

The Living Church

VOL. XLIX

MILWAUKEE, WISCONSIN.—OCTOBER 4, 1913

NO. 23

NEW YORK 416 LAFAYETTE ST.

Entered as Second Class Mail Matter at the Postoffice in Milwaukee

19 SOUTH LA SALLE ST. CHICAGO

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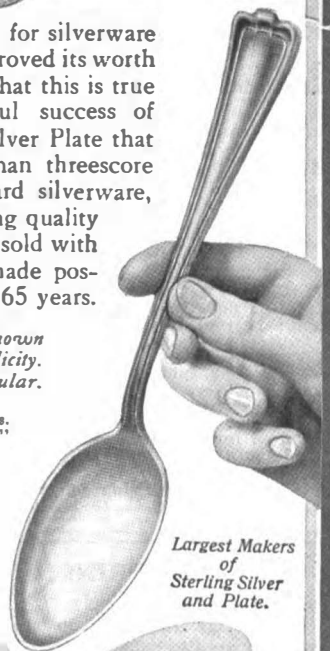
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OFFICES

Milwaukee: 484 Milwaukee Street (Editorial headquarters and publication office).
 Chicago: 19 S. La Salle Street (Advertising headquarters).
 New York: Sunday School Commission, 416 Lafayette Street.
 London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.
 [The two latter houses are agents for all the publications of The Young Churchman Co., including books and periodicals, in New York and London respectively.]

SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$2.50 per year in advance. To the Clergy, \$2.00 per year.
 CANADA: Subscription price (Clerical and Lay), \$2.50 per year in advance.
 FOREIGN: Subscription price (Clerical and Lay), 12 shillings.
 ADDRESS ALL SUBSCRIPTIONS TO MILWAUKEE, WISCONSIN.

ADVERTISING

CLASSIFIED ADS., OBITUARIES, AND APPEALS: Two cents per word. Marriage notices, \$1.00. Death notices (without obituary), free. These should be sent to the publication office, Milwaukee, Wis.
 DISPLAY RATE: Per agate line, 20 cents. Special rates to publishers and schools and for long time or large contracts.
 All copy subject to the approval of the publishers. Preferred positions on cover, when available, charged extra according to location. To secure yearly rate for variable space, at least five lines must be used each issue. Copy must reach Chicago office not later than Monday morning, for the issue of that week.
 Length of column, 160 lines. Width of column, 2 3/4 inches. Pages, 480 lines total.
 Address advertising business (except classified) to 19 S. La Salle Street, Chicago. C. A. Goodwin, Advertising Manager.

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EDITORIALS AND COMMENTS

Marriage Discipline in the Church

MEN are not made moral by the enactment of laws. The Church is a great agency in the promotion of morality, but the passage of canons is not her chief *modus operandi* in effecting that end.

Yet there are some phases of moral questions that are greatly affected by the procedure of the law. Perhaps marriage is the best example of these. Holy Matrimony, according to the English Prayer Book, "was ordained for the pro-creation of children, to be brought up in the fear and nurture of the Lord, and to the praise of His Holy Name"; "for a remedy against sin and to avoid fornication"; "for the mutual society, help, and comfort that the one ought to have of the other." Hence the conditions under which Holy Matrimony may be contracted are a large factor in promoting or restraining morality.

The ideal of the Church is set forth in her marriage service. But the law of the Church is hardly expressed in written language at all. Who may marry? Who are forbidden to marry? Surely the Church deems these important questions, for the minister, addressing those who are to be married, is directed to say:

"I require and charge you both, as ye will answer at the dreadful day of judgment when the secrets of all hearts shall be disclosed, that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it."

But how are these two persons to discover what constitutes an "impediment?" It is hardly sensible to expect each of them to master the tomes of theologians who have written learnedly on the subject. The Church seems nowhere to tell them explicitly what is lawful and what is unlawful. They seem to be left to find out for themselves, and then to find a clergyman who agrees with them sufficiently to be ready to perform the ceremony. This is certainly not a very satisfactory condition, nor a credit to the Church which claims to be a guide in morals.

Even the minister is not very clearly guided as to whom he may marry and whom he may not, and as to details of his duty. Though we have no canon stating the conditions under which persons may marry, we have one (Canon 39) stating some of the conditions which the minister must observe in solemnizing matrimony. He must "be careful to secure the observance of the law of the State." There must be at least two witnesses. There must be entry in a "proper register." He must not marry a divorced person except under a particular set of circumstances. But then, if doubt arises as to whether any person desiring any of the sacraments "has been married otherwise than as the Word of God and discipline of this Church allow," the minister is to "refer the case to the Bishop for his godly judgment thereupon." But where is the "discipline of this Church" to be found? We have the curious condition that by canon people may be repelled from the sacraments for violation of a discipline that is nowhere expressed in words!

With respect to forbidden degrees of marriage we have been thrown back, by an opinion of the House of Bishops expressed more than a century ago, upon the Table of Kindred and Affinity printed as an appendix in the English Prayer Book.

But surely if that table is to be the law of this Church it ought to be made accessible for reference.* It ought to be printed in our own Prayer Books. And even if there be those who feel that reconsideration of some of the details of that Table might be useful before it be actually enacted as the law of the American Church, the deliberation whereby more than a century has elapsed since the House of Bishops gave its opinion, timidly and tentatively, while declaring at the same time that "reasons exist for making an express determination as to the light in which this subject is to be considered," and that the Bishops "doubt the propriety of entering on it without maturer consideration than any expected length of its present session will permit" (Genl. Conv. 1808. Perry's Journals, I., 355), seems rather over done. As the deliberation of the House of Bishops on the subject has not yet, after the lapse of a hundred and five years, reached a focus, we believe the time may have come for re-enacting the English table, in the form of a canon, and for ordering it printed as an appendix to our Prayer Book. It is not right that no readily accessible standard of forbidden degrees should be available.

SIMILARLY as to the much more difficult question of re-marriage of divorced persons. May they, under any circumstances, re-marry, or may they not? Certainly the Church ought to grapple with the problem and tell them plainly, yes or no. The marriage service seems to tell them, no. The simile of Christ and His Church, which marriage is said to signify, certainly suggests permanence of condition. The terms of the promise are "so long as ye both shall live." The vow itself is, "till death us do part." "Those whom God hath joined together," solemnly declares the minister, "let no man put asunder."

If there had been no further legislation of the American Church in matrimonial affairs than that, there could seem to be no question of permission of marriage after divorce during the lifetime of the other party. Such re-marriage is absolutely inconsistent with the terms of the marriage service. But then comes the difficulty that we have a Canon permitting the clergy to solemnize certain marriages of divorced persons. True, the conditions of such re-marriage are very strict and the technical procedure such as frequently to make such re-marriage impossible. The minister may solemnize only the re-marriage of "innocent party in a divorce for adultery; Provided, that before the application for such re-marriage a period of not less than one year shall have elapsed, after the granting of such divorce; and that satisfactory evidence touching the facts in the case, including a copy of the Court's Decree, and Record, if practicable, with proof that the defendant was personally served or appeared in the action, be laid before the Ecclesiastical Authority, and such Ecclesiastical Authority, having taken legal advice thereon, shall have declared in writing that in his judgment the case of the applicant conforms to the requirements of this Canon; and *Provided*,

* There is published by The Young Churchman Co. a large card containing this Table, to be framed and hung in the Church porch.

farther, that it shall be within the discretion of any minister to decline to solemnize any marriage."

But the point is, if marriage is "till death us do part," and if the children of the Church are expected to conform to that ideal, why is the minister empowered to solemnize certain marriages contrary to that ideal and which the people are not permitted to contract? Or on the other hand, if the minister is permitted to solemnize such marriages, but only under very rigid conditions, is it understood that the people are allowed to contract them, though contrary to the ideals of the marriage service? And if they are, can it be said that a marriage such as would be lawful if the cause of the preceding divorce were explicitly stated in the decree of the court, would be unlawful if the same facts existed but were not expressed in that decree? If the marriage of the "innocent party" is lawful under some circumstances, why not under others? And under what theory may one party to a marriage re-marry, while the other is forbidden to?

So we see how unfortunate is our present canonical condition with respect to what are the rights and the duties of the people. The Church is not explicit as to whether divorced persons may or may not re-marry; nor as to whether, if they may, they are limited to the conditions which bind the clergy in solemnizing marriages. This uncertainty is a grave defect in our discipline. It ought to be remedied.

AGAIN, we have no distinction made in our canon law between marriages that are null from the beginning and are voided because of that fact, and marriages that have by civil law been terminated by divorce. Yet whatever differences there may be as to details, it must be evident that there are marriages that, being unlawful, are void from the start; so that, being set aside by due process of civil law, the parties are free, in Church or in State, to marry as though the first and improper union had never occurred. Thus the English Canon 99, setting forth the Table of Prohibited Degrees (referred to above) enacts with respect to those married contrary to its terms:

"And all marriages so made and contracted shall be judged incestuous and unlawful (*illegitima*) and consequently shall be dissolved as void (*vacua sive nulla*) from the beginning, and the parties so married shall by course (*processum*) of law be separated."

Certainly, therefore, there are marriages that are no marriages and should be reckoned as such. The old distinction between *impedimenta dirimentia*—impediments which make true marriage inherently impossible—and *impedimenta impediencia*—impediments which ought to restrain marriage but which do not render it impossible—can never be done away. But what are those marriages which, being ecclesiastically void from the beginning, need only to be so pronounced by a court of competent jurisdiction, to be forever blotted out, leaving the parties free to contract actual marriage? Is marriage within the English prohibited degrees necessarily of this character, as the English Canon declares? But some of those marriages are reckoned as lawful in most, if not all, of the American states, and could not legally be set aside. The first clause of that interesting table—"A man may not marry his grandmother"—raises little difficulty. But if it is true that any marriage within the degrees forbidden by that table is "incestuous and unlawful," and "void from the beginning," it is a serious wrong not plainly to declare the fact, so that all our people may know it. And what other marriages also, if any, are null and void from the beginning?

Surely it does not need much argument to show how unfortunate, how unjustifiable indeed, are these flaws and omissions in our Canon law. The remedy that we propose is two-fold:

First, that Canon 39 § III., "Of the Solemnization of Matrimony," be amended by striking out all that portion beginning "But this Canon shall not be held to apply to the innocent party in a divorce for adultery." The section would then plainly and without exception prohibit the clergy from solemnizing the marriage of any person "who has been or is the husband or the wife of any other person then living, from whom he or she has been divorced for any cause arising after marriage." To permit of such re-marriage in some cases and deny it in others has no sensible justification. We believe that it would be far better to prohibit the clergy from solemnizing any re-marriage of a divorced person, while the other party is needed.

Second, that a Joint Commission be appointed to consider and report suitable legislation tending to express the discipline

of this Church relating to lawful marriage, so that the people may plainly know what marriages are accounted lawful and what unlawful in this Church. To draw up such a Canon would involve very careful thought and ought not to be attempted without thorough study. Hence the task might well be entrusted to a Commission, for report at a later Convention.

LITTLE has been said in regard to the system of voting in the House of Deputies proposed by the diocese of Washington, and seconded by resolutions of Maryland and Southern Virginia because no units were suggested in their resolutions and it has not been clear precisely what was in the minds of those responsible for the curious plan proposed. It will be remembered that these dioceses memorialize General Convention to change, not the number of deputies to be seated from each diocese, but the voting strength of each delegation, to be determined according to the number of clergy canonically connected with each diocese. Writing now in the *Churchman*, the Rev. Dr. McKim suggests 50 clergy as a unit, with a single vote for 50 and a half vote additional for each 25 beyond the first 50. Presumably each diocese would be granted a minimum of one vote.

Since the proposed plan is commended by most of those who have favored it for the express purpose of defeating legislation on the Name, it is useful to apply the system to the vote on that measure taken in Cincinnati. We find on doing so that the result, by the proposed system, would have been as follows:

Clerical: ayes 56, nays 33½, divided 12.
Lay: ayes 43, nays 44, divided 11.

While the actual vote, by the present system, was as follows:

Clerical: ayes 42, nays 15, divided 10.
Lay: ayes 31, nays 24, divided 8.

Thus the result would have been a non-concurrence of orders, precisely as it was in the actual vote. The affirmative vote of the clergy would have been about 55 per cent. instead of about 62½ per cent. Of the lay vote, in place of 49+ per cent. aye, 40 per cent. nay, and 11— per cent. divided, the vote would have stood: 44 per cent. aye, 45 per cent. nay, 11 per cent. divided.

This difference in percentages as between the present system and that proposed by the three dioceses, and as based upon a single test vote at the General Convention of 1910, would seem to us so small as not to be worth much discussion. We doubt whether anybody would desire the name changed by a majority so slight that it would be reversed by the system proposed, and the changed personnel as between two conventions would always be great enough to change much more than enough votes to cast the balance between the two systems. Since, therefore, the effect of the change on such a question as this would be almost *nil*, it ought happily to be possible for the question to be discussed purely on its merits and not with relation to other questions. It would make almost no appreciable difference in any test vote that might be cast, while, as we have heretofore pointed out, according to the system of Proportionate Representation proposed by the late Dr. Huntington at the Richmond Convention, the Round Table Measures would have been successful by a good majority.

Since, therefore, the dioceses of Washington, Maryland, and Southern Virginia deem this proposed plan to present the best system of representation, we suggest that they be accorded unanimous consent to try it out upon themselves. They, or their parent dioceses, have each worried along for more than a century with the very system of representation that, as applied to General Convention, they now pronounce to be seriously defective; and by performing this experimentation in novel systems upon themselves, they will be able, in a few years, to testify whether better results have been produced in their own conventions.

In the meantime we shall hope that a saving sense of humor will restrain the deputies from those dioceses whose system of representation is precisely like that in the House of Deputies, from over-severe attacks upon that system in General Convention. If any plan for "Proportionate Representation" is to be seriously proposed, let it be by those who have had sufficient faith in it to try it in their own dioceses. Their good faith will not be challenged.

HOW alike is human nature, wherever found!

The "Methodist Episcopal Church South" is grappling with the subject of changing its name. There are advanced thinkers in that communion who have seized the revolutionary idea that such a designation is not the most worthy way to describe a section of that Kingdom of God which is built four-square, and in which terms of sectional import, not to say sectional hatred, are unworthy. So they propose, innocently enough it would seem to a by-stander who may possibly be unduly innocent, to change the name to "The Methodist Episcopal Church of America."

Another Change of Name

But some more Methodist Episcopalians South are up in arms against the revolutionary proposal. Did not the fathers bleed and die for the Methodist Episcopal Church South? Are we wiser than they? Shall we say that they did not know what they were about when they adopted that name of dear and pious associations? Go to! Shall we undo all that is implied in that word "South"? These people cannot be true to the "South," else would they not deliberately strike the word from the name. They are traitors! Only Satan could inspire such a controversy! Gentlemen who would change the name of this Methodist Episcopal Church South, won't you kindly leave us in peace? There are other places for you if you don't like our name. WE will remain Methodist Episcopalians South, whatever you do! Get our property from us if you can! Possession is nine points of the law, and we are IN!

How wise all that sounds, when it is made to apply to Methodist Episcopalians South. How "broad-minded," how obviously "comprehensive" are these gentlemen of the opposition!

We quote from a daily paper:

"JACKSON, Mo., Sept. 25th.—The St. Louis Conference of the Methodist Episcopal Church South, in the second day's session here to-day, voted, 97 to 24, in favor of changing the Church's name to 'The Methodist Episcopal Church of America.'

"This proposal will be voted on by the General Conference in Oklahoma City next May. The two other Missouri conferences have voted in favor of it, but it is predicted that it will be defeated at the General Conference. This will be brought about by the adverse votes of the conferences in states farther South, where the present name, which dates from the division of Methodism before the Civil War, is prized for its historic associations."

How alike is human nature wherever found!

And how rarely do we poor human beings profit by the opportunity to see ourselves as others see us!

ANSWERS TO CORRESPONDENTS

T. W. S.—The inconsistency of punctuation in the absolution, to which you refer, is evidently due to inadvertence. It has been noted already as for correction if at any time a new Standard is ordered, but makes no difference in either the meaning or the manner of reading. There is a full note on the punctuation of the Standard Prayer Book in the report of the Joint Committee, Journal of 1892, pp. 572 ff.

L. P.—A priest deposed in the American Church, afterward licensed in spite of that deposition by a Canadian Bishop, and then returning to the United States, can have no standing in the American Church, and could not be recognized as other than a deposed priest. A marriage performed by him, though irregular and unlawful, would be valid.

AMERICAN CATHOLIC.—A priest is not bound to submit Sunday school text books for the approval of the Bishop. If false doctrine is taught in the Sunday school the matter should be brought to the rector's attention. If he refuses or neglects to intervene, the facts should then be laid before the Bishop.

X. Y. Z.—(1) G. K. Chesterton belongs to the Church of England.—(2) A suitable Mystery Play for Christmas is *The Nativity*, by Leonora Sill Ashton, published by The Young Churchman Co.

L. B. L.—The Hungarian Church is not in communion with our own.

NO MAN who has ever sinned can be repaired or patched over into a good man. Sin is too hopeless a destroyer for that. It is apparently beyond the power even of God to repair a sin-poisoned heart. God does not offer to do it. What He does offer to do for us hopelessly sin-destroyed men is to give us an entirely new start, by a literal new birth, this time giving us, not a repaired human nature, but God's own nature, brought into us by the actual indwelling of His Holy Spirit. David knew the need of this when, after his great sin, he cried out, "Create in me a clean heart, O God." The word "create" here is the same Hebrew word that is used in the record of the original creation of the heavens and the earth in Genesis 1:1, and again in the creation of man. David did not want his old heart repaired; he knew that it was beyond repair; he wanted a heart absolutely new. That is God's gift to us. Not a repaired life, but a new life straight from the person of God, is ours in Christ.—*Sunday School Times*.

SPIRIT AND FLESH

FOR THE TWENTIETH SUNDAY AFTER TRINITY

THE spirit indeed is willing, but the flesh is weak." It is certainly so with the Christian; for, however much such a type as the abstemious Pharisee of our Lord's time refrained from the sins of the flesh, there is demanded such a whole-hearted, warm-blooded offering of self to the Christian life that the Christian runs the danger which besets all whole-hearted and warm-blooded people. It is difficult to imagine young Saul of Tarsus yielding to the temptations of the youth of his day; but it is easy to understand how Paul, an apostle of the Lord, could say, "For the flesh lusteth against the spirit, and the spirit against the flesh . . . so that ye cannot do the things that ye would. "For what I would, that I do not; but what I hate, that I do." "For we know that the law is spiritual; but I am carnal, and sold under sin." We can understand it all because we realize what a change came over the *man's heart*; and we know that, contrary to a very popular idea of "conversion," St. Paul must have been more susceptible to the attractions and temptations of the flesh than was Saul of Tarsus before his conversion!

A strong man is usually gentle—your weak man makes the tyrant; but with strength comes the danger of exerting it to another's hurt. "Love is the greatest thing in the world"; but into what danger does love cast us all! And with every opportunity for doing good comes an added capacity for doing evil. It is a very natural, and a very simple law.

That is why people, failing to understand this law, fail to understand how men performed such cruelties as were done in the name of Jesus in the time of the Inquisition. Zeal may easily pass over into fanaticism; and there was never fanaticism that did not spring out of a strong faith in something. The cruelties were the result not of faith, but of the misdirection of faith; but it was *faith* that made possible the misdirection.

According to some such law is born the war of the spirit against the flesh. We may doubt the Christianity that is not tempted; for the Captain of our salvation was tempted in all points like as we are, though without sin. If we serve Christ, then we must expect to be tempted; and hope and strive and pray that we may not yield.

We do not mean, of course, that the Christian is more likely to give way to sin than he who is not a Christian. Quite the contrary; "for God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape." The guest at the King's table must wear the wedding garment of temperance, soberness, and chastity; and from no man more than the Christian is demanded clean living. But it is *the King's table* that makes the lack of the garment a sin; and it is the *invitation to sit at that table* that gives opportunity for disregarding the King's wishes.

And so we may lift up our eyes and take courage, as we think upon things that have occurred, in all probability, to all of us. With the "hope of our high calling" we accept great responsibilities, and face grave dangers. It is no sin to be tempted. It is sin only to yield. We might have reason for discouragement if it were our place to supply that garment of purity; but the King provides the garment for us. In that marriage feast of the Son and His Bride all things are prepared; for we may not provide, ourselves, anything worthy of so great a feast. All things are expected of the guest; but all things are furnished him.

What, then is the lesson for this day?

That we can do no good thing without Him. That in His power lies our power; in His strength ours. "O Almighty and most merciful God, . . . keep us from all things that may hurt us; that we, being ready . . . may cheerfully accomplish those things which Thou commandest." R. DE O.

EVERYTHING seeks continuity. The seed drops into the earth to continue its kind. Good and evil in habit and in thought tend to continue in their course. The thoughts we think wear their little channel in the brain that others may turn naturally in the same direction. The way we did a task yesterday and to-day is the way we shall do it almost unconsciously to-morrow. Love and hatred, like fruits and flowers, have their seed within themselves to perpetuate their growth. There are persons in the world who harm each other for no better reason than that somewhere in the past they began doing it and so keep on. In a life of such tendencies right beginnings are a matter of grave importance.—*The New Guide*.

TRAVEL PICTURES

THIRD SERIES

By PRESBYTER IGNOTUS

V.

OF York, the northern metropolis, I have written at length heretofore; so I forbear a twice-told tale. And yet few memories are so delightful as those of a few days in the hospitable residence, with that gracious Canon who invites all Americans he sees at service to come to tea. (In three months there were six hundred, I believe. I wonder by what marks he recognizes them!)

It was a strange testimony to the quasi reign of terror instituted by Mrs. Pankhurst and her militant followers, to find the Close literally closed and locked, each person entering being subject to scrutiny, and all hand-bags, large or small, debarred from the Minster itself. But the precautions, appar-



KING'S COLLEGE, CAMBRIDGE.

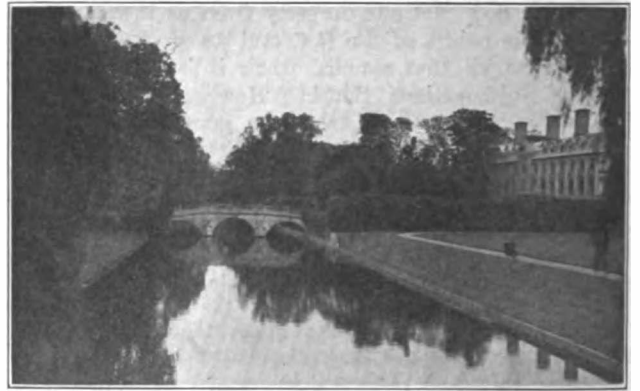
ently, are not needless. In another Cathedral the Dean told me of a group of women being shown about, who begged the verger to leave them alone in the crypt, where plenty of inflammable wood-work was to be seen, and almost went hysterical when he insisted on staying with them. How tragic that such mischievous madness should have seized the advocates of a cause that needs no such methods! And yet, as the Bishop of Lincoln has well pointed out, the Government's methods of dealing with them are even more insane and futile. But I shall be opening up controversial questions if I continue on that line; and controversy, as you know, is foreign to my nature!

For one American who visits Cambridge, twenty go to Oxford; even leaving out the Rhodes scholars, there are more American students at Oxford than at Cambridge. American Churchmen of the right stripe almost always think of the Catholic Revival in terms of Oxford. And yet it was a Cambridge man who founded Harvard; the Tractarian fathers would have written in vain if Neale and the Cambridge Camden Society had not translated their teachings into outward visible terms; and that which is supposed to be peculiarly characteristic of the American mind, its fondness for the practical and scientific rather than the speculative, is surely more regarded on the Cam than on the Isis. However that may be, the facts are as stated. Therefore an American visitor to Cambridge finds much to reward him with the delightful consciousness of having it rather to himself.

I remember a glimpse of Cambridge, some years ago, taken on the wing for the benefit of a traveling companion, when, between breakfast and dinner, we left the Norfolk Broads, saw eight colleges and four churches, heard Evensong in Ely Cathedral, and reached Boston! (It was an early breakfast and a very late dinner, I acknowledge.) This summer there was no need for such haste; and I have in consequence memories of long, restful days in a lovely rose-garden

over beyond the Backs at the very edge of the town, where nothing disturbed the serenity, except the rooks that made one corner peculiarly their own, and one could wrap himself round in a mantle of peace. Just on the way begins a path that winds across the fields to Coton village, with Madingley to the right, and Grandchester to the left, all old-world survivals hardly conscious of the twentieth century, though so near to the source of the *Encyclopaedia Britannica!* The quaint gambrel-roofs of the cottages were strangely familiar; the Puritan settlers of New England brought that fashion of building overseas from this very region. And the far-reaching meadows, the oat-fields gemmed with poppies ruby-red among the green and gold, the splendid trees (nearly as ample as our Massachusetts elms), and the low-hanging clouds that sheltered but did not threaten; all spoke of serenity and rest.

There were flowers of every sort in the garden where I spent my days: but quite the fairest is shown here, blossoming by the sun-dial. Some of you will remember how I met in the great Cathedral of our dear Lady, at Munich, two years ago, a lovely English child named Gabrielle: *vide Travel Pictures*, Series II. This is she; and I have reason to be grateful to the kindly Providence that brought us together there, since it has made for me a houseful of new good friends, as hospitable as delightful, which is saying much. I confess to being almost



CLARE BRIDGE, CAMBRIDGE

startled, however, when I looked along the bookshelves of this English child and saw almost every volume that was dear to me at the same age; not at all the usual selection, and strangely duplicated there.

It was good to find at St. Giles' the service and the teaching that the Church of England intends; the teaching in its fulness, the service marred only by the omission of the most scriptural of all ceremonial adjuncts. And when I saw in the north aisle, beside the window given in thanksgiving for Gabrielle's Confirmation, the figure of our own Bishop Seabury, mitre and all, I was quite at home, nor felt surprised at being greeted by one of my own boys after Mass. Fr. Waggett, S.S.J.E., is attached to that parish as special preacher, having old St. Peter's, across the way, for his special charge. It is a venerable little sanctuary, with traces of Saxon work, and boasts a strange font, the bowl of which rests on fish-like creatures suggesting Dagon of Philistia.

Many of the Cambridge churches are interesting: not the least so to Americans being St. Mary the Less, where a monumental tablet bears these arms and this inscription:

Barry of four, in chief three mullets. Crest, a demi-eagle issuing out of a coronet.

"Near this place lyeth the Body of the Late Revd. Mr. Godfrey Washington, of the County of York, Minister of this Church and Fellow at St. Peter's Colledge. Born July the 26th, 1670, and Dyed the 28th Day of Sept., 1729."

The arms, as you doubtless recall, are supposed to have been the origin of the Stars and Stripes; and here was surely a kinsman of *Pater Patriae*.



GABRIELLE

IT WOULD BE hopeless to write of the colleges in detail. King's is always heart-moving, with the glorious majesty of its Perpendicular chapel. Surely nothing in England can surpass it. To sit next the Provost, on a Sunday afternoon, and hear the anthem soaring upward far beyond the

wonderful roof, until one fancies the vibrations must indeed reach the stars, is pure delight. Many of you know the "Ghost Stories of an Antiquary," and have shivered agreeably over the magic whistle of the Templar church; shuddered at the hairy hand of the Minster Demon, or grown cold at the tale of Abbot Thomas' treasure and its clammy guardian. It is none other than the Provost of King's, who in lighter moments has put these stories together; and he has others in preparation, no doubt as thrilling.

The Cambridge Backs are quite as beautiful in their way as the Oxford Gardens. To follow the tiny Cam as it winds along past college after college, spanned by bridges of every graceful pattern, is delightful beyond words; and the ample green spaces and long avenues of ancient trees on the further side fully make up for the necessarily smaller gardens. And yet, to be honest, neither Oxford nor Cambridge compares in natural beauty of situation with Wisconsin, or Syracuse, or Cornell, or Williams. The long climb up the wooded hill to Hamilton; the fair expanse of the silver Seneca below Hobart; the mountain-vistas of Sewanee; the groves of Kenyon: these and a hundred others are glories of American academic life not to be obscured by the venerable architecture and the splendid traditions of Oxford and Cambridge. "Each thing in its place is best."

PRESBYTER IGNOTUS.

[For the barbarism of "Hockspere Shrines," in the previous article in this series, in which most readers must, we presume, have recognized a misprint for "Shakspeare Shrines," the Editor can only make sad apology.—EDITOR L. C.]

THE IMPOSSIBLE "JOHN HODDER"

IN a brilliant sermon on Winston Churchill's *The Inside of the Cup*, the Rev. George C. Stewart, rector of St. Luke's Church, Evanston, Ill., relates how utterly impossible it is to conceive of the John Hodder "before taking" his step. Says Mr. Stewart:

"In Churchill's book it is interesting, but artistically damaging, to note that all the orthodox are black as the pit—all scoundrels or Pharisees who are swathed in the cerements of traditionalism, while all the heretics are white as an angel's wing. In short, I will wager that there is scarcely a rector of the Church who has read this book who does not feel as I do—ashamed almost to walk along the street for fear someone will refer to him as John Hodder. I would not mind so much being coupled with Robert Elsmere. He was at least a strong character; or with John Storm, or with God's Goodman of Marie Correlli. They were at least men with minds! But John Hodder! A man who thought reading James and Royce to be treason to the Saints!—a perfect ecclesiastical greenhorn! Why, the author himself feels that he is solemn but feeble, earnest but sappy, good but unpardonably callow, and so he keeps putting in rubrics about 'his salient features'; keeps reminding the reader that he is 'a strong personality'; keeps Alison Parr in breathless exclamations over a strength that the reader would not otherwise discern.

"I have known ignorant priests, but never one in a parish of St. John's importance who had confessedly 'closed the door of his mind to truth,' who had 'never faced the doctrine of evolution with the argument for design.' I have known silly priests, but never one who could say a thing like this: 'What need of faith in an unseen order! To have this woman in the midst of chaos were enough!' I have known fashionable priests, but never one who, after ten years in the parish of a manufacturing town, did not know how to pay a sick call on a poor family in Dalton street without making a great ado about it. He is a travesty upon the priesthood and as great a scandal as the suppositious vestry itself. . . .

"What does this man do? Why he goes off to the public library and asks for some books on Modernism. He does not name them, but any clergyman can name them for him. Imagine me, or any other priest at such a crisis, going to a public librarian and asking him if he could please recommend some of the latest books that might help a clergyman! Books! What a man wants to answer such a challenge, is not Harnack and Loisy; what he wants is prayer and meditation and access of spiritual power. Do you suppose for an instant that the clergy come out of the seminary and go forward with such a vegetable life intellectually as that man lived for ten years or so, shut out from the currents of modern thought, and then spend the summer of their 'crucible' in frantically rushing through James and Royce and Tyrrell and all the more recent writers? Why there is not a book quoted in Churchill's novel that is not on my shelves—thumb-worn—and they never make me feel as he did, sacrilegious or scared into reading them. Only, only a priest does not go to them for his faith, for his life, for his power. Only novelists do that."

ATTACKING AND DEFENDING THE ENGLISH CHURCH

Much Controversy Grows out of Welsh Disestablishment Bill

Pilgrimage to Glastonbury Abbey

The Living Church News Bureau }
London, September 16, 1913 }

AMONG the chief arguments advanced by prominent Protestant advocates of the Welsh Disestablishment and Disendowment Bill is one based upon the theory of the supposed non-continuity of the Church in England and Wales with the Church in this country in mediæval times. Mr. Ellis Griffith, a minister of the present Government in his office as Under Secretary for the Home Department, has been expatiating through the columns of the *Times* newspaper on this pet theory of his, and has been brought to book in a leading article of the *Times*. He had made a statement that "there is diametrical opposition between the pre-Reformation and the post-Reformation Church in England and Wales in practice as well as doctrine," and the *Times* leader writer said that such a statement seemed to ignore the plain testimony of history. Mr. Griffith replied that the *Times* would hardly deny that practically all Continental Roman Catholics accept his view. He was willing to admit, however, for argument's sake, that they might take this view from prejudice or ignorance. He proceeded, therefore, to quote as his first alleged authority the late eminent German theologian and ecclesiastical historian, Dr. Döllinger, as one having no prejudice against the English Church or the principles of Establishment, while also an opponent of the "extreme" Papal claims. But Mr. Griffith does not appear to be particularly well acquainted with his witness. (1) He misspelled Dr. Döllinger's name. (2) He referred to him as though he had not yet departed this life. (3) His quotation was presumably from an early work of Dr. Döllinger's, when he was still a recognized divine of the Latin Communion. Dr. Döllinger's statement then was to the effect that the "New Church" could not reasonably pretend to be the continuation of, and identical with, the "Old English Church." But this learned and distinguished German Catholic afterwards came to a better understanding of the Church in this country, and practically repudiated his former view. At a Reunion Conference in Bonn in 1874 or '75, Dr. Döllinger expressed views regarding Archbishop Parker's consecration in the following terms: "The fact that Parker was consecrated by four rightly consecrated Bishops, *rite et legitime*, with imposition of hands and the necessary words, is so well attested that, if one chooses to doubt this fact, one could, with the same right, doubt one hundred thousand facts . . . The fact is as well attested as a fact can be required to be. Bossuet has acknowledged the validity of Parker's consecration, and no critical historian can dispute it. The orders of the Roman Church could be disputed with more appearance of reason."

With further reference to this discussion on the continuity of the English Church, a correspondent of the *Times* quotes to Mr. Ellis Griffith the following words of Mr. C. Beard, of the Socinian sect of so-called "Unitarians," in his Hibbert Lectures on *The Reformation of the Sixteenth Century*:

"We must take some pains to understand a fact which more than any other differentiates the English Reformation—I mean the continuity of the Anglican Church. There is no point at which it can be said, here the old Church ends, here the new begins. Are you inclined to take the Act of Supremacy as such a point? I have already shown that Henry's assumption of headship was but the last decisive act of a struggle which had been going on for almost five centuries. The retention of the episcopate by the English reformers at once helped to preserve this continuity and marked it in the distinctest way. I speak here as an historian, not as a theologian. . . . But it is an obvious historical fact that Parker was the successor of Augustine just as clearly as Lanfranc and Becket, Warham, Cranmer, Pole, Parker—there is no break in the line. . . . The succession, from the spiritual point of view, was most carefully provided for when Parker was consecrated. . . . There has been no break, unless by what we may call private circumstances, in the devolution of Church property."

Here we have the opinion of a man of very considerable historical and critical learning, and who "cannot be said to have any prejudice in favor of the Church of England or the principles of Establishment."

Members of the Guild of the Love of God in Somerset have again, as last year, made a "pilgrimage" to Glastonbury, and

Guild Makes Pilgrimage

been permitted to sing their Evensong in the ruined choir of the ancient and venerable Abbey. The occasion was in connection with the Feast of the Nativity of the Blessed Virgin of the ancient portion of Catholic Christendom on September 8th. Altogether there were some thirty persons present when the procession, consisting of cross-bearer, acolytes, and officiating priest (in white cope), and two cantors, entered the choir. There were the Proper Psalms and Lessons, Office Hymn before the *Magnificat*, and the Collect of the Annunciation. The music was the traditional Plain chant. A short address was given by the officiant, the Rev. H. Davis (late of Helmsley).

The grand Altar Screen in Southwark Cathedral, set up by Bishop Fox of Winchester early in the sixteenth century, has now been completely restored by the filling in of the four vacant niches with figures of kneeling angels bearing shields on which are illuminated the arms of the dioceses of Canterbury, Rochester, Winchester, and Southwark.

J. G. HALL.

NEW YORK SWAMPED WITH MEETINGS

Our Correspondent Counts the Multitude Subordinate to General Convention that have Come to His Notice

BERKELEY AND OTHER REUNIONS

Death of One Priest; Burial of Another

OTHER LATE NEWS OF CITY AND VICINITY

Branch Office of The Living Church }
416 Lafayette St.
New York, September 30, 1913 }

THE men who have the oversight of the outward business of the Church will be fully occupied from the 8th to the 24th of October. Indeed, unless care is taken, it will be quite possible to overlook the real purpose for which a General Convention is held. There is a plethora of events announced in the advance copies of the Handbook of Information issued by the Committee on Arrangements. This publication does not include many reunions and other gatherings. Besides regular Sunday services in the Cathedral and city churches, and elsewhere about New York, and the sittings of the General Convention morning and afternoon, and the indefinite number of committee meetings, etc., your correspondent has knowledge of preparations for holding 21 special services; 89 meetings of various kinds; 11 college, seminary, and society reunions; 13 receptions of various kinds; and two excursions to points outside the city. Coming in the week after the great gathering of the Brotherhood of St. Andrew in annual convention, the large number of regular and special events in connection with the General Convention will provide ample possibilities for physical and mental exhaustion.

All officers and committees are requested to send cards of admission to the New York representative of THE LIVING CHURCH at the Diocesan House, 416 Lafayette street, without delay, if they desire published accounts of their respective gatherings. The mail for the publication headquarters at Milwaukee closes at noon on Saturdays throughout the year, and only matters of large importance are telegraphed thereafter.

The Berkeley men of New York City and vicinity are accustomed to hold their annual reunion about the middle of January, but this year the social meeting will be a dinner during the General Convention. At the meeting last winter the Rev. Dr. Vibbert, President of the New York Alumni Association, the Rev. Theodore Sedgwick, and the Rev. M. K. Bailey were appointed a committee to make arrangements for the reunion. In June the Right Rev. Edwin S. Lines, D.D., Bishop of Newark, was elected President of the general Alumni Association, and in July he sent a letter to every living alumnus calling attention to the interests of the School, and to the dates in October. Arrangements have now been made for two reunions:

Berkeley Reunion

The first will be the dinner at the Harvard Club, 27 West Forty-fourth street, on Thursday evening, October 16th, at seven o'clock. Eminent Churchmen will speak at the fraternal conference following the dinner, and it is hoped that every alumnus, and any of the trustees present, or former instructors or lecturers and undergraduate students expecting to be in the city at that time will advise the committee of that fact.

There will also be a celebration of the Holy Communion on the morning of St. Luke's Day, Saturday, October 18th, at Calvary Church, Fourth avenue and Twenty-second street, at 7:30 o'clock.

It is hoped that all Berkeley men in the city at that time will register the dates and be present. The Rev. Dr. William H. Vibbert, 145 East Thirty-fifth street, New York City, may be addressed with reference to these reunions.

The Class of 1889, G. T. S., of which the Rev. James Clarence Jones is President and the Rev. Professor Charles H. Boynton is secretary, will have a re-union at the Triennial dinner of the Associate Alumni of the General Seminary on October 16th. Other classes are also making like preparations.

The Rev. Walter I. Stecher, for several years rector of St. John's Church, Monticello, N. Y., died there on Monday, September 22nd. He was ordained deacon by Bishop Littlejohn in 1891; and made priest by the same Bishop in 1895. Mr. Stecher was at one time rector of St. Timothy's Church, Brooklyn, L. I.

The burial of the Rev. Martin Albert took place on September 20th, from Trinity Church. There was a memorial Eucharist in the morning celebrated by the Rev. Bruce V. Reddish, assisted by the Rev. J. W. Hill, and the burial office followed in the afternoon, being conducted by the Rev. Edmund Banks Smith, vicar of St. Cornelius' Chapel, Governor's Island, and the Rev. Wm. Montague Geer, and Rev. J. W. Hill, clergy within the parish.

The retreat lately given at Holy Cross monastery drew some 53 priests together who heard with interest and profit the meditations given by Fr. Bull. "I think we were all quite glad," writes one who was present, "for the rule of silence. After telling about

duplex, apportionments, Sunday schools, guilds, explaining those things over and over again with only a few opportunities to speak personally of God, we went into that silence as vessels making port from a storm. The keynote of the meditations seemed to be a more intimate and efficient partnership between Jesus and me from which should grow a greater dependence, on my part, upon Him, obliterating myself and therefore ministering to His lambs with more power, until Jesus alone, not I, ministered unto them."

The semi-centennial of the consecration of the Church of the Holy Spirit, Kingston, will occur on October 29th, and will be celebrated with special services on the following Sunday, November 2nd, when the preacher will be the Rev. George A. Griffiths, vicar of the Church of St. Mary the Virgin, Baltimore, who was born and grew up in the parish. The rector, the Rev. Paul Rogers Fish, asks his congregation for united prayer and for special offerings at the anniversary services.

St. Stephen's College opened on the 17th with about 66 students in residence and several more expected. The senior class numbers 14. The Rev. A. D. Phoenix, M.A., Jesus College, Oxford, has come to act as chaplain and to take classes in Latin and chemistry.

Mr. E. S. Whitton, B.A., of Amherst, is professor of German, and in charge of athletics. For the first time for many years St. Stephen's is taking its place in the intercollegiate football world. On the 27th the college team played Hamilton College. The chapel and the organ are being thoroughly renovated, and the latter also enlarged, while the sanctuary is being redecorated and rearranged under the direction of Messrs. Cram & Ferguson. A large number of the members of General Convention have accepted the invitation to go on the excursion to St. Stephen's on October 18th. The time for the special train to leave New York for the purpose will be announced later. There will be no formal service or meeting, but rather a glorious rest day of autumn beauty in the country, and an opportunity of seeing just what St. Stephen's is trying to do. Bishop Parker will preach on Sunday October 12th and Bishop Leonard on October 19th, at which latter time it is hoped that the restored chapel will be ready for use.

SO MUCH is said, and rightly said, about the forgiveness of the sinner and his reinstatement in the family of God, that we are in danger of overlooking the fact that sin, even forgiven sin, always leaves its marks, and that it is far better to keep the soul as clean as we may, than to be careless and rely upon repentance to wash us clean again. The punishment of sin is the loss of the confidence of others in us and our own loss of faith in ourselves. The prodigal's father forgave him and received him royally. Indeed, he seemed to give him more honor than ever he had given to the well-behaved elder brother, but yet he could not trust him in the same way, and he declared the elder brother to be heir of all that he had. Sometimes the one who has not grievously sinned is tempted to be jealous of the attentions lavished upon the family scapegrace. He may feel that his life at home has been stupid while his brother has traveled and seen the world. But he is no true son of his father if he does not realize that the excitement of pleasure that might have been his are of less value than the confidence of his father and the inheritance of the headship of the household. The highest reward of life is not a feast nor a present of fine clothes, but a wider opportunity and a larger responsibility.—*The New Guide*.

CHICAGO ITALIANS LOOK TO THE CHURCH

Work will Probably be Established among Them

LAST WEEK'S HAPPENINGS IN CITY AND SUBURBS

*The Living Church News Bureau }
Chicago, September 30, 1913 }*

IT is estimated that there are about 60,000 Italians in Chicago, living in colonies varying from 10,000 to 30,000 on each of the three "sides" of the city. Until within the past two years we have done practically no work among them, though fully half of them have broken entirely with the Roman Catholic Church, which they regard as being a business institution rather than a religious one. About two years ago some fifty of these Chicago Italians who had thus broken with Rome felt that something must be done to supply the deep void caused by the absence of Church connection and influence. Not attracted by the various Protestant missions which are laboriously trying to help them into Protestantism, these isolated people, scattered among all three of our Italian colonies, formed a religious society of their own, named "The Santa Rosalia Society," after the patron saint of their Italian town, and this society has held monthly meetings during these two years. On Saturday and Sunday, the 13th and 14th of September of this year, they essayed to keep their patronal festival in true Italian style. They petitioned the city authorities for permission to block off part of



REV. F. R. GODOLPHIN
Rector-elect of
Grace Church, Oak Park

West Polk street, near Center avenue, on the West Side, and in this sheltered and temporary "cul de sac" they erected a platform, with a temporary altar, and then they did something else.

They had recently heard of Fr. Anastasi, the Italian priest of our diocese, who, with the help and oversight of the Rev. N. O. Hutton of St. Chrysostom's Church, Chicago, has been manfully battling for a year or more to build up an Italian mission of the Church at St. John's, Rees and Vine streets, on the North Side, and is at last succeeding. They had heard of the persecution which Fr. Anastasi's work has been receiving at the hands of the Roman Catholics of his neighborhood, this having taken the shape of broken windows, and such like expressions and arguments of disapproval, from time to time. They accordingly invited Fr. Anastasi to be their priest at this patronal "festa" on West Park street, and on Saturday evening, September 13th, he officiated in the presence of a vast throng of some 3,000 Italians, preaching a sermon, and conducting the service before this temporary altar erected in the street. He was accompanied by St. John's choir, fully vested, and on the following Sunday morning, the Seventeenth after Trinity, he celebrated the Holy Eucharist at the same altar, with again some 3,000 reverent Italians assisting—they wondering at their blessings in having discovered, at last, a Catholic priest who did not live in submission to the Pope. This brave little society of "Santa Rosalia" then elected Fr. Anastasi as their chaplain, and presented him with elaborate regalia.

All of which deeply interesting data were given to the clergy of the Northeastern Deanery by Fr. Anastasi, at the meeting held on Tuesday, September 23rd, at Grace Church, Hinsdale. The Chicago clergy recognized immediately that what may properly be called a "psychological moment" of far-reaching importance in the missionary work of our diocese among the Italians may be right at hand. It is more than possible that there is in sight the formation of a strong and promising Italian mission of the Church in Chicago. Certainly the Church owes it to these unsheltered thousands of Catholics to provide them with leadership if they will but do their part. Nothing at all comparable with the spectacle of a priest of this diocese officiating Mass in the open air in the midst of a throng of 3,000 foreign born citizens, has ever taken place before in our entire history, so far as your correspondent knows.

This Hinsdale meeting of the Chicago deanery, on September

23rd, was a very valuable one in every way. The new deanery choir of clergy, organized last spring, again sang Merbecke's plainsong Mass, and it was well sung. Dean Pardee was the celebrant, and the Rev. E. H. Merriman, rector of the parish, assisted. Everyone present was much impressed with the attractiveness of the recently enlarged church, whose exterior is now among the most beautiful of Chicago's suburban churches. After luncheon the address of the afternoon was given by the Rev. Dr. B. S. Easton, of the Western Theological Seminary, on the new book from Oxford, *Foundations*. Dr. Easton gave a memorable review of this epoch-making work, telling the remarkable way in which it was written. Few if any of his hearers had previously learned that the seven scholars of Oxford, who are the authors of these nine wonderful chapters, adopted the following rule in preparing this book: Each chapter, as soon as it was ready, was read to the whole group of authors. Then the entire group went into a four days' retreat, at the close of which their comments and criticisms on the chapter were given. Not until revised in the light of such deep and devotional criticism was any one of these nine articles considered fit for publication. Dr. Easton placed the book on the same plane of value as that now allotted to *Essays and Reviews* and, two decades or so ago, to *Lux Mundi*. It will unquestionably be part of the reading of every Chicago priest who can arrange to do so, this fall and winter. The September meeting of the deanery is not often largely attended, as some of the clergy usually have not returned to their parishes, or find themselves heavily engrossed in starting up the work in their respective congregations. Rarely, however, has any programme in September been more interesting and valuable than this one which was given at Hinsdale.

The Rev. F. E. Brandt, rector of Trinity Church, Aurora, was chosen toastmaster at a banquet of Aurora citizens recently held at the "People's Church" in the interests of securing a sanitarium for the city, to be in charge of the Roman Catholic Sisters of Mercy, and the sum of \$10,000 was raised at once towards the \$100,000 needed to ensure the success of the project. Citizens of all the Christian bodies and of none united in attending this banquet, and Mr. Brandt's address was printed next day in the local papers.

It is an attractive pamphlet of some thirty pages (coat-pocket size) which the diocesan board of Religious Education has issued this week, and to which reference was made in our last Chicago Letter. Bishop Anderson contributes the "Foreword," and the handbook contains sections on Organization, Curriculum (emphasizing four written reviews each year, together with memory work, etc.), Social Service (giving practical suggestions for each of the chief age-groupings of the children), Teacher Training (instancing correspondence courses, when needed), Worship (stressing, with other methods, the importance of giving the children their own regular services, describing the Children's Eucharist, together with a list of suggested hymns suitable for use in the primary department, and another list for children over eleven years of age), concluding with three pages of suggestions as to teaching Missions in the Sunday school. Nothing of even approximate value in comparison with this admirable little pamphlet has heretofore been offered to our Sunday school officers and teachers in the name of the diocese. It will undoubtedly be of great service in improving the tone of our work generally. Its spirit has been comprehensive on every point at all debatable. There is a new life quickening our Sunday school work, in these days, and we look for an effective fall and winter with the children of the Church.

Congratulations are offered by a widespread circle of friends to the Church of the Transfiguration, on the south side of Chicago,

New Rector at Work

this parish having called, this month, the Rev. F. C. Armstrong as rector, after a prolonged and difficult period of vacancy. Mr. Armstrong has accepted, and thus continues as rector the effective work of leadership which he has been doing for some months as *locum tenens*. He was educated at St. Oswald's College, Ellsmere, and Dorchester College, Oxford, in England; was ordained to the diaconate in 1903, and to the priesthood in 1904. He worked for some years in the diocese of Kansas, and came to Chicago from St. Paul's Church, St. Paul, Minn. In England he has held the curacies at St. Nicholas' Church, Warwick, and St. James Square, London.

The marriage of the Rev. F. C. Armstrong and Miss Katherine M. Birmingham was solemnized at the Church of the Transfiguration on the evening of Tuesday, September 23rd, the Rev. A. T. Young, rector of the Church of the Advent, officiating.

The joint meeting of the members of the diocesan Board of Religious Education and the officers of the three local Sunday School Institutes, referred to last week, was held at the City Club on the evening of Thursday, September 25th, the object of the meeting being the general discussion of the programmes to be given at the various meetings of these institutes during the fall and winter. The meeting was at dinner, at 6:30 o'clock, and was well attended.

The third annual service of St. Cyprian's Guild of Acolytes

(the parish guild) was held at the Church of the Redeemer, Chicago, on the eve of St. Cyprian's Day, Thursday, September 25th, supper being served to the guild members in the parish house, and being followed by Solemn Evensong and sermon. The Rev. Dr. Charles E. Deuel, rector of the Church of the Atonement, Edgewater, was the preacher.

Christ Church parish, Ottawa (the Rev. G. W. Farrar, rector), is building a new parish house, which will soon be completed. It adjoins the church, and will be a handsome addition to the excellent plant now owned by this well organized parish.

The vestry of St. Mark's, Evanston, are making extensive improvements on the rectory, which are now approaching completion. The new rector, the Rev. Dr. Arthur Rogers, who has been abroad with his family during the summer, reached Boston this week, and will soon take up his work at St. Mark's.

Holy Trinity mission, in the Stock Yards district (the Rev. W. S. Pond, priest in charge), has recently paid off the balance of its mortgage debt, viz., \$1,000.

The Chicago *Record-Herald* of September 23rd devoted an entire page to the full publication of Sir Oliver Lodge's great address given lately before the British Association for the Advancement of Science, giving in headlines its concluding sentence: "Genuine religion has its roots deep down in the heart of humanity. . . . We are deaf and blind, therefore, to the immanent grandeur around us, unless we have insight enough to recognize in the woven fabric of existence, flowing steadily from the loom in an infinite progress towards perfection, the ever-growing garment of a transcendent God."

Bishop Anderson's "Quiet Day" for the women of the diocese was held on St. Michael's Day at the Cathedral, as arranged by the Woman's Auxiliary of the diocese.

The clergy of the diocese in common with the ministers of the various denominations in and around Chicago, were invited to the Blackstone theater on the evening of St. Michael's Day to attend the opening performance of Brieux's "Damaged Goods." The invitations were extended by the American Federation for Sex Hygiene and the American Vigilance Association; of which Dean Sumner is one of the three vice-presidents, Dr. David Starr Jordan and Cardinal Gibbons being the other vice-presidents.

Bishop Scadding was the guest at a dinner in La Grange, this week, given by one of his former parishioners. He was on his way to the General Convention.

The Rev. Allan W. Cooke of Japan, and the Rev. A. E. Sibley of the Philippines, will spend this fall and winter in Chicago on furlough. The latter was formerly a resident of Chicago.

TERTIUS.

HISTORICAL EXHIBIT AT COLUMBIA LIBRARY

THE Loan Exhibition of books and manuscripts illustrating American Church History, and in a second section, Early and Mediaeval Church History, all gathered under the auspices of Columbia University for examination by General Convention deputies and visitors, is likely to prove an unusual and attractive form of entertainment during the coming days of October in New York.

From the well known, if little visited, library of the late J. Pierpont Morgan there have been carefully selected many rare and precious tomes and beautiful manuscripts, all illustrating the earlier history of the Church. These will be shown in the Avery library.

In the main library building of the University will be on exhibition another collection, less magnificent, less ancient, but none the less dear and precious to American Churchmen. This section will include manuscripts and books gathered from various sources, many of them rare and some unique, but all closely and vitally related to the planting and early growth of the Church in this country. Here are to be seen manuscripts of the early Bishops, White, Seabury, Provoost, Madison, and others, copies of the "Proposed" Book of Common Prayer, the first "Standard" or authorized Prayer Book of the American Church, copies of all the "Standards" issued since then, the original printed journals of all the General Conventions held hitherto, Confederate Prayer Books and Journals, portraits of early clergy, pictures and models of early churches, and manuscript records of Colonial churches written before the Revolution. Especially noteworthy is the diary of Thomas Bradbury Chandler, an eminent Loyalist and Churchman, written during his sojourn in England, 1775-'85, when he attempted to raise funds for destitute American clergy and to further the long hoped for American Episcopate; also the original manuscript of

the Southern Bishops Atkinson, Lay, and Quintard's address "To our Brethren in the Southern Dioceses," issued in the fall of 1865 at the end of the Civil War.

The Exhibition will open with a Private View on October 10th, and beginning with October 11th will be open to all with or without cards of admission from 2 P.M. until 6 P.M. every day except Sundays.

REPORT ON WORK AMONG FOREIGN-BORN PEOPLE

A JOINT Committee of General Convention under the chairmanship of the Bishop of Bethlehem has published its report on "The Duty of the Church to Foreign-born Peoples, and Their Children, Residing in the United States." The report shows the duty of the Church "to minister to the foreigner here, as well as to the native born. The only apology for her existence is, that her mission is to all men everywhere, without regard to their language, color, or place of nativity." Much is being done, but individually or parochially rather than through the Board of Missions. The need for specially trained clergy for this work is recognized, with the suggestion that theological schools should prepare for it. Among Catholics other than Roman, there should particularly be work by our clergy and "in certain instances, as among Swedish Lutherans, Old and Greek Catholics, etc., to whom this Church's formularies are unfamiliar, permission might be granted, within limitations, to so modify the Prayer Book services as to meet the requirements." Church buildings should be lent to congregations of these people, and they should be taught of the kinship to their own national Churches at home. Proposals of unity might be made to their home Churches, and the question is raised whether among Greek Churchmen the Board of Missions might not support, partially at least, some priests of that Church in their work here. It is recommended that "the canon should be amended so as to allow such congregations, under their own Bishops and pastors, to come into corporate relationship with the Church, similar to that of the Uniats with the Church of Rome, but without apprehension on their part of any attempt by Church officials, directly or indirectly, to proselyte them; permitting them at all times the use of the rites to which they are accustomed." The report is signed by the Bishops of Bethlehem, New York, and California, the Rev. Dr. Ernest M. Stires, Rev. Messrs. C. L. Mallory, Gardiner L. Tucker, Theodore Sedgwick, John E. Sulger, Messrs. Henry M. Lovering, D. B. Lyman, Roland S. Morris, and Asa Bird Gardiner; except that the Rev. Mr. Tucker records his dissent from the paragraphs relating to proposals of unity with "the historical Churches of Europe and Asia," and to the suggestion of support of Greek priests by our Board of Missions.

SOUTHERN FLORIDA MEMORIAL ON THE FILIOQUE

A MEMORIAL from the district of Southern Florida unan- imously asks that General Convention will "make per- missive the omission of the words, 'and the Son' in the Nicene Creed." The historical incidents are narrated whereby these words were added to the Creed without competent authority, and after five of the seven General Councils had forbidden any addition. The Creed, it is argued, belongs to the whole Church, and a part of the Church therefore has no right to make changes in it.

SUCCESS is never successful if it be purchased at the price of selfish absorption in one's own interests, and a complete detachment from the great social and business worlds. Success means properly the use of opportunity for noble ends. Always in the last analysis it is the man who is successful, not just the method, and there is much truth in what was once said in a Commencement address at Yale: "New scientific discoveries, new methods of economic organiza- tion, new political opportunities, in the quick revolution of the world's kaleidoscope, put in your hands a power to use for evil or for good. There is so much chance to show what you can do that you are in danger of forgetting the need of proving what you are. I entreat you never to let the consciousness of this power lead you to prefer the joy of its exercise to the assurance of its subordination to great ends." The ultimate in civilization is not a perfected machine, but a completed man; not a society that is all wheels, but that is vital with the life of God, and sympathetic with the needs of men. It is not enough that things "go"—they must also arrive—and the only safe and blessed termini for human pilgrimages are the goals of God.—*Zion's Herald*.

The Coming General Convention

THE interest of the Church now centers about New York, where, on Wednesday, October 8th, General Convention will begin its sessions. This will be the forty-third convention in succession from 1785, and the thirteenth that has been held in New York. The last previous convention in New York was that of 1889, when Bishop John Williams of Connecticut was beginning his term as Presiding Bishop, and when Dr. Morgan Dix served his second term as president of the House of Deputies. Bishop Williams was Presiding Bishop during four General Conventions, and if Bishop Tuttle survives to the close of this coming Convention, he also will have been Presiding Bishop during four Conventions. The remarkable record of Bishop White, who presided at sixteen different conventions, is not likely to be duplicated again, since he began his service in that exalted capacity when he was only 39 years of age.

As most Churchmen know, General Convention is divided into the House of Bishops, of which there are now 115 members, and the House of Deputies, which consists of four clerical and four lay deputies from each of sixty-eight dioceses; one clerical and one lay delegate from each of twenty-three domestic missionary districts, who vote on ordinary questions but not when a vote is taken by dioceses and orders; and one clerical and one lay delegate from each of nine foreign districts and from the European convocation, who have no vote but have seats by courtesy.

In its essential character General Convention largely reproduces the pre-Reformation legislative bodies of the Church of England. The House of Bishops, as has been pointed out, is the American reproduction of the upper house of the English Convocations. The body of clerical deputies is the equivalent of the lower house of Convocation, while the lay deputies are a continuance of the system whereby Parliament, which was once representative of Church as well as of State in England, represents the laity in legislation. As in old English days, the Bishops alone make pronouncements on matters of doctrine or morals, as in their Pastoral Letters, which, until a few years ago, were issued at the close of every General Convention; but legislation is the joint action of Bishops, clergy, and laity, the precise system in its details being peculiar to the American Church. The historic legislative system in England was interrupted by stripping the power to enact canons from the Conventions in the reign of Henry VIII., and Parliament now represents not even the laity, so that the English Church has largely departed from its own ancient manner of government.

Indeed General Convention is very much such a body as was often constituted in early English and West European history, prior to the rise of Parliaments and Convocations, and to which the name Convention and sometimes General Convention was applied, when they consisted of Bishops, clergy, and laymen, as contrasted with *synods* of Bishops alone. In an illuminating article printed in the *Churchman* of September 25, 1897, the Rev. J. H. Egar, D.D., cites many such instances. We quote briefly the following:

"In 743 a council was held in Germany, under Carloman, the brother of Pepin and uncle of Charlemagne. Another was held the following year: 'In this synodal convention all the venerable priests of God, and the counts and the prefects consenting, confirmed the decrees of the former synod,' etc.

"It is a fact that out of these councils of the Church, considered as 'conventions' because authorized by the civil authority, the modern legislatures or parliaments of the nations take their origin. We find this clearly in the Carolingian period. The last instance given is an example. The rulers of the Franks called the Bishops and the great men of the kingdom together to treat of all matters concerning Church and State. The different orders were distributed into chambers, the Bishops and clergy in one, the abbots and monks in another, the laity in a third. Each order treated separately of that which concerned itself, and then the whole was brought together, revised and enacted by the whole body, or rather by the king with their advice and consent. 'These three conventions (or chambers, or "houses," like our "House of Bishops" and "House of Deputies") Eginhard joins in one convention at Aix in 819, to which (convention) the things which came into deliberation justify the name and weight of a council.' . . .

"This mixed body, which was the one legislature both for Church and State, was called indiscriminately a council, a synod, a convention, a *placitum*; as Thomassin remarks, giving in illustration

these expressions from various chroniclers: 'Charles the King brought together at Worms a synod of Bishops and convention of magnates.' . . . Finally this assembly went by the name of a Parliament, undergoing, of course, change and development in the course of ages. Thomassin quotes William of Nanges as the first who uses this word: King Louis convoked a great parliament (*parlamentum*) at Paris, in which the legate, and the most part of the Archbishops of France, the pontiffs and abbots, the barons also and counts were present.' But at the time of which we are now writing the word *conventus* (convention), was perhaps considered the best for these assemblies, both because they were held under the royal authority, and also because they were composed of clergy and laity.

"Thus the great and famous Council of Frankfort, A. D. 794, which opposed the decrees of the second Council of Nicea concerning images, is called a 'General Convention' by Eginhard, the biographer of Charlemagne: 'The king,' he says, 'to condemn the Felician heresy (i.e., the heresy of Felix of Urgel and the Adoptionists), at the beginning of summer, when also he held a General Convention of his people, assembled a council of Bishops from all the provinces of his kingdom in the same villa.' 'This is the convention,' says Thomassin, 'which is commonly called the Council of Frankfort, where the Bishops alone made the council; but when they were assembled with the magnates, then they were the *comitia* of the kingdom.' . . .

"A quotation is given from Lanfranc, Archbishop of Canterbury (1070-1089), concerning a certain Bishop: 'In the paschal solemnity he came to court, and resigned his bishopric to the king in a convention of the Bishops and laymen.'

"The Council of London, A. D. 1102, is called a convention (because there were laymen in it) by Eadmer in the life of St. Anselm: 'At this convention there were present Archbishop Anselm, petitioning it of the king, the chief men of the kingdom, so that whatever should be decreed by the authority of the same council might be firmly kept by the equal care and solicitude of either order.'

"According to Roger of Wendover (usually cited as Matthew Paris), under A. D. 1107, the great contest about investiture was settled for England in a convention: 'The same year there was a convention (*conventus*) of Bishops, abbots, and nobles at London in the king's palace, under the presidency of Archbishop Anselm, wherein the king ordained that from that time no Bishop or abbot should receive investiture by the staff and ring, through the hand of the king or of any other lay person; whilst on the other hand the Archbishop conceded that no one elected to a dignity should be refused consecration by reason of the homage which he should make to the king.' The English translation gives 'meeting' instead of 'convention'; but see the Latin in Bragden's *Catholic Safeguards*, vol. III., p. 593.

"In 1104 a papal legate presided over a convention: 'Richard, the legate of the apostolic see, held at Troyes a very celebrated convention of Bishops, abbots, and chief men of Gaul.'

"And ten years later, a papal legate presided over a General Convention: 'Under Louis the Fat, a General Convention of the Gallican Church was brought together by the legate at Beauvais, where an anathema was launched against Thomas de Marne, who had ravaged, with fire and sword, many cities and churches.' So Thomassin. His quotation from the original text (*mutatis mutandis*) sounds quite American: 'When the Gallican Church was sitting in General Convention at Beauvais' (*Cum sederet Beluaci in generali conventu ecclesia Gallicana*)."

Those, therefore, who assume our General Convention to be something novel in ecclesiastical history, except merely in its adaptation to a free Church in a free State, have forgotten their history. The American system of legislating for the Church in General Convention resembles much more closely the early English system than does the present system of the Church of England itself.

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It is always interesting to inquire what deputies hold the record for seniority in any General Convention. None in the lower house has sat in so many conventions as has the Presiding Bishop, and a number of other Bishops exceed in length of service any of the members of the other house. In the House of Deputies as it will be constituted in New York, the palm of seniority seems to be held by the Rev. Dr. Battershall of Albany and Hon. L. Bradford Prince of New Mexico, both of whom have served continuously since 1877, so that each now begins his thirteenth convention. Dr. Battershall succeeded the late Rev. Dr. Huntington as chairman of the important committee on Amendments to the Constitution, in 1910. The Rev. Dr. Leffingwell of Quincy also began his service in the convention of 1877 and has been continuously

elected since, but was unable to attend two of the conventions. Three years later the Rev. H. L. Jones, D.D., of the diocese of Bethlehem, began service that has been continuous ever since, and continuous service has been rendered since 1883 by Col. Z. D. Harrison of Atlanta, and since 1886 by Mr. Joseph Packard of Maryland, Mr. Charles E. Hay and Judge Miles F. Gilbert of Springfield, and Mr. A. D. Parker of Colorado. Mr. George E. Copeland of Milwaukee has lacked only once in continuous service since that year, beginning as a deputy from Iowa. These are the veterans in service, and they rightly wield much greater influence than can any deputies of single conventions.

Senior in years among the deputies, and senior to all the Bishops, is the venerable Judge Charles Andrews, who has sat continuously for the diocese of Central New York since 1898, and who was born in 1827. His eighty-six years have not dimmed the keenness of the intellectual vigor which he brings to bear upon questions before the Church, and he has taken an active part in preparing the intricate canon on a Final Court of Appeal which will be presented at the coming General Convention. Judge Andrews was for more than a quarter century a judge, and in latter years chief judge, of the New York state court of appeals.

There are, indeed, many men of distinction in both Houses. The one hundred and fifteen Bishops come from every quarter of the globe in which the American flag flies, and from many other lands as well. From Alaska comes the picturesque figure of Bishop Rowe, from the Philippines the statesman Brent, from Japan the seasoned Missionary Bishop McKim, with the younger Bishop Tucker of Kyoto, son of the Bishop Coadjutor of Southern Virginia. China sends her three Bishops with the beloved Graves at their head, and Bishop Roots and Bishop Huntington to support him. Bishop Ferguson, the only negro member of the American episcopate, and senior of all the foreign Missionary Bishops, comes at the advanced age of 71 years from his distant see of Liberia, West Africa. Other foreign Missionary Bishops, each of whom is expected to be in attendance, are Bishop Knight of Cuba, Bishop Aves of Mexico, and Bishop Kinsolving of Southern Brazil.

And of course home Bishops from American dioceses and missionary districts are in many cases men of national renown. There are statesmen from the sees of the great cities, Greer, Rhineland, Lawrence, Anderson, and Harding. There are scholars and authors, as Hall, Kinsman, Brewster, Gailor, Brent, and Webb. There is the great missionary leader, Lloyd, and men who have taken advanced ground in social problems and leadership, as Spalding. Indeed it would be difficult to find more many-sided men, more men with the quality of leadership well developed and in many fields, than the body of one hundred and fifteen men who take their seats as members of the House of Bishops. Seventeen Bishops—about fifteen per cent. of the whole number—have been consecrated since the General Convention of 1910. Seven Bishops have seats without votes.

So also are there men of distinction in the House of Deputies, some of whom have already been named. Among the clergy, Dr. Manning, successor to Dr. Morgan Dix as rector of the historic parish of Trinity Church, New York, and Dr. Alexander Mann, successor once removed from Phillips Brooks in the rectorship of Trinity Church, Boston, are, it is said, likely to divide between them the great preponderance of votes for the presidency, in succession to the Rev. Dr. McKim, who has declined to stand for the honor again, having served as president in three conventions. The notable Cathedrals of the Church are represented by Dean Grosvenor of New York, Dean Rousmaniere of Massachusetts, Dean Vernon of Maine, Dean Du Moulin of Ohio, Dean Marquis of Michigan, Dean Delany of Milwaukee, Dean Craik of Kentucky (son of a former president of the House of Deputies), Dean Hart of Colorado, with others. From the theological seminaries are drawn Professor Drown of Cambridge, Dean Groton of Philadelphia, Dean Crawford of Virginia, Dean Jones of Gambier, Professor St. George of Nashotah, and Professor Lofstrom of Faribault. From the Church colleges are seated Dr. Hall, vice-chancellor of the University of the South, and President Peirce of Kenyon. Other distinguished educators among the deputies are the Rev. Dr. Peabody of Groton, Rev. Dr. Drury of St. Paul's, Concord, Rev. Dr. McKenzie of Howe School, Rev. Dr. Rogers, who is at the head of Grafton Hall, and Rev. Dr. Leflingwell, founder of St. Mary's, Knoxville.

There are notable figures also among the laity. George Wharton Pepper, of Philadelphia, is not only known as a Churchman throughout the Church but also as among the first lawyers of the country and as author of a number of legal works. He was counsel for Gifford Pinchot before the Congressional investigating committee in the Pinchot-Ballinger case. He is also author of a little devotional book, *The Way*. Francis A. Lewis and Rowland Evans, also of Philadelphia, have long taken active parts in the House of Deputies, the former having been exceptionally efficient in his service on a committee on dispatch of business in recent conventions. Indeed distinguished jurists are so plentiful as to make it difficult to enumerate them all. Francis Lynde Stetson of New York and Charles G. Saunders and William V. Kellen of Massachusetts are rightly among the most influential of these in General Convention. There are judges from many states, including U. S. District Judge E. G. Bradford of Delaware. There are men of letters, as Hamilton W. Mabie, from the diocese of Newark. There are scientists, as Professor Sturgis of Colorado, and linguists, as Professor Sills of Bowdoin College, Maine. There are leaders in civic welfare, as Everett P. Wheeler of New York, Samuel Mather of Cleveland, and Richard H. Dana of Massachusetts. There are men conspicuous in political life, as former Governor L. Bradford Prince of New Mexico; and so the list might be prolonged indefinitely, the number of leaders among the more than six hundred deputies, clerical and lay, being very large indeed.

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Next in interest to the opening service of General Convention, on October 8th, is that held for the Woman's Auxiliary on the day following, at which time the United Offering is presented. This is always an event of keen interest, and the announcement of the amount of the offering is eagerly awaited. Some historic interest attaches to the alms basin in which the United Offering is gathered at the triennial service. It was presented to the American Church as a feature of the jubilee of the S. P. G. in England in the year 1852. It is of silver gilt with decorations of solid gold, and its weight is about six pounds. The decorations are very elaborate, and the inscriptions designate the presentation and its cause. The United Offering dates from 1886, when its amount was \$882.71, and it has grown at each General Convention until that of 1910, when the amount was \$243,360.95. It is confidently expected that there will be a considerable increase on this figure at the forthcoming offering, and it is practically certain that with the latter, the total amount presented by the women of the Church through their triennial United Offerings from the time of the small beginning will be considerably in excess of a million dollars.

The new Synod Hall, in which the House of Deputies will be accommodated, is practically finished. It has been erected as the gift of J. Pierpont Morgan and William Bayard Cutting, neither of whom survived to see it, at a cost of nearly \$450,000. It will seat a thousand persons on the floor, and the galleries will accommodate some two hundred more. The Deaconess House rises from the southwest corner of the Cathedral grounds. North of this is the Bishop's House, now in course of erection, fronting west, and with an archway between it and the Deanery. Both these houses are well along toward completion, though neither of them will be ready for occupancy for some months to come. The Deanery is a memorial to the late Clinton Ogilvie, erected by his wife. The Choir School will be connected with the Deanery by an arched gateway, thus completing the Close, and is now ready for occupancy. It is given by Mrs. J. J. Blodgett in memory of her father, the late John H. Sherwood, to whom a tablet has been placed in the large vestibule.

All told, the Cathedral Close is a dignified, unique bit of old world transplanted almost in the heart of the western Metropolis. Here General Convention will hold its sessions.

REMEMBER that your work comes only moment by moment, and as surely as God calls you to work, He gives the strength to do it. Do not think in the morning, "How shall I go through this day? I have such-and-such work to do, and persons to see, and I have not the strength for it." No, you have not, for you do not need it. Each moment as you need it, the strength will come, only do not look forward an hour from what you expect. At any rate, you will be borne through each needful and right thing "on eagles' wings." Do not worry yourself with misgivings; take each thing quietly.—*F. D. Maurice.*

The Local Arrangements and Subordinate Events

By the Rev. GEORGE F. NELSON, D.D.,

Canon of the Cathedral of St. John the Divine, General Secretary of the New York Local Committee of Arrangements

SOME reports of progress have already been made. It is the purpose of this article, however, to tell something of the completed work of preparation.

Early in June the committee sent out a hotel folder, containing the names and rates of fifty-two hotels, a map of Manhattan, indicating elevated, surface, and subway lines, and giving other information. This was followed by circulars announcing reduced rates of railroad transportation. At the same time specially prepared baggage tags, together with suggestions on the subject, were sent to Bishops and Deputies, to representatives of the Woman's Auxiliary and kindred societies.

The *Handbook of Information* has been unavoidably delayed, in order to include some appointments which have only recently been definitely settled, but it has finally been printed and copies have already been distributed. It contains a variety of data in reference to religious services, missionary meetings, receptions, appointments made by Bishops to preach during the convention in the diocese of New York and in neighboring dioceses, arrangements for exhibits, together with a programme of the twenty-eighth National Convention of the Brotherhood of St. Andrew, October 1st to 5th.

The *Handbook* announces the following services of Benediction and Dedication:

Saturday, October 11th, 4 P. M. St. Thomas' Church.

Sunday, October 12th, 3 P. M. Seaman's Church Institute, 1 State street.

The following are some of the principal appointments at the Cathedral:

Wednesday, October 8th, 10 A. M. Opening Service of the General Convention. Cards of admission until 9:55 o'clock.

8:15 P. M. Festival Service. Choirs of Trinity Church, Grace Church, Trinity Chapel, St. Agnes' Chapel, St. James' Church, and the Cathedral. Cards of admission until 8:10 o'clock.

Thursday, October 9th, 10 A. M. United Offering Service. Woman's Auxiliary.

Sunday, October 12th, 8 P. M. Service for Board of Missions. Triennial sermon by Bishop Roots.

Tuesday, October 14th, 8 P. M. Mass Meeting. For all women interested in the work of the Church. Daughters of the King.

Wednesday, October 15th, 8 P. M. Joint Commission on Social Service.

Monday, October 20th, 8 P. M. Mass Meeting in interest of the General Board of Religious Education.

At New Synod Hall on Monday, October 13th, at 8:30 P. M. a concert will be given by the choir of the Russian Cathedral of the Greek Orthodox Church.

At St. Bartholomew's Church, on Wednesday, October 22nd, at 8:15 P. M., the Oratorio *Hora Novissima* will be rendered by the combined choirs of St. Bartholomew's Church and the Church of the Ascension.

Reservations at Carnegie Hall include those made for meetings of the Brotherhood of St. Andrew on the afternoon and evening of October 2nd; morning, afternoon, and evening of October 3rd; and morning and afternoon of October 4th; also the following appointments:

Thursday, October 9th, 2:30 P. M. Triennial Mass Meeting. Woman's Auxiliary.

Friday, October 17th, 8 P. M. Missionary Mass Meeting. Diocesan Missionary Committee.

Tuesday, October 21st, 8 P. M. Mass Meeting. Board of Missions.

The principal Receptions will be as follows:

Thursday, October 9th, 8:30 to 10:30 P. M. Metropolitan Museum of Art. Reception arranged by the Bishop of New York for Bishops, Deputies, and their friends.

Friday, October 10th, 8:30 P. M. Morningside Drive. President Butler's Reception to Bishops and their friends.

Saturday, October 18th, 8:30 P. M. Museum of Natural History. Reception to the Convention. Woman's Auxiliary.

Thursday, October 23rd, 8:30 to 10:30 P. M. Sherry's. Reception by Bishop and Mrs. Greer for Bishops, Deputies and their friends.

Arrangements for Dinners and Special Luncheons include the following:

Saturday, October 11th, 1:30 P. M. Hotel Marseille. Luncheon given by the New York Churchman's Association to the House of Bishops and to Clerical Members of the House of Deputies.

Tuesday, October 14th, 7 P. M. Hotel Astor. Church Club Dinner.

7 P. M. Hotel Marseille. Dinner in the interest of Religious Education.

Wednesday, October 15th, 1:30 P. M. Luncheon. General Board of Religious Education, guests of Diocesan Board of Religious Education.

Thursday, October 16th, 7 P. M. Harvard Club. Berkeley Divinity School Alumni Dinner.

7 P. M. Cambridge Club. Dinner for Alumni of Episcopal Theological School.

Monday, October 20th, 7 P. M. Delmonico's. Sewanee Dinner.

Through the courtesy of the trustees, two large rooms of the National Academy of Design, northeast corner of Amsterdam avenue and 109th street, will be used as the lunch rooms of the Convention,

where Bishops and deputies will be comfortably seated. For greater convenience, arrangements have been made so that guests can pass through the door in the wooden fence, opposite New Synod House, cross the vacant lot, and enter the academy on the north side. In this vacant lot a tent large enough to accommodate 800 persons will be set up, and it is believed that this pavilion, especially in good weather, will prove to be a pleasant place of meeting during hours of recess.

Tea will be served at the National Academy of Design on Wednesday, October 8th, from 4:30 to 6 o'clock, by women of the Diocesan Auxiliary to the Cathedral, and afterwards at the same place and hour, on days when the General Convention is in session, by women representing various city parishes.

It is well known that the movement for the construction of New Synod Hall was inaugurated by Bishop Greer two years ago, in order that the building might be in readiness for the session of the House of Deputies, and that two generous laymen, Mr. Morgan and Mr. William Bayard Cutting, who had long served the diocese of New York as deputies to the General Convention, provided the necessary funds for the purpose. This

Representation of The Living Church at General Convention

The Living Church will be represented as follows:

The Subscription Department will have a desk in the northwest section of the Undercroft, New Synod Hall, in charge of the Rev. Harry E. Robbins. He will be pleased to greet friends of The Living Church, as also his own personal friends, and will receive subscriptions to all the periodicals of The Young Churchman Co.

The chief Reporter of The Living Church at the Convention will be the Rev. John H. Brown, whose address will be St. Andrew's Hotel, Broadway and Seventy-second street, and who may be found during sessions at the reporters' desks.

The correspondent for the Woman's Auxiliary and other women's events will be Mrs. W. D. Pratt, whose address will be The Glendening, 202 West One Hundred and Third street, and who will have a desk in St. Michael's Parish House, Amsterdam avenue and Ninety-ninth street.

The correspondent for miscellaneous events in the city will be the Rev. John Keller, 416 Lafayette street.

The address of the Editor of The Living Church will be Hotel Woodstock, 127-135 West Forty-third street.

The Living Church will be on sale at the leading book stores and especially the Church book stores, at the news stands of leading hotels, and by newsboys in the vicinity of the Synod Hall.

The publications of The Young Churchman Company may be inspected and purchased at the rooms of the Sunday School Commission, 416 Lafayette street, and many of them also at the houses of Edwin S. Gorham and R. W. Crothers. Churchmen are invited to visit each of these houses.

beautiful Synod House is now finished, including the fine organ. The four galleries around the hall will be open to the public, no cards of admission being required.

The lobby of the House of Deputies is in the undercroft just below the hall, and accommodates the Branch Post Office, Information Bureau, Office of the Treasurer of the Convention, who also has charge of the luncheon tickets, offices of the agent of railroad transportation lines, and of the representatives of the Committee on City Transportation and Baggage.

The undercroft is also furnished with easy chairs and writing tables, and no little attention has been given to making the place attractive in appearance. Of the two rooms connected with the undercroft on the west side, one will be used as the telephone office and the other will be occupied by the telegraph operator. The large room at the east end of the undercroft is fitted up as a check room.

At the east end of the building, on the floor just above the floor of the hall, a room has been reserved for the Committee on Press and Publication, where members of the Press are expected to make their headquarters. There are seven other rooms at the same end of the building available as committee rooms of the House of Deputies.

As the House of Bishops is to meet in Old Synod Hall, some improvements have been made there for the convenience of the Bishops. A small room adjoining the southern entrance, and on the east side of it, has been transformed into a post office. Space at the eastern end of the hall has been partitioned off in order to provide two committee rooms adjoining the small check rooms, and the little hall outside has been reserved for two telephone booths. Outside of this little hall is the present robing room of the Cathedral choir, but it will be used as the lobby of the House of Bishops during its sessions, and access to it can be had from the northeast door of the ground floor, and from the stairway immediately opposite.

The exhibits in the Cathedral Close promise to be of more than ordinary interest, and in the temporary building which has been erected by the Domestic and Foreign Missionary Society, at the northwest corner of the Cathedral Close, the Missionary Exposition entitled "Everywhere" will open on October 8th, and continue daily as follows:

- 10 A. M. Opening Prayers.
- 11 A. M. Demonstrations and Addresses.
- 2 to 4 P. M. Demonstrations and Addresses.
- 4 to 5 P. M. Story Hour.
- 5 to 6 P. M. Short Mystery Play.

Mrs. Hobart's new play, "The Great Trail," will be presented three times each week from October 13th to 24th, being a part of the Exposition.

Other exhibits will be at the west end of Old Synod House as follows:

In three rooms on the ground floor, exhibits of the Joint Commission on Social Service, including the Girls' Friendly Society and the Church Association for the Advancement of the Interests of Labor; also those of the General Board of Religious Education, including the Sunday School Commission.

In the room one flight up, exhibits of the City Mission Society, the Church Temperance Society, and the Church Mission of Help. The exhibits of the Church Temperance Society, however, will continue only from October 13th to 18th.

Many Bishops and deputies are to be entertained at private houses or at hotels. Among our distinguished guests will be the Bishop of Aberdeen and Mrs. Mitchell, and the Presiding Bishop has been notified that the representatives from the Upper House of the General Synod of Canada to the General Convention are the Bishop of Huron and the Bishop of New Westminster, the substitutes appointed being the Bishop of Algoma and the Bishop of Toronto.

Two large rooms, communicated with each other, at the Manhattan Hotel, Madison avenue and Forty-second street, have generously been reserved by the manager for the use of any Bishops, deputies, and friends who may wish to avail themselves of the opportunity to meet there under such auspices for social fellowship on evenings during the Convention. We are similarly favored, also, by the management of the Hotel Breslin, Broadway and Twenty-ninth street.

As a further sign that the spirit of hospitality is waiting to welcome the General Convention back to Manhattan after an absence of twenty-four years, we have happy assurances that several prominent social clubs in the city, so far as their accommodations permit, are intending to issue visitors' cards to Bishops and deputies in the hope that many of these dis-

tinguished representatives of the Church will find time to accept these courtesies, and thus in their hours of leisure "mix with their grave designs a little pleasure."

A SOCIAL SERVICE WEEK IN CONNECTION WITH GENERAL CONVENTION

A SOCIAL Service Week (October 13th-18th) in connection with General Convention has been arranged by the Joint Commission on Social Service for the purpose of giving to delegates and visitors an opportunity to learn what the Church is doing with relation to the pressing social problems of our day, and, more specifically, what the commission has accomplished since its appointment in Cincinnati in 1910.

The chief feature of the week's programme will be a mass meeting—included in the official programme of Convention—in the Cathedral of St. John the Divine on Wednesday evening, October 15th, at a quarter after eight. The general topic of the meeting—at which Bishop Lawrence, chairman of the commission, will preside—will be "The Church and the Social Movement," and addresses will be made by Bishop Lawrence, on "The Growth of the Social Spirit in the Church"; by Bishop Spalding, on "Christianity and Democracy"; by Dean Sumner, on "The Clergy and Social Service," and by Mr. Rathbone Gardner, on "The Laity and Social Service." The importance of the topics and the authority of the speakers will, it is hoped, draw a large attendance.

Next in importance to the mass meeting will be a series of four conferences, to be held on Tuesday and Wednesday, October 14th and 15th, in the auditorium of Earl Hall, Columbia University, on various phases of the Social problem and the Church's relation thereto. The first conference, on Tuesday morning, October 14th, will consider "The Church and Industry"; there will be addresses on the general subject and on such special topics as "The Church's Relation to Workingmen's Organizations," "The Ethics of the Wage System," "A Living Wage," and "The Problem of the Southern Cotton Mills," by Bishop McCormick, H. D. W. English, the Rev. H. D. Phillips, the Rev. J. H. Melish, Miss Helena S. Dudley, and Miss Harriette A. Keyser.

The second conference, on Tuesday afternoon, will be devoted to "The Church and the Rural Problem," with addresses on "Rural Education," "Rural Home Conditions," "The Gospel and Good Farming," and "Rural Nursing," by the Rev. G. F. Mayo, Archdeacon Russell, J. S. Bryan, Miss Mabel Boardman, and Mrs. B. B. Munford.

The third conference, on Wednesday morning, October 15th, will discuss "Coöperation with Secular Agencies," the topics being "Group Coöperation with Secular Agencies," "Secular Agencies in Relation to the Parish," "The Parish in Relation to Secular Agencies," "The Use of the Machinery of Government for Social Ends," by the Rev. Samuel Tyler, the Rev. J. P. Peters, D.D., Robert A. Woods, and Clinton Rogers Woodruff.

The subject of the final conference, on Wednesday afternoon, will be "Education for Social Service," with addresses on the general topic and on "Sociology in Relation to the Theological Course," "Laboratory Work in Social Service in Connection with the Theological Course," and "Training for Social Service—A Note of Appeal," by Dean Hodges, Dean Knapp, the Rev. W. P. Ladd, James H. Dillard, and Mrs. John M. Glenn.

At the conclusion of the addresses each conference will be thrown open for general discussion. These conferences are intended primarily for diocesan and parish social workers and delegates, but the public will be welcome. There will also be a special conference for representatives of diocesan Social Service Commissions on Thursday morning, October 16th.

A third feature of the Social Service Week will be an exhibit in the Old Synod Hall, which will show by means of photographs, charts, and diagrams, statistics, literature, etc., the work of the Joint Commission and of departmental, diocesan, and parish agencies. This exhibit may be on view throughout the Convention period.

There will also be scheduled visits to the State Reformatory for Women at Bedford, N. Y., to the immigrant receiving station at Ellis Island, and to Forest Hills, the community house-keeping experiment inaugurated by the Russell Sage Foundation.

Provision has further been made by the Joint Commission for special sermons on Social Service, mainly by representa-

tives of the various diocesan Social Service Commissions, in a number of the churches in New York City and vicinity.

A programme of the Social Service Week will be ready for distribution by October 1st, and may be secured on application to the Field Secretary of the Commission, the Rev. F. M. Crouch, 281 Fourth avenue, New York City. It is also intended to issue after the close of Convention a special pamphlet containing an account of the proceedings of the week, with addresses and reproductions of some of the exhibit material.

SECOND SUNDAY SCHOOL DEPARTMENT

THE Second Sunday School Department will have headquarters at the Hotel Breslin, Broadway and Twenty-ninth street, on October 15th and 16th. On the 15th, at 4 P. M., the Executive Committee will meet there. On the 16th, at 10:30 A. M., the annual meeting of the Second Sunday School Department will be held there. These meetings are arranged to occur in the midst of the Educational Week of the General Convention, and it is expected that this will ensure a full attendance of delegates.

MASS MEETING ON LAY WORK

THE first meeting for the general public to be held in the New Synod Hall will be in the interests of work by laymen. The date is Wednesday, October 15th, at 8. Bishop Tuttle will preside, and the speakers are Judge George F. Henry of Iowa and President W. F. Peirce of Kenyon College. At this meeting there will be presented, by title only, but distributed in printed form, five reports on work by Church laymen, prepared by committees of laymen of San Francisco, Nashville, Louisville, Pittsburgh, Buffalo, and New York. The reports represent fifteen years of study and work, which effort has been in part financially supported by the laymen of the cities named. Within and without the Church, methods and results achieved under them have been studied, and these investigations have extended to all religious bodies in America, nearly all in England, and to some on the continent of Europe. All forms of work recommended to Church laymen are accompanied by data showing where the form is in successful operation. The printed suggestions are for free distribution. At the Synod Hall meeting the singing will be led by a St. Margaret's (Bronx) glee club of young men.

PREPARATIONS IN THE BRONX

TO be of service to Church people of the Bronx, the Bronx Church Union has issued a miniature newspaper giving lists of public meetings held during the General Convention, with suggestions about attending them. It has also secured, through committees, Bishops and Convention deputies as Sunday preachers at many of the Bronx churches. At St. James', St. Margaret's and Advocate parish houses, prominent lay deputies are to speak, some of them on week nights at parish receptions, with addresses. Two meetings have also been arranged by the Union, both of them in the hall of the Bronx Church House. One is on Columbus Day, a missionary meeting, with Bishop Talbot of Bethlehem and the Rev. Dr. R. H. McKim of Washington as speakers. The other is Thursday evening, October 16th, a Church Unity meeting, when deputations from all Christian congregations in the Bronx will be invited. The speakers are the Rev. Dr. Goodell (Methodist), the Rev. Dr. S. Edward Young (Presbyterian), and the Rev. Dr. James E. Freeman, speaking for the Church.

REPORT OF COMMISSION ON A WORLD CONFERENCE

THE report of the Commission on a World Conference on Faith and Order is contained in a pamphlet of 36 pages wherein is shown the remarkably elaborate work done by the commission in interesting other corporate sections of the Christian world in the movement. Thirty different bodies have appointed coöperative commissions, and sympathetic relations have been obtained with a number of others, including the American representatives of the Holy Orthodox Church of Russia and the Roman Catholic Church, while steps are now being taken to interest national Churches abroad. It is stated that a mail list of about 8,500 persons has been accumulated for the mailing of printed matter relating to the work, which goes to all parts of the world geographically and ecclesiastically.

Among the hindrances to the work of the commission are enumerated indifference, impatience, and suspicion. The commission finds a world-wide interest in the subject of unity however, and narrates various steps that are being taken in many parts of the world to effect that end. The commission feels however that interest is not yet general in our own communion, and asks for the help of all the Bishops and others in the Church.

EDUCATIONAL WEEK AT THE GENERAL CONVENTION

THE programme for the Educational Week at the General Convention is evidence that the Church is coming to recognize the place and value of religious education. Several of the week's appointments are for the officials of the General Board or of the Department, but from the moment when the sessions are open to the public on Tuesday morning, October 14th, to the closing meeting in the Cathedral on the evening of Monday, October 20th, interest is growing and intensifying.

Tuesday may well be called the red letter day, showing an attention given to education equal to that formerly and properly given to missions, and indicative of the rising movement in the Church. The day begins at 11 A. M. in Synod Hall with a joint session of the two Houses of the Convention, which is itself significant, with Bishops Gailor and Greer and Mr. G. W. Pepper as speakers. This is followed at 2 P. M. by a Sunday School Institute in Earl Hall, Columbia University, comprising both a general and several sectional conferences on matters of vital interest. Lastly there is the great dinner for all Sunday school workers at 7 P. M., at Hotel Marseille, 103rd street and Broadway, to be addressed by Dr. Coe, Mr. Gardner, and Bishop Lawrence.

On through Thursday the programme moves, with a conference at 2 o'clock in the afternoon in Earl Hall and a mass meeting in the evening at 8 o'clock in Synod Hall on the subject of Religious Work and Education in Colleges and Universities, both with able speakers; and on through Friday and Saturday with conferences, at 10:30 and 2 of each day, of "Headmistresses of Secondary Schools for Girls," with a choice selection of speakers; to the final mass meeting in the Cathedral on Monday evening at 8 o'clock, bringing the week to a close. Here Bishop Tuttle, Mr. Symonds, Dr. Bradner, and Bishop Brent will discuss "Religious Education and the Church," "Religion, the Unifying Element in Education," "Training the Church's Teachers," and "Some Possibilities in an Educational Programme."

Admission tickets are not required for any of these, except for the Sunday school dinner on Tuesday evening. Everyone should procure a copy of a folder issued by the General Board giving all details of the above as to time, place, subject, and speakers. Tickets for the dinner may be obtained by letter or in person at Exhibit Headquarters, Synod Hall, or of the General Board of Religious Education, 281 Fourth avenue.

MISSIONARY SESSIONS AND MASS MEETINGS

THE suggestions of the committee that has arranged for missionary sessions are now received. The first joint session of the two houses is to be held on Friday, October 10th, when there will be various reports, including especially those of the president and treasurer of the Board of Missions. On the same afternoon there will be addresses by the Bishops of Eastern Oklahoma, Wyoming, Idaho, and Atlanta. The triennial missionary sermon will be given on Sunday, October 12th, at 8 o'clock at the Cathedral, and will be preached by the Bishop of Hankow.

Wednesday afternoon, October 15th, is fixed for the discussion of the general subject, "The Church in China and Japan," when addresses will be given by our five Bishops in those two lands. Thursday morning, October 16th, the subject is "The Church's Work on Two Continents," and work in South America, Mexico, and Alaska will be presented. Monday afternoon, October 20th, there will be another session, with the subject of "The Needs of the Church in the Island World," presented by the Bishops of Cuba, Honolulu, and The Philippines. The last joint session is fixed for Wednesday morning, October 22nd, when the subject will be "The Church's Work among Indians, Negroes, and West Africans," with a number of speakers, including especially the Bishops of Duluth, Mississippi, and Cape Palmas.

The committee recommends the innovation of electing lay-

men to preside at these joint sessions, and they make the following nominations subject to acceptance by the Convention: For presiding officer on October 15th, Dr. Hamilton Wright Mabie of Newark; October 16th, Mr. Francis Lynde Stetson, New York; October 20th, Mr. George Wharton Pepper, Pennsylvania; October 22nd, Mr. Frederic Cook Morehouse, Milwaukee.

MISSION STUDY CLASSES

DURING the General Convention two Mission Study Classes will be held at 9 A. M., on Mondays, Wednesdays, and Fridays—the 13th, 15th, 17th, 20th, 22nd, and 24th of October. One course will be by Dr. T. H. P. Sailer, the other by the Rev. Arthur R. Gray of the Board of Missions. Dr. Sailer's class will meet in the Choir School room on the third floor of old Synod Hall. Mr. Gray's class will meet in the crypt of the Cathedral. While it is hoped to make it in a sense a laboratory study of missions the size of the classes may make lectures or informal discussions necessary. Tickets will not be necessary nor will those interested be required to register for the whole course. The attendance each morning, however, will be limited and every one is asked to arrive before the opening hour. These lectures will be held under the auspices of the Junior Clergy Missionary Association of the diocese of New York. Further information may be obtained from the president, W. B. Stevens, St. Ann's Rectory, St. Ann's avenue and 140th street, Bronx, N. Y. C.

CHURCH MISSION OF HELP

A MASS meeting has been arranged under the auspices of the Church Mission of Help, to be held in Synod Hall on the evening of Saturday, October 18th, with admission by card which may be obtained at the office of the Society, 37 East Twenty-eighth street. Requests should state whether cards are for men or for women, and those admitting the one will not admit the other. The subject of discussion will be "The Part of the Church in the Fight Against Immorality and the Social Evil." The Rev. Dr. Manning will preside, and the speakers will be Dean Sumner, Rev. Dr. F. W. Tomkins, and Fr. J. O. S. Huntington. Throughout the Convention the Society will hold an exhibit in the gymnasium in Synod Hall on the second floor. A meeting of those interested in the problem of work with wayward girls will be held in the parish house of St. Michael's Church, October 21st, at 2:30 P. M.

CORRECTION OF HISTORICAL TEXT BOOKS

DELEGATIONS interested in correction of historical text books are asked by the Rev. Thomas Jenkins, of the Ohio diocesan commission, to meet at the opening of the Convention.

PRIVATE SUITE AT VANDERBILT HOTEL

WE are requested to state that the Vanderbilt Hotel has placed a private suite at the disposal of deputies to the Convention and their friends.

ORIGINALITY

In the beginning, God made man,
And saw that His work was Good;
He gave him a Mind, and a Heart, and a Soul,
He gave him a start, and a path and a goal,
And saw that His work was Good.

He gave him a Mind to plan,
And made him Master of all,
A Heart to love what was true and pure,
A Soul to be kept from sin secure,
And made him Master of all:

All things of air or sea;
And Earth resplendent bloomed;
The trees bore fruit, and the flowers grew,
No discord appeared when the Earth was new,
And Earth resplendent bloomed;

Bloomed as it blooms to-day,
And the same kind sun shines still.
Then why should the man who is Master of all,
Of the trees that bloom, and the flowers, fall,
When the same kind sun shines still?

ALICE VAUGHAN ELLIOTT.

PREPARE FOR UNITY!

A Sermon Preached at the Cathedral of St. John the Divine,
New York, on Sunday, September 28th
BY THE VEN. B. TALBOT ROGERS, D.D.,
Archdeacon of Fond du Lac

"That they all may be one: as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me." "That they may be made perfect in one."—St. John. 17: 21-23.

OUR Lord had just instituted that service that He appointed and commanded to be the perpetual memorial of His passion.

In this seventeenth chapter St. John gives us His great high priestly prayer that seems to breathe forth the very heart desire of Jesus, and reveals the deep purpose of God in the Incarnation, and the abiding purpose of His withdrawal in His Ascension, that He may ever live to make intercession for us. This is the burden of His intercession now, and the great work in which His Church on earth is ever occupied. He puts it forth as the summing-up prayer of His life and suffering, and then goes forth to His passion.

II. And the great objects for which He prayed are these:

(a) That those for whom He prayed might have "eternal life."
(b) "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent."

(c) And then because of that common knowledge and life in Him "that they all may be one," and that for two reasons: First, "that the world may believe," and second "that they may be made perfect in one."

(d) And lastly, "that the love wherewith Thou hast loved Me may be in them, and I in them."

These are the great objects for which He prayed, and the whole prayer seems to focus on the central desire that they may be one. The common knowledge of God, and life in God, would draw them into one: and the object of that unity and its result would be the mission of His life and the purpose of His Church: "That the world might believe," and that His followers might be made perfect in holiness. And as the means for this end, and the crowning reward of its accomplishment, "that the love" of God would be in them and Jesus Christ in them.

This is what He prayed and still pleads before the Altar throne of God as our great High Priest.

He prayed first for that little company of the Apostles whom He had saved out of the world and kept. And then He prayed "for them also which shall believe on Me through their word."

We may therefore claim His prayer now in this time of great need. And in that Altar service by which we join in the memorial of His passion, and the living sacrificial worship of heaven, and our Lord's presentation of Himself to the Father, the Church with the same desire and purpose of her Lord prays, "Beseeching Thee to inspire continually the Universal Church with the spirit of truth, unity, and concord: And grant that all those who do confess Thy holy Name may agree in the truth of Thy holy Word, and live in unity and godly love."

And, "that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of Thy Son Jesus Christ, be filled with Thy grace and heavenly benediction, and made one body with Him, that he may dwell in us, and we in Him." And, "that we may continue in that holy fellowship."

But even as our Lord prayed there was that terrible division caused by the traitor Judas. He would betray His Lord for the love of money. The love of God was not in His heart. There will always be a division between the love of the world and the love of God. "I came not to send peace, but a sword." Those who confess Christ will always be separated as by a sword from those who deny or betray Him.

Associated with our Lord's prayer for the Unity of His followers is that striking picture of unity with Christ left out. "The same day Pilate and Herod were made friends together."

In answer to our Lord's prayer we read that in those first days of the Church "they continued stedfastly in the Apostles' doctrine and fellowship, and in the breaking of the bread and the prayers." And for a thousand years that example was followed.

III. After four hundred years of increasing divisions and their soul-killing evils, especially in those two ways that our Lord forecast, the unbelief of the world because of divisions and our inability to go on to perfection without unity, we do well to be aroused with interest and eager desire to seek after unity that we may be made "perfect in one," and that "the world may believe." Any other desire would seem like mortal sin.

What constitutes the Apostolic "doctrine and fellowship" may be devoutly and charitably considered in a World Conference on Faith and Order. We need not consider that here. But the practice of the early Church in observing a daily Communion and joining in "the prayers" may give us pause.

There are two kinds of unity. One is administrative: the other is living and life giving unity by communion with Christ and in Him.

Administrative Unity has always attracted the human imagina-

(Continued on Page 797.)

Exsurgat Deus

Hymn dedicated to the General Convention of 1913

METER—7:6:7:6 Double.

TUNE—Hymn 401, 510, etc.

Arise, O God, in splendor!
 That all the world may see
 Like dust before the storm-wind
 Thy foes far-scattered flee.
 Lift Thy right hand, Almighty,
 And whet Thy glittering sword,
 That heaven and earth again may shake
 To Thy tremendous word.

For to the tent of meeting
 The loud war-trumpets call,
 And all the tribes their elders
 Send to the council-hall.
 God stands among the princes
 And calls them, each by name,
 To voice His saints with thunder,
 And clothe His priests with flame.

“Gather My saints together,
 That sacrifice for troth.
 The Lord God hath a quarrel
 With them that sware His oath.
 For if ye be partakers
 With usurer and thief,
 How shall ye teach My covenant,
 And stablish My belief?

“If prophets preach by favor,
 And make God out a liar;
 If shepherds bend to alien greed
 And hold their trust for hire;

If priests profane My altar
 With gifts that reek of wrong,
 How shall they spread My gospel
 Or lift My vengeance song?

“No way but by a miracle
 May Dives win My door;
 Woe, woe upon your riches!
 My nation is the poor.
 Their souls beneath the altar,
 How long, O Lord, do cry.
 By fire and sword My kingdom comes!
 Proclaim this, lest ye die!

“The hireling and the stranger
 Whom they oppress in toil;
 The child they crush to labor,
 The widow they despoil;
 Take ye their cause for conflict
 Beneath My conquering sign:
 Preach ye the word I gave you,
 Else are ye none of Mine!

“The world in turmoil hearkens
 To catch My trumpets' thrill.
 If ye who bear it, sound it not,
 Must I send them who will?
 Below, the rocks are riven,
 Above, the vault is rent.
 I rise, I rise to judgment!
 My Kingdom comes! Repent!”

Trwin Cucker.



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BISHOP PETERKIN
West Virginia



BISHOP GUERRY
South Carolina



BISHOP NELSON
Atlanta



BISHOP JOHNSTON
West Texas



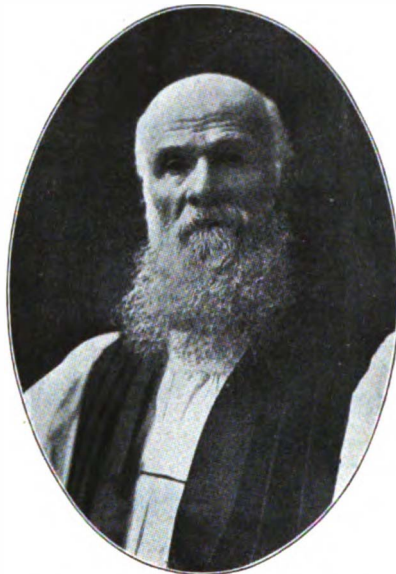
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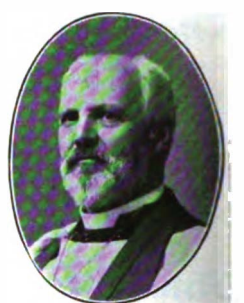
BISHOP VINCENT
Southern Ohio



THE MOST REV. D. S. TUTTLE
D.D., LL.D.
Presiding Bishop



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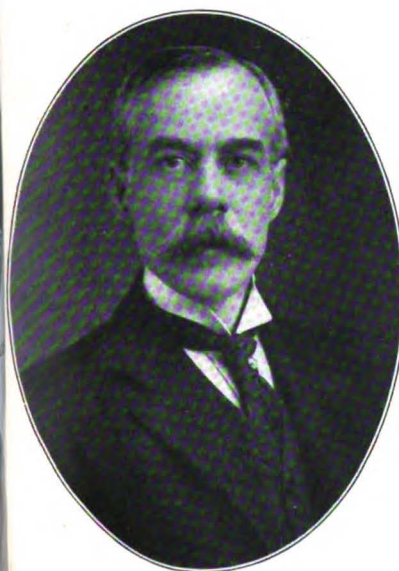
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Some of the Deputies

PREPARE FOR UNITY!

(Continued from Page 792.)

tion. Israel desired a King, and that desire was the direct cause of a division that lasted until the end of the dispensation, for nearly a thousand years.

Patriarchal Autonomy, with intercommunion on the basis of Apostolic Faith and Order, prevailed in the Christian Church from the first, and still continues in the Eastern Churches. An effort to attain Administrative Unity in the tenth century led to the great schism that still continues between East and West.

A modern attempt to secure Administrative Unity is knocking at our doors and demanding recognition. Federation, by which is understood exclusive territorial assignment regardless of the position of any as to Christian Faith and Sacraments ignores the essential principles of Unity. Inasmuch as it allows those who deny Christ and His Divinity, and those who neglect entirely His Sacraments, to be a substitute for the Church's mission, it compromises and makes a Judas-like betrayal of the Faith and Sacraments of Jesus Christ.

And with Christ left out, it is like the administrative and territorial friendship that was sealed between Herod and Pilate. It is especially insistent of recognition in the mission field. And with the wonderful machinery of our Board of Missions there is great danger of yielding to the temptation to cooperate with a scheme for federation because of its human attractiveness and seeming desirableness. But Federation can never be adopted as a substitute for the living Unity for which Christ prayed.

The other modern experiments toward unity, occasional Communion and exchange of pulpits, are dishonest and dangerous.

The first seems to be derived from the practice of those English politicians who made an occasional Communion in order to hold office as required by an old law.

The open pulpit suggests the warning of our Lord in regard to shepherds who would climb up "some other way." It is essentially dishonest for us, because it ignores all the injunctions and vows of our ordination service, and dangerous for all in the too common effort to substitute some other message for that of Jesus Christ.

IV. That Unity for which our Lord prayed is founded in a Communion in Him. The way that He pointed out is evidently Sacramental. The terms of "life" and "life giving" He used as defining the Sacraments. And of our unity He prayed that it might be "as Thou, Father, art in Me, and I in Thee," a unity of life and common nature. Grant that, and administrative questions and difficulties will answer themselves.

V. What is our opportunity and duty as a Communion and as individuals? We may not object to all proposals, and then suggest nothing or do nothing.

We have never been lacking in desire or courage. In the early days the Swedish Episcopal immigrants were received into our Communion. The correspondence of Bishop White shows that he made dignified proposals that would have prevented the schism of Methodism. In 1886 the Church was aroused by the proposal of the Quadrilateral, that was endorsed by the Anglican Episcopate at Lambeth. And now we are in the midst of an Herculean enterprise to hold a World Conference on Faith and Order. All these indicate the general mind of the Church. She is always praying for and reaching out with earnest desire for the fulfilment of her Master's prayer.

(a) Perhaps our first effort should be to eliminate our denominational bias and prejudices. The point of view is of the utmost importance in any enterprise. If we could begin at Jerusalem with the Apostolic company on the day of the Ascension, and at Pentecost, and follow in historical order the Church's mission and practice, it would assist us in attaining a more uniform point of view. We are much given to overstressing later controversies, and bringing in by-motives as influencing our judgment.

Here in America we have inherited a certain insular attitude that has degenerated into a denominational and sectarian bias. While in the Litany we pray "from . . . schism, Good Lord, deliver us," we exaggerate a self-centered parochialism.

There has been much misunderstanding in the controversy for a name. On both sides there have been those who have contended for a denominational title, while the spirit that has prompted this unrest seeks to lead us to a name that will apply equally well to a part or to the whole of a united American Christianity. What is needed is the suppression of denominationalism.

(b) One of the most important contributions we have to make is the Book of Common Prayer. Prearranged forms of worship are now almost universal, not as essential but as the norm of public worship. One of the greatest triumphs of the Reformation is that the Bible is placed within the reach of everyone without denominational prejudices. Have we not the faith and courage, with godly hope and charity, to offer our Prayer Book to all American Christians, and show our good faith by removing our denominational title wherever it appears? It is the Scriptural Liturgy for English speaking Christians. A larger agreement in its use would terminate much of the evil of "our unhappy divisions." And especially would the way be prepared for the Divine Liturgy to take its supreme position. The Lord's service on the Lord's Day should be the battle cry of

advancing Christians. That would speed the day of unity. Unity of worship in the Divine Presence with its gift of the life of Christ would make essential unity an accomplished fact. The Divine Liturgy performed as Christ appointed is the means and pledge of our union with Him, and so of necessity with each other.

(c) But much awaits our doing. The evil spirits that cause division can only be exorcised by prayer and fasting. A John Baptist is needed to preach repentance that penitents may come in increasing numbers to Christ confessing their sins. Only in the spirit of a deepening penitence can the Church fulfil her high mission and the duties of inspiring opportunities. We need a deeper conversion and a love for Christ and the souls He died to save. There is a hunger and thirst after righteousness, and a growing desire to draw near to our Blessed Lord in the service that He appointed.

If the older dispensation with its spiritual poverty had its daily morning and evening sacrifice, think you we should have less with our greater obligations and grace? The service that Christ appointed is the morning sacrifice for Christians, and at least in our Cathedrals should be offered daily to hungry souls. They are but empty auditoriums otherwise. We need it especially in the days of General Convention lest we go astray.

We may congratulate ourselves that that triennial gathering grows less like a Congress for theological debates, and more like a Council to learn about the Church's work. The reports of work being done are the major interest, and there is a growing tendency to confer on methods for increasing efficiency. We may well thank God and "Press on the Kingdom." What is needed is provincial autonomy so that each Department may assume its responsibilities, and grow as they should to the present zeal and efficiency of the General Board.

For just as the Church fulfils her mission, will unity be realized.

EACH DAY'S RATION

LET these my words . . . be nigh unto Jehovah our God day and night, that he maintain the cause of his servant, and the cause of his people Israel, *as every day shall require* [Hebrew, "the thing of a day in its day"—margin]." (1 Kings 8:59). In these concluding words of his dedication prayer, Solomon touches upon a principle of God's dealings and of man's happiness. The fears and anxieties and gloomy forebodings of failure that trouble the heart are all based upon a wrong view of the future. It is not sufficient to most of us that all is well to-day; we want security for to-morrow, and the next day and the next, and for years to come, and for old age; and not rarely do the blessings of the day go by unnoticed and unappreciated because of the heart's preoccupation and cares concerning days to come. And in the spiritual life, likewise, there are those who cannot have a day's joy and peace and clear hope because of the ever-present fear that in the course of the days to come they may become unfaithful or careless and drift away. Now it is legitimate to recognize that danger, and to forestall it to-day and on each day for the day by cleaving to the Lord with purpose of heart. But it is not to God's mind that we should view the Christian's warfare on the bird's-eye fashion, taking in the years of temptation and difficulty at a single glance, as if it all were one task that must be met with present resources. That is not only discouraging, but it is unbelief, an ignoring of God's constant, faithful care and help, and of His promise of grace for every emergency. (Isa. 43:1-3; 2 Cor. 12:9.) God wants to deal with us day by day and give us the day's portion in its day. This is hard on the flesh, for it likes to see beforehand, and a long way ahead; but it is good for the soul, for it keeps us close to God in constant dependence upon Him. If it be said that an assurance for the future is essential to our peace, we have such assurance. But it does not consist in a reserve store of *things* and blessings laid up, but in God Himself, whose promise fails not, and whose goodness and power is equal to any emergency. It was a happy assurance in the blessing of Asher that as his days, so should his strength be. (Deut. 33:25.) No doubt many of us would feel more comfortable in the flesh if we would go to the Father and attain the portion of our inheritance in a lump; and if we received it so, we should certainly feel our independence and depart from the Source of our blessings to live as the flesh prompts, in the far country. For great is our weakness, and it is only in constant touch with God that we are able to stand.—*Gospel Advocate*.

WHAT WE call our fortunes, good or ill, are but the wise dealings and distributions of a wisdom higher, and a kindness greater, than our own. I suppose that their meaning is that we should learn, by all the uncertainties of our life, even the smallest, how to be brave and steady and temperate and hopeful, whatever comes, because we believe that behind it all there lie a purpose of good, and over it all there watches a providence of blessing.—*Henry Van Dyke*.

SOCIAL SERVICE

→ Clinton Rogers Woodruff, Editor ←

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

HOW GOVERNMENT CAN HELP

FEW of us realize how much "government" is doing for the people. Here is England which has a national insurance law—a contributory scheme where the insured as well as employers and the state contribute to the funds. It is obligatory for every employed person between sixteen and sixty-five who earns from manual labor less than \$800 a year. As to others it is voluntary.

The payments may be made through any approved friendly society or trade union or through the postoffice—the former method being considered the more advantageous.

Disregarding exemptions, exceptions, and special classes, such as those earning less than 62½ cents a day, the cost is, for men, 8 cents, and, for women, 6 cents a week, in each case the employer adding 6 cents. The state pays one-quarter of the costs of benefits and administration—for men, two-ninths. The benefits are: Sick pay (\$2.50 for men and \$1.87 for women) during twenty-six weeks, and disablement pay of about half of this amount thereafter as long as the sickness or disablement lasts; medical attendance, medicine, and minor surgical appliances; sanatorium care in the case of tuberculosis and any similar diseases decided upon by the authorities; maternity benefit of \$7.50 for each confinement; and any additional benefits which a surplus may make possible.

In Geneva there is a bureau, the object of which is to furnish to working people a meeting-place for the discussion of their general interests, and to aid them in securing employment. More specifically, the bureau attempts to gather information concerning industrial progress in Switzerland and in other lands; to advise parents seeking to apprentice their children where they may find profitable kinds of employment; and to place at the disposal of the working class sundry data concerning industrial accidents and the general laws governing manufactures, as well as their own civil responsibility and working-contracts.

THE PLEASURE LOVING GIRL

Miss Jane Addams, in her careful study of the Chicago streets, speaks of the "pleasure-loving girl who demands that each evening shall bring her some measure of recreation." Miss Addams admits that such a girl is beset by nightly dangers, but does not appear to think her attitude unnatural or an unreasonable one. Miss Agnes Repplier tells us in the *Atlantic* that a very capable and intelligent woman who has worked hard for the establishment of decently conducted dance halls in New York and elsewhere—dance halls sorely needed to supplant the vicious places of entertainment where drink and degradation walk hand in hand—was asked at a meeting last winter whether the girls for whose welfare she was pleading never stayed at home. "Never," was the firm reply, "and will you pardon me for saying, neither do you." The retort provoked laughter, because the young married woman who had put the question probably never did spend a night at home unless she was entertaining. She represented a social extreme, a combination of health, wealth, beauty, charm, and high spirits. But there were scores of girls and women in the audience who spent many nights at home. There are hundreds of girls and women in what are called fashionable circles who spend many nights at home. There are thousands of girls and women in more modest circumstances who spend many nights at home. If this were not the case, Miss Repplier says, our big cities would soon present a spectacle of demoralization. They would be chaotic on the surface, and rotten at the core.

THREE CLASSES OF WOMEN OFFENDERS

The widening of the industrial sphere of women has not been accompanied by a proportionate increase in criminality, in the judgment of Miss Maud E. Miner, the secretary of the New York Probation and Protective Association, but as

far as change is perceptible, it is towards a diminution of legal offences.

Writing in the *Survey*, Miss Miner says:

"The great bulk of women offenders who come repeatedly into the courts or who offend in such a way as to show criminality, are divided into three classes—moral imbeciles, mentally defective, and low grade women, who are in the main uneducated mentally, untrained industrially, and undeveloped morally. Because domestic and low grade factory work draw the low grade workers, domestic pursuits yield a large proportion of those who violate the law. Newer conditions, it is reasoned, show far less than their proportion of women offenders, because they attract a better grade of workers and because they exercise upon these women restraining influences."

CONNECTICUT TENEMENT LAW

Connecticut now has an effective tenement house law which applies to all cities, boroughs, and towns. There is practically no place in the state where the law is not effective. Like improvement has been made in the legislation providing for proper sanitation and sufficient light and air. These measures compare well with similar legislation in other states and place Connecticut in good position as regards the housing problem.

There has also been marked improvement in the matter of excise legislation. Laws have been passed forbidding the employment of minors as bartenders or in any other capacity in places where intoxicating liquors are sold; forbidding the delivery of any intoxicating liquors to minors except by the parent or guardian; and to do away with the free lunch counter.

ONE DAY'S REST IN SEVEN

The campaign for one day's rest in seven for industrial workers, conducted by the Federal Council Commission on the Church and Social Service, started sometime ago, is being pressed forward. It is reported that in a considerable number of instances, employers of labor have been known to take voluntary action reducing seven-day labor, and since the report of the Commission relative to the steel industry, made by John A. Fitch, a considerable improvement has taken place in that industry. Mr. Fitch's report, however, indicates that the situation was far more serious than was realized and that the difficulty has only been slightly mitigated. It can be asserted with positiveness, however, that the decrease in seven-day labor has been helped by the campaign.

OCCUPATIONAL DISEASE ACT IN PENNSYLVANIA

The occupational disease act passed by the recent session of the Pennsylvania legislature was drafted by the American Association for Labor Legislation, and although amended in the legislature so as to exempt the manufacturers of pottery from the specific provisions of the act, the enactment of the law is regarded as a distinct gain, because, if effectively enforced, it will clean up the Pennsylvania establishments engaged in the manufacture of white and red lead. It also requires monthly medical examination of employees of these establishments, as well as a high standard of cleanliness throughout the factories.

SOCIAL SERVICE SURVEYS

Those who are interested in Social Service surveys will find the Rochester Social Service Directory, published in the September number of the *Common Good* (Rochester, N. Y.), a very interesting publication. It considers, among other things, the city and the citizens, public health, education, industrial welfare, law and the courts, social and religious institutions.

A DEPARTMENT of public welfare has been proposed for New York City to have charge of matters relating to public morals, the social evil, and gambling.

[This Department will be suspended until November, the Social Service features in connection with General Convention being separately reported.]

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.

BISHOP B. T. ONDERDONK ON PROTESTANTISM

To the Editor of *The Living Church*:

IN re-reading a book on the subject of Church Architecture published in 1871, I have come across an extract from a Pastoral of the Bishop of New York delivered thirty years prior to that date, which would be about 1840. As bearing upon some questions prominently before the Church to-day, and believing that it will be of interest to every one, and perhaps of influence with some, I send to you the quotation.

After an allusion to the state of the Roman Church, the Bishop spoke as follows:

"And what shall we say of the counter cause—Protestantism? Riven to its centre with internal dissensions: covering with its name every variety of schism, and every bold and wicked innovation of heresy, forming an unholy alliance with the veriest infidelity, while beguiling unstable souls by adopting the watchwords of Protestant liberty, the glorious privileges of private judgment and anathema on the corruptions of Popery, it is wasting its energies on internal strife, arranging its votaries in deadly feud against each other, and thus strengthening the hand and ministering to the triumphs of the Papal power it would cripple and subdue. Brethren, is not this a lamentably true picture of the Protestant cause? For we must remember Protestant is but a negative term. It implies no principle but that of dissent. Let who will, or let what sect will, protest against Popish corruptions, he, or it, thereby becomes Protestant, no matter on what principles or in favor of what principles the protest is made. This is daily acted out. The rejection of Christ's priesthood, the rejection of His sacraments, every species of schismatic organization, every kind of erroneous and strange doctrine contrary to God's word, every grade of heresy, is called by the name of Protestant, is Protestant, and vaunts itself as the legitimate result of the great privilege of private judgment and the bounden duty of casting off the degrading and sinful yoke of Papal despotism. Brethren! unwelcome as such truths may be, hostile as they may be to favorite theories and mortifying to honestly cherished sensibilities, still they are truths. It were vain, worse than vain, to blind one's eyes to them. The true course is to look them full in the face, and endeavor by God's help to draw from them what may tend to His glory, the good of His Church, and man's spiritual and eternal welfare. Mere Protestantism is no efficient bond of union. It may be as far removed from the Gospel of Popery itself. Is it not, then, time that this fallacy should be exposed and denounced? Ought not Christians be brought to see that the religious system with which Christ and His apostles blessed the world is not characterized by mere Protestantism, but as scriptural and primitive Catholicity; that, therefore, the true blessings of the Reformation are not to be found in mere departure from Rome, but in return to Christ, to the principles, faith, and order of His one Holy Catholic and Apostolic Church?"

So far Doctor Benjamin Tredwell Onderdonk, sometime Bishop of New York. And this is his official utterance as to what Protestantism represented and stood for seventy years ago. Is it in any different or better position to-day? If not, why try to defend it longer?

WM. WELLES HOLLEY.

September 19, 1913.

THE LIBERIAN MISSION

To the Editor of *The Living Church*:

IT is difficult to refrain from registering a protest against your editorial of the 13th, gravely entertaining the idea that the American Church should hand over the Liberian Mission to the English Church. The considerations that appear to be guiding your ruminations while writing the editorial seem to me more characterized by ingenuity than sound logic.

The idea seems to be that on grounds of moral obligation anything American must claim prior attention to anything African, and that as a practical venture the Liberian Mission doesn't pay; and one gets the notion that the African mission ought to show cause why it should further exist under American auspices.

As to the first consideration, the Monroe doctrine apparently has never influenced the policy of the American Church. If it had, we would be spending more money to-day on the Amazon and less on the Yang-tse. And for direct interest, the British Empire appears to be something of an American power and it is much more of a Central American power than we are. It seems rather absurd to talk about America having a stronger obligation to Central America than Britain after one visualizes a map of the region.

But the historical, racial, religious, and moral obligation of

America to the negroes of Liberia is clear enough. Those people are our own for whom we have a clear national obligation. The connection would become clearer in case an attempt should be made by any European nation to annex Liberia. Your attitude reminds one of the Irishman who inquired, "If a man's born in a stable, does that make him a horse?" I cannot see the force of the argument that we have a greater obligation to Central America than to Liberia either in theory or practice. But to carry this matter of sentiment a little farther, how about the feelings of the Central Americans? Would an American Church in Central America make any more rapid strides than an English Church in Liberia? I understand that Americans are no more popular in Central America than Englishmen are said to be among the negroes of the little African Republic.

It seems to me, however, that you have only touched on the consideration that should weigh most in the consideration of sentiment and feeling. You speak of the amount of life and treasure that the American Church has lavished on Liberia in connection with some words on a proposed investigation to find out what is the matter with Liberia. Leaving aside the treasure for a moment, which side of the decision should the matter of lives count? Generally speaking, it seems to me that when a country or a Church devotes lives to a cause it is thought to be hallowed by the devotion. If we had just put money into Liberia, it would be different, in a way, but we have put lives of heroic men and women into Liberia. And now THE LIVING CHURCH proposes to draw out of Liberia? Why? Because this Church has martyrs of the Gospel of the Cross in Liberia, and we now generously want the English Church to have the place of foster-mother which she could never fill!

But, lives and treasure! What are we doing now? The *Living Church Annual* tells me that we have one white priest in Liberia. All but one of 103 stations are maintained exclusively by the native clergy, and we put into Liberia \$54,465 a year. I think, sir, the American Church can stand that burden a while longer. And you think that we ought to begin to look for self-support from Liberia because we have been working there so long? Do you know how long we have been working in the Chinese Empire, and do you know how many native self-supporting congregations there are? There is just one, I am told, at Hong-kew, Shanghai. Is any one foolish enough to propose withdrawing from China because the native congregations show no more signs of self-support? Are the stations of the Church in this deservedly advertised field almost altogether manned by natives? They certainly are not, and they won't be for years and years to come.

Liberia is all right when you come to sit down and figure it out. There is apparently no more paying missionary field under our care. The only danger is that it suffer from neglect or lack of interest. Let's hear more in the Church papers of the glorious work of the American Church in Liberia!

Respectfully yours,

St. Alban's Rectory,

JAS. H. GEORGE, JR.

Danielson, Conn., September 25th.

THE NEED OF MISSIONARIES

To the Editor of *The Living Church*:

MAY not the present scarcity of men for the missionary districts be overcome, if the General Convention saw fit to pass a canon requiring men, after ordination to the diaconate, to serve a year or two in the missionary field? The spiritually healthy young graduate, teeming with enthusiasm, is ready for any hard work. He expects big results. Why does not the Church send him out preaching the Gospel of the Galilean to people who now seldom or never hear the glad tidings? Would he not be accomplishing greater work for the Master, than reading daily Morning and Evening Prayer to the empty pews in the city church, and doing clerical work which any layman can do?

If every clergyman had sometime or other been a missionary, would he not present, in later years, the Church's mission in a far more effective way than is often done now? It is a drudgery to-day for some men to preach about missions. Are their hearers moved to give when disinterested men read their appeal from some twenty pages of manuscript? If a rector is a missionary at heart, his congregation will not be forgetful of the subject that missions is a vital part of our Christian religion. Would not missionary apportionments then be paid at an earlier date?

The foreign field, probably, could seldom use men for such a short period as one or two years. Would not, however, this even

more important work of foreign missions appeal to many of our young men, having worked in the domestic districts?

Is a canon, therefore, making the deacon of to-day a missionary, worth considering?

Fall River, Mass., September 23rd.

THE ADMINISTRATION OF THE CHALICE

To the Editor of *The Living Church*:

I READ with interest the West Virginia resolution to the General Convention upon the subject of Intinction.

Part of this summer I spent with a friend in the Upper Engadine, and in the course of our wanderings we found ourselves one Sunday in Davos. This region is the "Colorado" of Europe, where those whose lungs are affected congregate. We attended an early celebration at the English church. The priest took the north-end position, perhaps because the church is under the domination of the Colonial and Continental Church Society, but he celebrated most reverently. The chalice and paten which he used were of the shape and size commonly used in our churches, and in consecrating he did the manual act in the usual way, but the base of the chalice I noticed was soldered permanently to the face of the paten so they two were practically one piece of plate. At the time of administration the officiant carried this piece of plate in his hand, and taking a piece of bread from off the paten he dipped it into the chalice and placed it in the mouth of each communicant. Both sentences of administration were said at the same time over each communicant. I believe this has been the custom at Davos for some time, and presumably it is done with the sanction of the Bishop.

Christ Church, Media, Pa.

HARRY RANSOME.

HEBREW CHRISTIANS

To the Editor of *The Living Church*:

IF the proposed change of the name of the Protestant Episcopal Church arouses widespread dissatisfaction and dissension, what must be the soul-travail of a loyal Jew who is required to break up the foundations of family, social, and national life, when he confesses his faith in our Lord Jesus Christ?

Writing as one who has undergone this soul-crucifixion, will you not allow me through your columns to appeal to all the brethren who loyally proclaim their faith in the Deity of our Lord and the absolute need of His sacrificial death as the atonement for sin, to strive to stop the Gentilizing of Jewish Christians, and the selfish absorption of the culture, wealth, and spiritual force of Hebrew Christianity into the Gentile branches of the Christian Church?

And may I not appeal, also, to fair-minded and generous-hearted Christian brethren in the vast metropolis of New York, the abiding place of over a million Jews, to provide at least one church edifice and one home where loyal Jewish Christians can be welcomed, comforted, and counselled in their soul-travail and perplexity? For many will not now openly confess their faith in our true Messiah, because they are neither unnatural nor unscriptural enough to forsake their own people and go over in body, soul, and spirit to the Gentiles, when they believe in "the Lion of the Tribe of Judah."

Yours respectfully,

MARK JOHN LEVY.

(Formerly a member of the General Convention Commission on Work Amongst the Jews.)

Weehawken, N. J., September 23rd.

DR. BABCOCK ON "AMERICAN CATHOLIC"

To the Editor of *The Living Church*:

ANOTHER tract against the Catholic Name has been issued. This time it is written by the Rev. Charles Henry Babcock. In reading it one cannot realize that the writer is a regularly ordained priest of the Church. He denies that there is such an office as priest in the Church, claiming that it means exactly the same as minister. This is an absurdity that any school boy would be able to see. In the Absolution the rubric directs that this is to be said by the "priest." Other parts of the Morning and Evening Prayer can be said by a lay reader. If Dr. Babcock has a lay reader in his parish, would he permit him to say the Absolution? If not, on what grounds? Then he takes up several pages to argue that the title Catholic is not Apostolic and that the only Apostolic title is "Christian." Later on he takes up considerable space to prove that the title Protestant Episcopal is the only proper title for our Church. Then, according to his argument, our Church is not of Apostolic origin. May I ask, therefore, if that is true, what right have we to be separated from other Protestants? He also takes up considerable space to prove that the title "American Catholic" would be wrong, because there are other countries on this continent that are American as well as the United States. I would like to have some one ask the reverend gentlemen if he is an American? If he says that he is, then his whole argument falls to the ground. It has been well pointed out by yourself and many other writers that the opponents of the title American Catholic have no arguments that are real or convincing, and this latest attempt on the part of Dr.

Babcock is, if anything, weaker than many of those that have appeared in the past.

Yours truly,

Three Rivers, Mich., September 25th.

W. M. PUBCE.

To the Editor of *The Living Church*:

THE quoting of figures in your last issue to refute a statement of the Rev. Dr. McKim, suggests one or two like matters. The common Protestant way, whether inside the Church or outside, is to make a statement and then attempt to persuade others that it is true because the speaker or writer made it.

In the recent essay by the Rev. C. H. Babcock, D.D., this method of establishing truth by affirmation is abundantly illustrated. For example, on page 31, he says: "Jesus Christ founded no Church." A careful and scientific study of the Gospels shows this to be simply affirmation, for which the essayist is the sole authority. On page 32 he speaks of the Church as having been begun in "its primitive organization" on Pentecost. Will the essayist indicate the first scrap of evidence in the entire record of the Pentecostal season which goes to show that this statement is sustained by fact? The intuitions or evident conclusions of the writer are worth just as much as those of someone else, and no more, and it would seem to be a rather serious moral matter to make such a statement without corresponding historical evidence. It will help to clarify one part of the present ecclesiastical situation for the essayist to cite his authority from the account of the Pentecostal season in the Acts of the Apostles.

The essay, from beginning to end, is packed full of just such affirmations, which when subjected to the rule of the law courts of "keeping within the record," are resolved and revealed in their true nature as personal affirmations.

In a former issue of this same series, the Rev. Leighton Parks, D.D., uses the same method very largely. In one place, for example, he speaks of the Reformation of the sixteenth century in England as the direct result of the work of Luther. When I read his statement I rubbed my eyes and turned to that scholarly and authoritative work by Taswell-Langmead on *English Constitutional History*, and found the statement refuted in every particular. I opened the volume, *ad loco*, of the *Political History of England* (various authors) and found nearly a whole page devoted to showing the falsity of such statements. In the entire exposition there is here not a single affirmation, but a strict "keeping inside the record" by the normal and orderly recital of dates and events. Then I wrote a letter to that accomplished gentleman, and scholar in English thought and literature, Mr. Jusserand, the French ambassador at Washington, and he indicated the sources whence Luther received inspiration and material from English reformers who had preceded him. And the *Encyclopedia Britannica*? Well! that scholarly work does not count for much with minds whose chief method of argument is affirmation and rhetoric.

BURNETT THEO. STAFFORD.

The Rectory, Jordan, N. Y.

To the Editor of *The Living Church*:

WILL you kindly allow space in your valued columns, for a few words from a humble mission priest?

Dr. Charles Henry Babcock's monograph, *American Catholic*, published by "The Protestant Episcopal Society for the Promotion of Evangelical Knowledge," has come into my hands. I have given it quiet thought and careful study.

These "impressions" of Dr. Babcock, who attacks the Church, the Faith, the Priesthood, and the Sacraments, are representative of the tone and spirit which pervade the pages of too much that is written to-day on the "Change of Name."

Amidst our manifold difficulties, together with the stress and complexity of the modern struggle, and on the eve of another General Convention, may God of His Grace give us less controversy, larger charity, truer judgment, and deeper devotion. The prayer of both clergy and laity should be that He draw more of His people into that nearness to Himself, in which there is indeed boldness and access with confidence, through Jesus by the Spirit.

Hamburg, N. J., September 25, 1913.

HENRY S. SMAET.

CAPITALISM, NOT PROPERTY, BASED ON ROBBERY

[CONDENSED.]

To the Editor of *The Living Church*:

RINDLY let me have a few lines to correct a flagrant misquotation from my letters on the part of Mr. B. P. Attwood, in *THE LIVING CHURCH* of September 20th. Mr. Attwood misquotes me as having revived the old Utopian maxim that "Property is Robbery." What I really said, and said repeatedly, was that *Capitalism* is a system based on robbery, and that it is being so accused by an increasing number of people.

Mr. Attwood has a curious way of demonstrating his claim to be a "lover of clear thinking and fair argument." . . .

WILLIAM MILLER GAMBLE.

NOTE FROM DR. MCKIM

To the Editor of *The Living Church*:

IN your issue of September 27th, you say that I have challenged the relative success of the Protestant Episcopal Church in Milwaukee, as compared with the Presbyterian. The passage on which you base your statement (a part only of which you quote) is as follows:

"Now as to the West, it may be asked, if there is such a prejudice against Protestantism among the foreign-born population, how does it come to pass that in the city of Milwaukee, which has such an immense foreign population, the Presbyterian Church is so eminently successful—so vastly more successful than those churches of ours which proclaim themselves 'catholic'? Is not the Presbyterian Church 'Protestant?' and does it make any secret of the fact? Do not these foreigners know when they enter it, as they do in such large numbers, that it is a Protestant Church?" (*Catholic Principles and the Change of Name*, Page 41.)

Now this passage clearly states that the "success" of the Presbyterians alluded to, is among "the foreign-born population"; and I suggested what I believe to be true, that their success was much greater than that of the churches of the "Catholic" party—not of the whole Church in Milwaukee. The whole point of the passage is just there. I am replying to the allegation that the Protestant name is an obstacle to success among the foreign-born people of the West; and I point to the apparent fact, that the Presbyterians, who avow themselves Protestant, win greater success in Milwaukee among the foreign-born, than our so-called Catholic parishes, which repudiate the Protestant name. *I have made no criticism of the Church in Milwaukee as a whole.* I believe that no clear-eyed reader could so understand the passage. Having pointed this out to you in private correspondence it is passing strange that you should now publicly misstate my obvious meaning! Perhaps, however, I can guess your motive.

September 26, 1913.

RANDOLPH H. MCKIM.

[We deprecate references to private correspondence in letters for publication. Dr. McKim having publicly charged that in the city of Milwaukee the "Presbyterian Church is so eminently successful—so vastly more successful than those churches of ours which proclaim themselves 'Catholic,'" we tendered to him in a private letter the figures which last week we published from the United States Religious Census, feeling that he would wish personally to correct an obvious and glaring misstatement of fact. He did not care to do so, and we therefore published the correction. We are now very glad to add his own present statement, which makes no attempt to submit proof of the accuracy of his charge. Indeed as neither the Protestant Episcopal Church, nor its "so-called Catholic parishes," nor the Presbyterian Church in Milwaukee analyzes its statistics in such wise as to discriminate between persons of native and those of foreign birth, it is difficult to see where he could obtain such proof. With this the subject shall be dropped, so far as THE LIVING CHURCH is concerned.—EDITOR L. C.]

PRAYER BOOK POSSIBILITIES

To the Editor of *The Living Church*:

MAY I put a few questions to the Committee on Prayer Book Revision—if there shall be one?

(1) Why not more selections of single psalms and shorter ones?

(2) Why may they not be treated like the *Venite*—obscure, unedifying, or disconcerting allusions eliminated? What doctrinal value in "my sore ran," "neither delighteth He in any man's legs," and other like passages that are invariably either slurred or stumbled over? What place have such kindergarten words as "naughty," "darling," and "turtle-dove"? Why also follow those ancients into every ditch of imprecation to the repeated derailment of the Christian train? Who that has led unwilling congregations for twenty years over "hot burning coals" and through the bog of "Moab's washpot" does not seriously ask for road-mending?

(3) Shall the great Scriptures and inspiring lessons of the Transfiguration, Conversion of St. Paul, and other days be reserved for the rector's benighted mate and possibly one or two other truant housewives? Or shall such festival uplift be granted to the previous Sunday's congregation of tens and hundreds who must lose week-day worship?

(4) Why not, in Trinity season, the privilege of choosing from Holy Scripture a lesson in line with the sermon, when the liberty is freely given of taking any subject in the less "holy" universe into the pulpit and treating it in any way?

(5) Why not an alternative preface to the Confirmation Office? Why put middle-aged and white-haired candidates in short clothes as the present form so embarrassingly does?

(6) Why at the beginning of the Burial Office retain the mis-translation of Job 19: 25-27, and at its close violate the Christian hopefulness of the entire service with sentences by the graveside that gloomily restore to death the terrors Christ despoiled him of in His Resurrection?

(7) After nineteen centuries, is the recurred "Almighty God,"

the most Christian address for Him whom the Son revealed as "Our Father," and even Old Testament Jews knew by the more personal and endearing Name, "Jehovah"? FRANK M. BAUM.

MR. LEAVITT'S ALTERNATIVE

To the Editor of *The Living Church*:

IN your issue of September 27th Mr. John Brooks Leavitt delivers a blow to his side of the Name discussion which looks fatal. To him belongs the honor of having given to the opposition what seems to be its *coup de grace*. He has arrived at a conclusion to which calm, quiet reason, sane judgment, and pitiless logic are slowly converging. To Mr. Leavitt it has been reserved to indicate the end of controversy. He has made the alternative so clear that "there seems no escape" from it: *We must either vote for the Church's true Name or else deny the Church's existence on the earth!*—as he does. That is the issue which his letter raises.

Permit me to quote his words. He says, "You assume that there is now on the earth a visible ecclesiastical organization called the Holy Catholic Church, which was founded by our Divine Master, and to which all Christians should belong." He says this, after saying, "Granted the assumptions on which your argument rests, I see no escape from your conclusions." Your "conclusions" were, in effect, that if the opponents of the change stood by their own words they would have to vote in the affirmative. Mr. Leavitt says he sees "no escape" from your "conclusions," if your "assumptions" be "granted." He says you assume the existence on the earth of the Holy Catholic Church, and he asks for its post-office address. This might be characterized as levity, if one were disposed to be frivolous; but I spurn the temptation, for the case is serious.

Doubtless he is right. You do "assume" the existence on the earth of the Holy Catholic Church. And so does the General Convention. Else what does it mean when it declares its belief in that "organization"? What will it mean when it lifts up a thousand voices and sings, "The Church's one Foundation"? What does Article XIX. mean when it says, "The visible Church of Christ is a company of faithful men"? It would be a pretty violent "assumption" for the members of General Convention to spend their time in discussing and arranging the affairs of something that does not "exist on the earth." It is just a little dangerous to raise the question whether there be any visible Church.

As to the other "assumption," that you are "under the divine guidance," I suppose every Christian makes that assumption; and one reason among others for the conviction I have very strongly in my own mind, that *you are* under divine guidance, is that you are not asking us to deny our own corporate, visible existence. Either you or Mr. Leavitt must be "under divine guidance"; "I see no escape" from that alternative. But, as I understand it, Mr. Leavitt does not claim to be. And on that point I suspect the General Convention will agree with him—unless it accepts his "assumption" and vote its own mother out of existence.

I have been trying to imagine the questions of some of the leaders of the opposition, on reading Mr. Leavitt's letter. And the only picture that affords a parallel is that which fancy depicts when I recall what must have been the scene when Mr. James G. Blaine read the speech of the Rev. Dr. Burchard, on the eve of election, and foresaw the inevitable stampede it produced.

Very truly yours, JAMES H. VAN BUREN,

Retired Bishop of Porto Rico.

To the Editor of *The Living Church*:

IN your issue of September 24th, Mr. John Brooks Leavitt says he finds no evidence that our Lord organized a holy Catholic Church, and asks for the post-office address or the names and addresses of its officers.

The post-office address is St. Matthew 16: 17: "Upon this Rock (His Divinity) I will build MY Church." The Master said: "Go ye into *all* the world and preach the Gospel to the whole creation." St. Mark 16: 15. This made His Church the holy Catholic Church. I would recommend to Mr. Leavitt a careful reading of the four Memoirs of the life and teaching of the Lord Jesus Christ, and some letters written by the early disciples of Jesus Christ and he will find the names of the officers of the holy Catholic Church.

Church of the Holy Comforter, HOWARD G. ENGLAND.

Washington, D. C., September 29, 1913.

AMERICAN CHURCH BUILDING FUND

To the Editor of *The Living Church*:

WILL you kindly allow me, in the name of the trustees of the American Church Building Fund, to write that at their meeting, September 18th, it was voted that the rate of interest upon loans from the fund should hereafter be at the rate of five per cent. (5%) instead of six per cent (6%), on all new loans, and on all existing loans from the day when the next payments are due if there are then no arrears for interest or for installments? Full information concerning the work of the Commission will be given in the report about to be presented to the General Convention.

Respectfully, EDWIN S. LINES, President.

Woman's Work in the Church

Sarah S. Pratt, Editor

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Ave., Indianapolis, Indiana

CHERE is still time for the woman who procrastinates or the woman who has not cared very much for the United Offering, to make herself a part of it by her gift; and to the end that this article may meet some such person, the important part of this page is given to the subject.

Twenty-four years ago the General Convention last met in New York City, and the Woman's Auxiliary also met and made the United Offering of which so much has been told. It amounted to \$2,000, and was divided between the building of Christ Church, Yukon, Alaska, and the sending of a new missionary to Japan. On the ninth of October the Woman's Auxiliary will meet again in New York and once more make its triennial gift. This time the service will be held in the Cathedral Church of St. John the Divine, and no limit is set to the gift that shall be made. All but \$20,000 will be devoted to the use of women workers in the mission field. Its total will be told us on the afternoon of that day, at the mass meeting at Carnegie Hall. What that total shall be, depends on the preparation which the women of the Church have been making for the past three years.

Many of the parochial and diocesan officers of the Woman's Auxiliary have been striving through these years to make the importance of this gift understood. They have told its motive-thankfulness; they have emphasized its aim-comprehensiveness, a gift in which all of the women of the Church should share, they have portrayed its inestimable value in the lives of women spent for Christ and for souls in the Church's mission field. Hundreds and thousands of women have responded to their call, giving of their substance, daily, weekly, monthly, marking special anniversaries and occasions for thanksgiving. *If all had cared*, what might not be the sum of this United Offering? But there are many women of the Church who never yet have given to it, who do not know what it means. It is the united gift which comes up from every diocese and missionary district and is placed on God's altar as a sign of His children's love. It has been given oft with repeated prayer; it is accompanied by the free and loving offering of lives devoted to the service in that work which we call "Missions." It comes as the fulfilment of the resolution adopted in Cincinnati in 1910:

"Resolved, That the United Thank-offering of 1913 be given to the Board of Missions for women's work in the mission field, including the training, testing, sending, and support of women workers; also the care of such workers when sick or disabled; but that a sum not exceeding \$20,000 be spent for buildings for women workers, approved by the Board of Missions, on the recommendation of the General Secretary and the Secretary of the Woman's Auxiliary, that to our united gift there shall be added our united and earnest prayers that God will put it into the hearts of many faithful women to give themselves to the work of the Master in the mission field, or, if they cannot go themselves, to give of their substance gladly, as the Lord has prospered them."

So reads this resolution, and when it was adopted, the Woman's Auxiliary was just offering its last united gift of \$243,000 which was devoted to the same purposes as these, to which the gift of 1913 is pledged. If any woman should care to give because she has read these words, and cannot reach the treasurer in her own diocese, she can bring her contribution to the service on October 9th, placed in an envelope, marked with the amount and the name of the diocese whence she comes. If she cannot be present, she can send her gift, so marked, to the secretary of the Woman's Auxiliary at the Church Mission House, 281 Fourth avenue, New York City. Checks should be made payable to George Gordon King, treasurer of the Board of Missions.

FROM A Church worker of Louisiana comes the following:

"I heartily agree with your late correspondent in her endorsement of the plan of missionary work suggested by Mr. Francis Lewis. Should the plan be adopted by the Woman's Auxiliary, I feel that it would be a great step forward. It is a sad fact that the great

mass of Church people give nothing to missions. Surely this lack of interest in this most important Christian work arises from a want of knowledge concerning it. To arouse the interest often requires the intimate personal touch. To my mind there can be no better way to give them this definite knowledge, than by letting them minister to the needs of some special mission, giving them the responsibility of supplying those needs. This would be a quick and practical education in missions.

"Know and you will feel,
Know and you will work,
Know and you will pray."

MRS. LEWIS W. BURTON, President of the Babies' Branch, diocese of Lexington, issues a circular to her co-workers asking that they request a change of name at the coming Triennial. This change to the "Little Helpers" has already been put into use in several dioceses, but Mrs. Burton wishes the change made legal. She calls for a conference on October 9th at three o'clock at St. Michael's parish house. Mrs. Burton has long been successfully identified with this special branch of Auxiliary interest and feels that this change will be of much value in sliding the "babies" gently into the Juniors. The new name, she feels, is better, more dignified, and far more acceptable to the proper pride of the members of this loved society of ours. "Furthermore there is no adequate recognition of the Babies' Branch even by the Church Missions House." Mrs. Burton feels that this society has not been sufficiently specialized in the reports of the Woman's Auxiliary and that its gifts are so blended with those of the Juniors that it is puzzling to understand them. At the annual meeting of the Woman's Auxiliary of Lexington in 1912, Mrs. Burton made this recommendation: "That we petition the general secretary, Miss Emery, and Miss Lindley, the associate secretary, to make a separate department of the 'Little Helpers' at present known as the Babies' Branch."

THERE WAS a called meeting of the women of Christ Church, Indianapolis, on a recent Sunday afternoon, for the purpose of getting together the United Offering and of listening to Bishop Graves tell of the work of United Offering workers in his district of Shanghai, his daughter, Miss Lucy Graves, being one of these workers. The meeting was at the home of Mrs. Pratt and there was a large attendance. It was also the anniversary of the consecration of Bishop Francis, who was present.

THE DEPARTMENT OF WOMAN'S WORK expects to be represented at the Triennial in New York, in October, by its Editor. She may be found among the "Kindred Societies" at St. Michael's parish house and hopes to meet such of her correspondents as may be attending this meeting.

The Vermont branch of the Auxiliary ranks among the oldest of the organization. Its 34th annual meeting occurred in September and was well attended and greatly enjoyed. The parish house of St. Paul's Church, Burlington, was the meeting place and for two days the President, Miss Wheeler, assisted by Bishop Hall, presided over fine and enthusiastic sessions. An early Eucharist marked the opening meeting, with sermon by Bishop Weeks on "Vermont as a Mission Field." Bishop Brent was heard twice; one important address by him was on the state of the Church in the Philippines, in connection with which he gave his views on important topics relating thereto. The Indians of Wyoming furnished a theme for Miss Ross, followed by a discussion of Sunday school work in the diocese, by Rev. Mr. Gale.

[This Department will now be suspended until the issue of November 8th, in order to make place for General Convention matter. The Editor of the Department will be correspondent for the Woman's Auxiliary and other meetings especially for women in New York, and good reports of those meetings may be anticipated by readers.—EDITOR L. C.]

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.

KALENDAR OF COMING EVENTS

- Oct. 8—General Convention, New York.
- " 16—G. F. S. A., at St. Michael's Church, New York City.

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. Hubbard 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. WILLIAM S. BISHOP, D.D., has returned from Europe, and may be addressed at 20 South Burnett street, East Orange, N. J.

THE address of the Very Rev. W. M. GROSVENOR, D.D., has been changed from 324 W. 100th street, to The Deanery, Cathedral of St. John the Divine, New York City.

THE REV. CHARLES A. HAMILTON, D.D., for ten years rector of St. Margaret's parish, Bronx, New York City, having signified his purpose to resign at the expiration of his year's leave on October 15th, has been elected *rector emeritus*, and the present priest in charge, the Rev. Roland C. Ormsbee, has been elected rector from the date named.

THE REV. WILLIAM B. HAMILTON having become vicar of St. Mark's Church, Medford, Ore., his address is changed from Grants Pass to 19 Ross Court, Medford.

THE REV. DAVID E. JOHNSTONE, LL.D., (Dublin), D.C.L. (Durham), has been appointed curate at St. Paul's Cathedral, Fond du Lac, Wis., coming to that diocese from the diocese of New Westminster, B. C.

THE REV. WILLIAM S. MCCOY, rector of the Church of the Holy Cross, North Plainfield, N. J., has resigned, to take effect December 1st.

THE REV. WILLIAM McDOWELL, JR., of Jarratts, Greenville county, Va., has accepted a call to become rector of Emanuel Church, Staunton, to succeed the Rev. R. C. Jett, who resigned after twenty years of faithful service, to take charge of a church school for boys, to be opened near Lynchburg.

THE REV. JOHN OLIPHANT, rector of Grace Church, Carthage, Mo., is acting as *locum tenens* at St. George's Church, Kansas City, Mo., until November 1st.

THE REV. HENRY CONVERSE PARKMAN has resigned charge of St. John's Church, Palmerton, diocese of Bethlehem, and entered upon the rectorship of St. Peter's Church, Lewes, Delaware, on September 15th. He was instituted by Bishop Kinsman on St. Matthew's Day. Address St. Peter's Rectory, Lewes, Delaware.

THE REV. GUY HARTE PURDY, rector of the Church of the Holy Cross, Warrensburgh, N. Y., was nominated to the Bishop at a meeting of Troy Archdeaconry, held at Salem on September 25th, to be Archdeacon, to succeed the late Ven. Joseph Carey, D.D.

THE REV. H. M. RAMSEY has resigned charge of St. Stephen's Pro-Cathedral, Portland, Oregon, to take effect on December 1st.

THE REV. HARRY E. ROBBINS has resigned his position as general editor of the Church Missions Publishing Company of Hartford, Conn., to take effect November 1st, which date completes two years of service in that capacity. Mr. Robbins is rector of St. James' parish, West Hartford. He is also secretary of the Social Service Commission of the diocese of Connecticut.

THE REV. WM. RUTHERFORD SAVAGE, priest-in-charge of the Valle Crucis associate mission at Blowing Rock, N. C., has returned to his work, after spending ten weeks at Virginia Beach and Norfolk, Va., for the benefit of his health.

THE REV. PAUL STERLING, rector of Christ Church, Melrose, Mass., has tendered his resignation and will devote his time to literary work.

BISHOP WALKER of Western New York and Mrs. Walker have returned home after a summer's tour through England, the Châteaux country of France, Spain, and Northern Africa.

THE REV. O. J. WHILDIN, general missionary to the deaf of the southern dioceses, has resumed active work among his silent people. During the past week he has been visiting and holding services for those living in and around Baltimore, Washington, Richmond, Norfolk, Newport News, Wilmington, Savannah, Raleigh, Durham, Greensboro, and Danville. He expects to attend the General Convention, and to meet those of the Bishops, clergy, and laity who are interested in his work.

ORDINATIONS

PRIESTS.

FOND DU LAC.—At St. Stephen's Church, Menasha, Wis., on Wednesday, October 1st, the Bishop of the diocese advanced to the priesthood the Rev. CLAUDE JANSEN CROOKSTON of St. Barnabas' Church, Tomahawk, and the Rev. SAMUEL EVANS of St. Stephen's Church and of Kaukauna. The candidates were presented by Canon Weeden of St. Paul's Cathedral, Fond du Lac.

PENNSYLVANIA.—At the Church of the Advocate, Philadelphia, on the Feast of St. Michael and All Angels, Bishop Rhinelander advanced to the priesthood the Rev. EDMUND LLOYD SOUDER. The candidate was presented by the Rev. W. R. Turner, rector of St. Paul's Church, Overbrook, Philadelphia, and the sermon was preached by the Rev. C. B. Hutchinson, rector of St. Clement's Church, Philadelphia. The Rev. Floyd W. Tomkins, Jr., acted as Bishop's chaplain and master of ceremonies. The Rev. W. C. Patterson joined with the others named in the laying on of hands.

DIED

ALBERT.—In Jersey City, September 18th, the Rev. MARTIN ALBERT, for thirty-two years missionary to the Germans in Trinity parish, New York. Aged 80 years.

"The Lord grant unto him that he may find mercy of the Lord in that day."

HUDSON.—On September 21st, 1913, at the Johnson homestead, Stratford, Conn., SUSAN EDWARDS JOHNSON HUDSON, widow of William Henry Hudson and daughter of the late William Samuel and Laura Woolsey Johnson. Funeral services were held at Christ Church, Stratford, Conn., on Tuesday, September 23rd. A woman of advanced years, strong in her allegiance to the Church, a descendant of the Rev. Samuel Johnson, father of the Church in Connecticut, and first president of King's College in New York, and of his son William Samuel Johnson, first president of the college after it took the name of Columbia.

MEMORIALS

JOHN HENRY STINESS

MINUTES of the Standing Committee of the diocese of Rhode Island upon the death of John Henry Stiness.

The Standing Committee of the diocese of Rhode Island desire to bear affectionate testimony to the worth of their venerated associate, the Honorable JOHN HENRY STINESS, LL.D., who died in the Lord, September 6th, A.D. 1913. Judge Stiness was a most uncommon man, and in his death Church and State are alike bereaved. His forensic career, as lawyer and judge, in which he attained the highest honours of his profession, make him a memorable figure in the annals of his native Commonwealth to which the rich services of his best powers were devoted for a lifetime.

He was a Churchman of national distinction, having been, since 1871, a member of nearly every General Convention. He was one of the ablest and most influential lay deputies a member of the most important Commissions and Committees, effective in debate, and from time to time called to preside over the deliberations of the House. At the time of his death he had become the senior lay member of the House of Deputies, and, by common consent was the Nestor of that body.

In this diocese, Judge Stiness has been a member of the Standing Committee since 1891, and for many years was its secretary. Always the loyal and trusted counsellor of the Bishops of Rhode Island, he has since the organization of the cathedral system, held the office of chancellor, for which he seemed ideally qualified, while, as a member for years past of the diocesan convention, his presence gave light, leading, and dignity to its proceedings.

In parochial life, Judge Stiness was an unfailing strength and comfort to pastors and people. Two of our parishes, with which he was particularly identified, the Church of the Redeemer and St. Stephen's, Providence, will forever cherish his sacred memory and his illuminating example.

A Churchman of the best balanced type, he was known throughout the land by his spoken and written words and by his kindly and pacific deeds. Eloquent in temper, he spoke the truth in love. While holding fast, and earnestly contending for, the Faith once for all delivered to the saints, he set forward, as much as in him lay, quietness, peace, and love, among all Christian people. By faith and works, he has commended the Church, its belief, and its way of life to his day and generation. Especially as member and sometime director of the Brotherhood of St. Andrew, as President of the Churchmen's club of Rhode Island, and as Bible teacher and Sunday school worker for forty years, he deeply stamped his consecrated impress on his brother men and fellow Churchmen. In his life and character the young men of our diocese and parishes can find an abiding inspiration. Chief citizen! Catholic Churchman! Christian Gentleman! We sorrowfully bid thee a reluctant earthly farewell. For awhile, adieu! May our souls stand at last with thine, in the fulness of our Lord's eternal joy.

The above minute was unanimously adopted by the Standing Committee of the diocese of Rhode Island, September 23, 1913.

JAMES A. PIRCE, *Secretary.*

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 COLE 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.

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.

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—Reliable, Catholic Churchwoman for light housekeeping. Moderate salary, excellent home in the East. Address giving references, age, etc. **DEACONESS**, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS.

ORGANIST-CHOIRMASTER desires position. Boy choir specialty. Educator and musician regarding choir as school for Christian service. Ten year's experience. Churchman. "Della Robbia," LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED institution worker, (middle-aged) desires position as matron or managing housekeeper. Loves children. Might consider private family. "ADVERTISER," 2622 Prairie Avenue, Evanston, Ills.

YOUNG WOMAN of education and social experience would like position as chaperon to young girl, or as companion or secretary to older woman. Understands housekeeping and entertaining, used to travel and out door sports. Address S. R. Box 321, Newark, Ohio.

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.

ORGANIST would change for New York or fairly near. Commendations, four Bishops and most eminent New York Musicians. "STRETTA," LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN desires position as Parish Worker. Best references. New York City preferred. Address **PARISH WORKER**, LIVING CHURCH, Milwaukee, Wis.

A SENSIBLE young woman of refinement wishes position as companion to lady and to assist her in all household duties. Address Box 142, Milton, Delaware.

HOUSEHOLD position desired by Churchwoman. Address A2, THE LIVING CHURCH, Milwaukee.

ORGANIST—superior choirmaster. wants position. Address "W. E. S.," LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—Emmanuel Church, Baltimore, Md., will have a four-manual sixty-eight stop organ divided—part in chancel and part in gallery. Large three-manual for historic Centre Church, New Haven, Conn. Also Cathedral SS. Peter and Paul, Providence, R. I. Catalog 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.

CATALOGUES and prices: St. James' Church, Eureka Springs, Arkansas, to be remodeled. Rood, stained glass windows, and small pipe organ to be installed. Address: **COMMITTEE**.

CHURCH AND SUNDAY SCHOOL BANNERS, painted in water colors. Address Miss **BALCOM**, care LIVING CHURCH, Milwaukee, Wis.

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.

BER-AMMERGAU CRUCIFIXES. CARVED BY THE PASSION PLAYERS. 9-in., 21-in. Cross, \$5.00; 6-in., 15-in. Cross, \$3.00; 3-in., 6-in. Cross, \$2.00. White wood figures, oak cross. **T. CROWHURST**, 568 10th street, Oakland, Cal.

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**.

COMMUNION BREADS and Scored Sheets. Circular sent. **MISS A. G. BLOOMER**, Box 173, Peekskill, N. Y.

PRIEST'S HOST; people's plain and stamped wafers (round). **ST. EDMUND'S GUILD**, 883 Booth street, Milwaukee, Wis.

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.

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**.

FREE LENDING LIBRARY

THE Sisters of the Holy Nativity have a free Library of Church books to be lent to the clergy and laity. For catalogue apply to **LENDING LIBRARY**, Convent of the Holy Nativity, Fond du Lac, Wis.

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."

Occasionally one still hears that ancient myth, "It costs a dollar to send a dollar to the mission field." Last year

THE BOARD OF MISSIONS

as the Church's executive body for missionary management, spent to administer the world-wide enterprise, three and three-tenths per cent. of the amount of money passing through its treasury.

To make the work known and collect the necessary funds cost six and six-tenths per cent. This includes the expense of eight department secretaries, the cost of the educational department, the Woman's Auxillary, and the Sunday School Auxillary, the free distribution of literature and duplex envelopes and many other items.

Leaflet No. 956 tells the story. It is free for the asking. Address

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. 669 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. McCLURE,
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.

EVANGELICAL EDUCATION SOCIETY

THE ANNUAL meeting of The Evangelical Education Society will be held on Thursday, October 16, 1913, in room 11, The Church House, Twelfth and Walnut streets, Philadelphia, Pa., at 3:15 P.M., for the election of officers and the transaction of such other business as may be brought before it.

S. LORD GILBERSON, General Secretary.
September 23, 1913.

GENERAL CONVENTION MEETINGS FOR THE G. F. S. A.

The arrangements for the representation of the Girls' Friendly Society in America with other societies for women at the time of the General Convention are as follows:

THURSDAY, OCTOBER 16, 1913.

7:30 A.M.—Corporate Communion, St. Michael's Church, Ninety-ninth street and Amsterdam avenue.

8:00 P.M.—Evening Service, St. Michael's Church.

SPEAKERS.

The Aim and Purpose of the Work, the Rev. Dr. Barry, Church of St. Mary the Virgin, New York.

The Spiritual Side of the Work, the Rt. Rev. Dr. Courtney, St. James' Church, New York.

The Results of the Work, the Rev. D. Stewart Hamilton, St. Paul's Church, Patterson, N. J.; the Rt. Rev. Dr. Brent, Bishop of the Philippine Islands.

All are most cordially invited to attend these services.

The work of the Society will be explained by an exhibition of charts and leaflets. An Associate will be in attendance each day at St. Michael's Parish House from 10 A.M. until 4 P.M. from October 7th to October 22nd, inclusive. On this exhibit of the Social Service Commission at Synod Hall it is proposed to illustrate the Social Service work of the G. F. S.

JULIA L. SCHULTE,
Chairman of the Committee.

ACKNOWLEDGMENTS

THE LIVING CHURCH RELIEF FUND

for restoration of Church Property damaged by Flood and Tornado.

To September 30, 1913.

Amount previously acknowledged.....	\$2,566.10
A Friend	5.00
Two communicants of St. John's Church, Oakland, Cal.....	2.00
Laura S. Russell, Dorchester, Mass.....	5.00
St. John Baptist Mission, Star Prairie, Wis.	2.25
	<hr/>
	\$2,580.35

PUBLICATIONS

HANDBOOK OF THE CHURCH'S MISSIONS TO THE INDIANS

compiled by Mesdames 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.

PLAIN COMMENTARIES ON THE HOLY GOSPELS

By the Rev. G. M. MACDERMOTT. 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.

BOOKS RECEIVED

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

THOMAS Y. CROWELL CO. New York.

Heidt. By Johanna Spyril. Translated by Helene S. White. Illustrated. Price \$1.50 net; postpaid \$1.65.

FROM THE AUTHOR.

The Life and Times of Thomas John Claggett. First Bishop of Maryland and the First Bishop Consecrated in America. By George B. Utley.

DODD, MEAD & CO. New York.

The Pictorial Life of Christ. With 80 full page Reproductions from Plastic Models by D. Mastroianni. Text by Ira Seymour Dodd. Price \$2.00 net; postpaid \$2.20.

HOUGHTON MIFFLIN CO. Boston.

Young Working Girls. A Summary of Evidence from Two Thousand Social Workers. Edited for the National Federation of Settlements, by Robert A. Woods and Albert J. Kennedy, its secretaries. With an introduction by Jane Addams, its First President. Price \$1.00 net.

W. A. WILDE CO. Boston.

Peloubet's Select Notes on the International Lessons for 1914. The Life of Christ in the Synoptic Gospels (Concluded). The Basis for Teaching all Grades in the Sunday School with all that can aid the teacher in his own study and in teaching, such as Library References to aid the Teachers in Further Researches from Oriental, Historical, and Scientific Sources, and a wide range of Literature. Other Aids, Practical Suggestions, Methods of Teaching, Maps, Pictures, Chart of Life of Christ, Chronological Table, Applications to the Needs of To-day. By Rev. F. N. Peloubet, D.D., Prof. Amos R. Wells, Litt.D., LL.D. Fortieth Annual Volume. Price \$1.00 net.

PAPER COVERED BOOKS

LONGMANS, GREEN & CO. New York.

Christian Progress. With other Papers and Addresses. By George Congreve, M.A., of the Society of St. John the Evangelist, Cow-

ley St. John, Oxford. Price 20 cents net; postpaid 25 cents.

PAMPHLETS

LONGMANS, GREEN & CO. New York.

The Risen Body. A Paper Read before a Society at Winchester. To open a Discussion on Dr. Sparrow Simpson's *The Resurrection and Modern Thought.* By the Rev. Wilfrid Richmond, Vicar of Valley End. Price 36 cents net.

SOCIETY OF ST. JOHN THE EVANGELIST. Boston.

A Book of Prayers. For all Churchmen. Morning, Evening, Confession, Communion. New Edition.

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 CHURCH AT WORK

OPENING OF NEW CHURCH IN MISSISSIPPI

THE CHURCH OF THE RESURRECTION, Starkville, Miss., which has been in course of erection since August 10, 1910, excepting certain periods when construction was necessarily suspended, was formally opened on St. Matthew's Day. There were present the Bishop of the diocese, who was the celebrant

early English, the pews, choir stalls and other chancel furniture harmonizing with the color effect of ceiling and wainscot. The leaded art glass windows are chiefly in green and amber. The chancel windows, the gift of the Woman's Auxiliary of St. Andrew's, Jackson, are a memorial to the second Bishop of Mississippi, the Rt. Rev. Hugh Miller Thompson. Many other beautiful appoint-

RETURN OF REV. A. C. WILSON

THE REV. ANDREW CHALMERS WILSON, rector of St. Paul's Church, Brooklyn, has just returned from a six months' trip abroad and preached on Sunday, September 28th. He was taken ill last fall and had to undergo a serious operation at the Pilcher Hospital in Brooklyn early in December. In April, when he was able to leave the care of the doctors, he was urged by them to go abroad for a rest and to recuperate before taking up the work of the parish this fall. He sailed about the middle of April and went to Aix Les Bains, France, and spent considerable time motoring through Savoy. He was the guest of Governor Le Bank at his French castle. From there his trip was extended to Switzerland and he made the Riffel Alps his headquarters. He climbed the famous passes and stayed for some time at the Hospice of St. Bernard and the Black Head Pass. The latter part of his time abroad, Father Wilson spent with Lord Halifax at his country seat, Hickleton, Yorkshire, England.

During the trip Father Wilson collected many beautiful vestments and a handsome morse set with precious stones. He also brought back with him a processional crucifix dating back to 1650, of an intricate Byzantine design and set with jewels. Another thing of interest is a staff, taller than the height of an ordinary sized man, which the verger will carry during the Palm Sunday procession. It is 350 years old and has a delicately wrought statue of St. Paul on the top of it. The statue is vested in cope and mitre and in the left hand is held a crozier while the right is raised in blessing. Two staffs for the wardens to carry on Palm Sunday have been made under the direction of Father Wilson. On the top of one is the crossed swords and on the other SP intertwined.

Father Wilson arranged for the Rev. Napier Whittingham of St. Silas the Martyr, London, to come and preach in St. Paul's, Brooklyn, during the whole of next Lent, and in 1915 the Rev. Arnold Pinchard, vicar of St. Jude's, Birmingham, will again visit St. Paul's. Father Pinchard conducted a mission in the church last Lent and attracted large crowds.

The rector is planning great improve-



CHURCH OF THE RESURRECTION
Starkville, Miss.

and preacher, the Rev. J. Lundy Sykes, priest in charge, under whose leadership the erection of the church was begun and finished, the Rev. R. Bland Mitchell, assistant minister, and the Rev. W. E. Dakin, rector of St. Paul's, Columbus.

The building is, essentially, a replica of St. Columb's chapel, built by Bishop Thompson on the grounds of the Episcopal residence at Battle Hill, Jackson, St. Columb's itself being a reproduction of an Anglican chapel in England. It is of red brick, with painted tin roof. The walls are plastered in sand finish, the wood-work of pine, stained

ments for sanctuary and choir were presented by friends in the diocese and elsewhere. The building is 28 feet wide by 70 feet long, and has a seating capacity of 250 persons. A generous gift of \$500 was made by the American Church Building Fund Association. Excepting this large contribution, and a few others of nominal sums, the funds were raised within the bounds of the diocese, ranging in amount from a school-boy's contribution of thirty cents to \$300. The total cost of site, furnishings, and edifice is about \$8,500. There is no corporate indebtedness.

ments for St. Paul's this fall and winter, and on St. Andrew's Day he will unveil and bless three new statues which have been placed in the church during the summer. One is a small three-foot statue of Christ, executed in Carrara white marble, which is placed in the niche in the central panel of the reredos back of the high altar. A life-sized statue of St. Peter, also in Carrara white, is placed back of the rector's stall on the Epistle side of the church, to balance a statue of St. Paul, which is on the Gospel side of the chancel and which was unveiled and blessed a year ago on St. Andrew's Day. The statue of St. Peter has been presented to the church by one of the vestrymen as a thank offering to God for the safe recovery of the rector. The third statue is one of the Blessed Virgin holding in her arms the Christ Child. This is placed in a niche in the Lady Chapel and will also be blessed with the other two statues.

INTERNATIONAL PURITY CONGRESS

THE SEVENTH international purity congress of the World's Purity Federation will be held in Minneapolis, Minn., November 7th to 12th. It will be a world gathering on white slave traffic, suppression of vice, sex hygiene, social, civic and moral reform. November 9th will be observed as Purity Sunday. Most of the governors have issued a commendation of its observance. The Rev. W. T. Allan, chairman of the White Cross Single Standard League of America, will deliver an address upon the distinctive features of the League.

NEW CHURCH AT COLUMBIA, S. C.

ON SEPTEMBER 15th Bishop Guerry laid the cornerstone of the new St. Timothy's Church, Columbia, S. C. About a year ago the former church, a frame structure, was destroyed by fire, and since that time the congregation with their earnest and efficient rector, the Rev. W. S. Poyner, have been struggling to secure the property on which the church is to be located and to begin building. The new structure will be most churchly. It is to be built of a grey granite and stucco exterior, and lined with a very pretty grey pressed brick. The roof will be covered with a green slate. The final cost will be between \$12,000 and \$14,000, not including furnishings.

SEMI-CENTENNIAL OF A NORTH CAROLINA CHURCH

FRIDAY, September 19th, was the fiftieth anniversary of the consecration of St. James' Church, Hendersonville, N. C. The day began with a corporate Communion of the parish. This service was attended by a large and devout congregation. When Morning Prayer was said, the Lessons and Psalms used were those appointed to be used at the consecration of a church, the same which were used just fifty years ago.

The rector, the Rev. R. N. Willcox, then delivered the historical address, pointing out that the church was consecrated by Bishop Atkinson in the year of the battle of Gettysburg. St. James' was a parish in 1863, when the church was consecrated; but a few years afterwards the parish organization was abandoned, and, during a considerable period, there are few records. In 1896 St. James' mission again became a parish, though a very weak one; but the passing years have brought increased strength. At the rector's request, one of the laymen of the parish gave some personal recollections of the church in the years of its weakness. The closing charge was delivered by Dr. Swope, rector of All Souls' Church, Biltmore, and Dean of the convocation of Waynesville.

A beautiful memorial window was placed

in the east side of the chancel, just in time for the semi-centennial.

An interesting feature of St. James' is the cosmopolitan nature of its varied experiences. The North, South, East, and West, and England and even Australia have been represented in the list of its pastors and vestrymen.

CONSECRATION OF ST. PAUL'S CHURCH, WILLIMANTIC, CONN.

THE NEW St. Paul's Church, Willimantic, Conn., was consecrated by Bishop Brewster on Wednesday, September 24th. Archdeacon Raftery of Middlesex preached a strong sermon.

The building is of gray stone with lighter trimmings, and consists of a spacious sanctuary and choir, a nave with one architectural aisle, and an entrance vestibule under a heavy, low tower. The interior is of light-colored cement, and plaster, with furnishings of dark oak, windows of golden opal glass,



ST. PAUL'S CHURCH
Willimantic, Conn.

and a dull red dossal above the altar. It will seat two hundred people. A part of the old wooden church and parish house has been remodeled into an excellent parish building connecting with the church. The architects were Stevenson & Wheeler of New York.

The new church originated in a legacy of \$10,000 from Mrs. Boardman of New Haven. To this the missionary society of the diocese added \$9,500, and the parish raised the balance, and provided all the furniture. This large proportion of outside assistance was due to the belief that Willimantic is an important strategic point where the Church should be strengthened; a belief shared by the Rev. R. D. Hatch who made the first move, by the Rev. J. H. Townsend, his successor as priest in charge, who continued his work, and by the missionary society and the Archdeacon, the Rev. J. Eldred Brown, who have at all times strongly supported the undertaking. Last April the mission became a self-supporting parish, under the Rev. Charles L. Adams, its first rector.

NEW CHAPLAIN-IN-CHIEF OF THE G. A. R.

AT THE national encampment of the Grand Army of the Republic at Chattanooga, Tenn., the Rev. Horace M. Carr, D.D., of Parsons, Kan., was elected chaplain-in-chief. He served as a chaplain in the Civil War for four years, part of the time with the Third Illinois Cavalry, and also as a hospital chaplain. Upon graduating from the theological department of Colgate University in 1859 he entered the Baptist ministry, but later came into the Church, and was ordained deacon in 1893 by Bishop Thomas. He has served as rector of Grace Church, Chanute, and St.

John's Church, Parsons, and has also done general missionary work in the diocese of Kansas. At present he has no permanent cure, but does occasional clerical work. He was a deputy to the General Convention at Richmond in 1907. Dr. Carr, who is 79 years of age, is a brother of the late General Eugene A. Carr, who was a division commander during the Civil War, and has three other brothers who served in the army in various capacities at that time.

HOWE SCHOOL RESUMES ITS WORK

HOWE SCHOOL, Howe, Ind., opened its thirtieth session Tuesday, September 23rd, with its full enrollment of two hundred boys. There are sixty new boys this year; more than usual on account of the large graduating class of last June.

Mr. Woodruff, the senior master, returns after his sabbatical year abroad. Mr. Banfil resumes his duties as one of the chaplains and instructors in history after spending eight months in Italy in research work. Mr. Hodgdon has been made head of the middle school. Fourteen of the old masters are in their places. The new masters are: The Rev. B. F. P. Ivins, Messrs. Sennett, Wine-land, Walton, Wade, and Ganiard.

A new library building is promised, which will be erected early in the spring.

SAVES THREE LIVES

JACK DAVIES, a fifteen-year-old communicant of the chapel of the Good Samaritan, San Francisco, has to his credit the rescue of two boys, 13 and 10, who were swimming and who were carried out by the strong under-current toward San Francisco Bay. A man had quickly jumped in to save them, but himself becoming exhausted, he called to Jack Davies, who saved the three. With his father and two sisters Jack Davies provides the music for all services at the chapel of the Good Samaritan.

ROMAN CONGREGATION APPLIES FOR RECOGNITION

ANOTHER CONGREGATION of Roman Catholics in the diocese of Fond du Lac has applied to the Bishop to be received into the communion of the American Church. This is St. Anna's Church, Montpelier, a small hamlet in the southwestern corner of Kewaunee county. Its members are largely Bohemians, and the question of ministering to them efficiently is a perplexing one. The Bishop has deputed the Rev. Louis Lope of Gardner, a priest in Old Catholic orders, to visit them and report recommendations. In the meantime the urgent necessity for clergy trained in modern European languages for work such as this again becomes urgent.

KENYON COLLEGE OPENING

ON WEDNESDAY, September 17th, Kenyon College opened with the largest entering class in its history. Over sixty new men have registered and the dormitories are filled to their utmost capacity. A good proportion of old students have returned to college, and the opening of the new year is full of promise. At the opening chapel service President Peirce addressed the students, welcoming the new men, and urging unwavering allegiance to high college ideals during the coming months.

Three new men have become members of the college faculty. Prof. John K. Towles, B.S., Tulane, 1902, M.A., 1904, Ph.D., Yale, 1908, will occupy the Edwin M. Stanton chair of economics. Since receiving his Doctor's degree, Dr. Towles has taught four years at the University of Illinois, and for the past year has been studying economics and

industrial conditions on the Pacific Coast. Edward A. Underwood, B.A., University of Missouri, 1905, M.A., Harvard, 1909, will succeed to the Samuel Mather Professorship of romance languages. For the past year he has been teaching at the University of Missouri. Mr. Underwood has satisfied all of the requirements for the degree of Doctor of Philosophy except the presentation of the thesis. He will receive the degree from Harvard in 1914. John Whitmore, B.A., Yale, 1886, Ph.D., Yale, 1892, is elected assistant professor of physics. Dr. Whitmore was for a number of years assistant professor of physics at the University of Wooster, and for the past two years has been teaching at the University of Washington.

As Bexley Hall is now under reconstruction, theological and college students are living together in the college dormitories. The middle division of Hanna Hall has been set apart exclusively for the use of the Bexley men and the seminary rooms in the alumni library will be used for their lectures. This close relation of college and seminary men should prove pleasant and helpful.

DEATH OF THE REV. H. M. BROWN

THE REV. HENRY M. BROWN died at his home in East Aurora, N. Y., September 19th. He was 82 years old. About twenty years ago Mr. Brown was rector of St. Matthias' Church, East Aurora, where he served for eleven years. Ten years ago, when he retired from the ministry, he returned to his former home in that town. He had served in the ministry for over forty years, having been ordained to the diaconate in 1862, and to the priesthood a year later, by Bishop DeLancey. He leaves a wife; one son, Walter Brown of Homestead, N. J., and one daughter, Mrs. William Clark of Boston, Mass. He was a member of Blazing Star Lodge No. 694 F. and A. M., and the funeral services were under the direction of that order; they were held from his late residence, and from St. Matthias' Church (the Rev. L. C. Harrison, rector), on Sunday afternoon, September 21st.

INSTALLATION OF DR. L. P. POWELL

THE DATE for the installation of the new president of Hobart and William Smith Colleges has been set for Friday and Saturday, November 14th and 15th. The formal exercises will take place on the 14th, when the new president, Dr. Lyman P. Powell, will be inducted into office. Delegates from the various universities and colleges of the country will be present. Letters already received indicate that a number of leading scientists and publicists expect to attend. The service will be given the usual dignity attendant upon the installation of a president in American universities and colleges, and the trustees will be the body responsible for it.

DEPUTIES TO GENERAL CONVENTION

IN THE LIST of deputies to General Convention printed in THE LIVING CHURCH of July 5th, among the alternates of the diocese of Quincy, the Rev. T. J. Murrish, D.D., was named in the place of the Rev. W. F. Dawson, who was actually elected. From the diocese of Dallas Mr. Rochester Haddaway will serve in place of Judge J. L. Terrell, who is unable to attend.

GENERAL THEOLOGICAL SEMINARY

THE PRESIDING BISHOP, Dr. Tuttle, will be the principal speaker at the triennial reunion of the associate alumni of the General Theological Seminary, which is to be held at the Hotel Marseille, Broadway and 103rd street, New York City, on Thursday evening, October

16th. Bishop Mann of North Dakota, Bishop Spalding of Utah, and others will speak. The Rev. Gilbert M. Foxwell (chairman), the Rev. C. Malcolm Douglas, the Rev. Dr. C. F. J. Wrigley, and the Rev. Dr. Gustav A. Carstensen are the committee of arrangements. Further particulars may be had by addressing the Rev. John Keller, secretary, or by applying at the Bursar's office in the seminary.

The General Seminary opened very auspiciously on Wednesday of last week. There was a large number (42) examined for entrance into the junior class. The extraordinary number applying for admission in the middle and senior classes, and the graduate students, will bring the whole number of the student body up to about 137.

BISHOP KNIGHT RESIGNS

THE PRESIDING BISHOP has received from Bishop Knight the tender of his resignation as Bishop of Cuba.

CORNERSTONE LAID AT MANHASSET, L. I.

THE CORNERSTONE of the new Christ Church, Manhasset, L. I. (the Rev. Charles L. Newbold, rector), to replace the one destroyed by fire about a year ago, was laid by the Bishop of the diocese on Sunday afternoon, September 28th. Work on the new building is progressing rapidly and it is hoped that it may be occupied by January next.

MEMORIALS AND GIFTS

A SET of Eucharistic candlesticks was presented, and blessed at the early celebration, at Bethesda Church, Saratoga Springs, N. Y. (the Rev. Frank H. Simmonds, acting rector), on Sunday, September 21st, in memory of the late Rev. Joseph Carey, D.D. They were presented by Mrs. J. Charles Linthicum, wife of Representative Linthicum of Washington, D. C. Mrs. Linthicum came from Baltimore, accompanied by her niece, Mrs. Linthicum, to be present at the service. Exceedingly handsome, the candlesticks were made by Gorham & Company of New York City. Of brass, they stand 32 inches high and with the tall wax candles are in all about 55 inches high. They are of Florentine design and have a formation of acanthus leaves at their pedestals. In the centre of the standards are three statues, one of St. Matthew, the second of St. Mary, and the third of St. Luke. The Florentine design is adapted to the Gothic and they were especially designed for this parish. They add great dignity to the appearance of the chancel. The inscription of the candlesticks is in Latin and reads as follows: "To the Glory of God and in loving memory of Joseph Carey, S.T.D., priest, rector for forty years of Bethesda Church, Saratoga Springs, N. Y. Presented by his daughter in the Faith, Helen A. Linthicum. May Light Perpetual Shine Upon Him."

ON THE Nineteenth Sunday after Trinity at the Church of the Annunciation, Diamond and Twelfth streets, Philadelphia, occurred the unveiling and dedication of three mural paintings, the work of Miss Marianna Sloan. The paintings are in three semi-arches above the high altar, and represent, the Annunciation, in memory of Hannah Main Murphy. The Visitation of the Blessed Virgin Mary, in memory of David S. and Esther Lee Grafly, and The Purification of the Blessed Virgin Mary, in memory of a number of former parishioners, including the late Rev. William Bernard Gilpin. The rector, the Rev. Daniel I. Odell, officiated at the unveiling, using a specially compiled office of bless-

ing. At the celebration of the Holy Eucharist, which followed the celebrant was the Rev. C. C. Quin of St. Clement's parish, and the sermon was preached by the Rev. A. J. Arnold, secretary to the Bishop.

LAST SPRING a handsome memorial window was blessed in St. Luke's Church, Charleston, S. C. (the Rev. L. G. Wood, rector), and during the coming winter in Christ Church, Greenville, the contract will be let for a beautiful memorial window to the Rt. Rev. Ellison Capers, D.D. Bishop Capers was rector of Christ Church for twenty years, and his memory has been a blessed one to his former parishioners. The window is to be erected in the chancel, at a cost of \$2,000, and the design will combine the "Ascension," with da Vinci's "Last Supper." It is hoped to have it in place by next May, when the diocesan council will meet in Greenville, at which time the window will probably be blessed.

ON SUNDAY morning, September 21st, a memorial to Carrie Headley Henry (Mrs. Thomas S. Henry) was dedicated at Trinity Church, Newark, N. J. The dedication service was performed by the Rt. Rev. J. S. Johnston, Bishop of Western Texas, and his son, the rector, the Rev. Dr. Mercer Green Johnston. The memorial consists of a marble tiled floor in the middle vestibule of the church, and a brass tablet on the north wall of the vestibule. The tablet bears this inscription: "The floor of this vestibule is a memorial to Carrie Headley Henry (Mrs. Thomas S. Henry), who died October 13, 1910. Her many good deeds are abiding blessings."

ST. JOHN'S CHURCH, Bridgeport, Conn., whose wealth of memorials testifies to the devotion of its members, has been further enriched by the gift of a reredos in Caen stone, presented by the widow of the late Charles Barnum Read, whose strong life was cut short by his attempt to save others. The reredos was carved by Gutzon Borglum, and contains the figure of the Risen Christ with adoring angels. The service of consecration was held on September 14th, by Bishop Brewster.

AT A meeting of the vestry of St. James' Church, New London, Conn., a splendid gift from Commodore Morton F. Plant in memory of his deceased wife, Mrs. Nellie Capron Plant, was made known by the rector, the Rev. Philip M. Kerridge. The memorial is a magnificent church organ which will cost in the neighborhood of \$20,000. The gift was accepted with the deepest gratitude to the donor, and appreciation of the spirit in which it was offered.

CONNECTICUT

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

G. F. S. Vacation House Closed—Other News

THE VACATION HOUSE of the Girl's Friendly Society at Canaan closed its season with a splendid record of usefulness. First comers in the early summer were delighted to find that the chapel, formerly a woodshed, had been enlarged to meet an expected demand, which was fully justified. The vacation house accommodates forty, and during July every room was taken. In August, nearly sixty vacationists arrived, and cots were set up in the house, and finally rooms were made in the barn. Prayers were offered daily in the chapel, and on Sundays and Holy days the rector of Christ Church, Canaan, celebrated Holy Communion there. Miss Mary Johnson and Miss Jackson, vice-president and president of the Connecticut branch respectively, each took charge of the house for one month.

ON St. Michael and All Angels Day, a memorial service was held at St. Luke's

Church, Darien, for the Rev. Louis French, rector of the parish for forty-nine years, who literally died "in harness" in his eighty-first year, being overcome while officiating one Sunday morning, and dying within a few hours. Bishop Brewster was celebrant at the Holy Communion, and dedicated the new tablet placed in the church in memory of the late rector. The Hon. John W. Weed delivered a memorial address, and the Very Rev. Samuel Hart, D.D., Dean of Berkeley Divinity School, preached the sermon.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

A Daily Vacation Bible School—Holiday Home Closes for Season

THE NUMBER of Daily Vacation Bible Schools in Baltimore is increasing every summer. One of the largest of these summer schools recently ended a six-week session in Waverly. The school met in the parish house of St. John's Church, Old York Road (Rev. William Dallam Morgan, rector), with an enrollment of 178 children, and an average daily attendance of 64. The money to pay for competent teachers was raised by private subscriptions. The school included, in addition to the Bible study, an hour's instruction each day in sewing, rappa work, hammock making, games and play. Two trained kindergartners were in charge of the smaller children. Hymns and Psalms were learned as well as the flag salutation and patriotic songs. That the school was popular is evidenced by the fact that at the closing exercises five children received prizes for perfect attendance during the entire session and twenty-five received Testaments as a reward for missing not more than five days.

THE HOLIDAY HOME of the Shut-in Society at Pikesville, Baltimore County, closed September 10th, after one of the most successful summers since its inauguration five years ago. About seventy-five guests, consisting of sick and afflicted women, ranging in all from about twenty to eighty-eight years, spent from one to three months at the home, the length of time depending largely on their physical condition and circumstance. Although it costs the guests absolutely nothing, too much praise cannot be given for the treatment given them by the matrons and the nurse. Much of the good work done at the home is due to the earnest and efficient efforts of the president of the society, Mrs. William Dallam Morgan, wife of the rector of St. John's Church, Waverly, Baltimore, and the other faithful Churchwomen associated with her.

MASSACHUSETTS

WM. LAWRENCE, D.D., LL.D., D.C.L., Bishop.
SAMUEL G. BABCOCK, Suffr. Bp.

Centenary of Church at Newton Lower Falls

THE ONE HUNDRETH anniversary of the laying of the cornerstone of St. Mary's Church, Newton Lower Falls, was observed on Sunday and Monday, September 28th and 29th. Sunday morning there was an early celebration of the Holy Communion with the rector, the Rev. Francis B. White, as celebrant, and at the 10:30 service Mr. White preached an historical sermon. In the afternoon there was baptism of children, several of them being descendants in the fifth generation of some of the founders of the parish. Bishop Lawrence was present and administered the rite of Confirmation to eighteen persons, and also preached the sermon. On Monday forenoon there was Holy Communion, and in the afternoon the exercises were participated in by officers of the Grand Lodge of Masons, and members of Meridan Lodge of Natick, which formerly was located at Newton Lower Falls, and Dalhousie Lodge of Newton. The Masonic body took part in the exercises at the time of the laying of the

cornerstone a century ago, and the scenes of that day were reproduced, including the procession and the incident of a group of young girls garbed in white strewing flowers over the stone. To this service Bishop Babcock had been invited. At the evening service the sermon was preached by the Rev. H. Usher Monro, rector of St. Paul's parish, North Andover, formerly rector of the Newton Lower Falls parish. Several clergymen had been invited for this service, including the Rev. Dr. Mann of Trinity Church, Boston, the rector of the parish one hundred years ago having been present at the laying of the cornerstone, the Rev. Laurens MacLure of Grace Church, Newton, the Rev. Edward T. Sullivan of Trinity Church, Newton Centre, and others.

NEWARK

EDWIN S. LINES, D.D., Bishop

Reception in New York Arranged For

THE Bishop of Newark, and the officers of the Woman's Auxiliary of the diocese, have sent out invitations for a reception to be held at the Hotel McAlpin, Broadway and Thirty-fourth street, New York City, on the afternoon of Wednesday, October 15th, from 3 until 6 o'clock, to give an opportunity for people from the diocese of Newark to meet some of the Bishops, missionaries, and officers of the Woman's Auxiliary throughout our Church, who are at this time visiting in New York on account of the General Convention. The invitation is extended to the clergy and

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That Coffee Was Causing Her Trouble.

So common is the use of coffee as a beverage, many do not know that it is the cause of many obscure ails which are often attributed to other things.

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"If I took a walk for exercise, as soon as I was out of sight of the house I'd feel as if I was sinking and this would frighten me terribly. My limbs would utterly refuse to support me, and the pity of it all was, I did not know that coffee was causing the trouble.

"Reading in the papers that many persons were relieved of such ailments by leaving off coffee and drinking Postum, I got my husband to bring home a package. We made it according to directions and I liked the first cup. Its rich, snappy flavor was delicious.

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OHIO

WM. A. LEONARD, D.D., Bishop

New Church at Bucyrus—Other News

ST. JOHN'S MISSION, Bucyrus, Ohio (the Rev. Alvah I. E. Boss, rector), after a courageous struggle of twenty-five years, during which time it has worshipped in hired places, has secured and paid for a valuable church property in a strategic location. The purchase consists of ample lot, and an excellent church building of brick, once the possession of one of the local denominations, equipped with heating plant and rooms for vestry, choir, and Sunday school purposes. Plans for proper chancel, tower and other improvements are being projected.

PENNSYLVANIA

PHILIP M. RIHNELANDER, D.D., Bishop
THOMAS J. GARLAND, D.D., Bp. Suff.

Death of R. L. Sparhawk—St. Andrew's, West Philadelphia, to Have New Rectory

BY THE death of Richard Dale Sparhawk at his summer home in Bay Head, N. J., on Sunday, September 21st, the Church in West Philadelphia lost a well-known and useful worker. Mr. Sparhawk had long served as rector's warden of the Church of the Atonement at Forty-seventh street and Kingsessing avenue. He was a descendant of one of the signers of the Declaration of Independence, and a member of several patriotic societies.

ST. ANDREW'S CHURCH, Thirty-sixth and Baring streets, West Philadelphia (the Rev. William J. Cox, rector), has taken another forward step by purchasing for a rectory the dwelling house adjoining the church on the west. The progress made by St. Andrew's during the present rector's incumbency has been rapid and encouraging.

SOUTH CAROLINA

WM. A. GUERRY, D.D., Bishop

Two Gatherings of Colored Churchmen—St. Mary's Church, Columbia, Consecrated

TWO IMPORTANT meetings for the colored communicants of the diocese were held the past year. One, a Sunday school and day school institute, was held during August. It was estimated that on the Sunday which closed the institute between one thousand and fifteen hundred attended the services. When it is realized that this was held in a country church, several miles from even a town of any size, it will be seen that the attendance was remarkable and encouraging. On September 17th, 18th, and 19th the council for colored Churchmen was held at Rock Hill, Bishop Guerry presiding. This is, of course, the most important meeting for the colored work each year, and is increasing in importance and encouragement.

ON SUNDAY, September 14th, Bishop Guerry consecrated St. Mary's Church, Columbia. This is one of the colored congregations of the Capital, and is ministering in a very efficient way among the colored families of that city.

SOUTHERN VIRGINIA

A. M. RANDOLPH, D.D., LL.D., Bishop
B. D. TUCKER, D.D., Bp. Coadj.

Meeting of Southwestern Convocation

TWO WEEKS ago one of the most helpful and inspiring sessions that the convocation of Southwestern Virginia has ever experienced, was held at St. Peter's-in-the-Mountains, a mission church and school, fifteen miles from Rocky Mount, in Franklin county, about forty-five miles south of Roanoke. The meeting extended from Tuesday morning

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- Chapter XXI.—THE CATHOLICITY OF THE PRAYER BOOK.
- Chapter XXII.—"ROMANISM" IN THE CHURCH.
- Chapter XXIII.—CONCLUSION.

The Rev. CHAS. C. EDMUNDS, who was then rector of Grace Church, Newark, N. J., wrote to the publishers when the cheap edition was first published:

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until Friday night, the members of the convocation being the guests of the Rev. W. T. Roberts. New officers were elected for the ensuing year, as follows: The Rev. John S. Meredith of Salem, Dean; the Rev. Oscar D. Randolph of Lexington, secretary; the Rev. G. Otis Mead of Roanoke, treasurer.

VIRGINIA

ROBT. A. GIBSON, D.D., Bishop
Colonial Church Restored

FOR MANY YEARS the parish of Westover, Charles City county, has been looking forward to the time when it would be able to restore the old Colonial church and adapt it to present-day requirements. Sufficient funds have been raised to make the principal improvements, and the rest will await further contributions. The estimated cost of the work is \$3,000.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop
Club House at Worcester—Other News

ALL SAINTS' CHURCH, Worcester (the Rev. L. G. Morris, rector), has established a club house for young men on one of the leading streets of the city. The curate (the Rev. Donald Kent Johnson), will have apartments there, and recreation and social rooms, besides sleeping rooms, are provided. The idea is to make a pleasant home for young men—strangers in the city.

ST. JOHN'S CHURCH, Athol (the Rev. Henry Parke, Jr., rector), is planning a parish house to be erected at a cost of \$8,000.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop
G. F. S. Meeting at Geneseo—Palmyra Vestry Declines Legacy—Other News

IN ST. MICHAEL'S CHURCH, Geneseo (the Rev. J. W. D. Cooper, rector), was held the semi-annual meeting of the diocesan Girls' Friendly Society on Wednesday, September 24th. This meeting was of the officers of branches, and associates and was attended by about sixty-five members, representing most of the twenty-five branches in Western New York. Mrs. Mathews, diocesan president, formally opened the regular meeting. Reports were read from the various departments, and many questions perplexing to one and another associate were discussed and answered. A literature associate was recommended to advise girls as to what books were worth reading and two books, *Lorna Doone* and *Bobby*, *General Manager*, were especially recommended for this year's course of reading. A very successful season was reported from Holiday House, and next year a new place on Canandaigua Lake is to be tried. In 1893 a Memorial Fund, to be contributed each year in loving memory of members and associates who "rest from their labors," was established in this diocese. This fund is appropriated for missionary work being done by women who are, or have been, connected with the G. F. S., or in a missionary district or diocese where it has its place. To this fund all members of all branches are asked to make an offering annually, as near as possible to the Day of Intercession for the G. F. S., the first Sunday in November. This year the offering will be sent to Miss Emily Seaman for her work at Cape Town, Africa. The money offerings are sent to the foreign field, while the box work is always sent to those nearer home.

A MEETING of the Rochester district of the Woman's Auxiliary was held at St. George's Church, Charlotte, on Thursday, September 25th. The president of the dio-

cese, Mrs. P. N. Nicholas, was present, and addresses were made by the Rev. Edward P. Hart and the Rev. David L. Ferris of Rochester. In the forenoon a mission study class, after the plan of Silver Bay, was conducted by Miss Moulson; China was the topic. At this meeting it was announced that Miss Laura A. Moulson, daughter of Mr. and Mrs. Thomas G. Moulson of Rochester would give herself to work in the home missionary field. Miss Moulson has shown a fondness for philanthropic work, and has taken a course in Dr. Huntington's school in New York. She leaves immediately for her work in La Grange, Ga.

THE VESTRY of Zion Church, Palmyra (the Rev. E. H. Edson, rector), recently met and unanimously passed a resolution declining a legacy left the church under the will of the late Mrs. Irene Hicks Delemater. The bequest was for \$6,000, the avails of two houses owned by the deceased, and was designed to build a parish house, but such stringent conditions were attached debarring the elder and more useful members of the parish from any voice in the matter, that it was deemed best to decline the gift entirely.



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