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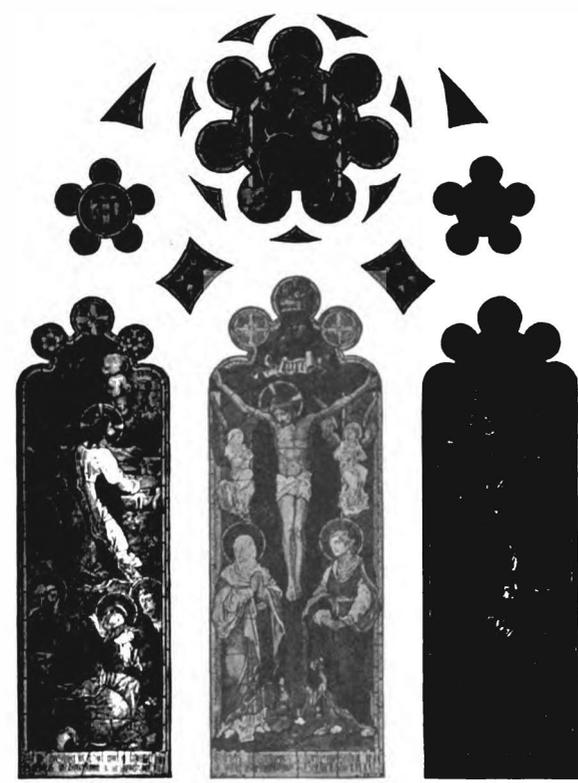
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OUR heart is like a mill which is ever grinding and which a certain lord gave into the keeping of one of his slaves, with the instruction that he should grind in it only his master's corn, and should himself live on what he ground. But this servant has a certain enemy, who, whenever he finds the mill unguarded, immediately casts into it either sand which scatters the flour, or pitch which congeals it, or something which defiles, or chaff which merely fills its place. If, therefore, that servant guards the mill well, and grinds in it only his master's corn, he both serves his master and gains food for himself. Now, his mill which is ever grinding something is the human heart, which is incessantly thinking something.—*St. Anselm.*



EDITORIALS AND COMMENTS

New York and the General Convention

NEW YORK is one of the three cities from which THE LIVING CHURCH is dated. With no other city or diocese is THE LIVING CHURCH more intimately associated, except through the physical accident of a place of printing and mailing in another city. Nowhere has THE LIVING CHURCH been made to feel more fully at home than in that, the metropolitan city of our country. Nowhere else are we, in fact, more truly at home.

Hence THE LIVING CHURCH ventures to act as a mouthpiece for the Church in New York in welcoming General Convention to the metropolis, well realizing that there will be other mouthpieces as well. New York delights to act as host. Her foremost layman had looked eagerly forward to the happy prospect of acting as representative of the host. He had asked in 1907 for the Convention of 1910 on behalf of New York, but had been refused. Now he had anticipated it as the crowning pleasure of his advanced years. The time is here; but Death has stilled his voice and removed him from the active service which he would have delighted to render to his fellow-members of the House of Deputies and to the Bishops. The magnificent building in which the sessions of the lower house will be held is his parting gift, and that of a generous colleague, to his diocese, that so the diocese might more fitly act the part of host on so great an occasion. New York extends the hand of hospitality gladly, freely. For three weeks the stranger within her gates is the constant object of her considerate care.

There are phases of her Church life of which New York is proud and has reason to be proud. Perhaps there are also some phases of which she neither is nor has reason to be proud, but those need not be intruded here. A city covers up her slums when she receives her guests, and decorates her great boulevards and her magnificent avenues in their honor. So New York offers her guests the contemplation of her ecclesiastical boulevards and avenues; the things and the men of which she is proud and has reason to be proud.

New York has reason to be proud, first, of her Bishop. He is the representative of a vast number of Churchmen in the city and the diocese. Through him, their cordial greetings are extended to their guests. But he is much more. In his own personality he is a power in his city and a power also in the national Church. Ecclesiastical politics may sometimes swarm, but no Bishop in the American Church has more truly solved the problem of being Bishop of *all* the churches than has he. There has been, in his administration, neither the individualism that imposes its own views and prepossessions upon clergy and laity, nor the laxity that means abdication of duty. Few realize how often the quiet hand of the Bishop of New York has suppressed irregularities, well intended but subversive of discipline in the Church, and such as would have had a most unhappy effect upon the Church at large. Few know the tact that is brought to bear upon the problems that come to the Bishop for determination, and the intricacies that have been unravelled by his skill. Few know so well as he what is that "care of all the churches" that rests upon him daily. The American people expect more of their Bishops than is expected of Bishops in other lands. They take seriously the expectation that the Bishop will be first among *pastors* and not merely a colorless, far-away ad-

ministrator. New York recognizes—we sometimes think less fully than she should—that she is blessed with a Bishop who blends so perfectly the pastoral with the administrative duties of his office that the one never suppresses the other. Yes, first of all those factors in her Church life of which New York is and ought to be proud, stands her Bishop.

Second, New York is proud of having vindicated the wisdom of the Suffragan episcopate. It was notorious in Cincinnati three years ago, whatever may have been the case in Richmond in 1907, that the office of Suffragan Bishop was created chiefly for the relief of the diocese of New York. More depended therefore upon the choice that New York would make for that office, as also upon him who should there be chosen, than could ever again depend upon an election in another diocese. The choice that New York made for Suffragan Bishop has vindicated the system. New York has a right to be proud of her Suffragan Bishop. We trust she is.

We shall not proceed to estimate the degree of pride which New York takes, or ought to take, in any of the long list of her workers, clerical and lay. There is a body of clergy and laity who are deeply in earnest. There are parishes doing magnificent work, such as are looked upon as the clinics and patterns for the whole Church. There are thinkers and scholars of widespread renown. There are the splendid seminary which, year by year, sends out well-trained priests into every diocese and missionary district of the Church; the little college, small in numbers but great in efficiency, to which a pilgrimage will be made by many of the deputies; the centre of the best monastic influence in the American Church and the convent of one of the strongest of the sisterhoods. There are schools, in which religion and learning combine to produce well-rounded character. There are invaluable social agencies and institutions, as well as a munificence in charity and philanthropy which is unsurpassed in any country. There are little missions, in the newer parts of the Bronx, as in the rural districts, that show great New York to realize the importance of the day of small things quite as truly as do the weaker dioceses. Her City Mission work is a model of efficiency, her hospitals and homes a splendid example of her care for the weak.

Yes, New York, the strong, is proud to show her guests those many factors which combine to make the Church strong in her dominion. *Primus inter pares*, she welcomes the representatives of a nation-wide Church, with world-wide influences, into her own inner circle.

Welcome, all!

WE ARE ABLE also to speak for the guests of the metropolis; and our location in the central part of the country gives particular opportunity for knowing all the country.

The representatives of the Church are glad to be in New York. Most of them are men of frequent travel and they have heretofore "seen the sights" in the metropolis. They have arrived for serious work.

Their point of view is not precisely that of the New Yorker. They are not always sure that New York is as appreciative of their conditions and their difficulties, as they are of those of

New York. The world of the New Yorker has sometimes seemed to be bounded on the east by Coney Island, on the west by the Hudson River, and straight upward by the Metropolitan Tower. There is a good deal worth considering within those limits; but the United States of America and the Kingdom of Heaven both, for the most part, lie beyond.

A great deal is said, and still more seems to be thought, of the numerical and the money strength of the Church in New York. Both are great; and their greatness creates that *noblesse oblige* which rests upon the city.

New York is the capital of the world of materialism. It sometimes seems as though the power of gold reigned with greater insolence in New York than it reigns elsewhere. Not that it lacks power elsewhere. Not that there are lacking strong spiritual forces at work in New York. But one *feels* the intangible sordidness of materialism in New York more, perhaps, than in any other city of the world. And one not native to the city also feels—perhaps with an exaggerated emphasis—that New York weighs her transient visitors more with money scales than with the scales of learning, of breeding, or of merit. Much of this feeling, though real, is probably unwarranted. Certainly it is exaggerated.

But this feeling has become so widespread throughout the nation that there has finally come a revolt against what is commonly called the "money trust." The nation is no longer willing to be financially dependent upon New York. Whatever else may be true of the pending federal banking bill, it is at least certain that its underlying purpose is to emancipate the financial interests of the country from New York domination. Heretofore, did panic threaten, relief was extended by means of government deposits (free of interest) in New York banks, which latter then placed them (at high rates of interest) in the country where money seemed most needed. If panic was averted, great were the praises of the financial magnates—always of New York—that had so wisely and with such astounding wisdom handled the government's money so as to produce that end. And New York's financial magnates made all the profit. The nation paid the bill. New York is especially proud of her financial magnates; the country is not.

All the powers of enlightened government are now being brought to bear to terminate this system. And as a by-product of it, a certain latent feeling of indignation against New York as a monstrous money-power that has been used to crush the competition of other cities has undoubtedly resulted.

Of course this mutual embarrassment between the metropolis and the nation has found its way into the Church. And it is most unfortunate. The Church in New York is being swamped by the myriads of immigrants who are annually dumped within her limits. Old-time parishes are being routed out and frozen out by in-coming Hebrews, Negroes, and natives of eastern Europe and western Asia. The Church with all the efforts that are truly being made, cannot keep pace with the growth of the population. Just at the time when New York ought to be receiving the greatest sympathy of the whole Church for the problems that crowd about her, events have somehow seemed to isolate and differentiate her; events, very largely, for which the Church is not responsible, yet in which distinguished Churchmen have played a leading part.

We could have wished that New York Churchmen had more fully realized the urgent need for statesmanship on their part, at this rather critical juncture. New York has traditions of leadership. The great John Henry Hobart never will be forgotten by the American Church. So far as the things of God can be attributed to individuals, Bishop Hobart was the father of the Catholic Movement. It was well under way long before Keble preached his Assize sermon. New York gave the leadership to that movement, and led the American Church for many years. The result was twofold: the face of the whole American Church was largely changed, and the Church in the state of New York grew by leaps and bounds.

Will anybody say that New York has retained that leadership? When we think of the printed and other controversial sermons and tractates and open letters and newspaper interviews that have emanated from her borders within the past three years, can we feel, on the whole, that they show the quality of leadership in the Church? We are not now thinking of publications that are simply vulgar and not to be treated as representative beyond single small groups of individuals. We have in mind rather those pronouncements that have been signed by men whose positions entitle them to great respect in New York. Have they shown the fearlessness, the progressive,

Catholic leadership, of the great Hobart? Or have they rather been characterized by timidity, by a reluctance to meet the great issues of the day, by a desire to crouch behind and not to lead the Church forward?

For leadership means running in advance of the procession and beckoning the laggards *forward!* One cannot pull backward and still be a leader.

It has been stated on the authority of some of the leading clergy of New York that controversies of the day have brought "serious anxiety to a large number of clergy and people." That serious anxiety would naturally be a splendid opportunity to men big in faith and big in the qualities of leadership. They would be able to reassure the timid, to show the reasonableness of such reforms in the Church as are proposed by thoughtful men and themselves to lead in those forward movements. New York can be a power in the Church, not because of her numerical, much less because of her financial, strength, but because of the *noblesse oblige* which these involve. The Church demands *leadership* from her metropolitan diocese; leadership that is fearless, leadership that is not afraid to develop Hobart's principles, leadership in the Catholic Movement of the Twentieth Century. "God, give us men!"

Wealth is a factor in laying the *noblesse oblige* upon those who possess it. Yet it is nothing new to find a latent idea that wealth ought especially to be respected in the legislation of the Church. And of course that idea is a false one. After the General Convention of 1886, at which the movement to correct the Church's Name was first seriously propounded, Bishop Edward Randolph Welles said in his Council address to the diocese of Milwaukee:

"Since the adjournment of the Convention much has been said in some quarters about the undue influence of small dioceses, and especially of poor dioceses; and yet it would seem that a poor diocese ought not to be arraigned and put to shame in the Councils of that Church which is the Body of Him who had not where to lay His Head. And it may occur to some that the tacit assumption that a diocese which gives ten thousand dollars to the work of the Church has ten times the right to legislate which a diocese has which gives one thousand dollars, may have found its germ in the spirit that was manifest very early in the Church, when one who thought to purchase God's gifts and favor with money was rebuked by an apostle. One would think to read certain statistics that have been published and circulated as to the contributions of various dioceses, that the money given for missions was not an offering to God, but an investment, the returns of which are to be found in influence, privileges, and votes."

It is not a happy thing that people should believe that those who are blessed with great wealth in the Church should have such feeling. In many cases it does them injustice. But it is important that we should realize how essential it is that things spiritual should be spiritually measured; that General Conventions do not meet to register the will of majorities, either of men or of dollars, but to seek to discover and then to register the mind and the will of Almighty God.

And so it is our desire that New York and the nation, and the Church in New York and the Church in the nation, should each learn better to appreciate the other. We Churchmen of the nation *want* leadership from New York; we are disappointed and pained when we do not get it. We *want* the Church in New York to be large-minded and hospitable to advanced thought; we are disappointed when we find it otherwise. We have not sought to wrest leadership away from Churchmen who were born in the traditions of Hobart; but the only way to lead is to be ahead of the procession. No one can pull back and lead at the same time.

Father Knickerbocker, we Americans, your guests and your equals, salute you! We are looking to you to rise above narrowness, above individualism, above parochialism, above diocesanism, and to realize the best ideals that your great leader, John Henry Hobart, planted among you. *Noblesse oblige!*

AN interesting table, illustrated with graphic charts, prepared by Durant Drake, professor of ethics and philosophy of religion at Wesleyan University, is published in a recent number of the *Independent*. It is the result of a questionnaire sent to graduates of the classes of 1900 at Harvard, Wesleyan, and the University of Illinois as to their attitude toward "religious beliefs and the contemporary church," with the intention of discovering whether they are "orthodox" or "liberal." The interest of the table is due partly to the information therein contained, and partly, we must say, to the curious frame of mind which a professor of the philosophy of

Questionnaire
on Religion

religion can bring to the subject in which he is assumed to be an expert. Taking the latter point of interest first, we observe that his third question is: "Is God a conscious Person?" He evidently overlooked the fact that historic Christianity has always taught that there are *three* conscious Persons in one God, and thus the style of his question admits of no Yes or No answer from historic Christians. He finds that only 35 per cent. answer that question in the affirmative, though 13 per cent. more "cling to faith or hope that it may be so." As 88 per cent. of the replies come from men who call themselves Christians, 75 per cent. being members of some Christian church, it is perfectly certain that this question, being improperly expressed, has simply mystified them. We are not surprised that it has. Again as to Inspiration of the Bible. He discriminates between those who hold it "certainly inspired everywhere," a belief avowed by 21 per cent., and those who hold that "it contains untruths and low moral conceptions but a great revelation of God," which 57 per cent. avow. It would be difficult to frame a more unintelligent antithesis. It is perfectly possible to hold these two positions together, though both are crudely expressed. The doctrine of Inspiration does not necessarily involve absolute accuracy in statements of fact. It admits of the human element, and that means that it admits of the possibility of error in any statement that does not involve divine revelation. Surely a professor of the philosophy of religion might have tried to be a little more accurate in asking his questions; and if the kind of antithesis he has framed is usual in our colleges, we do not wonder that students are turned out hopelessly at sea in the philosophy of religion.

From the lameness with which the professor's questions are expressed, we deem it remarkable that such large proportions of college men should try to avow themselves "orthodox," or even should consider themselves Christians.

IN electing Dean Du Moulin to be Bishop Coadjutor, the diocese of Ohio has done so sensible a thing that it might almost be assumed to be a matter of course. We should have been amazed and disappointed if it had done anything else.

Dean Elected Bishop Du Moulin—the son of a Bishop—is eminently fitted for the high order to which he is now called. By learning, by good sense, by spirituality, by activity in pastoral and social work, by personal graciousness, and by sound Churchmanship, he will be a credit to the diocese which has honored him and to the distinguished House of which he will be a member.

MASSACHUSETTS is this week celebrating the twentieth anniversary of the consecration of her Bishop. It is an event in which all of us desire to join. Bishop Lawrence has not only the prestige which attaches to his honorable see, but

Bishop Lawrence's Anniversary he has acquired, as well, a large measure of respect and veneration from the Church at large for his own sake. Ever gracious, ever thoughtful, he sustains an enviable relation to the hearts of his diocese and to the Church at large.

Bishop Lawrence's message to General Convention, at its opening service, is a weighty one. It is quite true that, after more than a century's experience of separation between Church and State, we have not yet solved the problem of keeping religious dogma out of public schools and yet giving our children a completely balanced education, in which religion takes its true perspective. To solve that problem must be the labor of the present generation.

SUPERSTITION, in all times and among all nations, is the fear of a spirit whose passions are those of a man, whose acts are those of a man; who is present in some places, not in others; who makes some places holy, and not others; who is kind to one person, unkind to another; who is pleased or angry according to the degree of attention you pay to him, or praise you refuse to him; who is hostile generally to human pleasure, but may be bribed by sacrifice of a part of that pleasure into permitting the rest. This, whatever form of faith it colors, is the essence of superstition. And religion is belief in a Spirit whose eternal benevolence cannot be angered, cannot be appeased; whose laws are everlasting and inexorable, so that heaven and earth must indeed pass away if one jot of them failed: laws which attach to every wrong and error a measured inevitable penalty; to every rightness and prudence, an assured reward; penalty, of which the remittance cannot be purchased; and reward, of which the promise cannot be broken.—*Ruskin*.

SIGNS AND WONDERS

FOR THE TWENTY-FIRST SUNDAY AFTER TRINITY

EXCEPT ye see signs and wonders, ye will not believe." And so it might have been were the nobleman's problem that of choosing an intellectual confession of faith; but he was in dire, heart-breaking need. "Sir, come down ere my child die!" And in response to his pleading came the sign and wonder of the relief of his personal necessity.

All else is external, as far as we are concerned; and external signs and wonders are incredibly inefficacious to arouse faith. Recall the healing of the man that was born blind: the miracle angered the Pharisees, and they fought the evidence desperately; but the blind man restored knew one thing: "Whereas I was blind, now I see." The miracles done through Moses hardened Pharaoh's heart; Jezebel was not deterred from her wrath by the fire from heaven; Naaman's healing did not save Gehazi; repentance saved the people of Nineveh from God's anger, not the whale; and, to bring the matter down to ourselves, is any of us a saved soul by the evidence of miracles in the Old or New Testament, or by accepting Jesus Christ, and opening the heart to Him, who knocks at its door?

"A wicked and adulterous generation seeketh after a sign"; but if the sign be given it is not received unless it be given personally, in response to a need. Thus the miracles had a limited value, since comparatively a few alone could share in them. All of us do not hunger and thirst; some enter into rest without ever having been bereaved; many are always well; and to every need, but one, some will be exempt.

But there is one universal need, one universal miracle of love and mercy to all—the *forgiveness of sins*. We may all say that this is "my need"; and that the answer to it is "my sign and wonder." For in the sight of God "shall no man living be justified," and "if we say that we have no sin, we deceive ourselves. . . . But God is faithful and just to forgive us our sins." That is personal indeed.

What sickness of spirit is it that blinds our eyes to the presence of God? Ah, do we know our need, and whereof our hearts are hungering? Some wants are so easily recognized. Anxiety brings us to our knees in supplication; pain cries out immediately for alleviation; sorrow craves consolation; but deeper than all other needs is the need of the soul for that rest which we call peace. Read the 630th hymn, "Thou knowest, Lord." It is the baring of our hearts, if we have traveled but a little way along the path of life.

No, it is not the miracle wrought upon the material substance about us, or even the healing of our fellows, that gives the conviction of faith; but a personal experience of God's power over our sinful lives. It is not in fire, or wind or earthquake, much as the forces of nature show forth the awful majesty of God; but in the "still, small voice." It is not in the spectacular or the bizarre; but in the peace of a quiet mind. And so St. Paul bids us, in the Epistle, take on an individual protection—the personal equipment of the soldier who fights in the open—instead of recommending the security of a fortress. And if the armor we wear be God's and it be complete, we shall behold the sign and find the wonder of our ability to stand firm in a world of change.

The sign has been vouchsafed us already; and the wonder awaits only our perceiving it. The sign is The Tree, upon which the Son offered His life for His brethren. The wonder is the glory of Love Divine that gave the Only-begotten Son, through whom is pardon and remission of sins.

The supreme human need is forgiveness; the miracle is peace. "Grant, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind; through Jesus Christ our Lord. Amen!" R. DE O.

WE MUST be content while here to "see as through a glass darkly," to know of things "in part," not in their fullness; but when the day breaks and the shadows in which we now walk shall flee away, then we shall see clearly, and know more perfectly. There will be no mysteries in that world to come. There we shall see clearly, and shall "know even as we are known." Let us pray, then, for the increase of our faith, rather than of our knowledge. Let us seek that grace which shall strengthen faith through such measure of light as may be needed by us. We are not called to the exercise of a blind, unreasoning faith. Though we do not know fully, yet we do "know in part," and sufficient for intelligent guidance. While many processes of the Gospel may be mysterious, the facts stand out the same, clear and indisputable, to the acceptance of our faith.—*Christian World*.

TRAVEL PICTURES

THIRD SERIES

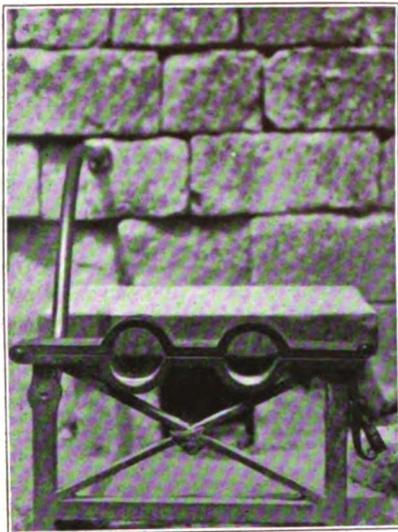
By PRESBYTER IGNOTUS

VI.

A WELL spent holiday abroad should be divided between revisiting scenes pleasantly familiar, and adding new regions to those one already knows. It is difficult to keep the right proportions; for there are so many places that call one back! But this year I have done my duty in that particular, I think; and the memory of a first visit to the Cotswolds is unmingled delight.

Seven miles from a railway, high up among the hills, lies a grey little village, gathered round a grey little church, set among strangely trimmed evergreen trees, with a tall spire that is a landmark. Just outside the churchyard a stately old mansion stands, called "the Court House," because King Charles

the Martyr, sheltered in the loyal West, once lodged there, and gathered his nobles round him. Strange reminder of another sort of jurisdiction, the old iron stocks are still riveted fast to the churchyard wall. A sleepy little place, truly, as if nothing had happened there since the seventeenth century, except the beating out and engraving of the bronze plates that local usage sets, duly inscribed, on every tombstone. The motor car that we met at Stroud had barely room to pass between the houses. But presently we left the



THE IRON STOCKS

white road, turned sharply down a winding way, past pleasantries gay with blossoms, and stopped at the door of Castle Hereward. (*Castle*, be it known, in Cotswold speech, means "hill," or "house on a hill"; so this lovely old mansion, where once the great Saxon Earl had his seat, has neither moat nor machicolations, donjon, nor keep.) Just above it is the highest point of the Cotswolds, scarred and lined with a well marked British encampment, from which one looks westward over Gloucester to the woods of Wales, catching, on clear days, glimpses of the Severn. And, rising in front of its primly ordered terrace, a perfect tumulus stands, clothed with trees, and never yet profaned by archaeologist's spade. Who knows what prehistoric king may sleep therein, crowned and sceptred, a huge torque of soft gold twisted round his fleshless neck? Between these two relics of the remote past, Castle Hereward seems of yesterday, early seventeenth century though it be; and the warning inscription on the sundial of the terrace, with its antique lettering and its Restoration date, is suggestive:



A BIT OF BIBURY

*"Il est plus tard que tu ne pense;
Prends garde à toi, ton peur s'avance."*

The house bears upon its gables those spheres of stone which are said to indicate manorial jurisdiction; and indeed it has long been one of the chief places of the region, belonging to a branch of the family whose blood and name have become a proverb in English literature. But this summer it was leased by some American friends of mine, who kept it filled with guests; and surely, he would have been dull indeed who failed to appreciate the privilege of a stay at Castle Hereward with such hosts. My windows looked out on a rose garden from one of Burne-Jones' pictures; and everywhere serenity and sunshine irradiated house, grounds, and the whole landscape. Which was pleasantest; the walk before breakfast, up and down the terrace with my host, talking of Church affairs at home, in his mid-western diocese, or in the foreign mission field; the hours spent *lentus in umbra* with the newest books; or the swiftly changing panorama, seen from the motor car as we whirled through Gloucestershire and Worcestershire? I think the drawing room after dinner, with such conversation as one too rarely hears, is perhaps the most vivid memory of all. And the exquisite music made by magic fingers sent us away at the end with a special blessing.

There should have been a family ghost; but for some reason none appeared. (Perhaps they are all on duty at Arundel!) However, we heard several duly authenticated tales of apparitions, from one of the guests whose psychic sense was acute. One told of an old house in Cumberland belonging to his family (he is a nephew of the Duke of Burlington), where for many years the candles in the great hall used to be extinguished, in the midst of any festivity, as if by a sudden breath of cold air from the churchyard. No one could guess the reason; but when, a little while ago, some of the oak panelling was removed, the workmen found the body of an old woman in late sixteenth century dress, holding a silver mounted Prayer Book. The body was identified as that of "the wicked Lady Elizabeth," who had left an evil memory of many ill deeds, with a mysterious disappearance at the end, so that among the leaden coffins of her family none bore her name. How slain, by whom, why, are questions unanswerable; but, once the mummied frame was laid in the crypt, the darkening wind ceased altogether. You doubt? It sounded very convincing when Major Beaumont told it.

He had been to hear of a singular adventure, which he told us one day as we were crossing Warwickshire. Not far from Stratford stands an old mansion which has kept its proper name through all the changes of ownership. Clifford Hall they call it; and in Shakspeare's day the family of Clifford held it. The Major was visiting there some years ago; and his hostess apologized, on his arrival, for being obliged to put him in another room than she had meant. "Someone had been taken ill and was staying on longer than planned," she explained, "so you must go up in what used to be the Oratory. The maids say it is haunted, and we seldom use it, large and pleasant as it is; but you won't mind, I know." It was a room with a vaulted ceiling, and still preserved some signs of sacred use. Waking after an hour of sleep, he was surprised to find the door open, and a young woman standing by it, in the moonlight. A scarf covered her head and shadowed her face and shoulders, so

her features were not to be distinguished; but she wore a skirt striped with vivid colors, of a strange pattern—a petticoat, apparently with nothing over it. The Major supposed it was some one who had entered the wrong room by mistake, and waited silently; but the figure crossed the room and disappeared on the further side, where he had not observed any door. At that, he confessed, he felt a sense of uneasiness; and when in the

morning he discovered that his midnight visitant must have made her way through solid masonry, he began to think the haunted room deserved its name. But, on enquiring, something yet more interesting appeared. In Henry VIII's time, a daughter of the house, young and beautiful, went mad from love, and drowned herself, close by the Hall. The tragedy was long remembered and talked of; it was quite fresh in Shakspeare's time, who must often have heard of Lady Anne Clifford and her sad end. In the original version of *Hamlet*, from which Shakspeare took the story, no such character as *Ophelia* appears; and it is plain that he wrote the story of Lady Anne into the play. So Major Beaumont had seen the original of *Ophelia*, in her habit as she lived!

But Major Beaumont was far more interesting than his stories. Tall, handsome, quiet, rather serious, he had served through the South African War; he had lived for years in the slums of Southwark, helping his unfortunate brethren of "over the bridges"; he is an Egyptologist of no mean repute, and has been singularly fortunate in Palestinian research; he paints admirably, and is a connoisseur of old furniture; and his one

outstanding defect is a disbelief in the possibility of Modern Gothic! I told him about some of Ralph Adams Cram's churches, and he is coming over to see for himself, he has promised.

Glorious churches abound in that region. We were at Gloucester Cathedral for Sunday morning, and heard a good sermon by that wonderful octogenarian, Bishop Mitchinson, now Sub-Dean; but I liked better the dear little Saxon church we discovered on the way home, with its chronogram roughly carved in the porch to celebrate the



FAIRFORD CHURCH

Restoration in 1660. Cirencester is superb; the glass at Fairford (where Thomas Keble was rector), is in some ways the most interesting in England, since nearly all is in place, and we can read the picture book *Mother Church* set forth in the windows for her children's education. Tewksbury Abbey is far better worth a visit than many places far more thronged, with its great west porch, its noble windows, and its ancient pavement. (It was like meeting an old friend to discover there the tomb of that Duke of Clarence famous as having been drowned in a butt of Malmsey!) Over the Oxfordshire border, Bibury, which is not even named in Baedeker, was enchanting; and the Norman doorways of the tiny country church at Quennington are splendid. Broadway, much famed among Americans, is disappointing; I know fifty villages far more picturesque, even if Mme. Anderson de Navarro has chosen it for her home. I learned there, however, that Worcestershire and some other English counties, like several in Scotland, and like many petty German states, exist in pieces; there are enclaves belonging to it but not touching it. Why, no one seems to know; perhaps some survival of feudal days with a title meant territorial jurisdiction.

There are thatched cottages in plenty among the Cotswolds; quaint little villages of them, refreshing enough after the snug regularity of Cheltenham or the wearisome "exhibited" air of Stratford, goal of so many thousand American travelers. But I sought in vain for a smock-frock in *bona fide* use! They tell me that in certain remote sections of Dorset or Berkshire I may find the last survivors of a venerable race, still wearing the true garb of the English yokel. Some day I must endeavor it—a not unworthy quest! But I found abundance of friendly children, as always, of whom Sarah Brown, aged 7, blue-eyed, fair-faced, sweet-voiced, resident of the East End, Fairford, deserves mention here. She is dimly to be described in the photograph of Fairford church; and she cheered a long hour's wait (a punctured tire will happen now and then), with her engaging and agreeable society. It is a cottage that shelters her, for Sarah is a maid of low degree. But we have it on highest warrant that the Kingdom of Heaven is made up of those like her. Would there were more.

PRESBYTER IGNOTUS.

CONTINUITY OF THE ENGLISH CHURCH

Cabinet Minister is Taken to Task for His Views

BISHOP REFUSES TO ATTEND METHODIST GATHERING

Diocese of Oxford Not Ready for Division

OTHER INTERESTING ENGLISH NEWS

The Living Church News Bureau)
London, September 23, 1913 }

MR. Ellis Griffith, a minister under the present Government, has not only been brought to book by the *Times* leader writer on the subject of Church continuity in England and Wales, but also more notably by the Rev. T. A. Lacey, a well-known authority and admirably equipped controversialist on all historical points relative to differences in the sixteenth century between Canterbury and Rome. Meeting Mr. Griffith (in the columns of the *Times*) in the spirit of "scholastic detachment" which he, more than most of our public men, seems to delight to effect, the Rev. Mr. Lacey would suggest that he overshoots the mark. This advocate of the Government's iniquitous policy towards the Church in Wales contends, as is pointed out, that the Church of England ceased to be what it was, and became something else, when it more or less completely abandoned certain beliefs and practices (at least for the time being respecting the matter in question), which it had formerly shared with the Church of Rome; he argues that, if any Church has a moral right to endowments created before the change, it is the Church of Rome. But the judgment of the Church of Rome itself is against him: "All these changes had taken place . . . before the year 1553, and in that year the Church of Rome dealt maternally and severely with the Church of England as identically the same body with which it had twenty years previously had the most intimate relations." The reference here, as is pointed out by this learned Churchman, is to Pole being sent as Legate to "reconcile" the Church with the Roman see in the reign of Mary I. Thus this Protestant Welshman is, as the Rev. Mr. Lacey says, "more Roman than Rome herself, which is a mistake in dialectic." Rome, it is clear, he adds, does not consider that "a Church loses its identity by falling into heresy or schism" (that is, from its own point of view). Another correspondent of the *Times* newspaper well draws attention to a point of importance, and one which has been overlooked, as he thinks, by both parties in this controversy. It is assumed quite generally that while the Church of England underwent a change in the sixteenth century, the Church of Rome remained the same, and is the same to-day as she was prior to that period. It is pointed out that this would be a strange reading of history. Western Christendom broke up and split in pieces at that time, and the present Church of Rome is only one of these pieces.

A letter has been sent by the Bishop of St. Asaph to Mr. Moses Roberts, a leading Calvinistic Methodist in the Vale of Clwyd, and the secretary of the local branch of the British and Foreign "Bible" Society, declining his invitation to attend the annual meeting of the Society at St. Asaph. "At the present moment," says the Bishop, "a Bill is being driven through one of the Houses of Parliament, the provisions of which grievously wound Churchmen, and would, if passed into law, inflict an indefensible injustice upon the Church and embitter the whole life of our people. Coöperation with those who are mainly responsible for this iniquitous measure would be nothing less than hypocrisy on my part."

The special committee appointed to consider the Bishop of Oxford's proposal for the threefold division of his diocese have reported that they do not think it can be carried out in the immediate future, although they believe it is the only satisfactory solution of the question. Their appeal for funds has only produced £18,500. The committee say that the course most likely to assist the diocese is to appoint a Bishop Suffragan for Buckinghamshire, and if the diocese will provide £500 for his stipend for ten years the Bishop of Oxford will double this. They also suggest the appointment of an assistant Bishop for Berkshire and Oxfordshire.

The Bishop of Winchester announces the receipt of an anonymous donation of £5,000 for the Portsmouth Six Churches Fund of £50,000. About £42,000 is now in hand for the Fund. The foundation stones of two of the proposed churches are to be laid early next month.

Gift to a
Church Fund

J. G. HALL.

Brotherhood of St. Andrew

The Twenty - Eighth Annual Convention

AS far as the weather was concerned, a more unpropitious day could not possibly have been found for the opening of the Brotherhood of St. Andrew convention, than was October 1st in New York City. It began raining about 5 o'clock in the morning and continued without cessation until after dark. Even the subway trains were discontinued in the late afternoon, because of the water in the tubes.

The wisdom of the local committee on arrangements in their choice of meeting places was early seen. Ordinarily, a thousand men might easily be so absorbed by the crowds of New York that they would make no appreciable difference to the passer by. But the committee had so arranged that the men and boys were kept together, most of the time, in and around the church and parish house of Zion and St. Timothy, while the Y. M. C. A. building is only three doors east, and Carnegie Hall but as many blocks away. The greater part of the delegates were quartered in hotels very close to the church, and a great many took their meals at the same restaurant on Columbus Circle.

On all sides the men were seen gathered in groups talking over Brotherhood plans, and methods, and a deep interest was manifested in the work lying before them.

The convention marked a distinct step forward. One gets into the habit of saying each particular meeting or convention of the Brotherhood is the very best that has ever been held and this because they are all so excellent that it is very difficult to even imagine that any other could have been as good. We do not say that the convention just adjourned was the best ever held, but we are compelled to think that it is as good as any ever held, and more than this, that it had some distinctive features that marked it as of an exceptionally high order.

The work of the local committees of arrangement certainly could not be excelled and Atlanta, although it is the New York of the South, will be compelled to put forth some strenuous efforts if it is not to suffer by comparison; but we do not doubt that Atlanta will be equal to the emergency. Every possible detail for the comfort and convenience of the convention was provided and the busy New York men who were on the several committees gave up their business entirely for several days to attend to the business of the Brotherhood.

The work of the programme committee was equally well done; the subjects chosen were all fine and the speakers the very best that were in the country. The wisdom and good common sense was displayed especially in the right choice of the speakers for each particular subject. In every case the men chosen were peculiarly fitted for dealing with the subject assigned to them.

And now that the convention is over and we look back upon it there stands out clearly as the one thought that was most emphasized "The power of personal touch." There was a spirit of reverence and a tone of spirituality about this convention that will leave a permanent impress upon the greater part of those who were in attendance. And these together with the inspiration given prove beyond all doubt the wisdom of holding these annual conventions. Each year they grow in importance and have become a very real part and power in the Church's life in this country.

WEDNESDAY, OCTOBER 1st

On the first day of the convention the National Council met at eleven o'clock in the Church Club room. Thirty-eight members of the Council were present. One of the Council members declared it to be "the best meeting in years," while another said "it was the finest meeting the Council has ever held; it was a big meeting in every way."

The National Council

In their planning for the future a very decided step forward was taken. Heretofore the Council has laid no definite lines of work before the men of the Brotherhood. There were, of course, the two rules of the order, prayer, and service. But the Council now feels that the time has come for something very definite to be suggested along the line of service. After long and earnest consideration it was unanimously decided to lay before the men what is to

Definite Lines of Work

be known as "The Threefold Endeavor," which consists in earnest and concerted efforts:

1. To bring men to the Holy Communion.
2. To increase the attendance at the evening services.
3. To form and conduct men's Bible classes.

By these means the Council hopes to touch and help the lives of men from the Sacramental side, from the devotional side, and from the instructional and social side.

The greater part of the energy of the Council and field secretaries during the coming year will be directed along these lines, and every effort will be made to get the various chapters to fall into line and take up the work along this threefold line.

The financial report will show that there is no deficit this year, and this in spite of the fact that the past year has been one in which all organizations have found it exceedingly difficult to raise money.

While the annual report will not show any increase in numbers, there has been a real and substantial growth in the Brotherhood.

Grows In Efficiency

It has, however, been intensive, rather than extensive; it has been a growth in efficiency, rather than in numbers. As far back as the Detroit convention, in 1901, a movement was started to get rid of the "dead wood" in the Brotherhood. Up to that time, in making up the reports, if there was a chapter without any report it was taken for granted that it was alive and counted as such. Now, however, the exactly opposite course is pursued, and the chapter that does not report itself alive is considered and counted among the dead chapters. The consequence is an apparent decrease in numbers, and a very real increase in efficiency. It took courage to adopt such a course but the courage has been justified, and to-day the Brotherhood stands stronger, and in a more healthy condition than ever before.

The field secretaries made their reports to the Council, and while none had anything spectacular to report, all told of splendid work being done by the men all over the country, which was both gratifying and encouraging.

In spite of the rain some eight hundred men and boys and some few women gathered in the Church of Zion and St. Timothy, West

The Initial Service

Fifty-seventh street, at 8 o'clock in the evening, for the opening service of the convention, a Quiet Hour conducted by Bishop Brent, and as Bishop Brent alone could conduct it. In this Quiet Hour was sounded the key note which was to pitch the tone of the convention—the realization of the presence of God.

As was natural, the opening hymn was that for St. Andrew's Day, No. 143, and it at once seemed to awaken the enthusiasm of the men gathered there, and to act as an inspiration. A deep note of spirituality was struck that night, the prelude, which, in varying forms, reappeared throughout the other meetings, the several speakers at different times recalling to the minds of the hearers what Bishop Brent had told them at the opening service.

That the congregation had indeed entered into the spirit of the hour was clearly evidenced by the earnest and hearty way in which they joined in the singing of the hymns between the meditations. Surely God was very present and some there realized it.

Such hours of inspiration as these would be sufficient justification for the existence of the Brotherhood of St. Andrew, which can call hundreds of men apart from the business and the pleasures of a big city, and in the very heart of such a city shut them out from all noise, and direct them into the presence of God.

Before the men had dispersed for the night about seven hundred had registered, and before the night of the second day it had passed the thousand mark. Besides representatives from thirty-eight states there were six from Canada, three from Japan, and one from Hawaii. Thirteen northern and eastern states were represented, seven western, eight middle western, and ten southern, so that a more representative convention could hardly assemble. And one of the first things to strike one looking on, was the cordiality with which each newcomer was greeted, and the fact that every man seemed to be able to find some one he had met before. There was from the very first an evident feeling of brotherhood existing between the men which made each feel at home, no matter how far he had traveled to reach New York.

THURSDAY, OCTOBER 2nd

Thursday morning, at 7:30 o'clock, the Holy Communion was celebrated in the Church of Zion and St. Timothy, by the Rt. Rev.

The First Communion

C. S. Burch, D.D., Suffragan Bishop of New York, assisted by the clergy of the parish. The Bishop took as the text for his meditation the opening words of the first collect in the Communion Office.

"Almighty God, unto whom all hearts are open." And all the two hundred men who were present felt the power of the intercourse with God, through the blessed Sacrament of the Body and Blood of His dear Son.

Once more the men re-assembled in the same church at 10 o'clock, when the Rev. T. W. Powell, D.D., president of the University of King's

**Dr. Powell
on "Prayer"**

College, Windsor, Nova Scotia, conducted the meeting of the convention for prayer. He spoke powerfully and inspiringly on "Prayer," showing how weak men are in the efforts for service without prayer, and how strong and powerful they are to do great things when strengthened by prayer. He showed the men that if they were failing in their work it was not that they were wrong in their service, but in their prayers. What they need is to pray more, and more earnestly, and intelligently, and then they would be able to work more, and do greater things, because from prayer we gain power, knowledge, Godlikeness, and steadiness, for life's service.

At 10:30 o'clock Mr. E. H. Bonsall, the president of the Brotherhood, called the convention to order, and organization was effected

**Convention
Organized**

by a chairman, vice-chairmen, and secretaries, and by committees on Resolutions, Nominations of New Councils, and Credentials. In the temporary absence of Mr. Walter Kidder, the newly elected chairman, Mr. Robert H. Gardiner, first vice-chairman, took the chair, and introduced the Bishop of New York, the Rt. Rev. David H. Greer, D.D., who delivered, in well-chosen words, the address of welcome.

After this address the Daily Institute was held, under the direction of Mr. W. A. Cornelius, the subject being "The Brotherhood Chapter, Its Organization, Membership, Officers, and Committees." This proved to be exceedingly interesting, and provoked a general discussion, which unfortunately had to be closed to make room for the next item on the programme.

After the luncheon recess sectional conferences were held in the Y. M. C. A. building, which is but a few doors from the church

**Sectional
Conferences**

where the morning meetings were held. All of these conferences were well attended. The subjects and speakers were: "Business Methods in the Chapter," Mr. Courtney Barber of Chicago; "Local and State Assemblies," Mr. Edmund B. McCarthy, Philadelphia; "Traveling Men," Mr. John M. Locke, Oakland, Cal.

While these conferences were being held in the Y. M. C. A. building, the Rev. F. H. Sill, O.H.C., was conducting the preliminary

**Fr. Sill
and the Juniors**

meeting for the Juniors in Carnegie Hall, where between a hundred and fifty and two hundred people, mostly boys, sat upon the stage as Father Sill talked to them, the auditorium floor being by far too big for so comparatively small a number. Any one who has ever heard Father Sill speak to boys needs not to be told that the boys were keenly interested, and heard words to take away with them to think over very seriously for some time.

At 4 o'clock all the men assembled in the great Carnegie Hall, which has a seating capacity of some three thousand, the main floor,

**Carnegie Hall
Meeting**

seating about one thousand, being nearly filled. A general conference on "The Average Man in Work for Christ" was conducted.

The two speakers were the Rev. Wilson R. Stearly, Montclair, N. J., and Mr. Edward H. Bonsall, Philadelphia. Both made excellent talks which were enthusiastically received by the men. For the first time since the meetings began the men were in a position to show their appreciation by applause, and they took full advantage of the opportunity, applauding lustily at several times.

Again at 8 o'clock the convention assembled in Carnegie Hall, the main floor being occupied and almost filled by Brotherhood men,

**The Evening
Gathering**

while the two box circles were filled with visitors. On the stage were the speakers, council members, and about seventy-five members of the various city choirs, in their vestments.

To one looking down from one of the box circles, that great body of men and boys below was a sight not to be forgotten in a long time. And when they all stood to say the Creed, bowing together in deep reverence at the Holy Name of Jesus Christ, saying together the collect for St. Andrew's Day, and the Lord's Prayer, one was compelled to feel what a mighty power for good those men could become, if they would. And one was also compelled to feel that they could not go away from that hall without some purpose to endeavor something for Christ. When the hymns were sung such a volume of sound rose from the men on the floor that the voices of the choir that came to lead the singing could not be heard at all. There were between nine hundred and a thousand men singing there, and every man seemed to know, for the time at least, how to sing.

The opening hymn of this meeting was "Fight the good fight with all thy might," and the closing, "Work for the night is coming."

The Bishop of New York was the chairman at the night conference. The subject was "Social Service Through the Church," and the speakers were the Rev. James E. Freeman, Minneapolis, and the Very Rev. W. F. Sumner, D.D., Chicago.

Both of these addresses were far above the average and com-

elled the attention of the audience. Both were frequently applauded, in spite of Dean Sumner's request (after the first applause to his address) that there be no more applause. At the close of his address there was applause prolonged until Bishop Greer was compelled to call for silence, that the conference might be closed with prayer.

FRIDAY, OCTOBER 3rd

The third day of the convention was begun with a celebration of the Holy Communion in the Church of Zion and St. Timothy.

**Friday's
First Service**

The Bishop of Long Island, the Rt. Rev. Frederick Burgess, D.D., was the celebrant. The subject of his meditation was "Intend to lead a new life." Again, at the early morning hour, the men were prepared for the work of the day by a word of inspiration from the preacher, and the most comfortable sacrament of the Altar. There was a large number of men in the congregation. Undoubtedly the spirit of the Blessed Sacrament pervaded all the meetings and deliberations of the convention, and it was clearly manifested at all times, for there was a harmony and quietness that pervaded all the meetings, which seemed to give inspiration to both speakers and hearers.

At 10 o'clock over five hundred men assembled for the morning devotional meeting, led again by the Rev. Dr. Powell, who spoke with compelling power on "Service," the Brotherhood's second rule. He showed that man's sphere of service is "wherever there is a God to glorify and a man to save." And this service must be rendered not merely by masses to masses, but by individuals to individuals. It is by the power of personal touch. By touching Jesus Christ, through prayer and faith, and then by touching man in some loving service. Our Lord says, "Come unto Me," but then when we have come, He says, "Go ye into all the world and make disciples of all nations."

At half past 10 o'clock Mr. Walter Kidde called the business session of the convention to order, and the secretary read letters

**Petition
to Congress**

and telegrams of greeting from all parts of the United States, from the West Indies, from Honolulu, and from Scotland.

Among the resolutions offered was one petitioning Congress to increase the number of Navy Chaplains from twenty-four, the present number, to one hundred. The resolution also requests the President of the United States and the Secretary of the Navy to use their influence toward favorable action on the part of Congress. It also asks the General Convention to take some similar action in the matter.

Another resolution was offered by which a new method was proposed for the election of the National Council members, providing that the councilman nominated from each of the sections be approved by the chapters of the section before he be elected.

One of the delegates from Washington, D. C., offered preamble and resolutions, requesting the General Convention not to bring up the matter of the "Change of Name." Immediately there were demands to table the resolutions; but according to the rules of order it had to be referred to the committee on resolutions, to be reported Saturday morning. It was clearly the sense of the convention that this was not a matter for its consideration as it was unwilling to introduce anything to produce discord.

The Old National Council, with but very few changes, was re-elected for the ensuing year.

At noon Mr. G. Frank Shelby, field secretary for the western states, conducted the institute on "The Brotherhood Chapter, Its

**Mr. Shelby
Gives Ideas**

Work, Personal and Corporate." And from his long experience he was peculiarly fitted for handling this particular subject. What he had to say was not theoretical but purely practical, learned from long experience, and from the observation of the results of many experiments that had been tried, some with success, others sad failures. The hearers were deeply interested in what Mr. Shelby had to say, and while they may, and possibly will, forget the words he used, they will certainly carry away with them many excellent ideas which will be of inestimable practical value in their chapter work. A full report of Mr. Shelby's talk will be published in the *St. Andrew's Cross*, and it will well repay every Brotherhood man and boy to read it carefully.

Every one was keenly disappointed that Dr. Carlton did not answer questions from the question box during this convention. This question box has become one of the striking features of the Brotherhood conventions; but Dr. Carlton is just recovering from a serious breakdown, and it would not have been wise for him to do this work. It did seem very strange not to hear a word from Carlton. But since he was not well enough to answer the questions it was better not to have the box, because it is he that has made this the striking feature it has become, and nobody else could do it just as he did.

Friday afternoon and night proved to be of unusual interest. Instead of weakening the interest of the convention, it grew steadily stronger, with each succeeding session.

At 2:30 o'clock a general conference for the Juniors was held

General Convention

The Opening Sermon

Preached by the RT. REV. WILLIAM LAWRENCE, D.D., Bishop of Massachusetts, at the Cathedral of St. John the Divine, New York City, Wednesday, October 8th

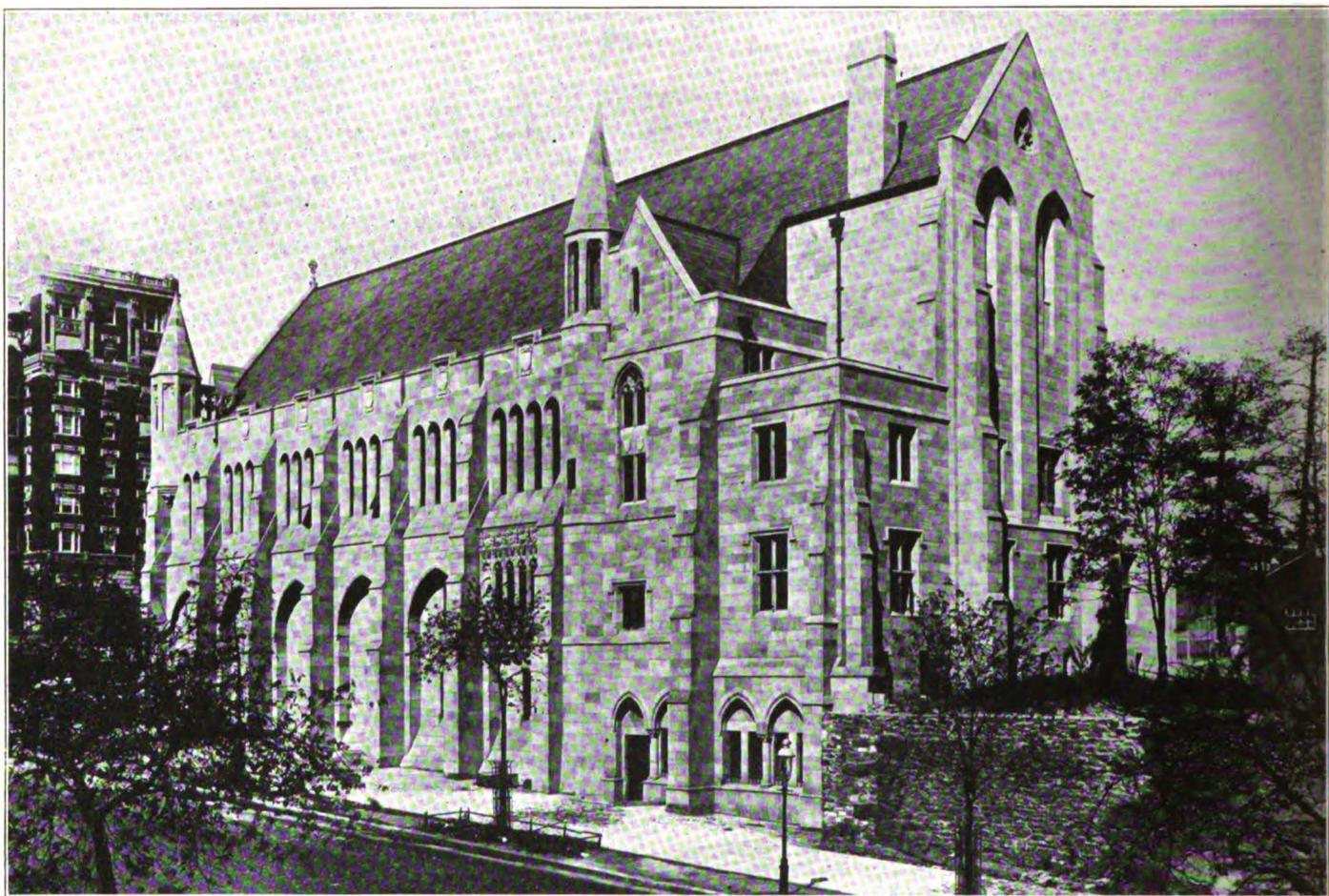
"This is the victory that overcometh the world, even our faith."—
I. St. John 5:4.

WHEN the General Convention of 1880, meeting in New York City, was about to dissolve, the Bishops at the request of the House of Deputies, sent forth to the Church a message of which this paragraph was the dominant note: "We should endeavor to throw ourselves into the actual breathing world around us, and speak to the living present rather than to the dead past. We should seek to know the needs of our country, the tendencies, dangers, exigencies of our times, to what God calls us in His Provi-

antisepic surgery, the X-ray, the unrevealed power of radium. Scourges, which desolated homes and peoples, now checked or wiped out—yellow fever, typhoid, lockjaw, diphtheria, tuberculosis, rabies, the bubonic plague, the hookworm, and cholera.

Philosophy has moved from its utilitarian and materialistic atmosphere into one more ethical and spiritual, from an over intellectualism to a fuller recognition of the meaning and value of personality. Men lift their heads with a fresher consciousness of power to control their destinies; religion claims its own.

Theology has taken on a more ethical and spiritual tone. Dis-



SYNOD HOUSE, NEW YORK CITY

dence, what traces of His guidance and direction we can discern in past history, and whither He points us now. What, then, is our position?"

That note which was struck in this city a short generation ago, I want to strike now again as we enter upon our counsels.

First, may I ask you to contrast for a moment the change of conditions between that day and this?

The population of this country has leaped from fifty to one hundred millions; these millions composed of people of diverse tongues and races.

The wealth of the country has massed in gigantic proportions. The tides of migration have swept over the world's surface; the darkest Africa of 1880 is shot through with light. Wars in the East, and in Eastern Europe have changed the boundaries of nations. Japan and China, rising in their might, have tipped the balance of modern civilization towards the Pacific. And commerce through the Panama Canal will add its weight. The English language has spread throughout the world. This country is the great melting-pot of civilizations and races.

Meanwhile the appliances of science, the telephone, the wireless, the motors, the creation of engines of vast power, are adding speed to the movement. In 1880 the first great wave of industrialism was at its crest; the building of factories, the sinking of mines, and the creation of wealth, cities, and material resources were thought to be the making of nations. What the effect of this industrialism was to be upon the physical and moral condition of the men, women, and children toiling in the wheels was hardly thought of.

Recall also the beneficent discoveries in surgery and medicine,

coveries in geology, biology, and history, which shook the faith of thousands, have come to the defense of the faith. And Biblical criticism, dreaded by timid souls a few years ago, has given fresh light and value to the Scriptures.

So short has this period of recreation been that men who were in the Convention then are present now. These movements, exceeding in speed and power anything in history, demanding a readjustment, and reinterpretation of the eternal truths of the Gospel, are a challenge to God's Church. They are not to be feared or evaded, but to be met and welcomed with exhilaration and confidence. We know now better than ever that the victory that overcometh the world is our faith.

"What then is our position?"

We are of Christ's Holy Catholic Church. With no claim of exclusive possession, we stand for the Faith, the Scriptures, the Sacraments, and the Ministry as we have received the same. In a country where English traditions, laws, and stock are deeply embedded, we are children of the Church in which the English people were nurtured and from which they came. We therefore inherit those traditions, which are incorporated into the traditions of this country; among them the spirit of nationalism, and untrammelled patriotism. We owe no allegiance to foreign potentate, only to God and our country. Wherever the flag goes, there goes the responsibility of this Church: no foot of land claimed by the United States that has not some officer of this Church responsible so far as opportunity offers for the welfare of its people. We stand for the independence of Church and State; therein is spiritual liberty and opportunity. The story of the bitterness and warfare between

Church and State in countries of Europe these last years, has again called forth our gratitude to the framers of our Constitution. No Church in this land can suffer through the official recognition of another Church, and no Church can bring temporary prosperity, and its ultimate unhappiness or downthrow, by claiming any special privilege or financial help of the State.

Laymen, representatives of the dioceses throughout this land, sit in our councils, and have part with the Bishops and clergy in all debate and action of administration, Canon, Constitution, or doctrine. This is democratic, statesmanlike, and apostolic.

This Convention, therefore, is representative of the Church. This thought sobers each one of us. Debate and action; every word and vote has its weight. Every hour of the short session is of value.

There is a tendency among some people to belittle legislation, and time spent in debate. We appreciate that danger of unwise legislation, and of much debate on trivial or secondary subjects.

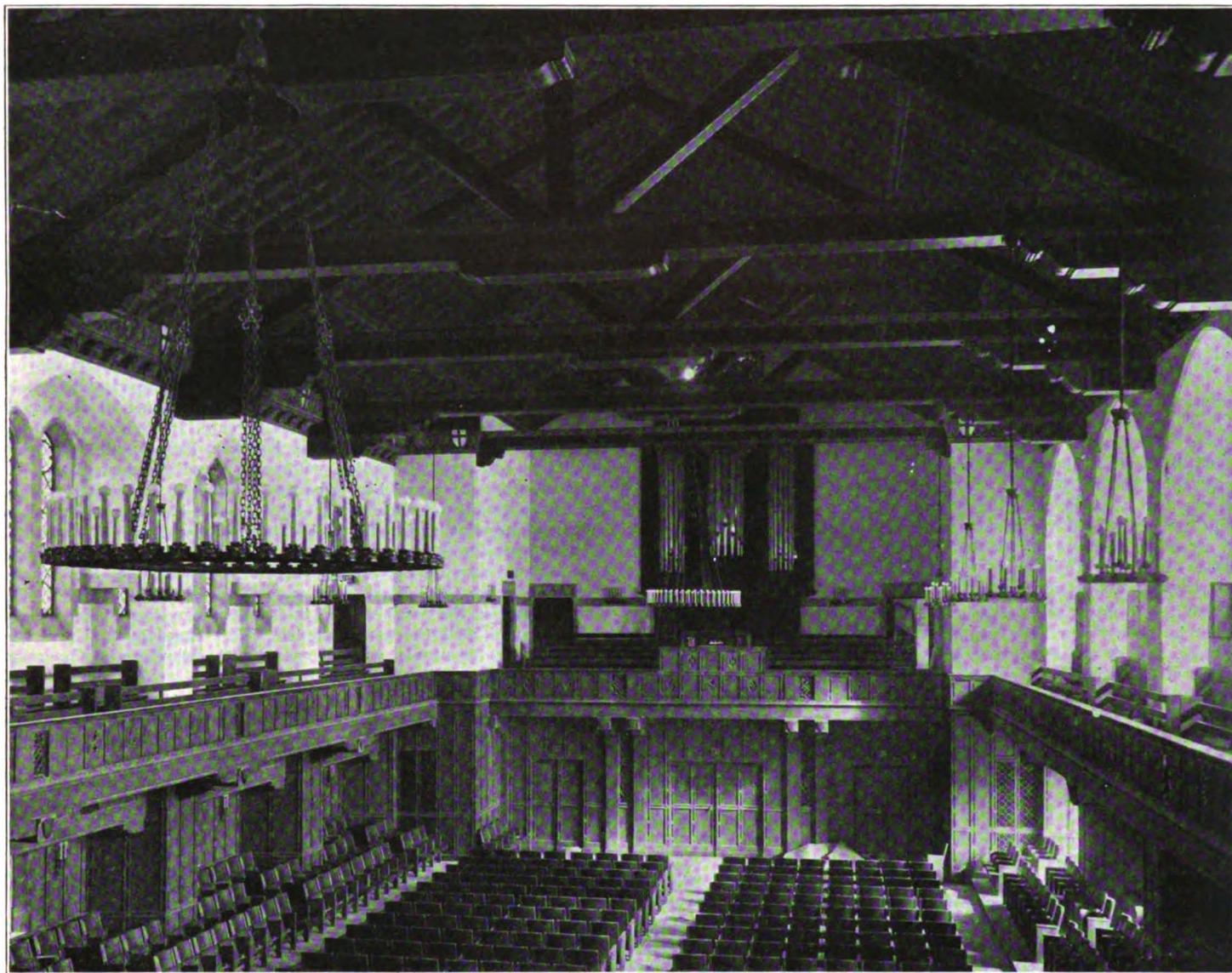
to the pulsations around her, while firm in faith and unmovable from her foundation."

Supported by this message from the last generation, we may now take up a few of the larger subjects which lay behind our action. Without vision legislators and statesmen, ecclesiastic and civil, become politicians and their counsels perish.

My purpose this morning is to consider one large and vital subject, and then suggest three visions that are floating before us all and beckoning us onward.

The large and vital subject is one that meets the quickest response from the people of this country—education.

Under the condition of this country with the separation of Church and State, where does this Church stand in the subject of education? We believe that education includes the whole child, youth, and man; that it involves his physical, intellectual, moral, and spiritual nature. We believe in education in its largest, richest



INTERIOR OF SYNOD HOUSE, NEW YORK CITY
The Meeting Place of the House of Deputies

New conditions, however, demand fresh legislation. Unless the stream of Church life be kept clear of the snags and barriers of archaic laws it will be checked and bring disaster instead of refreshment. Faithful legislators will give of their best time and thought to all subjects small and great.

In the amendment of Canons, in questions of missionary administration, of courts, of the Prayer Book, and special services, of theological education, and the adequate support and pension of the clergy, this Convention has before it subjects upon which we have only too short a time for wise debate and action. There will, we believe, rise a fuller conception of the organic life of the Church in this country. From a loose federation of dioceses we are moving towards a clearer vision of a National Church.

Let me again quote from the Pastoral Letter of 1880. "To obtain acceptance, wide influence, and moral power, our Church must have the confidence of the American people." "Such a Church must keep pace with intellectual progress; must be able to deal with the great moral and social problems of the day; to grapple with the assaults of infidelity; to meet successfully the skeptic upon his own ground; to shed light upon perplexing questions, to direct bewildered minds." "She must be, mind and heart, an American Church—not a fossilized relic of mediæval ages—large hearted and alive

significance. What the boy learns in school is of great importance, but it is only a part of his education; lessons, influences, forces pour into him from every quarter. We believe that the source and spring of character which is the highest result of education is faith in God as revealed in Christ. Religion is at the foundation of education first, last, and always; it gives vitality, depth, and harmony to the whole character.

For such an education we believe that the American people of the twentieth century will stand. But the question is asked from every quarter, how under our conditions of the separation of Church and State, children of all faiths and no faiths, in the public and many of the private schools, can there be religious education? Let us face that question frankly; for one sometimes fears that there are good people who are afraid to meet the issue.

We must keep this point clear. Real religious education can be only through the guidance, instruction, and leadership of religious men and women. The neglect of this truth has been the undoing of much so-called religious instruction. While, therefore, the State through her teachers may implant certain principles of morality, and may even teach the history of religion or the literature of religion, she cannot teach religion itself. So far as the teachers and scholars in our schools are religious, and come from religious

homes, there will be an atmosphere of religion in the school room. With, however, the variety of races, faiths, and no faiths, represented in the children of our public schools, we may put the thought of definite teaching of the Christian faith in the schools out of our minds. It cannot be done and it ought not to be attempted.

May it not be possible for the different denominations to send religious teachers to the school houses, and at certain hours under a voluntary system give the children, separated according to sects, their religious education? The question may be raised as to whether the State has a right to give the use of its school houses for denominational religious teaching. Is it well for children melted together in a common citizenship to be separated then and there into sectarian folds? Such an experiment, occasionally possible perhaps, cannot really meet the situation.

Shall we then turn our energies to the creation of parish and other Church schools? We give high respect to those of the Roman Church, who, true to their convictions on this point, create Church schools, and pay for their administration, in addition to their taxes for the public schools. And in our own and other churches there are conditions where such schools are necessary and of great help. So long as the supporters of such schools do not import the outworn traditions of Europe and transgress the principles of this nation by asking for the support of their schools from public funds, they are doing a good, though limited, work for the country and their churches. Limited, however, that work must be in quality and quantity; in quality, because children growing to manhood under one religious system and one roof must lack certain elements of thought and character essential to the largest citizenship; in quantity, because these schools can supply only a fraction of the education of the millions of youth in this country.

The fact is that the great mass of children in this country are going to receive their general education in the public schools, or in private schools where there can be but little or no definite religious instruction or leadership. We as a people believe in them; we are supporting them, and our children as a whole are going to them.

This fact having sunk deeply into our minds, we again ask the question, how can there be religious education?

The children must get their definite religious education elsewhere. Why not? Why should we cling to the fetish that religion must be taught under the same roof or in the same room with geography and arithmetic? Is not this common notion due largely to the fact that in other days children used to be so taught and that we are afraid we cannot get them taught at any other time or by other teachers? Just here is the weak point in our present frame of mind. We have not fully grasped the situation nor directed our thought and action along the path that must be taken.

If this country is to remain Christian, the people of the country must be shown how they can support our great and noble school system, and at the same time bring up their children in the principles of Christian faith and character.

Turn your thoughts for a moment from children in the mass to one typical child.

He is born of Christian parents, is baptized, is taught to pray, and is given the first principles of the Christ child life. In Sunday school his teacher, alert, sympathetic, intelligent, so correlates his religious instruction with the studies of his day school, with his social, athletic, and thoughtful interests, that the spiritual culture enters into the very texture of his thought and character. At home, in the day school, on the playground, at Church, at the theater, religion is as natural and real as any other interest of his life, because of the influences and atmosphere about him.

The youth is followed up into his high school or commercial activities by those who have a virile, intelligent, and vital grasp of the faith, sympathetic with the turmoils of his doubts and passions. Can you doubt that when that boy enters manhood he will have gained such integrity of faith and character as no artificial or hot-house system could have offered him?

"True," is the answer; "but this demands of parents, teachers, and Church, more than we can hope or ask for. There is not the devotion, time, or ability to do this. If there were, the ideal is right."

Just here we strike the root of the difficulty: timidity, indifference, laziness, or lack of faith. This, then, is what I want to say with all the conviction at my command, that it is along this path that the Church must move. The Church of this day and country, recognizing the conditions of the day and country, must marshal to her service every instrumentality at hand, parents and the home, the press and literature, the playground, an hour of a week or Sunday, various forms of schools, correspondence, public worship, the pastoral work, the parish, the diocese, the Department, everything, and in a large, and statesmanlike way, plan for and press through not one system but many systems of religious education, yes, and spiritual culture without apparent system, that will reach and upbuild all sorts and conditions of children in Christian faith and character.

Look where you will, there is no other course practical and consistent. It is along the natural habits of life; it is spiritual; it is free; it creates strength as it goes; it knits youth and maturity together in a consistent development; it creates such toughness of moral and spiritual fibre as may stand the strain of later

years. And, what is often the test of truth, it makes the heaviest demand upon the whole Church, every member of it, for thought, enterprise, and devotion.

May we follow this child up towards manhood? Taking this line of action with enthusiasm, patience, and force, the Church will realize that as the youth leaves home for the wider circles of life, modern thought and literature will open up many questions as to the faith which must be met intelligently. Men and women should be near them able and ready "to shed light upon perplexing questions, to direct bewildered minds." The Christian people of this country, we of this Church, have not begun to awaken to the new conditions in the higher education of young men and women; or to thrust in spiritual forces where they are most needed, and where they will do the most effective service in leadership.

Let me suggest two illustrations. A generation ago the endowed and denominational colleges and universities were the chief institutions of higher education in this country. They felt some responsibility for the religious life and thought of the students, although it was feebly expressed in many places. To-day the State Universities are growing apace; towards them, as well as towards the other Universities, the ambitions of the ablest young men and women of the country turn. The students of this decade are, roughly speaking, to be the leaders of this land two decades hence. Here they are massed in groups of thousands. Do you know it, the college student body has in the last twenty-two years increased from 60,000 to 200,000?

These young men and women and most of them from Christian homes, susceptible to religious influences, keen in a desire to do the best for themselves and the world, sensitive to truth, with faces not backward but forward; they are meeting new thoughts and habits of life. Leadership, intellectual, moral, spiritual, they need and welcome. If religious literature is to reach them, it must be fresh, vigorous, and thorough, wrought out by men who have thought deeply in theology and life. Has the Christian Church ever had a more inspiring challenge to high endeavor than this army of youth?

Again, there is perhaps no branch of public service in which the country takes more pride than in the personnel of its naval force. Its officers and men have intelligence, integrity, and character, and high purpose. They are, however, living under artificial conditions and strict discipline, subject to peculiar temptations. It is due to these men and boys who are developing in character, that the nation should offer them the best in moral and spiritual leadership, and appoint such officers, be they chaplains or lay workers, as will draw the strongest religious leaders into the service. Does this nation know, do the churches realize, that while in 1858, three years before the Civil War, there were 24 chaplains and 10,000 officers and men in the naval service, to-day there are over 50,000 officers and men and still the same number of 24 chaplains? Upon the churches and the people, as well as upon the members of Congress, rests the responsibility for this neglect of the welfare of the men who are giving their lives in our naval service.

The ideal, therefore, that I want first to put before you, is that of a Church so roused by the opportunities of spiritual leadership in our day and nation, that she will equip herself in a statesmanlike way with such intellectual, moral, and spiritual forces, as will meet childhood and youth, manhood and womanhood, and lead them up into the highest realms of Christian character and service; inspiring them to dream dreams, and see visions of nobler and greater things to come.

With this ideal before us, other visions follow, which beckon our thoughts out and beyond this nation and generation. Given a people thus educated, there will rise before them, as there is rising dimly before us, three visions.

I. Are we not as a people conscious of an increasing longing for a closer brotherhood of men? The shrinkage of the world through rapid transit, commerce, and literature, the sweeping waves of migration, the intermingling of peoples, have brought men together. Fresh interpretations of religions, and a deeper knowledge of the Incarnation have led to a fuller realization of the organic unity of mankind.

No sooner have we felt the joy of this than we start appalled at the masses of the peoples of other races; is the world big enough for us all? Is there food enough? The instinct of self-preservation, race prejudice and antipathy, and race timidity come to the surface, and the animal in us wrestles with the spiritual. Nevertheless the ideal of brotherhood is insistent; literature, economy, statesmanship, philosophy, and religion hail it, though from afar; while men tremble lest the firing of a chance shot may start a skirmish, a battle, a race war. It is a singular, a hazardous, a critical situation.

Where stands the Church of Christ? There can be but one answer. Recognizing to the full the race instinct, the antipathies, the intricacies and difficulties of the situation, the Church, aye, every Christian man and woman, stands firmly by the principle of St. Paul that God "hath made of one blood all nations of men for to dwell on the face of the earth."

Nations and statesmen in their more exalted moments recognize this. Hence Christian Missions have justified themselves and confounded their critics. While Christian peoples have entered other nations for conquest, commerce, exploitation, or travel, Christian

missionaries have been quietly teaching, healing, comforting, helping, and uplifting the people. They have gone, not to get but to give. To the trader the Chinaman is a trader; to the missionary the Chinaman is a brother. With the Christian faith always goes the sacredness of the individual, the integrity and the rights of man as man; hence civic freedom, self-government, democracy. With the blessings of Christian hope the missionary has taken also the blessings of civic freedom. And in return China, the Government of the Republic of China, asks for the prayers of the Christian people of America that God may guide her aright. Discount everything that the cynic may say, is not this beyond the wildest dream of faith or fanatic? Any man who has no use for missions is as much out of date as an old flint lock gun. Life moves too rapidly in these days for us even to stop and look at him.

This country, absorbing peoples by the millions, has its enormous missionary problems and opportunities. Our first missionary work is to uphold Christian standards here. This can only be done by meeting also the people at their source of supply in their native countries. If nations and races are to deal with each other, statesmen and people must have some common standards and ideals that they may understand each other. We are as nations in spite of ourselves becoming mutually dependent. Who can guess what wealth of thought, art, character, and religious temper the Oriental may not fling back, to enrich our Occident faith in an Oriental Saviour?

When, therefore, the Church plans for world-wide missions, she plans for the honor and spiritual wealth of this country, as well as for the welfare of distant people. Men everywhere are discovering that the Saviour's command, "Go ye into all the world," has philosophy as well as religion in it. The greatest glory of the Church throughout the ages has been in the fact that in spite of timidity and cynicism her heroes have thrust her outposts to the ends of the world, in the perfect confidence that this Faith is the Victory that overcometh the world.

II. This spirit of unification, pressing, during the past generation, into every interest of life and thought, has brought to the front another ideal of Christian faith, which, in the noble struggle of the Reformation for sacredness of the individual, the right of private judgment, for civic and religious liberty, has been pushed into the background.

The Unity of Christ's Church. However men may define the term, whatever the form of their ideal, everyone dissatisfied with present conditions has before him, hazy, distant, but real, a hope for Unity. All deplore the wastefulness of division, the broken front before the common enemy of sin and paganism, the jealousies and bickerings of sectarianism; but the real sentiment for Unity runs deeper. Christ's children in village, city, and nation should be praying, thinking, and working, in a spirit, which, being close to Christ, should bring all to a closer Unity. So keen is the sentiment that the immediate danger to unity comes not from the indifferentist so much as from the enthusiast, who, through some mechanical device, contract, or compression, would harness all churches and Christians together; or would absorb them all into their own rigid fold. Church Unity must reckon not only with the Latin and Slav as of old, but with the Teuton and Saxon, the Japanese and Chinese, and Christians of many races.

Until the warmth and glow of spring have come, it is worse than useless for skeleton trees and hardened buds to try and break forth into leaf, and make the forest a harmony of color. The thought of Christian Unity is so sublime and full of mystery that except for a touch of action here or there upon the fringe, our chief work is to create an atmosphere.

Prayer for perfect Unity such as God, not we, may plan is perhaps the most effective service now. Even Christ at the very birth of the Church is found praying for it "that they may be one."

It is well also to appreciate such warmth of atmosphere as now exists. In the lives of the saints throughout the ages there is a common Christ, and in their presence the voice of division is hushed. Which of us asked whether Churchman, Methodist, or Liberal wrote the hymns of this morning? Religious literature is not branded with sectarian initials. Beneath prayer, and song, and work, too, there is a common Christianity within and behind the churches, and frankness in recognizing our differences reveals this the more clearly. When we join Christians of every name, and no name, in serving the community, healing the sick, lifting the downtrodden, bringing purity, righteousness, and peace, when we are doing together the very works that Christ did, we are in a real and living Unity, and are creating a rarer atmosphere through which in God's good time (we know not when or how, surely not as any of us think or plan), will come the Unity for which Christ prayed.

Two definite duties are ours. To live and work together in our own Church in the bond of peace, and to keep our ideal of Unity so high, and large, and flexible, that God's Spirit may dwell in it.

III. A third vision stands before this generation, that of society redeemed and purified by the power of Christ through His Church. Jesus, in the church of His own village of Nazareth, opened the Book at the Prophet Isaiah and read, "The spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He has sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at

liberty them that are bruised, to preach the acceptable year of the Lord." "This day is this Scripture fulfilled in your ears."

This day in this twentieth century, if the Church responds to the ideals of her children, this Scripture will continue to be fulfilled by the power of Christ. No true Christian can doubt that it is the Church's work to follow the steps of Christ as He healed, uplifted, and purified the people; aye more, as He stood for social righteousness, for justice, and for the rights of the downtrodden, as against the indifference or hardness of the men of power.

That there is rising up in this Church a feeling, blind, ignorant, emotional if you will, but earnest, true, and sympathetic, that the Church must reach out with a stronger hand, a warmer heart, and a firmer voice, in behalf of social righteousness, is ground for hope. Every man and woman must rejoice in it. The only question of difference is as to how the Church shall do the work.

First, and without question, the Church, through her worship and preaching, is bound to send her children back to their homes, their private and public duties, with a conviction that as members of the Church they have some definite responsibilities for the community, and it is for them to discover what they are and to meet them. The Church cannot be less than a source of inspiration and of impulse for action. In the broken bread and poured out wine is the power of sacrifice.

Let it be known throughout the length and breadth of the Church that Church membership involves of necessity a sense of responsibility for the welfare of the whole people. Let it be known that the condemnations of Christ fell not with the greatest severity upon the public sinner or the outcast, but upon the respectable members of society and of the Church, who laid burdens, and would not lift a finger to lighten them, upon the useless, the selfish, the indifferent. "Inasmuch as ye did it not" "cast him out."

Let it be known throughout the Church that there are thousands of men and women, who, because of the Church's lethargy in centuries past, as well as to-day, shun or hate the Church but who adore the Christ, who are giving of their very life for their fellows, and putting us to shame. This country, with its spiritual liberty, and no favors to any church, gives us the chance to show those who come to us from other lands what a Christian Church may be.

Let the members of the Church appreciate more keenly that the masses of men, women, and children who are hidden in the intricate mechanisms of this industrial age in the mines, the mills and workshops, out upon the prairies and the lonely valleys, are really men, women, and children for whom Christ gave His life.

It is most pathetic the way in which men and women, estranged from the Church, and bitter against society, turn to the Church when, in a just and merciful man or a loving woman, they really understand what the Christian Church is for.

Ecclesiastical councils, indeed all legislative bodies, are tempted to concentrate their time on certain ideals or reforms, while the causes that are pulling down the ideals and preventing the reforms are unnoticed. How many days have our Conventions consumed in legislation upon marriage and divorce, while the Church has been solemnizing the marriages of men and women whose past habits will, with almost certainty, lead to divorce; and while influences about the youth of the country have been tempting them to undue excitement, unwise liberty, loss of self-control, and impurity, which is sure to reap its harvest of divorce, and degrade ideals of marriage many times faster than ecclesiastical or civil legislation can uplift them? I believe that the strongest appeal that the Church can make to the people, the most effective call to the ablest young men to her ministry, is by such devotion to the welfare of the people as will show them that the Church is alive to the spirit of her Master, Christ.

In the turmoil of industrialism, in the mingling of sin and righteousness, of lust and purity, of selfishness and self-sacrifice, of commercialism and sweet thoughtfulness, let the Church's voice be strong and full of hope. In the strong march of men throughout the world towards a finer civilization, a common justice, a better chance for everybody, and a purer brotherhood in the approach towards God's kingdom, let not vested interests or a selfish timidity check or stop, but wherever the path of truth and justice points the way, let the Church and every member thereof march in the van.

Thus from the midst of a people, educated, matured in Christian thought and character, these three visions rise and stand: a Brotherhood of Men, a United Church, and a redeemed society.

Two words more and I am done. First, in the vast material resources of to-day, and the intensity of life, the battle is being quickly fought out as to whether the material or the spiritual will dominate. Shall we run the course of other nations, and fall under the impact of wealth; or shall we use our wealth for the uplifting of the people?

The answer is with the Christian Church. Have we, shall we have the faith in God so saturated with His Spirit that it will touch and kindle men's courage, and drive through great obstacles; that it will make great ventures, and appeal to men's imagination?

Will the Christians of this coming generation be so possessed of spiritual forces as to compel by a spiritual compulsion the powers of wealth, commerce, and statecraft to be the instruments of God's will, and so build up a civilization great, rich, noble, and spiritual?

(Continued on page 828.)

BROTHERHOOD OF ST. ANDREW*(Continued from page 821.)*

in Carnegie Hall. Mr. Courtenay Barber was chairman. Addresses were made and papers were read by the boys and they were splendid. After the reading of the papers a general discussion was called for, and one was surprised to see those young boys rise to their feet and tell what the Juniors were doing or trying to do in their own particular parishes. After spending a couple of hours listening to these boys, one was compelled to admit that the Juniors are taking the Brotherhood work seriously, that they are by no means making light of it. They are doing fine work, and evidently will continue to do it.

**Juniors
Do Well**

One of the most interesting of all the conferences was that presided over by Dr. W. C. Sturgis of Colorado Springs. To those who have heard Dr. Sturgis speak it is sufficient to say that he took part in the conference, to guarantee that it was both interesting and edifying.

**On Junior
Work**

But it was made the more interesting and edifying by the fact that Dr. Sturgis was assisted by three unusually able speakers. Mr. C. F. Pennington of Baltimore read a paper on "The Boys Club," which put some new and excellent ideals about boys' clubs, into his hearer's minds.

The Rev. Pascal Harrower of West New Brighton, N. Y., spoke on "The Sunday School." Dr. Harrower is the chairman of the New York Sunday School Commission, and a leading member of the General Board of Religious Education. He is a man deeply interested in the Sunday school. He has made a very careful study of it, and can speak with authority. With his love for the child, his knowledge of Sunday schools, and their methods, and his intense interest in the child and the Sunday school and, in addition to these, possessing the ability to speak with grace and ease, his address found a willing and appreciative audience. The Sunday school, though old, appeared in a new, and more attractive, and important light to those men, and surely some will feel moved to go home and do something to make the Sunday school there more efficient.

Dr. John Wilkinson, Jr., of Philadelphia spoke on the Junior chapter. With strong, rapid speech, but very clearly and distinctly, he told of the opportunities, the responsibilities, and the obligations, for the senior Brotherhood man that lay in the Junior chapter.

All the speakers emphasized the idea of the power of personal touch.

The subject for the conference was "The Men of To-morrow." And under the three heads "The Boys Club," "The Sunday School," and "The Junior Chapter," opportunity was amply afforded, and used, to show what can be done to make the boy of to-day a better man to-morrow than are the men of to-day.

The evening meeting, though of a different nature, proved equally interesting. The three men speaking were all veterans in the ranks of the Brotherhood. The general subject was the "Brotherhood of St. Andrew." Mr. Edward H. Bonsall, the President of the Brotherhood, was the chairman of the meeting.

**The President
Presides**

Mr. H. D. W. English, First Vice-President of the Brotherhood, read a most interesting paper on "Its Progress and Promise." He briefly traced its history from its inception to the present; then showed what wonderful possibilities lie ahead.

Mr. George Wharton Pepper spoke on "Its Origin and Object." Mr. Pepper has a most happy faculty of being able to hold men's interest when he speaks to them about religious things, and men delight in listening to him, because he is so earnest and so sincere in all he has to say. All through his address he was interrupted by applause, and at its close the applause was greatly prolonged.

At the close of the meeting Friday night, something over 1,500 Brotherhood men and boys had registered, and by far the greater part of them attended every meeting that was held.

SATURDAY, OCTOBER 4th

Saturday, like all other days of the convention, was begun with a celebration of the Holy Communion at 7:30 o'clock. The Rt. Rev. W. H. Moreland, D.D., Bishop of Sacramento, was the celebrant. The thought for the meditation was suggested by the words of the exhortation, "Draw near with faith." As at all the other early celebrations, the attendance was good, and the men undoubtedly entered fully into the spirit of the hour. With each recurring celebration of the Holy Communion the spiritual interest appeared to deepen and the spiritual tone of the meetings to become more manifest. At the devotional meeting in Carnegie Hall at 10 o'clock, Dr. Powell's talk was on "Consecration," emphasizing again the necessity and the power of the personal touch.

**Saturday's
Meditation**

At half past 10 o'clock the last business session of the convention was called to order and the report of the committee on resolutions, was received. None of the resolutions as presented on Friday was adopted. In the matter of the increase in the number of chaplains in the navy, the convention passed a resolution putting itself on record as favoring the increase of the number, but did not direct

**Last
Business Session**

the secretary to communicate such action to Congress or the President, as proposed in the original resolution. The committee very wisely reported that they did not consider the Brotherhood convention the proper place to discuss in any way the change of the name of the Church.

When the report of the committee was before the convention for adoption, Fr. Sill obtained the floor and said he felt that he must say something on the matter of the change of name, and announced that while Dr. Carlton, the general secretary of the Brotherhood, was out of active work during the past year he had persuaded some one in Boston to change her name some time within the next month. This brought forth considerable applause and resolutions of congratulation, to which Dr. Carlton, with his usual gracious manner, responded. This was the only time that his voice was heard on the floor of the convention, he being advised by his physician not to take any active part in the convention. It did not seem natural not to hear from him, but all realized that it was the only wise thing for him to do.

At half past 2 o'clock a mass meeting for the boys was held under the direction of the Bishop of Utah. The speakers were the Bishop of Chicago and Mr. R. A. Waite, of the New York Y. M. C. A. The general topic was "Making Men." This was a most interesting meeting and very largely attended. Immediately following this mass meeting was held the sectional conferences on "The Clergy and the Brotherhood," "Bible Classes," "Brotherhood Literature," and "Evening Service Attendance Campaign." These were all well attended, but especially was that on the Clergy and the Brotherhood, there being one hundred and twenty-five present.

At 4 o'clock the last general conference of the convention was held, and it proved to be the climax. The attendance was the largest at any of the day meetings. The subject was "Vital Questions," the chairman, Mr. John W. Wood, and the three speakers, Dr. Sturgis, Bishop Lloyd, and Bishop Woodcock. Their particular subjects were respectively "The Daily Opportunity," "The Daily Compromise," "The Passing Hour." Whoever it was that made up the programme made an exceedingly wise selection of both subjects and speakers for the closing meeting; they left the true ring at the close of this splendid convention. There was but one thing lacking to make the convention quite complete that was the corporate Communion of Sunday. The meeting was closed with prayer and benediction by the Bishop of West Texas. As it closed the men in charge of the registration reported over twenty-two hundred Brotherhood men and boys registered.

Atlanta, Ga., extended an invitation for the convention to meet in that city in 1914, and the invitation was accepted. California wants it for 1915, and has already asked for it.

Mr. George H. Randall, the associate secretary of the Brotherhood, conducted the Daily Institute, the subject being "The Brotherhood Chapter, Its Meetings, Services, and Prayer."

At 8 o'clock the preparation service for the corporate Communion was held in the beautiful new St. Thomas' Church on Fifth avenue and Fifty-third street. This was the first service to be held in the completed church, and it was rushed to completion in order that the service might be held; the workmen were in the church up to the last day. It is a magnificent church, seating some fifteen hundred or more people and it was almost full for this service. Dean Rousmaniere of St. Paul's Cathedral, Boston, was to have conducted this service of preparation, but at the last minute he was prevented and the rector of Zion and St. Timothy took his place most acceptably and well.

SUNDAY, OCTOBER 5th

A glorious service was held in the Cathedral of St. John the Divine Sunday morning at 7:30 o'clock, when nearly 2,000 men and boys received the Holy Communion. It was a magnificent sight to look down from the choir on the great mass of men and boys who filled the crossings of the Cathedral. The Bishop of New York was the celebrant, the Suffragan Bishop of New York the Epistoler, and the Bishop of Chicago the Gospeler. These were assisted by several of the New York priests. At the midday services the Brotherhood button was seen in nearly every church of New York.

**The Beginning
of Sunday**

At 3:30 o'clock all gathered for the last mass meeting in Carnegie Hall. The hall was filled, the main floor being occupied by the Brotherhood men and boys, of whom at that time 2,560 had registered, coming from forty-four states, and nine foreign countries. At this meeting it was announced that the old officers had all been re-elected. The Bishop of New York was chairman of the meeting. Mr. John R. Mott spoke on "Man's Need of the Church," and Bishop Woodcock spoke on "The Church's Claim on the Man." Both speakers held the audience in rapt attention. It was a wonderful meeting, and will be long remembered. Bishop Greer thanked the Brotherhood for having come to New York, and urged the men to not only take away with them the inspiration they had received at the convention, but to make practical use of it. The meeting closed with the hymn "Blest be the Tie That Binds"; the heartiness of the singing was almost as great an inspiration as the words of the speakers.

At 8:00 o'clock, in St. Thomas' Church, the last meeting of

(Continued on page 828.)

GENERAL CONVENTION ATTRACTS MANY**New York the Mecca of American Churchmen****EXHIBIT OF THE SUNDAY SCHOOL COMMISSION****Church Schools of Music in Operation****OTHER INTERESTING ITEMS OF NEW YORK WORK**

**Branch Office of The Living Church }
416 Lafayette St.
New York, October 7, 1913 }**

VISITING Bishops of the Church, distinguished preachers, and rectors just returned from vacations, preached on the first Sunday of October in the Cathedral of St. John the Divine and in the parishes of the city and metropolitan district to large congregations. In a number of instances the General Convention, its organization, history, and present work was the subject of sermons and addresses and the appropriate prayer was recited.

The New York Sunday School Commission, Incorporated, invites all visitors to New York City during the General Convention to "the largest and most complete Sunday school exhibit in the world." This exhibit consists of 30,000 Sunday school aids, and is on view every week day from 8:30 A.M. to 6:00 P.M., at the Diocesan House, 416 Lafayette street, New York City. This is also the permanent New York office of THE LIVING CHURCH. News items, reports and invitation cards for the New York representative of this paper should be sent to this address by officers and committees desiring publication of the proceedings of their respective organizations. A complete line of the books, tracts, and other publications of THE YOUNG CHURCHMAN COMPANY of Milwaukee, Wis., may be found in the Sunday School Commission Rooms in the Diocesan House.

Visitors to the General Convention should not fail to visit the General Theological Seminary, Chelsea Square, 9th avenue and 20th street. The library is especially of interest. Mr. Edward H. Virgin, the librarian, and his corps of assistants will describe the various manuscripts and rare editions for which this library is justly renowned.

The Alumni of three theological seminaries will hold reunions and dinners on Thursday evening, October 16th, at different places in the city.

Three Alumni Reunions

The Presiding Bishop of the Church, Bishop Mann of North Dakota, Bishop Spalding of Utah, Bishop Davies of Western Massachusetts, the Rev. John C. Foley, D.D., and others will address the Associate Alumni of the General Theological Seminary at the Hotel Marseilles, Broadway and 103rd street.

The Berkeley Divinity school dinner will be held at the Harvard Club.

The Cambridge Club of New York will entertain representatives of the Episcopal Theological school in the Assembly hall of the New Seamen's Institute, Coenties Slip.

Seven o'clock is the hour set for these dinners.

There will be a meeting of the Church association for the advancement of the interests of labor, at the new Synod Hall, Cathedral Heights, at eight o'clock on the evening of Saturday, October 11th, the chairman being the Rt. Rev. James H. Darlington, D.D., Bishop of Harrisburg. The subjects and the speakers will be: "The Obligation of the Church," Rev. John P. Peters, D.D., rector St. Michael's Church, New York; "The Labor Movement," John J. Manning, editor of *The Garment Worker*, official organ United Garment Workers of America; "The Church Labor Movement in Vermont," Rev. Joseph Reynolds, rector Trinity Church, Rutland, Vt.

Under the auspices of the Guild of All Souls a Solemn Requiem will be sung in the Church of St. Mary the Virgin, West Forty-sixth street, on Friday morning, October 17th, at half past nine o'clock. All the members of General Convention, associates of the Guild and their friends are invited to attend.

In Aid of Labor

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A Solemn Requiem

The Trinity School of Church Music opened this week under auspicious circumstances. Its object is to conserve the great traditions of the English Cathedral music, vocal and organ instruction being given by men everywhere recognized as experts in their special line. The training of organists, choirmasters and choristers is in the care of Felix Lamond (director), G. Edward Stubbs, Edmund Jacques, R. J. Winterbottom, F. T. Harrat, Moritz Schwartz, John Carrington, A. Madeley Richardson and Mark Andrewes. Three distinguished masters have consented to serve as examiners—Arthur Foote, T. Tertius Noble, and W. R. Spalding.

The school is under the patronage of the Rev. Dr. William T. Manning, rector of Trinity parish. Through his courtesy, the school has the use of a large hall and class rooms in Trinity parish school, 90 Trinity Place, in the rear of "old Trinity." By this sympathetic interest of the rector of the parish the charges for the superior instruction offered in the prospectus are astonishingly low.

The new choir school of the Cathedral of St. John the Divine is finished and was opened Wednesday October 1st, as a boarding as well as day school, this being the second such school in the United States. The first is at Grace Church, Broadway and Tenth street.

Cathedral School Opened

St. John's choir school cost \$150,000 and it is the gift of Mrs. J. J. Blodgett. It is a big stone building back of the Cathedral proper, facing Morningside Park.

The first floor is a miniature chapel for rehearsals, class rooms and offices. The second floor contains dormitories. On the third floor is a gymnasium, an infirmary and living quarters for Miles Farrow, organist and choir director of the Cathedral, the assistant organist and the head master and teachers.

There are accommodations for sixty pupils, half boarders and half day scholars. The Cathedral educates and boards the pupils for the service the boys give by singing every afternoon and Sundays at services. Heretofore there has been only a day school, and this has been held in the old Synod Hall. This hall will be razed after the General Convention.

The largest Teachers' Training Class ever held has been enrolled under the auspices of the New York Diocesan Training School for Sunday School Teachers. The extraordinary number of 748 men and women will attend the eleven weeks course of instruction in the Y. M. C. A. building in Troy, New York. They represent 43 local and suburban congregations. The Secretary, Rev. Dr. William Walter Smith, opened the course on Tuesday night.

Large Training Class

At the Church of the Holy Communion, Sixth avenue and Twentieth street, many improvements have been made during the summer. These extensive works made it necessary to close the church since the early part of July. A new pulpit, lectern and choir stalls, all of oak, have been placed. There is also a new altar rail. The three main entrances have been made uniform in size. A portion of the south transept has been set apart as a baptistry. At the south transept a new porch has been erected, in memory of Francis McNeil Bacon, who died recently. He was a trustee of this church for more than thirty years, and at the time of his death was treasurer of the corporation.

Repairs and Improvements

During the summer the interior decorations of the Church of the Incarnation, Madison avenue and Thirty-fifth street, were completely altered to harmonize with the Gothic architecture. This church was reopened on Sunday last by the Rev. Howard C. Robbins, rector.

The officers and teachers of the Sunday school of the Church of the Ascension, Mount Vernon, New York (Dr. Cyrus Townsend Brady, rector), were formally appointed and instituted at an especially prepared service in connection with Evening Prayer, Sunday night. Over fifty persons participated in this interesting, unique, and most impressive function. Recent gifts to the Church include a very handsome new Altar desk and service book and two Eucharistic lights for the small Altar. Changes have been made in the arrangement of the church by which some slight addition has been added to the seating capacity and the transept pews heretofore hidden have been rendered available. Bible study classes have been started on Friday and Sunday mornings, with a very large attendance.

The Rev. Dr. George Martin Christian, rector emeritus of Grace Church, Newark, N. J., and rector emeritus of the Church of St. Mary the Virgin, New York City, died in Philadelphia on Sunday afternoon, October 5th, aged sixty-five years, after a long illness.

An Unique Service

At the time of this dispatch arrangements are being perfected for a simple funeral to be conducted at St. Mark's Church, Philadelphia, by the retiring rector of Grace Church, Newark, the Rev. Elliott White, who is rector elect of St. Mark's. It is proposed to hold a memorial service for Dr. Christian after the adjournment of the General Convention. A memorial article on the life and work of Dr. Christian will appear in a later issue of THE LIVING CHURCH.

There will be a missionary mass meeting at the Carnegie Hall, West Fifty-seventh street and Seventh avenue, on Friday evening, October 17th at 8:15 o'clock. The speakers will include the Rt. Rev. Daniel Sylvester Tuttle, D.D., Presiding Bishop, Rt. Rev. Frederick Rogers Graves, D.D., Bishop of Shanghai, Rt. Rev. Charles Henry Brent, D.D., Bishop of the Philippine Islands, and George Wharton Pepper, Esq., deputy of the diocese of Pennsylvania. There will be music by a vested choir of three hundred voices. Admission without ticket to dress circle and balcony. Tickets for seats in parquet \$1.00 each, for which apply to Henry L. Hobart, 120 Front street.

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Missionary Mass Meeting

Delegates to the General Convention, and their friends, are urged to inspect the building of the Seamen's Church Institute of New York, at 25 South street, immediately after the service for the opening and blessing of its new chapel of Our Saviour, which will take place at 3 P.M., Sunday, October 12th. The building will be open to visitors between 4 and 6 o'clock on that date. Invitations to the service are limited, because of restricted seating capacity.

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PREPARING FOR LENTEN MISSIONS

Bishop and Clergy Planning the Details of a Spiritual Campaign

RECENT CHURCH EVENTS IN CHICAGO AND VICINITY

The Living Church News Bureau }
Chicago, October 7, 1913 }

ONE of the most important subjects mentioned by Bishop Anderson at the last diocesan convention, in May, was the plan of holding what might be called a diocesan parochial mission, by which is meant that in the coming Lent there should be held, in as many sections of the diocese as possible, especially in Chicago, parochial missions in strategically located parishes. Soon after the convention the clergy generally throughout the city and suburbs expressed their deep conviction that some such plan ought to be followed, and as a result, several committees were appointed by Bishop Anderson during the summer. These have met more than once, since June, so that it was possible for the Bishop to meet on October 1st with the committees on speakers and on methods, at the Church club rooms. The decisions reached at this meeting included the choice of ten days in the early part of the coming Lent as the date, and the acceptance of Bishop Anderson's proposal that in November he should invite to the city a well-known authority on the preparation for and the conduct of parochial missions, who should instruct the rectors of the parishes wherein these proposed missions are to be held. This instruction is to cover all the essential details concerned with the preparations. Bishop Toll is the chairman of the committee on speakers, and he has requested that all the clergy who desire that parochial missions should be held in their parishes, should at once write to him, stating their wish, and suggesting the names of various missionaries, any one of whom they would like him to invite to their parishes for these proposed ten days. It was felt at this meeting that the united effort throughout the diocese to have these missions, would, by its very union, be of great spiritual benefit to all the congregations involved.

The trustees of the Church Home for aged persons held an important meeting on September 30th, at which it was decided to appoint at once a committee on subscriptions, and to make every effort to raise the large sum needed to erect the fine new building on East Fifty-fourth Place, the plans for which had already been accepted by the Board. It is thought likely that photographs of the elevation of this very handsome and spacious structure will soon be taken, so that any of the clergy who desire may hang these photographs in the parish houses or church vestibules, for the purpose of deepening interest in this extensive and absolutely necessary enterprise. The present buildings on Ellis avenue cannot be used longer than during the present fall and winter. Bishop Anderson appointed a strong committee on subscriptions, with Mr. Isham Randolph as chairman and Mr. F. F. Ainsworth as vice-chairman. The committee is being organized at once for active work. Subscriptions have already begun to come in, and the whole strength of the diocese will be concentrated from now on upon the raising of this money. About \$100,000 is needed, according to the present estimate.

The fall meeting of the West Side and West Suburban Sunday School Institute was held at the Cathedral on the afternoon and evening of Tuesday, September 30th, with a good attendance. Possibly 125 officers and teachers, together with a number of the clergy, sat down to the supper which followed Evensong. The programme included an address by Miss Anna G. Murray, of St. Mark's Church, Evanston, describing her new book which is entitled "Practical Primary Lessons for Church Schools."

The Rev. Walter G. Laidlaw, of the diocesan Board of Religious Education, spoke on "Christian Social Service in the Sunday School," being the chairman of this committee of the D. B. R. E. The Rev. B. I. Bell, of St. Christopher's, Oak Park, explained an interesting exhibit of text-books and other helps, most of which are being used in one or more of the Sunday schools connected with the Institute.

On the Feast of St. Michael and All Angels there were special services held in several of the churches of the diocese, in addition to those usually held on Holy Days. At St. Mark's, Evanston, the Rev. George R. Arnold, rector of St. Elizabeth's parish, Glencoe, celebrated a Requiem Holy Eucharist as a memorial of the late Rev. Dr. Arthur Wilde Little, September 29th being very near to a day of personal and special significance in Dr. Little's life. This celebration was held at an early hour, and was well attended.

At the Church of the Ascension St. Michael's Day was observed as usual as the Patronal Feast of the parish. Solemn Even-

song was sung on the evening of Sunday, the 28th, and was followed by a Solemn Procession of the Blessed Sacrament and by Benediction. Masses were celebrated at 6 and 7 A.M. on the Feast Day itself, and at 11 A.M. there was Solemn High Mass, with Procession. The Sunday in the Octave was also observed by Solemn High Mass and Solemn Evensong and Benediction, at the usual hours. The offerings at this festival were for the endowment fund of the parish, which now amounts to about \$5,500. Fr. de Villareal, who is the assistant priest at the Church of the Ascension, resumed his classes in the French language about September 15th. An unusual instance of attention to religious duty last summer was that of one of the acolytes from the Church of the Ascension. While on his vacation in Wisconsin he walked eighteen miles each way, one Sunday, rather than miss going to church!

Most of the Chicago clergy receive each week the bulletin from the Chicago Board of Health. A recent edition asks the help of

Board of Health Bulletins

the clergy in warning their people, especially their children, against the dangers of attending moving picture shows in theaters which are not properly ventilated. The Board of Health has begun to canvass the entire situation in Chicago, and is issuing certificates to all of these theaters which comply with its suggestions as to ventilation. The children and older people also are urged to look for these certificates before exposing themselves to the vitiated air of these crowded gatherings. There are about 600 of these moving picture theaters in and around Chicago, with a capacity of about 260,000 persons. It is estimated that about 500,000 is the usual daily attendance. This edition of the Health Board's bulletin contained two pictures of air-specimens, one being from an ill-ventilated theater, and the other a theater which had won one of the Board's licenses. The contrast in the amount of microbes disclosed by these two pictures is appalling.

The monthly meetings of the diocesan branch of the Woman's Auxiliary were resumed for the remainder of the year on Thursday morning, October 2nd. Mrs. Frederick Greeley, diocesan president, made the address of the morning. There were 38 branches represented, with 103 delegates. The offering of the morning was given to the general fund of the Chicago branch of the Auxiliary. Mrs. Greeley announced that the United Offering of the Chicago branch now amounts to about \$7,300. This is a substantial increase over the United Offering of 1910.

The Junior Department of the Woman's Auxiliary is discussing the adoption of a new departure, for the current year, the plan of holding a series of meetings, in the Church club rooms, to which not only the officers but the older members of the various parish branches of the Juniors will be invited. There will be, according to this plan, papers or addresses on missionary topics and on methods of work, at each of these meetings.

At a meeting of the diocesan board of missions, held on Thursday afternoon, October 2nd, it was announced that an anonymous gift of \$5,000 had been received, to be applied to improving the buildings connected with the Cathedral. The money is not available immediately, but will be before long.

The Church of the Incarnation, Fernwood, the Rev. Arnold Lutton, priest-in-charge, has paid off the balance of its mortgage, and is now out of debt.

Holy Cross mission, Chicago, has been under the leadership of the Rev. Thomas M. Baxter, deacon, for the past few months, and is prospering in every department. The congregations have grown and the Sunday school is much increased in membership.

TERTIUS.

BROTHERHOOD OF ST. ANDREW

(Continued from page 826.)

the convention was held. The Rev. Dr. Powell was the preacher.

The Closing Gathering

His text was "Son go work to-day in My Vineyard." It was a remarkably fine sermon, ending with a strong appeal to the men and boys to obey the Father's wishes. Dr. Carlton read the names of those who had departed this life from among the Brotherhood ranks during the past year. After appropriate prayers and the Benediction, the twenty-eighth convention came to an end, pronounced by all to have been an exceptionally fine and inspiring one.

GENERAL CONVENTION

(Continued from page 825)

Faith, and faith only, can guide and master our resources, and win the victory for the spirit.

Second, the Spirit of Christ is here now, as in the councils of old, if in humility and faith we will receive Him. With Christ here, and each of us consecrated, we may act with courage. Our faces are forward, our work is for tomorrow; for the years so quick upon us.

O God, accept our consecration; "and here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee."

BISHOP LAWRENCE'S 20th ANNIVERSARY

BISHOPS, priests, and laity all joined in paying tribute to the Rt. Rev. William Lawrence, D.D., LL.D., D. C. L., Bishop of Massachusetts, on the twentieth anniversary of his consecration to the bishopric, and the religious observances held on Sunday, October 5th, and Monday, October 6th, were attended by large congregations. In all the parishes and missions in the diocese the occasion was given recognition. In addition there were special prayers prepared, this happy privilege having been entrusted to Dr. Rousmaniere, Dean of the Cathedral, and his work received the hearty approval of the Bishop in advance of their publication. The hymns used during the morning services were those used at the Bishop's consecration twenty years ago.



BISHOP LAWRENCE

These same prayers and hymns were used at the service at St. Paul's Cathedral, Boston, on Sunday, at which the Bishop was present, he being the celebrant at the Holy Communion. Dean Rousmaniere was the preacher, and he, like all the rectors of the diocese, made fitting mention of the occasion and its significance.

An interesting feature of the parochial services was the invitation extended to Bishop Samuel G. Babcock to take the service at Grace Church, Lawrence, which was the only parish Bishop Lawrence ever had. It was in this parish the Bishop was assistant rector from 1876 to 1877, and thereafter he was rector until 1883, when he was elected a professor in Homiletics at the Episcopal Theological School, Cambridge. This post he occupied for two years until he was elected Dean of the school, succeeding the late Dean Gray. As Bishop Babcock had promised to take the service at St. Mary's, East Boston, in the morning, he conducted the Lawrence service in the evening.

The great diocesan service of thanksgiving took place in the Cathedral on Monday morning. Invitations had been sent out not only to all of the New England Bishops but to those who had been canonically resident in Massachusetts before their elevation. Those invited had included Bishops Brent, Osborne, Longley, Kinsman, Van Buren, Rhineland, and Reese, but owing to the nearness of General Convention these could not be present.

Invitations also had been sent to priests who had been canonically resident in the diocese within the past twenty years, and those who responded included the Rev. Ernest H. Mariett of New York City, the Rev. Arthur Chase of Ware, Mass., the Rev. Samuel Hodgkiss of West Fitchburg, Mass., the Rev. Victor M. Haughton of Exeter, N. H., the Rev. Milo H. Gates of New York City, the Rev. Donald N. Alexander of Springfield, Mass., the Rev. Parnell Le Bas Cross of Berkeley Springs, W. Va., the Rev. Preston Barr of Wilkinsons, Mass., the Rev. Francis A. Foxcroft of Charlestown, N. H., the Rev. David C. Garrett of St. Louis, Mo., the Rev. Edward P. Lee of St. Johnsbury, Vt., the Rev. Charles L. Short of Worcester, Mass., the Rev. Willis H. Hazard of West Chester, Pa.

There were present the Rt. Rev. Samuel G. Babcock, D.D., Suffragan Bishop of Massachusetts, and the Rt. Rev. James De Wolf Perry, Jr., D.D., Bishop of Rhode Island. The procession formed in Park Street Congregational Church, diagonally across from the Cathedral, and included nearly 200 of the clergy of the diocese, while the laymen, including diocesan delegates, numbered considerably more.

The procession passed from Park Street church down through Boston Common and across Tremont street into the Cathedral, the same as was done a year ago on the occasion of the consecration of St. Paul's to Cathedral uses. As the procession entered the church the choir sang "Oh, t'was a joyful sound to hear," and immediately the clergy and laity found seats all joined in singing the Te Deum, Stanford's in B flat being used. Later "In the Cross of Christ I glory" was sung, the offertory anthem was "Lord, Thou art God" by Stainer, the Sanctus was Tours in C, the communion hymn was "Shepherd of Souls, Refresh and Bless," the Gloria in Excelsis was Tours in C, and the recessional was "Holy, Holy, Holy, Lord, God Almighty." The rear of the chancel was handsomely screened in southern smilax, and on the altar were vases of red and white gladioli, which looked most effective.

In his address Bishop Lawrence reviewed some of the problems confronting a Bishop. He thanked the women of the diocese for their helpful work, and congratulated the men upon their hearty spirit of coöperation. In closing he said: "During these last twenty years some 50,000 men, women, and children have given themselves to His service, and have been pledged by the laying on of my hands and the prayer for God's spirit. I meet them everywhere that I

go. They speak of their Confirmation by me, when, as strangers, they meet me hundreds of miles away. What a force if that great army were each of them consecrated, body, and mind, and spirit, if each were living to-day a life of finest saintliness? That, my dear friends, is the heaviest burden that I carry with me—the thought that thousands are indifferent, and wandering from the fold. The consciousness of the faithful is a spring of life, and a source of joy. 'Bless the Lord, O my soul, and all that is within me, bless His Holy Name,' is the strain that accompanies me to-day. Every day, in the blessing of health, friends, appreciative clergy and laity, in a united diocese, I try to forget for a moment my sins, my shortcomings, and failures, and rejoice with you in God's goodness."

Following the service, Dean Rousmaniere gave a luncheon to the Bishops and clergy at the Parker House, two blocks distant, and this represented for the time being the more social side of the occasion, as the large reception originally planned for Symphony hall had to be postponed owing to the General Convention plans, which would hinder certain desired persons from being present.

Later in the afternoon Bishop Lawrence and a few friends went to the Boylston street establishment of Irving & Casson, where the Bishop was presented with a handsome desk and chair of English oak with exquisite inlay work of American oak and ebony. The desk is brass trimmed, and on each end is a symbolic device, that of one side being the diocesan seal. With the desk was a book rack and inks wells of sterling silver, and a silver desk lamp with shade of rich brocade.

The executive committee which had in charge the arrangements of the celebration consisted of Bishop Babcock, chairman, the Rev. Frederick B. Allen, the Rev. Dr. Alexander Mann, Philip S. Parker, and Huntington Saville, secretary.

The committee on religious observance throughout the diocese consisted of the Rev. Dr. D. D. Addison, chairman, the Rev. F. B. Allen, the Rev. Dr. E. S. Rousmaniere, Charles G. Saunders, and Joseph F. Woods, secretary.

DEAN DU MOULIN ELECTED BISHOP COADJUTOR OF OHIO

THE adjourned convention of the diocese of Ohio, which met at Trinity Cathedral, Cleveland, Thursday, October 2nd, for the election of a Bishop Coadjutor, the Bishop of the diocese presiding, resulted in the choice, on the first ballot, of the Very Rev. Frank Du Moulin, LL.D., Dean of the Cathedral, the election by resolution adopted by each order, being made unanimous.

The canons of the diocese covering the election of a Bishop, provide that the clergy shall elect and the laity confirm.

Four other clergymen were placed in nomination, Rev. Abner L. Fraser, rector of St. John's Church, Youngstown, O., the Rt. Rev. Charles Henry Brent, D.D., Bishop of the Philippines, the Rev. Wilson R. Stearly, rector of St. Luke's Church, Montclair, N. J., and the Very Rev. S. S. Marquis, D.D., Dean of St. Paul's Cathedral, Detroit, Mich. The total number of clerical votes cast was 75, of which Dean Du Moulin received 43, Bishop Brent 16, Dean Marquis 7, and the Rev. Mr. Fraser and Rev. Mr. Stearly each 3. The Rev. George Gunnell, notwithstanding his having withdrawn his name, also received three votes. The total number of parishes voting was 76, of which 65 confirmed.

The convention began with a celebration of the Holy Communion at 10:00 A.M. and before 4 P.M. the work of the convention had been completed, including the signing of the certificate of election, and the delegates for the most part were on their way home. The residence of the Coadjutor will be in Toledo, and his jurisdiction will be all the 48 counties of the diocese, save those in which Cleveland, the see city, and Gambier are located, Cuyahoga and Knox, respectively, and the three lying along the lake shore east of Cleveland, Lake, Geauga, and Ashtabula. The Bishop of the diocese, according to announcement made at the annual convention of the diocese in May, surrenders his entire salary to the Coadjutor. Committees were appointed to take up the question of a proper residence for the Coadjutor in Toledo, and for the completion of the Episcopal endowment of the diocese, which now amounts to \$90,000.

The Bishop elect is the son of the late Bishop of Niagara, the Rt. Rev. John Philip Du Moulin, was born in Montreal in 1870, educated in the Toronto University and Trinity Theological College, graduating in Arts in 1892, and in Divinity in 1894. He was ordained by the Bishop of Toronto to the diaconate in 1894, and to the priesthood in 1895, and began his ministry as curate of Trinity Church, Toronto, going from there to take a like position in Trinity Church, Chicago, thence to the rectorship of Emmanuel Church, Cleveland, after two years being called back to Chicago, to become the rector of St. Peter's, whence he came to Trinity Cathedral, Cleveland, as Dean, in 1907.

Dean Du Moulin has unusual qualifications for the Episcopate, vigor of young manhood, ripe scholarship, and rich experience, not only in Church life and administration, but in humanitarian engagements as well, his abilities and interest in the latter direction having placed him in leadership in many of the larger benevolent movements in Cleveland.

SOCIAL SERVICE

← Clinton Rogers Woodruff, Editor →

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

ROMANISTS WANT A LABOR PROGRAMME.

HERE is a growing feeling among Roman Catholics that there should be a Catholic labor programme in the United States. Father Dietz of Milwaukee, in speaking of this matter, said there is a big Catholic question involved, and Catholics have something to say about it, and a method of action ought to be speedily found. "Who," he asks, "will deny that most of the immigrants to America come from Catholic countries. These immigrants are not only transplanted to a foreign soil, ignorant of customs, language and development, but they are taken mostly from peasant conditions, and the security of old surroundings, and delivered by the hundred thousand into the mines and factories of America. In their helpless condition they become the raw material and the prey of the industrial plague, known as the Industrial Workers of the World. It is the part of the Catholic brotherhood, first of all, to come to their assistance."

AN AIM IN LIFE

It is not impossible that if the new Settlement resident were asked what he found most depressing in the neighborhood, he might reply, "The general aimlessness of life, particularly in the children." He might also add, "But I see an intense longing for occupation, if only a momentary impulse, as for example in the boys' and girls' immediate readiness to help—at no matter what—with their hands."

Thus the Philadelphia College Settlement states the case and then gives this comment:

"Today when efficiency is the one demand we must all agree that the great essential, to earn even a very modest daily competence, is sufficient skill in any trade chosen. Shall we, then, permit these children whose lives are aimless because of the conditions in which they live, to grow up without either saleable knowledge or skill, by the use of which they may not only keep themselves from want, but also—and this is far more important—attain to a slight degree of happiness?"

ILLINOIS PUBLIC UTILITY LAW.

Among the questions which the Governors at their annual conference in Colorado Springs discussed were the coöperative farm credit system, commission form of government for cities and home rule. Governor Dunne of Illinois spoke at some length concerning the recent Illinois public utility law, pointing out the two theories which prevailed—that of state control of all utilities as opposed to the local city control. There is a very vigorous fight on in Illinois over this question, incident to the law which became such by the signature of Governor Dunne. This law is very vigorously opposed by the city of Chicago, because that municipality felt that it was safer in the hands of its council than of a state board. Smaller communities, especially those along the lines of inter-urban traffic, were advocates of the bill that finally became a law, and which placed the question of control in the hands of a state board.

ARGENTINE AIDS TELEPHONE OPERATOR.

THE ARGENTINE REPUBLIC, through its department of health, concerns itself with hours of labor and recently refused the petition presented by telephone girls requesting permission to work one hour over regulation time so as to increase the wage day. The refusal to accede is based on the fact that the work is too worrying and fatiguing to the nervous system. Their work obliges them to concentrate their attention to such an extent that cases of cerebral neurasthenia among the girls are not infrequent. The department is of the opinion the hygienic rule which should be enforced is that the work should be done in periods of 40 minutes, followed by a 10 minutes' rest, so as not to fatigue the attention. The increase in working hours asked for should not only not be granted, but the girls should be better paid for their present day's task, was the recommendation of the department.

STUDYING CONDITIONS IN TENNESSEE.

The Tennessee Social Service Commission appointed two

years ago has been doing excellent work in studying conditions, and calling public attention to the defects in the industrial and criminal legislation of the state. A remarkable work has also been done at the state penitentiary under the direct guidance of Bishop Gailor. A Girls' Friendly Society organized in Memphis two years ago has enrolled more than 100 working girls in its membership, and is conducting a lunch and rest room and a rooming house patronized by 300 or 400 working women of the city. The same sort of work is being done in Knoxville with equal success.

CONNECTICUT G. F. S. AND SOCIAL SERVICE.

A Social Service Department of the Girls' Friendly Society has been organized in the diocese of Connecticut under the leadership of Miss Mary K. Jennings of South Norwalk. The Girls' Friendly Society has a vacation house where three hundred girls are entertained in the course of the summer. Particular branches are doing good work. For example, in Hartford there has been for two years provision for furnishing just before Christmas, for the shop girls, at that time so overworked, a place where they may rest and secure good meals at prices less than cost.

BAD ROADS AND THE COST OF LIVING.

Bad rural roads are declared by Henry M. Hyde, who is writing a series of articles on municipal problems for the Chicago *Tribune*, to be one of the prime causes of the high cost of living. He states that with about thirty country roads leading into the city of Chicago, there are eight main highways over which passes most of the traffic. No one of these is in anything like decent repair for anything like its whole length in Cook County. Often for a month or two every year each of these is in an almost impassable condition.

THE FOND DU LAC COMMISSION.

The Bishop of Fond du Lac has appointed the following Social Service Commission: The Rev. B. Talbot Rogers, D.D., Fond du Lac; the Rev. Graeme Davis, Marshfield; Mr. Edward O. Brown, Rhinelander; Hon. Louis A. Pradt, Wausau; Frederick A. Foster, Fond du Lac. The Committee has the power to add three more to the Commission, one man or woman from each archdeaconry.

LOANS BY RUSSELL SAGE FOUNDATION.

A great deal of work has been done in the matter of remedial loans under the auspices of the Russell Sage Foundation. There has been published by the National Association of Remedial Loans under these auspices a report of the work done in 1912-13 and the proceedings of the fifth annual convention held last June. These can be had at the Sage Foundation, 105 East Twenty-second street, New York.

WORK IN LOUISIANA.

A considerable amount of work is being done in the diocese of Louisiana, in asylums, hospitals, homes, jails, penitentiaries, reformatories and the state university by workers of the Church. The Girls' Friendly Society connected with Trinity parish, New Orleans, is giving instruction in domestic science, millinery and sewing to seventy factory girls.

MASSACHUSETTS PARISHES AT WORK.

The Social Service Commission of Massachusetts has just sent out a questionnaire, seeking information as to what is being done in the various parishes in the way of Social Service. It is believed that these various agencies in this diocese are all working more effectively than heretofore.

THE MARRIAGE LICENSE law of Connecticut has been modified so as to deter persons who come there from neighboring states seeking a hasty marriage.

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.

WHAT AND WHERE IS THE CATHOLIC FAITH?

To the Editor of *The Living Church*:

MR. John Brooks Leavitt frankly asks for the name and address of the Catholic Church. His question is well put, and what it means is capable of a clear, distinct answer.

According to the Vincentian canon, of which Mr. Leavitt of course knows ("*semper, ubique, ab omnibus*"), we can easily analyze ancient and modern Christian doctrine, discipline, government, and worship, and can find out accurately what is Catholic. As for the names and addresses, they are those of every person, or every congregation, or every national Church where anything in Christian doctrine, discipline, worship, or government, measuring up to these Vincentian essentials can be found. Most Protestants are more or less Catholic.

Mr. Leavitt knows, to specify, that the institution of Sunday as Lord's Day is Catholic. Did he ever imagine that he kept Sunday because he prefers to be called a Protestant? The only thoroughgoing Protestant body, the Seventh Day Adventists, refuses, as everyone is aware, thus to observe Sunday.

Again, the catalogue of the 39 Old Testament and 27 New Testament Books, commonly called the Holy Bible, is also Catholic in its credentials. Has Mr. Leavitt ever fancied that it was merely Protestant credentials?

Once more, the custom of admitting women to the Holy Communion is of Catholic authority. Mr. Leavitt does not escort to the church at the time of Holy Communion any Churchwoman he knows because they and he like to be called Protestant, but purely because it is a Catholic custom.

And so we might go on citing the real authority for every other rule and custom which is rightly called Churchly. The three orders of the Holy Ministry, the vesting of clergy during public worship; the doctrine of the Real Presence and of the Eucharistic Sacrifice; the wondrous language of the Nicene Creed; the customs of kneeling during prayer and especially while receiving the Holy Communion, the use of a Prayer Book—these and a host of others are not Protestant, but Catholic in their origin or in their authority.

In other words, they are large enough, and deep enough, and human enough, to have been accepted either always, or at some time everywhere and by all, so that they can be called universal or Catholic. It is often forgotten by Protestant minds that no system of doctrine, discipline, government, or worship which can historically be called only Protestant has ever won any such splendid testimony to its worth. None of it is big enough, deep enough, or human enough ever to have commended itself everywhere or to all, and none of it is old enough to have lasted "always," since the Church began to be. Why anybody who has any real respect for what is human, big, solid, deep, and thoroughly adaptable, as distinguished from what is little and idiosyncratic and local and insular and possibly whimsical, can prefer to be called a Protestant rather than a Catholic, is one of the amazing anomalies of the day.

Lastly: The Holy Spirit's guidance, according to Holy Scripture, is promised only to the largest and most united groupings of Christians, and not to mere individuals or to sects. "He shall guide you into all the truth" ("you" is plural, and was spoken to the future Bishops of the Church). "It seemed good to the Holy Ghost and to us"—so said the great council of the New Testament Church. "It seems good to the Holy Ghost and to me"—so would the Protestant paraphrase the Holy Bible. The modern Pope, "ex cathedra," says the same. We call it "the Referendum," to-day, or "Pragmatism," or "Democracy," or a dozen other names which symbolize the largest brotherliness and mutuality and adaptability, as contrasted with egotism and peculiarity and individuality.

Where the Church of all times and ages has ever been brought into agreement, there we may rest assured is the action of the Holy Spirit. No merely human power is able alone to bring into agreement such divergent ideals as those of East, West, North, South, Europeans, Asiatics, Americans, Teutons, Celts, and the like. Anything in doctrine, discipline, worship, and government, which is big enough and human enough to have satisfied and still to satisfy such diverse clientage is—well, isn't it good enough for Mr. Leavitt?

It is certainly good enough for us who are grateful to be called Catholics. We have a right to believe that it has divine authority.

And when Christians shall once more become humble and brotherly enough to wipe out schisms and to love the Catholic Church, which can express itself as the Church did in the magnificent days of the conciliar epoch, we will have some glorious additions to what is Catholic. Till then, we certainly have enough to satisfy a reasonable demand. It is the pith and marrow of the Book of Common Prayer.

JOHN HENRY HOPKINS.

Chicago, Nineteenth Sunday after Trinity, 1913.

DR. BABCOCK ON "AMERICAN CATHOLIC"

To the Editor of *The Living Church*:

IN a brochure just published in the cause of Evangelical knowledge, the Rev. Dr. C. H. Babcock effectually extinguishes the smouldering flames of ecclesiasticism.

This treatise might fitly be termed a critique of pure Protestantism, as it is addressed to that hearty prejudice which is the heritage of many of our household. Indeed it might almost have been written by a layman, so uncritical is its finality, and so pleasantly dogmatic its tone.

Dr. Babcock flatly denies the divine institution of the Church, brands Catholic faith and tradition as a blend of Paganism, Judaism, and Mediaevalism, and hails a modernized Protestantism as the heir of the Catacombs. He might almost be quoting from the Prayer Book of the Reformed Episcopal Church, so discreet are his references to the Catholic element in our American Liturgy.

For example, Dr. Babcock omits from his citations the most solemn act in the sacrament of Holy Order, when to the "receiver humbly kneeling" the Bishop says "Receive the Holy Ghost for the office and work of a priest in the Church of God now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven, and whose sins thou dost retain they are retained" (or the Bishop may say "Take thou authority for the Office of a Priest in the Church of God," etc., part of the office being, as aforesaid, to declare to penitents the Absolution of their sins).

Now Dr. Babcock may regard this act in his case as "titular," making him a sort of *sacerdos in partibus infidelium*, but there would still seem to be imparted in this rite a character differentiating Dr. Babcock from his Baptist or Unitarian brother.

In sober fact, no critical study of Anglican formularies and no comparison with other Catholic liturgies will fail to convince the unbiased scholar that the intention of the Anglican Communion is to create a minister who shall exercise the ordinary functions of a Christian priest.

Dr. Babcock, when he celebrates the Eucharist and administers Communion, does nothing more nor less than the Pope himself.

Essentially the Eucharistic office is identical, whether the Roman, Eastern, or Anglican; forms may vary, but the minister of the sacrament is a *priest* who intends to do what the Church, from Catacombs to Cathedral, has ever done with "these Thy gifts and creatures of bread and wine." Whatever may be the functions of a Pagan priest, it is evident that the *Christian* priest, by our Prayer Book, is empowered to do only that which has ever appertained to the Christian priesthood.

Dr. Babcock, being duly ordained to dispense the sacraments, necessarily has the power to grant absolution or to withhold it, but our own ritual specifically mentions this prerogative of the priesthood, that there may be no misunderstanding on this point.

If this be sacerdotalism, we share it concurrently with Rome and the East. It was to rid the Prayer Book of all this manifest "sacerdotalism" that Dr. Cummins, years ago, protested with great ability, and led a faithful remnant into the Reformed Episcopal Church. Brought into this truly Protestant movement as a child, I recall nothing but the care taken to induce us to regard the American Book of Common Prayer as a seed-house of papistries, flagrantly unscriptural as to Baptismal Regeneration, and other sacramental teaching.

Dr. Babcock is perhaps over-bold when he writes: "We venture the tentative opinion, that had it not been for that sacerdotal growth," of the last fifty years, "and misrepresentation, 2,000,000 communicants instead of about 1,000,000 would be recorded to the credit of the Protestant Episcopal Church to-day."

The Reformed Episcopal Church, consistently non-sacerdotal, has upheld for nearly forty years exactly the sort of Protestantism advocated by Dr. Babcock, if (as some might question), mere numbers be a criterion of truth, what of the Reformed Episcopal Church to-day? They claim, I think, about 10,000 communicants.

Finally the critique comes to a triumphant end, and so completely is Dr. Babcock carried away by the force of his own argument that he is able to say with refreshing naïveté—"As for 'American Catholic,' we dismiss it with grave regard to the limbo of a multitude of forgotten follies."

HENRY LEVERETT CHASE.

St. Louis, October 1, 1913.

A NEW HYMNAL

To the Editor of *The Living Church*:

THERE is probably no living authority in the American Church whose utterances on Hymnology will be received with more attention and deference than those of the Rev. Dr. Hutchins. It is therefore peculiarly gratifying to read to-day his letter to THE

LIVING CHURCH. From this letter we receive for the first time a semi-authoritative assurance that the commission will not report a new Hymnal. It was precisely the disquieting uncertainty as to the contemplated course of the commission which moved the diocese of Michigan to appoint a special committee, the result of whose labors has been given in a pamphlet just published by THE YOUNG CHURCHMAN COMPANY.

The Michigan committee find themselves in hearty accord with Dr. Hutchins in deprecating the adoption, at once, of any new Hymnal. There is, it is true, an urgent need of hymns more especially adapted, for instance, to the new interest of Social Service, and it is of such hymns that Dr. Hutchins may truthfully say that of our "sixty-five new hymns," "a good many . . . have less general use to recommend them than most of those proposed for omission." Again, Dr. Hutchins will permit us to recall to him that while we suggest in all only 159 hymns to be dropped, there are 204 of our 679 which are not to be found in any of the six contemporary Anglican hymnals used for comparison, and 73 more to be found in only one of the six.

If Dr. Hutchins will pardon my saying it, I think he will find that there is not one of the sixty-five hymns suggested for admission into a future hymnal which has not its positive reason for recommendation, in the principles carefully stated in the report itself. How much consent he, or anyone else, may give to those principles, is another matter. But the reason for suggesting the dropping of less than one-fourth (most critics have suggested one-half or three-fourths), and for offering the sixty-five new ones in our Appendix, was not personal or individual taste or whim; but, in a word, the ideal of a Hymnal to be companion to our Book of Common Prayer, a collection for Anglican worship in the United States in the twentieth century.

We ought to take ample time to perfect our next Hymnal. With what speed a book might be adopted—by a Convention absorbed in other matters—witness the passing of a *Mission Hymnal* in Cincinnati three years ago.

WILLIAM FREDERIC FABER.

Detroit, September 26, 1913.

To the Editor of *The Living Church*:

DR. Hutchins is undoubtedly right in saying that we shall not have a new Hymnal in the near future, but is it true that we do not need one? I agree with Dr. Hutchins that from 600 to 700 hymns is not an excessive number, but that our present collection is at all adequate seems to me hard to maintain.

Leaving out the question of rubbish which ought to be thrown away, there remains the fact that our present book is woefully lacking in much that it ought to contain.

To fill the needs of our day, a Hymnal must be truly comprehensive. It must contain a sufficient number of the old Latin hymns, translated in such metres that they may be sung to the plainsong melodies; it should have adequate translations of a goodly number of the wonderful German hymns; and of course the proper selection or modern English work. This is only a very incomplete summary of a Hymnal's requirements, but does our Hymnal meet even these conditions? Where is the "Santum Ergo"? Where are dozens of the old hymns we ought to have? Who can be satisfied with a Hymnal which selects, out of dozens of good translations, a version of "Ein' Feste Burg," which cannot be sung to the original tune? I have no doubt that many of our people are under the impression that the tune, "Luther's Hymn," is the proper setting for "Ein' Feste Burg," and are wholly ignorant of the stirring melody which really belongs to those words.

What really ought to be agitated at the Convention, however, is not revision of the Hymnal but revision of our system of an established Hymnal. We should be as free as our English brethren to choose the Hymnal which appeals to us as being the best. It will be objected that there would be a loss of royalties, but this might be met by proper control of the sale of foreign Hymnals, or in some other way. In any case, it is not right to hinder the development of Church music for the sake even of the infirm clergy.

There is just one book, *The English Hymnal*, which comes anywhere near perfection. Would that we could use it!

FRANK DAMBOSCH, JR.

Peekskill, N. Y., September 27, 1913.

THE ROCK AND RILL HYMN

To the Editor of *The Living Church*:

SOMEONE has suggested adding "My country, 'tis of thee" to our proposed new Hymnal. I contend it would be out of place.

The praises of our first settlers so often introduced, on public occasions, into extempore prayers, should not find a parallel in our hymn book. Let us consider its significance.

My country it is of thee. I sing of thee, sweet land of liberty. Is it sweet land or sweet liberty, or a way of saying land of sweet liberty? "Land where my fathers died." Yet the fathers of many citizens have died in other lands, or still live there; and the ancestors a century ago of a majority of Americans were of other nationalities. "Land of the pilgrims' pride." Even if it be true that the pilgrims were proud of this country, it belonged more in

their day to the red men of the forest than to them. "From every mountain side let freedom ring." I suppose that means the echo back from the hill-sides of the vigorous singing of this hymn of freedom. But there is much of the country without mountains to ring with music.

"My native country, thee." There are many good citizens who were not born here. "Land of the noble free." Is this praise of ourselves? And are we free because we are noble, or noble because we are free? "Thy name I sing." Thy name is in apposition to thee in the first line. Thee is a favorite and often-repeated word in this lyric. It serves to fill out lines. "I love thy rocks and rills, thy woods and templed hills." The New England writer seemed to have his section in mind. How do these words suit Arizona and some other sections? It is desirable we should have a hymn suited to the whole country. "My heart with rapture thrills like that above." Like what?

"Let music swell the breeze." I suppose this means let the breeze be filled with music. "And ring from all the trees, sweet freedom's song." It cannot be an echo, as trees absorb sound rather than reflect it. Perhaps it is the sigh of the wind. "Let mortal tongues awake." Let the tongues of mortals wake up. "Let all that breathe partake." Here he strikes a poetic note. Let mortals, while they still breathe, partake of freedom. A consummation devoutly to be wished. "Let rocks their silence break. The sound prolong." Let the rocks, usually silent, echo back this song, and invite singing fortissimo.

We next strike a verse of excellence. It is the only one which entitles the composition to the name of hymn. With it we have in our present hymnal two other stanzas, and this joint production by three authors makes a hymn worthy of adoption as our national hymn. Honor to Dr. Smith, who did write poems of merit, would still remain for giving us that one stanza. Our present hymnal gives us a better hymn by far than what is commonly sung to the tune *America*. A suitable hymn for national use may be found in our Hymn No. 196, and any hymn writer may well shrink from any attempt to better it.

F. W. BARTLETT.

Rockport, Mass., September 29, 1913.

REVERENCE IN LATIN EUROPEAN CHURCHES

To the Editor of *The Living Church*:

PERMIT me to express a word regarding reverence in Latin European churches, discussed by a correspondent in your issue of last week. While I have seen plenty of bad manners by American tourists in the Roman Catholic Cathedrals of Italy, I have also seen very reverent congregations in our own churches in Rome, Florence, and Paris. Moreover, the Italians themselves are more irreverent than the tourists. Here are a few instances: My wife and I attended Matins one day at the Cathedral in Naples. Half a dozen priests in dirty laces were droning through the service most monotonously, in a slouchy fashion, which showed that they were bored to death. Not a soul in the building (and there were not more than ten such) was paying the least attention to them. As we stood there, a guide came up from the crypt, and asked us in an ordinary conversational tone if we would not like to step down and view the relics. Again, we attended Mass on a Sunday in St. Peter's, Rome. The congregation was almost entirely made up of tourists. There were the same lolling priests whispering to each other during the service, and the same dirty laces. One of the priests enlivened matters by getting out a snuff box and treating himself to a good pinch. I wondered if he was going to pass it to the congregation. As we went out, I noticed an Italian woman on her knees, dropping the beads of her rosary; but her eyes were following the hats of the female tourists.

Once again, our guide took us into the Church of St. Cecilia in Rome. The church was empty, save for a priest kneeling at the chancel rail in private devotion. The Italian guide, in a tone of contempt that could be overheard by the priest, turned and said to us: "We have too many priests in Italy." Yours truly,

Hartford, Conn., September 26, 1913. FRANKLIN H. MILLER.

CLERGY RELIEF: A SPECIAL CASE

To the Editor of *The Living Church*:

I HAVE just learned by accident that a clergyman of the Church—a missionary, whom I have known for many years, working in a neighboring diocese, has been suddenly stricken with an incurable disease and has, in all human probability, only a few weeks to live.

He resigned a position in which he received a good salary, when he was ordained twenty years ago, and I know, that he has been offered a salary, from a business firm, since he became a missionary, twice as large as he has ever received from the Church.

Now that he knows that he is dying, he has sent or permitted to be sent, an appeal for contributions to help buy a home for his wife and two children, who will be left behind, with only a meagre insurance policy of \$200 a year.

Having, as I say, by accident, seen this appeal and knowing the man, I venture to ask anyone, who happens to read this, and who

wants to help raise two thousand dollars to buy a house for this wife and these children, to send his or her contribution to me, and I shall see that it reaches its proper destination.

THOMAS F. GAILOR,
Bishop of Tennessee.

Sewanee, Tenn., St. Michael and All Angels', 1913.

THE PROPOSED CANON PROVIDING FOR A SEPARATE MISSIONARY JURISDICTION FOR THE NEGROES IN THE SOUTH

To the Editor of *The Living Church*:

THE Bishops of Mississippi, North and East Carolina have united in drafting a canon to be presented to the approaching session of the General Convention, asking that the negroes in their dioceses be set aside in a separate racial missionary jurisdiction.

It is interesting to contrast their action with that of their esteemed predecessors, the Bishops of Mississippi and North Carolina, who in 1883, with the other Southern Bishops attended a special conference called at Sewanee, Tenn., to consider the relation of the Church to the colored people of the South. At that conference twelve Southern Bishops and twenty-nine clerical and lay representatives, after debating the question for three days, adopted the following report of the committee to whom was referred sundry resolutions and suggestions:

"Your committee believes that because of the apostolic character of the episcopal office, which has been received always and everywhere and by all men because of the ecclesiastical unity thereby maintained and exhibited, which may not be broken; and because of the truest welfare of all mankind there can be but one fold and one Chief Shepherd for all the people in any field of ecclesiastical designation. . . . Therefore, your committee would report that in its judgment it is entirely inexpedient both on grounds of ecclesiastical polity, and also of a due consideration of the interests of all concerned to establish any *separate independent*, ecclesiastical organization for the colored people dwelling within the territory of our constituted jurisdictions." . . .

This report was directly in line with a similar report of a special committee made to the General Convention in 1877, signed by Bishop Atkinson of North Carolina, one of the wisest and most statesmanlike of our Southern Bishops, Bishop Gregg of Texas, and Bishop Williams of Connecticut, the peer of the other two. In that report they say in part:

"If Bishops be needed for congregations of persons speaking different languages from the English, or belonging to races different from the European—then those Bishops should be Suffragan. . . . To have independent Bishops in one diocese is against the stream of Catholic teaching and practice, and would tend to generate division instead of unity, and to produce contention and strife in the place of peace and harmony, which are now our glory and our happiness. With Suffragan Bishops these evils would be avoided."

When, therefore, the special committee appointed in Boston in 1904 to consider the petition of certain colored memorialists, asking for a racial Bishop, recommended the Suffragan plan, as the solution of our peculiar difficulties in the South, they were simply endorsing and making their own the best thought and statesmanship of the Church on that subject, prior to that time. And finally, when three years ago in Cincinnati the General Convention adopted the Canon on Suffragan Bishops, it was with the hope and expectation that some Southern dioceses could be found who would be willing to try it. No doubt there were other influences at work and other needs to be considered in the passage of this canon, besides those of the colored people. But no one can deny that the just claims of the negro race for a greater degree of leadership and responsibility in the Church was a determining factor in the passage of that canon. It is, therefore, not too much to say that the canon providing for Suffragan Bishops was the Church's answer to the appeal of the negro memorialists. It is the Church's own plan after thirty years of careful study and deliberation for the solution of the difficulties which beset us in the South, or elsewhere, where there are large communities of negroes.

Why then despair of the plan? Are we prepared to say at the end of three short years that the plan is a failure, when it has never been tried? But it may be answered, "we gave you a chance to try it in South Carolina, and your diocesan council failed to sustain you." True—but is South Carolina the whole Southern Church? Does it follow that because one Southern diocese within the short space of three years failed to put into operation so radical, and in the minds of so many, so revolutionary a plan, that no other Southern diocese will do it? I say that three years is entirely too short a period in which to educate the minds of our people, and prepare them for such a far-reaching change. Remember they have never considered the question before. The Southern Bishops have met and discussed it more than once, but the Bishops are not the Church, and whenever they act independently of their clergy and laity, they generally make a mistake. Since the Sewanee conference of 1883 no representative body of men of the Southern dioceses most directly

affected by the proposed racial district has ever met to consider this most vital question. Our people need more time. I found in my own diocese that the rank and file of our laity had never considered the question at all before it was brought up in the council. It was new and strange to them, and seemed fraught with great dangers. I believe that these conditions prevail generally throughout the South.

Moreover, it is a mistake to say that South Carolina rejected the Suffragan plan for the negro; what we said was, "it is not expedient to elect a negro Suffragan Bishop at this time." Of course, no man can forecast the future on this vexed question, but I am convinced that if South Carolina felt she was obliged to choose between the two plans proposed she would unhesitatingly choose the Suffragan. I believe that this is true of other Southern dioceses, notably the diocese of Georgia. Why then assume, as the memorialists have done, but no Southern diocese will have the "temerity"—we prefer to say the faith in the wisdom of the Church—to try the plan which the Church herself has recommended? Before we ask the General Convention to do something else for us, let those who believe in the Suffragan plan be given full opportunity to test the wisdom of the Church. No sane man familiar with conditions in the South but who will agree with me that three years is far too brief a period in which to convert a whole people to a deeper realization of their responsibility to the negro. Our brethren who differ with us must be patient. This question of the status of the negro in the Church bristles with prejudice, and is surrounded with many difficulties. Let us not make the mistake of fastening upon the Southern Church a racial episcopate, destructive of the unity of the Church, and establish a precedent without a parallel in Church history.

CHARLESTON, S. C.
October 4, 1913.

WM. A. GUERRY,
Bishop of South Carolina.

THE EDUCATION OF CANDIDATES

To the Editor of *The Living Church*:

IT must be evident to everyone that the whole subject of the preparation of candidates for the ministry is bristling with problems.

As to what is the ideal theological curriculum there is wide diversity of opinion to-day, not only in our own Church, but in the Church of England, and in other Christian bodies in this country. We have entered upon a period of dissatisfaction with the old methods of preparation for the ministry, and of desire for something better. Beside this, our Church has its own special and complicated problems, involved in the relations of theological seminaries to examining chaplains, of both to the Bishops, and of all three classes to General Conventions and commissions of the whole Church. In view of these facts it seems to me as if the Bishop of Vermont's protest against hasty action was eminently timely. Why cannot we have a small committee of experts who will take up the whole problem of preparation of candidates for the ministry, with the same thoroughness which the Joint Commission on the support of the clergy has shown with reference to pensions? Such a committee could gather facts and opinions, and prepare a report which would give us a basis for intelligent and effective action, such as we do not possess at present.

W. P. LADD.

Berkeley Divinity School.

BOOKS ON THE EASTERN CHURCH

To the Editor of *The Living Church*:

HERE is to be at the General Convention an exhibit of and opportunity to buy the most important of the books and pamphlets in English on the subject of the Eastern Orthodox Church, including the Report of the New England Commission. May we also call attention to the fact that the new catalogue of The Young Churchman Company contains a section describing these books, being a corrected reprint of the Bibliography of our committee sent out last year as a separate pamphlet, with the addition of four new books?

For the Bibliography Committee of the A. & E. O. C. U. and the New England Commission on Eastern Orthodox Immigrants.
Saco, Maine, September 27th. THOMAS BURGESS.

THE WASHINGTON PLAN FOR PROPORTIONATE REPRESENTATION

To the Editor of *The Living Church*:

AS one of sixty-five members of the Washington convention who voted No on the resolution to change the present method of representation, I desire to call attention to the fact that that resolution was passed by a majority of four votes only. To read the constant references to the "Washington Plan" one would think it had gone through with flying colors instead of only being not a wreck.

C. ERNEST SMITH.

St. Thomas', Washington, October 3, 1913.

WE ARE only so far worthy of esteem as we know how to appreciate.—Goethe.

LITERARY

HOLIDAY BOOKS

THOUGH somewhat early, the illustrated books for the holidays are beginning to make their appearance. A handsome edition of *Parsifal*, with sixteen illustrations in full color, and with well decorated pages in tints for the remainder of the work, may well be placed first of these. It is a volume of most handsome character, and well befits the weird story which has become so familiar to us through poetry and music. There is an introduction by Mr. T. W. Rolleston, and the illustrations and decorations are by Willy Pogány. It would be impossible to conceive of a more beautiful setting. [Thomas Y. Crowell Co., New York. Price \$6.00; postpaid \$6.40.]

Another handsome volume similarly made, with colored illustrations by the same artist, is an edition of *The Rubaiyat of Omar Khayyam*. This is a cheaper form of the de luxe edition first issued two years ago by the same publishers, with somewhat decreased page and less expensive paper, though the result is still a very handsome volume, and the illustrations in water colors show to fine advantage. The volume is a handsome one for a Christmas gift. The text follows the standard translation of Edward Fitzgerald. [Thomas Y. Crowell Co., New York. Price \$1.50 net; postpaid \$1.70.]

Three works of standard interest appear in handsome editions from the same house. *Thoreau's Excursions* comes in a new dress, with illustrations by Clifton Johnson. Those illustrations show an intimate knowledge of Thoreau's work and evince the depth with which the artist has entered into the study of his work. There is an introduction by Ralph Waldo Emerson. [Thomas Y. Crowell Co., New York. Price \$2.00 net; postpaid \$2.20.]

Second we may notice what is termed the Tourists' edition of *Ramona*, by Helen Hunt Jackson. There is an introduction by A. C. Vroman, and 24 half-tone illustrations from original photographs. These very largely show the Florentine scenes that are depicted in the text, and appearing in tint, lend materially to the beauty of the volume. [Little, Brown, & Co., Boston. Price \$2.00.]

The third of these volumes is a handsomely illustrated edition of *Lorna Doone*, by R. D. Blackmore, with 16 illustrations in color by Christopher Clark. One wishes for a little larger type, and rather resents the crowding into a single volume of such a handsome character, the two volumes in which the work is written. The type however is readable, if not really large, and certainly the setting, with its beautiful pictures, is all that could be desired. [Thomas Y. Crowell Co., New York. Price \$2.50 net; postpaid \$2.75.]

With a green border on each page, is an anthology from the works of John Kendrick Bangs entitled *A Line o' Cheer for each Day o' the Year*. The verses for the various days are well selected, and the style of the book past criticism. [Little, Brown, & Co., Boston. Price \$1.25 net.]

A book of selected poetry from British and American sources, beginning with Chaucer and extending to our own day, is *The Changing Year, a Book of Nature Verse*, compiled by John R. Howard, editor of *Poems of Friendship*, etc., with photogravure frontispiece. One finds within its covers many favorites, and many as well that will be new to most of those who pick up the handsome little volume for examination. It is such a collection as one is delighted to have. [Thomas Y. Crowell Co., New York. Price \$1.00 net; postpaid \$1.10.]

HISTORY

REMINISCENCES of Dr. Neale, as of others who have been associated in the work of Sackville College, are given in an interesting book entitled *Sackville College (Hospitale Sive Collegium)*, by "the Twenty-second Warden." The work is based, as the author explains, upon the history of Sackville College published by Dr. Neale some sixty years ago, but as this volume has for more than a generation been out of print, and as there is also much new matter herein contained, the book will be new to readers generally. Sackville College is best known to Americans for its connection with John Mason Neale, but one learns from this book how valuable its work has been for its own sake, extending, as it does, back to the age of Queen Elizabeth. Dr. Neale himself appears to be better known in this country than he was in England. At least so he himself felt, for, as we learn from this volume, in a letter to a friend explaining why he accepted a degree of D.D. from Trinity College, Hartford, he said: "You do not know, as how should you, how much better known I am in America than England, how much better liked, how much more of an authority." "Certainly," comments the author, "it is to the credit of the Americans that they recognized Dr. Neale's true worth long before it was recognized in this country." We learn, too, that Dr. Neale took the wardenship of the college at a time when it had reached a very low estate, so that its revival for the work of our own day was practically due to him. [Farncombe & Co. Ltd., East Grinstead, England.]

AN ADDITION to the volumes of American Church local history is a work of nearly one hundred pages entitled *Historical Notes of Saint James' Parish, Hyde Park-on-Hudson, New York*. The parish is one that has recently celebrated its centennial, of which this volume is a memento. It is well adorned with half-tone illustrations of rectors, past and present, and of other persons and scenes that have been associated with the parish. The present rector is the Rev. Edward P. Newton. [Privately published.]

RELIGIOUS

A NEW BOOK by the Bishop of Chicago bears the title *Letters to Laymen*. It consists of a number of separate "letters" giving the sort of familiar instruction to lay workers which is so urgently needed. Thus there are letters to Church wardens, vestrymen, finance committees of missions, treasurers, choirmasters, Sunday school teachers, sponsors, and just laymen. Bishop Anderson gives to each of these a clear knowledge of what is expected of him, and how he is expected to fulfill his duties. Strangely enough, though every parish and mission has an abundance of such officials, we have generally left them altogether to their own resources to find out what they are expected to do. These letters from the Bishop of Chicago will prove of great value for that purpose. [The Young Churchman Co., Milwaukee. Price 75 cents net.]

THREE devotional books are received from the pen of the late Rev. Dr. J. R. Miller, who was so prolific in the production of devotional writings. These are compiled since the author's death by Dr. John T. Faris, who was formerly associated with Dr. Miller in editorial work. The volumes are entitled respectively *Things that Endure*, *Glory of the Commonplace*, and there is a third in booklet form entitled *The Secret of Love*. The latter is adorned with colored illustrations. Each of them is worthy of its great author. [Thomas Y. Crowell Co., New York.]

A DEVOTIONAL VOLUME bound in paper and lately published is *Spiritual Instructions* by the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont. The author explains that these instructions were delivered during last Lent, and the ground covered includes self-discipline, prayer, the presence of God, self-examination, reading the Bible, and Holy Communion. As with all Bishop Hall's works, so with this, the spiritual tone is of the highest, and the work will be of value to those who will read it thoughtfully. [The Young Churchman Co., Milwaukee. Price 40 cents.]

BIOGRAPHY

A VALUABLE ADDITION to the biography of the American Church is contained in *The Life and Times of Thomas John Claggett*, first Bishop of Maryland, and the first Bishop consecrated in America, by George B. Utley. Bishop Claggett's claim to remembrance is not only based upon his priority of consecration in this country, but also upon his services in developing the Church in Maryland after the close of the Revolution. The volume is largely made up of letters from and concerning the subject of the biography, thus showing the large research in historical archives on the part of the author, and the exceedingly intelligent manner of treating those papers. As librarian of the Maryland Diocesan library for some years, and as being now secretary of the American Library Association, the author has had excellent opportunities to do his work intelligently and well, and he has made the most of those opportunities. [R. R. Donnelley & Sons Co., Chicago.]

MISCELLANEOUS

COMING at this time, when the Perry Centennial has aroused national interest in the family of that name, a genealogical volume, *The Perrys of Rhode Island and Tales of Silver Creek; the Bosworth-Bourn-Perry Homestead*, by Rev. Calbraith Bourn Perry, D.D., S.A.R., author of *The De Wolfs*, will be welcomed by many. There is a frontispiece portrait of Commodore Oliver H. Perry, and not only is the family genealogy well traced, but in very interesting style are anecdotes and history of many of the characters whose names are entitled to places in the book. Many of these have been distinguished in the history of the nation and of the Church, including among them not only the hero of Lake Erie, but Commodore Matthew Calbraith Perry, of fame in connection with the opening of Japan; Bishop Mark Anthony DeWolf Howe, and Rev. Reginald H. Howe, D.D., Bishop James DeWolf Perry, present Bishop of Rhode Island, and his father, the Rev. J. DeWolf Perry, D.D., as well as the author of the volume, and others whose names are known to fame. [Tobias A. Wright, New York.]

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 week beginning October 13th will be the "Educational Week" of the General Convention. Pursuant to a resolution of the last Convention there is to be a joint session of the two houses on Tuesday, October 14th, at Synod Hall, at which time the broad subject of Christian education is to be presented by three speakers. Bishop Gailor speaks on the subject: "What Recognition is Given to Christianity in the Liberal Education of To-day?"; Bishop Greer speaks on "Does the Instruction in our Sunday Schools and in our Theological Seminaries Meet the Needs of the Church?"; and Mr. George Wharton Pepper on "What Contribution is the Episcopal Church Making to the Christian Education of the Coming Generation of American Men and Women?"

Tuesday afternoon there is to be a Sunday School Institute in Earl Hall, Columbia University, under the joint auspices of the General Board, the Sunday School Convention of the Second Department, and the Diocesan Board of Education of New York. The Rev. Mr. Gardner will open the Institute with an address, after which the Institute will divide into five sections, each led by some one skilled in the subject. Mrs. John Loman of Philadelphia leads the Primary Section; the Rev. F. C. Sherman of Akron, Ohio, the Junior Section; the Rev. S. U. Mitman of South Bethlehem that for Seniors; the Rev. G. O. Meade of Roanoke, Va., that for Seniors, and the section for Superintendents will be led by the Rev. E. J. Dennen of Lynn, Mass.

Tuesday evening there is to be a dinner in the interests of Religious Education at which Dr. George A. Coe of the Union Theological Seminary, the Rev. W. E. Gardner, and Bishop Lawrence are to speak, with the chairman of the New York diocesan board, the Rev. H. P. Nichols, D.D., in the chair.

On Wednesday the semi-annual meeting of the General Board of Religious Education is to be held.

Thursday there will be a Conference on Religious work in Colleges and Universities, under the chairmanship of the Rev. R. C. Knox, chaplain of Columbia University, the most striking feature of which is the mass meeting in Synod Hall in the evening, at which Dr. Talcott Williams of Columbia University will speak from the view point of the university; the Rev. F. S. Luther, president of Trinity College, will speak from the view point of the college, and Prof. C. R. Fish of the University of Wisconsin from the view point of the state university.

Friday and Saturday will be given over to a Conference of Head Mistresses of Secondary Schools for Girls under the direction of the general secretary of the G.B.R.E. and Deaconess Goodwin.

Sunday is the day recommended by the Board for special prayers and intercessions for the work of Religious Education, and on Monday there is to be a mass meeting in the Cathedral at which the Presiding Bishop will be in the chair and will speak on "Religious Education and the Church." The Rev. Dr. Symonds, chairman of the Protestant Board of Education of Montreal will speak on "Religion as the Unifying Element in Education"; the Rev. Dr. Bradner will speak on "Training the Church's Teachers," and Bishop Brent will speak on "Some Possibilities in an Educational Programme."

THE CHURCH must look with interest upon this coming week, for it is probable that the policy of the Church towards the question of religious education, nay, possibly towards education, will be determined at this time. There is a discontent with the present canon, under which the General Board is organized, that must result in some sort of amendment to it. Some, including a good proportion of the Board, want the scope of the Board widened so as to include in its responsibility all the different phases of religious education. Others, as shown by the report of the Commission on the Status of Theological Education, want the present Board changed radically both in membership and in scope, so that instead of forty members as at present there should be but sixteen, and instead of the Department Sunday school conventions there should be small Department

Boards of Education organized by the General Board. And to this smaller Board is to be committed the unification and development, not of religious education, but of the Church's work of education. What the outcome will be none of us can tell. By the time these words are read many of us will no doubt know the policy that has been decided upon, for there is to be a conference of the leaders in the educational movement in New York the night of the opening day of the Convention so that the two commissions, that on Christian Education and that on Theological Education, and the General Board may unite in a common policy.

The question at issue is whether a Board of the General Convention can deal with the major subject of education as a whole, including as it must not simply the religious side of education but the whole educational field, school, college, university, seminary, and Sunday school, and by its thoroughness of investigation and practical recommendations based on this win recognition and be followed by the different institutions so that it may in this way serve as a unifying force in the field. Should this wider scope be given to the Board the Sunday school work would then become a department.

THERE IS ANOTHER possibility that might well be considered at this time. We have had it set before us quite plainly many times that the Board of Missions is trying to fulfill our Lord's command to "Go" and that the Board of Religious Education is trying to fulfill the command to "Teach." Why should not the two things so closely connected by our Lord be united with us? Why should not the two boards be reorganized in such a way that they may become one efficient body working for the extension and the intensive growth of the Kingdom of God? Is it not possible to have a Department of Education and a Department of Extension work? To the latter would be committed what is now done by the Board of Missions and to the former would be committed what it is proposed to do under the enlarged Board of Religious Education. There would be but one budget, and the double appeal, the one for missions, the other for educational work, would not have to be met. There would be economy in administration. There are no doubt many objections that might well be raised to this suggestion. Possibly, coming at this last hour, it would not be feasible to work out the details in time for action at this Convention. It may sound too strongly of centralization. It may involve too great a responsibility upon the president of the Board of Missions.

WORD COMES from St. Louis of a further development of the Teacher Training movement. There has been organized a Church School of Religious Instruction with a principal and faculty. At the preliminary meeting in September there were over a hundred people present and before a month has passed the leaders expect to have more than that number enrolled as pupils. The work is to be closely aligned with the work under the general board, the faculty taking the courses offered by the Correspondence school so that the same courses can be offered to the classes.

The meetings are to be held in St. George's parish house, which is central. After a short opening service the classes will go to separate rooms. There are at present seven of the clergy who are acting as professors and six others are preparing to act as substitutes.

This is a very important forward movement, the natural outgrowth of the St. Louis method of last winter. For it really makes in St. Louis a branch school under the board through which not only the Correspondence lessons are extended to a group, but there is all the impetus that comes from a large body working together and the advantage that comes from groups working on allied subjects within the same larger body. It will no doubt be arranged so that the graduates of this St. Louis school will receive the Board's certificates upon the completion of their work. It is not too much to say that the Rev. James Wise, to whose enthusiasm the successful working out of the plan is largely due, has set in motion a policy that will be followed elsewhere and will mean not only much for St. Louis but for the Church in the Middle West as well.

Church Kalendar



- Oct. 5—Twentieth Sunday after Trinity.
 " 12—Twenty-first Sunday after Trinity.
 " 18—Saturday, St. Luke.
 " 19—Twenty-second Sunday after Trinity.
 " 26—Twenty-third Sunday after Trinity.
 " 28—SS. Simon and Jude.

CALENDAR OF COMING EVENTS

- Oct. 16—G. F. S. A., at St. Michael's Church, New York City.
 Nov. 12—Convention of the Diocese of New York, at Synod Hall, Cathedral Heights, New York City.
 " 18—Convention of the Diocese of Albany, at All Saints' Cathedral, Albany, N. Y.
 " 18—Convention of the Diocese of New Hampshire.

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.]

ALASKA

Rt. Rev. P. T. Rowe, D.D.
 Rev. Hudson Stuck, D.D.
 Miss Adda Knox (in Department V).
 Miss F. G. Langdon.
 Mr. C. W. Williams.

BRAZIL

Rt. Rev. L. L. Kinsolving, D.D.
 Rev. W. C. Brown, D.D.

CAPE PALMAS

Rt. Rev. S. D. Ferguson, D.D.

EASTERN OREGON.

Rt. Rev. R. L. Paddock, D.D.

HANKOW

Dr. Mary V. Glenton.

IDAHO

Rt. Rev. J. B. Funsten, D.D.

KYOTO

Rt. Rev. H. St. G. Tucker, D.D.
 Rev. I. H. Correll, D.D.

MEXICO

Rt. Rev. H. D. Aves, D.D.
 Rev. William Watson.

NEVADA

Rt. Rev. H. D. Robinson, D.D.

NORTH DAKOTA

Rt. Rev. Cameron Mann, D.D.

OKLAHOMA

Rt. Rev. F. K. Brooke, D.D.

PHILIPPINE ISLANDS

Rev. E. A. Sibley (in 5th Department).

SAN JOAQUIN

Rt. Rev. L. C. Sanford, D.D.

SOUTH DAKOTA

Rev. P. J. Deloria.
 Rev. Luke Walker.

TOKYO

Rt. Rev. John McKim, D.D.
 Rev. P. C. Daito.
 Rev. J. Hubard Lloyd.

WESTERN COLORADO

Rt. Rev. B. Brewster, D.D.

WUHU

Rt. Rev. D. T. Huntington, D.D.
 WORK AMONG MILL PEOPLE IN THE SOUTH
 Rev. H. D. Phillips.

WORK AMONG THE NEGROES

Ven. J. S. Russell, D.D.

Personal Mention

THE REV. THOS. BELLINGER has become the rector of Grace Church, Waterford, N. Y. He was formerly of Chestertown, N. Y., in charge of Chestertown Associated Missions, comprising five churches and five school houses.

THE REV. HENRY CHAMBERLAINE having entered upon his duties at the Memorial Church of St. Mary the Virgin, should be addressed Chappaqua, Westchester Co., N. Y.

THE REV. WILLIAM WESLEY DAUP, for the past four years rector of St. Andrew's Church, Bryan, Texas, has accepted the call from St. John's Church, Elkhart, Ind., and became rector of that parish on October 8th.

THE REV. A. WILLIS EBERSOLE of Bellport, N. Y., has accepted the call to the charge of Trinity Church, Fayetteville, and St. Mark's Church, Jamesville, N. Y., beginning his work October 1st.

THE vestry of Trinity Church, Lennox, Mass., has granted the Rev. ARTHUR J. GAMMACK five months leave of absence, and he and Mrs. Gammack will sail for Europe in January. Mr. Gammack has been absent from his church very infrequently since the beginning of his rectorate, and the vacation granted is from accumulated vacations. The Rev. Carl O. Arnold of St. Helena's chapel, New Lennox, will have charge of Trinity Church during Mr. Gammack's absence.

THE address of the Rt. Rev. FREDERICK F. JOHNSON, D.D., Bishop Conductor of Missouri, during the General Convention, will be 31 East Seventy-first street, New York City.

THE REV. C. C. KRAMER, one of the deputies to General Convention from the diocese of Texas, is not attending on account of impaired health. The first alternate, the Rev. George B. Norton, D.D., is in attendance.

THE address of the Rev. C. W. LEFFINGWELL, D.D., during the session of the General Convention, is Hotel Netherland, New York.

THE address of the Rev. ELMER P. MILLER, general missionary of Eastern Oklahoma, is changed from McAlester to Muskogee, Okla.

THE REV. ALBERT C. MONK, curate of the Church of the Heavenly Rest, New York, has accepted a call to the rectorship of St. Paul's Church, Watertown, N. Y.

THE REV. H. W. ROBINSON will have charge of Christ Church, Dublin, Ga., in addition to Grace Church, Sandersville. He will reside at Dublin after October 10th.

THE REV. H. S. RUTH may be addressed at the Philadelphia Divinity School, 5000 Woodland avenue, Philadelphia, Pa.

THE REV. F. H. STEDMAN has entered upon the rectorship of St. John's Church, Milwaukee. Address 289 Hanover street.

THE office of the secretary of the diocese of Minnesota is changed from Gethsemane Church, to St. Mark's parish house, 519 Oak Grove street, Minneapolis, to which number all matter and communications intended for the secretary should be addressed.

ARCHDEACON WINN of Brunswick, Ga., is in charge of Christ Church, Savannah, during October. His address is 224 Oglethorpe avenue, E.

THE REV. CHARLES T. WRIGHT has resigned the parish of St. Paul's, Albany, Ga., and taken duty at the Otey Memorial Church, Sewanee, Tenn. His removal makes vacant the office of president of the Standing Committee, and also that of one of the deputies to General Convention. The former vacancy has not yet been filled but that of deputy has been filled by the Rev. R. E. Boykin of Brunswick, the first of the alternates. The Rev. Gerald Arthur Cornell, vicar of Douglas, has been elected to the vacant rectorship.

ORDINATIONS

DEACONS

TENNESSEE.—At St. Luke's Church, Memphis, on the Nineteenth Sunday after Trinity, the Bishop of Tennessee ordained to the diaconate, Mr. BRANWELL BENNETT, M.A., B.D., a student from Sewanee. The sermon was preached by the candidate's father, the rector of St. Luke's, who also presented his son. Mr. Bennett has accepted work in his own diocese, that of South Carolina.

DEACONS AND PRIESTS

NORTH CAROLINA.—On St. Matthew's Day, in Christ Church, Raleigh, Mr. CLARENCE G. PROSPERI was ordained to the diaconate by Bishop Cheshire, and the Rev. Messrs. HENRY A. WILLEY and CYPRIAN P. WILCOX were advanced to the priesthood. The candidates were presented by the Rev. Messrs. Smith of Charlotte, and Sidney S. Bost of Durham. The sermon was preached by the Bishop. Mr. Prosperi has been placed in charge at St. Timothy's Olive Branch, and the Rev. Henry A. Willey has become priest in charge of the Mayodan circuit of missions, which he had already been serving for some time as deacon. Mr. Wilcox is now assistant at Christ Church, Raleigh, with special charge of St. Saviour's chapel.

PRIESTS.

RHODE ISLAND.—The Bishop of the diocese advanced to the priesthood the Rev. HENRY JOHN PIPER, and the Rev. JOHN LINTON DWYER, at St. John's Church, Providence, on the Feast of St. Michael and All Angels. The Rev. E. S. Drown, D.D., was the preacher.

DIED

PICARD.—Mr. EDWARD H. PICARD, aged 35 years, died at the home of his father, the Rev. W. G. Picard, Jackson, N. C., September 25th, and was buried from the Church of the Saviour, in that city, where he was a regular attendant, and faithful communicant.

SHERMAN.—GRACE MARGARET SHERMAN, third daughter of the Rev. Addison M. and Kate L. Sherman, on Sunday morning, September 21st, in Buffalo, N. Y., sister of Elizabeth Purdy, Florence L. and Louise Sherman.

STEELE.—At Galesburg, Ill., on September 24, 1913, GERTRUDE H. STEELE, aged 24 years, daughter of Prof. William L. and Helen B. Steele, and granddaughter of the late Rev. Thomas N. Benedict of Ottawa, Ill.

"May light perpetual shine upon her."

THORN.—In the early evening of Friday, August 29, 1913, at his residence, 1615 North Nineteenth street, Philadelphia, THOMAS ELWOOD THORN, in his ninety-first year. Interment in native town of Bordentown, N. J., Tuesday, September 2nd.

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.

WANTED

POSITIONS OFFERED—CLERICAL.

WANTED—A Curate to assist in St. Paul's Parish, Akron, Ohio, and in two neighboring Missions. Also a young woman experienced in Sunday School Work and in Social Service. Address, The Rev. FRANKLYN COLB SHERMAN, Akron, Ohio.

WANTED—Curate in New York City parish. Unmarried Priest, conservative High Churchman, young, strong, with preaching experience. References expected; salary generous. Address E. F. G., LIVING CHURCH, Milwaukee, Wis.

PRIEST wanted for a growing parish in the Middle West with opportunity for social work. Salary \$1,300. Address S. O. Middle West, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL.

A PRIEST, experienced in city and town work, good speaker, hard worker, graduate of college, seminary and university—age 40, desires to make a change. Address M. J., LIVING CHURCH, Milwaukee, Wis.

YOUNG PRIEST, married, good preacher and reader, wishes one church. Staunch Churchman. Musical. References. \$1,200 and Rectory. Address "W," care LIVING CHURCH, Milwaukee, Wis.

PRIEST, experienced, taking graduate studies, desires opportunity to exercise his calling in or near New York. Address, OPPORTUNITY, care LIVING CHURCH, Milwaukee, Wis.

PARISH, Town or City, good preacher, loyal Churchman, Social Worker, References. Address PRIEST, care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN. Successful. Testimonials. Will supply. Minimum \$150 monthly. W. L. N. LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS.

WANTED.—At once, to assist priest in Indianapolis factory district, a Churchwoman, not over 45, healthy, all around worker, with efficient experience, zeal, energy, common-sense, initiative, tact, and real love for souls. No FAILURES, DISCONTENTS, ECCENTRICS, WOULD-BE'S, EXPERIMENTERS, SELF-SEEKERS, OR FADDISTS NEED APPLY. Worker must head primary department in Sunday school, direct work among girls and women, visit, etc. Must be able to sing and play hymns and simple sacred music WELL, but need not serve as organist. Traveling expenses (up to \$25.00) paid; one month's vacation, with full pay; salary \$500, if satisfactory after reasonable trial, \$600. Board and room not included but guaranteed not to exceed \$5.00 a week. I shall be glad to see any eastern applicants at General Convention by appointment. Address REV. GEO. G. BURBANCK, 125 St. Paul's avenue, Tompkinsville, Staten Island, N. Y., up to October 27th.

ST. ANDREW'S SCHOOL, Sewanee, Tenn., wants a male teacher immediately. Young, unmarried, Catholic. Address Rev. FATHER HUGHSON, O.H.C. Sewanee, Tenn.

POSITIONS WANTED—MISCELLANEOUS.

WANTED—Trained nurse for small hospital in an isolated village. Must be at least twenty-five, older preferred, and not over fond of society. An excellent position for one wishing light work and quiet home life. Address "M." care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED ORGANIST and Choirmaster seeks a change. Very successful boy Choir trainer. Recitalist. Communicant. Excellent testimonials. Moderate Salary. "A. M." care LIVING CHURCH, Milwaukee, Wis.

YOUNG Priest of cultivated tastes, desires to travel for short or long trip as companion to person of refinement. Good reader. References. Address: A. F., care LIVING CHURCH, Milwaukee, Wis.

CHOIRMASTER wishes new appointment. Boy Choir. Thorough. References furnished from best known trainers in the East. Address "DECANT" LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—Grace Cathedral, San Francisco—Bishop Nichols and the chapter will have a large Austin Organ of forty-eight speaking stops. Contract influenced by the tonal and mechanical excellence of other Austin organs in California. Illustrated booklet on request. AUSTIN ORGAN Co., Hartford, Conn.

ALTAR and processional Crosses, Alms Basins, Vases, Candlesticks, etc., solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

FLORENTINE CHRISTMAS CARDS and calendars from 5c up. Also little bronze catacombe lamps, carbons and other Italian Christmas gifts. M. ZARA, 324 Hansberry st., Germantown, Pa.

CHURCH EMBROIDERY—The St. Dunstan School—Miss WELLS, having spent a year abroad, returns with many new ideas from the study of old Italian works. 417 Main St., Geneva, N. Y.

TRAINING SCHOOL for organists and choir-masters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

UNLEAVENED BREAD—INCENSE

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

SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

CLERICAL REGISTRY. NEW YORK

PARISH OPPORTUNITIES for Rectors and Assistants. For Terms, please write 147 East Fifteenth Street, New York. VACANCIES ALWAYS.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

RESORTS

SPEND the Winter South. Board in one of the most artistic homes in the Carolinas. All modern conveniences, water, lights and furniture. Small city in eastern North Carolina not far from Pinehurst. Ideal health location. No consumptives taken. Best references given and required. For particulars address T., care LIVING CHURCH, Milwaukee, Wis.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A Boarding House for Working Girls, under the care of Sisters of St. John Baptist. Attractive sitting room, Gymnasium, Roof Garden. Terms, \$2.50 per week, including meals. Apply to the SISTER IN CHARGE.

THE BOARD OF MISSIONS

RIGHT REV. ARTHUR S. LLOYD, D.D., President. GEORGE GORDON KING, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

The appropriations of THE BOARD OF MISSIONS are the yearly guarantees made, as the Church's agent, to the Bishops of 43 Dioceses and 33 Missionary Districts at home and abroad.

In no other way can the Church's aggressive work be maintained with economy.

This year the Appropriations total \$1,550,000. Every gift for Domestic Missions, Foreign Missions, or General Missions, helps to provide the amount.

Full particulars from THE SECRETARY, 281 Fourth Ave., New York. THE SPIRIT OF MISSIONS—\$1.00 a year.

NOTICES

THE AMERICAN CHURCH UNION

For the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address the Corresponding Secretary, Rev. ELLIOT WHITE, 960 Broad street, Newark, N. J.

APPEAL FOR THE PENSION AND RELIEF OF CLERGY, WIDOWS, AND ORPHANS

Legal Title, "General Clergy Relief Fund." National, official, incorporated. Accounts audited quarterly. Trust Funds and Securities carefully deposited and safeguarded in one of the strongest Trust Companies in New York City. Wills, legacies, bequests, gifts, offerings solicited.

Only two organizations provided for in the General Canons and legislation of the Church, namely, the Missionary Society and the General Clergy Relief Fund—the Work and the Workers. 869 names have been on our lists during the last three years.

67 dioceses and missionary districts depend alone upon the General Clergy Relief Fund.

See interesting Report to General Convention with "Message of Trustees" and Tables.

GENERAL CLERGY RELIEF FUND, ALFRED J. P. McCLEURE, Treasurer and Financial Agent, Church House, Philadelphia.

HOME FOR GIRLS.

The Sisters of St. John Baptist, hope to open a Home for wayward girls from 16 years old and upward on October 15th. Apply to the Sister-in-Charge, St. Anna's, Ralston, Morris Co., New Jersey.

CAUTION

This is to give notice to the clergy and others whom he may approach, that the Rev. Wataru Saka Kibara, a Japanese Deacon, is not in good standing in the District of Tokyo.

JOHN McKIM, Bishop.

October 4, 1913.

NEW READERS

During the sessions of General Convention there will be several thousand new readers of the LIVING CHURCH. The Young Churchman Co. therefore calls attention to their Book Department. We publish a complete catalogue of the books carried in stock, which is very large and varied. Any reader, new or old, wishing a copy of our catalogue will be promptly supplied by addressing THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

PUBLICATIONS

HANDBOOK OF THE CHURCH'S MISSIONS TO THE INDIANS

compiled by Mendames A. H. Lane, John Markoe, and Bernard Schulte. 330 pages. Copiously illustrated. By mail, cloth, 89 cents; paper, 63 cents. We also publish missionary stories, lessons, plays, "helps," and everything in the way of literature for Auxiliaries, mission study classes, etc. Publication list for the asking. Address CHURCH MISSIONS PUBLISHING COMPANY, 211 State street, Hartford, Conn.

BOOK BY THE BISHOP OF CHICAGO

Letters to Laymen. By the Rt. Rev. Dr. Anderson, Bishop of Chicago. 75 cents; by mail 82 cents.

A series of "Letters" on the important duties of men connected officially with the parish. They are addressed to "Church Wardens," "Vestrymen" (2 letters), "Finance Committee of Missions," "Treasurers," "Choirmasters," "S. S. Teachers" (2 letters), "Sponsors," two

to "Laymen." The Bishop of Vermont acknowledges the receipt of a copy in the following words:

"Heartily thanks for the Letters to Laymen which I found awaiting my return home a week ago, and which I have read with delight. It is seldom I read through a book without desiring to alter something! But every word of this commends itself to me. It is indeed excellent. I shall try to circulate it in the diocese."

Catholic laymen of wealth would do well to have the book sent generally to Vestrymen and others throughout the Church.

PUBLISHED BY

THE YOUNG CHURCHMAN CO.

HARVEST HOME AND THANKSGIVING

In the Time of Harvest, Eleven Sermons by Various Contributors, edited by Rev. H. R. Gamble, M.A., Hon. Chaplain to H. M. The King. THE YOUNG CHURCHMAN CO., Milwaukee. Pp. 181. Price 80 cents; by mail 87 cents.

The writer is not acquainted with the number of parishes in this country that set apart a special day for a Harvest or Harvest Home Festival, but he well remembers the charm and appropriateness of such a feast as it has been kept for years in a certain Long Island parish. Churchmen do not keep Thanksgiving Day, as far as going to church is concerned. The day has its obvious faults. But you will find people thronging to a Harvest Festival when they are given the opportunity. Given such an opportunity, however, the rector undergoes the added responsibility of preparing a distinctly Harvest sermon every year, a not altogether easy task. Clergymen will therefore welcome a volume of Harvest sermons, the contributors to which include such men as Canon H. Scott Holland and Canon Holmes of St. Paul's Cathedral, and the Rev. H. F. B. Mackay of All Saints', Margaret street, London. Needless to say, these sermons are excellent and most suggestive. It might be added that some of them would serve many another occasion than a Harvest Festival.—Holy Cross Magazine.

PLAIN COMMENTARIES ON THE HOLY GOSPELS

By the Rev. G. M. Mac Dermott. Price of each volume 35 cents; by mail 38 cents. St. Matthew, St. Mark, St. Luke and St. John, in separate volumes.

It will be noticed that there is no commentary made at so low a price and of so great value. This is the Season for Sunday Schools to get material for the year; and individual teachers and Bible class scholars should provide themselves with one or more of these volumes. The St. Andrew's Cross says of the volumes: "They are compact, concise, scholarly, and put up in an admirably convenient shape. They can easily be slipped into a pocket and read anywhere at any time. The comments are unusually full, considering the small space they occupy, and will prove very useful indeed. They show wide study and careful preparation and are full of suggestive thoughts. Their point of view is that the Bible is the text book and reference book of the teaching Church; the infallible witness, but not the sole authority for her teaching."

Imported and published by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 S. La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

THE LIVING CHURCH

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

- NEW YORK: Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.) E. S. Gorham, 37 East 28th St. R. W. Crothers, 122 East 19th St. M. J. Whaley, 430 Fifth Ave. Brentano's, Fifth Ave. above Madison Sq.

BROOKLYN: Church of the Ascension.

BOSTON: Old Corner Bookstore, 27 Bromfield St. A. C. Lane, 57 and 59 Charles St. Smith & McCance, 38 Bromfield St.

SOMERVILLE, MASS.:

Fred I. Farwell, 87 Hudson St.

PROVIDENCE, R. I.:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

Jacobs' Book Store, 1210 Walnut St.
John Wanamaker.
Broad Street Railway Station.
Strawbridge & Clothier.
M. M. Getz, 1405 Columbus Ave.
A. J. Neier, Chelton Ave. and Chew St.

WASHINGTON:

Wm. Ballantyne & Sons, 1409 F St., N. W.
Woodward & Lothrop.

BALTIMORE:

Lycett, 317 N. Charles St.

STAUNTON, VA.:

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R. J. Seidenborg, Ellicott Square Bldg.
Otto Ulbrich, 386 Main St.

CHICAGO:

LIVING CHURCH branch office, 19 S. La Salle St. (agency for all publications of The Young Churchman Co.)
The Cathedral, 117 N. Peoria St.
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A. C. McClurg & Co., 222 S. Wabash Ave.
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The Young Churchman Co., 484 Milwaukee St.

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Lehman Art Co., 3526 Franklin Ave.
The Famous and Barr Dry Goods Co., 6th and Washington Sts.

LOUISVILLE:

Grace Church.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.)
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

KINGSTON, JAMAICA:

Jamaica Public Supply Stores.

AUCKLAND, NEW ZEALAND:

R. C. Hawkins.

BOOKS RECEIVED

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

THE YOUNG CHURCHMAN CO., Milwaukee, Wis.
The Children's Challenge to the Church. A Study in Religious Nurture for Rectors and Teachers. By Rev. William E. Gardner, General Secretary of the General Board of Religious Education of the Protestant Episcopal Church. Prepared for the Sunday School Commission, Diocese of New York. Price 75 cents net; by mail 85 cents.

LONGMANS, GREEN & CO. New York.
Old Testament Legends. Being Stories out of some of the Less-Known Apocryphal Books of the Old Testament. By M. R. James, Litt.D., Provost of King's College. With ten illustrations by H. J. Ford. Price \$1.25 net; by mail \$1.37.

The Hymn Book of the Ages. Being the Book of Psalms with a short Commentary. By S. B. Macy, author of *The Army of God*, etc. Price \$1.25 net; by mail \$1.41.

Henry Bodley Bromby. Hon. Canon of Bristol Cathedral and Vicar of All Saints', Clifton; sometime Dean of Hobart, Tasmania. A Memoir. By the Rev. J. H. B. Mace, M.A. With eight illustrations. Price \$2.00 net.

THOMAS Y. CROWELL CO. New York.

The New Man. By Jane Stone. Price 75 cents net; postpaid 83 cents.

For Uncle Sam, Boss, or Boy Scouts at Panama. By Percy K. Fitzhugh, author of *Along the Mohawk Trail*. Price \$1.25.

E. P. DUTTON & CO. New York.

Under Greek Skies. By Julia D. Dragoumis. Illustrated. Price \$1.00 net.

HOUGHTON MIFFLIN CO. Boston.

The Story of Waitstill Baxter. By Kate Douglas Wiggin. With illustrations by H. M. Brett. Price \$1.30 net; postpaid \$1.37.

MACMILLAN CO. New York.

Educational Resources of Village and Rural Communities. Edited by Joseph K. Hart, Assistant Professor of Education, University of Washington. Price \$1.00 net.

The Christian Reconstruction of Modern Life. By Charles Henry Dickinson. Price \$1.50 net.

Pinocchio under the Sea. Translated from the Italian by Carolyn M. Della Chiesa. Edited by John W. Davis. With illustrations and Decorations by Florence R. Abel Wilde. Price \$1.50 net.

Happy Acres. By Edna H. L. Turpin, author of *Honey Sweet*, etc. Illustrated by Mary Lane McMillan. Price \$1.25 net.

LITTLE, BROWN & CO. Boston.

The Tippetty-Flippitts. By Edith E. Dawson, author of *The Bunnkins-Bunnies in Camp*, *The Bunnkins-Bunnies and the Moon King*, etc. With illustrations by Clara E. Atwood. Price 60 cents net.

Romona. By Helen Hunt Jackson. Tourists' Edition, with introduction explaining the genesis of the story, by A. C. Vroman, and 24 half-tone illustrations from original photographs depicting actual scenes. Price \$2.00.

A Line o' Cheer for Each Day o' the Year. By John Kendrick Bangs. Price \$1.25 net.

PAMPHLETS

PROTESTANT EPISCOPAL SOCIETY FOR THE PROMOTION OF EVANGELICAL KNOWLEDGE.

American Catholic. A brief Critique. By Charles Henry Babcock, D.D., Contributing Editor of *The Chronicle*.

FROM THE AUTHOR.

The Christian View of Property. A Sermon Preached in St. John's Church, Milwaukee, Wis., on Sunday, August 10, 1913. By the Rev. John H. Egar, D.D.

THE CHURCH AT WORK

OPENING OF ST. LUKE'S CHURCH, MEMPHIS, TENN.

THIS CHURCH, the foundation stone of which was laid by Bishop Gailor just a year ago, was formally opened on the Eighteenth Sunday after Trinity, the rector, the Rev. Edmonds Bennett, D.D., preaching at the morning service, and the late rector, the Rev. Holly Wells, M.A., of Meridan, Miss., in the evening.

The chancel, which was furnished by the Fond du Lac Church Furniture Co., is very large and handsome. The organ, built by Müller of Hagerstown, Md., is presided over by Dr. John B. Norton, late of the Cathedral, Montreal, supported by a vested choir of thirty-six voices.

The church accommodates 850 persons. St. Luke's is in the residential section of Memphis and is the largest church in the diocese.

HELP NEEDED AT HOT SPRINGS, ARK.

IT IS no longer news that Hot Springs, Ark., had a great fire and sustained a loss of several million dollars. But it will be news to Churchmen to know that of St. Luke's parish sixty-five families were burned out, and of St. Mary's mission (colored) seventeen families had either their homes or job or business, and in some cases all, swept away. Through the generosity of citizens of Hot Springs, and of the state, and of people throughout the land the personal needs of all the people were provided for.

But St. Mary's mission sustained the greatest loss; church, parsonage, and furnish-

ings, all swept away. If the Church at large knew of the success of this mission, there would undoubtedly be many who would assist in providing a building for its continuance. The people are housed, but they have no church to worship in.

ST. MARY'S STARTS NEW YEAR

ST. MARY'S HALL, Burlington, N. J., the oldest Church school for girls in this country, opened on October 1st. The attendance taxes to the utmost the capacity of the buildings.

COLUMBIA INSTITUTE BEGINS YEAR

ON THURSDAY, September 18th, Columbia Institute, the historic Church school of the diocese of Tennessee, began its seventy-ninth session, with Morning Prayer, said in St. George's chapel by the Rev. Walter Branham Capers, president of the college.

This year there were an unusual number of students enrolled, whose mothers, and in some instances their grandmothers, were educated at Columbia Institute. Such parents took unusual pride and interest in seeing their daughters safely entered into the work of their Alma Mater.

Under Mr. Capers' direction Columbia Institute continues to do a worthy service for the Church, in assisting her in her effort to make her contribution to the cause of Christian education. The morning chapel services are very impressive, the chants being sung by a well-trained, surpliced choir, selected from the student body. St. Ann's Guild is the

name of the little Church society in the school, which trains the girls in the work of a chancel circle, and also interests them in the general work of the church.

The enrollment this year on opening day was 56 boarding students, representing about fourteen states; 100 day pupils and 40 in the kindergarten.

ACCIDENT TO REV. H. L. BURLESON

THE REV. HUGH L. BURLESON, one of the secretaries of the Domestic and Foreign Missionary Society at the Missions House, met with a rather serious accident on the evening of September 30th. He was returning by train to his home at Cos Cob, Conn., and in going down the stairs at the railroad station, fell and broke his knee cap. It was necessary to take him to a hospital at Greenwich, and it is feared that he may be obliged to remain there for some weeks to come.

SERVICES BEGUN AT HELEN, GA.

THE OPENING services were held on the Nineteenth Sunday after Trinity, in the Church of the Transfiguration, Helen, Ga.

Last August a plot of ground was deeded to the Bishop. On the Feast of the Transfiguration an evening service was held in the open air, as there was no room in the town to hold it. The people were so impressed with the service that they requested the priest to hold another the following week, which he did. At this service, on August 13th, the people signed a petition asking permission of the Bishop to organize, and to name it the Church of the Transfiguration,

as the first service had been held in that Feast, and Helen being up in the mountains. The Bishop gave his permission and material benediction. Steps were at once taken to build, with the result that within six weeks the building was finished and used for divine services.

OPENING OF SEABURY DIVINITY SCHOOL

THE CURRENT school year of Seabury Divinity School opened with a celebration of the Holy Communion and a sermon by the warden on Tuesday, September 23rd. The number of students in residence is nearly up to the capacity of the school.

Professor Matthews occupies the chair of Ethics and Apologetics, and Professor Johnson the chair of Old Testament. These are the new men on the faculty. Owing to the illness of Professor Ten Broeck, Dr. Johnson has charge of Church History, with an assistant in Old Testament.

Professor W. P. Ten Broeck, D.D., is suffering from a nervous breakdown, and will not meet his classes for some time.

The special lecturers this semester will be the Rt. Rev. F. S. Spalding, D.D., Bishop of Utah, and the Rt. Rev. D. T. Huntington, D.D., Bishop of Wu Hu, China.

By the will of the late Triphosa A. Wells of Waupun, Wis., Seabury receives \$4,000 for a scholarship, in memory of Roswell W. Wells.

VERMONT REPORT ON TEACHING OF HISTORY

COPIES in leaflet form of the Vermont report (1914) on the teaching of American Colonial History in the Public Schools are now ready for distribution. This report was printed in THE LIVING CHURCH of July 19, 1913. Copies can be secured of the Rev. John Cole McKim, Barton, Vt. Please send one-cent stamped envelope.

CONSECRATION OF A BALTIMORE CHURCH

THE CONSECRATION of the Church of St. Michael and All Angels', Baltimore (the Rev. Charles Fiske, D.D., rector), took place on the Feast of St. Michael and All Angels', Monday, September 29th, the Bishop of the diocese officiating. Bishop Murray was the third rector of the church and this was the fourth anniversary of his consecration. The instrument of donation was read by Hon. T. J. C. Williams of the vestry, and the sentence of consecration by the rector. The Rev. D. P. Allison, curate, and the Rev. George W. Lay of Raleigh, N. C., son of the late Bishop Lay, and formerly of the parish, assisted at Morning Prayer, the lesson being read by the Rev. J. S. B. Hodges, D.D., rector emeritus of old St. Paul's parish, to whose fostering care this parish owed its organization, and by the Rev. F. M. Kirkus, rector of Trinity Church, Wilmington, Del., and son of the first rector. The Bishop was celebrant at the Holy Communion, assisted by the rector and his curates. The Epistle was read by the Rev. Joseph T. Ware of the Bishop Paret Memorial chapel, Baltimore, who came into the ministry from this parish, and the Gospel by the Rev. William D. Morgan, rector of St. John's, Waverly, of which this church was originally a chapel. The sermon was preached by the Rev. C. Ernest Smith, D.D., D.C.L., rector of St. Thomas', Washington, D. C., and the second rector of the church. The church was beautifully decorated and the congregation filled it. About sixty of the clergy of the diocese were present, vested.

The parish was incorporated on October 11, 1876, and the cornerstone of the present church was laid on the Feast of St. Michael

and All Angels', 1877. In 1880 the transepts were completed, and in 1890 the nave and chancel were added. The present rector, the fourth, the Rev. Charles Fiske, D.D., assumed charge on Sunday, January 30, 1910. Under his wise and aggressive guidance the parish has made notable advancement in all its departments, the communicants now numbering 1,480, making it the largest parish south of Philadelphia.

ANOTHER YEAR FOR PHILADELPHIA DIVINITY SCHOOL

THE Philadelphia Divinity School opened on Thursday, September 25th. Nineteen students presented themselves for admission, four-fifths being college men with degrees and certificates, who were admitted without examination. On Friday the academic year was formally opened with the celebration of the Holy Communion, and the Dean addressed the students. In the evening the senior class gave a reception to the new men in the History rooms. The reception was very successful and was enjoyed by the faculty and students.

A year ago by vote of the trustees of the University of Pennsylvania the fees for post-graduate study were remitted to Divinity students. Ten of the students of the Divinity school have taken advantage of this liberality, and have entered the post-graduate department of the university to study for the degree of Master of Arts or Doctor of Philosophy.

WORK IN ALASKA

BISHOP ROWE has returned for General Convention, having come from our station farthest north at Point Hope. He reports conditions most favorable; in that little Eskimo community he confirmed ninety-eight people. A great disaster befell them in the loss of the *Nigalik*, a new motor launch given to the mission about a year and a half ago, whose cost was \$4,000. The Bishop says: "The *Nigalik* was carried out to sea in a fearful gale, in spite of our best judgment and care. She was secure and safe with twin anchors, as we thought; but owing to the hurricane wind and the current, she dragged anchor and drifted out to sea and out of sight. The Eskimos did their best to save her, tried to tow her back, but in vain. In fact it was all they could do to make the shore and escape themselves from being carried out to sea. I am thankful no life was lost; but the loss of the *Nigalik*, with so many of our needed tools on board, is at this time too great to express."

CALLED TO ST. MARK'S PARISH, PHILADELPHIA

THE IMPORTANT PARISH of St. Mark's, Philadelphia, has called to its vacant rectorship the Rev. Elliot White, rector of Grace Church, Newark, N. J., and secretary of the American Church Union. Mr. White is a graduate of Williams College, from which he received the degree of B.A. in 1881 and that of M.A. in 1884, and of the General Theological Seminary, B.D. in 1886. He was ordained deacon in 1885 by Bishop Potter, and became assistant at Trinity Church, Trenton, N. J. Advanced to the priesthood a year later by the present Bishop of New Jersey, he became rector of the Church of the Good Shepherd, Rocky Mount, N. C., serving until 1891 when he went to New York City as assistant to the Rev. P. A. H. Brown at St. John's chapel of Trinity parish. There he remained until 1894, when he assumed charge of St. Alban's Church, Newark, N. J., retaining that work until 1903, and serving as deputy to the General Convention of 1901. He was rector of St. James' Church, Long

Branch, N. J., 1903-06, since which latter year he has been rector of Grace Church, Newark. He has accepted the call to St. Mark's.

DEATH OF MISSIONARY TO THE FAR NORTH

ON AUGUST 27th, at his home in Winnipeg, Canada, in the eighty-fourth year of his age, died one of the great missionaries of modern times. The name of Robert McDonald is little known. Beyond his remote field few people heard of his great achievements, yet as Archdeacon of the Yukon, beginning his work in 1852, he accomplished results that were little short of marvellous. No other missionary has approached the extent of his translations, still in daily use among the people for whom he made them. None save Bishop Rowe has exceeded the range of his travels, and none the apostolic fervor and sublime self-denial of his spirit. Even to the last, in his retirement at Winnipeg, he continued his work of translation, and only last year published the grammar and lexicon of one of the Alaskan dialects.

BISHOP KNIGHT ACCEPTS SEWANEE

THE RESIGNATION by Bishop Knight of the Missionary Bishopric of Cuba was reported in last week's issue, having been received immediately before going to press. It now appears that he has reconsidered his declination of the position of Vice-Chancellor of the University of the South, which has been offered to him, and has accepted that position. Bishop Knight has been one of the most efficient of the Missionary Bishops, and were it not that the post which he assumes is among the most important and perhaps most arduous in the American Church, his retirement from episcopal work would be a great loss to the Church.

MISSIONS PUBLISHING COMPANY

THE ANNUAL MEETING of the Church Missions Publishing Company was held Tuesday, September 30th, in the parish house of Christ Church, Hartford, Conn. The treasurer's report showed that in the past year there had been an income of \$558 from sales of publications, \$200 from income of investments, and \$692 from gifts; the amount paid for printing and attendant expenses had been \$1,520. The report of the publishing committee showed that the three quarterly publications had been continued, that there had been a large circulation of former and recent issues from the press, and that preparation had been made for extended and important work in series and volumes. The president of the company is Bishop Tuttle of Missouri, as Presiding Bishop. Other officers were elected as follows: Vice-president, the Rev. Samuel Hart; recording secretary, John Miller Horton; treasurer, Ward C. Powell; auditor, Robert W. Huntington, Jr.; corresponding secretary and assistant treasurer, Miss Edith Beach. Plans were made for prosecuting and advertising the work of the company and increasing its usefulness, and for holding a triennial meeting at New York for those in attendance at the General Convention on the afternoon of Monday, October 20th.

WAYSIDE SHRINE UNVEILED

ON SEPTEMBER 24th there was unveiled and blessed on the private estate of Mr. and Mrs. Frederick T. Proctor of Utica, N. Y., a wayside shrine depicting Mount Calvary. Their rector, the Rev. Octavius Applegate, D.D., of Grace Church, officiated. The Corpus, of heroic size, is of bronze, executed in New York. The cross is of seasoned oak. The whole surmounted by a gable of tile. Mr. and Mrs. Proctor have traveled much in

Europe, are devoted Church people, and their erecting this exquisite specimen of European devotion and religious custom cannot fail to direct the minds and hearts of many careless ones to the things of God. Their estate is frequently opened to the public.

SCHOOL DESTROYED BY FIRE

The St. Paul Parish Training and Industrial School, Atlanta, Ga., was destroyed by fire on Sunday, September 28th. The loss is very great, and it is the hope of the Bishop of Atlanta, and of the Rev. A. Eustis Day, minister-in-charge, that friends will help to restore the building, which has been of such great value to the Church and the community in which it is located. It has trained annually over 200 children. Contributions may be sent to the Bishop of Atlanta, or to Mr. Day, whose address is 239 Auburn avenue, Atlanta, Ga.

CHURCH WORK AMONG THE DEAF

ON THE Twelfth Sunday after Trinity, now becoming more and more generally known as *Ephphatha Sunday*, the Rev. O. J. Whildin, general missionary to the deaf of the South, issued a little pamphlet setting forth the character and needs of his work. The names of many of those who have been contributing financially to the work were printed under the heading "Some Ephphatha Contributors." Since then many have renewed their contributions and not a few new friends of the work have been made. The general missionary hopes to hear from the remaining friends of the work during the course of the year, and also to gain for the work the sympathy and coöperation of many more new friends. There should be no cessation of the work among the deaf for want of funds to meet expenses. The general missionary has many interesting and pathetic cases among the silent people to whom he ministers, but there are none that call for more genuine and helpful Christian sympathy as the deaf and blind. Oren Benson of Maryland and Nora Horton of Virginia are two such cases to whom both sight and sound are denied. Notwithstanding their double, nay treble affliction, for Oren Benson has not even the power of speech, they are cheerful people, and welcome the visits of the missionary.

PAROCHIAL PROGRESS

THE ANCIENT Colonial parish of St. James', My Lady's Manor, Baltimore county, Md. (the Rev. James F. Plummer, rector), has increased its usefulness this past summer by building a chapel at Parkton, the most important railroad point within the bounds of the parish. For a number of years services have been held at this point from time to time. Under the rectorship of the Rev. S. C. Potter, a Sunday school was held there, but changes in the population (it being largely a railroad town), made it necessary to discontinue this work. The small body of about fifteen communicants were encouraged last winter by the Bishop's offer of twenty-five per cent. of the cost of a chapel, to undertake its erection. With comparatively little other outside assistance they raised a fund sufficient to enable them to erect the chapel, which has cost about \$1,100, with only about \$250 debt. The opening service was held by the rector, assisted by the lay reader, Mr. Thomas G. Hull, on the morning of the Seventeenth Sunday after Trinity.

ON THE evening of the Feast of St. Michael and All Angels' a special service of Benediction was held in Grace chapel, Westwood, N. J., at which time a number of gifts and memorials were blessed and used for the first

time. During the summer months the sanctuary was panelled in dark wood, and a reredos built. A pulpit has been placed on the Gospel side of the choir. A Litany desk has been given. A Baptistry has been built at the end of the nave, the font being the gift of the Sunday school children. Many of these improvements have been made possible by an active circle of the King's Daughters. A comfortable guild room has been fitted up in the basement, the men doing much of the work. A heating plant was installed last winter.

CHRIST CHURCH, SCHENECTADY, N. Y., TO BE COMPLETED

AT A PARISH MEETING of Christ Church, Schenectady, N. Y. (the Rev. David H. Clarkson, rector), on Tuesday, September 23rd, it was decided to proceed with the completion of the church building. The crypt of the church was opened for services three years ago. After this the rectory was built. At the present time the parish has a property conservatively estimated at \$44,000, with no debt. It is estimated that to complete the church will cost \$40,000 more. Through the generosity of persons, not members of the parish, the rector was able to announce to the meeting that \$27,000 is now available for building purposes.

The architects, Fuller & Robinson Company, of Albany, will put the plans and specifications in the hands of contractors in a few days, and the vestry expect to let the contract so that work may begin this fall or early next spring. The church will be a handsome and dignified building in early English Gothic, the outside walls to be of Gouverneur marble, and when finished it will be one of the finest church buildings in the city. Since moving to the present location Christ Church has had a steady growth, and with the church completed it is expected that there will be still further increase in the congregation.

MEMORIALS AND GIFTS

A SPLENDID iron post fence, 225 feet long, socketed in cement, has been given the Church of the Reconciliation, Webster, Mass. (the Rev. S. Wolertt Quisley, rector), by Mr. Jesse Prescott. The church and rectory have been repainted. The Hon. Henry J. Clark has pre-

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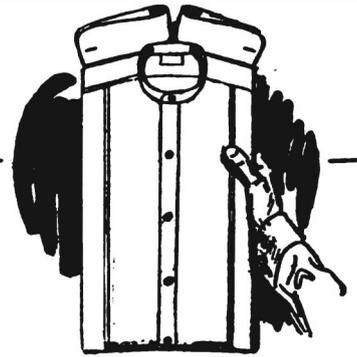
"An operation was advised, change of climate was suggested, but no one seemed to know just what was the matter. I was in bed three days in the week and got so thin I weighed only 89 lbs. No food seemed to agree with me.

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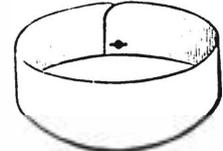
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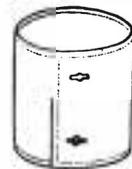
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BY THE WILL of Mrs. Harriet F. Newcomb of Rochester, N. Y., who died September 24th, St. Luke's Church of that city (the Rev. Rob Roy Converse, D.D., D.C.L., rector), receives the sum of \$2,000 for its endowment fund.

BETHLEHEM

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

Conferences of the United Missionary Campaign

CONFERENCES of the united missionary campaign are being held in many towns of the diocese. On Thursday and Friday, September 25th and 26th, a very successful conference was held at Tamaqua. On the first evening there was a men's supper in the Armory, followed by an address by Dr. W. T. Ellis, editor of *The Continent* and a member of the staff of the Philadelphia *North American*, on "How America Leads the World." The Rev. W. E. Doughty, the leader of the team of speakers for Eastern Pennsylvania, and editor of *Men and Missions*, discussed "The Challenge of a Great Task." Nearly five hundred people gathered in the Armory to hear the addresses. At the same time a meeting for women of all congregations was held in the nearest church, the other two members of the team, the Rev. Dr. C. J. Fry, secretary of church extension for the Lutheran Church, general council, and the Rev. Dr. C. J. Musser, editor of *The Reformed Church Messenger*, making the addresses. On the second day there were four meetings for conference, morning, noon, afternoon and evening. At the evening meeting Dr. Musser spoke on "Christian Stewardship in Relation to Missions," and Mr. Doughty closed the conference with an address, "One Fixed Purpose." Similar conferences have been held at Bangor, Mauch Chunk, Ashland, and Mahanoy City.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop
Work Among Deaf-Mutes

THE JOURNAL of the diocese, just issued, contains the report of a splendid record of work among deaf-mutes. The Rev. G. H. Hefflon, missionary to these afflicted people, has within the year held 106 services in sign language, made 316 parochial visits, baptized two and presented one for Confirmation. His visitations have included the deaf-mutes in alms houses, insane asylums, and prisons. His scattered flock has contributed \$76 to the Church, and a special offering of \$13 for work among the deaf-mutes in China. Besides the work in Connecticut, the missionary has traveled through Massachusetts and Rhode Island, holding 56 services, making over 300 calls, baptizing 11 persons and presenting nine for Confirmation.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Meeting of the Archdeaconry of Suffolk

THE FORTY-SEVENTH meeting of the archdeaconry of Suffolk was held in St. Peter's Church, Bayshire, N. Y., on September 16th and 17th. The Rt. Rev. J. W. Atwood, Bishop of Arizona, gave an interesting address at the service on Tuesday evening. The business session on Wednesday was devoted to a discussion of the duties and responsibilities of the clergy in diocesan missions. An account was given of the rapid progress of Church extension in the extreme eastern portion of Suffolk county. The leaders in this work are the Rev. O. F. R. Treder of Easthampton, the Rev. S. C. Fish of Binghamton, and the Rev. F. V. Baer of Sag Harbor. The office of secretary, vacant through the removal of the Rev. J. M. Coen from the diocese, was filled by the election of the Rev. Jacob Probst of Patchogue.

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Murray, Rev. J. O. F., D.D.
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LOS ANGELES

Jos. H. JOHNSON, D.D., Bishop
Convocation Holds Fall Meeting

THE CONVOCATION of Los Angeles held its fall meeting on September 23rd and 24th at St. Luke's Church, Long Beach, Cal. The rector of St. Luke's, the Rev. A. G. H. Bode, was elected Dean; the Rev. David T. Gillmor, rector of St. Michael's, Anaheim, was elected secretary, and Dr. F. S. Langdon, treasurer. The missionary needs of the diocese were presented by Mr. E. E. Fairchild, Ven. T. C. Marshall, the Rev. Isaac Holgate, the Rev. C. T. Murphy, the Rev. George Davidson, the Rev. A. G. H. Bode, and the Rev. C. S. Mook. Plans were suggested, to be fully presented at the next meeting, in January, for placing all outlying districts around the parishes under parochial care. Reports were heard from the twenty-three parishes and missions represented. The Rev. Robert E. Renison, general missionary of the diocese, and the Rev. Marcus E. Carver, missionary from Brazil, were the speakers at the evening service.

MARYLAND

JOHN G. MURRAY, D.D., Bishop
Teacher Training Department at Work

THE TEACHER training department of the diocese, which is under the direction of the diocesan board of religious education, and of which Miss Jane Millikin is the superintendent, has just opened for the winter's work. There are to be two regular classes which will meet in Baltimore, one held in the afternoon and one at night, commencing about the last of October. These classes will go over the same ground that last year's classes covered so successfully. About the first of the year it is planned to form a post-graduate class for those who took certificates in last year's course. The superintendent is also arranging for a series of talks in the outlying parishes. It has been suggested that a class might be formed for delegates from remote parishes, who would remain in the city for about a week or ten days, receiving intensive work each day and time to talk out problems, then return to her or his individual parish and form a class among the teachers there. The Bishop has consented to classes being held in the Sunday school rooms at the Diocesan House, where practice work in planning and teaching lessons, analyzing, and telling stories, map modelling, etc., will be given.

MICHIGAN

CHARLES D. WILLIAMS, D.D., Bishop
Death of Mr. H. G. Barnum

THE RECTOR and members of Grace parish, Port Huron, are deploring the loss by death of Mr. Hartson G. Barnum, for nearly forty years a vestryman, and for a much longer period a member of the choir.

MILWAUKEE

W. W. WEBB, D.D., Bishop
New Secretary of Church Extension Board

At a recent meeting of the Church extension board of the diocese, the Ven. Walter G. Blossom, Archdeacon of Madison, was elected diocesan extension secretary. A vigorous campaign is being conducted by the board toward an increased interest in the missionary work of the diocese, and it is expected that the sending of its authorized representative, in the person of the extension secretary, into every parish in the diocese will result in much good for the cause of its missionary work.

MINNESOTA

S. C. EDSALL, D.D., Bishop
FRANK A. McELWAIN, D.D., Bp. Suff.
Five Deaf Mutes Confirmed—Women Celebrate Twenty-fifth Anniversary—Other News
THE REGULAR meeting of the Board of Missions of the diocese was held at the

Wilder Charities Building in St. Paul on Tuesday, September 23rd. Both Bishops were present, and fifteen other members. The Bishops reported in detail the conditions of the mission field, with certain necessary clerical changes. The treasurer presented his report for four months, showing a deficiency of \$3,882.24 in the mission fund, due to the tardiness of parishes in meeting their apportionments during the summer time. If the apportionments were all paid promptly according to canon there would be no deficiency.

ON TUESDAY, September 23rd, the women of St. Matthew's Church, St. Paul, celebrated the twenty-fifth anniversary of their organization, at the residence of the rector, by making a silver offering toward the building of a new church. The roll of members, amounting to one hundred and twenty names, was read, and as the name of each who was at rest was read, a candle was lighted to represent her. Ten candles were lighted in commemoration of the departed. The offering amounted to \$50.

A VERY interesting visitation of deaf-mutes was held in Gethsemane Church, Minneapolis, by Bishop Edsall on Friday, September 19th, when five candidates were confirmed. The service was conducted by the Rev. George F. Flick, missionary to the deaf-mutes, assisted by the Rev. John Evans.

QUINCY

M. E. FAWCETT, D.D., Ph.D., Bishop
St. John's Church, Galesburg, Dedicated—Other News

ST. JOHN'S CHURCH, Galesburg, a Swedish congregation, had the satisfaction of participating in the services incident to the consecration of their new church on St. Matthew's Day. Six years ago this congregation held no property, and the means of the people did not indicate that they would be able to obtain any. They now have a church building standing on a suitable lot near the centre of the city. When they did not have abundant means they did have great faith and devotion, and the leadership of the Rev. John E. Almfeldt, by which they have become possessed of a fine property.

TRINITY CHURCH, Monmouth, which long had but a name, has become an active force. In six months the general missionary, the Rev. Dr. Davidson, has brought together a

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good congregation. Every financial interest is being cared for, thirteen have been confirmed, a Sunday school has been organized, and the interest of the community has been aroused.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop
Annual Meeting of Choristers' Association—Other
News

THE FIFTH annual meeting of the Volunteer Choir Boys' Association of the diocese was held at Batavia, September 18th, 19th and 20th, when the visiting delegates were entertained by the members of St. James' choir. Charles Horner Fenner, choirmaster of St. Mary's-on-the-Hill, Buffalo, was elected president; W. T. Lyon of St. James' Church, Batavia, senior vice-president, and John Perry, junior vice-president. Certificates of merit for long and faithful service in their respective choirs were granted to eleven members of the association, and a letter of sympathy, with a beautiful floral tribute, was sent to Jeffery Waters, one of the delegates from St. Mary's choir, Buffalo, who was called home by the sudden death of his mother. An invitation was received to hold the sixth annual convention at Wilson.

TRINITY CHURCH, Warsaw (the Rev. A. A. Murch, rector), which has been closed for several weeks, while undergoing extensive repairs and decorations, was opened for services on the first Sunday in October.

CANADA

News of the Dioceses

Diocese of Toronto

A LARGE amount of work was done at the meeting in Toronto of the committee on the Adaptation and Revision of the Prayer Book. The session covered the first week in September and the meetings were held in the schoolhouse of the Church of the Redeemer. The Archbishop of Ottawa was present and the Bishops of Algoma, Fredericton, and Huron. The latter presided. Confirmation of the work done by the committee at the April meeting in Ottawa occupied some time. The next meeting will be held in January.

THE APPLE OF HIS EYE

THERE is a very interesting etymology connected with what the English Bible calls the "apple" of the eye. The physician with his exact nomenclature calls it the "pupil." This is the name the old Latins gave to this little window, pupilla, or little girl. The reason was, doubtless, the delight our children still take to-day in climbing on one's knee and looking at the little one, who laughs back at it from the small black opening of the parental eye. While it is the English idiom to call this the "apple," the Hebrew words show that the little Sarahs and Rebekcas, Isaacs, and Jacobs amused themselves in the same way as the later youngsters of Rome. To the Hebrew it was usually the "little man," or the "daughter" of the eye, with an extra word describing it as the "gate." And this throws some light on such a promise as Zechariah's: "He that toucheth you, toucheth the apple of His eye." God's Church is so near and dear to its great Father, that it may see itself in His very eye, and He will protect it as the little daughter of His eye.—*The Lutheran*.

WE LOSE our hold on life when we lose our interest in doing some useful thing. The doing of this useful thing is the main thing, and an end in itself. Let us do the thing and do it well, and the reward that men then owe us will take care of itself. Therefore do not worry—but work. And thank God that you've something to do.—*L. S. Krebs*.

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Double bedrooms, boudoir			\$8, \$10, \$12
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A New Church Novel

THE ROUGH WAY

By W. M. LETTS, Author of *Diana Dethroned*

12mo. 342 pages. Cloth bound, \$1.20; by mail \$1.30

This is an English novel, and the press is enthusiastic over it. *The Spectator* says:

"Readers of the *Spectator* are not unfamiliar with Miss Letts' poetry. In *The Rough Way* they will, we believe, recognize in her a prose writer who combines charm of manner with elevation of aim. Her story is written frankly from the Anglican standpoint, but it avoids dogmatic intolerance and is penetrated by a kindly sense of humor. These engaging qualities will come as no surprise to those who have read her poems."

It then goes on and gives nearly a column of description of the characters and the plot, closing with these words:

"... Without any striving after epigram or literary effect Miss Letts seldom writes a page without saying something fresh, pointed, or witty. The minor characters are well done, notably Father Digby. The brief summary of his sermon on Christ's unflinching consideration for physical hunger is extraordinarily interesting. Where most writers would have given us the discourse *in extenso*, Miss Letts stirs our curiosity by twenty lines packed full of suggestion."

The *Nation* also gives a column review, from which we quote:

"One of its greatest charms is its utter freshness. Miss Letts might never, in that sense, have read a novel in her life. She has read many, and much else as well; nevertheless, her work bears no trace of any kind of literary influence. When such work is as good as hers, this is high praise. Sincerity, insight, and tenderness, a grave humor, little force indeed, but a deep conviction which inspires cordial liking, though not entire response; all these she has, and these are much. Where she notably excels is in her swiftly touched vignettes of domesticity. The scenes in Antony Heaketh's home are admirable; each detail is that which unconsciously we look for, and welcome—and better than this, there runs through all a deep and tender sense of those sanctities of family life that still our hearts believe in, despite the cudgelling under which to-day such sentimentality must bend."

In closing, the *Nation* says:

"We quarrel with our author only in the farewell. That last scene between Antony and Julie! The book remains, in spite of this, an achievement which will cause us to look not so much for "other work from the same pen," as, jealously, for the keeping of that pen from any work that is not as finely wrought, as pure in heart, as *The Rough Way*."

We regret that we cannot give the *Church Times'* review in full, but it is too lengthy for an advertisement:

"Her novel is of outstanding merit, not merely because it is an exceedingly intimate study of that particular phase of the religious life which is interesting to us, but because she emphasizes a fundamental truth which calls for emphasis at the present moment. It is a little odd, perhaps, that the best study of the Anglican position which has appeared since *John Inglesant* should reach us from the suburbs of Dublin. But from whichever point of the compass this book comes, it is a fine, clear study of the English Catholic position. But that is not all. It is a study of the way in which human beings are to find their souls. That is not through unrestraint or 'naturalism,' but through the rough, lonely way of soul discipline. A fine character, Antony, takes us with him through his battles. He faces his own mental and spiritual difficulties in the best way. Then we have an actress, not prepossessing sure enough, but having her own influence over men. But it is not only in telling sentences that this book is brilliant. In the bolder features, in the mastery of revelation of character, in the sweeping juxtaposition of the Cross as against all the sorrow and apparent mystery of the world, here is its triumph. It is a human book in its outlook, but it presses far beyond mere human conjecture in its offer of a solution."

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