the late owner of the island in 1906; and they have also repaid the sum of money that was lent to them in the first instance for obtaining possession of Caldey. When the monastery buildings, now in course of erection are finished, "we shall have provided accommodation for sixty monks; and with care we shall find in the resources of the island itself a sufficient means of support for the Community." In another part of this number of *Pax* there is the following interesting statement as to the practice at Caldey in regard to the use of Latin and English in the ritual services:

"We hold that as a Community, living under the ancient Catholic Benedictine Rule—which has its own special arrangement for the recitation of the Psalter—we have the right to use the service books proper to the Benedictines, which remain much the same as those used by the pre-Reformation English Church. In our Monastic Choir we recite the Divine Office in Latin; and the Prayer Book rubric allows any 'language' in private offices, such as ours are. In ministering to the people of the island, the Book of Common Prayer only is used for the public offices, and our practice is that the Mass should not be a composite rite; but the whole Prayer Book Office is used as it stands, without any audible additions or interpolations."

The Bishop of Bristol, in his quadrennial visitation charge to the clergy of his diocese assembled in the Cathedral, declared that no such "marriage" as that with a deceased wife's sister should be permitted in church so long as the Church's prohibi-

Charge of the  
Bishop of Bristol



tion remained in force. The number of Roman clergy applying to Anglican Bishops for admission to minister in the Church was at least as large as the number of clergy who left the Church for Rome. Large numbers of Protestant Dissenters were being admitted to communion with the Church.

At the annual meeting of the Church Sunday School Institute at the Church House, the report stated that last year 2,000 teachers were added, making 217,500 volunteer teachers in Church Sunday schools in England and Wales. There had been an increase of 43,000 scholars, making 3,235,000 in the schools. The Church was the only religious body which had not had to lament a decrease in the number of their scholars in Sunday schools.

Canon Petit, secretary of the Additional Curates' Society, has issued some further figures about ordinations in the Church. In the ecclesiastical year now drawing to a close, 679 men have been admitted to the priesthood and diaconate in England and Wales. The average for the three years 1910-12 has been 687, as against 635 for the years 1907-9, and 591 for the three preceding years.

Excavations in Holme Park, Sonning-on-Thames, have revealed the ruins of the ancient Bishop's Palace or Manor House, which from the Norman Conquest to the reign of Queen Elizabeth was a residence of the Bishops and Deans of Salisbury. Tiled floors, moulded plinths, carved capitals, columns, and cornices, stone staircases, fireplaces, and the extent of the flint and stone walls which enclose nearly two acres of ground, "show that the building must have been on a scale of some magnificence." The work has been undertaken at the instance of a well known local archaeologist.

#### Ancient Ruins Unearthed

The Rev. S. J. Marriott, vicar of Netherton, is reported to have had £18,000 bequeathed to him by Miss Abigail Hampton. About a quarter of a century ago (says the *Times*) the vicar first became acquainted with Miss Hampton and her

#### Large Bequest Left to Vicar

brother John, but an estrangement took place owing to Lord Dudley's presenting a piece of land to the Church for extension purposes which included a garden belonging to them. Later on they realized that the vicar was not responsible for depriving them of their garden, and as a recompense for the unmerited ill-feeling they had shown to him, they promised that some day they would make him a munificent gift for his parish. John Hampton, deceased a few years ago, left £8,000 to his sister, and now under her will this sum and £10,000 of her own have come to the vicar, who will build a new church in Netherton.

The Archbishop of Canterbury, presiding at the S. P. G. diocesan festival at Canterbury last week, expressed the hope that prayers would be offered in all the churches in view of the grave news from the Balkan peninsula. The collect of the Fifth Sunday after Trinity was very suitable.

#### Urges Prayer During Balkan War

It has been decided to hold Sunday afternoon classes in London Minster for the instruction of *adults* in distinctive Church teaching. I suspect this new departure at Lincoln, absolutely unique in England, and surely one of the most essential steps in the direction of true Church reform, owes its initiative to the strong Churchmanship and magnetic influence of the new Canon of Lincoln, Precentor John Wakeford. *O si sic omnes!*

#### Instruct Adults in Church Teaching

J. G. HALL.

### MORE ARMENIAN MASSACRES

[FROM OUR JERUSALEM CORRESPONDENT.]

OCTOBER 15, 1912.

**PUBLIC** opinion in Great Britain has been so occupied of late with disorders in the Turkish Empire that the present condition of the Armenians has escaped notice. Armenians in Kurdistan and Anatolia have for the last three years been again the victims of the Kurdish aggression.

In 1909 Mgr. Tourian, Armenian Patriarch of Constantinople, resigned in consequence of the failure of the Turkish Government to punish adequately the ringleaders of the Adana massacres. The present Patriarch, Horhannes Arsharouni, has since made the strongest possible representations to the Grand Vizier, but failing to obtain redress, he has also resigned, together with the Armenian National Assembly.

Armenian newspapers during the last two years have been constantly printing complaints from various centres of the Armenian population. The principal offenders, as fifteen years

ago, are the Kurds. Little attempt was made by the late Committee of Union and Progress to redress these Armenian grievances. From the unsettled condition of the European provinces, the central government was virtually powerless to impose its authority upon some of its more unruly subjects.

The neighborhood of Van and Bitlis are the chief places of the present outrages. Kurds are armed to the teeth. Abdul Hamid formed their young men into regiments, and these soldiers are stationed among the agricultural Armenians, and are a terror to all peaceable subjects. No Armenian is allowed to carry arms.

The present ministry ought to be told, as Sir Edwin Pears of Constantinople suggests, "that if they cannot govern a large, industrious, and valuable section of the community without resort to massacres, they have no right to expect any consideration from the civilized powers. They must be abandoned as hopeless, incompetent rulers, or as pandering to Moslem fanaticism."

At the last meeting of the Armenian National Assembly telegrams were read reporting fresh crimes, including rape, murder, forcible conversion to Islam, and the seizing of title deeds in various parts of Inner Anatolia and Kurdistan, and it is, therefore, not surprising if some of the leading Armenians are beginning to wonder whether they are not likely to hear of an organized Kurdish massacre in the near future.

### A DAY OFF

BY ROLAND RINGWALT

**T**IN great department stores and offices with large forces a semi-military system becomes inevitable. Vacations are governed by rule. A can get off in July, P cannot leave until October. However there is usually a guaranteed vacation, and the man off duty may gain health by a woodland ramble or may lose it by bathing too much and eating as if he had the digestion of an ostrich. The men who take their vacations every year sometimes come back freshened by the outing, sometimes dull and wearied as if they had been on a treadmill.

But long before the vacation system there was "the day off"—that blessed oasis in the desert of life. Poor as the Greeleys were, they allowed Horace one day in every month for hunting and fishing. Now and then a carpenter took a day for a frolic in the mountains. For a day the country lawyer left his clients, and went in the pursuit of happiness. The physical relief as the mental relish of some of these brief furloughs can hardly be imagined. A long summer day in the woods, a glorious October day for a drive, a stormy winter day for a man's private studies—these were in order when Peter Cooper and Rufus Choate were young.

Many a present day tourist has reckoned his railroad fare, his hotel bills, a few gifts, and incidental expenses only to wonder if he didn't pay too dear for the whistle of a two week's vacation. The old-fashioned day off cost very little in cash and paid a splendid dividend in brawn and brain.

### THE COCK IN CHURCH DECORATION

"IN THE *Mystical Mirrour of the Church*, by Hugo de Sancto Victore, we learn that the cock representeth the preacher. For the cock, in the deep watches of the night, divideth the hours thereof with his song, and arouseth the sleepers. He foretelleth the approach of day, but first he stirreth up himself to crow by the striking of his wings. Behold ye these things mystically, for not one of them is there without meaning. The sleepers be the children of this world, lying in sins. The cock is the company of preachers, which do preach sharply, do stir up the sleepers to cast away the works of darkness: which also do foretell the coming of the Light when they preach of the Day of Judgment, and of future glory! But wisely, before they preach unto others, do they rouse themselves, by virtue, from the sleep of sin; and do chasten their bodies."—From Hulme's *Symbolism in Christian Art*, page 191.

THE ESSENTIALS in the Church which must endure, which must be preserved, which are necessary in order to retain its identity, are its *scriptures*, its *faith*, its *sacraments*, its *ministry*, its *life and morals*. These essentials must not be modified or stripped of meaning or importance in order to make what may be thought to be a more effectual appeal to the changing circumstances of life and thought. The ways of presenting the truth may vary but not the truth itself. The estimate of the Bible may be modified but not the Bible itself. The ritual accompanying the sacraments may change but not the sacraments themselves, either in the elements ordained by Christ or in the words of their institution.—*Rev. Geo. T. Linsley.*



**EVENTS OF ALL SAINTS' DAY IN NEW YORK**

**Large Class is Matriculated at the General Seminary**

**MEMORIAL GIFTS RECEIVED IN SEVERAL CHURCHES**

Branch Office of The Living Church }  
416 Lafayette St.  
New York, November 5, 1912 }

ON Thursday, the eve of All Saints,' the annual matriculation sermons followed Evening Prayer in the chapel of the Good Shepherd, General Theological Seminary. The preacher was the Very Rev. Dr. Samuel Hart, Dean of the Berkeley Divinity School. His text was taken from Revelation 17:14. Particular attention was paid to the words "called, chosen, and faithful." The office was sung by the Rev. Professor Boynton.

The next morning was observed as the dedication festival of the Memorial Chapel of the Good Shepherd. Morning Prayer was said at 8 o'clock. Following this service there was a choral Eucharist at which the Rev. Professor Shepard was the celebrant; the Rev. Professor Edwards read the Holy Gospel and the Rev. Professor Batten the Epistle. As a part of the commemoration of Founders and Benefactors of the seminary, the Rev. Professor Denslow, sub-dean, read the Bidding Prayer, and later made the matriculation address. Having satisfied all the requirements as specified in the statutes, forty-four students were formally matriculated.

Very satisfactory reports are made of the diligence of the student body and the attendance at the chapel services is remarkably good, notwithstanding the fact that so many men are taking special courses at Columbia University in the afternoons.

Most encouraging messages are received from Dean Robbins and his medical advisers. Although much weakened by the recent severe illness he has constantly rallied. In a short time he is expected to come into residence and resume his duties.

Because of labor difficulties the Memorial chapel at Trinity church was not completed in time for consecration on All Saints' Day. The usual services were held in the parish church. The attendance was very good here and in other city churches, taking into account the very inclement weather. Throughout the day there were frequent heavy showers and a heavy sky.

At St. James' church, Madison avenue and Seventy-first street, a handsome altar and reredos were dedicated. The gift was made by four daughters of Mrs. Ebenezer Scofield and it is a memorial of their mother. The altar is of marble; the reredos is of dark oak. A silver alms basin and twelve collection plates were used for the first time at St. Thomas' Church. The handsome set was presented by a parishioner in memory of two sons.

A special service was held at Grace church, in recognition of the work of deaconesses and more especially of two women, set apart twenty years ago. Bishop Greer presided and made an appropriate address. The Rev. Dr. George F. Nelson, and the Rev. Dr. Milo H. Gates, warden of the New York Training School for Deaconesses, were also present and assisting. Deaconess Barker and Deaconess Newell have given twenty years of service to this parish. Suitable medals were presented for this distinguished work in Grace parish. The usual noon-day services, beginning at 12:30 o'clock, resumed on November 1st will be continued in this church on all week-days until Trinity Sunday. An address by the rector, the Rev. Dr. Slattery, or by one of the clergy staff is made at each service.

At St. Stephen's College, Annandale, the day, which from time immemorial has been kept as a special festival to commemorate founders and benefactors, was this year happily marked by the presence of the Rt. Rev. Sheldon M. Griswold, D.D., Bishop of Salina, who celebrated the Holy Eucharist early and preached at the Choral Eucharist. On Sunday morning, November 3rd, the sermon before the college was preached by the Very Rev. Samuel Hart, D.D., Dean of the Berkeley Divinity School.

New life has been instilled into the old College Missionary Society. Under the leadership of Mr. J. L. Whitcomb, the Society has arranged to take charge of a Sunday school and night service at St. Peter's mission. Another group is detailed to hold a mission service on Sunday evening for the college servants, many of whom, being West Indians, are members of the Church of England. The Missionary Society has also offered its services to the neighboring rectors for any work which they may care to give them.

The new house which is being built for the president is making rapid progress and it is hoped the roof may be on before winter sets in. It will probably not be ready for occupancy this year. Room for the time being has been made and the crowded condition of the college somewhat relieved by the willingness of some of the students in the stone buildings to take a third man into their quarters. When the president is able to vacate his present residence for his smaller and more convenient house, the former will be available for the ac-

[Continued on Page 46.]

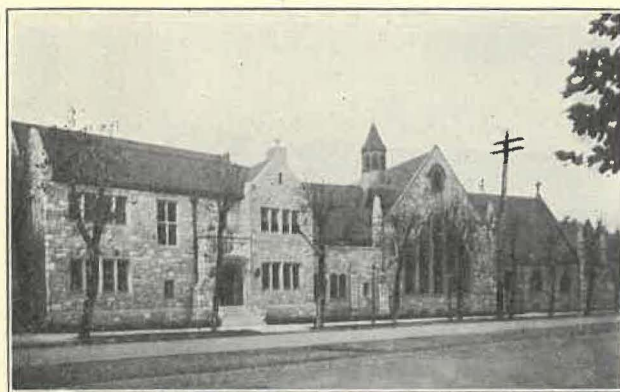
**ADDITIONS TO CHURCH PROPERTY IN PHILADELPHIA**

**Material Progress Constantly Shown**

**DEATH OF REV. SIMEON C. HILL**

The Living Church News Bureau }  
Philadelphia, November 5, 1912 }

IF constant improvement in parochial equipment be any evidence of life and growth, there is witness of a very vigorous vitality in the frequent reports that come in of additions to buildings, the beautifying of churches, and their furnishing with modern facilities. We present this week illustrations of two recent improvements. Grace Church, Girard Avenue and Fifty-first street, has added to its facilities in many ways which the illustration only partly shows. The parish church was formerly on Twelfth street, but was sold last year and the congregation moved to West Philadelphia and joined that of Grace Church chapel. A large addition was necessary to accommodate the combined work, and especially a parish house, of which a view is given here. The improved church was reopened in September, as was reported at the time in THE LIVING CHURCH. Much sympathy is felt with the rector of the parish, the Rev. H. Richard Harris, D.D., in the affliction he has suffered in



GRACE CHURCH PARISH HOUSE, PHILADELPHIA

the death of his wife last week. The Rev. James McClintock has become assistant in the parish.

The Edgar Cope Memorial, in the Church of St. Simeon (the Rev. George J. Walenta, rector), adds greatly to the beauty of the chancel. It commemorates the work of the founder and first rector of the parish, the Rev. Edgar Cope, under whose care it grew from a feeble mission to its present status with a complete equipment, a communicant list of over two thousand and one of the largest Sunday schools in the city.

The retirement of the Rev. Simeon C. Hill from the rectorship of Grace Church, Mt. Airy, was so recent, and his participation in all diocesan affairs up to the time of his resignation had been so constant and useful, that his recent death at Newport, R. I., seems to have taken from among the clergy of Philadelphia one of the sturdiest and best known figures in the ranks.

Mr. Hill was graduated from the Divinity School here in the class of 1867, and returned at first to his native state, Rhode Island, where he was in charge of Emmanuel Church, Newport, for eight years. In 1875 he was called to Grace Church, Mt. Airy, and held the rectorship there until last June, when he resigned and went abroad for a needed rest. He was taken ill in Scotland during the summer, but recovered sufficiently to return to this country. Another and more severe illness ended in his unexpected death on Sunday, October 13th.

One of Mr. Hill's diocesan interests was the mission to the deaf. He was secretary of the commission which has charge of that work, and was always its interested and efficient helper. He was also a member of the Orthodox Eastern Commission, and one of the trustees of the diocese. He was a man of genial and lovable temper, was a constant attendant and frequent speaker at the meetings of the Clerical Brotherhood, and was perhaps as widely known among his brethren in the ministry as any clergyman in the city. The report of his death reached the city while the Brotherhood was in session at the Church House, and was received with a great expression of sorrow.

The annual missionary meeting of the Pennsylvania branch of the Woman's Auxiliary will be held in the Church of the Holy Trinity, Nineteenth and Walnut streets, on Friday, November 15th, from 10 A. M. until 4:30 P. M. The Bishop of the diocese will

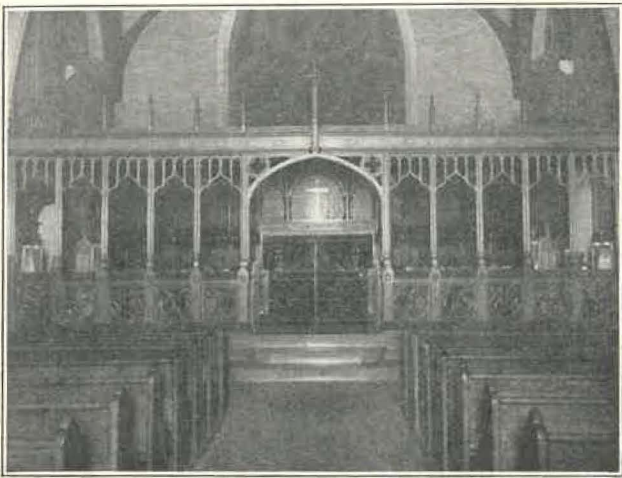
**Annual Meeting of Woman's Auxiliary**



preside and addresses will be made by the Rt. Rev. Ethelbert Talbot, D.D., the Rev. Mr. Ancell, Mr. M. K. Sniffen, and others.

The October meeting of the convocation of Chester, held in the Church of the Good Samaritan, Paoli, on the 21st and 22nd, was somewhat unusual in character, and suggests a model which the other convocations might well follow. On the evening of the 21st a missionary service was held, at which three phases of missionary responsibility were discussed: among immigrants, by the Rev. E. M. Frank; in rural districts, by the Rev. W. C. Emhardt, who is at the head of the associate mission at Newtown; and in China, by one of the returned foreign workers, the Rev. B. L. Ancell of Yangchow. The next morning, after an early celebration of the Holy Communion, the clergy breakfasted together in the parish house and then gathered for a quiet hour conducted by the Bishop. The Bishop led in a most helpful meditation upon the passage from the Epistle, "understanding what the will of the Lord is." Following this, a conference was held, with the Bishop presiding, on the problems of pastoral visiting, introduced by Dean Taitt, and on preparation of candidates for Confirmation, introduced by the Rev. Harry Ransome of Media. In addition to the regular business sessions of convocation, the clergy present attended the consecration of the churchyard cemetery. The reports of the work done and planned in the convocation were most encouraging.

The Rev. Canon Hensley Henson included Philadelphia in his itinerary of America, and addressed the students of the University of Pennsylvania and Bryn Mawr College on Sunday, October 27th.



COPE MEMORIAL ROODSCREEN  
St. Simeon's Church, Philadelphia

In accordance with their annual custom, the Philadelphia local assembly of the Brotherhood of St. Andrew held a devotional meeting at the Church of the Holy Trinity, on Hallowe'en. The Rev. Stewart P. Keeling, of St. Peter's, Germantown, chaplain of the local assembly, conducted the service, and the Rev. Floyd W. Tomkins, D.D., rector of the parish, spoke to the men on the subject, "What am I? What am I Doing?"

The parishes and missions of the convocation of West Philadelphia, eighteen in number, are giving evidence of a real unity of feeling and action in two directions. They are working for a convocation bazaar to be given at St. Anna's parish house, Fifty-sixth and Market streets, on November 21st and 22nd, for the building fund of the church, which St. Anna's needs and hopes to have. This is the second event of the kind, for the convocation joined in working to lift the debt of St. James', Hestonville, last January. The other plan is for a Teacher Training class to be held under the auspices of the recently organized convocation Sunday School Institute. A committee of the clergy, under the chairmanship of the Rev. E. J. McHenry, has been arranging for this, and it is hoped that the classes may begin the first week in December. The Standard Course, set forth by the General Board of Religious Education, and adopted by the diocesan Sunday School Association, will be followed.

The Very Rev. W. T. Sumner, D.D., Dean of the Cathedral of St. Peter and Paul, Chicago, was the principal speaker at the conference of the Philadelphia Home and School League, on Friday, October 25th. Dean Sumner will visit Philadelphia again on the Sunday next before Advent, when he will preach at the University of Pennsylvania and at St. Mary's Church, West Philadelphia.

On Sunday evening, November 3rd (in the Octave of All Saints), the Eucharistic League of the Church of the Annunciation (the Rev. Daniel I. Odell, rector), held its fourteenth annual service. Solemn Evensong was said by the rector, and the sermon was preached by the Rev. Harry D. Viets, curate of St. Peter's Church. A vigorous effort is to be made this winter to lift the debt of \$22,000 which rests

upon the Church of the Annunciation, and has long hampered its work.

The Bishop of the diocese is moving this week into the Bishop-Mackay-Smith Memorial House on Twenty-second street, which is to be used, for the present, as the episcopal residence. A room in this large and beautiful house is to be fitted as a private chapel for

#### Bishop Occupies New Residence

Bishop Rhinelander.

The first number of the new diocesan paper, *The Church News*, was issued this week, in connection with the anniversary of the consecration of the Bishops. Bishop Rhinelander has written a Foreword, explaining the need and purposes of the paper, and the contents are principally announcements of diocesan events, and communications concerning diocesan institutions, for which it will be most useful. The bulletin hitherto issued by the Church Club will be included in the *Church News* hereafter.

### EVENTS OF ALL SAINTS' DAY IN NEW YORK

[Continued from Page 45.]

commodation of six members of the faculty. They in their turn will vacate a section of the dormitory buildings, so making much needed room for twelve more students.

The Rt. Rev. Dr. George Henry Somerset Walpole, Bishop of Edinburgh, was the afternoon preacher at old Trinity on Sunday, November 3rd. Bishop Walpole is well known and highly esteemed by New York Churchmen. From 1889 to 1896 he was professor of Dogmatic Theology in the General Seminary.

As a result of careful investigation and record, the report of the Joint Application Bureau of the Charity Organization and the Society for Improving the Condition of the Poor, now made public, affirms that 60 per cent. of distress is caused by intemperance. The associations have headquarters at 105 East Twenty-second street, and are concerned with financial and other aid given to men and women out of work, convalescent, and others incapable of financial independence. According to the report, the two organizations received during the twelve months ended on September 30, 1912, 47,163 applications for aid. The applications were investigated, applicants advised, places obtained for a large percentage, transportation given to others to their homes, and homes found for the feeble-minded and physically incapable. Of 18,606 cases of men investigated at the municipal lodging house, which is operated in conjunction with the organizations, the following statistics were compiled showing the contributing causes for destitution: Intemperance, 60 per cent.; sickness and injuries, 7 per cent.; laid off, slack work, quit, old age, etc., 33 per cent.

An unnamed donor has presented the last of the seven chapels, to be built at the Cathedral of St. John the Divine. Plans for the Huntington Memorial Chapel have been approved. Work on the chapel recently given by Miss Clementina Furniss will be begun shortly. Mrs. Clinton Ogilvie has given the money needed for the new deanery. Plans for the episcopal residence have not been adopted as yet, as the trustees of the Cathedral and others deeply interested desire to make further study of the tentative sketch.

Memorial services for the late John P. Faure were held in the Church of St. John the Evangelist, New York, on Sunday evening, October 27th. The list of speakers, one from each of the societies with which Mr. Faure gave of his best thought and influence, was as follows: St. John's Guild, Mr. John W. Weed; Trinity Church, Ossining, Rev. Gibson W. Harris; Industrial Church Alliance, Mr. H. H. Pike; Brotherhood of St. Andrew, Mr. John W. Wood; Laymen's Club of the Cathedral, Mr. Walter W. Davidge; City Mission Society, the Rev. Dr. George R. Van de Water. The rector of the parish, the Rev. John A. Wade, also made an address, and read a letter from Bishop Courteney, appreciative of Mr. Faure's interest in the cause of temperance. It was a gathering of men and women deeply sensible of the loss to the Church in New York, city and diocese, sustained by the demise of a distinguished citizen, a zealous Churchman, and an active philanthropist.

THE CHIEF LESSON of springtide to many is that the wintry periods of the soul are not final. There is hardly any life that has temperament, but which occasionally falls into a period of oppressiveness and fruitlessness—a winter of despondency and of gloom. This need be no sign that joy or faith is dimmed for good. One is to go on doing his duty, following the Lord whom he may have lost from vision for a moment, and wait. Suddenly, if one is serving and loving, proving true, even in the gloom, the spring bursts upon the soul again, and all becomes alive and joyous. Another lesson of the earth's renewal is that when spring comes we know that winter has been simply a time of rest and recuperation, a period of preparation for the spring. No one can believe that the spring exists for winter. It is winter which exists for spring. Springtide and summer is the natural and normal condition of the world. The soul was meant to bud, blossom, and bear fruit. Sorrow, depression, lifelessness are the incidental and passing things.—*Selected.*



**ALL SAINTS' DAY IN CHICAGO**

**Cold and Windy But Well Observed in the Churches**

**NEW AND ELABORATE WINDOWS IN  
EVANSTON CHURCH**

**Sociology Lectures for the Public at Seminary Chapel**

**MANY HAPPENINGS OF A BUSY WEEK IN CHICAGO**

The Living Church News Bureau  
Chicago, November 5, 1912

**A**LL SAINTS' DAY was the first cold day of the fall, and followed a day of very windy and rainy weather, in Chicago. Yet the services of the morning were well attended, nearly every parish and mission keeping the day by at least one celebration of the Holy Eucharist. In several churches the service of Vespers for the Dead, or portions of such a service, was said at Evensong, or in connection with Evensong, and in these parishes the All Souls' Day Eucharist was celebrated on Saturday. Increased attention is being paid in Chicago each year to the loving duty of remembering the departed at the altar.

**Sanctuary Windows Unveiled**

The sanctuary of the Lady-Chapel of St. Luke's Church, Evanston, has been further enriched with five new medallion windows of exquisite beauty. They were unveiled and blessed after the choral Eucharist on Sunday morning, November 3rd, when the rector, the Rev. George Craig Stewart, explained the various groups, their subtle harmony and sequence, so full of hidden meaning and furnishing a mystical commentary on the Five Joyful Mysteries.

Each of the windows represents one of the Five Joyful Mysteries, and each includes four lights with four groups of figures representing: (1) the Mystery; (2) the Old Testament Prototype; (3) the New Testament Context of the Mystery; (4) the Old Testament Prototype. The subjects are, respectively, the Annunciation, Visitation, Nativity, Presentation, and the Divine Youth in the Temple.

The windows are the gift of Mr. and Mrs. George G. Wilcox, placed in memory of the Hon. Gaylord Church and Anna Bevan Church, the parents of Mrs. Wilcox.

The windows were designed and executed by William Willet and Anna Lee Willet in their Pittsburgh studio. Each of the groups is of masterly composition and draughtsmanship; the vision of Manoaah and that of Isaiah being notable for their originality of conception. The subjects are the selection of the Rev. George Craig Stewart, the rector of St. Luke's Church. The color scheme is rich and harmonious. The mysterious blues and purples which pervade the whole recall the wonderful colors of the ancient windows of Chartres and Amiens and, like them, are composed of a mosaic of thousands of tiny segments of richly colored antique glass. No paints or enamels have been used, but the windows are stained and etched after the manner employed by Albrecht Dürer and other mediaeval artists in glass. Very fine effects have been produced by the use of glass where one color is superinduced upon another and then etched.

Through the generosity of a Chicago layman, the Western Theological Seminary is enabled to announce a new departure in its services to the diocese. The chapel of the seminary is to be opened on the first and third Monday evenings of each month, from November to April inclusive (omitting the third Mondays in November and December) for a course of lectures by Dean Sumner on "Christian Sociology." The first of these lectures was entitled "The City and Town," and was given on the evening of November 4th. The course is open to the public, so far as application is made to Dean De Witt at the seminary. Dean Sumner is officially connected with over forty of the civic, social, and philanthropic institutions of Chicago, and is abundantly qualified to give a most unusual series of lectures on this important theme.

The last official act of the Rev. J. H. Edwards, at the Church of Our Saviour, of which parish he has been the rector for seven-

teen years, and which he is now leaving to become, on November 1st, the rector of the Church of the Holy Spirit, Lake Forest, on the North Shore of Chicago's suburban residence district, was to welcome the local assembly of the Daughters of the King for their forty-sixth meeting, this being held at the Church of Our Saviour on the morning and afternoon of Tuesday, October 29th. Bishop Toll preached at the opening service. A brief business meeting was held, and the address of welcome was made by the Rev. J. H. Edwards. The rest of the afternoon session was devoted, for the most part, to the opening of the "Question Box," by the Rev. Dr. J. H. Hopkins. There were over twenty questions, which covered a wide range of themes, and an hour was needed for the answers. The offering of the morning was given to the Providence Day Nursery, in the Stock Yards district.

That same afternoon a valuable address, illustrated, was given in the Haskell assembly room of the University of Chicago, by the Rev. J. P. Peters of New York, under the auspices of the Chicago Society of the Archaeological Institute of America, the theme being "Some Results of the Work with the Spade in Palestine." A general invitation was widely mailed throughout the city by the officials of the university.

**Reception to Deaconess Goodwin**

At the same hour a reception was given at the University of Chicago in Lexington Hall, to Deaconess Goodwin, from the Church Missions House, by the newly organized association of Churchwomen attending the university. The Rev. Dr. E. T. Merrill, the Church priest who is the professor of Latin at the university, was present, with Mrs. Merrill, and clergy from the neighboring parishes were also invited. This is a new and promising effort to fashion into some sort of solidarity the numbers of young Churchwomen who are students in the university. A mission study class has been organized among these young women, to be taught weekly, for two terms, at 3 P. M. on Tuesday afternoon, in Lexington Hall, by the Rev. Dr. J. H. Hopkins.

**Discuss South Side Social Problems**

A special meeting on the South Side of Chicago was held at Lincoln Center, Oakwood Boulevard, on the afternoon of the Twenty-first Sunday after Trinity, at which Dean Sumner made one of the addresses. The meeting was called to organize some force on the South Side to meet the social problems incident upon the recent wiping out of the "Segregated District" on the South Side, by State's Attorney Wayman. Readers of *The Survey* have already noted that this campaign against the social evil in Chicago is attracting nation-wide attention.

Dean Sumner had just returned from a trip East, during which, at Philadelphia, he made the principal address at a gathering of some 500 educators and other leaders in social service, the occasion being a meeting of the Philadelphia Home and School League, held at the New Century Drawing Rooms. Among the other guests and speakers were Mrs. Woodrow Wilson and Mrs. Grover Cleveland. Dean Sumner's theme was entitled "Social Centres."

A well-attended meeting of the clergy, with some of the laity, was held at the Church Club rooms on Monday afternoon, October 21st, at which Bishop Anderson presided.

**Consider Plans for Lenten Services**

It was called by him to consider plans for the downtown services of the coming Lenten season. After considerable discussion as to details, the meeting voted to make some changes in the arrangements, which ought to increase even the large and solid vogue that these mid-day services have established during the past several Lents. Some of the invited speakers are to be from outside the diocese. A good deal was said about additional plans for the music. The usual committees were formed, and Bishop Anderson will soon announce the membership. This is the first time for many years that steps have been taken thus early in regard to the Lenten services in the "Loop" district.

The Rev. H. B. Gwyn, rector of St. Simon's Church, Sheridan Park, has recently been appointed as chairman of the Vice Committee of the North Shore Protective and Improvement Association of Sheridan Park.

**Becomes Chairman of Vice Committee**

This committee is hard at work collecting evidence against vice in the apartment houses of the neighborhood, and also is keeping a sharp watch on the saloons thereabouts, with



NEW WINDOWS FOR LADY CHAPEL,  
ST. LUKE'S CHURCH, EVANSTON, ILL.  
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the view of presenting the evidence to his honor, the mayor of Chicago.

At a recent meeting of the Executive Committee of the diocesan board of missions, a careful discussion was given to the possibility of deepening diocesan interest in the local missionary work among the thousands of colored people thronging into Chicago. We have now, in St. Thomas' large congregation of 825 communicants, the largest single mission among the colored people in the national Church. The work, carried on by the Rev. J. B. Massiah, priest-in-charge of St. Thomas', is notable in every way, not only for its size and increasing numbers, but for its thorough organization and its growing missionary zeal. It is, however, our only congregation among the many thousands of Chicago's colored population.

The fall meeting of the Junior Department of the Woman's Auxiliary's diocesan branch was held at St. Martin's, church, Austin (the Rev. R. H. F. Gairdner, rector), on the third Saturday in October. After service with sermon by the Rev. Dr. Herman Page, and luncheon, there was a social hour; with the exhibit of work done by the Juniors in various parishes, a very interesting number entitled "The World and the Star," by the Junior Auxiliary of St. Luke's, Evanston, and some very entertaining missionary stories by Miss Anna Murray, of St. Mark's Church, Evanston. The offering of the morning was given to general missions. The meeting was of great interest throughout.

A number of Churchmen attended a complimentary luncheon on All Saints' Day, at the Union League Club, given to Mr. George

**Luncheon to**  
**Mr. George Innes**  
Innes, the honorary secretary of the Board of Missions of the United Presbyterians. Mr. Innes was formerly a leading business man in Minneapolis, who decided lately to give a year of travel in the foreign mission field, to investigate the work. He came home, gave up his large and flourishing business, and is devoting his full time and marked abilities to furthering the extension of missionary enterprise in America and throughout the world. The invitations to this luncheon were issued in the name of the Laymen's Missionary Movement, by Mr. E. P. Bailey, the senior warden of Grace Church, Chicago.

An interesting missionary lecture was given by Miss May Stone of Hickman, Kentucky, in the parish house of Trinity, Aurora (the Rev. F. E. Brandt, rector), on the evening of October 23rd, the theme being the "White Mountaineers of Kentucky." The proceeds were given to Miss Stone to aid her work of building a school for these neglected people. During the completion of the extensive improvements to the chancel and general interior of Trinity church, Aurora, the services have been held in the parish house. Bishop Anderson is soon to hold the service in which he will consecrate the new altar now being erected.

The organization in St. Peter's parish, Chicago (the Rev. W. C. Shaw, rector), formerly called "The Ministering Children's League," has been re-named, and is now known as "The Young Girls' League." There are already 175 members, from the ages of 7 to 18, and they meet at the Butler Memorial House from 9 to 12 on Saturday mornings. Domestic Science, Home Nursing, gymnasium and dancing classes have been organized within the league, and great interest is already manifested in the new enterprise. A small fee of 5 cents each week is asked from each member. Miss Elsie Bliklock is the leader, assisted by Miss E. Schobel as secretary and treasurer, and Mrs. F. Arthur as buyer. Many volunteers also from neighboring schools are assisting in teaching the Domestic Science and Nursing and other courses.

Mr. Gladstone Dowie, son of the late Dr. John Alexander Dowie, was ordained to the diaconate by the Rt. Rev. W. E. Toll, D.D., at St. Paul's church, Kenwood, on the Twenty-second Sunday after Trinity, November 3rd. He will take work under the supervision of the Rev. Dr. Herman Page.

Owing to the large amount of unwelcome experiences endured by numbers of the young women who volunteered for "Tag Day duty," lately, when some \$50,000 for charitable purposes was raised in one day, it has been decided to abolish this custom of "Tag Day," at least so far as the down-town "loop" district is concerned.

The Rev. Annesley T. Young, rector of the Church of the Advent, Chicago, will conduct a mission under the auspices of the Missioner's League in Calvary church, Batavia, from November 17th to the 24th, inclusive. Calvary Church is under the charge of Canon

**Mission**  
**at Batavia**  
Moore of the Cathedral, Chicago.

The Rt. Rev. George H. S. Walpole, D.D., Bishop of Edinburgh, was in Chicago lately for three days, visiting Bishop Anderson, and conferring with him concerning the World Conference on Faith and Order. At the Chicago Cathedral, at the mid-day service of the Twenty-first Sunday after Trinity, the sermon was preached by the Bishop of Edinburgh.

NOTWITHSTANDING a faculty be born with us, there are several methods for cultivating and improving it.—*Adison.*

## SEWANEE DEPARTMENT COUNCIL AT CHARLOTTE, N. C.

COMPLETE preparations by the general officers and local committees, beautiful weather, a hearty enthusiasm, and the largest attendance since its organization in 1905, made the Missionary Council of the Fourth or Sewanee Missionary Department, held in Charlotte, N. C., October 29th to 31st, one of the best and most successful meetings in its history. Nearly 175 Bishops, clergy, and laymen, and 75 women from the fourteen dioceses of the Department attended the meetings of the council and the conference. All of the Bishops of the Department were present with the exception of the Bishops of Kentucky, Louisiana, and Alabama.

The opening service of the council was held on Tuesday, October 29th, at 8 p. m. An impressive procession consisting of the vested choir and clergy and the eleven Bishops filed into the chancel of St. Peter's singing the stirring missionary hymn, "Publish glad tidings." The Rt. Rev. William A. Guerry, Bishop of South Carolina, spoke on "What the Church is Doing for Our Own Country," and the Rev. Benjamin L. Ancell of Yangchow, China, spoke on "The Church's Contribution to National Life in the Orient."

Wednesday morning began with a corporate celebration of the Holy Communion at 7:30, attended by all the delegates. At 10 a. m. the council organized for business, Bishop Cheshire in the chair and the Rev. Mercer P. Logan, D.D., of Nashville, being secretary.

The secretary of the department made his annual report, in which he dealt specially with the Missionary Forward Movement and the weekly missionary offering. The latter plan he showed by specific cases, was working successfully in congregations in the department, whether large or small.

The Rev. W. S. Claiborne discussed "The Relation of the University of the South to the Missionary Enterprise."

A special committee appointed by the last missionary council made its report, and introduced by an able address by the Rev. Henry D. Phillips, a general discussion followed on the subject of "Church Settlement Work and Training Schools for Workers Among Cotton Mill Operatives." Among the speakers the Rev. G. Croft Williams of Augusta, Ga., spoke forcibly and eloquently on the same topic. Resolutions were passed approving the following points: (a) Commendation of the work now being done for cotton mill operatives; (b) the endorsement of the Training School at La Grange, Ga., as a proper and successful method and place for training workers; and (c) a petition to the General Board of Missions to make special provision for the support of this work for cotton mill communities.

On invitation of the Bishop of Louisiana, the next meeting of the council will be held in New Orleans in the year 1914—next year being a General Convention Year. The Bishop of Louisiana was elected president of the council, the Rev. Mercer P. Logan, secretary, and Mr. T. H. Nickerson, treasurer.

A few minutes after 7 o'clock on Wednesday evening, with the Hon. J. C. Buxton as toastmaster, two hundred men, Bishops, clergy, and laity, sat down to a handsome dinner in the parish house. After dinner short addresses were made on the general topic, "What Laymen Are Doing for Church Extension at Home and Abroad," as follows:

(a) In Missionary Committees, the Rev. John D. Wing of Atlanta, Ga.

(b) In the Brotherhood of St. Andrew, Mr. Benj. F. Finney of Savannah, Ga.

(c) In Bible Classes, by Mr. John Wood of Spartanburg, S. C., who emphasized not only for study but also for specific and definite work, as an expression of what is studied. Following these addresses Mr. Samuel S. Nash spoke on the subject, "What More Can Laymen of the Sewanee Department Do?" He emphasized the necessity for consecration of all instruments to the work of God. The Rev. Hugh L. Bursleson of the Church Missions House, New York, conducted an informal conference on "Policy and Method in Missionary Enterprise," in which was stressed the necessity of calling men to the service of missions.

On Thursday a resolution was passed recommending that every clergyman in the Fourth Department, be requested to contribute annually one-half of one per cent. of his annual gross income to the General Clergy Relief Fund through his Bishop or the person appointed by the Bishop, who shall in forwarding the contribution give the name and amount of each contributor. This is with the purpose of stimulating the interest of the clergy themselves in this cause.

The following were elected as members of the Board of Missions: The Bishop of Mississippi, the Rev. W. H. Milton, D.D., and Mr. James H. Dillard of New Orleans.

"The Church's Responsibility for the Negro" was the topic discussed at the morning session. The Bishop of Georgia was the first speaker. The Rev. Dr. Samuel H. Bishop made an appeal to the South to feel that the whole country will follow their leadership in doing what the Church is to do for the negro. He also said that he had found in the South a more sympathetic hearing and interest in this subject than anywhere else in the whole country. The most

TERTIUS.



applauded speaker of the morning was the Ven. Henry B. Delaney (colored), Archdeacon of the colored work in the diocese of North Carolina, who, in a speech which combined delicacy of humor, sound sense, manly humility and tact, advocated in clear and forcible way the cause of the negro and a missionary jurisdiction of the negroes under the General Convention. The Archdeacon spoke of the experience of slavery and the hardships which the race has since suffered as a part of God's plan and preparation for the future growth and usefulness of the negro.

A resolution was passed asking diocesan councils and conventions to appoint standing committees to keep before the Church her calls to young men to enter the ministry. Then came the great and important subject of "The Responsibility for the Mountaineers of the South." This is a subject which lies close to the hearts of Church people of this department, and the discussion of the welfare of the three million people in southern highlands was ably discussed by men who know personally and are in touch with this work. This discussion followed the report of the committee appointed to study this subject as read by the Rt. Rev. C. K. Nelson, Bishop of Atlanta. Resolutions were passed calling the attention of the General Board of Missions to the mountain work and urging its more active support and also recommending that "Specials" for this work, going through the hands of the treasurer of the Board of Missions, be included in the appropriations made for this work, provided there is no reduction of the total amount now received for this work or the crippling of the work now carried on.

The climax of inspiration in the council was reached at the closing service on Thursday night. After an impressive service, addresses were made by Mr. John W. Wood of the Church Missions House, and the Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee. Mr. Wood, speaking on "Facts from the Front," told the story of how the Church in the last two thousand years has expanded her ideal as the discovery and knowledge of the world extended from that world built around the Mediterranean Sea, to the world built upon the Atlantic and finally to the world including all the great peoples lying upon the shores of the Pacific. The world, through facilities for travel and communication, has also been a contracting world. The world has also been a changing world, even so far as to make an impression upon the seemingly unchangeable Turk and the ultra-conservative Chinese.

Bishop Gailor proclaimed in eloquent words the answer to the question, "Why the Church Needs a World Field." He showed how, in the history of the Church, the progressive and positive expression of the Spirit in missionary work has been the life-giving exercise of the Church.

The impression prevails that the preparations for the meeting of the Missionary Council in Charlotte were more thoroughly made than at any previous session of this department council. This was in no small measure due to the great activity of the chairman of the local committees, notably Mr. J. Frank Wilkes, who proved himself a master of details. One of the visitors from the Church Missions House said this was, from almost every point of view, the best department council that has yet been held in the whole country, according to his observation.

The Woman's Auxiliary also assembled in the parish house of St. Peter's Church (the Rev. Harris Mallinckrodt, rector). The regular sessions were preceded by a corporate communion. Miss Kate Cheshire, acting president of the Auxiliary in the diocese of North Carolina, presented Mrs. John Wilkes, for many years president of the diocesan Auxiliary, who made the address of welcome. Mrs. William E. Haskell, president of the Auxiliary in the diocese of South Carolina, very happily responded. At Miss Cheshire's invitation, Mrs. Haskell presided over the first session, which was mainly devoted to business. Thirty-eight delegates from twelve dioceses were in attendance in addition to some forty out-of-town Churchwomen. Committees were appointed on Courtesy and Resolutions. The chairman laid before the meeting particulars of some seeming difference regarding organization in the Fourth Department. After full and free discussion a committee was appointed to consult with the Bishops of the department and to report their instructions to the meeting.

Miss Julia C. Emery, secretary of the Auxiliary, gave an address on world-wide missions. Her suggestions were practical ones and she asked the women, in beautiful language, to cultivate hearts and minds and not to make money gifts of primary importance.

The afternoon session of this day was specially set apart for consideration of the work of the Junior Department. Miss Grace Lindley, associate secretary of the Auxiliary, was the chief speaker and handled her subject very thoroughly. Mr. Shepherd of Alabama spoke on the Clergy Relief Fund, and brought to the notice of those present the Church League of the Baptized. Miss Lewin of the Girls' Friendly Society of Washington, D. C., urged the claims of this society, and Deaconess Parkhill of Southern Florida spoke at length on the problem facing the district of Southern Florida in respect to the Seminole Mission Farm. The Rev. L. B. Ancell of Yangchow, China, gave an address on this department of the Church's work. The evening was devoted to the work amongst the mountaineers and mill workers in the department. Mrs. John Freeman Young (Flor-

ida), and Mrs. Thomas Wetmore (Asheville), each told in graphic terms how much is yet to be accomplished for the mountaineers and mill workers at our very doors. Dr. Mary Brewster of La Grange, Ga., diocese of Atlanta, dealt specially with conditions among mill people and showed very definitely that this is one of the great economic questions of the day. She also pointed out a possible solution through the institutional methods of the Church. The Rev. H. A. Willey of Mayodan, N. C., also dealt with conditions among the mill people of that state.

Thursday morning's session was conducted under the presidency of Mrs. Theodore DuBose Bratton. Mrs. E. LeConte Furman of Atlanta spoke on the United Offering. Mrs. A. B. Hunter of Raleigh, N. C., and Mrs. William E. Norvell of Tennessee convincingly spoke concerning the work of the Church amongst the negroes of the South. The Rev. James Chapman, Kyoto, Japan, made a plea for the work in his diocese and the Rev. R. W. Patton, secretary of the Fourth Department, closed the session with an inspiring address on the "World-Wide Kingdom of Jesus Christ and the Wail Coming from Every Land."

On Thursday afternoon, the closing session of the Woman's meetings, Miss Kate Cheshire presided and Mr. John W. Wood, secretary of the Board of Missions, gave a vigorous address on the opportunity and the duty of women to further the extension of the Kingdom.

## THE OLD MAMMY

BY THE REV. G. L. TUCKER

THE following incident has come to the personal knowledge of the writer:

Old Aunt Amanda, a negro mammy, lay dying in a hospital in New Orleans. She had been a slave, in one of the sugar parishes of Louisiana. After the death of her mistress she cared for the children. The family scattered, the two daughters making their home in a small city of the same state, while the brother went to Chicago. The news of the mortal illness of the old negro mammy brought one of the sisters, from her many responsibilities in the care of a large family and several boarders, half a day's journey into New Orleans to visit the old nurse. The other daughter, unable to leave, sent her friend, a Christian minister, to offer prayer and to minister the Sacrament to the dying woman. The son, whose residence is in Chicago, received the telegram in Pittsburgh, while on a business trip, and immediately journeyed all the way to New Orleans to the bedside of the old mammy.

Some years ago, on the death of the father of the three persons referred to, who had been the owner of the old woman, several thousand dollars came as inheritance to each member of the family. The son relinquished his share in favor of the old woman that she might be cared for in her declining years.

## THE SAVIOUR'S ENTREATY\*

Give Me thy hand if thou wouldst know the way,  
Long, steep, and lone,  
That leads from darkness into endless day.  
Walk not alone;  
And with thy hand, thy faith, and fear no more,  
For I have walked the thorny path before.

If heavy seems thy yoke, My child, take Mine  
And learn from Me;  
And to thy soul shall come that peace divine  
Faith bringeth thee.  
Walk not by sight, but by thy trust alone,  
Thy journey endeth at the great white throne.

Abide in Me, there is no grief nor pain  
I have not known;  
But I would bear and suffer all again  
To keep My own.  
These know My voice and follow where I lead,  
To failing strength I give the aid they need.

Give Me thy hand and I will lead thee on—  
Oh, look not back,  
Nor faint; thy sins of all the years are gone—  
Oh, look not back!  
Those whom the Father giveth Me are Mine;  
Abide in Me, as branch doth in the vine."

\* Fifty years ago this beautiful poem, without author's name, appeared in the *Chicago News*. It is now reprinted by request of a correspondent, who writes that he has carried the clipping for many years.



## Reminiscences of Rev. Joshua Kimber

### VI.—THE BOARD OF MANAGERS (Continued)

#### THE APPORTIONMENT PLAN

MY readers will be surprised to know that in the latter part of 1884, Mr. E. Walter Roberts, our assistant treasurer, worked out on his own motion a plan for systematic offerings for missions, and used the word for it—apportionment. This was shown to the other officers at the time. I objected to it because I thought the Church would never stand it, to be assessed (that is the word I used) as to how much they should give for general missions. The Rev. Dr. Langford, while he approved of the plan, thought the time was not ripe. Mr. Thomas approved of the plan, as a plan, but did not propose to put it into practice at that time.

Now, strange to tell, the Bishop of Montana, several years later, in public (before a Missionary Council, perhaps) introduced the idea and was quite insistent about it, not having any knowledge whatever of Mr. Roberts' undertaking, so that it may be said that the plan came from two minds separately and several years apart. It did not prevail, however, even then, but the Bishop kept it up at other meetings, until at the Convention in San Francisco it was adopted as the plan of the Church and worked into a new missionary canon which, however, was not then adopted. It is astonishing how Mr. Roberts' paper, conceived several years ahead of the plan, corresponded almost exactly with the plan that has been carried out, with one or two exceptions. One notable exception was that Bishop Brewer wanted to consolidate all the usual sources of income into the one plan, and make the apportionment accordingly; while it was thought better until very recently to allow the Woman's Auxiliary to keep their organization as always and to contribute about \$100,000 per annum, and the Sunday School Auxiliary, representing the Lenten Offering, to work separately and up to the point of \$125,000 a year.

Since the reorganization under the Board of Missions' plan, all of these have been consolidated and the money coming from either of these is now credited to the parish under the apportionment. Of course this raised the amount which was apportioned to each parish quite considerably, but it seems to have worked well in the last year.

When the apportionment was first made there was \$655,775 apportioned to the dioceses as their fair share independently of the Auxiliaries. It is now more than \$1,300,000. If it could be all paid up by the parishes there would on present basis of operations be no debt, but anyone who knows the inside of the working of this plan must see that while the amount apportioned was never all paid in any year, the whole plan has been most successful and has very notably impressed upon the members of the Church their duty in the matter of giving to missions, and also has increased the offerings mightily. While it does not come within the scope of this paper strictly, I may depart enough for the time to say that in the year ending September 1, 1912, the offerings from this source were \$1,010,944.

#### NOON-DAY PRAYERS

It seems that almost everything that comes under this caption had a beginning antedating the Board of Managers, but in each case the story seems most naturally told in this place.

I presume that I am the only man living who can give an account at first hand of the beginning of the noon-day service of prayers for missions. At the beginning of Lent, in Dr. Hare's first year as secretary (1870), I remember distinctly that I went to him and proposed that as it was not easy or convenient for most of us to go to a church for Lenten prayers, we should get together and have prayer at twelve o'clock each day in the missions rooms, which were then at 20 and 22 Bible House. He said, "I will see what Dr. Twing says." He acceding, the prayers began in the Domestic room the next noon, all suspending work for a few moments. At the end of Lent I went to Dr. Hare again and said, "These noon-day prayers have been so successful; why not keep them up steadily?" He returned the same answer as before, "I will see what Dr. Twing says"; and the prayers went right along and have so gone without break from that year to the present. After some time a prie-dieu was provided for this little service, and aside from the books, this was the only Church fixture that we had. That desk is still in existence. It was given to

me when we finished with it. I used it in my house till I broke up and went to a hotel, and it is now being used (although it still belongs to me) in a church in a nearby county.

It has been said that these noon-day prayers were first instituted in China. That was another movement and distinct from ours, and I cannot say that at first there was any connection between them whatever. They began there in Bishop Boone's time (1884-1889). After awhile the Rev. Dr. A. C. Bunn, who had been a medical missionary in China, began a propaganda on the subject. He wrote an editorial for the *Spirit of Missions* about it, and afterwards prepared a paper which was much valued at the time and read before the Missionary Council in Chicago in the year of the World's Fair. From that paper Dean Hoffman, Rev. Dr. Satterlee, and others had a keen interest awakened on the subject, and Dr. Langford carried the paper with him and had it read before the missionary conference in London in June 1888, which was generally attended from all over Christendom. First at all missionary meetings and then in diocesan conventions, and later still in General Convention, the practice of noon-day prayer for missions was undertaken. Since we came into the Missions House we have, of course, had our own chapel, which has served regularly for this use and oftentimes for occasional services and religious meetings besides. Dr. Satterlee had the bell of Calvary Church (next door to the Church Missions House) tolled a few strokes at noon. This continues still, although there have been two changes of rectors.

It is almost impossible to tell of the inestimable benefits that have come to us spiritually from the use of the chapel. At several special meetings of the House of Bishops it has been used, as well as at innumerable farewell services for missionaries going abroad or to distant parts of this country. It was dedicated—I suppose under the circumstances we can hardly say consecrated, as it is a room in a building—by the Bishop of Albany, and has always been regarded as a sacred precinct. On one occasion, when we had a Communion service at a somewhat earlier hour than usual, Dr. Langford passed the noon-day prayers, but it was not quite twelve o'clock when the service was over, and three ladies coming from St. Paul, Minnesota, made a great outcry and complaint because, while they had been enthused by the accounts of our noon-day services and had come such a distance with full intention of attending, on that particular day none was held. That has been a lesson to us, and at twelve o'clock, when the Communion service is over, if one be held, some other member of the staff than the celebrant conducts noon-day prayers. Of course if the service be not over, that covers the case.

#### THE WOMAN'S AUXILIARY

At this writing the Woman's Auxiliary has just closed its forty-first year. It hardly goes under the caption of Foreign Committee, because it concerns the whole Board, and yet it antedated by considerable time the organization of the Board of Managers, so I have concluded that this is the most suitable place for it in my Reminiscences.

It may be said that it was based on an address of Mr. William Welsh on Women's Work at the (old) Board of Missions in the Church of the Ascension, New York. By delegated authority of the said Board, the three secretaries for domestic, foreign, and colored missions came together and worked out the plan of organization. They brought to New York from Boston as its first secretary, Miss Mary Abbott Emery, who later married the Rev. Dr. Twing, and became his assistant; when Miss Julia C. Emery succeeded to the office, which she still holds in 1912. These two ladies were both of them most remarkable speakers, Mrs. Twing being almost the first woman to speak in public in our Church. She was Honorary Secretary for a number of years, and died quite suddenly in San Francisco in the month of October, 1892. Mrs. Twing's plan of full organization was to found diocesan branches in all parts of the Church at home and abroad. A resolution was adopted by the Board of Missions at one time setting forth the work of the Auxiliary. Its first purpose was to contribute to the support of missionary work, domestic and foreign, but naturally for a long time it gave an immense amount in *specials*, many of them for work within

[Continued on Page 52.]



## A Missionary District for Central America

By the RT. REV. ALBION W. KNIGHT, D.D., Bishop of Cuba

### I.

HERE has recently appeared in this country a very interesting and entertaining book by Bishop Bury, formerly Bishop of British Honduras. This book, entitled, *A Bishop Among the Bananas*, deals with his experiences, not simply in British Honduras but also in the Central American republics which were included in his large diocese. It is evident from reading the accounts of his labors that the predominant political and industrial influences in Central America are those of our own country. We are, therefore, forced to ask ourselves why, on our own continent and in countries under our protection and influence, the English Church is exercising jurisdiction and carrying on mission work? Were it not for the history of the situation, it might even appear as usurpation of a jurisdiction that should clearly belong to the Church in the United States. Instead of usurping this jurisdiction, the English Church was forced into the task of caring for its own people by our failure to appreciate the duty which loyalty to our own country and its principles had laid on us as a Church. The English Church took up the task which we failed to undertake, either through neglect to appreciate our responsibilities or through our willingness to shift burdens onto others' shoulders.

With the acquirement of the Canal Zone by the United States, the question of jurisdiction of the English Church in Central America was brought forcibly to our attention, when we realized that we could not go into that territory and look after our people unless she should cede to us the jurisdiction that was hers by right of occupancy and of regularly carrying on her ministrations. And this she did in the Canal Zone, just as she had previously done in Hawaii and Porto Rico; she relinquished jurisdiction and conveyed all Church properties situated in that territory, extending from the northern boundary of the Canal Zone to the western boundary of the diocese of Trinidad on the Carribean. But the territory which she ceded has never been created into a missionary district, nor made a portion of any diocese or missionary district of our Church. It has occupied in relation to the Constitution and canons of our Church the somewhat anomalous position borne by the Canal Zone itself in relation to the Constitution and statutes of the United States.

The administration has been under a commissary appointed by the Presiding Bishop. At first Bishop Ormsby, the then Bishop of British Honduras, acted as commissary. Afterwards the authority was transferred to the late Bishop Satterlee. On the death of the latter, the Presiding Bishop issued his commission to the Bishop of Cuba, who has for more than four years administered the affairs of this mission. It has been apparent from the beginning that our jurisdiction in the Canal Zone will last so long as the United States owns that territory, and operates the Canal, so that we may say that we have practically entered upon a permanent jurisdiction. The questions come then: Shall we leave it in its present anomalous position, or shall we create a missionary district of it? These are the two questions which our Church must discuss and determine at its next General Convention; for when that convention meets, the work of constructing the Canal will have been practically completed, and it will be in operation.

### II.

Shall we leave the Canal Zone to be administered by a Commissary Bishop? In answering this question let us bear in mind the fact that (a) a Commissary Bishop residing elsewhere and making only occasional visits must delegate some of his authority to some one on the ground who shall be called an Archdeacon, Vicar, Counsel, or General Missionary. Our clergy have been known to chafe even under Episcopal authority, and I think our experience with the Archidiaconal system has been that they refuse even to acknowledge such authority. It requires infinite tact to be an Archdeacon with delegated authority, and such men are hard to find, and when we find them we had better give them the Episcopal office at once, and not try to administer an *Episcopal* Church through a *Presbyterial* authority. (b) The distance of the Canal Zone from the nearest of our dioceses or missionary districts will make administration by a Commissary Bishop practically prohibitory.

There is no daily mail at present, and it will probably be years before there is such a thing. To get a letter to the nearest Bishop in the United States and receive an answer will require about three weeks, unless one happened to hit upon mail days in both directions, and then the time might be shortened to two weeks. To get a letter to any of our missionary districts in the West Indies and receive an answer would require even more time. Cabling is very expensive when you have to pay fifty cents a word, and at best is very unsatisfactory. Every Bishop, every Archdeacon, every missionary, knows that there are questions continually arising in all active and progressive work that require quick settlement, and under delays men chafe and are so hampered that it would be difficult to keep them in the field. There is unfortunately a class of clergy who might be satisfied with performing simply the perfunctory duties of conducting services, not concerning themselves with the general progress of the work; but are they the class we would be willing to have represent our Church in that far away field?

(c) Another question arises: Where would we get our Commissary Bishop? He must be chosen from the ranks of our Diocesan or Missionary Bishops. He must be a man fitted for that special kind of work. The man for the place undoubtedly has his "hands full" already, and while he might be willing, and his diocese might give its consent to a temporary assumption of this additional labor and responsibility, neither the Bishop nor the diocese would be willing to have him assume it as a permanent duty. This would necessitate frequent changes in the Commissary, which would bring confusion into the work from changes of policy, for no two Bishops work along the same lines. It would, too, be unfair to the people who like to look to a certain Bishop as "their Bishop."

(d) Other difficulties looking to administration are found in the canons of our Church. The first is the fact that there is no way to attach a minister canonically to the work. Each missionary at present working in the Canal Zone retains his canonical attachment to the diocese from which he came. The missionaries on the Isthmus at this present writing are connected with the following dioceses and missionary districts: Washington, Newark, Bethlehem, Louisiana, Southern Virginia, and Cuba; and we have had men from Long Island, Mississippi, New Jersey, and Maryland. Not one of these men has been able to present letters dismissory. All of these men have been required under the canons to make their individual reports to their own Bishops each year. Should the present anomalous condition continue, the Commissary Bishop would be working with a staff of men who were not attached to his person, and whom, in the event of discipline, he could only inhibit and report to the man's own Diocesan.

It might be answered that the clergy should bring letters dismissory to the diocese or missionary district of the Commissary. But would the dioceses and missionary districts be willing to have such a condition exist? There are certain responsibilities assumed with the acceptance of a letter dismissory. In some of our dioceses there are disability pensions and pensions for widows and orphans. Would these dioceses be willing to have the clergy working in the Canal Zone participate in any of these? I remember that the late Bishop Whitaker of Pennsylvania, who was for a long time Commissary for Cuba before it was made a missionary district, told me that he carried the Cuban clergy on his diocesan list, although it met with some opposition in the diocese.

But waiving all this, the question of discipline again arises. Would that there was no necessity for canons of discipline! But experience shows that we must have these. How can an ecclesiastical court in the United States conduct a trial for offenses committed in the Canal Zone? How would the evidence be presented?

On the whole it seems evident that the use of a Commissary may be a permissible *make-shift* under temporary conditions such as have prevailed, but when we come face to face with the permanent settlement of a policy it will never do. You cannot administer an Episcopal Church by a Commissary. It is contrary to the very principles of such a Church.

### III.

Shall we then create a missionary district of the Canal Zone? The difficulty is that with the territory that we have



now under our jurisdiction, there is not sufficient field to occupy an active Bishop, and there is hardly a prospect of such growth in this territory as to give any assurance that there will be need of all the time of a Bishop in the near future. We are, therefore, in the position of having a solemn responsibility thrust upon us, and under present conditions not being able to perform that duty with the greatest efficiency. It is true that during the period of the construction of the Canal great numbers of people have been carried to the Isthmus, and large numbers of villages have been built along the line of construction to accommodate these people. The whole Isthmus has presented the aspect of a thriving, bustling, populous country, and to many it has seemed that this would warrant a missionary district in itself. The impression on the minds of many visitors has been that these villages would be permanent and that the people inhabiting them would remain on the Isthmus. But most of these villages will entirely disappear. The great lake which will cover half the distance across the Isthmus will swallow them up, and the laborers will depart.

Then again, the Canal Zone, ten miles wide, extending across the Isthmus, is the property of the United States, and will undoubtedly be a military reservation. It is doubtful whether the United States will even permit settlers on this "strip," outside of certain settlements necessary for the operation of the canal. This would confine settlement of the Isthmus to the entrance of the canal, on the Atlantic and Pacific, and at points at which the locks are located. There will also be military posts. Now all of these points are easy of access, and while it might require four clergymen to minister to the field, a Bishop could visit all the points for Confirmation in two Sundays.

But we must have a Bishop. England puts one in each of her far-away colonies, and gives them other work to do. The Falkland Islands do not furnish field enough for a Bishop, yet they have a Bishop, and his jurisdiction is extended to the continent of South America. Realizing this difficulty arising from the limited field in the Canal Zone, the Church of England comes with a proposition to relinquish still further territory to us, so that we might have sufficient for a missionary district in Central America. The territory administered at present by the Bishop of British Honduras is far too extensive and the work is far too great for any one man. The territory to be administered in the Canal Zone is far too limited, and the work entirely too small to occupy an active Bishop. The English Church, therefore, proposes to relinquish jurisdiction in Panama, Costa Rica, and Nicaragua, reserving Guatemala, Spanish Honduras, and San Salvador in the diocese of British Honduras. On the face of it this might seem equitable; but there are some objections to such a division. The first and greatest of these objections is that raised in the beginning of this article, and that is, that morally the responsibility for mission work in the whole of Central America rests upon the American Church, and that if there is to be a readjustment it is far better to settle at once and for all the question of jurisdiction in Central America. The adoption of the original proposition to cede jurisdiction only in the republics named, would have undoubtedly left further negotiations to be taken up at some future time regarding the other three Central American countries. It appeared to me, therefore, when this proposition was referred to me for investigation and report, that the solution of the whole question rested on the broad principle that morally our Church is responsible for all the work in Central America, excepting in British Honduras, and that we should take such a position. This view seemed to have met with the approval of our mission authorities, and they declined to recommend to the General Convention of 1910 the acceptance of the proposition in the form proposed. It came into the House of Bishops, however, under the report of the Presiding Bishop, and was referred to the Board of Missions for report at the General Convention of 1913.

In 1911 His Grace the Archbishop of the West Indies, through whom all negotiations have been conducted, visited England to participate in the Coronation services. While there he took up the question with the proper Church authorities, and obtained their consent to the cession of jurisdiction in all of the Central American republics. In August 1911, in response to cabled instructions, two of the officers of the Board of Missions, the Archbishop, and myself met in New York. Officially I had no position at the conference and was only there by invitation because I had made the former report, and because

I represented the American Church in the only territory in Central America over which she exercises jurisdiction. A provisional concordat was drawn up and signed by all present, to be submitted to the authorities of the English and American Churches. This concordat has met with the approval of the authorities of the Churches in the Province of the West Indies, and so far as the English Church is concerned, it is now to all intents and purposes completed action. As the matter was referred to the Board of Missions for report to the General Convention of 1913, the House of Bishops at its meetings in October 1911 and April 1912 felt that it was not authorized to take up the subject in advance of that date. It is, therefore, one of the questions of utmost importance to come up at our next General Convention, and should be thoroughly understood by the Church before the Convention meets.

It can be well appreciated that until there was something tangible to present to the Church public it was best to keep discussion out of the Church press. Consent from the English Church to make public all negotiations was also a courtesy required. This consent has now been given through the kindness of the Archbishop, who has acquiesced in my responding to the request of the editor of THE LIVING CHURCH to write on this subject.

In my next article I shall take up this provisional concordat, and will also touch upon suggestions which have been subsequently made. I hope also to give facts and figures showing that Central America at present presents the most crying need of any part of the globe for mission work.

*(To be continued.)*

### REMINISCENCES OF REV. JOSHUA KIMBER

*[Continued from Page 50.]*

the dioceses; but this gradually subsided, until, by the better education of the contributors, the proportion of the amount applied on the appropriations of the Board was vastly increased. At the same time they have supported a large majority of the women employed by the Society and created many scholarships in our schools. By particular effort they have built churches and mission houses, and almost from the first they have carried the life insurance up to \$50 premium per annum for all the married foreign missionaries. They have supported during their training in the Deaconesses' Houses a great number of the present workers, and after their service a number of aged and infirm women missionaries, and besides this, many more items which I cannot mention.

One notable matter is their triennial offering at the time of the General Convention, which is altogether over and above their usual contributions. The first was in 1888 and amounted to \$1,000, which was considered large; but in 1892, only four years later, they gave on the plates \$20,353. Their last united offering in 1910, was \$243,361. In 1902 they gave towards the appropriations, domestic and foreign, \$73,133; ten years later, in 1912, they contributed \$117,822.

During their existence they have sent to missionaries in the general field at home and abroad boxes of clothing, largely made especially for the purpose, and materials, thousands of dollars' worth in value annually. In 1902 this amounted to \$154,383; in 1912, \$163,340.

It is to be remembered that this women's work began almost immediately after the visit of Dean Howson to this country. He interested Mr. Welsh and many others. I may say it was equally on account of this visit that Bishop Littlejohn began his Order of Deaconesses in Long Island, of whom the senior (I believe), Sister Julia, passed away on the eighth day of October of this year in her eighty-ninth year. She used to say that she and Bishop Littlejohn were of the same age, and that they would carry on their life work together; but of course she far out-lived him.

I fully believe that every clergyman in this Church, to say nothing of others, is devoutly thankful for women's work, but from what I have written here it must not be imagined by anyone that that was the beginning of it. All through this land for years before, even perhaps back to Colonial days, there had been small missionary societies of women in numerous parishes throughout the land. I would enlarge further upon this except that the subject is so generally well known.

*(To be continued.)*

TO BE WISER than other men is to be honest than they; and strength of mind is only power to see and speak the truth.—*Haslit.*



### CONSECRATION OF BISHOP M'ELWAIN

THE consecration of the first Suffragan Bishop of Minnesota took place in the Cathedral of Our Merciful Saviour, in Faribault, on Wednesday, October 30th. A special train for the accommodation of Churchmen from Minneapolis and St. Paul was run over the Great Western railroad, having been provided by the officers of the Church Club.

The consecration was by the Presiding Bishop, the Rt. Rev. Daniel S. Tuttle, D.D., the designated co-consecrators being the Rt. Rev. S. C. Edsall, D.D., Bishop of Minnesota, and the Rt. Rev. Cameron Mann, D.D., Bishop of North Dakota. They were assisted by the Rt. Rev. F. F. Johnson, D.D., Bishop Coadjutor of Missouri, the Rt. Rev. A. L. Williams, D.D., Bishop of Nebraska, the Rt. Rev. W. W. Webb, D.D., Bishop of Milwaukee, and the Rt. Rev. H. S. Longley, D.D., Suffragan Bishop of Iowa.

The Holy Communion was celebrated in the Cathedral at 8 o'clock and Morning Prayer said in the parish house at 9:30. At the consecration service the master of ceremonies was the Rev. A. A. McCallum, assisted by the Rev. Frank Zoubek and the Rev. W. G. Studwell. The procession formed in the parish house and moved around the block to the front entrance of the Cathedral. It consisted of the choir, members of the Lay Readers' League, students of Seabury Divinity School, visiting clergy, clergy of the diocese, deans of convocation, canons of the Cathedral, members of the Standing Committee, masters of ceremonies, visiting Bishops, attending presbyters, the Bishop-elect, the presenting Bishops and consecrators.

The sermon was preached by the Rt. Rev. S. C. Edsall, D.D., Bishop of the diocese. [It is printed elsewhere in this issue.] The certificate of election was read by the Rev. A. D. Stowe, secretary of the council; the canonical testimonial by Mr. Alfred H. Bill, the certificate of ordination by the Rev. E. B. Woodruff, the approval of the Standing Committees by the Rev. Geo. H. Mueller, president of the Standing Committee, the consent of the Bishops by the Rt. Rev. H. S. Longley, D.D. The candidate, the Rev. Frank Arthur McElwain, D.D., was attended by the Rev. A. R. Van Meter of Torresdale, Pa., and the Rev. E. E. Lofstrom of Faribault, Minn., and was presented by the Rt. Rev. F. F. Johnson, D.D., and the Rt. Rev. A. L. Williams, D.D. The Litany was said by the Rt. Rev. W. W. Webb, D.D., and the Presiding Bishop, the Rt. Rev. Daniel S. Tuttle, D.D., celebrated the Holy Communion. The offering was devoted to the increase of the Episcopate Fund.

The day was a perfect October day and the function was most impressive. After the ceremony the entire company of visitors was entertained for luncheon in the parish house.

### THE SUFFRAGAN EPISCOPATE

SERMON PREACHED BY THE RT. REV. SAMUEL COOK EDSALL, D.D., IN THE CATHEDRAL OF OUR MERCIFUL SAVIOUR, IN FARIBAULT, AT THE CONSECRATION OF THE REV. FRANK ARTHUR M'ELWAIN, D.D., AS THE FIRST SUFFRAGAN BISHOP OF MINNESOTA, ON WEDNESDAY, OCTOBER 30, 1912.

Ephesians 4:11, 12. "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

THE pronoun *autos* with which this passage opens is emphatic. It was Christ and none other who gave apostles to the Church. Our authority is from above. We look unto the rock whence we were hewn. What Christ gave was that grace of the Holy Spirit which was administered, when given, by apostles, evangelists, pastors, and teachers. The grace administered by apostles, as such, was that of government. As St. Paul says in another place (I. Cor. 12:28): "And God hath set some in the Church, first apostles,

secondarily prophets, thirdly teachers." They were sent forth by Christ as the ambassadors of God, first to found churches, and then to govern them. Others might convert, feed, teach; apostles organized and governed. There was laid upon them "the care of all the churches." In the exercise of this care the first Apostles had to organize churches by the appointment of deacons (Acts 6:2-7), presbyters (Acts 14:23), and those like Timothy and Titus who seem to have been endowed with apostolic power or general oversight. When the Church emerges from the obscurity of the period between the close of the Canonical Scriptures and the writings of St. Ignatius, we find the apostolic power existing in the office of bishops, and thence continuing with an apparently general consent. So general and universal was this consent that the bishops were the successors of the first Apostles in their powers of government and ordination, that it was not until after the passage of centuries and amid the upheavals of the Reformation era that men like Hooker had to contend for this truth. Hooker's famous challenge remains unanswered to-day; and Lightfoot's summary of his own conclusions carries the episcopate so far back toward the lifetime of St. John that the interval of obscurity is hardly sufficient to have embraced the setting up of an entirely new and unauthorized office and securing of universal acquiescence in the novelty. What took place must at the very least have been an orderly development under the guidance of the Holy Spirit of an institution universally believed at the time to represent the mind of Christ. So to-day, amid the diversities of the age, we repeat with all the assurance of St. Paul, that it was Christ and none other who gave some to be apostles for the governing and building up of His Church.

When, after the Revolution, the Constitution of the General Convention was agreed upon and set forth, the Church in each state was treated as an entity having its own bishop and entitled to representation in the General Convention. The word "State" is always used, and not the word "Diocese." It was not until some years later, when Bishop Griswold was made Bishop of what was known as the "Eastern Diocese," composed of the states of Maine, New Hampshire, Massachusetts, Vermont, and Rhode Island, that we note the use of the word "Diocese" beginning to creep into use in the General Convention Journal, and not until the revision of Canons made in 1832 that the word "Diocese" begins to be generally used. The first great departure in the Constitution of the General Convention from regarding the Church in each state as an individual unit was when Bishop Hobart became so overtaxed that it became necessary to divide the great state of New York into two dioceses in 1838. From this time on, the plan was adopted of affording the necessary increased Episcopal supervision, aside from

the appointment of Missionary Bishops and the occasional election of Assistant Bishops—later called "Coadjutors"—by dividing existing dioceses. For many years the inherent evils of multiplying dioceses by division did not become apparent. The General Convention did not at once become unwieldy, and the dioceses created were large enough to have considerable strength and missionary efficiency. But gradually, with the creation of several feeble dioceses, it became apparent that there was no corresponding gain in efficiency, but rather diocesan support became increasingly difficult; there were no reserve resources with which to push diocesan missions or to contribute in due measure to the work of the general Church—while in the very smallness of numbers of the clergy and gatherings of laity in these small diocesan units, there was a loss of enthusiasm and conscious strength and a likelihood that the little unit would become marked by extreme partisanship or narrow provincialism.

As a relief from this situation, there has grown a wide advocacy of the Provincial System, whereby several adjacent dioceses might be grouped into Provinces. To some extent this idea has found expression in the creation of our present Missionary and Judicial Departments. On the legislative and administrative side, however, any progress toward real Provinces has been blocked by the natural unwillingness of any diocese already in existence to surrender its administrative and legislative powers to a Provincial Synod. Without some such surrender, either on the part of the dioceses or of the General Convention, there is no real place for a Province as an intermediary between the diocese and the General Convention. And yet as the years go on—if we keep on multiplying dioceses—we can see that the General Convention will become so unwieldy that even a reduction to two delegates from each diocese

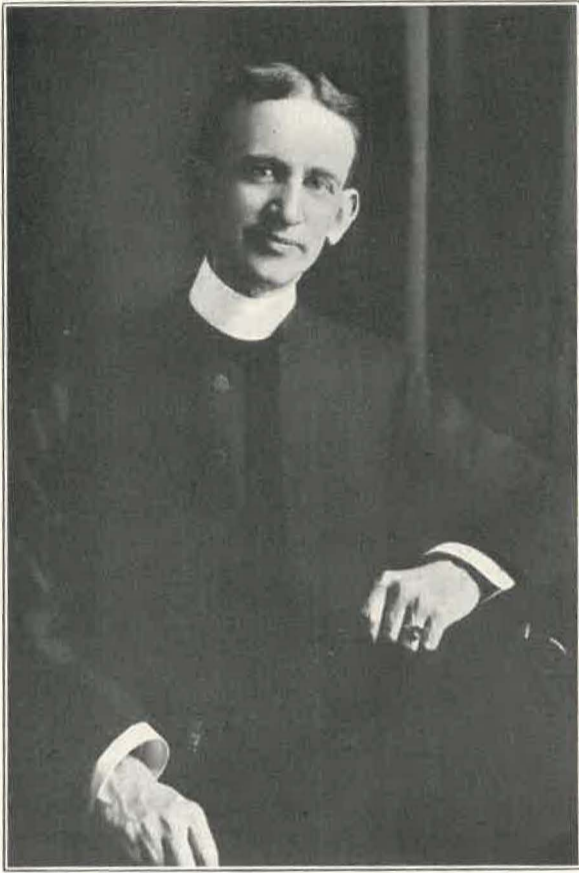


THE MOST REV. D. S. TUTTLE, D.D.,  
Presiding Bishop of the Church



(if that were desirable) would not keep that body small enough to do its work with efficiency. For all these reasons the conviction has grown and is growing in the Church that the time has come to stop the indiscriminate multiplying of new dioceses. It was apparent that some way must be found of giving adequate and thorough episcopal supervision while preserving the strength and unity of existing dioceses. If we could not for practical reasons bring about the establishment of real Provinces by combining existing dioceses, we could at least stop the further disintegration of such dioceses as remained, and by providing each diocese with a sufficient number of bishops to do the work, make of each such large diocese what would practically amount to the same thing as a Province—or which, as it acquired strength in coming generations, would naturally grow into a Province. I think it may be fairly said that it was some such statesmanlike vision of the future, as well as the immediate need for increased Episcopal supervision in some of our larger dioceses, both metropolitan and rural, which led some of us to advocate the constitutional and canonical provision for Suffragan Bishops. There were undoubtedly some cases, especially when the Diocesan was a young man in vigorous health, when a Coadjutor was not desirable; while there have been and will hereafter frequently be dioceses in which

made the Methodist Church a marvel of efficient oversight and efficient administration. My friends among the Methodist presiding elders have told me of their quarterly visitation—how they supervise questions of local support and contributions to benevolences and generally see that all things are in order—until I have ceased to wonder at the marvellous growth of the Methodist Church. Bishop Gilbert appropriated an apt phrase to describe this Episcopal function. In reply to a question as to what he had been doing on a recent trip, he said, "No, I have not had many confirmations at these places; my principal task has been that of 're-charging the batteries.'" I have gone myself to parishes and missions, revived interest and set things in order, and again and again have been greeted by the remark, "Oh, Bishop, if you could only come oftener and keep us stirred up!" In a few cases I could do this, with manifest results. But no bishop with over one hundred parishes, and the pressure of his correspondence and office work, can long do this to any great extent. Neither, if we really believe in the Episcopal office—if we really believe that Christ gave "some, Apostles" "for the edifying of His Church"—can we expect that this duty will be adequately performed by priests acting as Archdeacons or General Missionaries. It is the frequent coming of the *Episcopos*,



RT. REV. F. A. McELWAIN, D.D.,  
Bishop Suffragan of Minnesota



RT. REV. H. S. LONGLEY, D.D.,  
Bishop Suffragan of Iowa

at least three or four bishops will be needed to do the work.

From what has been said it may readily appear that the recent permission for the election of Suffragan Bishops, and the event which brings us here to-day in the consecration of a Suffragan Bishop for a diocese not strictly metropolitan in character, are marks of the dawn of a new epoch in the administration of the American Church. The Church is making an "about face" in the policy begun in 1838 of multiplying dioceses, and which was threatening to become a barrier to aggressive work. Hereafter we may hope that the policy will be one of preserving strong diocesan units, while multiplying the number of bishops in a diocese as the future needs of the work may demand. Our legislation thus far has been marked by great caution, in order to guard against possible abuses under the new permission. The canonical prohibition, originated by my brother of North Dakota, which prevents the Suffragan from being a rector or settled minister in a parish, was probably a wise precaution at this time. But as the years go on, as precedents and provisions are gradually established which effectually guard the dignity of the Suffragan Episcopate, the Church may see fit to relax this rule in cases which appeal to its judgment. Looking on into the coming years I can see the Church, with increased numerical and financial strength, rising to the real means of adapting its polity to the needs of the American people. I can see strong dioceses, with their annual conventions approaching the dignity of provincial synods, the Diocesan as a Metropolitan exercising general jurisdiction, and with Suffragan or Assistant Bishops residing in several of the larger towns of a diocese and giving that same close Episcopal oversight to the deaneries or districts surrounding them which has

given the grace of the highest order of the ministry, possessing every apostolic power of Confirmation and government, raised above the level of being eligible to a call to a large parish or being rival candidate for the General Convention or other office, who alone can come among his brethren of the clergy and laity with that obvious singleness and disinterestedness which gives judicial weight to his counsel and spiritual power to his decisions.

In the missionary administration of the American Church a wise adaptation of the Suffragan Episcopate will meet several urgent needs in the most efficient manner, while effecting a needed financial economy. Hitherto we have been carrying the policy of creating new missionary districts within state lines to a wasteful and extravagant extent. To a large degree this is responsible for the deficit in the treasury of the Board of Missions. Whenever a diocese found itself unable to cope with the expense of administering a portion of its territory, it has applied to the General Convention for the setting apart of a new missionary district. In the same way divisions have been made of existing missionary districts. In some cases the results have not justified the expenditure; while even when the results have seemed worth while, the question arises whether they could not have been secured with smaller expenditure and the preservation of a larger unit. Looking to the future and facing the needs of the present, we can see that the District of South Dakota, if given an able Suffragan to supervise the Indian work, might preserve its state unity, safeguard the health and life of its new Bishop, and yet give to the Indian field a close oversight which would be impossible under the sole care of a bishop also charged with the government of a growing work among the white



population. Or, turning to the foreign field, the wise Bishop of Cuba is in charge of Porto Rico, Haiti, and the Canal Zone. Reports indicate that it is an unwarranted expenditure to maintain a separate Missionary District with a resident Missionary Bishop for each of these fields. But if a Suffragan Bishop were chosen in Porto Rico, Haiti, and the Zone, in each case deriving a part of his support as rector of the strongest congregation, the work could be well carried on under the general direction of the Bishop of Cuba.

In some of our Missionary Districts and in some of our smaller dioceses, our bishops, except as they are hampered by territorial extent or by financial necessities, can realize this ideal of close Episcopal supervision. But in our larger dioceses it is impossible. Sometimes a coadjutor is inexpedient, and sometimes more than one assistant bishop is needed to do the work. Very often, as I have intimated, a division of a diocese may mean more of an increase

God give you physical strength, a confident faith, a strong and cheery courage, to meet the journeyings often, the disappointments, the perplexities of the years to come! As we who are called to be successors to the long line of heroes and martyrs who have gone before, face the labors and difficulties which meet us in the present, we cannot do better than to strive each day to follow worthily in their steps. We are to tread the soil made sacred by the steps of Kemper, Whipple, and Gilbert. One has only to look over the Council journals and addresses of the past to see that they too, like St. Paul, had their trials and perplexities. But on they went, ever loyal to Catholic and Apostolic Faith, Sacrament, and Ministry, their hearts filled with the power of love, and their steps upheld by the joy of missionary service. Go forth, then, as the first Bishop consecrated in Whipple's Cathedral—the first edifice planned and erected as a Cathedral upon American soil. And may God the Holy



OFFICIANTS AT THE CONSECRATION OF BISHOP LONGLEY  
ST. MARK'S CHURCH, EVANSTON, ILL. SEE THE LIVING CHURCH, NOVEMBER 2ND, PAGE 11.

FRONT ROW: The Bishop of Nebraska, the Bishop of Chicago, the Presiding Bishop, the Bishop of Iowa.  
SECOND ROW: The Bishops of Erie, Central New York, Suffragan of Chicago, Springfield, Salina.  
BACK ROW: The Bishop of Quincy, Rev. Albert Longley, Rt. Rev. H. S. Longley, D.D., Rev. A. R. B. Hegeman.

in machinery and expense than of missionary efficiency. But in the wise use and adaptation of the Suffragan Episcopate we have at hand an elastic method of meeting every missionary need, while still preserving the unity of strong dioceses and arresting the further growth of the General Convention to an unwieldy and unworkable body. The realization of this vision will take many years. Our branch of the Church moves slowly. We are only making a little beginning in what we do this day. But I believe that the Holy Spirit is guiding the Church, and that it is He who has guided and is guiding the consecrations to the Apostolic office in Iowa and Minnesota.

And to you, my brother, who are being called to-day to this holy office of an Apostle in the Church of God, I speak out of a heart, not only full of the potential value of Suffragan Bishops, but full also of personal joy that you have been called to this Apostleship, and are to stand at my side. In your own person you are a striking refutation of the fear sometimes expressed that priests of the highest grade of mental and practical attainment would not feel it their vocation to enter the Suffragan Episcopate. I have known and loved you since your student days at Seabury. I examined you for Holy Orders. I sought you out as an instructor at Seabury, and in a lamented emergency urged your choice as warden. We have worked together in close conjunction for several years. I am familiar not merely with your intellectual gifts and administrative ability, but I know that the Holy Spirit rules in your heart and guides the use of the gifts He has given you. Come to my side. Let us go forth to do our work as loving brothers. When, as your elder brother, I can help you, I will strive to do so. And may

Spirit, and the memory of these departed Saints, guide you upon your way!

TO BE TRULY HAPPY is a question of how we begin and not of how we end, of what we want, and not of what we have. An aspiration is a joy forever, a possession as solid as a landed estate, a fortune which we can never exhaust and which gives us year by year a revenue of pleasurable activity. To have many of these is to be spiritually rich. Life is only a very dull and ill-directed theatre unless we have some interests in the piece; and to those who have neither art nor science, the world is a mere arrangement of colors, or a rough footway where they may very well break their shins. . . . Little do ye know your own blessedness; for to travel hopefully is a better thing than to arrive, and the true success is to labor.—Robert Louis Stevenson.

DON'T PERMIT yourself to get into the category of those of whom it is said, "We never know where they stand." Keep your conscience tender, your mind alert and your judgment keen. There are many questions of methods upon which honest men may differ but one who wants to do right has little excuse for wandering far from the truth. When we consider too much our selfish desires and think too blindly of expediency we make mistakes. The first question to ask before we act should be, "Is it right?" When the truth is plainly before you, take a definite stand. More harm may be done by a half-hearted friend than by an openly aggressive enemy. Be sure that your conduct is always courageous and that your influence is positive.—Selected.



## VERMONT INQUIRY INTO SCHOOL HISTORIES

THE diocese of Vermont is the most recent one to investigate the ecclesiastical bearings of the school histories used within the state. A report presented to the recent annual convention has been printed, largely as the result of the research of the secretary, the Rev. John Cole McKim. Of the general subject the report declares:

"The general findings of the secretary of this committee are to be found in the appendices to this report. They are of a (generally) statistical nature.

"The conclusions which seem indicated are as follows: So far as text books are concerned, those students who are taught General or English History (the latter being quite often elective), are required to read statements from which they are likely to infer that there was, in the sixteenth century, a violent breach in the continuity of the English Church, principally as regards discipline and, secondarily, as regards doctrine and worship. The average high-school student does not discriminate carefully in this connection. The impressions received are probably erroneous in a majority of cases. This seems to hold true of Myers' histories which are so generally used.

"An unusually large number of teachers seem to have what we would consider a more or less correct knowledge of the facts. Among the others there is (a) the tendency to believe that *someone* in the sixteenth century founded or materially altered the English Church; (b) the usual and natural inability to agree as to who did it. Even Henry VIII. has not a clear majority as he might have had a few years ago.

"There seems nothing to indicate that there is any state-wide tendency to cater to Romish prejudices (such as seems to have been reported by similar committees in other dioceses) though there may be some such tendency (not very marked) in some of our northern counties. The text books used seem to be subservient (consciously or otherwise) to Romish ends, but they are used in Vermont simply because they are the ones in general use elsewhere. If the teaching of history in the schools is influenced in any direction in the principal parts of the state, it is in a puritan direction in connection with the teaching of American Colonial History. While this does not come within the direct line of work assigned to this committee and has to do with a period with which we are not dealing, the secretary desires to thank the Rev. Philip Schuyler for his interesting and painstaking analysis of the situation in this connection."

Of text books in use there is no detailed criticism, and the committee speaks well of the general history by Professor Fisher and of Gardiner's English History.

The convention unanimously adopted the report, and also the following resolutions, introduced by the Rev. Philip Schuyler:

"Resolved, That this convention recommend:

"(1) Plain teaching by the clergy in church and Sunday school and in other ways (*i.e.*, the circulation of books, etc.) since the secular school instruction cannot be relied on.

"(2) The watching (as a duty of Churchmen) of text books and instruction given in the different schools.

"(3) That two points must be emphasized.

(a) The continuity of this American Church.

(b) Her Catholic Character.

"(4) That this committee be continued with its scope of work extended to cover the teaching of American Colonial History."

The committee consists of the Rev. Joseph Reynolds (chairman), Rev. J. Cole McKim (secretary), Hon. Frank E. Howe, Lieutenant Governor of the state, and Professor M. D. Chittenden, principal of the Burlington High School.

THE NEXT TEMPTATION which is lurking in the path of the Church to-day is to *yield the truth in the interests of a supposed charity*. This tendency comes from the prevalent feeling, especially in a much divided Protestantism, of the lack of importance in positive truth. The current demand is to get together, not matter how, but to get together at any rate and at whatever cost. This attitude would ignore differences, and that sounds liberal and reasonable. But what is really meant is to suppress convictions. And in spite of a charity falsely so called, for my own part I do believe that religion is still a matter of conviction, of deep and profound conviction, and religious belief is not a mere bundle of opinions which are preferred, but of faith which cannot be put aside. For the Church to fall a victim to this temptation is as disastrous in her life as if in Christ's life He had yielded to the temptation to win applause through the presumption which would lead Him to cast Himself down from the pinnacle of the temple in the midst of admiring throngs. For the ultimate result of yielding truth to charity is a betrayal of fidelity to God and of honesty with oneself. Love, charity, is indeed the greatest thing in the world but it is not the only thing in the world. There is a faith which abideth as well. There is an enthusiasm of love and there is an enthusiasm of faith, an enthusiasm for truth.—*Rev. Geo. T. Linsley.*

## SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

Correspondence for this Department should be addressed to the Editor at North American Building, Philadelphia

## BECKER'S CONVICTION

THE conviction of Lieutenant Becker, of the New York police force, is a victory for right and decency. Selected by the mayor of the city to serve as a guardian of the lives, property, and morals of a great community, he not only betrayed that important trust, but deliberately plotted to take the life of one who, having seen the error of his ways, was anxious to clean up and clean out the rotten condition of affairs existing.

There are many features of this case which must cause us all to pause and reflect concerning our present civilization. As a western paper said, in commenting upon the fact that one of the witnesses in the Becker trial made it a condition of his returning to this country to testify, that he be insured for \$10,000 for the benefit of his dependents, "This is a sorry state of affairs and one that reflects seriously upon our boasted civilization and the security of life and liberty, especially as it affects the chief city of the country." When Mr. Jerome was conducting the Thaw trial, he declared that if such killings as that of Stanford White were to be tolerated, New York must be recognized as a place with the standards of a mining camp, wherein every man should go armed. "The Becker case does not make it appear that in civilized conduct New York has advanced greatly beyond the mining camp stage. It is, of course, impossible to foresee whether the present agitation will produce improvement or merely excitation to further excesses."

For one, I believe that the Becker conviction marks the beginning of the end of an era which has been fraught with great danger to all of our democratic institutions. The horror which all manner of men feel concerning the deliberate plotting for the life of another man on the part of any group of men, much less of a trusted official, will be abiding, and I think it is more than likely that steps will be taken to introduce some fundamental and far-reaching reforms.

Those who do not live in New York must not regard the situation with too much self-complacency, for, while the conditions in New York are bad, there is no evidence that similar conditions do not exist elsewhere. There has been no more disgusting exhibition in the last few months than that furnished by the papers of certain cities, where conditions, if anything, are worse, in commenting upon the iniquity of New York, each community should take heed to cast the beam out of its own civic eye; in other words, let that community and that paper that is without sin cast the first stone.

## CHURCH AND COMMUNITY

The *Survey* has established a new department, entitled "Church and Community," to be edited by Dr. Graham Romeyn Taylor of the Chicago Commons. Under this title it is the intention to report and comment from month to month on the action of religious bodies, "Jewish, Roman Catholic, and Protestant." Let us hope that although the above designation does not include our own communion, her social work will not be overlooked.

In the first contribution, consisting of seven pages, one-half column is devoted to the work of the "American Episcopal Church," as Dr. Taylor calls it. The item in question relates to the Girls' Friendly Society work at Huntington, Long Island, and the conference recently held there.

I must confess myself somewhat surprised that no reference has been made to the work which is being done by the General Commission on Social Service and the truly admirable exhibit of Trinity Church, New York, at the recent Washington conferences. To be sure, Dr. Taylor's department is not intended to be all-inclusive, but it ought to touch upon the significant social happenings in the several communions if the department is to be at all representative.

In his introduction to his department, Dr. Taylor says:

"If the community fails, the Church cannot succeed. If the



Church fails, the community is not successful. Reciprocity is more and more sought by each. The Church needs the social spirit and life of the best work of the community, and social work no less needs the spiritual ideals, sanction, and passion which religion only can give to any and every kind of service."

#### ENGLISH AND AMERICAN LEGAL FORMS

We have an idea that we are most progressive in this country, but every once in a while our self-sufficiency gets a check. The other day I came across a comparison of certain English and American legal forms. Here they are; the first is the one used in Rhode Island, the other is one used in England:

##### *American Form*

Date and place, etc.

"A. B. being then sole and unmarried, in consideration that the plaintiff (then also sole and unmarried) at the special insistence and request of the said defendant that she would marry and take to husband the said defendant when thereunto requested; her the said defendant then and there forthwith promised the said plaintiff that he would marry and take her to wife when thereunto requested; and although the said plaintiff, confiding in the aforesaid promise of the said defendant, hath always from thence hitherto refused to marry or contract matrimony with any other man whatsoever, and still remains sole and unmarried; and always from the time of making said promise was ready and willing and offered to marry and take to husband the said defendant; viz, on . . . . ., at the said . . . . ., yet the said defendant not regarding his said promise but contriving to deceive and defraud the said plaintiff in these particulars and totally to hinder her from the preferment and good fortune she would have met with by such marriage hath not taken her, the said plaintiff to wife, though the said defendant afterwards, to wit on the . . . . ., and often before and after that time, hath been thereto requested by the said plaintiff. But the said defendant hath always hitherto refused so to do. To the damage of the plaintiff \$50,000 as paid in her writ of . . . . . Wherefore she sues."

##### *English Form*

Date, place, names of parties.

"December 27, 1906, defendant verbally promised to marry plaintiff. August 3, 1907, he married another woman. Plaintiff claims 1,000 pounds damages."

The contrast will certainly appeal to laymen if not to lawyers.

#### DELAWARE AN ILLITERATE STATE

Christian people in Delaware are greatly concerned, according to the report of the diocesan Social Service committee, with the fact that of all the states in the Union east of the Mississippi river and north of Mason and Dixon's Line, Delaware is the most illiterate; with the fact that children are not adequately protected in many of the industries of the state because, in some instances, of a lack of enforcement of the child labor law, and because, in other instances, of insufficient law to protect children in industry; with the fact that there is no law operative in Delaware to guard women in industry; with the fact that the wages of both women and children are so often utterly inadequate to meet the common needs of life; with the fact that there is a vast deal of clandestine prostitution in Wilmington which is believed to be related to economic conditions; and with many other instances of distress and maladjustment.

The committee is fully of the opinion that "the Church of Jesus Christ should stand in the front rank of that army of intelligent and high-minded men and women that is increasingly concerning itself with those conditions in the midst of which the vast multitude is placed and must work, in order that those conditions may be made so favorable as possible for the nurture of men and women in Christian principles and habits."

#### THE BRITISH EMPLOYMENT INSURANCE ACT

affects at the outset somewhat less than two and a half million persons in seven selected trades. Employer and workman must each contribute five cents a week and the government adds an amount equal to one-third of the total contributions of employer and workman. Under eighteen years of age the contributions both of the employee and of his employer are two cents instead of five, which seems to put a premium on the employment of boys and girls under eighteen. On the other hand, workmen under seventeen receive no benefit in case of unemployment, and those between seventeen and eighteen only one-half the normal out-of-work pay, which is \$1.75 a week for a period not

to exceed fifteen weeks. A claimant for unemployment benefit must show that he is capable of work, but unable to obtain employment. No man is disqualified, however, by refusing to accept employment where there is a trade dispute, or at lower wages or on conditions less favorable than those which he habitually obtained from previous employment.

#### CHILD LABOR STUDY COURSE

In response to repeated requests, the National Child Labor committee (105 East Twenty-second street, New York City) has prepared a course of study on child labor in the United States, so arranged that it can be condensed or enlarged to meet local requirements. The extent, growth, conditions, causes, and effects of child labor are outlined for study, as well as an analysis of the campaign against the evil. Ample references are given to publications of the committee, to the United States census and labor reports, and to state labor and education reports, as well as to books which will be found in the ordinary public library. It will furnish a set of its own publications referred to with every study course enrolment and will also undertake to answer any questions not covered in the references, by special correspondence.

This course is announced, not for making money, but to enlist active and well-informed coöperation against the abuses of child labor.

#### PROPOSED MARRIAGE LEGISLATION IN INDIANA

A proposed Indiana bill to prevent the transmission of venereal diseases, provides that it shall be unlawful for county clerks to issue a license to marry to any male who fails to present a medical certificate showing him to be free from all venereal diseases, said certificate to be sworn to by a licensed physician and to be filed with usual application for license to marry. If persons, residents of this state, with intent to evade the provisions of this act, go into another state and there have their marriage solemnized with the intention of afterward returning and residing in this state, such marriages shall be null and void, and such parties, upon returning to this state, shall be subject to all the penalties provided for in the act.

This bill passed the lower house at the last General Assembly, but was not voted on in the Senate.

#### RURAL POPULATION

Some idea of the decrease of the rural population of the three leading states of the country may be gathered from the following figures, showing percentages: Illinois, 1890, 55.2; 1900, 45.7; 1910, 38.3; New York, 1890, 35; 1900, 27.1; 1910, 21.2; Pennsylvania, 1890, 51.4; 1900, 45.3; 1910, 39.6. In 1910 the rural population of these states was: Illinois, 2,151,662; New York, 1,928,120; Pennsylvania, 3,034,442.

THE CIVIC UNION of Indiana will seek to have introduced into the next General Assembly of that state an abatement and injunction law that will enable any citizen to take action against a house of prostitution as a nuisance, imposing a fine of \$300 for running such a house and a fine of \$300 for renting property for such houses. This is desired to prevent the graft which is really the inspiration and incentive of segregation.

CRIME AND THE CRIMINAL is the title of the November number of the *Gospel of the Kingdom*. A number of readers of this department have asked how this interesting monthly publication may be obtained. Information about it may be had from the Rev. W. D. P. Bliss, a priest of the Church, at the Bible House, New York. The current number devotes itself mainly to the subject of the treatment of the criminal.

A CINCINNATI COUNCILMAN proposes incorporating in the new charter for Cincinnati a provision for old-age pensions for city employees, the necessary funds to be raised through annual contributions charged against the employee and the employer, with the state distributing a proportion. This plan is already in use in the police and fire departments of the city and in the board of education.

NEARLY two-thirds of the American public school enrolment is in the rural schools, according to *La Follette's*.



## CORRESPONDENCE

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

### "NOW I LAY ME DOWN TO SLEEP"

To the Editor of *The Living Church*:

THE objection that is made to the third line of the time-honored prayer,

"If I should die before I wake,"

seems to me not without reason. It is like the hanging of a death's head over a cradle, to rush a child to sleep with the suggestion that he is going to die. Millions of children go to their slumber, every night of their lives, with this on their lips, "If I should die." And many keep on using the prayer which, indeed, becomes appropriate in later years when it is natural and needful to think of dying.

The *Continent*, referring to the disuse of this old prayer of childhood, says: "Fortunately there are many beautiful substitutes that can be taught a child," and submits the following, as "one of the simplest and sweetest of such substitutes," from the pen of William Canton of England:

"Father, whom I cannot see,  
Look down from heaven on little me;  
Let angels through the darkness spread  
Their holy wings above my bed;  
And keep me safe, because I am  
The heavenly Shepherd's little lamb;  
Teach me to do as I am told  
And help me be as good as gold."

Surely this is "simple and sweet" enough, but it lacks dignity and is scarcely good English. "Little me" and "help me be," and "good as gold," are almost funny. The prayer would become exceedingly inappropriate as the child grew older, and it could not be continued in use through mature life as the old prayer, "Now I lay me," is used by many even to old age.

At the request of a mother who shrank from teaching the old prayer to her little child, I suggested the following, which may possibly find favor with some:

"Now I lay me down to sleep;  
I pray Thee, Lord, my soul to keep;  
Good angels dwell with us to-night,  
And guard our home till morning light."

I know that young children repeat and grown-up people sing many words of which they do not know or do not realize the meaning. The wretchedest of hymns is sung with unctious by a congregation of intelligent people, if only the tune is popular. The child is father of the man, in this respect. One of our children was repeating "Abide with me," to her mother, from whom she was supposed to have learned it, and it ran thus:

"Abide with me, fast falls the Eagen tie,  
The darkness dickens," etc.!

(The child's nurse was named Eagen.) A simple, sweet, dignified, reverent hymn, suitable for a child's evening prayer, is certainly very much to be desired, and I hope that my suggestion may bring something better from others.

C. W. LEFFINGWELL.

Pasadena, October 25, 1912.

### "LORD, WITH GLOWING HEART I'D PRAISE THEE"

To the Editor of *The Living Church*:

IN looking over some old volumes in my library a few days ago I found the first volume of what must be one of the first Church papers published in this country, the Washington (D. C.), *Theological Repertory*, conducted by clergymen of the Protestant Episcopal Church for the year commencing August, 1819." It is a very interesting volume indeed, containing accounts of some of the earliest conventions of the older dioceses.

On page 150 is published under the head, "For the *Repertory*," that beautiful hymn (No. 443 of the present Church Hymnal), "Lord, with glowing heart I'd praise Thee," by Francis Scott Key. I notice that in the alphabetical index of first lines in our Hymnal the date of the hymn is given as 1823. The correct date of its first publishing, I take it, is that given here, December, 1819. The name of the author is not given with the poem. The third verse of the poem is omitted in the Hymnal, and I think it is a great pity, for it is one of the most beautiful of the verses and gives point to the entire hymn. I hope that in any revision of the Hymnal

this verse may be restored and the correct date of its publishing be given. It reads as follows:

"Praise the Saviour God, that drew thee  
To that Cross, new life to give,  
Held a blood-seal'd pardon to thee,  
Bade thee look to Him and live.  
Praise the grace, whose threats alarm'd thee,  
Rous'd thee from thy fatal ease,  
Praise the grace whose promise warm'd thee,  
Praise the grace that whisper'd peace."

I am just presenting the volume to the library of the Western Theological Seminary.  
JOHN CHANLER WHITE.  
Springfield, Ill., October 18, 1912.

### PRAYER FOR CHRISTIANS IN THE EAST

To the Editor of *The Living Church*:

FOLLOWING the example of the recently published letter of the Hon. Secretary of the A. E.-O. C. U. in London, may I ask the courtesy of your columns in the cause of Christian brotherhood and Church Unity?

Agreeing with the general secretary, the Rev. H. J. Fynes-Clin-ton, "that there is one clear issue that should surely rouse the enthusiastic sympathy of all Christians for their brothers, who have at last by the cruel Turkish oppression of their fellow Churchmen in Macedonia, and by the failure of the powers to enforce reform, been driven to take up arms, the clear issue is: Shall Christian people in the twentieth century be any longer obliged to live under the yoke of Mahommedans?" I would earnestly invoke the prayers of all Christian people and especially urge such prayers as a duty of the members of the Anglican and Eastern Orthodox Churches Union, for God's protection and aid of the Christian people of the Balkans and their Greek allies in their brave and heroic effort to free themselves from the thralldom and persecution of the Turk, too long allowed to exist in the very centre of (at least professedly) Christian Europe. I would further urge that in a land untrammelled by selfish and timid policies of "Concerts of Powers," and in one which has ever stood for liberty, a great opportunity is presented for giving—at the least—moral support, hearty sympathy, and encouragement in personal intercourse to those of our fellow Christians who remain among us, and, wherever need be found, tender care, aid, and comfort to any loved ones left behind by the brave and great numbers who on our shores have heard the call to return to the defense of their native lands.

The subjoined prayer, compiled from Russian and Anglican sources for use at a recent A. E.-O. C. U. service (although by the accident of delayed trains not used), approved by the Bishop of Pennsylvania, and which he now permits the secretary to say he authorizes for use in the diocese, is added in the hope that it may aid or guide in such prayer as this letter requests:

"O most powerful Lord God, the Lord of Hosts, that ruleth and commandest all things; Stir up Thy strength and come and help us; For Thou givest not always the battle to the strong but can save by many or by few. Grant if it be Thy gracious will, Peace in our time, O Lord. We pray for the Peace from above and the salvation of souls; For the Peace of the whole world, the stability of the Holy Churches of God and the union of all. Protect, guide, and deliver, O Lord, our fellow Christians of the East in the hour of battle. Let Thine elect angels guard their loved ones from the violence of the enemy; Correct and convert all whom the Adversary stirreth to up assail the possessions of Thy Sanctuary, and bring all unbelievers into the true fold. Save Thy Church, O God, and check the pride of her persecutors with the might of Thy Right Hand. Let not our sins cry out against us, but make it appear that Thou art our Saviour and Deliverer, O Mighty God, everlasting Father, Prince of Peace; through Jesus Christ our Lord. Amen."

CALBRAITH BOURN PERRY,

Secretary of American Branch of A. E.-O. C. U.  
St. Luke's Rectory, Cambridge, N. Y., Feast of All Saints'.

YOU CANNOT draw any lines whatever when you are dealing with the religious life. There are no provinces outside of it. It covers the equator and the poles, and thrusts its root into the core of the world of personality. It does not go through and through a man, it does not go into him at all. That is the nature of religion; it is as thorough-going, as permeating, as life itself. It pulses into and suffuses the least things—as the life-blood warms the very finger-tips—and says: These are mine; these are sacred things. Make them so. Nothing is too small or too remote to have a vital religious significance. If we really and truly believe that, we will make an end of drawing those futile lines between what we call secular and religious, commonplace and sacred. There are no such distinctions in the new life which the Lord Jesus Christ brought into the world. Like His own garment, that robe of life is still one piece, seamless, inseparable; and every thread that enters it runs straight through warp or woof, and intertwines with every other thread to form the entire fabric of character.—James Buckham.



## SUNDAY SCHOOL WORK

Rev. Charles Smith Lewis, Editor

Communications intended for the Editor of this Department should be addressed to 1535 Central Avenue, Indianapolis, Indiana

THE Sewanee meeting of the General Board of Religious Education, an account of which has already been published in the news columns of THE LIVING CHURCH, was a decided forward step in the Church's progress toward the solution of her educational problems. At the outset we note that the Board has determined to put the weight of its efforts at first, though by no means limiting them to this, upon the Sunday school work. Created to develop the religious education in the Church, it is but natural that the Board should thus focus its energies upon the one place where the Church has already a standing and has made some definite progress.

The two most important educational results of the meeting are the establishing of an office for the general secretary at the Church Missions House, New York, where he can be reached hereafter; and the formal adoption of the curriculum of the Teacher Training committee's report. It may seem strange to put the opening of the office first, and yet upon consideration it will appear, we are sure, that it should be first. Any educational campaign—and that is what the Board is entering upon—must emanate not only from some one man but from that man as being in a definite place. He must be accessible to the post and to individuals. Where could a more natural place be found than in the Church Missions House, where so many of the general boards of the Church have their offices? The value of the contact with the men who are leading these other works and as a result the necessary coordination of the work that they are doing and that of the Board can hardly be overestimated. Then, too, the real value of accessibility to the Board of Missions and in consequence real unity of work between the Board of Religious Education and the Educational Department of the Board of Missions, is far greater than may appear at first sight.

One of the first steps in this campaign of education (or, might we not better say, for education?) the stimulating of the leaders of the Church, the clergy, parents, and all our people to higher standards of education, is the publishing of certain pamphlets. These will shortly be ready for distribution and will include the plans and purposes of the Board, the curriculum, the standard course in teacher training, and teacher training by correspondence. Fuller details of these will be published in this Department later.

IT IS WITH GREAT INTEREST that we await the actual publication of the curriculum. It will no doubt occasion some questioning and possibly some criticism, but it must be remembered that the Board must make just such suggestions and that these must necessarily be such as the careful study and rather wide experience of the members of the Board make practicable for a basis. That the curriculum will be unchanged as time goes on is unthinkable. As deeper knowledge and wider experience come to the members of the Board, as the curriculum that has been approved is put to test in different schools, the points that need correction and improvement will be made clear and the constant process of perfecting the scheme of study that marks secular education will be seen in the Church's religious education.

So too with the various schemes for teacher training that have been approved. They represent the best experience and knowledge of to-day; they will be perfected as time goes on. But this much they do for us. They give an official outline of what a thoroughly prepared teacher should have, not for teaching a particular grade, but to qualify as a teacher in Sunday school. They set before us an ideal, in other words, at which we can well aim. Not content with this, the Board has worked out the different methods by which the ideal can be put into practice. Plans are being carried out for the publication of teacher training text books. Reading courses are being suggested, and last but by no means least, the correspondence

school is well under way. Here opportunity will be offered to those who, by isolation or for any other reason, find themselves shut off from regular classes for teachers, to enter upon a course of study under competent instructors and careful direction. Information as to all these points can be had from the general secretary of the Board, the Rev. W. E. Gardner, who enters upon his office on November 1st, and is to be addressed at Room 67, 281 Fourth avenue, New York City.

THE BOARD OF MISSIONS has perfected an arrangement with The Young Churchman Company of Milwaukee that is a tremendous forward step not only for missions but for the children of the Church and all who may profit thereby. It is no less than the publication each month of the first issue of the well-known children's paper, the *Young Churchman*, as a magazine of missions that shall attempt to do for the children what the *Spirit of Missions* does for their parents. The magazine is of sixteen pages, and is wholly given over to the Church's work of extending the Kingdom. Among the features that mark the first issue are attractive stories from the mission fields suited to children, and marked by that delightful characteristic, "It's true." There is a most interesting page called "Intimate Talks With Our Readers," in which we are told why the editors of the *Spirit of Missions* have undertaken this new work when there is so much to do, and we are not surprised to read that it is because they recognize the importance of the children both now and in the future. It is all a part of a great plan that fills the souls of the men there in New York to make the whole Church alive to her opportunities, and knowing what can be done, make her keenly alert to do it. Three other features must have at least a mention. "When we pray" is a brief intercession for particular works in which the children have been interested. The "Puzzle Corner" is a novel form for interesting young people in missions, but as they try to guess the answers to the missionary puzzles they will learn to think and to know more of what is being done by their Mother Church. Last and very important are the Rev. William E. Gardner's "Missionary Lessons for Sunday Schools." This year they are to be on Japan and will lead the children through the fascinating story of the partial Christianization of the Island Empire.

The *Missionary Magazine of the Young Churchman*, as this attractive paper is called, has a most unusual cover. In the midst of it there stands forth a youth just opening a door and, with uplifted sword held cross wise in his hand, entering from the land of light into the dark and dismal abode of heathenism to be a light to the nations that sit in darkness. Six shields break the border that surrounds the picture, shields upon which are emblazoned views characteristic of the different missionary fields of the Church, those to the Indians and Esquimaux, to China and to Japan, to the Philippines and to Africa.

The price of this magazine, which the cooperation of The Young Churchman Company has made possible to the Board of Missions, is twenty-five cents a year for a single copy, if taken apart from the regular subscription to the *Young Churchman*; twenty cents each in quantities of ten or more to one address with a further discount of ten per cent. for payments in advance. It is also to be one of the regular issues of the *Young Churchman* each month and will be included in the subscription price to that magazine, 80 cents a year for single copies, and 60 cents per copy if ten or more are sent to one address, with the same discount for advance payments. We commend this most heartily to parents and to Sunday school authorities, to Junior Auxiliary leaders, and to the clergy, as a most useful means of quickening their children's interest in the Church's mission to the world.

FAITH is the conviction that God has called us to be his children and intended us for oneness with Himself, along with an equally strong conviction that nothing can separate us from that destiny if we have linked our lives to Jesus Christ. This is the great burden of the Pauline epistles. It is this conviction and its attendant action that saves us. But faith is not a matter of bargaining, nor simply an attempt, formally to reach salvation. It is a life lived in the new spirit of love toward God and man. Faith is born of love. We love Him because He first loved us. Its whole action moves in a world of good-will and charity. God saves us out of love; faith in him comes from that love; faith is manifested in love toward all mankind. The man who has been saved by faith will love his neighbor as himself because by his very act of faith he has put on Christ.—*Selected.*



### THE TWENTY-THIRD SUNDAY AFTER TRINITY

There are—O monstrous treason, matchless shame!  
Who have in fraudulent words the faith professed,  
Paid Christ lip-homage, with disloyal breast;  
His foes, although baptized into His Name;  
At enmity with all for which He came  
To bear the Cross; their effort is addressed  
To sate the flesh; they joy in things unblest;  
To whom our God is as consuming flame:

Be ye not such: the insatiate flesh deny;  
Their footsteps track who tread the upward way;  
Ye are enrolled as citizens on high,  
Whence Christ shall come in His appointed day,  
And, by His all-subduing working, strange,  
To His own fashion shall our bodies change.

JOHN POWER.

## Church Kalendar



Nov. 1—Friday. All Saints' Day.  
" 3—Twenty-second Sunday after Trinity.  
" 10—Twenty-third Sunday after Trinity.  
" 17—Twenty-fourth Sunday after Trinity.  
" 24—Sunday next before Advent.  
" 30—Saturday. St. Andrew.

### CALENDAR OF COMING EVENTS

Nov. 12-15—Miss. Council Third Dept., Norfolk, Va.  
" 13—Special Conv., Diocese of Vermont, Burlington.  
" 18—New York Dioc. Conv., New York City.  
" 19—Albany Dioc. Conv., \_\_\_\_\_  
" 19—New Hampshire Dioc. Conv., Nashua.  
" 29-Dec. 1—Conv. Miss. Dist. of Nevada, Reno.

### MISSIONARIES AVAILABLE FOR APPOINTMENTS

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

#### BRAZIL

The Rev. John G. Meem.

#### CHINA

#### HANKOW:

Miss M. E. Wood of Wuchang.

#### SHANGHAI:

The Rev. B. L. Ancell of Yankchow.  
Miss A. B. Richmond of Shanghai.

#### CUBA

The Ven. W. W. Steel, Archdeacon of Havana.

#### MEXICO

The Rt. Rev. H. D. Aves, D.D.

## Personal Mention

THE Rev. JOHN A. BEVINGTON is now assistant minister to the Rev. Percy Grant, rector of the Church of the Ascension, New York City. His address is 12 West Eleventh street, New York City.

THE address of the Rev. JOHN HERBERT EDWARDS, president of the Standing Committee of the diocese of Chicago, is changed from 532 Fullerton Avenue, Chicago, to Lake Forest, Ill.

THE Rev. GEORGE C. GOLDEN, rector of St. Andrew's Church, Oakland, Cal., has accepted an invitation to join the staff of clergy of Grace Church, New York City, and will take up his new duties early in November.

THE Rev. WALLACE M. GORDON, rector of Grace Church, Avondale, Cincinnati, Ohio, has accepted a position as assistant to the Rev. Cameron J. Davis, rector of Trinity Church, Buffalo, N. Y. (diocese of Western New York).

THE Rev. CUTHBERT F. HINTON of England has been appointed vicar of St. Ambrose Church, Antigo, Wis. (diocese of Fond du Lac).

THE Rev. JOHN E. HODSON, formerly in charge of Christ Church, Bayfield, Wis. (diocese of Fond du Lac), is now vicar of St. Ignatius' Church, Eagle River, Wis.

THE Rev. JOHN S. MAHOOD has resigned charge of St. Peter's Church, Walsenburg, and St. Mary's Church, Aguilar, Colo.

THE address of the Rev. CHARLES HARDEN McCURDY is 17 Montcalm street, East, Detroit, Mich.

THE Rev. R. BLAND MITCHELL, deacon, is now assistant to the Rev. J. L. Sykes, rector of St. John's Church, Aberdeen, Miss., and will aid in the mission work at the various points under the charge of Mr. Sykes. Mr. Mitchell will reside at West Point, Miss.

THE Rev. G. FREELAND PETER of the diocese of Washington, who has been attending special lectures at the University of Oxford, Eng., during the past year, will return to this country early in November and resume his parochial work.

THE Rev. LLOYD D. RHODES, formerly in charge of the Church of St. John the Divine, Burlington, Wis. (diocese of Milwaukee), is now in charge of St. John's Church, New London, Wis. (diocese of Fond du Lac).

THE Rev. FRANK A. SANBORN, has resigned as Canon of St. Paul's Cathedral, Fond du Lac, Wis., his resignation taking effect on December 1st.

THE address of the Rev. FRANKLYN COLE SHERMAN, rector of the Church of the Epiphany, Chicago, is changed to 1539 Adams street, in that city.

THE Rev. FRANK A. SHORE, priest in charge of Trinity Church, Lisbon, N. D., has accepted the charge of the St. Edmund's Church, Arcadia, and Christ Church, Fort Meade, Fla. (diocese of Southern Florida), with residence at the former place.

THE Rev. J. LUNDY SYKES, priest in charge of the missions at West Point, Macon, Okolona, Brookville, and Starkville, Miss., has accepted a call to the rectorship of St. John's Church, Aberdeen, Miss., and is now in residence.

THE Rev. CHARLES S. WALKLEY, retired chaplain U. S. A., began his work as vicar of St. Luke's mission, Worcester, Mass. (diocese of Western Massachusetts), on All Saints' Day.

THE Rev. WILLIAM HENDERSON WATTS, curate of St. Paul's Church, Paterson, N. J. (diocese of Newark), has accepted a call to the rectorship of St. Mary's Church, Haledon (in the same diocese), N. J., where he will begin his work about December 1st.

THE Rev. EDWIN D. WEED has accepted the rectorship of the Church of the Transfiguration, Ironwood, Mich. (diocese of Marquette).

THE Rev. E. G. WHITE has been appointed by the Bishop of Bethlehem to the charge of St. James' Church, Jermyn, as well as Christ Church, Forest City, Pa., and has removed to the former place from the latter.

### ORDINATIONS

#### PRIESTS

ALABAMA.—In Trinity church, Union Springs, Ala., on Sunday, October 20th, the Rev. VALENTINE G. LOWERY was advanced to the priesthood by Bishop Beckwith. The candidate was presented by the Rev. R. R. Claiborne of Montgomery, and the sermon was preached by the Rev. W. N. Claybrook, rector of St. Mary's Church, Birmingham. The Rev. L. G. H. Williams of Mobile read the Litany. Mr. Lowry is in charge of St. Mark's Church, Prattville, and the adjacent missions. The ordination service was the climax of a mission which the Bishop had been conducting during the previous week, and which attracted more than local attention.

WASHINGTON.—In St. Paul's church, Washington, D. C., on All Saints' Day, the Rev. GEORGE P. CHRISTIAN, curate of the parish was advanced to the priesthood by Bishop Harding. The rector of the parish, the Rev. Canon Talbot, presented the candidate, and the Rev. C. R. Stetson, rector of St. Mark's Church, Capitol Hill, preached the sermon.

#### DEACONS

CALIFORNIA.—In Grace Pro-Cathedral, San Francisco, Cal., on the Feast of SS. Simon and Jude, Mr. HUGH EGLINTON MONTGOMERY, a student of the Church Divinity School of the Pacific, was ordered deacon by Bishop Nichols. Mr. Montgomery, while continuing his seminary course, will take charge of the work among the young people at the Cathedral, acting as superintendent of the Sunday school and Bishop's aid for boys.

CHICAGO.—At St. Paul's church, Kenwood, Ill., on the Twenty-second Sunday after Trinity, November 2nd, Mr. GLADSTONE DOWIE was ordered deacon by the Bishop Suffragan. Mr. Dowie will take work under the Rev. Dr. Herman Page at St. Paul's church.

MICHIGAN.—In St. John's church, Detroit, Mich., on St. Luke's Day, Mr. CHARLES HARDEN McCURDY, a graduate of the University of Chicago, was ordained to the diaconate by Bishop Williams. Mr. McCurdy becomes second assistant at St. John's church, Detroit.

PITTSBURGH.—At the St. Mary Memorial church, Pittsburgh, Pa., on the Feast of All Saints', Messrs. FRANK ORR JOHNSON, ISAAC

FREDERICK JONES, and EDWARD MCKEE GOLDEN were ordained deacons by Bishop Whitehead. The sermon was preached by the Rev. W. L. H. Benton of Crafton, who also presented Mr. Jones. Mr. Johnson was presented by the Rev. A. C. Howell of Sewickley, and Mr. Golden was presented by the Rev. T. J. Bigham, chaplain of the Laymen's Missionary League. The Rev. Mr. Jones will serve under the General Missionary at Georgetown and Fairview; the Rev. Mr. Golden will complete his course at the Philadelphia Divinity School, and Mr. Johnson will be appointed to work in the diocese.

### DIED

TOWNSEND.—In Chicago, in the seventy-eighth year of her age, ELIZABETH R. TOWNSEND, wife of the late Rev. Thomas B. Townsend, daughter of the Rev. Edwin and Eliza Mendenhall. Her three children, Edwin M., William M., and Mabel C. Townsend Farmer, survive her. Mrs. Townsend has been living in Chicago with her daughter for the last year and a half. Her death was sudden.

"And He said, My presence shall go with thee, and I will give thee rest."

### CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

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The Brotherhood is an organization of men and boys of the Church for the Spread of Christ's Kingdom among their fellows by means of definite prayer and personal service.

The Brotherhood aims to intensify and make real all Church work among men and boys by helping its members to make use of all channels of Christian effort with a view to aiding men and boys individually in living the Christian life.

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**PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS**

**GRATITUDE AND THANKSGIVING HAS COME TO US FROM ALL SIDES**

Just enough money was received from churches and individuals to make the October quarterly payments. See Report next week.

Quarterly payments to between five and six hundred beneficiaries can only be made promptly by the Trustees when they receive sufficient funds from churches and individuals. About \$30,000 per quarter is required. \$120 per year is a good measure for many churches and individuals because 1,000 offerings of \$120 would give the Fund \$30,000 per quarter. Or two churches, or two individuals subscribing \$60 each might combine to make a unit of \$120; or four churches, or four individuals subscribing \$30 each; or ten people combining might subscribe \$1.00 per month.

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**THE AMERICAN CHURCH UNION**

for the maintenance and defense of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address Corresponding Secretary, REV. ELLICOTT WHITE, 960 Broad Street, Newark, N. J.

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may be purchased, week by week, at the following and at many other places:

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Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.).  
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E. S. Gorham, 37 East 28th St.  
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Gifts of Bibles for the Lectern; Litany book for the Fold-stool; Altar Service Books; Prayer Books and Hymnals for the chancel, are always desirable as Memorial Gifts. Our new Prayer Book catalogue will give one all the suggestions required, and it will be sent on application. Address THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

**BOOKS RECEIVED**

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

**BIBLIOTHECA SACRA CO.** Oberlin, Ohio.  
*The Deciding Voice of the Monuments in Biblical Criticism.* By Melvin Grove Kyle, D.D., LL.D., Lecturer on Biblical Archaeology, Xenia Theological Seminary.

**FUNK & WAGNALLS CO.** New York.  
*The Latent Energies in Life.* By Charles Reynolds Brown, Dean of the Yale Divinity School. Price 75 cents, postpaid 78 cents.

*The Signs of the Times, To which is added Faith.* An address Delivered before Several Colleges. By William Jennings Bryan. Price 75 cents net, postpaid 78 cents.

*The Misfortune of a World Without Pain.* By Newell Dwight Hillis. Price 75 cents net, postpaid 78 cents.

*The Conversation of Womanhood and Childhood.* By Theodore Roosevelt. Price 75 cents net, postpaid 78 cents.

*The Call of Jesus to Joy.* By William Elliot Griffis, D.D., Author of "Christ the Creator of the New Japan," "The Lily Among Thorns," "Sunny Memories of Three Pastors," etc. Price 75 cents net, postpaid 78 cents.

**GEORGE W. JACOBS & CO.** Philadelphia.  
*The Master of the Feast.* By Wilson R. Stearly, Rector of the Church of the Holy Apostles, Philadelphia. Price 50 cents net.

**GORHAM PRESS.** Boston  
*Threads for the Soul's Garment.* Isabella K. Eldert.

**HOUGHTON, MIFFLIN CO.** Boston.  
*Cease Firing.* A Novel of the War between the States. By Mary Johnston, author of "The Long Roll." Price \$1.40 net.

**HUBBNER-BLEISTEIN PATENTS CO.** Buffalo  
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**LONGMANS, GREEN & CO.** New York.  
*In the Ways of Prayer.* By David Procter, Chaplain of the Home of the Holy Rood, Worthing. Price 50 cents net.

**RIVINGTONS.** London.  
*Old Testament History.* From the Creation to the Time of Christ. By the Rev. A. R. Whitham, M.A., Principal of Culham Training College. Author of "Readings in Old Testament History," "The Life of Our Blessed Lord," etc.

**SHERMAN, FRENCH & CO.** Boston.  
*The Golden Window of the East.* Oriental Impressions. By Milton Reed, author of "A Roving He Would Go," "The Democratic Ideal," "The Sea of Faith," etc. Price \$1.20 net.

**THE MACMILLAN CO.** New York.  
*The Heroine in Bronze; or, A Portrait of a Girl.* A Pastoral of the City. By James Lane Allen, author of "The Kentucky Cardinal," "The Choir Invisible." Price \$1.25 net.

**THOMAS Y. CROWELL COMPANY.** New York.  
*Through South America.* By Harry Weston Van Dyke. Introduction by Hon. John Barrett. Map and 32 full-page illustrations. Price \$2.00 net, postage 20 cents.

**PAMPHLETS**

**LIBRARY OF GENERAL THEOLOGICAL SEMINARY.** New York.

*A Manuscript of Jerome's De Viris Illustribus belonging to the General Theological Seminary in New York.* By William Henry Faine Hatch. Printed from the Harvard Studies in Classical Philology, Vol. XXIII., 1912.

**FROM THE AUTHOR.**  
*A Bond Slave of Christ.* By the Rev. George F. Bragg, Jr., D.D.

**CALENDARS**

**YE CHURCH KALENDAR CO.** Oak Park, Ill.  
*Ye Church Kalendar* 1913.



# THE CHURCH AT WORK

## TORTOISE SETS FIRE TO DENVER CHURCH

THE AVERAGE FIRE in church edifices is either the result of a defective furnace that was "all right last spring," or the work of an insane or revengeful incendiary. It is rare that a church fire originates in any other manner. But now from the West, which seems ever to be like the ancient people of Athens, seeking "either to hear or tell some new thing," comes the startling and well-authenticated report that a harmless and unassuming tortoise has set fire to St. Mark's Church, Denver, Colo., and that a disastrous conflagration was all but averted. Whether the recent missionary convocation and the influx of ecclesiastical dignitaries into Denver excited his tortoisanship and made him temporarily *non compos mentis*, or whether the worshippers in the church disturbed his slumbers by uniting too heartily in the singing of the hymns and the reading of the responses or the Psalter, we are not informed, but whatever the cause, the tortoise upset a lamp, and the fire resulted. The damage to the church was about \$500, which can be repaired; there was also some loss among the tortoises, which cannot be repaired. The Rev. John H. Houghton, the rector of St. Mark's, has one of the finest collections of tortoises in the world.

## TWO PARISH HOUSES DEDICATED IN NEW JERSEY

THE NEW PARISH HOUSES connected with the Church of the Good Shepherd, Hamburg, and St. Thomas' Church, Vernon, N. J., (diocese of Newark), were dedicated by Bishop Lines on Sunday, October 20th. The service employed for the occasions was that found in the "Proposed Book of Offices." Services were first held in the church at Vernon, and then the congregation marched to the parish house for the dedication office. On the following Wednesday evening the parish house at Hamburg was opened to the public and addresses of welcome were made by the Rev. Henry S. Smart, who has charge of the two parishes, and also by prominent citizens of Hamburg.

## LEGACIES AND BEQUESTS

THE DIOCESE of Tennessee has received the sum of \$1,000, paid by the trustees under the will of Mrs. Ophelia R. Camp of Canaan, Conn., for diocesan missions in Tennessee.

## CALVARY CHURCH SCHOOL, PITTSBURGH, PA.

THE ANNUAL DINNER of the officers and teachers of Calvary Church School was held in Calvary parish house, Pittsburgh, Pa., on Monday evening, October 28th. Five vestrymen, two former superintendents, and five special guests sat down with a gathering of officers, teachers, assistants, and substitutes, numbering one hundred and seventeen. The secretarial report gave the enrolment of the school at 890, the highwater mark in the school's history. The school was organized on the 1st of May, 1855, with four teachers and eighteen scholars. The present staff of teachers, officers, assistants, and substitutes numbers 96, 34 of whom are men. The offerings of the school for the past year were



ALL HALLOWS' CHURCH, ANNE ARUNDEL Co., Md. [Parish founded in 1692, Belfry at the left dates from 1727. See LIVING CHURCH, October 26, 1912, Page 908.]

\$1,300. Excellent music formed a very pleasing part of the evening's programme. The Rev. William Porkess, general superintendent of the school and associate rector, acted as toastmaster and introduced the following speakers: the Rev. John R. Wightman, secretary of the Standing Committee of the diocese who represented the Allegheny County Sunday School Association; the Rev. C. M. Young, rector of St. Thomas Church, Oakmont, Pa., who spoke as the chairman of the Diocesan Sunday School Committee; Dr. H. C. Westervelt, as president of the Sunday School Institute of the diocese of Pittsburgh, represented that organization; the Hon. J. J. Miller spoke on behalf of the vestry of Calvary Church. The rector, the Rev. J. H. McIlvaine, D.D., gave one of his most forceful addresses emphasizing particularly the educational feature of the Church School. An expression of confidence in his leadership was given by every one rising. The Cross and Hurlbut four year course of religious instruction that was adopted by the school in September last is already giving such results that all past records have been eclipsed.

## "ULSTER DAY" IN BELFAST

IN BELFAST, Ireland, there was recently celebrated on a Saturday, "Ulster Day," in which a formidable anti-Home Rule movement was vigorously promoted. It is interesting to observe that at the services of the Sunday morning following, at St. George's parish church, the sermon was preached by an American clergyman, the Rev. Walter E. Bentley of Brooklyn. An extended report of the sermon was printed in the *Belfast Evening Telegraph*.

## ORGAN RECITAL IN A FACTORY

AN ORGAN RECITAL was the function with which the new factory of the Hutchings Organ Co. at Waltham, Mass., was opened last week. Wallace Goodrich, Dean of the New England Conservatory of Music, and Clifford Demarest, organist of the (Unitarian) Church of the Messiah, Boston, officiated at the organ, which was a powerful four-manual instrument erected for the church mentioned, with some features that are new in organ building. The organ company itself is one of long standing and well known in the musical world.

## SOCIAL SERVICE AT KENOSHA, WIS.

ALTERATIONS are being made in the guild hall of St. Matthew's Church, Kenosha, Wis. (the Rev. Fred Ingley, rector), to equip it the more efficiently for various forms of social service that are announced for the autumn and winter. A Saturday afternoon sewing school for girls is one of these activities, the women of the parish serving as teachers. Another new activity is the formation of a class in physical education for young women, there being no branch of the Young Women's Christian Association in the city. A reading room for boys will be opened in the early part of November under the management of the curate, the Rev. C. Bertram Runnalls. The reading room will be open to the boys of the city two evenings a week and also on Sunday afternoons.

## BISHOP BRENT UNDERGOES OPERATION

BISHOP BRENT submitted to an operation on September 14th. Writing a week later he said that the doctors pronounced the operation a complete success and assured him that he would be entirely himself again by October 1st. Owing to the crowded condition of our Church hospital the Bishop was operated upon in the Manila General Hospital, but was moved to the Church hospital later.

## ARCHBISHOP VILATTE NOT KILLED

ONE OF the clergy working under Archbishop Vilatte advises us that the report that the Archbishop was recently killed in Mexico was erroneous. It appears that he had visited several places in that country without being molested but has returned and conferred both holy orders and confirmation in Buffalo on Sunday, October 20th.

## MEMORIALS AND OTHER GIFTS

A STERLING SILVER communion service was blessed and used for the first time on All Saints' Day at Grace church, Sheldon, Vt., of which the Rev. Walter White Reid is rector. It was given to the parish by a former communicant, Mrs. Mary Caroline Hayner, now of Alton, Ill., in memory of Alfred and Anna D. Keith and their son, Alfred Horton Keith. Mrs. Hayner also gave two cruets, making in all an altar service of which the parish is very proud. Owing to the fact that the Rev. Reuel Keith, one of the professors of the old days at the Virginia Theological Seminary, was a communicant of Grace Church and is buried in its churchyard, the old communion service will be sent to the Virginia Theological Seminary for use at its mission at Groveton, Va.

ALL SAINTS' DAY was marked in Cincinnati, Ohio, by two dedications of a notable character. At Christ Church a beautiful and costly stained glass window was unveiled in memory of the late Rev. Alexis Stein, for several years rector of the parish and founder of the large institutional work still in successful operation. An address was made by the Rev. Howard J. Melish, rector of Holy Trinity, Brooklyn, who was at one time associate rector of Christ Church. At the Cath-



dral two massive candlesticks were placed on the retable of the altar as a memorial of the visit of the late Lord Bishop of Salisbury, at the General Convention in 1910. They are of brass and of simple and dignified design.

ON THE SUNDAY before All Saints' Day a processional cross, the gift of Mr. J. Hartley Merrick of Philadelphia, inscribed to the Glory of God and in loving memory of Mr. Merrick's wife, Edith Lovering Merrick, was used for the first time, in St. Thomas' church, Taunton, Mass. Just before the 10:45 service a very impressive office of benediction was said. The cross was made by R. Geissler of New York, and is a beautiful specimen of the ecclesiastical work of this well-known house.

AT BERKELEY DIVINITY SCHOOL, Middletown, Conn., a new window has been placed in St. Luke's chapel. It bears the symbolic figure of St. Mark, as did the window which it replaces. It is given by Mrs. Fanny H. Wetmore, in memory of her nephew, the Rev. Richard Arthur Edwards, who died in 1910. He was a graduate of 1906.

A PULPIT, made of Bedford stone and designed by Alfred Grindle, the architect of the Cathedral, has lately been erected in All Saints' Cathedral, Indianapolis, Ind. The pulpit was blessed by the Bishop on All Saints' Day. It is in memory of Mrs. Elizabeth Caldwell Garland of Philadelphia.

ON SUNDAY, October 27th, the beautiful new choir stalls given to Trinity Church, Washington, D.C., in loving memory of John W. Bulkley, M.D., for thirty years a vestryman and faithful member of the parish, were dedicated at the 11 A. M. service.

CHRIST CHURCH, Ansonia, has recently had placed in the chancel, a set of very fine stained glass windows. They are in memory of the late senior warden of the parish, Mr. Franklin Farrel. The windows are designed and made in the spirit of early English glass.

#### WILL NOT CALL SPECIAL CONVENTION TO ELECT SUFFRAGAN

THE Bishop of the diocese of Connecticut announces that he will not call a special convention for the election of a Suffragan Bishop. The whole matter will therefore stand over for another year, that is, until the annual convention in June, 1913.

#### CORNERSTONE OF CHURCH LAID AT WILLIMANTIC, CONN.

THE CORNERSTONE of the new St. Paul's, Willimantic, Conn. (the Rev. J. H. Townsend, missionary), was recently laid. The Ven. J. Eldred Brown, Archdeacon of New London, conducted the services. The sermon was delivered by the Rev. Henry Macbeth, formerly rector of this church, but now rector of St. Thomas', Bethel, Conn. In the cornerstone were placed records of the Church from the time of its organization in 1869, several photographs, and some newspapers. The new church will be of Gothic style, and promises to be one of the most attractive buildings of the city. It will have a seating capacity of two hundred and fifty, and will be one hundred feet in length. The main body of the edifice will be fifty feet long and thirty feet wide.

#### SUNDAY SCHOOL CONVENTION OF THE EIGHTH DEPARTMENT

THE SECOND SESSION of this convention was held in Los Angeles, Cal., on Wednesday, October 16th. Duly elected or appointed delegates were present from every diocese and missionary district on the mainland—Alaska and the Hawaiian and Philippine Islands not being represented. Altogether there were twelve

Bishops, twenty priests, one layman, and three women present as delegates, and the guild hall of St. Paul's pro-Cathedral was well filled with an interested assemblage at all the meetings of the convention.

The first session opened with prayer by the Bishop of Olympia, with the Bishop of California presiding. The Rev. C. S. Mook, vice-president of the Board of Religious Education of the diocese of Los Angeles, welcomed the convention, and the Bishop of California made fitting response.

Short reports of the condition of the Sunday school work in the different fields were then made as follows: by the Rev. E. L. Parsons for California; by the Rev. E. L. Howe for Los Angeles; by the Rev. C. W. Robinson for Oregon; by the Rev. E. V. Shayler for Olympia; by the Rev. J. Barrett for Sacramento; by Bishop Robinson for Nevada; by Bishop Funsten for Idaho; by the Very Rev. S. R. Colladay for Utah; no reports were had from the other fields of the Department. It was interesting to note how one diocese or district would lay the stress on intensive work and another on extensive, how one was trying preëminently to improve methods and the other to extend the work; but throughout the department there seems to be an activity that speaks well for the development of the Sunday school as well as its improvement.

Dean Colladay reported the request of the General Board of Religious Education for help toward the expenses of that board, and on his motion it was resolved that the Eighth Department contribute its proportion of the expenses of the General Board for the year November 1, 1912, to November 1, 1913. The Department pledged itself to try to give \$400 for this purpose, the amount to be divided upon the basis of the apportionment for general missions.

At this business session some discussion was had as to the advisability of uniting this convention with the council of the Eighth Department, and provision was made therefor if the council should take favorable action. This, however, the council failed to do, and the matter will have to be settled by the next General Convention. There seemed to be a general sentiment that the work of the Church could be better accomplished by having one general organization covering the territory of each department than by the present arrangement of three separate organizations in the department. "Why can we not have one central organization to do all the work, and let these separate smaller but important organizations be merged into it? If we call this central organization a province or a department or anything else, the work would be done with less red tape, and therefore with more effectiveness." The sentiment in this gathering was not so much for the title of "Province" as for the efficient organization of the work of the Church. Following this business session there was a discussion of "Finances," and of "Organized Classes in the Sunday School."

The afternoon session was carried out according to programme, with discussions of "The Big Boy," by Miss Etta Schumacher, who has had a remarkable class of boys in Los Angeles, a class that has made its impression on the whole Church life of that city; on "The Older Girl," by Miss Eve M. Mabley of Pasadena, who has had a large and helpful class of young women in All Saints' church; on the "Failure of the Sunday School Adequately to Contribute its Strength to the Church," by the Rev. W. T. Renison, rector of St. John's Church, Stockton, Cal., with whom, however, the convention did not agree, the general feeling being that there should be no marked separation between the Sunday school and the Church, as he had urged, but that rather our aim should be to develop a studying Church through the me-

dium of adult classes in the Sunday school; and on "The Adult Class," by Mr. J. Lamb Doty, leader of a class for men in St. Paul's Cathedral, Los Angeles. All of this in the afternoon was preceded by a general discussion of Sunday school teaching and service, led by Miss Caroline L. Fiedler, educational secretary for the diocese of California.

The evening session was carried out as planned, with addresses by Professor I. W. Howerth of the University of California, on "Ideals and Moral Training"; by the Very Rev. A. Lester Hazlett, on "Blazing the Trail—Opening Sunday Schools in the Country," especially in Nevada, of which he is Archdeacon; and on "The Child, Where is He Going?" by the Rt. Rev. R. L. Paddock, Missionary Bishop of Eastern Oregon.

#### CORNERSTONE OF NEW ST. PAUL'S CHURCH LAID AT ST. PAUL, MINN.

ON THE AFTERNOON of Sunday, October 27th, the cornerstone was laid of the new St. Paul's church at the corner of Summit and Saratoga avenues, St. Paul, Minn. Bishop Edsall, through two previous engagements, was unable to be present, but he delegated the service to the Rev. John Wright as the Dean of St. Paul and rector of St. Paul's Church. The ideal autumn weather brought out a large gathering of representative Churchmen of the city. Nearly one hundred persons were in the procession of choristers, parish societies, and clergy that assisted in the services. After the laying of the stone addresses were made by the Rev. L. R. S. Ferguson, the Rev. W. S. Howard, the Rev. W. C. Pope, H. P. Kellar, Mayor of St. Paul, and Judge Hallam.

The lot is 200x200 feet and the church will set back some sixty feet from Summit avenue and parallel with it. The style of architecture is a low English Gothic, designed by J. E. Masquoray of St. Paul. Instead of transepts the church will have two chapels, St. Mary's, furnished by the women of the parish, and St. Timothy's, furnished by the boys.

#### A. C. U. ANNUAL MEETING

THE FOURTH annual meeting of the American Church Union was held, by the courtesy of the New York Church Club, in its rooms on the evening of October 29th. Election of officers resulted as follows: Mr. Clinton Rogers Woodruff of Philadelphia, president; Elected Vice-Presidents, Rev. F. M. Clendenin, D.D., of West Chester, N. Y., Ven. Archdeacon H. D. Chambers of Portland, Ore., and Mr. W. S. Sterling of Cincinnati; Recording Secretary, Mr. H. H. Wheeler, Chappaqua, N. Y.; Corresponding Secretary, Rev. Elliot White, Newark, N. J.; Treasurer, Mr. C. A. Grummon, New York; Members of the Council, class of 1915, Rev. F. B. Reazor, D.D., Mr. Charles G. Saunders, Mr. W. R. Howe.

In his inaugural speech the president said in part: "The American Church Union came into being in a time of great unrest. The distress and alarm occasioned by the passage of Canon Nineteen showed the need of bringing together into one organization, men of all schools who desired to maintain the ancient doctrine and discipline of the Church. We can say that in the troubles which followed, the Union rendered substantial service to the Church in calming excitement and in assisting in the work of the memorial, the reply to which by the Bishops brought about a satisfactory, authoritative interpretation of the canon. At this time there appeared a cessation of interest on the part of some members. They thought perhaps that the Union had completed its work, forgetful of the fact that other things beside the apostolic ministry are in need of emphasis to-day." He



would not be pessimistic but there was danger ahead in the widespread laxity both of belief and discipline. With all due respect to the clergy, he would say that the laity were not being properly grounded by them in the doctrine and history of the Church. In some instances the clergy were not grounded themselves. He deprecated the decadence of the doctrinal sermon, with its clear and definite statement of divine truth. He deprecated the prevalence of the idea that the very meagre Confirmation instruction received by the layman should ever be regarded as anything more than a beginning. The constant reiteration of doctrine from the pulpit would save the Church many distressing experiences.

He remarked further that he had been engaged in an extensive correspondence with our Bishops on the matter of the Change of Name, with interesting and, on the whole, encouraging results. We must undertake a campaign for more apt phraseology, and he suggested the writing to such authors, writers, and publishers who through carelessness or ignorance misused such words as Catholic, etc., calling attention to their error. He noted a widespread and ever-growing sentiment in favor of the Change of Name, and believed that when the change is made it will be to "The American Catholic Church." He concluded with a feeling tribute to the late Bishop Grafton, who came, he said, very close to realizing the ideal of a Catholic Bishop.

#### MEETING OF THE TRUSTEES OF SEABURY DIVINITY SCHOOL

A MEETING of the trustees of Seabury Divinity School was held in Faribault, Minn., on the occasion of the consecration of Bishop McElwain. There were present eleven members, including the visiting Bishops, the Rt. Rev. F. F. Johnson, the Rt. Rev. Cameron Mann, and the Rt. Rev. A. L. Williams, who are members of the board. Mr. W. M. C. Reid of Faribault, a new member, took his seat. The committee on the amendment of the articles of incorporation reported through its chairman, Bishop Edsall, recommending an increase in the permissive membership of the board, not to exceed twenty-three, of whom the Bishop of the diocese and the warden of Seabury should be members *ex officio*. This recommendation was, upon motion, duly adopted and the proper officers were instructed to file the amended articles in accordance with the law of the state. A resolution was also adopted to the effect that if the missionary council of the Sixth Department shall nominate a Bishop to be its representative on the board of trustees of the Seabury Divinity School he will be elected for the term of three years.

The board having been advised that the missionary council in Grand Junction, Colo., had selected as its nominee the Rt. Rev. Benjamin Brewster, D.D., Bishop of Western Colorado, he was unanimously elected a member of the board. The Rt. Rev. F. A. McElwain, D.D., Suffragan Bishop of Minnesota, was on motion duly elected to membership on the board.

A report on the financial condition of the institution was then presented and the gratifying announcement was made that the old debt of many years' standing had, by economical management and some solicitation, been entirely extinguished. Some matters of increased expenditure were brought before the board, which were referred to the Finance committee with power to act.

#### APPEAL FOR GREEK RED CROSS

THE MEMBERS of the commission appointed by our House of Bishops to promote cooperation with the authorities of the Orthodox Eastern Churches in this country, being the Bishops of Delaware and Harrisburg and the

Bishop Coadjutor of New Hampshire, have issued an appeal for assistance to be rendered in the present dire crisis of the Balkan-Turkish war for Red Cross work in the Grecian army. "Greece," say the Bishops, "has never forgotten the sympathy shown by the United States in her long struggle for independence and the help and backing given to her by us at different times. The friendship of the Anglican Communion is understood, and there is a warm appreciation of the attitude toward the Greek Church by the American Episcopal Church." The Bishops state that the members of the American Red Cross committee are "known to us personally or by reputation, and all contributions, sent to them or to any of us, will reach those in need at the earliest possible moment." They ask that such assistance may be rendered, contributions being sent to the treasurer, Mr. A. P. Ralli, care Ralli Bros., 15 William street, New York City.

#### MISSIONARY COUNCIL OF THE THIRD DEPARTMENT

ALL CLERGYMEN attending the Missionary Council at Norfolk, Va., November 12th to 15th, and traveling *via* Baltimore, can procure a \$3 round-trip ticket over the Old Bay Line Steamship Co., by presenting either Pennsylvania or Baltimore & Ohio R. R. permits to the agent at 500 Light street, Baltimore.

#### MEMORIAL SERVICE FOR MASONIC VETERANS' ASSOCIATION

MEMORIAL SERVICES for thirty-four members of the Masonic Veteran's Association, who have died during the past year, were held in Calvary church, Brooklyn, N. Y., on Sunday afternoon, October 27th. Fully 700 persons were present. The memorial sermon was preached by the Rev. John Williams, rector of the parish. Prayers *in memoriam* were said after the names of the departed members had been called.

#### CORNERSTONE LAID FOR NEW LONG ISLAND CHURCH

THE CORNERSTONE of St. Paul's chapel, College Point, Long Island, N. Y., was laid on Sunday afternoon by Bishop Burgess. Present and assisting were the Rev. Henry D. Waller, rector of St. George's parish, Flushing, and the Rev. Benjamin Motteram, priest in charge of St. Paul's congregation. The church to be erected at Thirteenth street and First avenue, will cost \$13,000. There are 255 families enrolled. The communicants number 222, and there are 225 Sunday school pupils.

#### LONG ISLAND CHAPEL OPENED

GRACE CHAPEL, recently built under the auspices of the rector and people of St. John's Church, Huntington, Long Island, was used for the first time on Sunday, October 27th. The Rev. Charles E. Cragg, rector, celebrated the Holy Communion at 9 o'clock, and officiated at the afternoon service. The building is not yet entirely finished, and the debt is only \$200. A vested choir has been organized and there is much enthusiasm in the services and work. At both services last Sunday the building was crowded.

#### MEMORIAL ERECTED TO GENERAL JOHN NEVILLE

ON SATURDAY, November 2nd, at the old St. Luke's church, Woodville, Pa., a tablet "In Memoriam of John Neville," an early settler and a prominent Churchman in that section of Allegheny county, was unveiled. It was put in place by the Church Historical

Society of the diocese, being the gift of the descendants of General Neville. There was a celebration of the Holy Communion by the Bishop of Pittsburgh, with an appropriate address by the Rev. John R. Wightman of Pittsburgh. Luncheon was served at 1 o'clock, and the presentation and unveiling service began at 2. The memorial was presented by Mr. James C. Chaplin, in behalf of the donors, and was accepted by the president of the Historical Society. Mr. H. D. W. English delivered an address on "Neville, the Citizen, the Patriot," which was followed by the singing of "The Star Spangled Banner." The Rev. Dr. Dyess of the University of Pittsburgh made an address on "The Ecclesiastical Associations of the Name and place."

#### DEATH OF REV. JOHN GREGSON

THE REV. JOHN GREGSON, long a clergyman of New England, but retired from active parochial duty for some time, died at a private hospital in Brookline, Mass., on October 30th, and was buried from the Church of the Advent two days later. Mr. Gregson was born seventy years ago at Philadelphia. His parents were Nicholas and Mary (Bowles) Gregson. He received his A.B. from Kenyon College in 1868 and an A.M. from the same college three years later. That same year he was honored with an S.T.D. from the Episcopal Theological School. He was made a deacon in 1871 and priested two years later. His first work was as assistant at All Saints' Church, Worcester, Mass., and from there he went to Old Orchard, Maine, as rector of Emmanuel Church. Successively he was rector of Grace Church, Bath, Maine, Laporte, Pa., St. John's, Wilkesville, Mass., Grace Church, Oxford, Mass., and Wiscasset, Maine. For several years he had lived in Cambridge and had been supplying pulpits in and around Boston. Mr. Gregson had a war record. He was a member of the G. A. R. and of the Masons. He is survived by a wife and two sons.

At the funeral service the officiating clergy included the Rev. Dr. van Allen of the Church of the Advent, the Rev. Alfred E. Johnson of Providence, and the Rev. H. P. Bull, S.S.J.E., of Boston. At 7:30 the following morning there was a requiem celebration in the mortuary chapel. The body was taken to Bath, Maine, for burial.

#### NEW AUDITORIUM ERECTED AT THE EPISCOPAL THEOLOGICAL SCHOOL

PAINE MEMORIAL HALL, the gift of the Rev. George L. Paine as a memorial to his father, Robert Treat Paine, one of the board of trustees of the Episcopal Theological School, Cambridge, was dedicated at the Cambridge school on All Saints' Day, Friday, November 1st. The exercises were held in the new hall in the presence of the faculty, members of the school, clergy, and many invited guests. Dean Hodges presided and introduced the speakers, Bishop Lawrence and Edmund Billings of Boston, who long had been associated with Mr. Paine in the work of the Wells Memorial in Boston, which stands as a monument to the work and devotion of old Dr. Wells of sainted memory, who is remembered to-day by the older Churchmen of Boston. Dean Hodges offered prayer. The Rev. Mr. Paine was not present as he had sailed for Europe the day before, but other members of the family were present, though taking no part in the exercises.

Following this, the regular exercises of Matriculation Day were observed, this being the forty-fifth matriculation. This service was held in St. John's chapel and the preacher was Dean Rousmaniere of St. Paul's Cathedral, Boston, Mass. The annual matriculation dinner followed and this was served in



Burnham Hall, at which several prominent speakers were heard, including William Henry Lincoln, who spoke for the school; Professor Robert B. Perry, who represented Harvard University; the Rev. Ernest J. Dennen of Lynn, who spoke for the executive committee of the alumni; Robert A. Woods, for the faculty, William L. Wood of New York, for the senior class, Israel Harding Hughes of Raleigh, N. C., for the middle class. Dean Hodges was the presiding officer.

The new auditorium fills a need in the school equipment. It provides an admirable place for the holding of lectures and will permit the school hereafter to invite the attendance of clergymen of the diocese at lectures provided. The addition of the Wright library last spring and the present acquiring of the Paine Memorial Hall has done very much to facilitate and promote the work of the school. The auditorium is capable of seating two hundred people. It is situated on the second floor of Reed Hall, occupying the space formerly devoted to the library. The interior was razed last summer and completely rebuilt from plans which provided an ample and artistic auditorium. The main part of the hall runs toward the front of the building and is two and one-half stories high, with a timbered pitched roof. Opening on either side through large arches are two transepts. There is a balcony in the rear over the stairs. The hall is finished and furnished in old English oak.

#### MEMORIALS IN QUINCY CATHEDRAL

THE SERVICES of the Cathedral Church of St. John, Quincy, Ill., on the Twenty-second Sunday after Trinity were of especial beauty and impressiveness, and large congregations were in attendance. The occasion was the consecration of the new choir furniture and a number of other handsome memorials given and placed in the Cathedral recently by Quincy Churchmen. The Sunday within the octave of All Saints—memorializing as it does not only the martyrs and confessors and the great army of valiant and faithful souls in every age and clime, but also those dear to us by ties of kindred and affection who, "having finished their course in faith, do now rest from their labors"—was regarded as a particularly appropriate time for dedicating to hallowed use these memorial gifts, which include the following: sanctuary rail, choir and clergy stalls, rood rail, pulpit, memorial tablet, and organ.

Immediately preceding the late Eucharist, at 10:30 A. M., the Rt. Rev. Edward Fawcett, D.D., Ph.D., Bishop of Quincy, gave a brief address on the value of memorials and the ancient custom of blessing the various accessories of worship before appropriating them to sacred purposes, and then, preceded by the crucifer, light-bearers, acolytes, and chaplain bearing the pastoral staff, moved through the chancel and transepts, the procession pausing before each memorial as the Bishop offered the prayer for its consecration to the worship of Almighty God. After the memorials were blessed, there was a choral celebration of the Holy Eucharist, the Rev. Chapman Simpson Lewis, M.A., canon residentiary and vicar of the Cathedral, being the celebrant. The Bishop preached the sermon.

At evensong the Cathedral was again filled and after the service was concluded, Professor Roland Diggle, Mus.Bac., Oxon., organist and master of the choristers of the Cathedral, gave an organ recital on the new instrument, the programme of which included a number of Mr. Diggle's own compositions and a few selections which were played at an organ recital in the Cathedral forty years ago, upon the occasion of the blessing of the old organ.

These new furnishings and memorials give the Cathedral a chancel of rare beauty, and,

probably, one of the finest in the Middle West. They are all in fumed oak, harmonizing with the Newcomb Memorial altar and reredos, so widely known in artistic circles because of the wood carving and great paintings by the priest-painter, Johannes Oertel. Like the reredos, the lines, carving and tracery of the new choir furniture are of the perpendicular Gothic style.

The sanctuary rail was given by St. Katharine's Guild, which also furnished the funds for the enlargement of the choir. The choir and clergy stalls and the rood rail are the gifts of Mrs. Richard F. Newcomb. The stalls are of simple, chaste design and have massive dignity, while the rood rail is especially rich in its tracery of trefoils and clusters of grapes. The pulpit, given by Mrs. Bessie Newcomb Stillwell, in memory of her brother, Richard Bernard Newcomb, is, after the reredos, the most beautiful of the chancel appointments. It is a noble specimen of the wood carver's art. The pedestal rests upon the floor of the nave and entrance is effected by four steps above the choir. It is octagonal in form, and double buttresses are at each angle. On four sides, in relief, are the figures of the man, the lion, the ox, and the eagle, emblems of the four Evangelists. The design on the front panel is a particularly happy idea—a figure in bold relief of "The Sower," under the carved inscription, "Behold, a sower went forth to sow"—and completes the central theme of the great paintings in the reredos, which are a representation of "The Final Harvest." All of the new chancel appointments here mentioned were designed and executed by the Fond du Lac Church Furniture Company.

The new organ is the gift of Mr. Henry A. Williamson, in memory of Mrs. Williamson's sister, Miss Lizzie Robinson, who for many years as "choir mother," took an active interest in the music of the Cathedral. The organ was built at a cost of \$10,000. It has three manuals, thirty-eight stops, pneumatic action, detached console, and is equipped with an Orgoblow motor. The decoration of the pipes presents something unique and distinctive. On the front of the organ are three towers of five large pipes each, and these groups of pipes are differentiated from the inner field of pipes by bearing the Cathedral purple. The central pipe of each tower, near the top, bears the Cathedral coat-of-arms—a silver eagle on a dark blue shield—while the two pipes on each side of the central one, and a little lower down, each bear the diocesan coat-of-arms—a crimson cross on a silver shield, the whole thus symbolizing the Cathedral as the Mother Church and ecclesiastical centre of the diocese. Another Churchly emblem on the pipes thus decorated is the gold *fleur de lis*, which is especially *apropos* inasmuch as the territory now comprised in the diocese of Quincy was originally explored by the French, to whom the Bourbon lily was significant.

The tablet unveiled and blessed at this service is in memory of Mr. Francis C. Moore, one of the organizers of the parish in 1837, and was given by Mr. Moore's granddaughter, Miss Anne J. Roland of Westgate, Los Angeles, Cal., and other descendants of the deceased. The tablet, 24x36 inches in size, is of bronze upon a background of fumed oak and bears the following inscription:

TO THE GLORY OF GOD  
AND  
IN LOVING REMEMBRANCE  
OF

FRANCIS CHARLES MOORE,  
Born July 9, 1796. Died February 8, 1874  
One of the Founders of St. John's  
Parish and its Senior Warden for Many  
Years.

The Rev. Canon Lewis has announced that further steps toward the complete renovation of the Cathedral interior will soon be taken. One of the guilds will within the coming year seat the nave and transept with Cathedral

chairs, and funds are now being collected for a series of art-windows which portray some of the great scenes in the life of "the Beloved Disciple," the patron saint of the Cathedral. It is hoped to have these plans well under way by the time of the patronal festival, St. John's Day, December 27th, at which time and during the two days following the Cathedral will observe its seventy-fifth anniversary, or "Diamond Jubilee."

#### REOPENING OF GRACE CHURCH, BALDWINVILLE, N. Y.

GRACE CHURCH, Baldwinsville, N. Y. (Rev. James Malcolm-Smith, rector), which has been undergoing extensive alterations and repairs during the past three months, was reopened on October 31st, and the new sanctuary, altar, and reredos were consecrated by the Bishop of the diocese. He was also the celebrant at the Holy Eucharist. The Rev. Karl Schwartz, Ph.D., read the Gospel, and the Rev. Walter E. Jones, the Epistle. The Rev. Francis Yarnall preached the sermon and the Rev. Arthur B. Rudd was master of ceremonies. There were a number of visiting clergy present and taking part in the service, and a large congregation filled the church to the doors. The new altar and reredos which were designed by the Rev. A. B. Rudd, are of beautifully carved oak. The altar is the gift of Mr. Jacob Amos. It bears a bronze tablet on which is the following inscription: "To the greater glory of God in loving memory of Florence E. Amos, 1855-1906. May she rest in peace."

#### NEW CHURCH PLANNED FOR SYRACUSE, N. Y.

PLANS for a new church building for All Saints' parish, Syracuse (the Rev. Rozelle J. Phillips, rector), were presented to the members of the congregation at a reception in honor of the sixteenth anniversary of the founding of the parish, on Thursday evening, October 31st. The building committee which is composed of Messrs. W. H. Diefendorf, S. L. Parsons, and A. T. Smith, have engaged the firm of Merrick and Randall of Syracuse as architects. The proposed building is of early English Gothic type with a massive central tower at the front. It is hoped to build the edifice of stone. It will have a frontage of fifty-one feet and will have a depth of one hundred and forty-three feet, and will seat five hundred and twenty. The estimated cost is \$50,000.

#### A EUCHARISTIC LEAGUE

ON HOLY CROSS DAY at Christ Church, Meadville, Pa., the rector, the Rev. L. M. A. Haughwout organized a Eucharistic League, the object of which is "To pray and work for the restoration of our Lord's own Service of Remembrance to its Scriptural and traditional place as the chief service of every Lord's Day." During the meeting of the archdeaconry of Meadville in North East, Pa., last Tuesday, October 29th, several of the clergy met to consider the advisability of extending this league to other parishes. The suggestion was heartily approved and efforts will be made by a number of the clergy present to establish chapters of the league in their parishes. The Meadville Chapter now numbers seventeen members.

The League's "Statement of Principles" is:

1. That the failure to maintain our Lord's great service of Remembrance as the chief and normal worship of the Lord's Day, is contrary to the teaching of Holy Scriptures, and at variance with the universal tradition of the historic Church in all ages.

2. That this grave departure from the Christian standard is due to the spiritual infirmity of individuals, and is opposed to the



express intent and teaching of the Church as set forth in the Book of Common Prayer.

3. That it is the duty of loyal Churchmen earnestly to seek the restoration of the Eucharist to its rightful place as the chief act of Christian worship.

4. That the Eucharistic League shall labor for this one exclusive end, its membership unrestricted by any official definition of Eucharistic doctrine or ritual.

Any communicant of the Church who desires the object of the League is eligible for membership. Provision is made for two classes of members, active and associate. The latter are exempt from the payment of dues and from the rule of service. This "Rule of Service" is:

1. To use constant endeavor by word and example to further the restoration of the Divine Mysteries to their rightful place of honor.

2. To endeavor to be present at the Holy Eucharist every Lord's Day and to communicate frequently.

3. To use the League Prayer every Lord's Day.

4. To offer or to assist at the offering of, the Holy Eucharist with special intention for the object of the League on Maundy Thursday of every year.

5. To cooperate with the officers of the League in every right effort for maintaining its object.

#### LECTURES ON SOCIAL SERVICE AT OGDEN, UTAH

At THE Church of the Good Shepherd, Ogden, Utah (the Rev. William W. Fleetwood, rector), a series of meetings along the lines of social service are being held in the parish house on Sunday evenings. Dr. E. G. Gowans, superintendent of the State Industrial School, was the first speaker, his subject being "Some of the Causes of Juvenile Delinquency." Bishop Spalding spoke at the second meeting on "The Church and the Workingman." Prof. F. M. Driggs, superintendent of the Utah School for the Deaf and Blind, was the next speaker, on the "Education of the Deaf and Blind." He also made a plea for legislation for the prevention of deafness and blindness. On Tuesday, October 27th, Professor Henry Peterson, principal of the Ogden High School, spoke on "The American High School," answering some of the recent criticism of our system of public education. The following subjects are to be discussed at the meetings in November: "Associated Charities," "Play," "Eugenics," "The Sex Problem in Schools." The men's club of the parish appointed a publicity committee composed of some of the business men of the city, and they have succeeded in reaching and interesting large numbers each week. The meetings have been so successful and productive of so much good that they are to be continued throughout the winter months. The regular services of the Church are maintained, Choral Evensong being at the usual hour, 4:30 P. M. The parish has recently added to its staff, Miss Mary Shepard, a graduate of the New York Deaconess School, who will visit in Ogden and at the mission in Plain City, and plans are under way for opening a mission Sunday school in Ogden.

#### NATIONAL COUNCIL OF THE GUILD OF ST. BARNABAS

THE GUILD OF ST. BARNABAS FOR NURSES held its twenty-sixth annual national council at St. Stephen's church, Providence, R. I., on October 29th and 30th. There were delegates present from all over the country, and these were entertained by members of the Providence branch. A meeting of the secretaries was held as a preliminary to the opening session on Tuesday afternoon. At 8 o'clock there was a public service in St. Stephen's

church, when the guild office with music, and incense at the *Magnificat*, was beautifully sung, the Rev. Dr. George McC. Fiske, officiating. Bishop Rhinelander, the Chaplain General of the Guild, was unable to be present. Addresses were made by Bishop Perry, the Rev. Dr. Fiske, the Rev. Charles T. Walkley of Orange, N. J., and Brother Gouverneur of the Order of St. Barnabas, Pittsburgh, Pa.

A reception of delegates and members followed the service in the Webster Memorial guild house. Wednesday began with a Corporate Communion at 7:30 A. M. At 10 A. M. the business meeting was held with the Rev. Dr. Fiske, Chaplain of the Providence branch, presiding. The officers for the ensuing year were chosen as follows: Chaplain General, the Rt. Rev. Philip M. Rhinelander, Bishop of Pennsylvania; Vice-Chaplain General, the Rev. Carroll M. Davis, Dean of Christ Church Cathedral, St. Louis, Mo.; General Secretary, Mrs. William Read Howe; General Treasurer, Mrs. Arthur Van Harlingen; Editor of the *News Letter*, Miss Margaret M. Pearson of Orange, N. J. The office of Vice-Chaplain General is a new one created at this meeting for the purpose of meeting several difficult situations which have arisen during the past year and which might occur again did not such an office exist.

A letter of regret was read from Bishop Rhinelander at his inability to be present. Bishop Whitehead of Pittsburgh was appointed honorary chaplain in testimony to the long years he served faithfully and lovingly as Chaplain General and as a token that the love for him on the part of the Guild was undiminished. The offerings at the services at this annual meeting were voted to Brother Gouverneur for his work. One of the best addresses of the council was made by Miss Bolster, the G. S. B. nurse in Alaska, who was present at the meetings. The treasurer's report showed an encouraging balance of \$1,600, and the secretary reported about 21,060 members. Many social events served to make this Providence council a most enjoyable as well as profitable one. The next annual council will be held in New York.

#### CHURCH AND CHAPEL CONSECRATED AT BERKELEY, CAL.

SUNDAY, October 27th, was a red letter day in the history of St. Mark's Church, Berkeley, Cal. It marked the realization of the hopes of many years in the celebration of the fact of the freeing of the parish from all indebtedness. The parish church was consecrated at the 11 o'clock service, the Bishop of the diocese of California acting as consecrator and preacher. The clergy of St. Mark's and All Souls' were present, and with them was the Rev. George E. Swan, now rector of the Church in Uplands, Southern California, who was rector of St. Mark's when the present parish church was built eleven years ago. All Soul's chapel was consecrated at 3:30 P. M., the Bishop being consecrator, and an address being made by Archdeacon Emery. St. Clement's chapel was not consecrated at this time because the building is regarded as only temporary, being now crowded to its utmost capacity for the ordinary congregations. The clergy of the parish are the Rev. Edward L. Parsons, rector; the Rev. W. R. H. Hodgkins, vicar of All Soul's; the Rev. F. A. Martyr, vicar of St. Clement's; the Rev. H. H. Powell, D.D., vicar of St. Matthew's mission; the Rev. William Higgs, vicar of the mission of the Good Shepherd; and the Rev. H. H. Kelley, assistant in St. Mark's and director of religious education, and also in charge of the new Chapel of the Incarnation. St. Mark's is a very interesting and successful illustration of a parish church meeting the Church needs of a rapidly growing city with outlying chapels all under the

central administration of the one rector and vestry, having local committees for local needs. It has had a wonderful growth in the last ten years, and Sunday, October 26th, was rightly called by the Bishop "Jubilation Day." Within the past decade since the parish church was built there have been many further advancements, as follows: All Soul's Chapel has been built with a capacity for 400 people, and is none too large; St. Clement's Chapel has been built with a capacity of 125, which is too small; the Chapel of the Incarnation has only a guild hall holding possibly 75 people, and is rather small; a new parish house has been built at a cost of about \$17,000; a new chantry chapel has been added to the parish church. Including these buildings the value of the parish property has increased from about \$12,500 to practically \$125,000. There is no indebtedness on the parish.

#### CORNERSTONE FOR COLORED CHURCH LAID AT LOUISVILLE, KY.

ON SUNDAY AFTERNOON, October 27th, the cornerstone of the Church of Our Merciful Saviour, Louisville, Ky., was laid with appropriate ceremonies, Bishop Woodcock officiating and making an address. The new building is to replace the old frame one which was destroyed by fire last January and is to be a handsome brick structure corresponding with the Bishop Dudley Memorial parish house which it adjoins. This congregation is one of the few entirely self-supporting ones in the south composed entirely of colored people, and an excellent work is being done there under the Rev. David Leroy Ferguson, rector.

#### OPENING OF CATHEDRAL HOUSE, LOUISVILLE, KY.

DURING the past week the new Cathedral House has been formally opened and dedicated. On Sunday afternoon, October 27th, a special service for the Sunday school was held in it, being in the nature of a homecoming, when effort was made to have as many of the former officers, teachers and scholars present as possible, a number of whom attended; a special musical programme was rendered and talks made by Dean Craik, S. Thruston Ballard, former superintendent, and George L. Danforth, the present one. The following Thursday, a general reception was given to the adult members of the congregation, the invitations also including the city clergy, their wives and vestries, and all members of the various diocesan boards and organizations; it was estimated that over a thousand persons attended.

The House itself has been carefully planned and has many desirable features; it is of brick with stone facings to correspond with the Cathedral with which it is connected by a cloister. Probably the most imposing and striking room is the auditorium on the second floor known as "Bishop Dudley Memorial Hall"; it is a beautiful room with old English woodwork and rich red hangings and is specially adapted to the use of the Sunday school by means of folding partitions which have been placed under the gallery making eight separate class rooms. In addition to these, there are two large and bright rooms with morning sun exposure set apart for the use of the primary and infant classes, furnished with small chairs and tables and other complete equipment; the hall also contains a stage suitable for dramatic and other entertainments. One of the most delightful rooms is the men's club room on the first floor, containing a pool table, bookcases, a large reading table and comfortable lounging chairs. This floor also contains a fine large room for the Girls' Friendly and other women's organizations, dining room, kitchen



and pantry, with several smaller rooms for meetings and various purposes. The Bishop and the Dean have each a comfortable study beautifully furnished and conveniently located. Tucked away in a quiet corner is a most inviting rest room which the authorities say they hope may prove a special link between the Cathedral and the diocese; it is a cosy bed room for the use of any clergyman of the diocese who may wish to spend a few days in the city and who will to this extent enjoy the hospitality of the Cathedral. In the basement is the boys' workshop, now being furnished with all modern facilities in a manner to gladden any boys' heart; the space is there for two bowling alleys, and though they were not at first provided, a feature of the opening evening was the fact that the money for them was then given by a lady present. The choirs have been abundantly provided for with space and comfort and the outdoor playground gives zest and added pleasure to the shower baths on a warm day. It was at first intended to have a swimming pool, but the plan was found to be impracticable on account of drainage conditions, and was wisely abandoned. Following the Cathedral service on All Saints' Day, Bishop Woodcock conducted a brief service of dedication in the Bishop Dudley Memorial Hall. All of that afternoon and Saturday and all day and during the evening, the house was thrown open to the public for inspection, tea was served and various committees from the congregation received, and looked after the social part.

The new Cathedral House owing to its location in a decidedly down-town district has wonderful opportunities for social service, and that feature of its work is being particularly emphasized. The director, Miss Pauline Witherspoon, as previously noted in these columns, has had special training in this work and is admirably fitted for that side of it, and already a beginning has been made in the active part being taken in the National Child Welfare Conference and Exhibit.

#### BISHOP OLMSTED ADDRESSES NEBRASKA CONVENTION

BISHOP C. S. OLMSTED delivered a series of four lectures on November 5th, 6th, and 7th, at Central City, Neb., before the annual convention of the diocese of Nebraska on the "Incarnation," the "Apostolic Ministry," the "Church" and the "Holy Scriptures."

#### DIOCESAN MEETINGS OF THE WOMAN'S AUXILIARY

CHRIST CHURCH, St. Paul, Minn., was the scene of the annual meeting of the Woman's Auxiliary on Thursday, October 31st. The Holy Communion was celebrated at 10:30 A. M. by the Rev. W. S. Howard, the new rector of the church, assisted by the Rev. L. R. S. Ferguson of the Church of the Messiah, and the Rev. A. G. Pinkham of the Church of the Ascension. The Rt. Rev. Daniel S. Tuttle, Presiding Bishop of the church, preached the sermon. Following the sermon was a short address from Bishop Edsall, and the presentation of the Red Mite Box offering. The business session in the afternoon was opened by prayer and a short address by the Bishop of the diocese. The newly consecrated Suffragan Bishop, the Rt. Rev. Frank A. McElwain, D.D., was then presented to the Auxiliary, speaking from the text, "Where there is no vision, the people perish." The annual address of Mrs. Hector Baxter was encouraging in many ways. Forty-seven boxes had been sent, \$1,924 given to the United Offering, the summer school of missions had been a success, both the Junior Auxiliary and Little Helpers had been doing excellent work, and now they were going to have an educational secretary who was both

ready and willing to form study classes wherever needed. Following this review of the years' work came the report of the treasurer, Mrs. H. F. Stevens, showing that \$1,620.24 had been raised. The United offering up to date was \$1,927.40, as reported by Mrs. Bass the treasurer. The president of the Juniors, Miss Kathrene Sleppy, told of the work accomplished by the thirty-three branches of the diocese, that boxes valued at \$647.28 had been sent out, that study classes had been formed among them, and that as a result two members have taken up direct work. The Little Helpers under Mrs. P. Norris had raised \$248.24, besides giving a font for the Worthington church. The new educational secretary, Mrs. Mary Smith, was listened to with much interest as she told of the plan of mission study. She has opened a missionary library at St. Paul's church, Minneapolis, and spoke enthusiastically of an institute of missions for the near future. Mrs. Henry C. Clarke, treasurer of the finance committee, made the announcement that \$1,239.52 was the result of the red mite box offering, two-thirds of which was voted for diocesan work, one-sixth for foreign scholarships, ten dollars for Sybil Carter's work, the remainder to go to the Board undesignated. The election of officers resulted in the selection of Mrs. Hector Baxter, president, Mrs. Rufus Davenport, Mrs. Harry Clarke, Mrs. O. B. Gould, Mrs. W. D. Stires, Mrs. Horatio Gates, Mrs. C. C. Rollit, vice-presidents; Mrs. Frank B. Bass, treasurer of the United Offering; Mrs. H. F. Stevens, treasurer; Mrs. J. W. Morrison, secretary; Miss K. Sleppy, secretary of the Junior Auxiliary; and Mrs. Perry Norris, secretary of the Little Helpers.

THE Pittsburgh branch of the Woman's Auxiliary held a three days' session on October 31st and November 1st and 2nd. The annual meeting took place on the first day, at the St. James' Memorial Church, and was very largely attended. The Bishop of the diocese celebrated the Holy Communion, and at the close of the service the women convened in the parish house for the business meetings. The yearly report was presented by the secretary, telling of progress in various directions. The fourth ingathering from the mite boxes for the United Offering was presented, amounting to about \$550, bringing the amount on hand for the two years to nearly the two thousand dollar mark, which was the sum aimed at. The following officers were elected: Honorary President, Mrs. Ormsby Phillips; President, Mrs. Marcellin C. Adams; Corresponding Secretary, Miss M. E. Phillips; Recording Secretary, Mrs. Daniel Duroe; Educational Secretary, Mrs. H. P. Allen; Organizing Secretary, Mrs. Carl Emmerling; Treasurer, Mrs. A. J. Wurts; Treasurer United Offering, Miss J. Cuddy; Directors of the Junior Auxiliary, Mrs. W. C. Howley and Miss Buckmaster. Luncheon was served at 12:30 for all in attendance, and at two o'clock the Auxiliary once more assembled in the church for missionary addresses by Miss Elizabeth Wood of Wu Chang, China, and the Rev. J. C. Meem of Brazil. Mrs. Allen, the educational secretary, had a separate room devoted to an exhibit of missionary literature, and the directors of the Juniors had a display of their articles made by the Juniors for their Christmas boxes soon to be packed and shipped. The organizing secretary had had a map of the diocese prepared giving the location of each city, town, and village in which the Church is represented. For each of these points a long, slender pin had been provided, on which were affixed little flags in different colors representing the name of the parish or mission, and showing whether the place had a Woman's Auxiliary, a Junior Auxiliary, Babies' Branch, took part in the work of the Periodical Club, and contributed to the United Offering and

Sybil Carter Memorial Fund, by means of which the Pittsburgh branch supports a worker in the lace schools in Wyoming. This map invited much favorable comment, and many declared that when it was next displayed her parish would make a better showing. The St. Thomas' Memorial, Oakmont, had the distinction of being the only parish whose pin bore all the flags.

On All Saints' Day at the Church of the Ascension, the rector celebrated the Holy Communion for the Auxiliary, and following it there were held officers' conferences, conducted by the president of the Auxiliary, and mission study classes on "Japan Advancing, Whither?" by Miss Tillotson, educational secretary for Ohio, assisted by the educational secretary of the Pittsburgh branch. On Saturday the Juniors held their annual meeting in Calvary parish house, when the children were addressed by Miss Wood and the Rev. Mr. Meem.

THE ANNUAL MEETING of the Rhode Island branch of the Woman's Auxiliary was held at the Church of the Redeemer, Providence, R. I. (the Rev. Frederick J. Bassett, D.D., rector), on Thursday, October 31st. The Holy Communion was celebrated at 10:30 A. M., the Bishop of Rhode Island being celebrant, the Rev. F. J. Bassett, D.D., Epistoler, the Rt. Rev. Arthur S. Lloyd, D.D., Gospeller. At the close of the service Bishop Perry in his introductory remarks called attention to the development of unity of action in the missionary work of the Church since the reorganization of the Board and the partial overcoming of the imaginary lines between domestic and foreign missions. The Bishop then introduced the Rev. George McGuire, field secretary of the American Church Institute for Negroes who told of the objects of the Institute and of the importance of the negro work. Bishop Lloyd of the Board of Missions spoke of the great privilege of giving and praying for the Church's missionary work. The total value in money of the year's work including the missionary boxes was estimated at \$9,968.91. The expenses of the Rhode Island branch was \$1,489.95, and a balance was reported of \$132.14. One of the most active workers, Miss Anne V. Buffum, had died during the year. This member had a most remarkable record of earnest endeavor in the service of her Lord, for at the age of 87 she still had charge of the colored work, and was as active as any of the younger members in raising money for this object. It being the annual meeting there was held an election of officers and Miss E. C. McVickar was reelected president with the old board of vice-presidents and secretaries. Miss Lavinia Waterhouse would not accept a reelection as treasurer and Miss Harriet C. Edmonds was selected for the position. Miss Mary B. Church was elected to fill the place in the department of domestic missions vacated by Miss Edmonds. Mrs. J. K. H. Nightingale was placed in charge of the work for colored people.

THE ANNUAL MEETING of the Western New York branch of the Woman's Auxiliary will convene at Trinity parish house, Buffalo, on Wednesday and Thursday, November 13th and 14th. Bishop Walker, the Rev. Reese F. Alsop, and Miss Emery will be the speakers.

#### BISHOP OF MICHIGAN ADDRESSES CITY CLUB OF ST. LOUIS

THE CITY CLUB of St. Louis is in the habit of asking men of all callings, eminent in their special fields, to speak to the members immediately after the lunch hour. The time is strictly limited, so that business men may know just what arrangements to make in order to hear the addresses. On Friday, November 1st, Bishop Williams of Michigan addressed the Club on "The New Social Conscience," urging that it is the business of the



Church not merely to remedy the disasters of human life, but to prevent them; not merely to reform outcasts and failures, but to control the environment of adults and children so that they will not become derelicts. "The Church has played 'Red Cross' long enough, and should get into the battle."

#### DIOCESAN PAPER FOR WESTERN MASSACHUSETTS

BY VOTE of the last convention a diocesan paper has been published by Western Massachusetts. The first issue is just out. The Rev. R. R. Smith, the Bishop's chaplain, is the editor. The title of the paper is *The Pastoral Staff*. The paper will no doubt fill a long-felt want in a diocese of large extent of territory and many scattered parishes and missions.

#### BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop

Missionary Speakers at Trinity Church, Pottsville—All Saints', Shenandoah, Observes Patronal Festival

DURING the past year Trinity Church, Pottsville (the Rev. Howard W. Diller, rector), has reduced the debt on its parish house from \$1,890.34 to \$927.23. At the first meeting of the Men's Club after the summer recess the Rev. Harvey P. Walter, rector of St. Mary's Church, Reading, was the speaker. Mr. Walter spent several months in the canal Zone under Bishop Knight, relieving men on furloughs; and so interesting was his account of his side-trips along the great canal that the men insisted on his lengthening his address. As Mr. Walter served several years in Porto Rico the Men's Club expects to hear him again. Another voice heard at Trinity on missions was that of the secretary of the Third Missionary Department, the Rev. G. C. F. Bratenahl, who preached on a Sunday morning and addressed the Sunday school in the afternoon. On the evening of the same Sunday, the Rev. Mr. Bratenahl preached at St. Mark's Church, Mauch Chunk (the Rev. Walter Coe Roberts, rector).

ALL SAINTS' CHURCH, Shenandoah (the Rev. John Porter Briggs, rector), observed its dedication day by a solemn Eucharist. The rector was the celebrant, the Rev. D. A. Rocca, Italian missionary of the diocese, was deacon, and the Rev. W. R. Sewell of Christ Church, Frackville, was subdeacon. Father Rocca preached the sermon. On All Souls' Day three requiems were celebrated early. At the later solemn requiem the rector was celebrant, the Rev. Mr. Rocca was deacon, and the Rev. H. E. A. Durell, rector of St. John's Church, East Mauch Chunk, was subdeacon.

#### CALIFORNIA

WM. F. NICHOLS, D.D., Bishop

Local Assembly of the Daughters of the King Held at Alameda

THE ANNUAL local assembly of the Daughters of the King in this diocese was held in Christ church, Alameda, on Saturday, October 26th, beginning with a celebration of the Holy Eucharist, at which the Bishop of the diocese was celebrant, assisted by the rector, the Rev. E. W. Couper. The stirring sermon was preached by the Bishop. The afternoon session was devoted to the election of officers and other routine business, the former officers being reelected, as follows: President, Mrs. S. L. Abbott; Vice President, Mrs. J. D. Ruggles; Corresponding Secretary, Mrs. W. C. Morrow; Recording Secretary, Miss Helen Bristol; Treasurer, Mrs. G. A. Moss; Correspondent of the *Pacific Churchman*, Dr. C. A. Guild. A pleasant feature of the afternoon was the presentation of a

beautifully bound Prayer Book and Hymnal to the president, who has done so much to make the members of the order realize that not only the beauty of the King but the business of the King was to be their daily aim.

#### COLORADO

CHARLES S. OLMSTED, D.D., Bishop

Many Prominent Churchmen Visit Denver—Reception to New Rector of St. Mark's—Vesper Services Resumed at Cathedral

THE CONFERENCE of the Sixth Missionary District, recently held at Grand Junction, was followed by gatherings of more than usual importance in the city of Denver. The opening Woman's Auxiliary Meeting of the season, held at Trinity Memorial church, was attended by the Rev. Theodore Sedgwick, rector of Calvary Church, New York, the Rev. A. B. Clark, priest in charge of the Rosebud Indian Reservation, the Rev. C. C. Rollitt, organizing secretary of the Sixth Missionary Department, Mr. John Wood, and others, all of whom delivered eloquent and forceful speeches on the various topics of the Church's work, which they are principally interested in, before an unusually large and representative gathering of ladies and clergy. The preceding Sunday, Bishop Partridge of Kansas City preached at St. Mark's, St. Thomas', and at St. John's Cathedral. The Rev. Frederick W. Oakes entertained the visiting and home clergy of Denver at luncheon at the Albany Hotel, Denver, on Tuesday, October 22nd, and besides the gentlemen named above there were present the Rev. DeWitt Dowling, Dean of Fargo, and the Rev. J. E. Freeman of Minneapolis. Nearly all the visitors, and most of the Denver clergy, including the Bishop and Dean, met again in the evening at the dinner of the Churchmen's Club of Colorado, held in the Chapter House of St. John's Cathedral. The speakers were the Rev. J. E. Freeman, the Rev. Theodore Sedgwick, the Rev. C. C. Rollitt, and Mr. John W. Wood, who were all introduced by the president of

the Club, Mr. A. Dupont Parker. In spite of this being a special meeting, somewhat hastily convened, there was a large gathering of laymen present. The meeting was closed by the Bishop of the diocese with a few well-chosen words.

A RECEPTION was on Tuesday, October 29th, given to the Rev. H. S. Foster, late associate priest of St. Mark's Church, Denver, who has recently taken charge of Ascension Memorial Church in the same city. The reception was well attended by the many parishioners of Ascension Church, and the Bishop of the diocese was present. The condition of the Church and parish is said to be flourishing, financially and otherwise, and the parish seems likely to develop into one of the most important in the diocese.

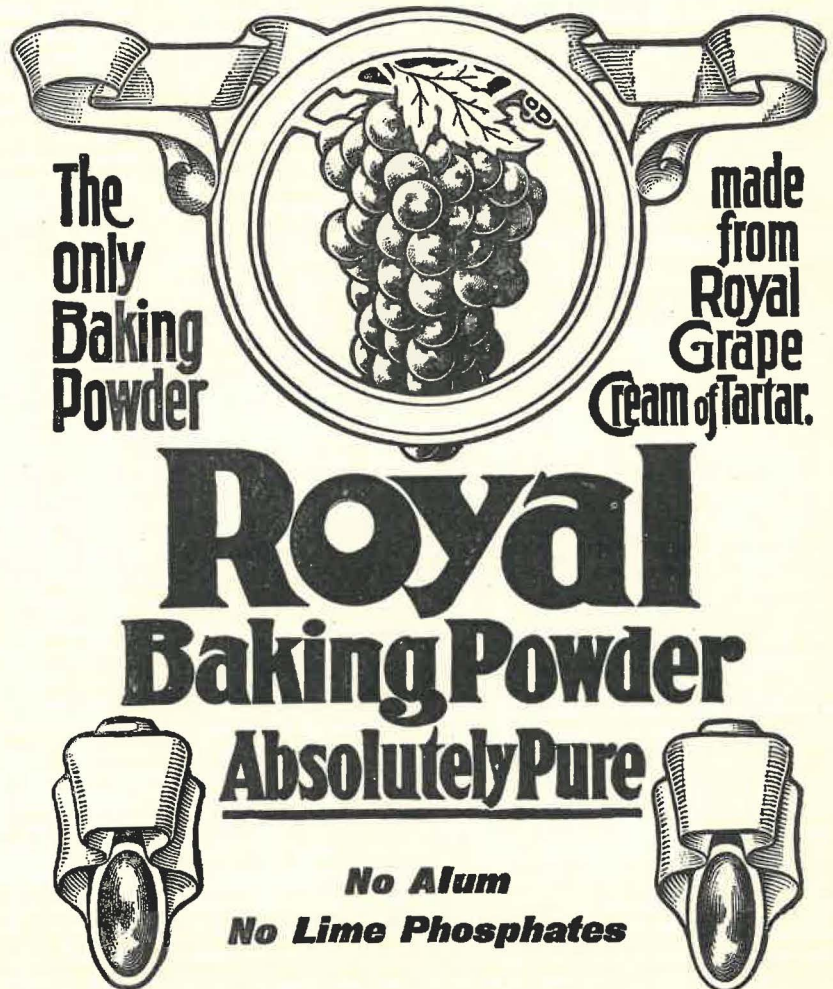
VESPER SERVICES at 5 P. M. have been resumed at St. John's Cathedral, Denver. They are to be addressed by the Dean and the service is to appeal principally to young people, the choir consisting of boys, and the solo every Sunday being by one of the boy choir.

#### CONNECTICUT

C. B. BREWSTER, D.D., Bishop

Work of the Girls' Friendly Society During Past Summer—Retires from Rectorship of St. John's, Sandy Hook

THE GIRLS' FRIENDLY SOCIETY of this diocese has reported its summer work as follows: "The summer of 1912 at the G. F. S. Vacation House at Canaan will go on record as one of the most enjoyable and successful of many such seasons. The house has been full to the roof, overflowing into the barn and an improvised sleeping porch, with the popular bungalow always taxed to its utmost capacity. The usual picnics, excursions and parties have been enjoyed and the daily services in the Chapel of the Transfiguration have been appreciated and blessed. After Labor Day Associates' Week came, with six-



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teen in attendance. A beautiful and helpful retreat was held, beginning in the evening of September 9th and lasting until the morning of the 11th. The Rt. Rev. William W. Webb, D.D., Bishop of Milwaukee, conducted the retreat and was a most inspiring leader." The Society held its annual meeting at Stamford, on November 6th and 7th. St. John's and St. Luke's branches of that city entertained the other branches of Connecticut. The Rev. E. Campion Acheson, rector of Trinity Church, Middletown, was the special preacher.

THE REV. O. O. WHITE has retired from the parish of St. John's, Sandy Hook, after years of devoted service there. He will reside in Swansea, Mass., where he will engage in certain lines of literary work. He will also act as librarian of the Swansea Public Library, of which he was the founder some thirty years ago. On September 25th, the parish tendered him and Mrs. White a farewell reception, and presented him with a handsome purse and Mrs. White with a box of silver forks and spoons. Mr. H. H. Curtis, and Mr. Louis T. Briscoe, senior and junior wardens respectively, made appropriate speeches upon the occasion, and expressed the regret that the parish feels at the loss of its rector.

### ERIE

ROGERS ISRAEL, D.D., Bishop

Meeting of the Meadville Archdeaconry—Mission Not Only Relinquishes Aid, but Takes Care of Another Mission

THE ARCHDEACONRY of Meadville convened at Holy Cross Church, North East, Pa., on Monday afternoon, SS. Simon's and Jude's Day. The Rev. D. E. S. Perry, D.D., rector of Trinity Church, New Castle, was re-elected Archdeacon, and the Rev. R. G. Roscamp of St. Andrew's Chapel, New Castle, secretary. At the missionary meeting in the evening, addresses were made by the Rev. E. J. Owen of St. John's, Sharon, and by Bishop Israel. The Bishop celebrated the Holy Communion the next morning at 7:30 o'clock, assisted by Archdeacon Perry and the Rev. W. E. Van Dyke. After Morning Prayer, papers were read by the Rev. Albert Broadhurst of St. James' Church, Titusville, and the Rev. W. R. Holloway of St. Clement's Church, Greenville, the former on "The Quality of Devotion" and the latter on "The Relation of the Clergy to Social Reform." The afternoon session was devoted to reports from the missions of the Archdeaconry.

ON the Twenty-first Sunday after Trinity, Bishop Israel made his annual visitation to Holy Cross mission, North East, Pa. The vestry formally notified the Bishop that the parish was now in a position to dispense with the aid it has been receiving from the diocesan Board of Missions, and furthermore would take care of Trinity mission, Fairview, which has been under the care of their rector, the Rev. Walter Archbold. The Bishop turned the luncheon, which was given by the women of the parish to the archdeaconry of Meadville, which met at North East the next day, into an occasion of rejoicing over the independence of the parish and its missionary zeal.

### MAINE

ROBT. CODMAN, D.D., Bishop

Departing Rector of Bar Harbor Holds Reception for Congregation

BEFORE LEAVING Bar Harbor, after his very successful rectorate of over nine years, the Rev. Stephen H. Green, with Mrs. Green, held an informal reception on the evening of October 22nd, which was largely attended by the members of St. Saviour's parish and the outside public generally. Mr. Green was the

Dean of the clergy on Mt. Desert Island and has left enduring memorials of his faithful industry not only in the parish itself, but also in several promising missionary stations which he was instrumental in founding. He has now entered upon his work as *locum tenens* of St. Margaret's Church, Brighton, (Boston), Mass., during the absence in Europe for the winter of the rector, the Rev. W. G. Read.

### MARYLAND

JOHN G. MURRAY, D.D., Bishop

Meeting of the Vestries' League of Harford County—Baltimore Church Acquires Valuable Property—Notes of Interest

THE VESTRIES' LEAGUE of Harford county held its fall meeting on the evening of October 29th at the assembly room of the Belair Country Club. Included in its membership are all the rectors, members of the vestries, and eight male members of churches which have no vestries. The league has two meetings a year, at which the members are entertained by some one of the congregations in the county. The host of this meeting was the congregation of St. Mary's Church at Emmorton, which entertained at dinner before the league opened its business session. The president, former State Senator Charles W. Michael, presided, and about one hundred and fifty members were present, and also a number of ladies from the various congregations. The principal address of the evening was delivered by the Rev. W. A. Crawford-Frost, rector of St. Mary's Church, Emmorton, on the subject, "The Evolution of the Vestry System."

THE VESTRY of St. Mark's Church, Baltimore (the Rev. O. W. Ziegler, rector), have recently bought the large store property adjoining the rectory, and corner of Parker and Lombard Sts. This brings the church property to the corner and gives a front on three streets. It is planned to use the property for a neighborhood and parish house. This old parish under its present rector, shows many encouraging signs of vitality, and needs but a little financial support to insure great usefulness. The neighborhood has greatly changed in the past decade, being largely filled with a foreign population, and, as the congregation no longer contains members of wealth or of independent means, the work is and must continue to be largely missionary in its character.

THE OPENING SERVICES of the Church of the Holy Apostles, Halethorpe, Baltimore county (the Rev. Edward W. Wroth, priest in charge), were held on the Twentieth Sunday after Trinity. This church building was for many years used at the mission at Sulphur Spring or Arbutus, about a mile distant. In view of the development and rapid growth of Halethorpe and of the better opportunities for Church progress in that community, it was decided to move the building there. This has now been successfully and happily accomplished, and the outlook is most encouraging.

ST. STEPHEN'S CHURCH, Severn parish, Anne Arundel county (the Rev. F. C. F. Shears, rector), observed its annual Parish Day on Tuesday, October 22nd, with special services. In the morning the Ven. Edward T. Helfenstein, Archdeacon of Annapolis, preached the sermon, and in the afternoon, the Rev. Joseph P. McComas, D.D., of St. Anne's Church, Annapolis, preached. A bountiful luncheon was served. Five clergymen, including the rector, and a large congregation, were in attendance.

THE LOCAL COUNCIL of the Daughters of the King of the diocese of Maryland, met in the parish house of the Church of St. Michael and All Angels, Baltimore (the Rev. Charles

Fiske, D.D., rector), on Monday evening, October 28th. Miss Mary Packard presided. Mrs. Adam Denmead, national president of the Daughters, told of the work accomplished at the national convention several weeks ago. The principal address was made by Miss Annette B. Richmond, the Daughters' missionary in China, who appealed especially for contributions for the Bible House for Chinese women which it is planned to erect at Shanghai.

THE MEN'S CLUB of Grace and St. Peter's Church, Baltimore, met on the evening of October 23rd in the parish house in preparation for the activities of the winter. The principal speaker was Dr. Howard A. Kelly, whose subject was, "The Social Evil, What can we do about it?" The following officers were elected for the ensuing year: President, Richard M. Duvall; Vice-President, John D. Howard; Secretary, J. Dudley Mason; Treasurer, David A. Ralston; Executive Committee, Messrs. William B. Hunt, James W. Druney, William H. Brune, William D. Jones, and John J. Hurst.

### MICHIGAN

CHARLES D. WILLIAMS, D.D., Bishop

Autumn Meeting of the Detroit Convocation

THE AUTUMN MEETING of the Detroit convocation, the Rev. Dean McCarroll presiding, was held in St. Peter's church, Detroit, on Wednesday, October 30th. The rector of the parish, the Rev. H. C. Atwater, was celebrant at the Holy Communion. The first business taken up was the consideration of the employment of a traveling educational secretary for the Sunday schools of the convocation. After considerable discussion it was agreed to employ such an officer at a nominal salary

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of \$300, one whose time was not wholly occupied in other work, the intention being that the missions and smaller parishes would receive the main work of the secretary. The condition of missionary work in the convocation, and the establishment of new missions, specially in Detroit and vicinity where the recent growth of the city calls for such enterprises, were discussed, several promising sites being pointed out. A carefully prepared map of the city, showing by pegs the present location of churches, indicating also the places uncared for, assisted to a full understanding of what the Church needs to do. The subject that elicited the liveliest interest was that having for its object the substitution for the present convocational system, of that of the archdeaconry. As the convocation is of canonical enactment, the consent of the other convocations must be obtained, and finally be brought before the annual convention. A committee was appointed to take the necessary steps for its accomplishment.

#### MILWAUKEE

W. W. WEBB, D.D., Bishop

St. Paul's Mission House, Milwaukee, Opened in New Location

THE NEW MISSION HOUSE of St. Paul's Church, on the corner of Twelfth and Center Streets, Milwaukee, was opened with exercises conducted by the Bishop, assisted by the clergy of St. Paul's Church, last Sunday afternoon. The mission house was formerly located on Huron street where for a number of years it has done excellent work, but with the changes of population a change of location seemed to be made necessary.

#### MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop  
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

St. Louis Church Club Greets New City Rectors

THE CHURCH CLUB of St. Louis held its first meeting of the season on October 29th, in the Church of the Redeemer parish house. About a hundred sat down to dinner at seven o'clock. After dinner the president of the club, Mr. Edwin Freegard, made a statement of the purposes of the club, and something of its history. He then introduced as the guests of the evening two of the recently installed rectors of city parishes, the Rev. Charles F. Blaisdell of St. Philip's, and the Rev. Z. B. T. Phillips of St. Peter's. Mr. Blaisdell gave an interesting account of the conditions of Church work in California, where he has been laboring for some years. Mr. Phillips' address was a ringing call to entire consecration to Christ as the only real living. Brief addresses by Mr. Rein of St. Timothy's mission, and the Rev. Mr. Duckworth of the Church of the Redeemer, closed the meeting.

#### MONTANA

L. R. BREWER, D.D., Bishop

The Archdeacon, Through Every-Member Canvass, Accomplishes Surprising Results

THE ARCHDEACON OF MONTANA, the Ven. S. D. Hooker, during the past year, has been making an every-member canvass of the parishes and missions in the diocese, and the results have been most gratifying. At the diocesan convention in June four new parishes were admitted: St. James', Bozeman; Emmanuel, Miles City; St. Andrew's, Livingston, and St. James', Lewistown. These four parishes had been missions for years and the missionary board of the diocese had been assisting in paying the salaries of their rectors. They are now self-supporting parishes. The salaries of several of the clergy were increased and through the admission of the above parishes \$2,000 was released for the missionary funds of the diocese. The apportionment for general missions was in-

creased forty per cent. over the previous year, the Board asking the diocese to raise \$4,350, but through the use of the Duplex envelopes the diocese raised \$4,666.85. The great need in Montana at present is men. The missionary funds of the diocese warrant the payment of good living salaries but the work is hard and needs men of ability. The Bishop would be glad to correspond with men who are thinking of the western field.

#### NEWARK

EDWIN S. LINES, D.D., Bishop

Men's Club of Oradel Church Presents Rector With Handsome Gift

THE MEN'S CLUB of the Church of the Annunciation, Oradel, N. J., gave a dinner at the Country Club on the evening of October 29th. Mr. James Smith, the president, occupied the chair. Addresses were delivered by several of the local officials, the visiting clergy, and other prominent citizens. A delightful feature of the evening, was the presentation, by Mr. Charles R. Doremus, on behalf of the Club, of a costly walrus-hide bag to the Rev. Dr. Berry, the rector, "for his vestments, in recognition of his faithful work here in Oradel and as a token of the affectionate regard of his many friends in the Borough."

#### PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

Meeting of the Eastern Archdeaconry—Clerical Union Meets in Pittsburgh

THE EASTERN ARCHDEACONRY of the diocese held its first meeting of the season on Thursday and Friday, October 24th and 25th, at Trinity church, Washington, Pa., under the direction of the Ven. A. S. Lewis, Archdeacon. On Thursday evening the Rev. Jacob Brittingham of Wheeling, preached the sermon, and at the services held simultaneously in the neighboring parishes of St. Thomas', Canonsburg, and St. George's, Waynesburg, sermons were preached by the Rev. G. B. Richards and the Rev. L. F. Cole. On Friday morning there was a celebration of the Holy Communion by Archdeacon Lewis at an early hour, and the morning was devoted to the hearing of reports from the missionaries at work in the Archdeaconry. The Rev. F. W. Beekman of Uniontown read the noon-day prayers for missions. Dr. Hills of Bellevue delivered an address on "Unification in Work and Efficiency," and was followed by short talks on the same subject by the Rev. Messrs. Beekman and Brittingham.

ON MONDAY, October 21st, at a meeting of the Clerical Union held at St. Peter's church, Pittsburgh, the Rev. A. S. Hawkesworth read a paper on Von Hartman's *Philosophy of the Unconscious*.

#### QUINCY

M. E. FAWCETT, D.D., Ph.D., Bishop

"Old Folks' Evensong" at St. John's Church, Kewanee, Ill.

ST. JOHN'S CHURCH, KEWANEE (the Rev. W. Ernst Mann, rector), gave their "Second Annual Old Folks' Evensong" on the after-

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## CHURCH ORGANS

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noon of the Twenty-first Sunday after Trinity. The church was filled, and in the congregation were many from neighboring towns. The rector preached a sermon appropriate to the occasion on, "Light at Eventide," and attractive souvenir booklets entitled, *The Light of Memory and the Light of Anticipation*, containing a number of poems and gems of beautiful sentiment written by the rector, were given to all who attended.

**RHODE ISLAND**

JAMES DEW. PERRY, JR., D.D., Bishop

Meeting of the Providence Convocation at Bristol

THE AUTUMN MEETING of the Providence convocation was held in St. Michael's church, Bristol, on Wednesday, October 30th. The business session opened at 4 P. M. with Bishop Perry in the chair. The missionary work of the convocation was found to be satisfactory, and the reports from the clergy in charge of the missionary parishes and parishes which for one reason or another receive missionary aid showed steady and encouraging progress. One of the most interesting reports is always that of the diocesan missionary, the Rev. Charles A. Meader. The Rev. A. C. Larned officiated, and the Rev. Stanley C. Hughes, rector of Trinity Church, Newport, preached a most thoughtful sermon.

**WEST TEXAS**

JAS. S. JOHNSTON, D.D., Bishop

Clergy of Northern District Hold Meeting at Boerne

AT THE LAST SESSION of the diocesan council a plan was adopted for holding clerical meetings annually in some two distant points (outside of San Antonio) the purpose being to further acquaintance and sympathy among the clergy, deepening the spiritual and intellectual life, and uniting their work. The first of these gatherings met in the so-called northern district, at Boerne, October 15th to 18th, upon invitation of the Kendall county parish (the Rev. Albert Massey, rector). Eighteen priests were in attendance from parishes forty to three hundred miles distant. Reaching Boerne on Tuesday evening, the clergy were entertained at dinner, with a reception following, at the rectory. The Clericus proper opened on Wednesday morning. Each of the three days was begun with Holy Communion and a devotion or address at 7 o'clock. The mornings were devoted to the study of Bishop Gore's lectures on "Reconstruction," the clergy gathering informally in the library of the rectory. The afternoon programme claimed only an hour and a half, occupied with conferences on practical parochial problems. Three addresses were made at each conference. These meetings were open to the local congregation, while in the evening mission services were planned particularly for their benefit.

**WASHINGTON**

ALFRED HARDING, D.D., Bishop

Celebrates Tenth Anniversary of Rectorship—Meeting of the Bishop Claggett Club—Offerings Taken for Two Worthy Charities

ON NOVEMBER 1, 1902, Dr. C. Ernest Smith entered the rectorship of St. Thomas' Church, which at that time had 321 communicants on its books and owed \$72,500. During these ten years the communicants have nearly trebled in number and the debt has been all paid off with the exception of about \$2,000. This, however, is in addition to other material improvements. A \$12,000 organ has been installed and about the same amount spent in other ways in improving the Church property. Altogether there has been offered by the congregation for Church work, local and general in character, over a quarter of a million dollars. This is a creditable ten-year

record for any congregation, especially in Washington, where so many attendants at the Church services decline any responsibility to the support of the Church by reason of having their Church citizenship in some more or less distant state or territory.

AN INTERESTING MEETING of the Bishop Claggett Club was held at Rock Creek rectory on Monday, October 28th, the rector of the parish, the Rev. C. E. Buck, who is also president of the club for this year, being in the chair. The Rev. W. R. Bushby had been announced as the reader of a paper, but on account of his unavoidable absence, a discussion on some timely topics was substituted. On the invitation of the Rev. J. W. Austin, rector of All Saints' Church, Chevy Chase, the club will meet next time at Chevy Chase.

SUNDAY AND SATURDAY, October 26th and 27th, were, respectively, Hospital Sunday and Donation Day on behalf of that fine charity, the Eye, Ear, and Throat Hospital. On Donation Day the hospital is thrown open for the inspection of friends, and opportunity is given to send groceries and other supplies for the daily needs of the hospital patients. On Hospital Sunday envelopes are distributed in the various churches of the city for the contributions of the faithful and others who are charitably inclined. Some \$1,800 is generally received from the source.

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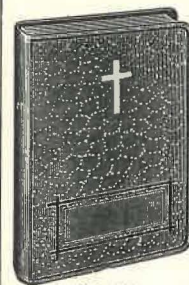
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