

The State Historical Society

The Living Church

VOL. I

MILWAUKEE, WISCONSIN.—NOVEMBER 8, 1913

NO. 2

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THE MOST valuable result of education is the ability to make yourself do the thing you ought to do, when it ought to be done, whether you like to do it or not.—*Huxley*.

The Living Church

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MILWAUKEE, NEW YORK, AND CHICAGO.—NOVEMBER 8, 1913

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EDITORIALS AND COMMENTS

"Essential Oneness"

WE have undertaken to show cause why this Church should not become a constituent member of the Federal Council of the Churches of Christ in America, as proposed in resolutions passed by a majority of both orders in the House of Deputies, and rejected by the House of Bishops.

We desire first to clear the ground of a few misconceptions.

We raise no objection to the principle of conferences among Christian people. We shall never have Christian Unity until we are first able to come into friendly conference together, each learning the other's point of view, and then seeking to correlate those views. The desirability of such conferences has repeatedly been asserted in resolutions passed in General Convention by unanimous votes, and also by the Lambeth Conferences.

Neither do we raise objection to the principle of coöperation between Christian people in many matters. We suppose the first thing that our various Social Service Commissions have sought to do in most places, is to find ways and means of coördinating the Christian and other helpful forces in society, so that they may work together for common ends.

We ask that these two postulates be kept in mind throughout this consideration, in order that in nothing we shall write, may it seem as though we desire to contradict them. We account for the majority in favor of Mr. Gardiner's resolutions in the House of Deputies on the assumption that practically every one in the House desired to record his acquiescence in these two principles—of friendly conference and of friendly coöperation between all Christian people; and that without having the resolutions before them in printed form, only a minority of the deputies were able to see that in fact they went very much beyond those principles. Indeed—writing subject to correction and without the opportunity for knowing positively—we doubt whether the author of the resolutions intended more than that. Mr. Pepper, in speaking for them, said they did not go as far as the recommendations of the Lambeth Conference. But the Lambeth Conference certainly never recommended the acceptance of such a platform as that of the Federal Council, and Mr. Pepper must therefore have had in mind only the desire for friendly conference and coöperation. So far, at least, we believe that we are all in agreement.

But the proposed resolutions went much beyond the expression of those principles. As introduced and passed in the House of Deputies they were as follows:

"WHEREAS, The Federal Council of the Churches of Christ in America exists for the prosecution of work that can be done better in union than in separation, and

"WHEREAS, Representation in the Federal Council is obtained by any religious body on the approval of the purpose and plan of the Council which is: To manifest the essential oneness of the Christian Churches of America, in Jesus Christ, as their Divine Lord and Saviour, and to promote the spirit of fellowship and coöperation among them, and

"WHEREAS, The Federal Council is precluded by its constitution from drawing up a common creed, or form of government, or of

worship, or in any way limiting the full autonomy of the Christian bodies adhering to it; therefore be it

"Resolved, the House of Bishops concurring, That the Protestant Episcopal Church approve the purpose and plan of the Federal Council and authorizes the Commissions of the General Convention on Christian Unity and Social Service, to send to the Federal Council such number of delegates as this Church is entitled to, under Section 5 of the Constitution of the Federal Council."

It will be observed that the desire "to promote the spirit of fellowship and coöperation" is purely secondary if not incidental in the foregoing resolutions. Their primary purpose is to "approve the purpose and plan of the Federal Council," which is "to manifest the essential oneness of the Christian Churches in America," and, being thus entitled to recognition as one of the federated Churches, to secure equal standing in the Federal Council with other like Churches, equal representation with them, and equal responsibility for the conclusions and the work of the Federal Council.

BUT THE BASIC PROPOSITION of the Federal Council—that of "the essential oneness of the Christian Churches of America"—is directly opposed to the principle of *one* Catholic and Apostolic Church, in the sense that that term has always been used in the historic Church. Its implications are the common ones of American pietism of a generation ago, when religious animosities were first becoming allayed and when multiplied sectarianism was first beginning to be deprecated. They were that "one church is as good as another"; that "we are all on the same road to heaven"; that "it doesn't make any difference what a man believes so long as he is sincere." These platitudes or half truths are directly implied in the acceptance of the principle of the "essential oneness of the Christian Churches." They are intended to be so implied. They are the principles that are held by the Protestant Churches generally. In adopting that platform, the Federal Council has distinctly, if not deliberately, excluded from its body those Churches that stand on the Catholic platform of the Nicene Creed, historically interpreted. If there is "narrowness" in the position that we cannot work together on that platform, it is the narrowness of those who drew up a platform on the basis of their own views, and then expect other Christian people who hold contrary views to waive them for the sake of coming into their federation. The only way to practise seriously the principles of friendly conference and coöperation is first to refrain from trying to commit other people to one's own point of view.

There is, indeed, an "essential oneness" of all Christian people, by virtue of their baptism into the one Body of Christ. St. Paul well expresses that oneness when he says, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ. For by one Spirit are we all baptized into one body" (I. Cor. 12: 12, 13).

But St. Paul's conception of that oneness is wholly incompatible with the idea of membership in different Churches. The baptized, being one in the Body of Christ, constituted one

Catholic and Apostolic Church; and that Catholic and Apostolic Church, being one, was able to speak with one voice, to enforce one series of laws, to present one sacramental system to the laity, and to gather its entire episcopate into one united body. The one Church was a coherent whole. It was a definite, visible body, recognized as such by civil laws, and distinguished as such in history. There is no more difficulty in finding the Catholic Church in the first ten centuries of Christianity than there is in locating the Roman Empire or the Saxon Heptarchy. But what the Church was essentially then it must essentially be till the end of time, for it is this definite, coherent, concrete organism of which the promise has been given that the gates of hell shall not prevail against it. The oneness of the Church was no federated unity of autonomous "Churches," each of which held itself wholly independent both of all others and of the whole body of the faithful, as do the federated Churches of America; but it was a unity that involved oneness of order, oneness of law, oneness of authority. The relationship existing between the Churches of Italy, France, and Greece in the earlier Christian centuries can in no wise be compared to the relationship between the organizations called Presbyterian, Congregational, and Protestant Episcopal in the United States to-day. These latter are totally distinct and independent of each other, and if they seek a federated relationship, it is with the distinct reservation, stated in Mr. Gardiner's resolutions, that "the Federal Council is precluded by its constitution from drawing up a common creed, or form of government, or of worship, or in any way limiting the full autonomy of the Christian bodies adhering to it." It is perfectly certain, therefore, that there is no such "essential oneness" between the "Christian Churches of America" as there was between the national Churches of earlier centuries when the outward unity of the Church was still preserved. Neither is there one scintilla of evidence of any other sort of "essential oneness."

Let us then examine English history. When, in 1662, those Presbyterian ministers who refused to conform to the requirements of the restored English Church withdrew from the cures into which they had been intruded during the Great Rebellion, and formed the new organization of the Presbyterian Church, will it be claimed that there was an "essential oneness" between that new organization and the old-time Church of England? Essential oneness between the *members* of the two organizations there certainly was, by reason of their common membership by baptism in Jesus Christ; but between the two *organizations* there was no bond of unity whatever. Each considered itself wholly independent of the other. There was essential *twoness* of Christian Churches. When Congregationalists were separately welded into an independent organization there was essential *threeness*. Methodists, first acting as loyal Churchmen, added an essential *fourness* when they withdrew and set up a separate organization. And so the process has been continued by the repeated divisions down to our own day. Wherever the proper administration of Holy Baptism has been continued, there has been retained, in spite of these divisions, an essential oneness of all Christian people. But to assert that there has been, or is now, an essential oneness between the various organizations of Christians, each of which maintains *as of right* its complete autonomy and its absolute sovereignty in faith, in polity, and in worship, is to run counter to present fact and to all history. It can be maintained only on the Newmanian theory that the appeal to history is treason!

BUT, IT MAY BE ASKED, if there is thus no essential oneness between modern "Churches" or between the historic Catholic Church and the independent bodies that have split themselves from it, can it be maintained that there is an essential oneness between the branches of the same Catholic Church that, unhappily, are out of communion with one another?

It can be; and it can be proven by the same sort of appeal to history and to present fact that proves the lack of essential oneness between the other bodies.

When the Greek and the Roman Communions parted company, each excommunicated the other; but neither has proceeded to the extreme of denying the validity of the orders conferred and the sacraments administered by the other. Yet neither admits that validity in the orders and the sacraments of those called Protestants. Hence, in spite of the exclusive claims of each, there is, in the sub-consciousness of both, a recognition of the essential oneness that still exists between them.

That they do not admit, and that one of them denies, the

like validity of orders and of sacraments conferred within the Anglican Communion does, indeed, render it more difficult to establish the essential oneness between the organized Churches of the Anglican with those of the Greek and Roman Communions. This raises the whole question of the sufficiency of Anglican Orders, and we shall frankly admit that if we were not perfectly confident of the validity of those orders, we could not maintain the right of the Anglican Churches to be considered within the essential oneness of the Catholic Church. We shall not enter upon that mooted question here. But that the consciousness of the Anglican Churches assures their members that these Churches have not split off from the essential oneness of the Catholic Church, is evident from the formularies of each of them. Thus, in the very exuberance of our fathers in the first flush of their successful revolt from the mother country of England, when, in the Preface to the Book of Common Prayer, they laid down the doctrine that "when in the course of Divine Providence these American States became independent with respect to civil government, their ecclesiastical independence was necessarily included," they were careful to give expression also to the limitation of that independence which, as a new national unit in the Catholic Church rather than as a newly split off sect they were bound to observe:

"It is a most invaluable part of that blessed liberty wherewith Christ hath made us free, that in his worship different forms and usages may without offence be allowed, *provided the substance of the Faith be kept entire.*"

In these words they expressly recorded their acceptance of that limitation of the freedom of the newly organized national Church, that as to the "substance of the Faith" which it had received, the Church had no option but that it "be kept entire"; and as the vindication of their good faith in this matter they pointed out that in that examination of their work in setting forth the American Prayer Book which they invited, "it will appear that this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship." The essential oneness of the American with the English Church is therefore beyond question. But in very similar words the English Church has declared her consciousness of the essential oneness existing, even after the Reformation period, between herself and the Churches on the continent of Europe. Thus, in Canon 30 of 1603:

"Nay, so far was it from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such like Churches, in all things which they held and practised, that, as the Apology of the Church of England confesseth, it doth with reverence retain those ceremonies which doth neither endamage the Church of God nor offend the minds of sober men; and only departed from them in those particular points, wherein they were fallen both from themselves in their ancient integrity and from the Apostolical Churches which were their first founders."

So also in setting forth the first Prayer Book in English was the "essential oneness" declared:

"The Service in *this* Church of England these many years hath been read in Latin."

And in the Answer of the Bishops at the Cardwell Conference of 1662 it is stated:

"The Church hath been careful to put nothing into the Liturgy, but that which is either evidently the Word of God, or *which hath been generally received in the Catholic Church.*"

And both the English and the American Churches, and the Lambeth Conference which speaks for the Bishops of the entire Anglican Communion, have repeatedly placed on record in unmistakable terms, their consciousness of the corporate relationship which they bear to the Catholic Church of history, as integral parts thereof, and of the essential oneness therefore which exists between all the recognized parts of that historic Church. We quote as merely one of many such declarations, the following from the Quadrilateral of the American Church, set forth in 1886:

"WHEREAS, In the year 1880, the Bishops of the American Church, assembled in Council, moved by the appeals from Christians in foreign countries who were struggling to free themselves from the usurpations of the Bishop of Rome, set forth a declaration to the effect that, in virtue of the solidarity of the Catholic Episcopate, *in which we have part*, it was the right and duty of the Episcopates of all National Churches holding the primitive Faith and Order, and of the several Bishops of the same, to protect," etc.

AND ON PRACTICAL GROUNDS it would seem to us as though the time was long past when the question of affiliation in any

scheme of federated Churches ought to be esteemed an open one. The whole trend of thought in recent years has been against that scheme as an expression of Christian Unity.

We believe that we have shown good grounds why a Church that feels the consciousness of the essential oneness which it shares with those Churches that accept the authority of the Catholic Church cannot agree that there is an essential oneness between the Catholic Church, or any of its parts, with those organizations of Christian Churches that have broken off from that essential oneness and have pursued wholly independent courses in working out their problems. We believe that any act of federation which involves an assent to such a chimerical essential oneness, would involve such an "entangling alliance" as would be fraught with the most serious consequences to the Church and that would certainly disrupt its peace and unity. We earnestly hope that such a proposition may not be pressed at any time in the future; and we ask that the issues involved shall receive the most careful attention of Churchmen, before the matter passes out of mind.

And in conclusion, as at the beginning, we discriminate entirely between this proposed act of federation and any sort of conference or coöperation that, without committing us to impossible conditions in advance, may give promise of promoting efficiency and united action in Christian work. We believe that opportunities looking toward these should be seized. In rejecting the proposed resolutions, the General Convention, by both its Houses, gave consent to the informal coöperation by the Commissions on Christian Unity and Social Service with the work of the Federated Council. Whether the former of these may be in position to be of much service in the matter may be open to doubt, but in the work of the Social Service Commission there must be many matters in which coöperation with this Federated Council may prove useful. Thus far, we can all go together. And we submit that even though we may conceivably be wrong, and certainly will be thought by some to be wrong, in the position that we have outlined above, it will be far better that the Church should move *together*, as far as it can go with substantial unanimity, than that divisions and bitterness, if not worse, should be caused by forcing action that would run counter to the principles of very many earnest and not altogether unintelligent Churchmen.

SO many opportunities arose during General Convention to lament the pitiful inadequacy of the reports printed in some of the daily papers, and the absurd and misleading reports that were circulated by them, that it is a pleasure to find

An Editorial Comment

that the editorial writers were sometimes more accurate than the reporters. The following, from the *Evening Sun*, could

hardly be better treated:

"Many good Churchmen will deem it a matter of little moment that the question of a 'change of name' has not as yet been dealt with in a conclusive manner at the General Convention assembled here and will learn without the least concern that for the next three years at least the official designation of their Church will in all probability continue to be 'Protestant Episcopal.' It is safe, nevertheless, to predict that before long, if not on the present occasion, the question will certainly be brought up again, for however trivial it may appear to outsiders it is one of those questions to which many members of the Church attach extraordinary importance, as was shown plainly enough in the discussion that followed Dr. McKim's amendment to the resolution calling for a revision of the Prayer Book. Nor is it possible to attribute all the warmth generated on that occasion to the 'acoustics of the synod hall,' as suggested by the rector of St. Bartholomew's.

"The truth is that in the Church of England and the churches derived from it, there is a very strong feeling on the part of a growing number against the use of the term 'Protestant.' They are willing enough to have it applied to the Lutheran Church, to the Reformed Church of France, and so forth, but maintain strongly that the English Reformation was quite unlike the corresponding enterprises on the Continent, and that, strictly speaking, the Anglican Church, like the Roman Church and the Greek Church, is a branch of the Church Catholic. The argument is that England aimed at a reformed Catholicism, upholding the hierarchy of the old Church with its leading principles of worship, and that as the ultimate severance from the see of Rome did not in any way affect its essential character, so we ought not to be misled by any of the occasional and superficial influences of alien Puritanism and other causes in the early days of its establishment.

"In sum, whatever difference of opinion there may be in the reading of history, it is only just to bear in mind that the contention of the Catholic party, so-called, is founded on a belief in the continuity of the Church in England, and that in clamoring for a

change of title they are not concerned merely in what appears to many a pedantic question, or, indeed, no more than a question of taste."

PUBLISHERS' NOTICE

The Publishers desire to announce that by courtesy of Mr. Edward S. Gorham, the New York office of THE LIVING CHURCH will hereafter be at his bookstore, 37 East Twenty-eighth street. Subscriptions and advertisements may be left at that office, as well as information concerning news, the latter to be addressed "N. Y. Correspondent, THE LIVING CHURCH."

The Publishers also take occasion to remind New York subscribers that by means of a correspondent on the ground, the news of the city, the diocese, and—by other correspondents—the East generally, is always as fully and as promptly reported in THE LIVING CHURCH as though it were actually printed and mailed in New York. THE LIVING CHURCH represents no single section of the Church, geographically or intellectually, but stands for the whole Church, and asks for the support of all loyal and intelligent Churchmen, regardless of their place of residence. With correspondents in every diocese, THE LIVING CHURCH will be found in touch with the life and the thought of every part of the American Church and beyond.

THE PUBLISHERS.

ANSWERS TO CORRESPONDENTS

MISSOURI CATHOLIC.—Where inquiry as to public devotions has to do with mooted questions, whether of fitness or of legality, we can only express our own opinion, and we often desire to couch our own answers in terms that seem to imply no censure upon those who hold contrary opinions. Thus we reply to your present questions that the devotion of the Way of Cross may easily be made helpful, but we deprecate the introduction of the other practices mentioned. We do not care however, to censure, even by implication, those who hold otherwise, and so do not enumerate the practices.

SUBSCRIBER.—(1.) *Ex cathedra* means, literally, *from the chair*. The term as used ecclesiastically refers to the formal declarations of the Pope in matters of faith and morals, which are then held to be infallible. —(2.) No attempt was made to secure the Change of Name in the recent General Convention. It is impossible to say when the next attempt will be made, but it is generally agreed that it will be only when the desire for the change is more general than it is now. No agreement has been reached as to a substitute name by those who favor the change.

THREE SUBSCRIBERS.—There is an abundance of eucharistic manuals, each containing prayers to be used by a communicant on returning to his pew, and we cannot, therefore, take space for supplying such prayers here. Your rector will recommend a suitable manual for the purpose.

J. P.—For reply in small compass to the current objections raised by Roman Catholics to the validity of Anglican Orders, see the discussion of the subject in Bishop Grafton's *Christian and Catholic* or in Staley's *Catholic Religion*.

THE SCAFFOLD STAIR

The path that sinners skyward tread,
To meet their God in shriven peace;
A way of dolor and dark dread,
From prison door to sure release.
The captive in his cell oppressed,
Sees freedom, life, and all things fair—
The love he sought in vision blest,
Above the welcome scaffold stair.

What martyred souls by tyrant cursed
Have trod the way that led to death!
What hearts with heavenly love athirst,
Forgiving all in dying breath.
Prelate and priest doomed thus to die,
Found ghostly absolution there;
Counting the world well lost, when aye
They left it on the scaffold stair!

They march through fateful years a-down,
Amid the clash of bitter strife.
One Stuart wins the martyr's crown,
In death more kingly than in life.
The White Rose falls; his worn eyes close—
A royal calm his features wear;
Does he "Remember" Strafford's woes—
Who syne went up that scaffold stair?

Fair dames of other days there wend
Their way to death, with stedfast eyes.
Queens, braver than their foes, ascend,
To find lost crowns in Paradise.
Lordlings and knights of high degree
With courtly mien and debonair,
Court gracious immortality,
Which smiles ayont the scaffold stair!

Bangor, Maine, October, 1913

ISABEL GRAHAM EATON.

NOW—HERE

FOR THE TWENTY-FIFTH SUNDAY AFTER TRINITY

HERE is an old story, familiar to many, of a father who placed in his child's room a placard reading "God is nowhere." The child spelled it out, in his presence, "God is now here." The story is recalled by the lesson of the miracle wrought in Cana of Galilee, wherein Christ revealed His power in a social gathering, and in the midst of festivities.

If God can possibly be conceived as absent anywhere, it must be in the place of our pleasures and indulgencies; for through those avenues sin finds easiest access. Perhaps this is particularly so in our own generation, when liberty borders dangerously close upon license. Thackeray's descriptions of the period of the Georges do not strike us as being burlesques any longer; for gambling among even the women, loose conversation, coarseness, and an improper taking of liberties seem less shocking than they should appear. Our "popular" music, plays, books, and every-day discussions deal with subjects, or suggest them, such as a decade or two ago would not be tolerated in "polite society"; and we could not, by any stretch of imagination, be called prudes in this day and time.

Why? Simply because we have lost sight of the presence of the Christ in our social life. That He is present, everywhere, we cannot doubt; but we have reached the pass of losing the sense of that presence everywhere but in the House of God. We are not so much less religious as we are less devoted. The subject of religion is the most discussed, and thought on, of all subjects save personal responsibility to our fellow-man, which latter topic we think of in terms of sex-relation just at present. There was never greater missionary zeal than now—never a more earnest desire for Christian unity—never a greater effort towards evangelization, even though that effort be characterized by business methods rather than by passion. Yet, in spite of this fact we are in danger of driving God from our hours of leisure.

Our pleasures take the nature of *distraction*. We seek rather to forget ourselves than to realize ourselves. We disjoint when we should simply relax. And, because we do these things, we persuade ourselves that religion has no place in pleasure, or that there is no room for pleasure in religion. Either view is false to the facts of life as Jesus reveals life. Our error is like that other error of the hour which contends that "business and sentiment won't mix." But business may become a very noble and worthy sentiment, as far removed as it may be from sentimentality; and a true religious relationship may yield the highest pleasure.

That pleasure is scarcely worth the seeking that leaves its votary with "a bad taste" or a "headache"—that reacts into disgust or remorse, or even a twinge of conscience, merely. Pleasure should contribute more largely and wholly to the sum of compensation; and it should be an aid to better living and to accomplishment that will endure. And pleasure will do this whenever our Lord is a welcome guest—"bidden to the feast"; for how can He possibly kill joy, unless it be an unholy joy.

Then, also, pleasure is not happiness. Every social relationship was designed for the peace and happiness of society. Pleasure is only one by-product of happiness, as laughter is, for instance. Every heart longs for happiness, naturally and rightly; but we defeat our aim when we mistake a single result for the productive cause, and it is folly to seek a result except by way of that alone which can produce it.

And this is true not only in regard to pleasure but also with reference to all the fruitage and flowering of our great desire. Peace and joy and satisfaction and love, itself, are found in any degree of perfection only when the inner being is fortified by serenity and quiet assurance—when the Author of all good things is present to offer even the least that we lack—when we call Him and all His good agencies as our guests. R. DE O.

THE LIFE of every true Christian man is a living epistle, vibrant with virtue, quivering with the instincts and impulses of a vitalized spiritual experience, and known of all men as a testimony to the living God. Fénelon says that it is "better to be a good living book than to love good books." The book bound in leather may indeed be "good value," but the book bound in human nature, which walks about on two legs, will often carry a message for heaven in ways, some of them by-ways, never visited by the products of the printing-press. A man as well as a Bible may be "Holy Writ"—that is, writ upon by the finger of God, and signed and sealed by the Spirit of the Eternal. Such a man can never, like a book, be put upon a shelf, for he is in himself a whole circulating library.—*Zion's Herald*.

EUROPE DREADS "INVASIONS"

Danger Comes From Ecclesiastical More Than From Any Other Source

OTHER EUROPEAN NOTES OF INTEREST

Paris, October 17, 1913.

FEAR of "invasions" is everywhere in the air in Europe. More particularly in England, where one never gets entirely out of hearing of complaints as to the "American" or the "German" invasion. These fears are more or less materialistic, *i. e.*, they are commercial or they are industrial; or they are, in the case of Germany *versus* England, both military and naval. But if I were seeking an "invasion" that is of vital importance, I should find it in matters ecclesiastical, though I am aware of the dangerous ground on which one treads who ventures to intimate such things. This "invasion" I should locate not in German theology nor in Bergsonian philosophy, but in French ecclesiastical importations. The chief by-product of the drastic separation of Church and State in France has not been in French territory, but in English; a portentous fact that has received too little consideration. The Archbishop of Canterbury cannot be described as an alarmist. It is therefore momentous that within the past year he felt called upon to issue a warning to English Church people against the proselytizing influences of Papal boarding schools, which have so surprisingly increased in numbers within the last three or four years. This is the work of monks and nuns whose sphere of labor was rendered too circumscribed by the French government. Among all those perils that must make English Churchmen anxious, such as Welsh disendowment, etc., I, as an outside, but friendly, critic, would put this "French ecclesiastical invasion." It is the more to be distrusted because it comes, not from historic Gallican Church sources, but from the ranks of zealous ultramontanists, who know no law other than that of Papal Rome. Its hopes may be ecumenical, but they are also intensely partisan, and to be strenuously guarded against. I hope this does not smack merely of "Romaphobia"; a thing I shun. It seems to me but the words of truth and soberness in a critical time. Among the lesser signs that make one ready to believe in the reality of such an invasion, are the numerous bands of eager French pilgrims in Westminster Abbey and St. Paul's Cathedral. Among the greater signs are the rapidly increasing schools, the aggressive propaganda of literature, and the works of men like the Abbé Gasquet, who lifts up his voice for what he calls "the Old Religion of England," as against its "new religion," created by Henry VIII. and Queen Elizabeth!

There is one American invasion that Europe ought to dread more than all others: that of reckless waste of human life. For a generation it has been the belief of the Old World that the New World had a monopoly of terrible accidents. But the last month, with its great railway disaster in northern England, and this last week the burning of a vessel manned by English officers, with a loss of more than one hundred passengers, another railway accident at Liverpool, four hundred men is a Welsh pit meeting with a fearful death, and now, to-day, thirty Germans perishing in the crash of an airship, gives us the mournful right to say we are not alone in tales of horror. Most of us will be ready to admit that we have by no means conquered the air; but have we really overcome anything in the way of civilization when every field of human activity—the bosom of the sea, the surface of the land, the bowels of the earth, the firmament above—has been so frightfully invaded by the demon of destruction? Seeing these things, and noting that the day before the marriage of the popular Prince Arthur, a workman falls to his death from the scaffolding of Buckingham palace, is leading many to utter not only the old aphorism "In the midst of life we are in death," but to ask more earnestly than ever, "What can princes and people do to create a civilization wherein progress and rejoicing may be freed from the terrible accompaniment of cruelty and violence?"

Let us hope that the happy royal couple of this week will royally labor to find a way.

Religious curiosity is aroused over Europe by the trial of a Jew, Mendel Beiliss, at Kieff, on the charge of murdering a Christian boy named Yushinsky, "for ritual purposes." It is hard to believe that superstitious racial suspicions of this sort should exist in modern civilization. It would be stranger still if such a deed were done. Hopes for the reconciliation of Jews to the religion of their greatest Son will remain very sluggish so long as such charges are possible.

The Paris correspondent of the London *Times* finds hints of a

A Ritual Murder?

new French "concordat" with Rome in the recent party talk of "national concord." This hope is probably of the same spirit that prompts the present English Government to make terms with Irish Nationalists—merely a desire to have a practical peace between conflicting racial and religious elements; an effort which looks to the Orangeman like absolute surrender to Papal aggrandizement. So far as France and the Roman Catholic Church are concerned, the so-called concessions thus far are "the circumstances of M. Poincaré's election, M. Barthou's circular with regard to textbooks in schools, the restoration of the official observance of Good Friday by French warships abroad, the recent visit of Cardinal Vannutelli as Papal Legate, and the increased attention now being paid to the (Roman) Catholic interests of France in the Levant." How much of approach to Rome there is in these items of diplomacy no man can decide at present, but M. Barthou has seen fit to dignify the suspicions by declaring emphatically that "neither he nor his Government, nor any of its immediate predecessors, has at any time or in any way contemplated the renewal of diplomatic relations with the Vatican."

France and the Papacy

The "man up a tree," who is sometimes a plain Anglican pilgrim, may add to all this that it is a pity, both in France and in Great Britain, possibly also in all parts of the world, that conservatives and radicals alike cannot find a *modus vivendi* by which religion should not be so completely shouldered out of a place in education and politics, just because it has oftentimes abused its former privileges. Perhaps this day of wisdom and charity is not so far off as extremists imagine.

The Paris edition of the New York *Herald* has the following appreciative words of the late rector of the American church in Nice:

The Late Rev. W. S. Adamson "By the death of the Rev. William S. Adamson, a life of great usefulness and devoted service to the Church has drawn to a close. Ordained more than fifty years ago, he filled rectorships of prominence in Ansonia, Conn.; Ravenswood, L. I.; St. Paul's Colonial Church, Philadelphia; and the American Church at Geneva. For the past nineteen years he had charge of the Church of the Holy Spirit, Nice. His remarkable traits of character, business acumen, deep erudition, and great personal devotion, formed a combination rarely found in a clergyman. His earnest service had a ready response in the devotion of his people, and he was greatly beloved by the congregations whom he served. In consonance with his tastes in life, he desired the greatest simplicity at his funeral."

Dr. Linn, clerk of the vestry, says that the church is not to seek a permanent rector before next summer, but has asked the assistant, the Rev. Mr. Snively, to act as *locum tenens* this winter, with the assistance of the Rev. W. E. Nies.

JAMES SHEERIN.

"WHEN I was a boy, everybody went to church. If the sheriff found any youngster wandering down along the wharves on Sunday, he took him by the ear and marched him home." The speaker's boyhood could not have been much over fifty years ago. The occasion of the statement was a question about attendance at the big meeting-house across the street in a—except for two months in the summer—quiet and quaint old New England village. "Then, the church was crowded to the doors. Now, the preacher addresses for the most part vacant pews." Thus the speaker went on to contrast the middle of the nineteenth with the second decade of the twentieth century. What has brought about the change? Most people off hand would answer: "The foreign immigration of the last fifty years." But this speaker would not agree. His village has not been affected by the tide of Europeans. It is isolated and off the beaten track. He says that the change is due to vacationists. It is the summer people themselves who have brought about the dissolution of the old order. And who are these summer folks? Heathen? By no means. For the most part, Christian people, members of churches at home, who with the habits of the city and the sophistications of urban life drift down into this secluded community and gradually leave a deposit of new social and religious customs which has nearly covered up the Puritanism of previous centuries. It is doubtless not desirable to bring back the days of the sheriff who would hale youthful church truants from pier to pew, but the secularization of all departments of life into which modern society has drifted no inconsiderable distance has its rocks and shoals as well as the severe restrictions of a moral code and temper of life that hoped, though more or less in vain, to make a community righteous by legal exactions.—*The Standard*.

"LOYALTY to Christ involves loyalty to a man as man and brother, man of every clime and condition and nation. A little boy without father and mother was sent on the cars alone to a distant state, to relatives offering him a home. When asked how he expected to reach his destination without anyone to care for him, he said: 'My Sunday school teacher sewed the directions on my coat,' and showed them. They were these: 'Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me.' Christ was traveling in his person and was served in serving him."

ENGLISH VIEW OF "P. E."

"Church Times" Says Change Must Come Sooner or Later

QUESTIONS AFFECTING NATIONAL AND FAMILY LIFE DISCUSSED AT ENGLISH CHURCH GATHERINGS

Annual Meeting of the C. E. M. S.

OTHER LATE ENGLISH NEWS

The Living Church News Bureau }
London, October 21, 1913 }

THE *Church Times* has referred editorially to the assembling of the forty-fourth General Convention of the Church in the United States, and in particular to the *desideratum* of getting rid of the present sectarian legal name of the Church, and one utterly misleading and unworthy for the oldest Communion of the Catholic Church on the American continent. The *Church Times* comments as follows:

"At the moment of writing, we have not heard if it has been decided to consider again the question of a change in the corporate title of the American Church. Sooner or later that change will have to be made. Sooner or later American Churchmen must perceive the utter absurdity of its present official designation; but meanwhile, the sense of the ridiculous remaining imperfectly developed, we should still expect that a feeling for the fitness of things might assert itself. Innumerable are the non-American Churchmen who are conscious of making a wry face when they say they are in communion with the Protestant Episcopal Church of the United States. We—for we share the difficulty of having to pronounce the title—should welcome the day when it would no longer be necessary to undergo that painful exercise, and we only wish that this forty-fourth General Convention would settle this long-debated question out of hand."

The Bishop of Oxford, in the course of his presidential address at the annual conference of the diocesan members of the Church of England Men's Society, which was recently held in Oxford, and attended by nearly five hundred delegates, made an important pronouncement on the refusal of Holy Communion to divorced persons. He emphasized the fact that there was an understanding that it was contrary to the laws of the Church to use the Marriage Service over divorced persons in church, while there was a wide-spread feeling that such persons should be admitted as communicants, and he believed that this grievous breach of Church order should not be acquiesced in:

"To refuse to marry them, and then to admit them to Communion, was to do what was quite contrary to the most fundamental principles of the Church. The Church as a whole stood for the indissolubility of marriage. That was the principle it had got to maintain. He did not believe, however, that that could be strictly maintained as the law of the State. He was inclined to believe, although there were far greater difficulties, and although it was open to argument, that the Church was also set to maintain the law of affinity and consanguinity. He proposed to act as Bishop on the principle with regard to marriage which he had stated. He knew it caused a most violent and explosive antagonism at times. That they accepted. But let them believe him, it was totally impossible that this question should be dallied with for long on one principle in one diocese, and on other principles in other dioceses. What the Church of Christ had to do was to defeat a conspiracy of silence and force the question as to admittance to Communion into the open. There was a determination to prevent this question being put. If the members of the C. E. M. S. were serious, they had got to think about that question, and know its bearings, and take action and see that the conspiracy of silence was ended and that the question was brought to the light."

There was a large attendance of clergy and laity at the Oxford diocesan conference, which was held week before last in the Sheldonian Theatre, Oxford, under the presidency of the Lord Bishop. Dr. Gore, in his opening address, said that in spite of the vote of the conference last year in favor of a threefold division of the diocese, in spite also of the almost unanimous vote of the 359 delegates of the diocesan union of the C.E.M.S. in the same sense, the first response of the diocese, and in particular of the richer people of the diocese, to the appeal for the necessary £90,000 for the creation of the two new sees, had been deeply disappointing. There had been, indeed, among the richer class in the diocese very general active opposition to the proposal. He wished to speak with very serious conviction. He believed this to be a refusal of a great spiritual opportunity. Without a division of the diocese he could not look forward to his work as a Bishop with anything but a greatly reduced hope. He was sure the proposed interim arrangement for supplying episcopal help was the worse course to adopt, but it was the necessary course under the circumstances. He begged them to secure that it should be taken at once, meaning that the funds be provided forthwith for the maintenance of a Bishop Suffragan for Buckinghamshire, and of an assistant Bishop for the other two

areas of Oxfordshire and Berkshire. The Bishop's hope was that after a few years the Church people of the diocese would realize with something more like unanimity what was for the best interests of the Church in their midst. Meanwhile, let those who thought with him continue to agitate and to educate in this direction. The conference finally agreed as a temporary expedient to the provision of such episcopal aid as suggested in the report of the committee on the division of the diocese.

At the recent St. Albans diocesan conference the question of divorce was discussed. Sir William Anson, M. P., one of the three

Divorce Question Discussed

members of the Royal Commission on divorce who issued the minority report, moved, and Mr. E. A. Mitchell-Innes, K. C., seconded, a resolution approving of the principles laid down in the minority report of the commission. The Bishop expressed the opinion that events were tending towards a universal civil law of marriage. He did not see how they were to maintain the Church's law as fully as they ought to do unless there was either complete separation of Church and State, or the State had its own complete marriage law. An amendment was moved and seconded by laymen of the diocese with the object of identifying the conference with a much more uncompromising position against this gigantic moral and social evil than that set forth in the resolution. The amendment was to the effect that, while heartily approving the minority report of the Royal Commission in resisting the recommendation of additional grounds of divorce, the conference could not accept any proposals tending towards an increase of facilities for divorce. This amendment was carried by 48 votes to 30.

The annual conference of the Church of England Men's Society was held in Cardiff last week, with an attendance of some 1,100 dele-

Conference of C. E. M. S.

gates. At the opening meeting, which was presided over by the president, the Archbishop of York, Mr. W. Thomas of Cardiff, chairman of the Llandaff diocesan union of the Men's Society, moved the following very important resolution:

"That inasmuch as the recommendations of the majority of the recent Royal Commission on divorce and matrimonial causes upon the subject of marriage are contrary to the teaching of the Church, and to the best interests of the nation, this conference desires emphatically to protest against any extension of the laws upon divorce, and reaffirms its adherence to the principle of the indissolubility of marriage."

Mr. Thomas did not hesitate to describe the proposals of the majority report as an organized attempt to make the whole marriage law of this so-called Christian land contrary to Divine Law. Canon Hoskyns, vicar of Brighton, who seconded, said that the future moral position of the country was wrapped up in the fate of these proposals. "The State," he declared, "had no fixed principles, but those of the Church were unalterable and admitted of no compromise." The Archbishop, at the close of the discussion, expressed a hope that the conference would adopt the resolution with enthusiasm. He did not apprehend at present any menace in the direction which the resolution deprecated; but there was abroad a very wild spirit plainly expressed in the fiction and the drama of the day. The president urged upon the society the vast importance of the work to which such a resolution committed its members. The resolution was agreed to unanimously.

On the following Thursday morning there was a corporate Eucharist at St. John's Church, when 1,170 C.E.M.S. members received the Blessed Sacrament. This was the largest number communicating in the fourteen years' history of the conference. The collection of alms was for the sufferers by the terrible mine disaster at Senghenydd in the Aber Valley, within twelve miles of Cardiff. In the further proceedings of the conference a resolution was passed condemning the Government's iniquitous Welsh Bill. The Archbishop of York said that the question at issue ought not to be settled until it had been submitted to the judgment of the citizens of the nation in a general election.

The Bishop of Gloucester has very opportunely referred in his third triennial visitation charge to the great and growing evil of

Decline in Birth Rate

the artificial restriction of families. The decline in the birth rate, he said, was primarily and mainly due to artificial restrictions and to the deliberate avoidance or prevention of child-bearing. That matter occupied the serious attention of the Lambeth conference of 1908, when resolutions were unanimously accepted calling upon Christian people to discountenance the use of all artificial means of restriction, as demoralizing to character and hostile to national welfare; affirming that deliberate tampering with nascent life is repugnant to Christian morality; and appealing to the medical profession to coöperate in creating and maintaining a wholesome public opinion on behalf of the reverent use of the married state. The Bishop earnestly commended a study of the section of the report of the committee of the Lambeth conference headed "Restriction of Population" with the appendix on the same subject. The facts collected and summarized therein might enable the clergy to bring home to the consciences of their people the necessity, in the name of Christianity and morality, of resisting the evil which had grown up in their midst, and had advanced to such an extent that the dangers to their national life were "sadly and clearly evident."

Those dangers were the loosening of home ties, for this habit, which degraded the holy estate of matrimony, was a fruitful source of discontent, unfaithfulness, and divorce; physical ills and character enfeeblement; deterioration wherever the race was recruited from the inferior and not the superior stocks; and the world danger that "the English-speaking peoples, diminished in numbers and weakened in moral force, should commit the crowning infamy of race suicide, and so fail to fulfil the high destiny to which, in the providence of God, they have been manifestly called." The evil, the Bishop feared, had not shown any signs of diminishing since that appeal was made to Church people five years ago. The returns of the Registrar-General showed steady decline each year. What the clergy could do to check the evil it was not easy to say. There were occasions when it could be brought before separate gatherings of men and women, and it would be a good plan to read to such gatherings the plain and straightforward words of the Lambeth conference report and the encyclical letter.

The Rev. William Henry Bowers, who was appointed by the Bishop of London only last year to the vicarage of St. Matthias,

Death of Rev. W. H. Bowers

Bethnal Green, died on Monday after an operation. Mr. Bowers, who was a graduate of Queen's College, Oxford, and who prepared for ordination at the Leeds Clergy School, had held charges in America as well as in England. He was ordained in 1884 to the curacy of St. Paul's, Walworth, and for nine years he was vicar of St. Barnabas, Gillingham. In 1900 he became rector of Christ Church, Eastport, Maine, and in 1902 he removed to the rectory of Camden, Philadelphia. From 1904 to 1907 he was rector of St. Paul's, Charleston. Returning to England, he served as curate of Holy Trinity, Sloane street, of which the Rev. H. R. Gamble is rector, until his preferment to Bethnal Green.

The Ven. James Buchanan Seaton, Archdeacon of Johannesburg, has been appointed vicar of Cuddesdon and principal of Cuddesdon Theological College, in succession to Canon J. O. Johnston, now Canon and Chancellor of Lincoln. The new principal of Cuddesdon graduated with honors from Christ Church, Oxford, and was ordained to the priesthood in 1893. From 1896 to 1900 he was vice-principal of Leeds Clergy School, and was then for five years one of the clergy of Leeds parish church. He has been Archdeacon of Johannesburg since 1909.

The Rev. Dr. Strong, Dean of Christ Church, Oxford, has succeeded Dr. Heberden, the principal of Brasenose, as vice-chancellor of Oxford University.

The King has been pleased to appoint Sir Walter Phillimore, one of the judges of the King's Bench Division, and a prominent member of the English Church Union, to be a Lord Justice of the Court of Appeal. The Michaelmas Law sittings were opened with the usual ceremony, and upon the arrival of the procession of judges at the Great Hall of the Law Courts, Lord Justice Phillimore was particularly applauded by the large crowd awaiting it.

J. G. HALL.

FAITH

"The faith which is by Him" (Acts 3: 16).

Give me no Faith that I must take
To secret cell to gloat upon;
In darkness dwelling for the sake
Of some dear gilded dead icon.

I want no Trust that I must heap
Worn antiquated armor on;
I want Belief that aye will leap
To-day's fresh uniform to don.

Give me a Faith all brave and bright,
That dare meet Science face to face,
Dares in new wisdom's clear, white light
Gird on its cincture, win the race.

Such Faith the Man of Progress gave
Fit for His day, fresh for each fight;
A Faith whose banners proudly wave
Still far beyond man's lengthening sight.

MARTHA YOUNG.

TAKE EVERYTHING TO GOD IN PRAYER

OUR LIBERTY in prayer is large. Every legitimate object of desire may be the subject of prayer. God is not wearied with our much asking, nor with the scope of our requests. We may bring to God in prayer whatever is causing us depression, whatever gives us anxiety. Whatever proves to be to us temptation. All our needs, all our desires, all our trials, all our sufferings, we can bring to God in prayer. One of the most helpful things in life is "to tell the whole thing out to God in prayer and then to leave it to Him." After we have done this, it will help us to think of God instead of the things about which we have been praying. Trust God as you would trust a friend who has power and willingness to help you. In this way the peace of God will "stand sentinel" about your soul, and will drive away depression and despondency.—*Southern Churchman*.

Summary of General Convention

IN making this summary of the report of the General Convention, an effort will be made to gather up in a brief space an account of what has been accomplished by the Convention which has just adjourned. No effort will be made to give every detail of legislation, nor will all negative legislation be mentioned. There is always a great deal of necessary routine legislation that is enacted in order to carry on the affairs of the Church. While these are very important, they do not always furnish the most interesting reading. Nor will any effort be made to arrange the legislation with any idea of relative importance of the measures, as there must necessarily be a great difference of opinion on such a matter. We shall, therefore, sum up the actions of the Convention as convenience demands.

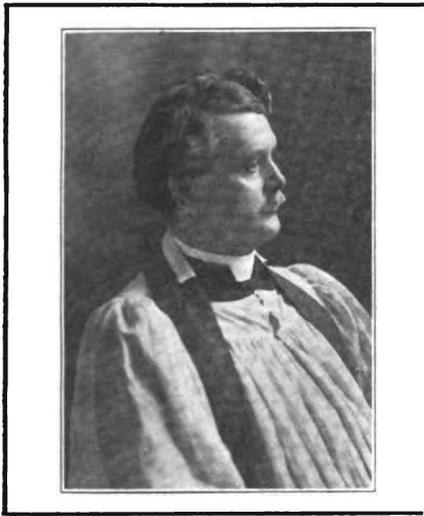
To the uninitiated it would appear that the Convention did very little; but it very often happens that negative legislation is quite as important as positive legislation. It is often quite as important to say No to a proposition as it is to say Yes to some other. And the negative legislation of the recent Convention is no exception to the rule. Of course different people will give different interpretations to the meaning and effects

Deputies in their action, the House of Bishops did concur with the House of Deputies and a Joint Commission has been appointed to consider this matter and report in 1916.

By concurrent action of the two Houses, St. Louis, Mo., has been selected as the place of meeting for the next General Convention.

A portion of the diocese of West Texas was ceded to the missionary district of North Texas. And the names of several of the missionary districts were changed as follows: Kearney to Western Nebraska, Wu Hu to Anking, and Cape Palmas to Liberia.

Several measures affecting the standing of Suffragan Bishops were introduced, but all met with defeat. In the House of Deputies it was proposed to make it possible for a Suffragan to be the rector of a parish or the minister in charge of a mission, also to make it possible for a missionary district to have a Suffragan Bishop. As the former was defeated the latter was withdrawn. In the House of Bishops it was proposed to give the Suffragan a vote as well as a seat, but without success. It was also proposed to make it lawful for a diocese to con-



REV. WM. CABELL BROWN, D.D.
Bishop-elect of Cuba



REV. C. B. COLMORE
Bishop-elect of Porto Rico



REV. J. POYNTZ TYLER
Bishop-elect of North Dakota

THREE OF THE MISSIONARY BISHOPS-ELECT

of this particular legislation. What we are to do here is not to interpret but to state facts.

The House of Deputies organized by electing the Rev. Dr. Alexander Mann as president and the Rev. Dr. Henry Anstice, secretary. The House of Bishops elected the Bishop of Southern Ohio as chairman and the Rev. Dr. Samuel Hart as secretary.

There was no lack of memorials, petitions, and resolutions presented, all of which were temporarily disposed of by being referred to committees for consideration and report. Among these were quite a number referring to marriage and divorce or to one or the other of these. All on those subjects were referred to a special Joint Commission which will report to the next General Convention, and which is charged with framing the discipline of this Church on marriage and divorce.

The California Memorial, asking for a change in the Title Page of the Prayer Book was referred to the committee on Prayer Book, but because of certain pending amendments to the Constitution, upon recommendation of the committee, it was not considered; all parties agreeing to the plan.

Several Memorials and resolutions dealing with the inaccuracies in the histories used in our schools were presented, and as a result a Joint Commission of Bishops, presbyters, and laymen was appointed with instructions to look fully into the whole matter and report to the next Convention.

The Seventh Missionary Department, the diocese of North Carolina, and the diocese of East Carolina, asked for racial missionary districts for the negroes. The House of Deputies, after a long discussion passed a resolution creating a Joint Commission to take the matter under consideration and report to next Convention. The House of Bishops passed a resolution which would have resulted in the creation of such racial missionary districts, but on the non-concurrence of the House of

stituted him the ecclesiastical authority of the diocese in case of the inability, absence, or death of the Diocesan, but this was also defeated, and the Suffragan remains in exactly the position he occupied before the Convention.

A Joint Commission was appointed on the Revision and Enrichment of the Prayer Book. This Commission will report to the next Convention. To this Commission was referred all proposals having to do with either the revision or enrichment of the Prayer Book, except that those dealing with the Lectionary or manner of reading the Psalter were referred to the Joint Commission on the Lectionary. In appointing the Commission on the Revision and Enrichment of the Prayer Book it was specifically stated that this Commission should not have submitted to it anything bearing on the Change of Name of the Church. A resolution looking to the enrichment of the Prayer Book kalendar by providing for "black letter days" was referred to that Commission.

A constitutional amendment, adopted by the Cincinnati Convention, which came up for final adoption in the New York Convention, provided for the election of the Presiding Bishop of the Church. This was adopted by the House of Deputies, but was defeated by the House of Bishops because of certain defects which were discovered. A new amendment was presented and adopted by both Houses and will come up for final adoption in St. Louis. This differs from the one defeated in that it provides how the duties shall be prescribed. It declares that in case of a vacancy in the office it shall be filled, until the General Convention shall meet and elect a successor, by the senior Bishop in order of consecration, and it also provides that in case the Presiding Bishop shall resign his diocese or missionary district, he shall cease to be Presiding Bishop.

Another constitutional amendment adopted by the Cincinnati

nati Convention was finally adopted in New York, which gives a quarter vote to each domestic missionary district when the vote is taken by dioceses and orders.

A proposal was made to revise the third Collect for Good Friday by omitting the words "Jews, Turks, infidels, and heretics," and substituting other suitable words in their stead. This was adopted by the House of Deputies but was defeated by the House of Bishops. As a result it has been referred to the Commission on Revision and Enrichment of the Prayer Book.

An effort was made to remove the introductory pages of the Prayer Book to the back of the book, the idea being to make it easier to find the offices of Morning and Evening Prayer, but this was defeated.

An amendment to the Constitution was proposed by which it would require a two-thirds majority of all dioceses entitled to vote and voting by dioceses and orders to adopt finally any change in the Prayer Book, after it had first been adopted by a preceding Convention and reported to all the dioceses. This was adopted by the House of Deputies by a very large majority. By some accident it was mislaid and not sent over to the House of Bishops until the day before adjournment, and that House refused to adopt the measure with so little time for consideration. A Joint Commission was appointed to consider the wisdom of such action, as also of like action with respect to the Constitution.

A resolution was adopted commending the work being done by the Federal Council of Churches, and recommending to the Commission on Social Service and the Commission on Christian Unity to send representatives to its meetings. This followed the refusal of the House of Bishops to concur with the House of Deputies in a resolution to join this Church with the Federal Council.

A Joint Commission was appointed to look into the business methods of the Church in all its branches, but especially in parishes and missions, with the idea of bringing about more efficiency and economy. This Commission will report in 1916.

The House of Bishops by a vote of 49 to 52 decided to continue to hold its sessions behind closed doors.

A Joint Commission of fifteen was appointed to study and report upon the Organization and Administration of the Board of Missions and suggest more efficient and economical methods.

One of the really progressive actions of the Convention was the adopting of a canon creating eight Provinces. In the House of Deputies it was adopted by a tremendous majority. Clerical: Aye 66½, Nay 1¾; Divided 3. Lay: Aye 57¼, Nay 9¼; Divided 1.

The Joint Commission on the Revision of the Hymnal has been continued to report again to the next Convention.

The resignations of three Missionary Bishops were accepted. This, with two others, created five vacancies and necessitated the election of as many Bishops. As three of those elected declined it became necessary to elect eight in all, though only seven were chosen, and the vacancy in the district of Spokane was not filled. Bishop Mann of North Dakota was translated to the missionary district of Southern Florida. The Rev. Charles B. Colmore is Bishop-elect of Porto Rico; the Rev. Frederick B. Howden of New Mexico; Rev. John Poyntz Tyler of North Dakota; the Rev. Wm. Cabell Brown, D.D., of Cuba. Haiti was made a foreign missionary district, and was placed under the Bishop of Porto Rico. The election of the Very Rev. Frank Du Moulin, LL.D., to be Bishop Coadjutor of Ohio, was confirmed.

The Joint Commission on a World Conference on Faith and Order was continued and empowered to incorporate, so as to receive, hold, and disburse funds of whatever nature entrusted to it.

The matter of Representation in the House of Deputies was referred to a special committee of that House to report to the next Convention. The House of Bishops also appointed a committee on Proportionate Representation.

The canon on offences for which a Bishop, priest or deacon can be presented for trial has been amended by adding as a cause, "Conduct unbecoming a clergyman." But such charge can be brought only with the consent of three-fourths of the members of the Standing Committee of the diocese or of the Council of Advice of the missionary district to which the accused belongs.

A resolution recommending to all Christian people a short

period of private prayer and meditation at noon on Good Friday was adopted by both houses.

A Joint Commission reported a canon creating a Final Court of Appeals, but after a long discussion in the House of Deputies it was rejected.

A Joint Commission on Press and Publicity was appointed with permission to sit during the recess between Conventions and also to add to its number such persons as it sees fit, to carry out the object of the appointment, which is to give proper publicity to the workings of the Church especially in connection with the General Conventions.

The matter of Army and Navy Chaplains was considered and a Joint Commission was appointed to take steps looking towards the increase of the number of chaplains.

The Joint Commission on Social Service was made permanent.

Another progressive movement, and one that should have been made many years ago, was the adoption of a pension plan for the clergy of the Church. It is worked out on a scientific basis and is very practical. The Commission which had the matter in charge has been continued and will work out the remaining details. In the meantime several millions of dollars must be raised ere it can come into operation.

A canon was adopted which provides for the establishment and regulation of Religious Communities of men or of women.

A Joint Commission was appointed to consider the Oath administered to the Bishops at their consecration with the view of correcting any misunderstanding that might arise from the present wording. This Commission will report in 1916.

A resolution was adopted stating the Church's position in regards to Child Labor, condemning it wherever it was in any way harmful to the child.

The Joint Commission on the Lectionary was continued and to it was referred quite a number of new proposals which were presented to the Convention, including one to determine the procedure of festivals falling on the same day.

But these resolutions and memorials do not by any means sum up all the work that was done by the Convention. There are many other things that were done without any formal action being taken. There have been certain prejudices removed and certain states of mind produced which will go a long way towards determining what the Church shall do within the next three years; in fact these things will do far more in many cases than any legislation could possibly do. If indications mean anything at all, there has certainly been allayed, at least in part, a spirit of distrust which was being aroused in some quarters by the discussions that have been in progress during the past three years. There was certainly a remarkable display of respect for each other's views and opinions in the Convention just adjourned. In the matter of the Name, it was made evident that no one desired to take any undue advantage of any one else. There was a big spirit pervading the whole proceedings that was exceedingly encouraging. And when the time comes to face the question of Change of Name, it will be without any panic and with a distinct understanding that whatever is done will be for the welfare of the Church. Party lines were, to a remarkable degree, effaced.

The joint sessions of the two Houses on Missions and on Religious Education were very important parts of the Convention's proceedings. Some present thought that there was too much time devoted to these sessions, but on looking back and considering the meaning of these from a distance, all must acknowledge their great importance. We hear on all sides a demand for information about what is being done in the mission fields with the money that is being contributed. These joint sessions were the times given to the missionaries to make their reports. And the time was well used. Some in their anxiety to save time are making an effort to have these sessions discontinued, or, if not discontinued, put at night. It is to be hoped they will not succeed, for it is only comparatively recently that the sessions have been put into the prominent position they now occupy. It is an indisputable fact that the joint sessions of the New York Convention elicited a tremendous amount of interest. All the available seats of the Cathedral were filled at all the meetings, and at the great missionary mass meeting at Carnegie Hall fully five thousand people listened with keen interest to the messages from the front. The novelty of having selected laymen preside at the joint sessions was tried.

Another subject which awakened deep interest was Christian Education. One of the joint sessions in the Cathedral was devoted to this subject, and as a result of that session the sub-

ject continuously reappeared in the discussions of the House of Deputies. Serious consideration was given to the proper education of Christian people, and the scope and duties of the General Board of Religious Education were greatly increased, while the membership in the Board was much reduced.

Another subject that was frequently referred to was Christian Unity. A great deal of the action of the Convention was affected, if not determined, by a genuine desire for unity. On this subject a splendid report was presented by the Joint Commission on the World Conference on Faith and Order, at an early session of the Convention. It had a wonderful effect on much of the legislation and was often referred to, directly or indirectly, during the course of the debates on many of the subjects.

The following were the resolutions on the Social Order:

“WHEREAS, The moral and spiritual welfare of the people demand that the highest possible standard of living should everywhere be maintained, and that all conduct of industry should emphasize the search for such higher and humane forms and organizations as will generally elicit the personal initiative and self-respect of the workmen, and give him a definite personal stake in the system of production to which his life is given; and

“WHEREAS, The most disproportionate inequality and glaring injustice, as well as misunderstandings, prejudice, and hatred as between employer and employee are widespread in our social and industrial life to-day; therefore be it

“Resolved, the House of Bishops concurring, That we, the members of the General Convention of the Protestant Episcopal Church, do hereby affirm that the Church stands for the ideal of social justice; and that it demands the achievement of a social order in which there shall be a more suitable distribution of wealth; in which the social cause of poverty and the gross human waste of the present order shall be eliminated; and in which every worker shall have a just return for that which he produces, free opportunity for self-development, and a fair share in all the gains of progress. And since such a social order can only be achieved by the efforts of those who in the spirit of Christ put the common welfare above personal gain, the Church calls upon every communicant, clerical and lay, seriously to take part in and to study the complex conditions under which we are called upon to live; and so to act that the present prejudice, hate, and injustice may be supplanted by mutual understanding, sympathy, and just feeling, and the ideal of thorough democracy may finally be realized in our land.”

After all, it was not a Convention without a meaning. True, there was not a great deal of positive legislation. Only a very few definitely forward steps were taken, but in every case these steps were taken as the result of deliberations of previous Conventions. None of them originated at this Convention. Consequently we may look in later Conventions for the results of the deliberations of this. There were several important steps begun at this Convention to be completed at a future time, and time will probably reveal the fact that instead of being without a meaning, the New York Convention was one at which many important movements in the Church had their beginning.

Several errors having occurred in the text of the Canon on Religious Communities as printed in THE LIVING CHURCH, it is reprinted in corrected form below:

Resolved, the House of Deputies concurring, That the following Canon of Religious Communities be adopted, to follow the Canon of Deaconesses:

SECTION I. A religious community of men or women desiring the official recognition of the Church, shall submit for approval its rule and constitution to the Bishop of the diocese wherein the Mother-house of the community is situated; and no change in the rule or constitution shall be made without his approval.

SEC. II. In such constitution there shall be a distinct recognition of the doctrine, discipline, and worship of this Church as of supreme authority.

SEC. III. No religious community shall establish itself in another diocese without the permission of the Bishop of that diocese.

SEC. IV. The Community may elect a chaplain; but if he be a priest who is not canonically resident in the diocese, he must be licensed by the Bishop. Any priest ministering in a chapel of a religious community shall be responsible to the Bishop of the diocese for his ministrations in the same manner as a parochial clergyman.

SEC. V. In the administration of the Sacraments the Book of Common Prayer shall be used, without alteration, save as it may be lawfully permitted by lawful authority.

SEC. VI. It shall be provided in the constitution of a religious community that real estate and endowments belonging to the community shall be held in trust for the community as a body in communion with this Church.

SEC. VII. Members of a religious community who are in holy orders shall be subject to all canonical regulations concerning the clergy.

SEC. VIII. Provision shall be made in the constitution for the appointment of a Visitor, with the approval of the Bishop of the

diocese in which the Mother-house is situated, if the Bishop himself is unwilling to serve in such capacity. It shall be the duty of the Visitor to see that the Constitution and Rule, as approved, are duly observed, and to receive and hear appeals either from the community or from individual members thereof as to transgressions of the rule. No full member of a community shall be dismissed therefrom without appeal to the Visitor, nor shall any be released from his or her obligations thereto without the sanction of the Visitor.

JOHN H. BROWN.

NEW COMMITTEES AND COMMISSIONS

SO many are the Joint Commissions and committees of General Convention that we shall not attempt to chronicle in these columns the names of nearly all of them. They will be printed in full in the *Living Church Annual* for 1914. Some of the more important of the new Commissions, however, are formed as follows:

COMMITTEES, ETC.

Commission on Missionary Organization.

The Bishop of Shanghai, the Bishop of Minnesota, the Bishop of Indianapolis, the Bishop of Southern Florida, the Bishop of Mississippi, the Rev. E. M. Stires, D.D., the Rev. W. T. Sumner, D.D., the Rev. W. MacCormack, D.D., the Rev. E. S. Rousmaniere, D.D., the Rev. S. P. Delany, Mr. G. W. Pepper, Mr. J. B. Dillard, Mr. B. Randall, Mr. W. A. Anderson, Mr. Samuel Mather.

Commission on the Revision and Enrichment of the Prayer Book.

The Bishop of Pittsburgh, the Bishop of Western New York, the Bishop of Louisiana, the Bishop of Atlanta, the Bishop of Nebraska, the Bishop of Long Island, the Bishop of Los Angeles, the Rev. Samuel Hart, D.D., the Rev. E. L. Parsons, the Rev. J. W. Suter, the Rev. H. R. Gummey, D.D., the Rev. L. M. Robinson, the Rev. H. B. St. George, D.D., the Rev. J. R. Moses, Mr. G. W. Pepper, Mr. T. W. Racot, Mr. C. G. Saunders, Mr. H. W. Mable, LL.D., Mr. R. H. Gardiner, Mr. F. J. McMaster, Mr. E. P. Balley.

Commission on Discipline of Holy Matrimony.

The Bishop of West Virginia, the Bishop of North Carolina, the Bishop of Connecticut, the Bishop of Chicago, the Bishop of Long Island, the Rev. C. F. J. Wrigley, D.D., the Rev. W. T. Sumner, D.D., the Rev. C. W. Leffingwell, D.D., the Rev. S. S. Marquis, D.D., the Rev. Leighton Parks, D.D., Mr. E. P. Wheeler, Mr. E. C. Niles, Mr. F. C. Morehouse, Mr. L. R. Watts, Mr. C. E. Shepard.

Commission on a Racial Episcopate.

The Bishop of North Carolina, the Bishop of Texas, the Bishop of Georgia, the Bishop of Mississippi, the Bishop of South Carolina, the Rev. W. M. Clark, D.D., the Rev. I. McK. Pittenger, D.D., the Rev. C. B. Bryan, D.D., the Rev. E. M. Stires, D.D., the Rev. Philip Cook, Mr. G. G. King, Mr. Joseph Packard, Mr. W. W. Frazier, Mr. R. I. Manning, Mr. Samuel Mather.

Commission on Social Service.

The Bishop of Massachusetts, the Bishop of Chicago, the Bishop of East Carolina, the Bishop of Utah, the Bishop of Michigan, the Rev. J. H. Mellish, D.D., the Rev. Samuel Tyler, the Rev. C. N. Lathrop, the Rev. J. B. Peters, D.D., the Rev. F. H. Nelson, Mr. J. M. Glenn, Mr. J. B. Brackett, Mr. R. A. Woods, Mr. W. F. Morgan, Mr. C. R. Woodruff, Mr. Rathbone Gardner, Mr. H. D. W. English.

Commission on Text Books of English and American History.

The Bishop of Western New York, the Bishop of Ohio, the Bishop of Alabama, the Bishop of Delaware, the Bishop of Washington, the Rev. W. F. Peirce, D.D., the Rev. J. D. Stanley, the Rev. J. S. Littell, D.D., the Rev. H. P. Scratchley, the Rev. H. H. Powell, D.D., Mr. F. H. Edwards, Mr. N. M. Butler, LL.D., Mr. M. S. Snow, Mr. J. A. Braw, Mr. T. R. Proctor.

Trustees of the General Theological Seminary.

To serve for three years: The Bishop of Vermont, the Bishop of Indianapolis, the Bishop of Maine, the Bishop of Long Island, the Bishop of Newark, the Rev. I. T. Cole, D.D., the Rev. W. T. Manning, D.D., the Rev. E. L. Parsons, the Rev. Paul Matthews, the Rev. E. DeF. Miel, Mr. George Zabriskie, Mr. F. A. Lewis, Mr. A. D. Parker, Mr. F. L. Stetson, Mr. Rathbone Gardner. To serve for six years: The Bishop of Albany, the Bishop of Delaware, the Bishop of Washington, the Bishop of Erie, the Bishop of Western Massachusetts, the Rev. C. F. J. Wrigley, D.D., the Rev. W. C. Hicks, the Rev. G. C. Stewart, the Rev. B. R. Ramage, the Rev. C. T. A. Pise, D.D., Mr. Ellhu Chauncey, Mr. A. S. Murray, Jr., Mr. Samuel Mather, Mr. R. H. Gardiner, Mr. J. H. Dillard.

The Board of Religious Education.

The Bishop of Tennessee, the Bishop of Connecticut, the Bishop of Bethlehem, the Bishop of Chicago, the Bishop of Newark, the Bishop Coadjutor of New Hampshire, the Rev. W. M. Groton, D.D., the Rev. C. H. Young, the Rev. C. P. Mills, Mr. W. Fellowes Morgan, Mr. George Wharton Pepper, Mr. Robert H. Gardiner. Also as representing Provinces: I., the Rev. Anson P. Stokes; II., the Rev. Charles H. Boynton; III., the Rev. L. N. Caley; IV., the Rev. Mercer P. Logan; V., Mr. C. R. Fish; VI., the Rt. Rev. F. A. McElwain, D.D.; VII., the Rev. James Wise; VIII., the Rev. E. L. Parsons.

Committee on a Nation-wide Preaching Mission.

The Bishop of the Philippine Islands, the Bishop of Oklahoma, the Bishop of Lexington, the Bishop of Central New York, the Rev. J. E. Freeman, D.D., the Rev. C. N. Lathrop, the Rev. F. W. Tomkins, D.D., the Rev. E. S. Rousmaniere, D.D., Mr. G. F. Henry, LL.D., Mr. Rathbone Gardner, Mr. Rosewell Page, Mr. C. A. Rowe.

Committee to confer with the Officials of the Eastern Orthodox Churches and the Old Catholics.

The Bishop of Harrisburg, the Bishop Coadjutor of New Hampshire, the Suffragan Bishop of New York, the Rev. B. Talbot Rogers, D.D., the Rev. W. S. Emery, the Rev. Henry Lubeck, D.D., Mr. C. G. Saunders, Mr. A. DuPont Parker, Mr. G. A. Armour.

Committee to consider Methods of amending the Prayer Book and Constitution.

The Bishop of Western New York, the Bishop of Duluth, the Bishop of Southern Florida, the Bishop of Rhode Island, the Bishop of Salina, the Rev. W. T. Manning, D.D., the Rev. E. L. Parsons, the Rev. E. B. Niver, D.D., the Rev. W. M. Groton, D.D., the Rev. J. S. Stone, D.D., Mr. F. A. Lewis, Mr. T. W. Racot, Mr. F. L. Stetson, Mr. G. F. Henry, LL.D., Mr. F. J. McMaster.

Committee on the Bishop's Promise of Conformity.

The Bishop of Missouri, the Bishop of Louisiana, the Bishop of Arkansas, the Rev. B. T. Rogers, D.D., the Rev. Henry Lubeck, D.D., the Rev. E. L. Parsons, Mr. Charles Andrews, Mr. R. H. Dana, Mr. G. W. Pepper.

Committee on Proportionate Representation (H. B. Committee).

The Bishop of New York, the Bishop of Pittsburgh, the Bishop of West Texas, the Bishop of Virginia, the Bishop of Kansas.

Committee on Representation in the House of Deputies (H. D. Committee).

The Rev. R. H. McKim, D.D., Rev. E. A. White, D.C.L., Rev. J. S. Stone, D.D., Rev. B. Talbot Rogers, D.D., Rev. W. M. Grosvenor, D.D., Mr. R. A. Mercur, Mr. F. A. Lewis, Mr. T. L. Ringwalt, Mr. Gardner Greene, Mr. W. H. Lightner.

The Pastoral Letter of the Bishops

Read at the Final Service of General Convention

Brethren of the Clergy and Laity:

YOUR Bishops in General Convention assembled greet you in the name of the Lord, Grace be unto you and peace from God our Father and from the Lord Jesus Christ.

With a profound sense of our responsibility as chief pastors to the Church we entreat you to stand fast in the faith which is the foundation of the world's hope; and we bid you rejoice in the possession of the eternal truth whereby we have assurance that human nature and human life are forever redeemed and saved in Jesus Christ.

It is our privilege to live and work in an age resplendent with great achievements and rich in promise and opportunity for the children of God; and the thoughtful mind must study it with awe and reverence and most solemn spiritual expectancy.

The eternal Christ is manifesting His presence, through the power of the Spirit, in the increasingly conscious unity of the race and in the accepted dominion among many millions of people of those standards of life and conduct which Jesus taught and which His disciples suffered and died to perpetuate.

The unchanging need of men is the Christ. The Church, the Bible and the sacraments, history, science and philosophy, government, education and civilization are intended to be torches to reveal Him to mankind, ties to bind Him to the race and the race to Him; and paths wherein He may walk with accustomed feet among men.

He is here waiting for new conquests of the human will, new devotion to His purpose that He may lay new treasures at our disposal. We have in Him a God who knows the meaning of human life in its depths and in its heights. He entered our life by the gateway of birth. The sympathy of God with human life is thereby forever assured; and He added victorious power to the wealth of His compassion.

His love was stronger than death. He broke its bars that He might gain new entrance among men after such imperishable manner that never again can He thrust away from us unless the whole race become apostate. The human experience of the ages is enshrined in His life. He is the Ancient of Days with the knowledge of the ages, but He is also the Spring of Youth, in touch with our times, ready, eager, burning to impart Himself to us that we may serve even as He serves.

He is here for the benefit of the doubter, the sin-stricken, the over-burdened, the oppressed. He is here not only to console us but to empower us as we meet our duty and face our task—the task of developing ourselves as the sons of God, and society—as the family of God. It is because of His unexplored wealth and His perpetual availability that we face without dismay the unhealed sores, the unchecked evils, and the unsolved problems that are ours. We believe that it is His purpose to work through us till the divided Church becomes one flock under one Shepherd. Till the knowledge of the Lord covers the earth as the waters cover the sea; till man learns his marvellous capacity by arriving at the fulness of his stature.

God is in the glad paths of life not less than in the sad; and refinement of manners, gentleness and reverence are obligations of our religion, to which, we are constrained to say, the fashions of the day show scant regard. Even good taste and what used to be called common decency seem to make little appeal to many purveyors of popular entertainments, and in the social life of young people forms of recreation are tolerated, which tend to blunt the edge of conscience and tarnish the fine gold of maidenly modesty and reserve.

Doubtless, in a time like ours, so vital, so earnest, so exuberant in physical and mental energy, we must not be surprised to find frivolous and superficial excitements accompanying the strenuous and sterner activities of life; and men and women seeking relief from care in an excess of amusement and recreation.

But, let us beware lest we forget that the body is, among other things a measure and index, as well as an instrument for the support and development of moral life and character. Manners are the body's mode of expressing the refinements of life. They are not mere conventional movements of a mechanism. Good manners indicate the respect in which a man holds himself and others. Dress and recreative activities are things to be determined on their merits and not by the dictation of irresponsible leaders of society. All that tends to make the body more fitting as a shrine and instrument of refinement is worthy of support. This applies to amusements and sports kept in due relation to the serious purpose of life. The playground and the drawing room as being legitimate factors in man's education are a sphere for the activities of Christ. If He is not present often in social gatherings and amusements of the day it is because there has been a decay of manners and men and women have been led astray into accepting the novel, because it is exciting, without heeding the fact that it tends to lower respect for self and for others.

Here, then, we must insist upon giving education its full defini-

tion. It is the means by which the whole man becomes personalized and is realized up to the highest of his capacity. The body, the intelligence or lower consciousness, and the intuitive faculties or higher consciousness, must all play their part and be given due attention. There is a process, which consists of imparting information to the intelligence or lower consciousness, and which is popularly called education; but it is only a part of education. The noblest faculty of the human being is the capacity of knowing, and realizing the presence of God; and a system for the training of youth, which should make no provision at all for the development of this faculty, would be a travesty of education and a menace to civilization.

The General Convention, therefore, has enlarged the scope of the General Board of Religious Education in order that all the educational work of the Church in Sunday schools, in primary and secondary schools, and institutions of higher learning, may be more effectively organized and more directly brought to the attention of the people of the Church. The children of to-day are the men and women of to-morrow; and we entreat the mothers and fathers in the Church to whom God has committed the children as a sacred trust, to see to it, that these little ones are instructed in those principles of the Faith, which are the safeguards of the home and society, the bulwarks of the state and the ideals of civilization.

The foundation of our hope for the future of this country, of the Church and of the Nation, is the Christian education of our children.

The trouble with much of our education to-day is that it is without coherence and neither science nor philosophy is competent to cure this fundamental defect. What is needed is for our prominent institutions of learning, whose educational standards are abreast with the best, boldly to proclaim in theory and in practice that God manifested in Christ is the source and end of all knowledge; that history, philosophy and science begin and find their interpretation in God's character and His dealings with men; that the one way in which to give to life adequate purpose, and to education a *raison d'être*, is to make the unseen or eternal play its constant stream upon the seen or temporal; that Christian creed and life are not an adjunct tacked on to a system of intellectual training, but a foundation without which all learning is baseless and ephemeral. "This is life eternal to know Thee the only true God and Jesus Christ whom Thou hast sent." Thus at once religion becomes the unifying element in education and gives to it a beauty and power for the self-development and for the self-expression of the whole man.

The great problems of life weigh upon our human spirits as heavily as they ever did before, and no advance in physical science or philosophy offers us any relief. There is sorrow and pain and anguish, which defy all human remedies; and there are joys, which external circumstance cannot kill. Death still reigns upon all, because all have sinned, and the hope of humanity is still centered in that amazing truth, "God so loved the world, that He gave His only Begotten Son."

The Church is the custodian, the guardian, the administrator of that truth, by virtue of His appointment, who said: "As the Father hath sent me, even so send I you." "All power is given unto me in Heaven and in earth." "Go ye therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always even unto the end of the world." The Church is the representative of Christ. In her innermost and essential life she is what Christ is; and as the Christ's life culminated in the Temptation and the Passion, so the conflict with ignorance and misery and hopelessness and wickedness must ever be on earth the characteristic attitude of the Church. The Church lives as she goes forward, as she asserts and lives her claims.

The Church as an organized army, takes her stand upon the vantage ground of truth, revealed by God and verified by the experience of more than eighteen centuries—"God was in Christ reconciling the world unto Himself." From that view-point her children survey and interpret all life's problems, whether they be in the region of scientific discovery and literary criticism or in the progress of social or governmental efficiency, or whether they present themselves as the fundamental questions of the home and the family, of death and the future life.

We exhort you, brethren, to concentrate your energies upon the proclamation of this eternal truth. Proclaim it by word and by life to the men that toil on land and the men that go down to the sea in ships. The spirit of Christ is the spirit of service; and the law of Christ is the law of unselfishness; and everyone who follows Him must be doing some service and making some sacrifice.

Here is the common ground of our faith and hope, which no differences of opinion, within the Church, as to details of administration or legislation, or public policy, can ever change. There is one

Lord, one faith, one Baptism, one God and Father of us all and all we are brethren.

Be not disturbed or discouraged if the mingling of the peoples of all the earth on this American continent brings with it strange and weird theories and speculations as to the meaning of religion and the standards of society and the ideals of government; if the history and motive and constitution of the Church be interpreted by some with curious indifference, if not wilful violence, to the facts of history; if truths, which experience as well as authoritative proclamation, have made most precious and necessary to us, are treated with irreverence and critical disapproval.

The solidarity of humanity is realized to-day as never before, and all nations and races and tribes of men are coming into familiar and intimate intercourse, one with another. That heathenism, of which we had one only vague conception, in which we were aroused to a languid interest now and then by the appeals of missionaries returned from the front, is now at our very doors, and the Church's warfare is the inherited opportunity and privilege, in a new and real sense, of every baptized child.

Like the men and women of the apostolic age, we are in the very thick of the battle; and our advantage is that the Christian line has been flung so far, that every captured fortress of unbelief is a visible and tangible evidence of the surrender of the whole world to Jesus Christ.

There are no foreign missions.

But in every land new and wonderful opportunities of service the voice of Christ is calling; behind the slowly but surely dissolving mists of misunderstanding and prejudice that have clouded Christendom, the face of Christ is shining and through the manifold activities, movements, changes, aspirations, and yearnings of our social, industrial, intellectual life, the love of Christ is throbbing like a great heart of the world—the unchanging, unfailling dynamic of truth and peace. Therefore, brethren, we beseech you, in the words of St. Paul: "Stand fast and hold the traditions, which ye have been taught," and "Our Lord Jesus Christ Himself and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts and establish you in every good word and work." Amen.

REPORT ON REGISTRATION OF COMMUNICANTS

THE Joint Committee appointed in 1907, and continued in 1910, "to report a plan for the uniform registration of Communicants," respectfully reports, that it has given the matter careful consideration, and is of the opinion, that the different aspects of the question are admirably covered by the report made in 1907, by a similar committee of the House of Deputies, to which they beg leave to refer. It will be found on pages 231 to 233 of the journal for that year. We agree with all that is there said, defining a "Communicant," as one who has received Baptism and Confirmation, or has been formally admitted to the Holy Communion as being "ready and desirous to be confirmed." We reiterate, that all such should be enrolled and kept upon the parish register until death, transfer, or discipline removes the name.

Neglect of the privilege of receiving the Sacrament, long absence, or even departure without a letter, is not sufficient reason for erasing a name, as the person may reappear, or ask for transfer after many years. His *rights* as a potential Communicant should be scrupulously conserved. On the other hand, parochial reports should not be padded with misleading statistics. To *enumerate* all these non-effective members, is to exaggerate the real strength of the parish. Communicants known to have neglected for three years the reception of the Holy Communion, in spite of due and sufficient opportunity therefor, should not be reported for statistical purposes. But, as above suggested, nothing but death, transfer, or discipline, should justify the removal of a name from the register.

We recommend, that this ruling be made known to diocesan authorities, in order to secure the requisite uniformity. We therefore offer the following resolutions:

Resolved. The House of Bishops concurring, that the secretary of the House of Deputies have this report printed as a circular within one year after the final adjournment of this Convention, and send it to the secretary of each diocese and missionary district, with the request, that it be communicated to the next annual convention or convocation thereof, as the decision of the General Convention with reference to the registration and enumeration of Communicants.

Resolved. That this committee be now discharged.

Respectfully submitted,

FRANCIS K. BROOKE.

ROBERT CODMAN.

FREDEBICK W. HARRIMAN.

GEORGE WHARTON PEPPER.

New York, October 23, 1913.

Joint Committee.

THE SEWANEE BANQUET

Train, arm, and gird thy sons. Urge them to the field!
Bid them fight well the fight, nor turn back nor yield.
Sore is the need for men, strong, brave, and true;
With thine own strong life thy loyal sons endure.

THIS concluding stanza of one of the songs sung at the Sewanee banquet in New York, well expresses the spirit of the gathering. It was an enthusiastic gathering of Sewanee alumni, including the New York alumni and their guests, the Bishops, and the deputies to the General Convention; and was held at Delmonico's, on Monday, October 20th, during the meeting of the General Convention. The programme of the evening's festivities included a number of Sewanee songs. Some were typical college songs, full of rollicking undergraduate mirth and enthusiasm, but some breathed a loftier spirit of devotion to a higher cause. And the songs well expressed the spirit of the evening.

Abundant good-fellowship there was, the famous "Sewanee spirit," full and strong, so that a guest of the banquet said, "I did not think that so warm and joyous an affair, so full of vitality, was possible in this cold, material city of New York."

But the keynote of it all, so finely struck in the addresses of the appointed speakers, and especially in that of Mr. George Wharton Pepper, the lay-prophet of the Convention, was that of devotion to a cause higher than the welfare of any single institution—Christian Education.

Mr. Pepper, in his ringing speech, said, as he had said elsewhere during the Convention, that education without religion was no education at all, that true education, the drawing out of character, personality, manhood, could never be confined to mere instruction. Not even mathematics and physics ought to be grounded on the baseless assumption that there is no God; nothing but matter and force. True education ought to be "soaked with God" to quote his own striking phrase. Because the University of the South at Sewanee, had held true to that ideal, and had refused to surrender her freedom to teach spiritual truth equally with material truth, and all truth from the spiritual foundation; had refused to surrender that freedom for a money price, or any other price—it might well come to pass, that Sewanee would teach a nation the meaning of Christian education, and that the eyes of many would be turned to the mountain where Sewanee stood, and that many would cry, "I will lift up mine eyes unto the hills, from whence cometh my help!"

Bishop Gailor, the Chancellor of the University, presided as toastmaster, introducing each speaker in his own happy way.

Bishop Woodcock of Kentucky spoke forcefully of the need for men, "strong, brave, and true," in the world's work; Archdeacon Stuck compared Mount McKinley, cold, bare, and dead, to the Sewanee mountain, consecrated to the living truth, and the implanting of it in the souls of living men. Hugh W. Jewey spoke entertainingly of college reminiscences, and proposed a plan for giving the alumni a larger share in the government of the University. Bishop Knight, the new Vice-Chancellor elect, made a fine appeal to the Sewanee men, and to all who believed in Christian education, to stand with him and the board and faculty, in maintaining the University.

This called out loud cheers from the men present, for Bishop Knight, and also for Dr. Hall, the retiring Vice-Chancellor, whose splendid work in that office since the death of the late Dr. Wiggins deserves high praise.

The banquet was given by the New York Sewanee alumni association, in honor of the Southern Bishops and clerical deputies to the Convention, together with other distinguished guests. Mr. T. Channing Moore is president of the association, and he, with Dr. J. W. P. Hodgson and Mr. R. W. B. Elliott, had direct charge of the arrangements.

The New York alumni association has done a very remarkable work in assisting to raise an endowment for the University. It was also reported at the banquet, that friends of the institution had guaranteed a fund of \$15,000 per annum, for a term of years, in addition to the regular sources of income. This announcement was received with great applause.

Bishops Sessums, Weller, Bratton, Moreland, Guerry, Knight, Gailor, Beckwith, and Bishop-elect Colmore, are old Sewanee men, together with a number of clerical and lay deputies, including Dr. Manning of New York, and Dr. Stuck of Alaska. Alumni, young and old, together with the guests and the ladies in the balcony, joined heartily in the songs, and cheers, and college yells. Bishop Gailor's "Sewanee Hymn," was one of the songs sung. The last stanza runs thus:

For the warfare train us, Father,
God of Battles, God of might:
That no mists of hell may gather,
Darken, nor obscure, the Right.
Gird our souls with Thy compassion,
Purge our minds with fire divine:
Light of Life, and Truth incarnate,
Make our lives and thoughts like Thine.

SANCTIFIED afflictions are an evidence of our adoption: we do not prune dead trees to make them fruitful, nor those which are planted in a desert; but such as belong to the garden, and possess life.—*Arrowsmith.*

The State of the Church

Being the Report of the Committee of the House of Deputies on the State of the Church, at the General Convention

THE Committee on the State of the Church submits, as usual, a conspectus of statistics tabulated by the second assistant secretary of this House. It shows that our American Church has at last a full million of communicants, and 5,670 clergymen, including the Bishops; its parishes and missions number 8,193; its church edifices, 7,063. The total contributions reported for all purposes during the past three years amounted to over fifty-eight million dollars.

There are more church edifices, but fewer consecrations of churches. Does it indicate more churches unpaid for and still in debt? We note a slow but steady increase in rectories, assuring the parochial clergy settled homes free from rent and forced removal.

The contributions to general missions are gratifying; but we regret to hear of 1,200 parishes, having an aggregate of 45,000 communicants, which seem to have given nothing.

Other statistics are not encouraging. Some are probably inaccurate, as it has always been difficult to "number Israel." We would caution everyone against imagining that such figures are ever more than approximately true. They are generally below the mark. But candidates for holy orders are enrolled by name and with careful attention to the individuals; so the number reported is doubtless correct. There are now 461, which is 30 more than in 1910. The decline, which went on for six years, has been arrested; for which we are thankful. But inasmuch as there is a falling off of 42 postulants, we fear that the supply of future clergymen is still endangered. While we gain communicants at the rate of over *two per cent. per annum*, we gain less than *one per cent.* in clergy. The ratio is not sufficient. More ministers are needed. Promising fields lie vacant. Men for missionary work are harder to get than money. The proportion of college students preparing for the sacred profession has greatly diminished. We have been remiss in leaving the matter to volunteers only, neglecting to seek recruits and to suggest the ministry as a career to the boys in our homes and parishes, apparently afraid lest we should meddle with divine vocation.

Remembering that religious leaders like Moses, Isaiah, and the first apostles and deacons, were all invited by name to assume priestly or prophetic functions, and even against their will were thus drawn into this form of service to God, we would urge pastors, parents, sponsors, and teachers, to present the subject in sermons and addresses and in private appeals to such youths as seem to be suitable. "Look ye out, therefore, brethren, from among you men of good report," whom we may prepare for the ministry; and do not leave it all to impulse. And we beg parents not to discourage modest aspirations of this sort, and not to divert into secular and commercial employments the boys whom God is calling as surely as He called Samuel.

Apparently there is a loss of 926 in the number confirmed since 1910. And perhaps this is connected with the decline in Sunday school attendance, our pupils numbering 16,000 less than in 1910—less even than in 1904. There are also fewer children in parochial schools. All this is strange when we consider the increasing interest in Sunday schools, the strenuous efforts put forth for their improvement, and the thousands of conferences held all over the land, to educate Christians in the best methods of prosecuting this work. We shall speak of this further on, for it is part of a larger subject.

In taking a broad survey of our whole National Communion, we face the painful fact that the Host of the Living God, as it marches painfully or thoughtlessly through the wilderness of a hostile world, crumbles at the edges all the time, and loses a terrible percentage of its membership. Too many fall by the way, or drop out of the ranks, not by the solemn call to a better world, not by attaining the end of the journey, not by finishing their course in faith, and so resting from their labors. They simply disappear and are swallowed up in that world which St. John says "lieth in wickedness," or "in the power of the wicked one." Every pastor knows how whole families and many communicants move away, take no letter, and sometimes leave no address or word of farewell. Our new canonical requirement that the pastor shall send a letter of advice to some clergyman who may be able to look after them, even before a permanent residence is established, and a complete transference becomes desirable, seems to us a long step in the right direction. We hope it will be faithfully obeyed. But this is often rendered impossible by the neglect of the parties themselves. In changing their abode they seem to forget entirely their religious needs and Church connections. They seek favorable conditions as to work and wages, as to schools and sanitation, as to social and worldly advantages. Too often they appear indifferent to the distance from church or the acquaintance of a clergyman. They leave their Prayer Books in their deserted pews, and the Church loses sight of the owners forever.

Conservation of Resources

Too many fall by the way, or drop out of the ranks, not by the solemn call to a better world, not by attaining the end of the journey, not by finishing their course in faith, and so resting from their labors. They simply disappear and are swallowed up in that world which St. John says "lieth in wickedness," or "in the power of the wicked one." Every pastor knows how whole families and many communicants move away, take no letter, and sometimes leave no address or word of farewell. Our new canonical requirement that the pastor shall send a letter of advice to some clergyman who may be able to look after them, even before a permanent residence is established, and a complete transference becomes desirable, seems to us a long step in the right direction. We hope it will be faithfully obeyed. But this is often rendered impossible by the neglect of the parties themselves. In changing their abode they seem to forget entirely their religious needs and Church connections. They seek favorable conditions as to work and wages, as to schools and sanitation, as to social and worldly advantages. Too often they appear indifferent to the distance from church or the acquaintance of a clergyman. They leave their Prayer Books in their deserted pews, and the Church loses sight of the owners forever.

We must check this marasmus, this wasting of the Body of Christ. We must follow up and hold these members. We must conserve our resources. Conservation is now the aim of many movements in our national life. Conservation of natural resources, of coal and mineral wealth, of water-power, of birds and beasts useful to man. The importance of this is so well understood that we wish to draw a parallel between the policies of Church and State in this particular. The Church needs to turn her thoughts toward conservation, the holding and securing of whatever strength we have, lest in our zeal for more aggressive work we lose in other ways as much as we gain.

In the great war between Russia and Japan, the smaller country realized its disadvantage in numbers and determined to make up for it so far as possible by safeguarding its soldiers and sailors to the utmost by improved methods of sanitation in camp and hospital. So scientific was the provision for the health and welfare of the men that never before has the percentage of deaths by wounds and disease been so small in any campaign. While brave little Japan could not draw so many new recruits as Russia, she had less need of them because she kept alive the few she had.

Our American Church is small numerically. Let it not grow smaller through any neglect of our own. We urge an intelligent, conscientious conservation. We would apply the principle to several departments of our ecclesiastical activity.

In the first place, we have mentioned a decline in Sunday scholars and in the number confirmed. Let us conserve the young.

Save the Children

As an eloquent Bishop told us last week, "Our little ones are our choicest asset and treasure." Like the Roman matron, we point to them as "our jewels." No argument is needed to convince you that a diminishing number of children in our Church spells suicide. Why are there fewer Sunday scholars than in 1910 and 1904? Why are there fewer children brought to church than was customary a generation ago? Why do we so seldom see that cheering, touching sight of father and mother and children worshipping together in the family pew? There is no longer the excuse of long sermons, and services unattractive to the young. The real fact is that too many of our parents fail to realize the precious opportunities they are letting slip when they substitute the Sunday school for the morning service, or leave the children entirely free to neglect both.

And then the agencies we have for instructing the young too often fail to produce the desired effect of permanent fidelity to the Church. It has been asserted that seventy-five per cent. of the boys in Christian Sunday schools disappear as active members of the churches. It is undeniable that even choristers sometimes forget their admirable training in Churchly ways. When we realize that systematic religious education in public schools is well-nigh impracticable, and that parochial schools are rare among us, we cannot escape the conclusion that parental neglect and the non-attendance of children at service and Sunday school may cost us our very existence as a Church in this nation.

Akin to this topic is the conservation of older youth when they leave home. If they attend colleges and universities where no decided

College Students

religious influences exist, they are liable to stray from the fold and come out agnostics or materialists. To counteract this tendency, we commend the establishment of Church centres for students, like "Harris Hall" at Ann Arbor, and "The Hobart Guild" in the same city, which enrolls this year six hundred students known to be attending our local church. We can hardly overestimate the value of such agencies for conserving the young men and women of our communion at a critical time in their education.

A broader movement of the same sort is that of "The World Student Christian Federation." It promises to be a most efficient agency for leading students to the knowledge of Christ. It works with great success at centres of education in every land. In England the secretary is a priest of the Church, and receives cordial support and cooperation from the clergy. In this country the secretary is a man whom we all revere, and he is eager to give this Church of ours a large share in the management. We hope our General Board of Religious Education will investigate this useful auxiliary, and report on it some day with commendation.

The Army and Navy also present a field for increased activity. The opening sermon at this Convention called our attention to the

Soldiers and Sailors

small number of chaplains provided by the government for war vessels and military posts. Doubtless we lose young men belonging to our Church who are thus deprived of pastoral care and regular opportunity for worship. The best of influences are needed to counteract the temptations incident to large bodies of young men away from home.

With reference to the insufficient supply of clergymen, and the

small number of candidates for holy orders, we urge the importance of conserving all our resources by providing aid for such as are willing to enter the ministry, but lack pecuniary means for the long and costly education. Let no desirable candidate be lost to the sacred calling, through mere inability to educate himself. Our Church has no official agency for doing this. We leave it to societies and institutions which provide scholarships. We think it might be well to combine these means of assistance in one department under the sanction and control of the General Convention, just as we have an American Church Building Fund, and a Board for General Clergy Relief.

We are now giving attention to the claims of disabled clergymen as we ought. An adequate system of pensions for the aged and infirm worker will not only relieve his crying need, but it will be also some slight encouragement to the youth who is making up his mind to forego the pursuit of wealth and take up the most self-sacrificing profession, if he knows that he need not come to actual penury and neglect in his old age.

Last in our review of forces needing conservation is that of the Church's material possessions, her lands, buildings, and endowments.

Church Property Even here "the children of light" are not always sagacious and alert. These interests are so visible and tangible that neglect might seem unlikely to occur, but it has come to our knowledge that valuable property in various places has been lost or wasted through the inattention of those to whose care it was entrusted. When city lots belonging to the Church are sold at auction to pay taxes; when costly buildings burn and prove to have been uninsured; when church edifices fall into hopeless disrepair; there is evidence of unfaithful or unintelligent stewardship. Clergy and laity are both responsible; but remembering the popular (the often erroneous impression) that clergymen are not good financiers, we think the laity should take the chief burden of care in such matters, whether as vestrymen, treasurers, or trustees. In every parish and diocese there ought to be enough godly men of business to attend to these details, to insist upon conservative investment, accurate bookkeeping, frequent reports, genuine auditing of accounts, and enough vigilance to guard the Church from financial losses, which are apt to cripple her efficiency in spiritual things.

It is customary for this committee to mention with approval various organizations for good work, and to commend them to the support of our people. This year we refrain from doing so simply because they are now so numerous that they cannot all be mentioned, and selection might seem invidious. We can only say that from the Board of Missions down to the humblest parochial guild, there is abundant evidence of zeal, exertion and generosity. "With good will doing service as unto the Lord," our faithful workers and givers may rest assured that "God is not unrighteous, that He will forget your work and labor that proceedeth of love."

Commendation In conclusion, we would state that we feel the inadequacy of this attempt to sweep the horizon of our national Church, its interests and its prospects; this effort to serve as watchmen on the towers of Zion. There are interesting subjects on which no statistics are afforded us. Who can tell, for example, how much is now expended annually for aiding divinity students, or how many members are enrolled in the monastic orders and sisterhoods which are growing up in the United States? No reports are submitted to us as to deaconesses; and none as to gratuitous distribution of Bibles, Prayer Books, and Church literature.

Conclusion Moreover, the time for preparing this report has to be snatched from the crowded hours of our great triennial gathering; and it is well-nigh impossible to give it the careful study and calm reflection needful for valuable results. We therefore offer the following resolutions:

"Resolved, That this report be agreed to by the House of Deputies, and sent to the House of Bishops as required by canon.

"Resolved, That the committee on the State of the Church be continued until the next General Convention, with permission to sit during the interval, in order to mature a more adequate view of this important subject.

"Resolved, That the memorial asking for uniform parochial reports be left in the hands of this committee to consider further and report to the next General Convention.

"Resolved, That the committee have the approval of this House in seeking from any source information which seems desirable for a more complete and comprehensive survey."

Respectfully submitted,
 FREDERICK W. HARRIMAN,
 Chairman.

New York, October 20, 1913.

I FOUND something within me that would not be sweet, and patient, and kind. I did what I could to keep it down, but it was there. I besought Jesus to do something for me, and when I gave Him my will He came into my heart and took out all that would not be kind, all that would not be patient, and then He shut the door.—George Fox.

NO CHANGE IN USAGE

THE following declaration by the House of Bishops, regarding the use of the chalice in the Holy Communion, was intended for transmission to the House of Deputies, and also for publication, but was mislaid during General Convention. It was sent out for publication by the secretary of the House of Bishops:

I. That after making, by a competent committee, a thorough search into the causes leading to the exaggerated fear arising from the customary use of the one cup in the Holy Communion, and having had abundant and capable expert advice in consultation on the subject, we see no reason to authorize any general change in the usage obtaining in this Church.

II. That proper care of the Communion vessels, both at the time of and after the celebration, will meet all reasonable needs; and

III. That for emergencies arising in special cases, the Bishops are, in our judgment, competent to provide, in their several dioceses, without resorting to the use of individual cups, or without doing anything which may impair the Sacrament according to its original institution and the order of this Church.

The Bishops of Atlanta, Chairman; Pittsburgh, Western Michigan, Albany, Florida, Mississippi, Colorado, committee.

HARVARD MEN IN GENERAL CONVENTION

AT the recent General Convention more than six per cent. of all the delegates were Harvard men. Harvard mustered 8 out of 110 Bishops; 22 out of 305 clergymen, and 18 out of 305 laymen. The Harvard Bishops are William Lawrence, '71, Massachusetts; Robert Codman, '82, Maine; Logan H. Roots, '91, Hankow; P. M. Rhinelander, '91, Pennsylvania; L. C. Sanford, '92, San Joaquin; J. DeW. Perry, '92, Rhode Island; T. I. Reese, '95, Southern Ohio; and Charles H. Brent, 1913 Hon., of the Philippines.

The Harvard men among the clerical deputies were Floyd W. Tomkins, '72; Wm. M. Groton, '73; John B. Harding, '78; Thomas W. Nickerson, '80; Endicott Peabody, '82; E. S. Rousmaniere, '83; Edward S. Drown, '84; S. Mills Hayes, '84; B. B. Ramage, '84; James E. Wilkinson, '84; J. Rockwood Jenkins, '91; George Gunnell, '92; A. R. B. Hegeman, '92; Edwin B. Niver, '93 Sp.; Henry Russell Talbot, '95; Charles N. Lathrop, '96; Selden P. Delany, '96; J. Howard Melish, '96; Frank Hale Touret, '97; Leighton Parks, 1900 Hon.; S. S. Drury, '01; and A. W. Cooke, '07.

The laymen were Everett P. Wheeler, '59 Law; D. B. Lyman, '66 Law; Charles G. Saunders, '67; Edward O. Brown, '69 Law; Miles F. Gilbert, '69 Law; L. L. Hubbard, '72; Richard H. Dana, '74; Wm. R. Burleigh, '74; Rodney A. Mercur, '75 Sp.; Robert H. Gardiner, '76; Thomas M. Sloane, '77; W. C. Sturgis, '84; A. B. Houghton, '86; Max A. Kilvert, '89; Edward C. Niles, '92 Law; Wm. W. Hammond, '94; Henry Adsit Bull, '95; Albert L. Cox, '07 Law.

The wide extent of Harvard influence is shown by the fact that these deputies came from nineteen different states, six of them west of the Mississippi river, and from Mexico and Tokyo.

A luncheon for these delegates, giving an opportunity for the Harvard men to meet together, was held on Tuesday, October 21st. Mr. R. H. Dana, '74, presided, and Bishop Lawrence spoke briefly on affairs at Harvard. Beside the deputies, the following Harvard clergymen were also present: Harry P. Nichols, '71; Walter G. Read, '90; George S. Fiske, '91; Laird W. Snell, '95; Walter R. Lord, '96; and Allen Jacobs, '98.

The occasion was delightful socially, giving a welcome opportunity to meet as Harvard men.

EXCHANGE OF GREETINGS WITH ROMAN CATHOLIC MISSIONARY CONGRESS

THE friendly message transmitted by General Convention to Cardinal O'Connell on behalf of the Roman Catholic Missionary Congress read as follows:

"The General Convention of the Protestant Episcopal Church sends greetings, and asks the guidance of God the Holy Ghost in your efforts to spread the Gospel of our Lord Jesus Christ."

To this the Cardinal replied:

"I am deeply touched by the cordial message of the General Convention, and beg to express my heartfelt desire for the speedy union of all God's Church under the universal rule of our Lord Jesus Christ."

Social Service at General Convention

(SECOND PAPER)

BY CLINTON ROGERS WOODRUFF

THE Joint Commission on Social Service was appointed at the last General Convention (1910) in Cincinnati. It was charged "to study and report upon social and industrial conditions; to coordinate the activities of various organizations existing in the Church in the interests of social service; to cooperate with similar bodies in other communions; to encourage sympathetic relations between capital and labor, and to deal according to their discretion with these and kindred matters."

In pursuance of these instructions, the Commission has encouraged the organization of social service agencies in the various missionary departments, dioceses, and parishes throughout the country. Five of the eight departments have made provision, either official or informal, for social service; seventy-four of the eighty-seven dioceses and missionary districts included within the Church's continental field have duly appointed social service agencies or agents, and an increasing number of parishes are organizing for community service. The Commission has also entered into more or less intimate relations with the various voluntary agencies of the Church engaged in social and moral reform, such as the Church Association for the Advancement of the Interests of Labor ("C.A.I.L."); the Social Service Department of the Girls' Friendly Society, the Church Mission of Help, and others. Another social agency of the Church, the Christian Social Union, disbanded in 1912, and handed over its work to the present Commission. The Commission has further cooperated during the past three years with the Commission on the Church and Social Service, appointed in 1908, by the Federal Council of the Churches of Christ in America, and through this medium with the social agencies of various communions, including the Presbyterian, the Methodist, the Congregationalist, and the North Baptist Churches.

Seventy-four dioceses and districts now have organized social service commissions.

In its report the Joint Commission said that the experience of the past three years has shown the desirability, if not the necessity, in each diocese of a special social service director, who should act as the executive secretary of the diocesan commission and should also be attached to the Cathedral staff with the rank of Canon. It has been proved conclusively that the diocesan commissions cannot hope for adequate achievement as long as they are dependent upon volunteer service. Already three commissions—New York, Newark, Chicago—have paid secretaries; a fourth—Maryland—has a volunteer executive secretary; and some others are planning to secure funds for the employment of paid executives. The outstanding obstacle in this connection is, of course, the difficulty in making the necessary financial provision. Through the adoption of such a measure as has been suggested, the salary of a social service executive might be divided between the diocese and the diocesan commission. At the same time the appointment of a special Canon in charge of social service would give to the work an official recognition practically equivalent to that accorded to diocesan missions.

Through these diocesan commissions the aim is to reach the individual parishes and their individual members. Here is indeed the chief opportunity for profitable effort by the Joint Commission and the diocesan commissions. An increasing number of parishes throughout the country, to the Commission's knowledge, have already organized for social service, and there are doubtless many others which have not yet made formal report to the Commission. The principles which should govern the parish in relating itself helpfully to the solution of social problems are roughly as follows:

1. To study community problems and formulate a careful and intelligent plan of action with the two-fold aim of eliminating bad, and bringing about good conditions, emphasis to be laid upon constructive, rather than upon mere preventive effort.

2. To cooperate in such action, where possible, with other local congregations of any denomination, and with all intelligent and well-administered social agencies, public and private, in such a way as to benefit by the knowledge and experience of these secular agencies and to give them needed assistance, while at the same time leaving to them what they are equipped to do, and avoiding unnecessary duplication of effort.

3. To provide for the members of the parish, young and old, elementary instruction and courses of study in social questions, and to furnish opportunity for practical individual training in service through cooperation with recognized social agencies of the community.

4. To proclaim the necessity of pure and honest administration of community affairs through the choice of clean, strong men for office, and to bring to bear on legislation and public policies the test of Christian principles. Such cooperation, direct or indirect, with the state may take the form, on occasion, of endorsement of

competent and honest officials, whether of municipal or of state administration, and the corresponding condemnation of incompetent and dishonest officials.

5. To insist that the local press shall, so far as possible, be conducted on a basis of regard for the common weal, rather than of selfish exploitation of news and the direct or indirect support of corrupt politics and politicians.

Another need, however, has been felt: it is the creation of special social service agencies in the various missionary departments. Such departmental agencies have seemed advisable as forming a link between the Joint Commission, covering the national field as a whole, and the diocesan commissions. The philosophy of this particular development is that there are certain well-recognized and characteristic social and industrial problems in each of the various departments which can be solved only by united action throughout the field of each department as a unit. Five departments already have agencies, official or informal, of this nature. Ultimately every department as well as every diocese and parish should have a social service agency.

In regard to the coordination of social service with Missions and religious education the report said:

"During the past three years the Joint Commission on Social Service and the General Board of Religious Education have been independently following the same general lines of organization as have been already evolved by the Board of Missions. Each of these three agencies of the Church, working separately, has in other words, arrived at the same general conclusions concerning policy. Moreover, the mind of the Church is coming to recognize missions, religious education, and social service as but so many aspects of what should be ultimately a unified work. Without looking too far into the future, certain practical measures might be taken to correlate these three functions of the Church. The most obvious step would seem to be to expand the scope of the departmental missionary councils. During the past year there has been a recognition by the councils of other interests than missions; the General Board of Religious Education has held its departmental conferences in conjunction with the missionary councils, and the Joint Commission on Social Service has also taken advantage of the opportunity offered by the councils, with the approval of the departmental officers, to present its work along with religious education and missions as worthy of the attention of the Church in council assembled.

The report pointed out that the problem of education for social service does not end with the theological seminary. It has to do also with the Sunday school. Just as the seminary should train the future leaders of our parishes and dioceses for the effective application of Christian principles to social problems in general, so the Sunday school should train the rising generation, from which the Church of the future will be recruited, along the same lines through the methods adapted to their more tender minds.

"Your Commission believes that one reason why so many of our Sunday school pupils drift away from the Church is because the Sunday school has not sufficiently stressed the social function of religion. Let the Sunday school take advantage of the altruist impulses of adolescence by putting before the growing minds of the boys and girls, with such discretion as the delicate task demands, some of the problems of our contemporary social order and the ideal of the Kingdom of God which should furnish the standard of judgment on present conditions. The social teachings of the Hebrew prophets and of the Gospels are here in order. Let the Sunday school also give to at least the more mature pupils some opportunity for elementary social service in connection with the curriculum. Wisely-conducted visits to social and charitable institutions of the community or immediate neighborhood and the encouragement of unselfish service for others may be legitimate ways of opening the budding mind to a recognition of social duties and obligations. In this task your Commission hopes for the cooperation of the General Board of Religious Education."

But a pressing matter remains to be considered. It is the relation of the Church to the contemporary industrial situation. It was not the function of the Commission at this time to pass judgment on any of the current proposed remedies for social and economic injustice, such as trade unionism, socialism, or syndicalism, but it was the function of the Commission to consider the relation of the entire question of social and industrial justice to the principles of the gospel and the business of the Church in this world. The question should be considered with reference to the Kingdom of God, and with reference to the individual.

The concept of the Kingdom of God is basic in an attempt to evaluate social relations. It is the conception of an ideal society in which righteousness and justice shall have met together. This Kingdom, which it is the function of the Church to advance, is in contemporaneous Christian thought not so much a Kingdom enthroned in the heavens as a Kingdom coming down to earth. Men

of every organized Christian body are asking themselves, "How shall the Kingdom be realized here and now?"

The moment we begin to consider the coming of the Kingdom on earth, we are confronted with the problem of the relation of our present social and economic conditions to the ideal conditions under which the Kingdom must be realized. A growing number of Christian men and women see that conditions, social and industrial, which obtain to-day are not compatible with the realization of the Kingdom of God; they see with increasing clearness that these conditions do not tend to the physical, mental, and spiritual welfare of the great mass of men and women.

It is patent that the time has come when the Church must face this issue; if she is to stand as a Church of humanity, she can no longer afford to ignore the demand or the challenge of the wage-earners. This is no mere question of organized labor or of unorganized labor, of open or closed shop, of wages and conditions of employment. It is a question of the attitude of Christian people represented in the Church toward the problems of the toilers in our cities, towns, and villages. If the Church is not to fail in her duty to mankind, she must demand justice for wage-earners, and so much reorganization of society and industry as to insure that justice. Certain demands have been made within the last year or so by a representative champion of the rights of the wage-worker which your Commission begs to submit to the consideration of the Church in Convention assembled.

"Workingmen believe," is the statement in question, "that the Church should support them in their efforts to secure (1) legislation that will enable men and women to live in a manner conformable to American standards, to educate their children, and to make adequate provision against sickness and old age; (2) the eight-hour work day, which gives an opportunity for the cultivation of home life, enjoyment of books, music, and wisely employed leisure; (3) legislation prohibiting the employment of children of tender years; (4) laws providing for the safeguarding of the lives and limbs of workers engaged in dangerous occupations, and for compensating the workingman for losses caused by industrial accidents; (5) progressive improvement of the sanitary working and housing conditions of wage-earners; (6) the preservation of the constitutional guarantees of trial by jury, free speech and a free press."

We do not request this Convention to endorse any one of these specific declarations of economic principles formulated by the workers or by other communions; but we do submit, that, in our judgment, Convention should go on record as favoring a general recognition of the Church's duty with reference to the cause of industrial justice, leaving the particular solution or solutions of the problem to the union of a Christianized social conscience with practical experience of the value of diverse proposed methods.

But the social movement, as related to the Church, is concerned not only with the Kingdom of God, the ideal society; it is concerned with the individuals who shall go to make up that society. The social movement must have as its ultimate aim the liberation and the development of personality. Unless it succeeds in giving to the "undermost man" a chance to recognize his own "innermost worth" and to develop that worth in relation to God and to his fellows, the social movement of to-day, like many previous movements of history which started with glowing hopes, shall ultimately come to naught. It need not be thought, however, that in saying this we are turning our backs upon the social movement and giving place to a narrow individualistic interpretation of the Gospel which is being outgrown. We would insist rather upon a return to the original spirit of the Gospel in and through the social movement of our day. If the movement has seemed to go astray, it is for the Church to call it back to fundamental principles; it is for the Church to insist upon the value of the soul and to claim the recognition of that value by all who profess to be interested in the welfare of human society on earth. In this ultimate criterion of soul-value we believe that the social worker and the working-man outside the ranks of organized Christianity would eventually acquiesce. We believe that at the bottom of the heart of every human being is a groping desire for spiritual growth. We believe that the men and women for whom we make our plea are not finally concerned with mere questions of decent homes, adequate provision for the necessities, and a reasonable amount of some of the comforts of life, but that their cry for justice is based fundamentally upon the conviction that to them is given, under present conditions, no adequate opportunity for the realization of their own individuality. But it is, after all, only as society itself is reconstructed that the individual can come fully to his own. There can be no true regeneration of the individual which does not involve the regeneration of society, nor any true regeneration of society without the regeneration of the individual. We would not hand the social movement over to its enemies; we would defend it from its over-zealous friends.

Your Commission is convinced, then, that the Church must face the problem of social and industrial justice, as related on the one hand to the Kingdom of God and on the other hand to the individual and his soul. The Church, if she is to do her work, must give no ground to her all too numerous enemies either on the one hand for the charge of a reactionism which blinks the problems of the present, or on the other hand for the charge of a

radicalism which totally ignores the experience of the past and the Church's own heritage of truth. The Church must be a *via media* on which the individual shall find his way to the goal of a reconstructed social order which shall give free opportunity for the realization of his own intrinsic worth—that ideal brotherhood of the faithful under the common Father which is summed up in the Christian conception of the Kingdom of God.

Surely a clear cut and courageous statement, worthy of the thoughts and prayerful study of every Churchman.

NASHOTAH ALUMNI BANQUET

A VERY pleasant meeting in connection with the General Convention was that arranged for Nashotah alumni and friends and held on the evening of October 15th, at the City Club of New York. There were sixty-six in attendance, of which fifty were Nashotah men. Such a gathering was made possible by the fact that twelve Nashotah men, representing as many different dioceses, were deputies at the Convention, and over fifty of her graduates are working in the states near New York. There were also many Nashotah men among the multitude of visitors which the Convention drew.

The Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee, and president of the Board of Trustees, presided, and we had as our honored guests the Bishop of Western Michigan, the Bishop of Salina, the Very Rev. Dean Larrabee, the Rev. Prof. St. George, the Rev. A. A. Ewing, Messrs. Haley Fiske of New York, T. T. Lyman, F. C. Morehouse, G. E. Copeland of Milwaukee, and W. H. Roddis of Marshfield, Wis.

Addresses were made by the Bishop of Tokyo, the Rt. Rev. John McKim, D.D., of the class of '79; the Rev. B. Talbot Rogers, D.D., '89; the Rev. Hughell Fosbroke, 1900; the Very Rev. Dean Larrabee, and Mr. F. C. Morehouse. The Rt. Rev. William E. Toll, D.D., Suffragan Bishop of Chicago, '71, pronounced the benediction.

The class of 1867 was represented by the Rev. Dr. Leffingwell; that of 1873 by the Rev. R. M. Berkeley, and the Rev. S. H. Granberry; that of 1884 by the Rt. Rev. R. H. Weller, D.D., Bishop of Fond du Lac. With one exception the entire class of 1900 was present. Other classes were represented by one or more members, and their interest in one another and in the welfare of dear old Nashotah was largely promoted by this meeting.

IS GOD "AT HOME" TO ME?

A PROTEST

Not vainly in the mart we seek the Father's care;
In fellowship of distant stars His wisdom share;
We worship with the breeze, that stirs the trees among;
And sing in comradeship of men, a cheery song;
But, from the press of toil—from wearying crowds of men,
From best of earth, we hungry, turn to Church again:

To offer sorry tear, and fervent, sheltered prayer,
Renew our hopes, and slighted vows, while kneeling there;
And wait at Altar step—the way by angels trod,
Where easily the care-stressed soul may come to God:
To be refreshed with calm of meditative grace—
To find forgiveness, rest, and peace—the Father's face.

But stern protesting door, secured with distant key,
Will bid the yearning, lonely one to pass on wearily;
Or stand without and knock, as once the Saviour stood,
With none within to answer them, save echo rude;
The soul without its home—the sin still unconfessed—
The wanderer denied his own—the heart distressed.

Perhaps in happier days, and holier, yet to be;
With "Open House," my God may be "At Home" to me.

St. Andrew's Rectory, Chariton, Iowa. GEO. R. CHAMBERS.

PATIENCE is the guardian of faith, the preserver of peace, the cherisher of love, the teacher of humility. Patience governs the flesh, strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; she bridles the tongue, restrains the hand, tramples upon temptations, endures persecution, consummates martyrdom. Patience produces unity in the Church, loyalty in the State, harmony in families and societies; she comforts the poor and moderates the rich; she makes us humble in prosperity, cheerful in adversity, unmoved by calamity and reproach; she teaches us to forgive those who have injured us, and to be the first in asking forgiveness of those whom we have injured; she delights the faithful, and invites the unbelieving; she adorns the woman, and improves the man; is loved in a child, praised in a young man, admired in an old man; she is beautiful in either sex and every age.—*Bishop Horna.*

The Church in Liberia

Address Delivered by the Rt. Rev. SAMUEL D. FERGUSON, D.D., at the Last Joint Session of the General Convention

Mr. President, Right Reverend Fathers, and Gentlemen of the Two Houses of the General Convention:

THE Republic of Liberia, where work of this Church is carried on, has been passing through a crisis that filled thoughtful minds with anxiety, in the early part of the triennium just ended.

All the land that was owned by negroes in Africa, has been parcelled out to European nations, except the little spot called Liberia. Were it not, that in 1822, before those nations began to vie with each other in territorial acquisition on that continent, American philanthropists began to send Africans from this country back to their fatherland, and planted the colony which they named Liberia, there would not have been to-day a foot of land in Africa that negroes might call their own. But Naboth's vineyard was not more greedily coveted by King Ahab, than is Liberia by the chief nations of Europe, and upon the slightest pretext they are ready to pounce upon her. It was once the custom to take Africans from Africa, now they are taking Africa from Africans.

This led to the sending of commissioners to the United States government, seeking protection. It was but natural to do so. To whom do children run when dangers threaten, but to its mother? In this case the mother quickly responded and her daughter republic has been saved. We thank God, and also thank those American citizens who advocated our cause. It would be a blessed thing for Liberia, if American philanthropists of the present generation would resume, and perfect, the work of their fathers, by planting a large industrial school there, that the people might be trained to work profitably, and thus prove themselves more deserving of the respect of the outside world, and which would tend greatly to the perpetuity of the state. This is a matter of interest to Church people here, because whatever affects the stability and security of Liberia affects the work that this Church is carrying on there. When, some years ago, France took possession of a large piece of territory belonging to the republic, we lost several of our mission stations.

To the Church and missionary organizations in this country our thanks are also due. They have done much for the enlightenment of the people of Liberia. Indeed, great good has been accomplished through their instrumentality.

I desire to correct an erroneous impression that has gained currency in certain quarters through the misrepresentations of the enemies of the Negro Republic. It is reported that the natives are held aloof from the colonists, and receive no benefit from them. That this is not a fact can easily be proven. The authorities of the government are always ready to appoint men from the native tribes to offices when they are found competent to fill them. The men trained in our mission schools, as well as the schools of other Christian bodies, have filled some of the most important positions. There are now three members of the national legislature, and another recently elected, from native tribes. One is a cabinet officer, another is superintendent of the principal county in the republic, having his residence in the capital city. In the judiciary, one filled the position of judge of the court of Quarter Sessions and Common Pleas. Other positions in that department are filled by them. Nor are they slighted in the military. They are commissioned as officers on equal footing with the colonists. When the president is attending some city function, there is to be seen on the one side of him, in full uniform, a native African, and on the other side an Americo-Liberian as aides-de-camp. *As in such higher positions, so also in the lower ones, civilized native Africans have not only been brought into the body politic as citizens, but appointed to prominent positions.

In the Church likewise, they are not slighted. It has been a settled policy with us, to unite the two classes. We do so first, in the schools, putting native African children side by side with those from Americo-Liberian parentage. The same advantages are given to each. When prepared for work, qualification alone guides us in making appointments.

Now in order to give you an opportunity to see a fruit of the work this Church is doing in Africa, I have brought one of our native African clergymen with me, sent by our convocation as a delegate to this General Convention. Permit me to present him to you in this joint session. His parents were among the early converts of the mission, having been rescued from heathenism and trained in our schools. His native name is Kawi-Himie; to which was added *Fretus Africanus*, when he was baptized. I hope he will be allowed a few minutes to address you. Let it be noted, that he had never been out of Liberia before, leaving there to come here two months ago. He has a brother who is doing well in the legal profession. Both received their training in our Cuttington Collegiate and Divinity school. He is in priests' orders, and has charge of St. John's Church, Grand Basse county.

This shows the great importance of our educational work. And

let me beseech you, Fathers and brethren, to adopt no measure that would tend to stop the progress of our work in this direction. Nay, rather by increased appropriations enable us to extend it; for the hope of permanent success lies in the attention given to the training of the young. It is for this reason that I am now greatly perplexed, and feel handicapped, by reason of information received since my arrival here; which it is necessary that I should explain. It has always been our aim to make the funds appropriated by the Board of Missions accomplish as much good as possible. Consequently, by practising economy, what we were able to save at some stations enabled us to take more pupils into the boarding schools than were specifically provided for; as well as to supply for needs of the work. As long as we could do this without over-running the appropriation we felt justified in making the funds given for the work go as far as possible. But on my arrival here, I was informed that we were not allowed to use unexpended balances in that way; for they are needed to help square accounts in the treasury department. Of course, the officials of the board are not to blame for adopting measures to accomplish such a desired end; but it does seem to me strange that those men should be driven to such a necessity. I supposed that the rescuing of children from heathenism, and the saving of souls, were objects to be regarded of far greater consequence than the saving of money already appropriated for the work, in order to balance accounts at the end of the fiscal year. However, be that as it may, the fact is that we have now in our boarding schools 150 more pupils than are provided for in the appropriation schedule. And what am I now to do? Of course, to obey those who are in authority; which will leave me no alternative, but, on returning to the field, to say to those 150 boys and girls, "There is no money now for your support, you will have to return to your homes." It will be the saddest task of my life, and happening in the twenty-ninth year of my Episcopate, and, I may say, almost at the end of it, is to me a serious matter. It will be a check to the progress of our work, and a long step backward. Only twenty-five dollars a year to support a boy from heathenism, together with what may be gained from his work on the farm, will save the situation. Why, it seems to me, that instead of forcing us to reduce the number of pupils, this great Church should say to me, "All right, Bishop, go ahead and get a thousand more boys and girls from heathenism; we will stand by you." And what would that mean for Africa, in view of what has already been accomplished? Here (pointing to the Rev. Mr. Russell) is a specimen of the result of the use we have made of the money already given by you. I wish I could, this moment present to you the entire particulars of our clergy—native Africans, of whom there are nine, and Americo-Liberians, twenty-five all told—who have been trained in our mission schools, as well as the fifty catechists and teachers of both classes—a responsible body of men and women. I am sure you would exclaim, "What has God wrought," and no longer withhold your generous aid from the work that has already accomplished so much good.

In coming to America at this time, I did not have the remotest idea of having to curtail the work we are doing. But rather to report to you the bright prospects we now have of its expansion. There have never been such favorable indications in the African field as is now the case. Heathen, as well as civilized people, are calling us to establish stations and schools among them. In some instances, they have promised to do what they can in contributing to the expense involved. It would require \$6,000, to enable us to supply this in five different places. Will you not help us to respond to the Macedonian cry? Then what about the industrial school which we have been so long pleading for? All book learning will not do for our people in Africa. The boys and girls must learn to work with their hands, in order to earn an honest living, and be able to contribute to the support of the work, and in time to make the Church in Liberia self-supporting—a goal at which we aim and must reach. To establish the proposed industrial plant we need \$5,000, in addition to what has been collected.

I have now in a brief manner, owing to the limited time you have allowed me, fulfilled my task as required in the programme, by giving you information concerning "present conditions, needs, and opportunities," in the missionary district of Liberia. I pray you, as representatives of the Church, do not disregard my plea for the redemption of Africa; the land where lies the remains of many sons and daughters of this Church, who were pioneers of the work that we are carrying on. They seem to speak to you from the dead, as one of them did in his dying moments, when he exclaimed, "Let the work go on more than ever!" And the sainted Colden Hoffman, who, being dead, yet speaketh; to the late Bishop Payne, standing by his death-bed, who asked if he had any message for the Church at home, he exclaimed, "Tell them—aye, tell them—by the Living Crucified One, hold not back their hands!" And remember the command of Him who is greater than all: "Go ye into all the world and preach the Gospel to every creature," with this comforting assurance: "and I, if I be lifted up from the earth, will draw all men unto Me."

NOTES OF THE CONVENTION

THE spiritual giant among the laymen is George Wharton Pepper of Pennsylvania. One does not always feel that he can vote with Mr. Pepper; but touch any question connected with the spiritual life and his staunch leadership may be thoroughly depended upon. Mr. Pepper is preëminently the spiritual leader among the laity. As a speaker he possibly has no equal in either house. His addresses at the Sewance banquet, at the Carnegie Hall missionary meeting, and at the Church Unity mass meeting are among the few truly great speeches that one remembers to have heard.

THERE WAS a rather curious incident connected with the debate on the Bishop's promise of conformity, in the Ordinal, which is said to be faultily constructed, as, indeed, it seems to be, and which is relegated to one of our many new joint commissions to be straightened out. Several very eminent deputies took part in the discussion, interpreting what they understood the oath to say. Evidently none of them had a Prayer Book concealed about him, for no one of them quoted it correctly, and their learned discussion of the implication of certain words would have been greatly modified if they had looked to see just what were the words in the official text. The ambiguity which they each discussed was caused by their own mis-quotations, and neither of them saw it in the remarks of the other.

SPEAKING of having no Prayer Book about, those were not the only deputies that had none ready for convenient consultation. One of the most dignified of the committees was obliged to postpone the consideration of one of the questions referred to it, because it referred to the Prayer Book and nobody could find one when it was wanted!

I went hastily into the Undercroft one day in the hope of finding a Prayer Book—though generally I was able to produce one from my own vest pocket. The sign of the Evangelical Knowledge Society attracted me, though I wasn't sure that the sacerdotalism of the Prayer Book did not unfit it for the purposes of that Society. They had none there. "Prayer Book?" inquired a bystander. "Sure, there's a great pile of them over there by the post office. I'll get you one." And with splendid cordiality he hastened over and took from a pile of several hundred a bound copy of—*Prayer Book Papers!*

"Oh!" he said when I explained that that was the wrong book.

THE BERKELEY alumni dinner was another of the evening successes, on the 16th. The remarkable attendance of one-third of the living alumni is perhaps unprecedented for so old an institution and Berkeley is quite as alive as its liveliest alumnus. The number present at the dinner was 130. Dr. Hart received many congratulations on the success both of the dinner and also of the school itself.

A MEMORIAL asking that women be included on the Social Service Commission of General Convention and of the similar commissions of the dioceses was sent to General Convention by the Executive Committee of the Church Association for the Advancement of the Interests of Labor. No change, however, was made in the composition of the Commission as appointed by General Convention.

MR. LEWIS, deputy from Pennsylvania, "the original and only" business despatcher of the House of Deputies, drove the deputies so hard that they got through and were ready to adjourn before the tired Bishops could clear their calendar and vote concurrence. With business done and the strain of the long session removed, the reaction came, and of course the House had a jolly good time. Everybody was thanked for being good to everybody, and the lid was lifted so that nobody had to shout "louder." The President found himself applauding the fun and appeared to lose his gavel as well as his gravity. The House was saved from complete collapse by the imperturbable steadiness of the officer on the bridge, the secretary. His work was not done, by several months, and he couldn't afford a vacation.

"MR. CHAIRMAN and fellow Protestants and Catholics," began Mr. Lewis, in his amusing valedictory. He was hewing true to the line, though he meant it only in pleasantry. There may be a sub-conscious High, Low, and Broad, but the evident

line of cleavage in our ecclesiastical world is now, and from now on, Catholic and Protestant. That is not to say that the extreme development, either of advance or retreat, will be sought on either side, but that there are and will continue to be these two tendencies, parties if you wish to call them so.

IN THE peripatetic vacation which the facetious "business despatcher" threatened to make ere he should arrive at St. Louis (which, he modestly declares, is named for him), he would go, he said, to Fond du Lac and convert the Catholics there; and then go on to Milwaukee and learn how the next General Convention is to be run! He will find the heartiest sort of welcome. And if he checks up the legislation of the past thirty years in General Convention, he will find that most of the constructive work that has finally been accomplished in General Convention after General Convention, had been supported by that diocese and by the periodical that has the honor to be printed in that city, long before it became law, and when quite frequently Pennsylvania was "viewing with alarm." Happily alarms wear away, the laggard in the procession moves a little further forward, and the whole body moves. Pennsylvania is still viewing with alarm; but she will catch up in due time, vote her cheerful "Aye" for the measures she now opposes; and continue, no doubt, to view with alarm the proposals for advance in the Church that are then being made.

By all means, Mr. Lewis, stop in Milwaukee. It will be interesting to demonstrate how THE LIVING CHURCH runs its presses—and neither runs nor seeks to run anything else.

THERE WAS a most regrettable mixup at the conclusion of the session which caused much vexation and a little feeling between the two Houses. The House of Deputies adjourned *sine die* before the House of Bishops was ready. Precisely how the trouble arose does not appear, though it is evident that somebody blundered.

In the House of Deputies a message was received stating that the House of Bishops was through with its business, and ready to adjourn. Immediately afterward it was stated on behalf of the committee on the despatch of business that unofficial information was received that notwithstanding their message, the House of Bishops was still at work and proposed to elect another Bishop for Spokane, Mr. Capers having declined. It was suggested therefore that the House remain in session for fifteen minutes or more, to await developments. It waited; and nothing happened. At length it was reported that without advising the House of Deputies, the Bishops were vesting for the final service at which the Pastoral should be read. Mr. Lewis, master of ceremonies on all occasions in the House of Deputies, then moved to adjourn *sine die*. This was afterward modified into a resolution to adjourn finally after attending the final service. In that form the resolution was put, against the protests of many deputies, and, by a very narrow majority on division, was carried. The Bishops were much aggrieved, and perhaps they had cause to be; for their last Bishop was still not elected, and they had intended to return to their work after the close of the session. But how it happened that they should have notified the lower House that they were ready for adjournment well before that, was not explained. Somebody blundered; perhaps two or three somebodies. And if it becomes necessary to summon the House of Bishops in special session to fill the vacancy in the Bishopric of Spokane, the blunders will cost the Bishops many thousand dollars and the delay in sending a Bishop to Spokane will probably be at least a year.

But perhaps now Spokane will hastily decide that she doesn't want a Bishop of somebody else's choice, but wants to organize a diocese before 1916 and choose her own. It will be splendid if she does; and all will then have come out well.

THE OVATION given to the full-blooded African delegate from Liberia, who addressed the House of Deputies while it was "marking time," near the close, was the most enthusiastic demonstration that occurred on the floor during the session. The speaker's face was as black as his coat, but shone with intelligence and good will; and his words of thanks to American Churchmen who had rescued his parents from heathenism, were fervent and well chosen. It was an object lesson in witness to the power of the Gospel—that black man, standing there before an assembly of five hundred chosen men of a great nation, speaking, with dignity and accuracy, their own language.

L. C.

A Plea for a Nation's Ward

Address Delivered by the Rt. Rev. C. KINLOCH NELSON, D.D., Bishop of Atlanta, at the Cathedral of St. John the Divine, New York City, on Sunday, October 19th, Under the Auspices of the American Church Institute for Negroes

SHOULD any one of you who are interested for any reason in the welfare of the negro desire to study his past and his present, his needs and opportunities, his deficiencies and his capacities, I recommend you to take a twenty-five year course in local observation, as follows—ten years in the North, ten years in the South, and five years in the border section of Maryland and the District of Columbia. One of two results would follow: either utter detestation of the Southern Christian man's position, unless there be a third attitude, which I have found in some cases, utter failure to understand the negro.

I have had this education, with some five years of additional study on the two sides; starting from a kindly feeling, which, in all the changes, I have never lost, but have studiously endeavored to exhibit it by word and deed, as by sufficient testimony I can prove. It sounds to me like either affectation or ignorance, to hear that there is no "negro problem," when for one-third of the negro's residence in the United States there has been dispute and discussion north, east, south, and west, as to the best methods of dealing with the question of his uplift. I am very sure that the worst way of all is the use of the newspapers, and I have followed them in all sections.

As too much attention is bad for a child, so notoriety, the exploitation of their rights or their woes, their good points or their vices, their proper claims or their mistaken ambitions, has been the greatest hindrance in the way of those sincerely seeking to elevate the character, rather than increase the privilege of the negroes in our country.

Undue prominence in the public eye has the same effect on a race as on an individual—to increase self-importance, and leads directly away from the sane doctrine that worth is measured by effectiveness. I realize, as you do, that time is wanting for any extended discussion at this time.

A nation's blunder is the cause, and a nation's neglect is the occasion, for the Church of God doing all in her power to redeem the time misspent in relation to these fellow-citizens and fellow-children of God.

The steps are easy from pampering to abhorrence, and from paternalism to indifference, if the Spirit of Christ be not in movement. The Church to-day is the inheritor of these two evils and obstructive conditions.

With a courage, nevertheless, born of a sincere compassion the Church has never wholly neglected the inarticulate cry, but through her boards and diocesan societies has given token of her sense of responsibility and of their need.

The American Church Institute comes to you as the approved and accredited agency, as the guarantor and the distributor of your beneficence. The time is past for the nation to discharge her duty to her first ward—the Indian. One such experiment should have dissuaded us from a second act of cruelty. An immeasurable wrong was done when the ballot was given to people untrained for citizenship. As a policy it was as foolish, and as dangerous, as it would have been for Moses to have organized the Hebrew rabble into a democratic republic immediately after crossing the Red Sea. I distinctly charge that when freedom and franchise were given the negro, he then became the ward of the nation, as he was no longer either a chattel, or an acceptable relation of any kind, in the land where he lived.

If any of you are very urgent about the ballot, I would impress upon you that there are many things which the negro needs much more than a vote. He needs, still needs, to be fitted for citizenship. He needs a vitalizing religion. He needs an appreciation of character, even above intelligence. He needs education, but not so much of the sort which some have been trying to give him—the arts and sciences, the classics and Romance languages, and music, and theology. He needs instruction in honor, righteousness, thrift, truth, and purity, more than he needs the ballot. And above all he needs a quickened and an enlightened conscience, such as can be imparted to him in no other way but by the religion of Christ "truly taught, truly received, and truly followed."

The finest investment which the Church has ever made in this field is the little school along side of, and in connection with, the church or mission, established for their good. After much observation I express the conviction that the most valuable service done for the negro to-day is the work accomplished by the hundreds of Church schools, with their thousands of pupils scattering everywhere, an influence wholesome and elevating, which yearly send forth a multitude of young people, who have been trained to act out the principles of the Christian religion, whose Sunday lives and week-day lives are homogeneous; and which, in my experience of more than twenty years, have never furnished one single criminal for the jail, the penitentiary, or the chaingang.

The institutions of higher learning have their place for selected specimens and educate a few; the Church schools train them aright

in early stage and elevate the many. The combination which purifies the heart, and instructs the mind, and gives skill to the hand, and makes nobility, consists in doing every one his part with a good conscience toward God and toward men, is the first and necessary step in the solution of the negro problem. Turning to you for help in this solution, we call upon you for sympathy and support, whatever may be your views, of which there are but two:

1. That the negro is (as I believe) capable of great development. How great is not the point. If this is your view, will you be recreant to a call to give him a square deal in religion and training of hand and mind first?

2. That he is utterly degraded and beyond help. God pity the man and woman who believe this, and fail to do all in their power for themselves, their descendants, and the future of this nation, to prevent the submerged tenth from scuttling the ship, and destroying by a gradual, but sure, process the other nine-tenths of the people of our land.

Cannot you see the demoralization wherever the unguided negro is in power? Cannot you hear the sound of the breakers of recklessness and lust, of mere gratification of early desires? Cannot you feel the listing to the danger point, as the materialism, and idolatry of wealth, and power, and position, soak into the fibre of these children released to be the devil's tools at will?

Churchmen, Christians! To-day is ours, to-morrow is another's!

Do what you have to do now. Give what you should give, not what you can spare, now. Not to do so is to share in the crime of the century.

In comparison the Titanic horror is the loss of a child's plaything; the destruction wrought on that fateful day is as a little wound to the death of the body.

SPIRITUAL VISION THE GIFT OF GOD

THE vision of God's face is a gift. "Open thou mine eyes," cried David. The knowledge of God begins with the capacity. That newly rich man, ambitious to have his daughter excel in music, who met the teacher's exclamation the girl might not have any capacity for music, with the words, "Buy one, then," hit off a fundamental error. There must be a poetic gift before the teacher can train in the art of verse. The artist pupil must have the capacity for color before the Beaux Arts can do anything for him. The pupil must have the faculty for mathematics before taking up civil engineering. Great is the teacher! We do well to exalt the schoolhouse and enthrone the educator, but we must remember that education has its limitations. Culture can double the size, it cannot change the sort. The husbandman can increase the growth of the elm, but no pruning and fertilizing will make an elm bear grape fruit. All the teacher can do is to take the child's birth gift and develop what ancestors bestowed. The world is full of people ambitious to excel in business, invention, or science. They struggle, they burn midnight oil, they wear their very lives out in the pursuit, but they fall short. They seek excellence in a realm in which they have no gift. If this disappointed youth could receive Charles Dickens' gift, he would toss off the Christmas carol in an evening as easily as he now writes one halting sentence. If this singer only had Wordsworth's capacity, he could write the intimations of immortality with as little effort and strain as he now writes a sign to go over the blacksmith's shop. There is a diversity of gifts in the world intellectual, but there is also a capacity for prayer, a faculty of purity, sympathy, and kindness; there is such a thing as the genius of self-sacrifice. All these are gifts that come from God. Saul was intolerant, bigoted, and cruel. But he saw a vision on the way to Damascus, and the cruel bigot became gentle as a mother. Now the spiritual transformation was the gift of God. Augustine sold his eloquence to bad men and betrayed his genius. One night the pampered darling of the city was sobbing on his knees, and went out the next morning to plead the cause of the poor, to preach the love of God, the cross of Christ, for he hated now the things that yesterday he loved, and loves to-day the things that once he hated—that new heart was a gift from God. Would you have calm for your storm, peace for your disquietude? Forgiveness instead of hate? Contentment instead of being tossed in soul, like waves of the sea? There is a haven of peace and a Pilot who guides thy little craft into sequestered waters. But the peace, the new heart, the sense of victory, are gifts of God's love.—*N. D. Hillis.*

ENRICHMENT OF NEW YORK CHURCHES

Handsome Gifts Dedicated at St. Luke's and The Mediator

NEW TUG FOR WORK AMONG SEAMEN

Matriculation at General Seminary

OTHER LATE NEWS OF THE METROPOLIS

New York Office of The Living Church }
37 East 28th St.
New York, November 4, 1913 }

ON Sunday morning, November 2nd, at St. Luke's Church, Convent avenue, New York (the Rev. G. Ashton Oldham, rector), the new altar, parapet, credence, and sedilia, were dedicated. All of these are memorials, and with the improved and restored baldachino, give St. Luke's an imposing sanctuary. The altar stands free and is without shelf or gradine. The back and sides are of Sienna marble, while the front is Cannemora, with marble mosaic inlays. The mensa is a solid block of Belgian black marble with mosaic inlaid edges. The parapet, sedilia, and credence, together with the bases and capitals of the columns, are of Istrian marble, which harmonizes with the rest. The whole is a material addition to St. Luke's.

At the Church of the Mediator, Kingsbridge avenue, there have recently been dedicated two handsome memorial windows, donated by Mrs. James Douglas. The subjects portrayed are the "Holy Family," and "Christ Blessing Little Children." In the former, St. Joseph is pictured in the left hand panel, clad in robes of a light purple, saw in hand, working at his carpenter's bench. In the right hand opening we see Mary, the mother of Jesus, engaged in her daily toils. The figure of the Boy Jesus occupies the remaining section. He is represented lantern in hand, holding a lamb in his arms, symbolizing the "Light of the World," and "Jesus, the Lamb of God." His robes are a delicate blending of subdued white and yellow. Beautiful foliage and a sky of exquisite shades of blue and green form an ideal background for the entire window.

Two Memorial Windows

The window representing Christ blessing little children is indeed charming. The group is represented as standing in a field of flowers, while slender trees arch their branches overhead. The Saviour stands in the center with hands resting on the head of a small child in benediction. The little one with hands clasped, is looking up into his kind face with unspeakable faith. In the two side openings we see the kneeling forms of anxious mothers, waiting for the blessing to fall on their loved ones. The coloring which is worked out entirely in favrile glass is extremely rich, the tones blending in such a way as to produce a most harmonious and pleasing effect.

The windows were executed by the Tiffany Studios under the personal superintendence of Mr. Louis C. Tiffany, and are among the finest of this type in the City.

Louis Gordon Hamersley has presented to the Seamen's Church Institute a strong seagoing tug to take the place of the *Sentinel*, which is so worn out that she will be relieved permanently from duty.

Mr. Hamersley is the son of the late J. Hooker Hamersley, and inherited a large fortune. He is now a student at Harvard. His attention was attracted to the needs of the institute in an incidental fashion, and the officers were surprised a few days ago to receive a letter from him saying that he would defray the cost of having a suitable vessel built. The craft is now being designed by J. Frederic Tams.

New Boat for Seamen's Institute

The new time ball on the Titanic memorial tower of the Institute was dropped for the first time at noon on All Saints' Day. The service, it is believed by the officers of the institute, will be of value not only to mariners but to the general public. The time is flashed directly from the government observatory in Washington.

The device on the tower of the institute, when raised, will be 212 feet above the street level, and consequently can readily be discerned by the naked eye from Quarantine and the Staten Island and Bay Ridge shores, while with the aid of glasses, masters of vessels can see it from many miles beyond the Narrows. Tenants of the skyscrapers in its vicinity and the thousands who are in the street at noon also will find the new ball a guide in the setting of their watches.

The ball is made to drop by means of a delicately balanced mechanism which transmits the signals from Washington. The sounder of the mechanism at two minutes before noon, taps fifty-nine seconds and omits the sixtieth second. After an interval it taps another fifty-nine seconds, omitting the thirtieth and leaving an interval of nine seconds before the exact time of noon is signalled. The operator on duty thus has ample time to make the connection between the receiver and the releasing apparatus so that all is ready for the final impulse which causes the sphere to fall.

Matriculation exercises at the General Theological Seminary

began on Friday, the eve of All Saints', when Evensong was sung at 6 o'clock in the Chapel of the Good Shepherd and a sermon was preached by the Rev. Howard C. Robbins, rector of the Church of the Incarnation, of this city.

Matriculation at the G. T. S.

On All Saints' Day the Holy Communion was celebrated and the book of Matriculations was signed by the incoming students. Prof. Jenks was the celebrant; Prof. Denslow read the Epistle; Dean Robbins read the Holy Gospel, and made an address on "Holiness and Loyalty."

Fifty-eight men matriculated, and thus the present student body represents fifty-four dioceses. This is said to be the largest number in the history of the General Seminary.

The same afternoon Dean Robbins gave a reception and tea in the deanery to the faculty and in-coming students.

After a service of only five months as a Presbyterian minister, the Rev. Samuel Grover Dunsenath has applied for orders in the Church and has been confirmed by Bishop Greer. He will work on the staff of St. George's Church until his ordination.

THE GIRLS' FRIENDLY SOCIETY ANNUAL MEETING

THE twenty-seventh annual meeting of the Girls' Friendly Society in America was held in Brooklyn from October 27th to October 31st. The Long Island diocesan organization had made most careful preparations for the comfort and pleasure of the visitors. About seventy-five members of central council, a large number of associates, and nearly one hundred members from outside the diocese attended the various meetings.

Reports were read by the President, the eight Provincial Vice-Presidents, the chairmen of the Central Committees, the Heads of Departments, and by special committees, all showing a healthy growth and increasing strength and usefulness in the various parts of the work.

The Council elected the following officers and chairmen for 1914:

President, Miss Mary A. L. Neilson; Provincial Vice-Presidents, (1) Miss Sarah B. Hopkins, Worcester, Mass.; (2) Mrs. Morton S. Lewis, Elizabeth, New Jersey; (3) Miss Elise Packard, Baltimore, Maryland; (4) Miss Helen H. Turner, Knoxville, Tennessee; (5) Miss Frances W. Sibley, Detroit, Michigan; (6) Miss F. F. Campbell, Denver, Colorado; (7) Miss Ada Turner, Memphis, Tennessee; (8) Miss Sarah Napper, Salt Lake City, Utah; Secretary, Mrs. Bernard Schulte; Treasurer, Miss Mary B. Anthony; Chairman of the Finance Committee, Miss Lucy C. Watson; Chairman of the Publication Committee, Miss Jane Lea; Executive Committee, Miss Mary Benson, Miss Euphemia Mackintosh, Mrs. A. L. Session, Miss E. H. Wisner, Miss J. A. S. Schapps.

Elected Members of the Council, Mrs. A. Morris Tyson, Mrs. H. C. Bolton, Miss E. M. Hadley, Miss M. M. McGuire, Miss Geraldine Gordon, Miss Rosalie Phillips.

The chief business of the meeting was the consideration of the amendments to the constitution. The first of these, which proposed to change the wording of the Third Central Rule to bring out the meaning more strongly, was not carried, as the change was felt not to be of sufficient importance to warrant a fresh treaty with the Society in England.

Miss Anthony's amendments, offered last year, providing for elected Branch representatives in diocesan Councils was carried, but a similar enlargement of the Central Council by adding elected diocesan representatives was lost.

A deficit of \$600 having recurred each year of late in the Central treasury, the Honorary President, Mrs. Roberts, made an appeal to the Council to wipe out this debt, once and for all, at this meeting. The sum of \$1,070 was at once pledged, thus providing not only for the deficit but that a balance might remain on hand.

The Society has increased in size about ten per cent. during the past year, the total number at present being approximately forty-five thousand persons, in America; in the whole organization the number is nearly half a million.

The Eve Alexander Memorial Endowment Fund of \$25,000 has been completed. This makes it possible for the Society to employ an Extension Secretary. Miss Eleanor Lewin, who has been appointed to fill the position, spent last winter in the South, chiefly among the mill towns of North Carolina, where she organized, during seven months, twenty-five new Branches. Miss Lewin will return to the South the first of December, to further the work begun last year; later going to other parts of the country to continue the work of organizing Branches.

The most memorable parts of the meeting were the religious services. The first of these was on the evening of the opening day, when the Rt. Rev. C. H. Brent, D.D., Bishop of the Philippine Islands, conducted a Quiet Hour in preparation for the Corporate Communion of the next morning. Bishop Brent took the two great needs of creation for his subject: the need of man for God, and the need of God for man. Man needs God that his soul may find freedom and peace; restlessness ceases only when man has found God.

(Continued on page 59.)

POST-CONVENTION MEETINGS IN CHICAGO

Clergy and Deputies Recount the Doings of General Convention

THE WEEK IN CHICAGO AND VICINITY

The Living Church News Bureau }
Chicago, November 4, 1913 }

POST-CONVENTION gatherings of various kinds are now being held all over the diocese. The south side branches of the Woman's Auxiliary gathered at St. Paul's parish house, Kenwood, on the afternoon of Wednesday, October 29th, for a post-Convention meeting, addressed by Mrs. Greeley, Mrs. H. B. Butler, Miss Harriet Houghteling, and Miss Van Schaick, all of whom had been at the Triennial in New York. In the absence of the Rev. Dr. Page, the Rev. Herbert Prince presided and introduced the speakers. Representatives from all the south side branches were present. The parishioners of the Church of the Redeemer, Chicago, assembled in their parish house on the evening of Thursday, October 30th, to hear addresses from three of the Chicago deputies to the General Convention, namely; the Rev. Dr. James S. Stone, the Rev. Charles H. Young, and Mr. Henry S. Hawley, the senior warden of the parish, all of whom spoke about the Convention and its accompanying gatherings, as well as to hear Mr. Courtenay Barber of the parish vestry describe the New York National Convention of the Brotherhood of St. Andrew, to which he was a delegate from Chicago. Dr. Stone spoke of the great missionary meetings, the Rev. C. H. Young described the meetings of the G. B. R. E., and Mr. Hawley gave an account of the legislation accomplished.

Speaking of post-Convention meetings, one of the most unique and interesting of those held this week in Chicago consisted of some two hundred and fifty Presbyterian men, at a meeting of the Men's Club of a large Presbyterian congregation, the address of the evening being by the Rev. Dr. James S. Stone of St. James' Church, who was asked by these men to tell them all about the Episcopal General Convention! How many congregations of Churchmen in this diocese will turn out two hundred and fifty men during the next few weeks to hear anybody tell the story of the General Convention of 1913?

Several of the diocesan clergy attended a very inspiring meeting of some nine hundred business men and ministers, at luncheon, at the La Salle Hotel, on Monday, October 27th, at which ringing addresses were made by business men and by national and local officers of the Anti-Saloon League, describing the splendid fight against the saloon which is being waged all over the nation at this time, as well as showing the wonderful progress made in establishing "dry" territory, during the past twenty years since the league began its work. An average of a million and a half of our population each year, for the past dozen or more years, has driven out the saloon. Whereas twenty years ago there were about 16,000,000 of our population in "dry" territory, there are now over 46,000,000 living where the saloon is prohibited and banished. This remarkable meeting at the Hotel La Salle was called for the purpose of focussing attention in Chicago upon the Congressional effort to adopt some kind of a national "dry" measure as an amendment to the United States Constitution. It would require thirty-six states to ratify it, and the leaders of this winning fight are sanguine in this large anticipation. When a business man, a leader in a concern employing 2,000 men, will travel all the way from Pittsburgh to Chicago, just to speak twenty minutes or less at such a luncheon on "The Anti-Saloon Movement as a Promoter of Industrial Efficiency," one may safely predict almost anything in the way of results. The interest in this work is increasing among the clergy and laity of this diocese.

Much interest, a great deal of it being warmly sympathetic, is aroused by the new departure at Grace Church, Chicago, which was inaugurated on Sunday evening, November 2nd, the twenty-fourth after Trinity. It is advertised as "Grace Church Service-Forum,"

Sunday Evening Meetings

and its purpose is stated as follows: "To make manifest the social applications of religion, and to discuss freely the ethical and religious aspects of social programmes, plans, and activities." Widespread invitation has been mailed to these Sunday evenings, and the programme for the entire winter has been published, as follows: November, "Social Justice and Conservative Social Forces"; December, "Social Justice and the Labor Movement"; January, "Social Justice and Revolutionary Radicalism"; February, "Social Justice and the Feminist Movement"; March, "Social Justice and the Problems of Childhood"; April, "The Social Significance of Certain Religious Dogmas"; May, "Historical Retrospect; Great Religious Revolutionists." The November topic has been subdivided as follows: November 2nd, "Religion and the Rising Democracy," leaders the Rev. Dr.

W. O. Waters, rector of the parish, and the Rev. Bernard Iddings Bell, director of the Service-Forum; November 9th, "What Organized Philanthropy does for Social Justice," leader, Miss Amelia Sears, civic director, Women's City Club; November 16th, "What has the Settlement Movement done for Social Justice," leader, Miss Mary McDowell, head resident of the University of Chicago Settlement; November 23rd, "What has Organized Religion done for Social Justice," leader, the Rev. Dr. Waters. November 30th, "The Social Messiah," leader, Dr. Frederick E. J. Lloyd; followed by an open discussion on the theme "Without Justice, Religion is impossible." Evensong will be held as usual, at 8 P. M., in Grace Church, on all these Sundays; and these addresses and discussions will take place immediately after service, in the parish house. The Rev. B. I. Bell will continue his work at St. Christopher's, Oak Park, but will devote his Sunday evenings this year to this new work at Grace Church.

The forty-ninth local assembly meeting of the Daughters of the King, being the annual meeting, was held at St. Simon's, Sheridan Park, on the Feast of SS. Simon and Jude, commencing with the Holy Eucharist at 7:30 A. M. There was a second celebration at 11

Daughters of the King

A. M., the Rev. F. L. Potter, rector, being celebrant, the sermon being by Bishop Anderson. His text was from the day's Gospel, "Ye Shall Bear Witness," and the sermon contained messages from the convention of the Daughters lately held in New York, specifying particularly the importance of religious education, and of personal missionary work in each parish. About eighty persons were served at luncheon, and at the subsequent business meeting the following were elected as the diocesan officers for the new year: President, Miss Constance Prescott of the Church of the Epiphany; Vice-president, Miss Mary Pardee of the Church of the Transfiguration; Secretary, Mrs. H. MacDonald of the Church of the Atonement; Treasurer, Mrs. Thomas W. Macaulay of the Church of Our Saviour. The new constitution of the local assembly was adopted. Addresses were made by the Rev. W. C. Shaw, rector of St. Peter's, Chicago, who attended the convention of the Daughters in New York, and by Mrs. W. W. Wilson, the delegate to this convention from the Chicago local assembly. Mrs. A. H. Kerns, who presided, has served as diocesan president for the past three years, and under her leadership the work has grown in a gratifying manner in all parts of the diocese.

The diocesan Social Service commission held an important meeting at the City Club on the Feast of SS. Simon and Jude, Dean Summer being in the chair. Plans were discussed for outlining the work among the

Social Service Plans

thirty-two parochial Social Service committees now organized. Another meeting will be called within a month, to discuss the reports of three committees on plans, appointed at this meeting.

All Saints' Day, coming this year on Saturday, lent its message to the following Sunday in many parishes, and Monday, November 3rd, was observed as All Souls' Day by those parishes which have heretofore kept this day as well. The Chicago members of the Guild

The Guild of All Souls

of All Souls are making greater efforts this year to enlist new members than before, in obedience to the resolution adopted at the last annual convention, held in Chicago last spring, and it is hoped that the deep comfort which membership in this guild of intercession for the departed always brings may be shared by increasing numbers of our communicants. The largest group of Chicago members of the Guild of All Souls is found in the Church of the Ascension, but there are several other parishes where members reside, and there are several parishes in Chicago which maintain a weekly or monthly Requiem celebration of the Holy Eucharist throughout the year.

Epiphany's attractive parish house, on Ashland boulevard, was filled on Monday evening, October 27th, with a host of members and friends of the parish, assembled at the reception given in honor of the new rector and his wife, the Rev. and Mrs. Herbert W. Prince. In spite of the inclement weather people came from Oak Park, Hyde Park, Sheridan Park, Austin and Kenwood. The Rev. K. O. Crosby, director of the Chicago Homes for Boys, the Rev. Dr. J. H. Hopkins, with Mrs. Hopkins, and Mr. Murdock MacLeod of St. Paul's, Chicago, formerly a vestryman of Epiphany, were among the guests. Delightful music was provided under the direction of Dr. Francis Hemington, and the evening was a most enjoyable one in every way.

Much sympathy is extended to the Rev. Dr. Herman Page, who was summoned east on Monday, October 27th, by the death of his father, at Winchester, Mass.

The many friends of the Rev. A. W. Gustin, rector of the Church of St. Michael and All Angels, Berwyn, will be glad to know that he has recovered sufficiently from his recent operation at St. Luke's Hospital to return to his home in Berwyn, though he is not yet fully restored to his wonted strength.

Deep gratification is felt all through the diocese at the return of the Rev. H. B. Gwyn to active work in our midst. He has been appointed priest in charge of St. Edmund's mission, on the south side, near Washington Park, and he began his new work on All Saints' Day. Incidentally we note that the Rev. George Craig Stewart, whom he appointed Chicago correspondent of *The Churchman* during his brief experience as editor-in-chief of that journal, has announced to the clergy his resignation, giving as his reason his lack of sympathy with the editorial policy of the weekly. **TERTIUS.**

THE NATIONAL AWAKENING IN THE PHILIPPINES

ABSTRACT OF ADDRESS OF THE RT. REV. CHARLES H. BRENT, D.D.,
BISHOP OF THE PHILIPPINES, AT THE LAKE MOHONK CONFER-
ENCE OF FRIENDS OF THE INDIAN AND OTHER DEPENDENT
PEOPLES, THURSDAY EVENING, OCTOBER 23RD.

BISHOP BRENT said in part:

It was not American influence which awoke the Filipinos to that corporate self-esteem which emerges ultimately in national consciousness. In the sixteenth century a force began to play upon them which has never ceased, the same force which made nations of France and Germany and England and America—the conscious acceptance of the Christ. While Japan was wrapped in slumber, and China dreaming of her ancestors, the Philippine Islands were awakened by the one touch which arouses aspiration toward nationality as a permanence.

Because the Filipinos have, however inadequate their belief may be, loyalty as a people to Christ, they have a hope of national self-realization beyond any people of the Far East.

The process may be slow, but it is sure. It is not politics that keeps a nation stable and continuous. Politics come and go. Nor is it some subtle genius given to some and denied others. It is Christianity. That which distinguishes East and West is not a distinction of race or color. The dominant (Aryan) West was born in the East. It came to the West and found Christ and was found by Him, Himself a son of the Semite East. That which distinguishes the West from the East is that the West, however inadequately, accepts Christ, and the East does not. The Filipinos are the only people in the Orient who can be called Christian.

Our race and nation are inheritors of the history and life of the centuries. We are able to direct and accelerate the forces that control us. Our reverence for nationality gives us the responsibility of defending nascent nations. It is no mere chance that related the Philippine Islands to America. Consider the situation for a moment. The Philippine Islands are cut off from contiguous peoples by their Christianity. They fear and shrink from the Japanese as a menace. Though they belong to the Malay branch of the great Mongolian race, and inter-marriage with the Chinese is productive of good results, they have a rigid exclusion law forbidding Chinese entrance into their territory. And as for their Malay brothers to the south and west they have about as much intercourse with them as with the Esquimaux.

To learn what Christianity does for a people you only have to go from the Philippines to Malaysia. The difference between the Malays and the Filipinos is the difference between darkness and dawn. We find the extraordinary phenomenon of an Oriental people isolated in the Orient and part of the solidarity of the Western world. The religion of Christ transcends the bond of race, and ignores geographical contiguity.

In their Christianity, even though a Christianity which needs to be vastly improved, lies the directing and conserving force of the Filipinos as a nation. The mestizos are already past masters in politics. What is needed is added character, which comes to those who are given facilities for self-realization through the agencies of civilization, under the aegis of the Christian faith. Given that, there is capacity in a Christian people for development. Governmental efficiency will rise automatically with the growth of character. It cannot be forced.

In the Philippines mediaevalism, or compulsory imperialism, was the keynote of government until 1898. Since then the development into modernism has been by leaps rather than by even progression. To-day the Philippines have a measure of autonomy unknown in any existing dependency, unless you call the Anglo-Saxon overseas dominions dependencies. I will go further. I know no instance in history where self-government has reached so high development in a dependency. The Filipinos received, after less than a decade, that which was accorded Egypt in a restricted way only when a generation had elapsed and economic and industrial efficiency had been insured. I mean a native legislative assembly. The Filipinos are now their own law-makers.

The most recent experiment of the American government in giving the balance of power to the Filipinos on the commission was the most conservative measure that could be enacted if a further step toward the consummation of autonomy was to be taken. An executive order can be rescinded if the privilege granted by it is abused, whereas Congressional action would

make withdrawal from a position once taken well nigh impossible.

This last step is an experiment, and it is for the Filipinos themselves to prove that it was a wise experiment. Speed in so momentous a matter as the making of a nation is a thing to be feared rather than courted, and I hope that the last vestige of Spanish political influence will have vanished before that crowning phase of liberty which expresses itself in national independence is considered and granted. When those who are now schoolboys are old enough and experienced enough to take the lead in the public life of their people, it will be time enough to discuss independence.

Impatience is to be expected, but we must meet it with unruffled patience. Misunderstanding must be by understanding met.

America has the opportunity of ages. She can, if she pursues a course consonant with the demands of the situation, stand by at the birth of a nation worthy of a permanent place in the family of Christian nations. Her effort is not to rid herself of a difficulty, but to rise to an opportunity and to render a service. It is not so much to reproduce among an alien people her institutions as to create a character that will be able to express in Philippine life and institutions the principles of democracy. The political system developed, secularized education, material progress, carry with them dangers which can be met only by deepened religious life.

The cornerstone of the state there as here is the Christ. Without devotion to Him and His teaching, there is no hope for nation or individual. In and through Him there will some day be a creditable Filipino nation.

THE GIRLS' FRIENDLY SOCIETY ANNUAL MEETING

(Continued from page 57.)

The Old Testament is a revelation of God's need for man, a need that man failed to meet until, in the Incarnation, perfect God and perfect Man were united.

At the Corporate Communion in Grace Church on Tuesday morning, the Rt. Rev. Frederick Burgess, D.D., Bishop of the diocese, was the Celebrant.

On Thursday afternoon there was a special festival choral service in the Cathedral at Garden City, and on Thursday evening the whole Society, members and associates, attended the annual service in Grace Church, the Rt. Rev. Dr. Benjamin Brewster, Bishop of Western Colorado, being the preacher. The church was crowded to its utmost capacity, and no one present will forget the procession as it entered, "an army with banners." Bishop Brewster chose for his text, "Fight the Good Fight," and preached a most inspiring as well as practical sermon on the work and aims of the organization.

A number of delightful social gatherings enabled the associates present from widely separated sections of the country to meet each other; a tea at the home of Mrs. Warren S. Shattuch, diocesan president of Long Island; a reception by the Misses Pierpont; a supper at Pratt Institute by Miss Lord; and a luncheon at Garden City by Miss Benson.

Long Island had invited one member from each Branch in the United States, and nearly a hundred girls responded by coming to be the guests of the diocese from Wednesday to Friday. They were entertained at the Harriet Judson Memorial Home of the Y. W. C. A., and taken to Coney Island, the Brooklyn Navy Yard, and other places of interest in automobiles. They held a Members' Conference, a Senior Members' meeting, and went in a body to the annual service, after the members' supper.

There was a distinct note of encouragement, healthy growth, a wider horizon, more intensive work in the Branches, and surer hope for the future, characterizing the meeting. The possibilities of the work were never greater, the faith of the workers in the mission of the G. F. S. never stronger, and the singing of the doxology at the close of the twenty-seventh annual meeting was felt to be not so much a thanksgiving for the blessings which have rested upon the Society in the past, but for the opportunities which lie before it in the future.

THE great glory of Jesus' life was its absolute faithfulness. He did always what pleased His Father. Where did He make this claim? He finished, not merely ended, the work His Father had given Him to do. He also was faithful to death and through death. And when John saw Him coming riding out of heaven in His great vision, "Faithful and True" was the name he read first upon Him. Later he saw that He was also "The Word of God," and then last of all, "King of kings and Lord of lords" (Rev. 19:11, 16). If we would ever sit down with Him upon His throne as king, we must begin and end as He began and ended as "Faithful and True."—*Southern Churchman*.

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.

HYMNAL REVISION

To the Editor of *The Living Church*:

TN answer to Dr. Hutchins' question, I refer to the unrevised edition of the English Hymnal, published by Henry Frowde, London, 1909.

The objections made by certain of the English Bishops hardly affect the real value of the book, since they are only concerned with a few hymns for saints' days. I am quite well aware that the English Hymnal would not be well received in certain quarters in our Church, but to my mind this is only an additional argument in favor of its use. It is a truly non-partisan book. Now to some people a thing to be non-partisan must not offend either party, but I think that it is evident that a real non-partisan hymnal must offend both sides, if necessary. No hymn should be excluded, which either side wants; the other side does not have to sing it. The English Hymnal has a vast amount of material desired by the Catholic element. In England much of this material was already available in "Ancient and Modern," a fact, which sufficiently accounts for the comparatively small sale of the new book in England, if Dr. Hutchins' statement on that score is correct.

There are two ways, in which we can have the use of this material. One is the satisfactory revision of our book, and the other is the permission to use foreign books. In view of the extreme improbability of the former, the latter seems highly desirable. It is a little exasperating, to be told, that we do not need hymnal revision, simply because those in charge are not of the number of those who appreciate the treasures which we lack. I know personally of many of our Churches, which use one or the other of the English books. It is an open question, whether or not that is lawful, but in the present discouraging situation, who can blame the people who interpret the rubric as freely as possible? FRANK DAMROSCH, JR.
Peekskill, N. Y., October 24, 1913.

THE GENERAL CONVENTION

To the Editor of *The Living Church*:

TN your issue of the 4th inst., in an article entitled, "The Coming General Convention," you say, "In its essential character General Convention largely reproduces the pre-Reformation legislative bodies of the Church of England." Then, after quoting from *The Churchman* of September 25, 1897, about one third of the late Dr. Egar's plea for the retention of the title, "General Convention," you say, "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."

Now, inasmuch as Dr. Egar, in the article cited, contended, not that laymen may rightly be "constituent members" of a Church Council, but for the appropriateness of the title "General Convention," your conclusion appears to be illogical. He was quoting from the writings of the learned French Oratorian, Louis Thomassin (*obit* 1695), from whom no defence of such lay-representation could be expected. And in view of the fact that proofs of the novelty of a body constituted as our General Convention is and claiming to be a Council of the Church, are to be found in the writings of such men as Dr. Pusey, Canon Bright, Archbishop Potter, Bishop Bilson, and the canonist Van Espen, your conclusion that those who take such a position "have forgotten their history," appears to be somewhat rash. Indeed, speaking with all due respect, response to your conclusion may fittingly be made in words used by the learned Thomas Bilson, Warden of Winchester College, A.D. 1593, anent the Puritan plea for such lay-representation, "When we come to examine your proofs we find them as weak as your imagination is strong."

Do you suppose that Dr. Pusey was not familiar with Thomassin's works and had "forgotten his history," when he wrote (in his *Councils of the Church*, p. 25) that, "the precedent (of admission of laymen to a coordinate voice in Councils on the faith, discipline, and morals) set in the United States is radically wrong, and in fact, is so far, the adoption of a principle belonging to bodies who reject the Apostolic succession and the whole principle of a deposit of faith, and of a commission transmitted from the Apostles and part of the mind of Christ"?

Do you, for an instant, imagine that William Bright, late Regius Professor of Ecclesiastical History, and Canon of Christ Church, Oxford; John Potter, Abp. of Canterbury A.D. 1737-1747; Bernard Van Espen, A.D. 1700, the most learned of canonists; and Thomas Bilson, Warden of Winchester, A.D. 1593, afterwards Bp. of Winchester; were forgetful of history, when they asserted and gave proofs, each in his own way, that authority to make ecclesiastical laws is lodged in the Bishops of God's Church and in them

only? I spare you quotations from the works of these authors, yet hold myself in readiness to supply them, or give references, if they are called for.

No one denies that, from the earliest times, there have been instances of the presence, in Church Councils, of priests and deacons; and (when "religious" communities came into existence) of members of religious orders (men); and of laymen; and that from all of these expression of opinion has been sought and *consultative* votes received. Tokens of the assent of such persons appear also sometimes in signatures to the published enactments of Councils. But not one instance can be cited of an ecclesiastical legislative assembly, acting freely, wherein any save Bishops had *decisive* votes. Therefore, in this all important respect, our General Convention is "something novel in ecclesiastical history." That laymen should be admitted as "constituent members" of a Church Council, no precedent can be found in all Catholic Christendom until it was set by us. The precedent thus set is "radically wrong" and is "an innovation upon the rule which the inspired Apostles left with the Church."

New York, October 11, 1913

C. P. A. BURNETT.

FOR ENDOWMENT OF MISSIONARY DISTRICTS

To the Editor of *The Living Church*:

THE following preamble and resolution had been accepted by a deputy from the West and was to have been introduced into the House of Deputies at the recent Convention; circumstances prevented its introduction. Perhaps some congregation may think sufficiently of the idea to adopt it.

"In order to stimulate the Missionary Districts in their efforts to become independent dioceses: *Be it Resolved*, The House of Bishops concurring, that this Convention calls upon each congregation of this Church to take up an offering for the Endowment Fund of any district having consecrated for it a new Bishop; said offering to be taken up the Sunday following the consecration. If two or more Bishops be consecrated on one day, or about the same time, said offering to be equally divided between the districts affected."

Some congregations have already adopted this plan. When the offering is taken something should be said about the district or districts concerned in order to get the personal touch. It is thought that some such plan as this will teach all the oneness of this Church of ours, and that the weak places should be helped, especially when a new man is taking charge of the field. The new man's thought is directed toward the time when his part of the work will not be a burden on the Church at large, but a decided help by supporting its own necessary organization. ALBERT EDWIN CLATTENBURG.

West Chester, Pennsylvania, October 30, 1913.

"THY ROD AND THY STAFF"

To the Editor of *The Living Church*:

I DO not know whether Mr. Arthur C. Benson's recent book *Thy Rod and Thy Staff*, has received any mention in the columns of THE LIVING CHURCH. To me it is a most inspiring self-revelation he makes, when he tells of "the escape I made from a foolish and complacent Paradise into the real world." We need his conception of suffering and his appreciation of its end. "That was the one hopeful thing about it all. I was intended to suffer, and I did suffer; but I was not overwhelmed by suffering, and day by day I grew to feel that my miseries were being very delicately adjusted and apportioned to the exact end in view. My brain was never numbed, and I was always aware exactly what was happening to me. And thus I had the blessed sense that, though I was punished, I was also forgiven. It was remedial and not retributive."

Again, he speaks of life and he says, "It seems to me a chance that is given us to act finely, to gather in love, to prove that we can aim at something which lies behind all difficulties and entanglements." And the pathos of the results of our driving work in the story of the faithful, our worked parish priest who said of a beautiful country scene, "yes, it is beautiful, but to me it is only beautiful in a horrible way! I have lived so long in dirty and ugly places, so full of human beings at their worst and meanest, that I have lost all the power of feeling the charm of silence and night and the sound of waters. It means nothing to me now; it only comes to me with a mocking echo of something that I have lost."

The Psalmist's words, "Before I was afflicted, I went astray," come to our minds as we read his confession, "I had loved ease and comfort, money and dignity, friendship and culture, and they were handed to me in abundance, because I was not worthy of the higher

gifts." "I saw the root of my evils—it was my want of courage, of energy, of self-discipline, my blindness to noble motives, my impatient desire for momentary pleasure." And then in his conclusion he sees the truth, the reality, "and so the only way is to open our whole soul to experience and light and God, rejoicing in weakness, and ignorance, and humiliation, because these are the openings through which the truth passes into the soul; our own souls, the souls of others, God—these are the eternal things, and not the fading glories, the gross satisfaction of the visible world."

The temptation is strong to dwell on the message of this book, and, at the risk of imposing on your patience and your readers', I must call attention to the help that we who are pastors, teachers, social workers, men interested in our fellows, can gain from the eighteenth and nineteenth sections of this work, and also to the essential sanity of his criticism of competition and rivalry in this new age imbued so deeply with the spirit of human brotherhood.

So he speaks of the "two tendencies now struggling together in the heart of man; one is the old Homeric conception of the hero and the herd.—But the rising tendency is very different; it is to let the hero alone to exalt in his strength; but to give every opportunity, every encouragement possible to the weak and frail and dull; to give energy and hope to all, to see that each has due experience, and a chance of living life fully and freely."

Faithfully yours, CHARLES WHITE.

St. John's Rectory, Ogdensburg, N. Y., October 25, 1913.

CLERGYMEN'S INSURANCE

[CONDENSED.]

To the Editor of *The Living Church*:

I HAVE just received the annual report of the Clergymen's Mutual Insurance League. A year ago I had the privilege, through THE LIVING CHURCH, of calling the attention of the clergy to this most beneficial organization. From the number of letters of inquiry I received, I felt that a large increase in its membership was assured. From the report of the Rev. Secretary for the past year, I see this large increase has been just fourteen. I could not understand this apathy a year ago, and I am at a greater loss to do so now.

But there is one thing that I much wish the clergy generally would understand, and it is, that in the forty-four years of our existence we have paid to the families of 507 deceased members nearly half a million dollars, and just when it was most greatly needed, when death had come to the head. The obligation is so little—two dollars when a member dies—and the blessing so great—twice as many dollars as there are members, going directly to the "widow and fatherless children," without discount or rebate—I am utterly at a loss to see why our membership should not increase by leaps and bounds. I do not believe that there is a clergyman in the Church, who, if he was asked individually to give two dollars once in a while to the family of a departed brother, would hesitate for a moment, even at great personal sacrifice.

The C. M. I. L. stands in place of this personal applicant, and becomes your almoner; and when your two dollar call comes, becomes automatically your executor. I am certain, it is not indifference on the part of the clergy, much less unconcern and coldness, but simply procrastination—putting off, what they fully mean to do, not "striking while the iron is hot," and thereby forgetting all about it.

The League is no money-making scheme. It pays no salaries, and has no expenses, except nominal clerk hire, printing, and postage, which are met by the two dollar admission fees, and the annual dues of one dollar from each member. The continuance of the League, and the amount secured to each beneficiary, absolutely depends upon the number of members. The treasurer, to whom all applications should be made, is the Rev. Edwin B. Rice, 212 North Fulton avenue, Mount Vernon, New York, and to-day is the time to send in your application before you again forget it. Laymen and women are not debarred from becoming contributing members, and thereby earning the blessing promised to the merciful.

WM. WELLES HOLLEY.

QUESTIONS OF AUTHORSHIP

To the Editor of *The Living Church*:

WILL some one give me the authority for two statements I am accustomed to make, that "Gladstone's Prayer," beginning, "Oh God, the God of the spirits," is not by Gladstone, and that "Newman's Prayer" about the lengthening shadows is not by Newman?

St. Paul, November 1st.

WILLIAM C. POPE.

TO MANIFEST THE ESSENTIAL ONENESS OF CHRISTIAN CHURCHES OF AMERICA

To the Editor of *The Living Church*:

I MOST heartily concur in your strong editorial condemnation of the resolutions looking to the membership of our Church in the Federal Council of Churches. But are you not mistaken, in saying, that this proposition was rejected? From your report of Convention proceedings in your issue of this week, page twenty-two,

column one, it appears, that with some verbal modifications, the proposition was accepted at last. Of course, the force and meaning of those words, . . . "to manifest the essential oneness of Christian Churches of America," in the Federal Council's declaration of its primary purpose, was not apprehended by our Convention, or it could not have passed such resolutions. "Essential oneness," can only mean that all Churches in said Council are one in all matters essential to the constitution of a Church—that they have one and the same ministry, with the same functions and powers, and one and the same Sacrament of the Lord's Supper. Certainly our General Convention does not believe that a non-Episcopally ordained ministry is "one" with our ministry of Apostolic Succession, and their Sacrament of the Lord's Supper "one" with ours. To rectify the blunder which has been made, and to avoid compromising the position of this Church, let the two commissions "recommended" to send representatives to the Federal Council, apply to said Council to alter the words, . . . "to manifest the essential oneness of Christian Churches of America" in its declaration of purpose, to the following: "to manifest the essential oneness of the belief of the Christian Churches of America in Jesus Christ as their Divine Lord and Saviour." Undoubtedly the foregoing words embody all that the loyal Churchmen of our Convention intended to "manifest" by the proposed union with the Federal Council. Our two Commissions being only "recommended," and not enjoined by our Convention, have ample discretionary power for the action I propose.

Baltimore, October 31, 1913.

CUSTIS P. JONES.

[The resolution adopted was entirely different from that which was rejected by the House of Bishops, and does not commit this Church in any sense to the platform of the Federal Council of Churches. The permission to the Commissions on Christian Unity and Social Service to send delegates to the Federal Council with limited powers is the continuance of the policy that has been maintained for a number of years.—EDITOR L. C.]

ECCLESIASTICAL TERMINOLOGY

[CONDENSED.]

To the Editor of *The Living Church*:

THE country has been divided into eight provinces, each with its synod; so far, so good; let us be thankful. But just here a spectre stalked in and scared the timid ones. The provinces were left nameless; instead of giving them some descriptive name, such as New England, or New York, which would convey a definite idea as to where they were located in harmony with ancient usage, as in Canterbury and York in our mother Church, or Ontario, or Ruperts Land in our northern sister in Canada, we are to have the dignified ecclesiastical nomenclature of number 1, 2, and so on, with, I suppose, a president or a chairman at the head. Is it too late to remedy this? Some one in the Convention foresaw Archbishops; well, what of it? The whole Catholic Church, except our own, has them, and has always had. This title, and others, are surely coming; then why make such another mistake as our forefathers did an hundred years ago? It is within the recollection of many of us when the names of Coadjutor, Suffragan, Dean, Archdeacon, Superior, and so on were very disquieting, as were also Sisterhoods and Deaconesses—titles now accepted almost universally. This American nomenclature of president, presiding officer, chairman, or what not, is of the world, worldly; let us in our new departure see if we cannot improve upon it, and do it now at the beginning, not leaving it to our descendants to regret our want of foresight and undo what they surely will.

In this diocese of Newark we have a standing commission on church architecture to look after new church buildings in missions, and to give "counsel and advice . . . in the plans of any new church . . . or proposed changes in existing churches or chapels"; it has been most helpful in its work, and has completely eliminated what we used to know as, "carpenter's gothic." Would it not be a good thing to have a commission of the General Church on the subject of Church Nomenclature? "*Experientia docet.*"

Another question I would ask as to names. What has become of all the "priests" of the Church? The Ordinal tells us that "it is evident unto all men, diligently reading Holy Scripture, and ancient authors, that from the Apostle's time there have been these Orders of Ministers in Christ's Church—Bishops, Priests, and Deacons." Yet during the Convention I did not see the name of a single priest, as such, appointed on a committee. There were always so many Bishops, so many *Presbyters*, and so many Laymen. If "it is evident unto all men," that we have priests in the Church, the evidence did not seem to have been overwhelming in the naming of the committees of the General Convention. As I asked a question in the beginning, I hope that no one will consider it an undignified closing of an important matter, if I ask another at the end: "Why not call a spade a spade?"

October 31, 1913.

WM. WELLES HOLLEY.

THE GREATNESS of man does not show itself in its ability to build Cathedrals, to sculpture, to paint, to write, to invent, to discover, to control men, to found nations, etc., but in its ability to commune with God and do His bidding.—*Western Methodist*.



LITERARY

The Book of Job. Edited by Homer B. Sprague, Ph.D. Boston: Sherman, French & Co. \$1.25 net.

Dr. Sprague in this attractive little book essays to popularize for the intelligent reader, the Book of Job, which in the original, is admitted on all hands, to be a fine creation of Semitic genius—the author avoiding the bondage of rhyme, adopts this stately iambic meter, with a few exceptions. As far as may be, a compact and literal translation is given. There is an introductory essay, which discusses some of the perplexing problems raised in the Book of Job. There are also explanatory notes, on almost all disputed points. These are abreast of current scholarship and are concise. The work is suitable for higher grade Bible classes as well as private reading.

A bibliography and a full index add to the convenience of the volume.

Great Ideas of Religion. By J. G. Simpson. New York: Hodder & Stoughton. \$1.50 net.

The author of this volume—Canon Simpson of St. Paul's Cathedral, London, has brought together under the above title six papers, which originally appeared in *The Treasury* and fifteen sermons for the most part delivered in St. Paul's Cathedral.

Dr. Simpson earnestly sets forth in these papers and sermons the great truths and principles of the Christian religion in living contact with the thinking and doing of our day and generation. He is nothing, if he is not vitally in touch with the shifting and moving realities of his own times. As, for example, when he has something to say at the time regarding the transportation strike in England, the coal war, and the strike in the Port of London. In handling these and other practical matters, Dr. Simpson resorts to no academic aloofness. He touches certain phases of industrial, commercial, and socialistic theories and practices with the steady hand of one who knows whereof he speaks. There is a large and free outlook in the addresses and papers. They furnish a fine example of how the pulpit may come again into living touch with the varying phases and difficulties of life in a modern community and concerning which the Church ought to say something. Canon Simpson, from the pulpit, which stands not merely at the center of a great metropolis, but also of a great cosmopolis—London, furnishes an object lesson of the way in which our great American city pulpits might also speak out to the multitudes of men and women, who need to be convinced, that the Church's message is for the people in the mill and factory, and in the highways and hedges and field.

This book will repay reading, and we gladly call the attention of clergy and social workers thereto. It is enegetic, sane, balanced, and wide in its inclusion.

JOHN CABR.

The Religious Drama. By Gordon Crosse, M.A. With twenty-six illustrations. In the series of "The Arts of the Church." A. R. Mowbray & Co., Ltd., London, and The Young Churchman Co., Milwaukee. Price 60 cents; by mail 68 cents.

This is an admirable little book, the last of an excellent series. It is a brief but succinct account of the relation between religion and the drama in Christian times. We think that perhaps Mr. Crosse has somewhat overestimated the influence of the Church upon the modern development of the drama, and that he includes as "religious drama" a great many plays that have very little connection with religion, e.g., "John Bull's Other Island," "Justice," "Chains," "The Second Mrs. Tanqueray," etc. Mr. Crosse looks forward to a real revival of the Religious Drama on the contemporary stage, and he seems to be justified, e.g., by the popularity still attaching to "Everyman"; still more by the production of such plays as Parker's "Joseph and His Brethren" in New York and by Sir Herbert Tree in London.

The Religious Life of the Anglo-Saxon Race. By M. V. B. Knox. Boston: Sherman, French & Co. Price \$2.00.

This book of 523 pages covers in a popular manner the field of religious and social life in England from the coming of the English to the present day, and in America and the colonies from their settlement. It is pleasantly written from the Protestant point of view, but not of great value, it seems to us, because of its evident "liberal" bias, still more from the fact that there is no indication of the sources of the material or proof for its statements. It contains an alphabetical index, but is without other guide to its varied contents.

L. C.

The Ninety-Sixth Annual Report of the American Bible Society 1912, is a volume of more than 500 pages, and shows the immense activities of that organization. In every part of the world its work has extended, and the Bibles which it has circulated have penetrated into the most remote corners of the globe. [American Bible Society, New York.]

CALL TO PRAYER FOR MOSLEMS

THE great Moslem Feast of Sacrifice, known in Turkey and Egypt as the Bairam, falls this year on Sunday, November 9th. The Feast is a part of the rites of the Pilgrimage to Mecca, although it is observed also in all sections of the Mohammedan world both as a day of sacrifice and as a great festival. Tradition records that Mohammed, observing the Fast of the Atonement by the Jews on the tenth day of the seventh month, had asked them why they kept the Fast, and on being informed that it was a memorial of the deliverance of Moses and the Children of Israel from the hands of Pharaoh, replied, "We have a greater right in Moses than they," and commanded his followers to fast also. Later, when Mohammed broke off his friendly relations with the Jews, Mohammedans preserved the day, only substituting in its observance the sacrifice of animals and a feast. Mohammedans generally hold now that the Feast was instituted in commemoration of Abraham's willingness to offer up his son as a sacrifice, and maintain that the son was Ishmael and not Isaac. Apart from its religious ceremonies, Bairam is observed as a great time of rejoicing and holiday.

The Continuation Committee of the Lucknow Conference of Christian Missions to Mohammedans suggests that the day be made this year a special day of prayer by all Christians for our brothers and sisters of Islam, that God may turn their hearts at this crisis in Moslem history and on this great day in their calendar, to Jesus Christ, the Lamb of God who takes away the sin of the world, and that a feeling of compassion and kindness may spring up in the hearts of Christians toward the Moslem peoples.

Special intercession is asked in behalf of the Albanians. If ever a people needed the prayers of Christendom, the Albanians are that people. By decision of Europe they have been given autonomy—on paper at least. They number 2,000,000, some say 3,000,000. The majority are classed as Moslems, the rest belong to the Greek and the Roman Churches. Many of their leaders declare that as Mohammedanism was forced upon them, now they are free they will repudiate it. In Persia the majority of the pupils in higher mission schools are now Mohammedans and in some of them the teachers are Christian converts from Islam, and there is a wide open door to unhindered evangelism.

In Africa the advancement of Mohammedanism has carried the faith of the Prophet south into Kamerun and the Congo Free State, and though there are still great sections of Africa north of the Congo where Mohammedanism has not yet established itself, and where the Christian Church should be first with the Truth that will be last, its day should not be delayed by the Moslem deluge.

In India almost all the missions, especially those in the North, are in constant contact with the Mohammedan problem under political conditions which threaten no prosecution to the Moslem who comes to Christ.

The United Presbyterian Board of Missions has taken the initiative of asking that other Mission Boards will acquaint their constituents with the facts and the opportunity, and that all Christian people will offer prayer on November 9th for the conversion of Mohammedans to the faith of Jesus Christ.

THE FOOLISHNESS OF PREACHING

PREACHING in many pulpits has grown increasingly impersonal. Sermons have become more and more discussions of social questions. To urge upon the individuals in the congregation an immediate surrender to Christ as Lord, seems to certain preachers somewhat irrelevant, and to others quite ill-mannered. It is a problem-loving age, as the magazines and plays and novels testify, and it is hardly to be wondered at that the pulpit should be swept along into this roaring torrent. The subjects uppermost in current literature climb into the pulpit, and before the preacher is aware of it he has become a professor of economics, a lecturer on sociology, a writer of pulpit editorials, a social reformer, a clerical philanthropist, an instructor in the literature of modern movements, or a practitioner of the art of mental healing. His favorite subjects are Trades-unionism, Socialism, Immigration, Child Labor and Capital, Trusts and Syndicates, Factory Legislation, Civic Reform, Overcrowding, Sewerage, Sweatshops, Conservation of National Resources, Woman Suffrage, Christian Science and Old Age Pensions. Men all around him are discussing these matters, and the preacher feels that he also must make his contribution. The individual counts less and less, the world looms more and more. The preacher is interested in man, but not in men, in humanity, but not in the particular persons into whose faces he looks on the Lord's Day.—Charles E. Jefferson, in *The Building of the Church*.

THE HOME OF VERDI

BY J. A. STEWART

IN the midst of a lovely garden, where trees, flowers and flowering vines grow in semi-tropical luxuriance, in rural Italy, not more than six hours' ride from Genoa, there stands a square, plain villa, with inviting mien. The house, though devoid of exterior ornamentation, is artistic and has a certain distinction, suggestive of the fact that it has been the home of a great personage.

This is true. For no less a celebrity resided here than Giuseppe Verdi, known throughout the world as composer, philanthropist and patriot, who was born October 10, 1813, and whose centennial is celebrated in many lands.

Sant' Agata is the name of this estate, given to it by Verdi when he purchased it in 1850. The house known as Villa Verdi is barely visible through the trees. The entrance to the grounds is by an antique stone bridge, through a large park which has an artificial lake.

Verdi chose this place because it is near the place of his birth, which is but ten miles away; and because in youth, as a barefoot lad, he roamed the countryside, and knew every nook and corner. In these beloved fields and woods he played in childhood, and became intimate with the secrets of nature.

Sant' Agata is a large estate, extending from the valley of Busseto to the river Po. There are large forests, set out by Verdi himself; fruitful vineyards and extensive gardens. The whole scene is one of pastoral beauty and rural attractiveness.

Here Verdi came in 1875, after the production of his famous "Requiem," to rest after the long period of whirl and bustle, and the triumphs and glories of his musical career. He wrote a friend: "At Sant' Agata we never make music, nor talk about it, and you will run the risk of finding a piano not only out of tune, but without strings."

It was a cheerful and happy home life which went on within the Villa Verdi. In summer, the composer was up with the sun, working in the garden. Then he went into his study for several hours of work at musical composition. In this study was a fine piano, a good library and his writing desk. All about were pictures and statuary, of which he was very fond.

About 10 o'clock breakfast was served, and after breakfast, Verdi again repaired to his study. At noon coffee was served. In the afternoon he received callers. Chief among these were his farmers and tenants, with whom he discussed the problems of agriculture, crop prospects, and similar topics.

At 5 o'clock dinner was served and often after dinner, when Signor Verdi was taking his evening stroll, the admiring peasants (who were devoted to him) took delight in serenading him in his garden.

Verdi's niece (who married a merchant in Busseto) and her little children were his most welcome guests at Sant' Agata. These were his only living relatives. He and Signora Verdi were alone in the Villa Verdi, which was guarded by two faithful watchdogs, "Top" and "Jenna."

Much has been written about Verdi's love of quiet and choice of so retired a spot in which to pass so much of his time. Although much sought after, in the brilliant society of Florence, Rome and Paris, he preferred the seclusion of Sant' Agata.

"The solitude of Sant' Agata is strange, almost lugubrious," wrote one visitor. "You can scarcely imagine that within the thick, deathlike walls of the villa lives, year in and year out, the writer of such passionate exuberant music."

Verdi's love of nature was the secret of his fondness for Sant' Agata. He also loved quiet, and found in the environment there the needed inspiration for his musical compositions. At Sant' Agata were produced the most perfect flowers and fruits of Verdi's great musical genius, and his riper thought. Among these were "Aida," the rare product of a serious mind gifted with a rich imagination and a signal triumph; "Otello,"

the production of which, after ten years' silence, caused a furore in the musical and social world; and "Falstaff," which though composed at 80 years of age, breathed the spirit of youth in every bar, and filled the world with wonder.

SYSTEM

THOUSANDS of men and women waste their time, their energy, and their money by being unsystematic in their habits. Those who accomplish a great deal are able to do it because of the system which they use. If this be true of individuals in their private affairs, it is a thousand times more true in the management of organized work. The rector of a parish, the priest in charge of a mission, accomplishes very little until he learns to do his work systematically, whatever that work may be. For instance, it is his work or part of his work to preach sermons. If he waits till the last minute and preaches on any subject that has happened to appeal to him during the week, he may preach a very able and eloquent sermon, but his preaching in general, for lack of system, leaves no permanent impression. Preaching needs system, perhaps more than any other kind of work, because people must not only be told, but they must be trained in Christian teaching, trained into habits of Christian thinking, trained to develop by those habits the Christian character. They must be taught the fundamentals, they must learn to

distinguish between what is essential and what is not essential, and they must be led from a lower truth to a higher truth, from one mystery to another mystery, line upon line and precept upon precept. To accomplish such a result, the clergyman ought to arrange the subjects of his sermons and the line those sermons are to follow. He should make this arrangement at the beginning of the year, and carry it out systematically and consistently, as far as possible, during the rest of the year. So many clergy are so careless in the arrangement of their preaching that it is no wonder their congregations are so ignorant, even of

the first principles of Christianity. We beg the clergy, therefore, to be systematic in the arrangement of their preaching and other forms of instruction to their people during the coming year.

The Board of Missions in New York has given a great many parishes and missions a most valuable lesson in systematic giving. The missionary envelope, the weekly offering, the man-to-man canvass for missions, have taught the clergy and treasurers of our parishes and missions the value of systematic giving. One great reason why those congregations who give best to missions give most also for parochial purposes is that system has been introduced into the method of giving.

The general missions year, the new year for missionary giving, begins September 1st. Now is the time to adopt a system of missionary giving. Do not put it off, do it at once. Delay means further delay, until it is too late, and some spasmodic effort has to be made at the last minute to collect something in order to save our sense of decency.—R. C. in *The North East*.

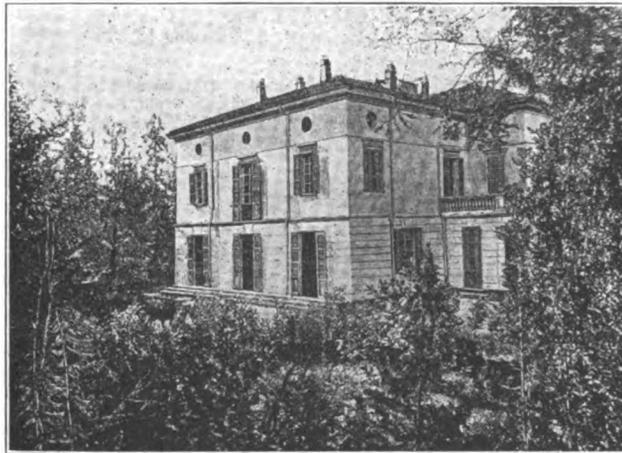
LOVE SUFFICES

"Love is of God."—I. ST. JOHN 4.

Love is enough, however it fares,
Whatever the ache, or the load that it bears;
It teaches us more than the wisdom of seers,
The love that is conqueror, and lord of the years;
The love that believeth, and hopeth the best,
That feareth no hardships, will shrink from no test,
That weigheth not gain, and considereth not loss,
The love that is learned at the foot of the cross.

FELIX CONNOP.

IF THOU desire beyond measure the things that are present, thou shalt lose those which are heavenly and eternal.—*Thomas à Kempis*.



THE VILLA VERDI

Church Calendar



Nov. 1—All Saints' Day.
 2—Twenty-fourth Sunday after Trinity.
 9—Twenty-fifth Sunday after Trinity.
 16—Twenty-sixth Sunday after Trinity.
 23—Sunday next before Advent.
 30—First Sunday in Advent.

CALENDAR OF COMING EVENTS

Nov. 12—Convention of the Diocese of New York, at Synod Hall, Cathedral Heights, New York City.
 18—Convention of the Diocese of Albany, at All Saints' Cathedral, Albany, N. Y.
 18—Convention of the Diocese of New Hampshire.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

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

ALASKA

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

BRAZIL

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

HAWAII

Dr. Mary V. Glendon.

IDAHO

Rt. Rev. J. B. Fausten, D.D.

KYOTO

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

MEXICO

Rev. William Watson.

PHILIPPINE ISLANDS

Rev. E. A. Sibley (in Department V).

TOKYO

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

WESTERN COLORADO

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

WUHU

Rt. Rev. D. T. Huntington, D.D.

Personal Mention

THE REV. RALPH L. BRIDGES, formerly on the staff of All Souls' (Anthony Memorial), New York City, has been appointed to the staff of St. Alban's Cathedral, Toronto, Canada, with charge of the social service work of the diocese, and has left New York to take up his new duties. His address is now 263 Jarvis street, Toronto, Canada.

THE REV. THOMAS HORTON, priest in charge of Grace Church, Boone, Iowa, has accepted a call to the rectorship of St. James' Church, Okaloosa, Iowa, and will enter upon his duties on Advent Sunday.

THE ADDRESS OF THE REV. DR. C. W. LEFFINGWELL, until December 5th, is St. Mary's School, Knoxville, Ill.; after that date, until May 1st, Pasadena, Cal.

THE REV. WILLIAM H. G. LEWIS, rector of St. Luke's Church, Brockport, N. Y., is again in charge of St. Paul's Church, Holley, for the present.

THE REV. IRVING A. MCGREW has resigned the rectorship of St. Mark's Church, Newark, in the diocese of Western New York, and on November 15th will begin work in the parish of St. Luke and the Epiphany in Philadelphia. His address will be Epiphany Chapel, Seventeenth and Sumner streets.

THE REV. H. R. NEELY has resigned the rectorship of Trinity Church, Mattoon, Ill., to take effect November 17th, and will enter on the rectorship of Trinity Church, Jacksonville, Ill., December 1st.

THE REV. G. P. T. SARGENT of Battle Creek, Mich., has accepted a call to the rectorship of Grace Church, Grand Rapids, Mich., and enters upon his new duties November 1st.

THE REV. EDGAR A. SHERROD has resigned the position of Dean of St. Luke's Cathedral, Orlando, Fla.

THE REV. J. J. WILKINS, D.D., general secretary of the Five Million Dollar Pension Fund Commission, has removed from 2025 Geyer avenue, St. Louis, to 143 East Adams street, Kirkwood, Mo., and should be addressed accordingly.

ORDINATIONS

DEACONS.

NEW YORK.—At the Church of the Incarnation, New York City, on Sunday, October 26th, the Bishop of California ordained to the diaconate Mr. HUGH E. MONTGOMERY of California. Mr. Montgomery is a nephew of the late Rev. Henry Montgomery, sometime rector of the Church of the Incarnation.

MARRIED

HARPER-WULBERN.—At Charleston, S. C., on Wednesday, October 15th, occurred the marriage of MISS ELSIE WULBERN to the Rev. RALPH MOORE HARPER, assistant at St. Paul's Cathedral, Boston, Mass.

DIED

COTTRILL.—In Burlington, Vermont, on October 8, 1913, aged 72 years, Mr. JOHN R. COTTRILL, formerly of Plattsburg, N. Y., where the burial took place in the family lot.

SMALLEY.—At Mallett's Bay, near Burlington, Vermont, on October 26th, aged 74 years, Mr. EUGENE ALLEN SMALLEY, the fourth son of the late Judge D. A., and Mrs. Laura B. Smalley, an officer in the late Civil War, and of late years, deputy collector of U. S. Customs in Vermont.

WATSON.—On Friday, October 31st, suddenly of heart disease, at his residence, 51 West Seventy-fifth street, New York, the Rev. J. HENRY WATSON, in the 69th year of his age.

MEMORIALS

JOHN ALBURGER

Minute of the vestry of St. Luke's Church, Germantown, Philadelphia.

At a special meeting of the rector and vestry of St. Luke's Church, held October 21st, the following minute was adopted:

JOHN ALBURGER of Germantown, Philadelphia, entered into rest at Jefferson, N. H., on Saturday, St. Luke's Day, October 18, 1913, in the seventy-eighth year of his age. The Order for the Burial of the Dead was said in St. Luke's Church, Germantown, and in the churchyard immediately adjoining, on Tuesday, October 21st, the rector, assisted by the former rector, the Rev. William H. Vibbert, D.D., officiating.

John Alburger was well known and honored in business circles in Philadelphia for upwards of fifty years. He became a member of St. Luke's parish in 1867 and was elected to the vestry in 1870. In 1871 he was made secretary of the vestry, which office he held for nineteen years. In 1890 he was made accounting warden and served sixteen years. In 1906, owing to impaired health, he resigned this office, and on the death of Mr. Reed A. Williams, Jr., in 1908, he succeeded the latter as rector's warden, which office he held until his death on St. Luke's Day of this year. For several years he was the efficient superintendent of the Sunday school, and in other capacities he was actively interested in Church work.

In these forty-six years he devoted time and service and liberal aims to the advancement of Christ's kingdom. He was a man of righteousness and peace, a lover of mercy and truth. Humbly and in the fear of God, he was an example of steadfastness in the faith and of uprightness in his daily life. His heart and home were preeminently in the Household of Faith, wherein he continued to live and labor and endure in much patience, and to find peace, and at length translation.

A laborer's task is done and he rests with God; A faithful servant has entered into the joy of his Lord.—*Sursam Corda.*

SAMUEL UPJOHN,

SYDNEY L. WRIGHT,

ALEXANDER W. WISTER,

REED A. MORGAN,

Committee.

CAPTAIN J. F. TUCKER

CAPT. JAMES F. TUCKER, a valiant soldier, promoted on the field for bravery and devotion, a still more faithful soldier of Christ from his youth up, a true gentleman, descended from one of the founders of the republic, the sympathizing friend of all, rich or poor, who needed him. He was loved and revered by all who knew him, loved for his kindly heart, esteemed for his mental powers. Ever a devout believer in "The

Faith once delivered to the Saints," he was ever ready, by the sacrifice of means or effort, to help on the work of Christ and His Holy Church.

He entered into Eternal Life, July 9, 1913. Grant him, O Lord, eternal peace!

RICHARD CLEMENT WHITTIER AN APPRECIATION

Early on Sunday morning, the twenty-sixth of October, there passed to his rest one of the rarest young men of his day.

Graduating from Yale University in the class of 1905—where he attained many distinctions in many fields of college endeavor, Mr. WHITTIER the following autumn undertook a mastership in Pomfret school, Pomfret, Conn.

For eight years, the last three of which he filled the Senior Mastership, he gave himself unselfishly and unsparingly to the life and work of the school. Hardly shall we find his peer—his works will long survive him.

His loss to him who pens these few words of tribute is unspeakable, but it merely postpones for a time a true and perfect friendship.

May God bless him in Paradise, and may light perpetual shine upon him.

WM. BEACH OLMSTED.

ELIJAH YOUNG SMITH

Died, at Trenton, N. J., October 28, 1913.

At a special meeting of the vestry of St. Paul's Episcopal Church, Center street, the rector, Rev. Horace T. Owen presiding, action was taken on the death of the senior warden of the church, ELIJAH Y. SMITH. The following memorial was adopted:

"The vestry of St. Paul's Episcopal church, Trenton, N. J., records this expression of its sense of loss sustained by the parish in the sudden death of Elijah Y. Smith, its senior warden and treasurer, on October 28, 1913, at the age of 85.

"His faithful and efficient services in these offices for about twenty years were continued to the last, his health being such as to support a Christian zeal that knew no flagging. We are informed that he was engaged at the church in the discharge of these duties on the day preceding his decease. Mr. Smith was of a retiring disposition, yet those who have been privileged, as our parishioners have been privileged, to come into contact with him, appreciated more and more his mind of native strength, studious thought and withal a certain charm of speech, expressive in any case, and always solid and informing in grave and serious concerns. Spared to us much beyond the Psalmist's allotted span of life, and so much a part of the parish itself, we can little realize at this time that he has passed away. At this beautiful season in nature, and when our thoughts are especially turned to the rest of Paradise, let us join in devout prayer that he may have light and refreshment, with all others who have so faithfully labored in their love for the gates of Zion."

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

WANTED

POSITIONS WANTED—CLERICAL

REV. T. D. MARTIN, PRIEST, is available as a supply, or as *locum tenens*. Address 56 Windsor Street, Worcester, Mass.

MARRIED priest desires call to Catholic parish. Young, successful. "GRADUATE," care LIVING CHURCH, Milwaukee, Wis.

YOUNG PRIEST, M.A., Loyal Churchman, desires a parish. References. Address "L," LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

WANTED—Candidate for Holy Orders to work under experienced priest in mid-western parish. Time for study, plenty of work and opportunity to gain practical experience. Furnished rooms and living salary. Address "PARISH PRIEST," care LIVING CHURCH, Milwaukee, Wis.

STENOGRAPHER—Wanted immediately woman college graduate, trained and experienced as stenographer and typewriter. Apply, giving full particulars and references, PRESIDENT'S OFFICE, Bryn Mawr College, Bryn Mawr, Pa.

GVERNESS—Help for April, Texas ranch, fond of children, one girl, 10. Musical, willing, strong. Good Churchwoman; under 30. English preferred; \$150. References. Mrs. MANBY, Shamrock, Texas.

POSITIONS WANTED—MISCELLANEOUS

YOUNG ENGLISHMAN desires position as Organist, Communicant. Late of Exeter Cathedral, England, and St. Stephen's Church, Washington, D. C. Can furnish excellent references. Address, J. STODDART, care THE RECTOR, 1313 Harvard street, N. W., Washington, D. C.

ORGANIST-CHOIRMASTER desires a new appointment. Boy choir. Long Episcopal experience. Eastern Pennsylvania, New York or New Jersey. Salary, not under \$800. For references and present connections, address "CHANT," care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED institutional matron (middle-aged), desires position. Loves children. Economical manager. Excellent seamstress. Highest references. "ADVERTISER," 2622 Prairie Avenue, Evanston, Illinois.

GENTLEWOMAN seeks position as companion, mother's helper, or companion-housekeeper in exchange for home and small remuneration. "K," care LIVING CHURCH, Milwaukee, Wis.

ORGANIST. Superior Choirmaster desires position. W. E. S., care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

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

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

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

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.

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.

FOR SALE.—Genuine Rose Beads, 75 cents a string up. Mrs. Hewlett, 359 W. Fifth Avenue, Pomona, Cal.

INTERNATIONAL CHOIR EXCHANGE

CHURCHES supplied with FINE ORGANISTS. English Cathedral men to arrive or Candidates on the ground. Address 147 East 15th street, New York.

UNLEAVENED BREAD—INCENSE

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

SAINTE 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.

CLERICAL OUTFITS

CLERICAL TAILORING.—Cassocks (Boy's from \$2.50; Men's from \$3). Surplices (Boy's from \$1; Men's from \$1.50). Suits and Clerical outfits. Lists, Patterns, Self-measurement forms free. MOWBRAYS, Margaret street, London (and at Oxford) England.

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.

NEW HOME FOR GIRLS

S. ANNA'S Ralston, Morris county, N. J. A Home for wayward girls, sixteen years old and upwards, under the care of the Sisters of St. John Baptist. Address the SISTER IN CHARGE. Telephone 31 Mendham.

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."

A missionary savings box sends on an errand of mercy, a dime or a dollar that otherwise might serve no useful purpose.

Every dollar and every dime aids THE BOARD OF MISSIONS to do the work entrusted to it as the agent of the Church.

\$1,550,000 is needed to meet the appropriations this year.

A postal card request will bring a savings box free.

Full particulars about the Church's Missions can be had from

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

NOTICES

THE AMERICAN CHURCH UNION

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

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

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

Only two organizations provided for in the General Canons and legislation of the Church, namely, the Missionary Society and the General Clergy Relief Fund—the Work and the Workers. 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.

APPEALS

THE ALL NIGHT MISSION

The ALL NIGHT MISSION, now in the third year of its career of service, during which it has sheltered over 75,000 men, fed over 45,000, and helped over 7,000 to a new start in life, is in need of funds.

This is a unique and practical rescue mission for men, which feeds the hungry and shelters the homeless. It is always open night and day. Through Mr. Dudley Tyng Upjohn, its President, and Treasurer, the Mission asks for support to continue and extend its work. Contributions may be sent to 8 Bowery, Box 81, New York City.

This work is endorsed by the Rt. Rev. Charles S. Burch, D.D., Bishop Suffragan of New York.

PACIFIC COAST MISSION

A struggling mission on the Pacific coast, where the clergy are attempting to show forth the Catholic principles of the Church in teaching and practice, would greatly appreciate the gift of a Mass Book for the altar, and the rest for same, and a Bishop's chair were the same possible. Please correspond with St. John's mission rectory, Oroville, diocese of Sacramento. Reference, the Bishop of the diocese, or the Rev. E. A. Osborn, St. John's, Chico.

PUBLICATIONS

HANDBOOK OF THE CHURCH'S MISSIONS TO THE INDIANS

compiled by Mesdames A. H. Laue, John Markoe, and Bernard Schuite. 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.

HARVEST HOME AND THANKSGIVING

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

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

THE STUDY OF CHURCH HISTORY

We have many enquiries as to books for use in the study of Church History, both by individuals and classes. We are advising the following books to read, viz:

The Lineage of the American Catholic Church, by the late Bishop Grafton. 75 cents; by mail 85 cents. Illustrated.

How the Church was Reformed in England, by Gertrude Hollis. 60 cents; by mail 68 cents. This is just published, and is most excellent. Illustrated.

Everyman's History of the English Church, by the Rev. Percy Dearmer. Paper boards, 40 cents; cloth, gilt top, 80 cents. Postage 8 cents on either edition. Illustrated.

These books are suitable for adults and intelligent young people in their teens. The prices are all very reasonable, the style is very attractive, and will surely be read with interest by any one wishing information on the subject. It will dispel the "bogy" that "Henry VIII. founded the Church of England."

Published by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

BOOK BY THE BISHOP OF CHICAGO

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

A series of "Letters" on the important duties of men connected officially with the parish. They are addressed to "Church Wardens," "Vestrymen" (2 letters), "Finance Committee of Missions," "Treasurers," "Choirmasters," "S. S. Teachers" (2 letters), "Sponsors," two to "Laymen." The Bishop of Vermont acknowledges the receipt of a copy in the following words:

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

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

PUBLISHED BY THE YOUNG CHURCHMAN CO. MILWAUKEE, WIS.

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.

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

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R. W. Crothers, 122 East 19th St.
M. J. Whaley, 430 Fifth Ave.
Brentano's, Fifth Ave. above Madison Sq.

BROOKLYN:

Church of the Ascension.

BOSTON:

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

SOMERVILLE, MASS:

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PROVIDENCE, R. I.:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

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

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BALTIMORE:

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TROY, N. Y.:

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Grace Church.

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G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

KINGSTON, JAMAICA:

Jamaica Public Supply Stores.

AUCKLAND, NEW ZEALAND:

R. C. Hawkins.

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.

BOOKS RECEIVED

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

SHERMAN, FRENCH & CO. Boston.

The Eighth Husband. By May Howell Beecher, author of *Jacqueminot*; *the Romance of a Rose, No Trespassing*, etc. Price \$1.25 net.

Love and Liberation. The Songs of Adshed of Meru and Other Poems. By John Hall Wheelock, author of *The Beloved Adventure*.

The Human Fantasy, etc. Price \$1.50 net.

The Faun and Other Poems. By Genevieve Farnell-Bond. Price \$1.00 net; by mail \$1.08.

Melchizedek, or The Exaltation of the Son of Man. By G. W. Reaser. Price \$1.25 net.

The Evolution of a Theologian. By Stephen K. Szymanowski, author of *The Searchers*. Price \$2.00 net.

MACMILLAN CO. New York.

Van Cleve. By Mary S. Watts, author of *The Legacy, Nathan Burke*, etc. Price \$1.35 net; by mail \$1.50.

Deering at Princeton. A Story of College Life. By Latta Griswold. With illustrations by E. C. Caswell. Price \$1.35 net; by mail \$1.50.

Classbook of Old Testament History. By George Hodges, Dean of the Episcopal Theological School, Cambridge, Massachusetts. Price \$1.00 net; by mail \$1.10.

E. P. DUTTON & CO. New York.

In Sunny Spain with Pilarica and Rafael. By Katharine Lee Bates. Price \$1.00 net; by mail \$1.10.

LITTLE, BROWN & CO. Boston.

The Honourable Mr. Taenish. By Jeffery Farnol, author of *The Broad Highway*, and *The Amateur Gentleman*. With illustrations by Charles E. Brock. Price \$1.00 net; by mail \$1.10.

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The Challenge to the Church. A Sermon preached in the Cathedral of St. John the Divine in New York at the General Convention of the Protestant Episcopal Church in the United States of America, October 8, 1913. By the Rt. Rev. William Lawrence, D.D., Bishop of Massachusetts. Printed by order of the General Convention. Price 25 cents.

CATALOGUES

Catalogue of the Anglican Library of the Society for the Home Study of Holy Scripture and Church History. President, the Bishop of Albany. 1913.

CALENDARS

YE CHURCH KALENDAR CO. Oak Park, Ill.
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CHURCH MUSIC

THE H. W. GRAY CO. New York

Christmas Quarterly No. 24. A Book of New Anthems and Old French and German Choruses for Christmas 1913.

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HOW THE CHINESE DO

THE CHINESE do everything backward; they exactly reverse the usual order of civilization. The Chinese compass points to the south instead of to the north. The men wear skirts and the women trousers. The men wear their hair long and the women wear it short. The men carry on dressmaking and the women bear burdens. The spoken language of China is not written, and the written language is not spoken. Books are read backwards, and what we call "foot-notes" are inserted at the top of the page. The Chinese surname comes first instead of last. The Chinese shake their own hands instead of the hands of those they greet. The Chinese dress in white at funerals and in black at weddings, while old women serve as bridesmaids. The Chinese launch their vessels sideways and mount their horses from the off side. The Chinese begin dinner with dessert and end with soup and fish. And strangest of all, the Chinese pay up all their debts at New Years!—Selected.

THE CHURCH AT WORK

THE LARGEST TRAINING CLASS

THE REMARKABLE training class for Sunday school teachers which was organized by the churches in Troy, N. Y., and assembled in the Y. M. C. A., began with 735 on the roll, and has gone up to a registered list of 1,287, representing 56 churches, which all our many Church schools have joined. The class meets for eleven weeks to receive lectures on "Child Study and Pedagogy," given by the Rev. William Walter Smith, M.D., field secretary of the second department. Troy stands as the city of the entire United States that has the largest proportion of Churchmen for its population, so that this class has been a remarkable demonstration of the power of the Church in leadership. This is by all means the largest training class that has ever been organized under any conditions, in Europe or America.

CENTENARY OF HENRY SMART

THE CENTENARY of Henry Smart, who has been called one of the princes of the realm of Church music, occurred on Sunday, October 26th. A number of the organists of the New York churches, and vicinity included some of his compositions on their service lists.

As an organist Mr. Smart's reputation was of the highest, and as a composer he had a style that was both melodious and elegant. Of his work the current *Musical Times* of London says: "Whatever the present value of his numerous compositions when assessed from the standpoint of modern musical criticism, it cannot be gainsaid that they fulfilled and still fulfil a useful purpose, and will probably continue to do so while melody and natural harmony hold their sway."

A truly great organist, famed for his playing of Bach and Mendelssohn, and for his marvellous work in improvisation, Mr. Smart was no less great in composition. The unmistakable mark of true genius is evident in his contribution to the music of the Church. What choir of any musical standing but that knows his splendid Morning and Evening Service in F, while his hymn tunes, "Regent Square," "Everton," "Lancashire," "Pilgrims," "Bethany," and a host of others, are sung in every church in Christendom, and there is probably not a singing society in existence whose library does not contain a liberal supply of his part-songs.

In his compositions for the organ, Mr. Smart has done some wonderful things, one musician of great standing going so far as to say, "It is not too much to affirm that, whether in his graceful andantes, or in his postludes, marches, and larger pieces, Mr. Smart has equalled, if not surpassed, any known writer of modern organ music. . . ."

He was a strong advocate of congregational singing, and when once asked whether he found that the louder he played the more heartily the people sang replied: "Well, that may be carried too far. When I began, with a handful of people singing, they were timid, and it helped them on for me to play out. But the organist may make such a noise that everybody is deafened, and that will not encourage anybody!"

DEATH OF THE REV JAMES PHILSON

IN THE death of the the Rev. James Philson, who died at the home of his daughter in Shreveport, La., on October 21st, the diocese of Louisiana has lost its oldest clergy-



REV. ELLIOT WHITE

The new rector of St. Mark's, Philadelphia, who assumed charge of the parish on All Saints' Day. A reception was given in his honor on Wednesday, November 5th.

man. Emigrating from Ireland, with his brother John, who also died a priest of the Church, he was ordained deacon in 1853 and priest in 1854 by the Rt. Rev. W. M. Green, D.D., Bishop of Mississippi. His ministry was spent in Mississippi and Louisiana, chiefly the latter, where he was much loved in every place he served. His last charge was St. John's Church, Thibodaux, La., which he resigned on account of old age and physical infirmity. He was a graduate of Trinity College, Dublin, and was a man of scholarly attainments. His wife and three daughters, two of them married, survive him.

SOME LARGE BEQUESTS

BY THE WILL of Herman Caspar von Post, who died at his home in New York City on October 10th, the Church of the Holy Communion, 47 West Twentieth street, is left \$50,000, and a similar amount to St. Luke's Hospital. The Sheltering Arms, 504 West 129th street, receives \$20,000, and \$10,000 is left to each of the following: The New York Association for Improving the Condition of the Poor, the Charity Organization Society of the City of New York, the American Geographical Society of New York, the Society of St. Johnland, Kings Park, L. I., and the House of Rest for Consumptives, Inwood, Manhattan.

To each servant in the employ of Mr. von Post at the time of his death is left \$100 for each year of service or fraction thereof. Jane Nolan, formerly a servant, receives \$500.

Many other bequests are made to relatives and friends.

THE BUFFALO BOYS' CONFERENCE

A MOST helpful and inspiring conference of boys fourteen years of age and upwards was held in Buffalo, N. Y., on October 18th and 19th. The committee of arrangements consisted of three of the Buffalo leaders in boys' work. They are Messrs. H. V. Jaques, E. C. Airey, and W. A. Haberstro. It is the intention of the Buffalo Churchmen to continue this conference from year to year, and the idea and plan having successfully worked out, it can be stated as a fact that the Church in Buffalo has launched and established an annual Church boys' conference.

There were two distinct conferences at which set addresses were made by men and boys, followed by discussion. The first of

these was held Saturday afternoon, October 18th, at which Mr. J. A. Birmingham, general secretary of the Brotherhood of St. Andrew in Canada spoke on the subject "The Man in the Sunday School." Two boys, Theodore Odell, and Frank Clucas, also spoke, discussing the subject "The Boy in the Sunday School." Mr. H. V. Jaques, president of the Junior assembly, presided. The second conference was presided over by Mr. W. A. Haberstro, former field secretary of the Brotherhood of St. Andrew. The subject discussed was "What the Church Expects of the Boy," and the reverse, "What the Boy Expects of the Church." Dr. John Wilkinson, vice-president of the Philadelphia assembly, delivered a most effective address on the first half of the subject, followed by two boys, H. Spencer Goodreds and Orin Skinner, who discussed the latter half.

The corporate Communion on Sunday, October 19th, at St. Paul's Church was preceded the evening before by a "Quiet Hour," at which two addresses were made. The first was on the subject, "Preparation for Life," by the Rev. John Oaksford, rector of St. Thomas' Church, followed by the Rev. Charles D. Broughton, assistant at St. Paul's Church, with an address in preparation for corporate Communion.

Sunday evening, at the Church of the Ascension, the Rev. Charles A. Jessup, D.D., rector of the Church of the Ascension, delivered a simple and effective sermon. This was followed by the final meeting, conducted by Mr. E. C. Airey, former president Brotherhood of St. Andrew assembly, Buffalo.

One of the most welcome visitors at the conference was the oldest man in the Brotherhood of St. Andrew in the United States, Mr. Henry Warren of Columbus, Ohio. He was presented to the conference by the chairman, Mr. Haberstro, at the Sunday afternoon meeting.

PRAYERS ASKED FROM NOVA SCOTIA

PRAYERS are asked by the Bishop of Nova Scotia in behalf of a special effort now being made in that diocese to deepen the spiritual life of the people. A series of missions is planned to cover the whole diocese, taking in two or three deaneries at a time. The first of these is to be in Cape Breton from November 6th to the 16th, and in Halifax from November 23rd to the 30th. There will be many missionaries, and active efforts will be made, and the Bishop earnestly asks in advance for the prayers of the faithful.

SERVICE AT PRAYER BOOK CROSS

THE EIGHTH ANNUAL SERVICE in memory of the establishment of the House of Churchwomen in the diocese of California, was held on Sunday, October 26th, at the foot of the Prayer Book Cross in Golden Gate Park, San Francisco.

The Prayer Book Cross was set up and consecrated in 1894 as a memorial of the service held on Drake's Bay, just north of the Bay of San Francisco, on or about St. John Baptist Day, 1579, by Francis Fletcher, priest of the Church of England, chaplain of Sir Francis Drake, who wrote the chronicles of that service and of his whole trip around the world.

The House of Churchwomen was established in 1906, and annually since then these two events have been joined in the one commemoration at the foot of this noble land-

mark. The cross was set up at the suggestion of the Bishop of California, and the cost was defrayed by the late George W. Childs of Philadelphia. It was given to the Golden Gate Park in connection with the opening of the Midwinter Fair in 1894.

As usual, members of various choirs of San Francisco marched a quarter of a mile from the park boat-house up the hill to the foot of the cross, and several of the clergy of the city joined in the service; the music being under the direction of the organist of Grace

is president, Dr. A. W. Myers is vice-president, and Mr. Charles M. Morris is secretary and treasurer, and the board of directors includes a number of the city clergy and laymen, with the Bishop at the head. The property which the society desires to purchase is that which has heretofore been the summer home of Bishop Weller, and which is very close to the rented property that was used so successfully for the purpose during the past two summers. So satisfactory has the general location been that the purchase of a per-



MILWAUKEE G. F. S. HOLIDAY HOUSE

Cathedral. In the absence of the Bishop, the address was made by the Rev. Charles L. Miel, rector of St. Peter's Church.

BIBLE IN LOUISIANA PUBLIC SCHOOLS

THE RIGHT of a school board to permit the reading of the Bible in the public schools without note or comment, and to request teachers to offer the Lord's Prayer, is held legal by the district court of Caddo parish, Louisiana, in a decision just made. It appears from the statement of facts contained in the decision of the court that the board of school directors in Caddo parish (parish being the Louisiana equivalent of county in other states) adopted a resolution "requesting" principals and teachers to open the sessions of the public schools "with reading from the Bible without note or comment, and, when the leader is willing to do so, the Lord's Prayer shall be offered." Thereupon three persons, two of whom described themselves as Jews and one as a "Catholic," joined in asking for an injunction restraining the school board and its employees from reading any part of the Bible or offering the Lord's Prayer in the schools as recommended. The court considers the objections at some length, shows that in referring to the Bible there was no limitation as to the version that must be used, but that it left it open as truly for the Bible of the Jews or for the version of the Roman Catholic Church as for any other, and held that such reading and such offering of the Lord's Prayer were in no sense a violation of the constitutional or statutory provisions of the United States or of the state of Louisiana. The full text of the decision may be found in the *Shreveport Times* of October 20th, and is commended to those who desire to read in full the convincing decision of the learned court.

G. F. S. HOLIDAY HOUSE IN WISCONSIN

IN ORDER to take title to the G. F. S. Holiday House on Green Lake, which it is proposed to purchase, there has been formed in Milwaukee a corporation to be known as the "Milwaukee Trustees of the Girls' Friendly Society." Of this the Bishop of Milwaukee

manent site has been determined upon, and this which has been selected has a lake frontage of 330 feet and a depth of 495 feet. The house is well built, of eight rooms, with a large cellar, a well, and a cistern. The price of the property is \$2,500, in addition to which about \$2,500 more is required for improvements. The house faces north. It is planned to put a ten-foot porch around the west and north sides, and a wider one on the east for an outdoor dining room; also a wide porch on the second floor for sleeping accommodations. Dormer windows in the attic on the north and south are needed to make it available as a dormitory. A tennis court, a pier, a canoe, and at least three flat-bottom, double-oared boats will be necessary for the pleasure of the girls. The aim is to have the girls live out of doors both day and night. The request is now made that those willing to contribute toward the purchase, in one sum or in stated contributions, or who will make a loan with or without interest for the purpose, will communicate with Mr. Charles M. Morris, treasurer, 505 Colby-Abbot Building, Milwaukee, Wis.

PREVENTIVE WORK IN CONNECTICUT

WHILE SOCIAL WORKERS and physicians generally have been trying to arouse the public to the value of preventive work in the tuberculosis campaign, the Church in Connecticut has been doing that work for young girls for several years, but so quietly that it is only just beginning to be known throughout the state. The movement was started by the Rev. A. P. Chapman, rector of Trinity Church, Northfield, a little parish numbering less than fifty souls, situated in the hill country far from city and factory. Girls from six to fourteen, whose physical condition and home surroundings were such as to make them peculiarly susceptible to tuberculosis, were taken to board at the rectory for a small sum, and were provided with sleeping accommodations in tents. The work has grown steadily, till last summer brought twenty-one girls from New Haven, Hartford, and Waterbury. Their daily life at the rectory is kept filled with light duties, administered so pleasantly that it all seems like

summer vacation. The rector attends to their spiritual training, holding morning and evening prayers daily, with hymn singing; and of course they all attend Sunday services and Sunday school in the parish church. Then there are instructions in the varied arts of domestic science, under the guidance of trained teachers from the Waterbury public schools. At night, the camp retires to army cots housed in tents and in sheds protected from the weather by heavy awning cloth curtains. The rector and teachers sleep in tents also, to be near the children at all times. Material necessities for the work are provided by philanthropic persons, and the little band of women in the parish comes once a week to the rectory to sew for the girls. Every girl at the camp last summer gained from six to thirteen pounds, and one child was homesick for three days after her return to the city. Such is the varied influence of preventive work!

AN EXHIBIT AT GENERAL CONVENTION

AN UNIQUE display in the undercroft of the New Synod Hall, New York City, throughout General Convention, consisted of books and pamphlets on the subject of the Eastern Orthodox Church, and also of Icons and Icon lamps. Conducted by an expert representing the Anglican and Eastern Orthodox Churches Union, and the first department commission on Eastern Orthodox Churches' immigrants, it attracted a great deal of attention and interest. Clergy and laity bought or ordered 331 books and pamphlets, and 194 Russian Eikons (Icons). This display was to disseminate interest and encourage study of the great Orthodox Church of the East.

NEW BROOKLYN CHURCH FOR ITALIANS

THE DEDICATION of "la Chiesa della Annunziata," the new Italian mission church on Sixty-seventh street, near Fourteenth avenue, Brooklyn, N. Y., took place Sunday morning, October 26th.

The service began with the blessing of the gifts to the church by the Rev. C. H. Webb, Archdeacon of Brooklyn. Following this, the pastor, the Rev. Humboldt L. Filosa, celebrated the Holy Communion. Among the visiting clergymen were the Rev. Michael Zara of Philadelphia, for many years an associate with Mr. Filosa in his missionary work, and the Rev. Joseph Midello, in charge of the Italian work in the chapel of St. Augustine on East Houston street, Manhattan.

Mr. Zara addressed the congregation, telling them of his long acquaintance with Mr. Filosa and of the interest he took in his work. After Mr. Zara's talk, Mr. Midello spoke of the purpose of the mission and the work they expect to do.

At the end of the ceremony, Mr. Filosa united in marriage Carlo Cherbuni and Miss Clara Fagnano, thus performing the first wedding ceremony in the new church.

Another service for the Italians of Brooklyn and vicinity was held on Tuesday evening, October 28th. Both the Sunday and Tuesday services were in the Italian language. The history of this church and plans for the future work were published in *THE LIVING CHURCH* in June 1913.

MATRICULATION AT CAMBRIDGE THEOLOGICAL SCHOOL

THE ANNUAL service of matriculation at the Cambridge Theological School, Cambridge, Mass., was held in the school chapel on All Saints' Day. Rt. Rev. Samuel G. Babcock, '91, Suffragan Bishop of Massachusetts, preached the sermon. The customary dinner followed this service, at which the

entire school, the faculty, the trustees and many of the graduates were present. Dean Hodges presided, introducing the following speakers: The Rev. Kirsopp Lake of the University of Leyden, who is giving the courses formerly conducted by the late Dr. Nash; Prof. Ernst von Dobschutz, who is exchange professor from Halle at Harvard for 1913-1914; Dr. Kellner, representing the faculty; D. W. Hadley for the senior class at the school, and L. B. Whittemore for the middle class.

Twenty-three new men are at the school this year. As usual the diocese of Massachusetts has the largest representation, larger indeed than would appear from the list of addresses, because of the fact that several of the men have been transferred to Massachusetts from other dioceses. Outside dioceses represented, however, are Western Massachusetts, Rhode Island, Idaho, New York, Pittsburgh, Colorado, Wisconsin, and Montreal.

NATIONAL CATHEDRAL AT WASHINGTON, D. C.

IN ADDITION to Miss Mabel Boardman's arduous labors for the Red Cross, she has this summer written to the Bishops of the Church, trying to quicken their interest in the national Cathedral, prior to sending individual letters to the clergy, asking their cooperation in using the national Cathedral mite envelopes annually in their pews the Sunday nearest Washington's birthday. Many cordial and liberal replies have come from Bishops and rectors in missionary districts, even where local Cathedrals are not yet paid for. They realize what a national Cathedral, in the national Capital, will mean to the Church, and to build this house of prayer for all people, everyone should have an opportunity to make some offering, however small, that they may feel it belongs to them.

There is no desire or intention to interfere in any way with parochial or diocesan needs or work. It is believed that this appeal for a great national undertaking will in no way hinder or diminish offerings for local or individual purposes. It is hoped these annual mite offerings will help the chapters of the national Cathedral association formed in the cities, and so continue building this witness for Christ in the Capital of the nation. May God put into the hearts of all Church people to give in proportion to their love of their Church, and its influence in our nation!

BISHOP ROBINSON'S CONDITION

REPORTS as to the condition of the Bishop of Nevada, from St. Luke's Hospital, New York, where he has been confined since early in October, are slightly more favorable. The Bishop continues very critically ill, but it is stated that the symptoms of pneumonia that had been threatened have passed away, and that there appears to be a slight improvement as compared with his condition a week previously.

His illness is due to the peculiar climate in the high altitude of Nevada, which was seen to affect him after spending his first few years in the district, but which he deemed it possible to overcome. He is now said to have enlargement of the heart. He had had several minor intimations that the climate was unfitted to him, but continued at work until about a year ago. An all-day trip by stage from Elko to Tuscarora, fifty-two miles up a rocky, mountainous road, was the immediate cause for the break in his health that has thus far not yielded to treatment. A storm overtook him during the ascent, and he reached his destination in the evening chilled to the bone. He held an evening service and preached, and started on the return trip early next morning, reaching Elko that

evening in a very chilled condition in spite of heavy wraps. Instead of taking a train immediately from there for home at Reno, he remained to conduct an evening service, and afterward paced the platform in the cold until after midnight waiting for a belated train. Next day he was put to bed with acute quinsy. He resumed appointments much before his strength would make it safe to do so, and about Christmas, after consulting a specialist in San Francisco, he was obliged to go to a sanitarium in Santa Barbara, where, with Mrs. Robinson, he remained for some three months. He then returned to Reno, and again made the attempt to resume work, and finished his spring visitations in an exhausted condition. Going east in August, Bishop and Mrs. Robinson spent nearly two months in a little fishing village in Nova Scotia, where the change seemed to do him good. They started for New York for General Convention the first of October, but arriving in that city the Bishop was unable even to attend the opening service, and a few days later was sent to St. Luke's Hospital, where he has remained in a critical condition to the present time. Canonical permission has been granted by the Presiding Bishop for him to reside outside the limits of his jurisdiction until such time as his physicians certify his ability to resume work, and it is hoped that when he is able to leave the hospital, he may, by going to a warm climate on the sea level, gradually be restored to health.

At the time of his consecration Bishop Robinson was in complete health, and with his strong physique, there was no reason whatever to suppose that he was unable to live and to do efficient work in the climate of Nevada.

NEW CHURCH AT TRENTON, N. J.

THE NEW St. James' Church, Trenton, N. J., was formally opened on Sunday, October 26th, the Bishop of New Jersey officiating, assisted by the rector, the Rev. William B. Rogers. The Bishop made an address. The new building, constructed of brick with stucco finish, and stone trimmings, occupies a portion of the new site, placed with the view of being made a parish house, when a larger church can be built on the front of the lot. The situation is well chosen for the growth of the parish in a growing neighborhood. The cost of the building was \$14,000.

The basement has been finished and furnished for choir and Sunday school purposes. A new organ has been installed, and among many memorial gifts are an altar, a marble font, lectern, altar cross and vases, and windows.

St. James' parish was organized in 1894 by the late Bishop Edward J. Knight, then rector of Christ Church. The former building and ground in a different part of the city, valuable for business purposes, will now be sold. The present rector has been in charge about a year.

PAROCHIAL PROGRESS

TRINITY CHURCH, Pittsburgh, was closed for three months, for the purpose of remodeling and renovation, at a cost of \$20,000. A new system of indirect lighting has been installed, so that the light nowhere comes in direct contact with the eye. A new mosaic tile floor has been laid, walls and ceiling have been repainted, the stone columns cleaned, and a new wainscoting in oak has been placed around the walls. The pews were revarnished, and a new set of choir stalls placed in the chancel. A \$20,000 organ is to be installed at the beginning of the year. The choir of boys and men has been reorganized, under Mr. Stuart Maclean as choir-master, with Mr. Harry C. Austin as organist.

A NUMBER of improvements have recently been completed in St. John's Church, Georgetown parish, D. C. (the Rev. F. B. Howden, rector). A new mosaic floor has been placed throughout the church, which is quite unique, having been designed by the rector himself. Near the door is represented Bethlehem to Olivet, in the middle aisle is a Maltese cross, representing Calvary, towards the altar is a large crown in mosaic, representing Olivet. A new vapor heating apparatus has recently been installed in the church and parish house.

ST. LUKE'S CHURCH, Jackson, Tenn. (the Rev. George O. Watts, rector), has undergone extensive repairs during the summer. A handsome pipe organ (Moeller instrument) is being installed, a new chancel window is put in, a hardwood floor is being laid and the interior is being repainted. The furnace is also undergoing a thorough renovation. These improvements put the church in fine condition, and shows a steady growth of the parish under the present rectorship.

CHRIST CHURCH, Nashville, Tenn. (the Rev. H. J. Mikell, rector), will formally open a new parish house, which has been erected at a cost of \$30,000, on the first Sunday in December. This will meet a very urgent need, as Christ Church is in the business district of Nashville.

MEMORIALS AND GIFTS

A GROUP of three beautiful stained glass windows was unveiled in St. James' Church, Cambridge, Mass., on Sunday, October 19th, with appropriate services. The address was given by the Rev. Francis E. Webster, rector of Christ Church, Waltham, who is son-in-law of Mrs. Lydia L. Blackman, for many years a member of St. James' parish, and in memory of whom the windows were installed. The windows occupy three large openings in the north transept and the subject is "Easter Morn." In the central panel is an angel seated at the open sepulchre, with right hand raised, and the left pointing toward the tomb. In the left panel are the two Marys, and in the right Mary, the mother of Jesus. The figures are in an attentive attitude, listening to the words of the angel: "Fear not ye, for I know that ye seek Jesus which was crucified. He is not here for He is risen as He said." These words are embodied in a scroll which floating angels bear. The windows are the gift of Horace P. Blackman, the husband, and Arthur W. Blackman, a son of the deceased.

ST. PAUL'S CHURCH, Albany, N. Y. (the Rev. Roelif H. Brooks, rector), is again the recipient of a window, forming a part of the carefully constructed art scheme to portray some of the leading events in the life of the great apostle to the Gentiles. The window is erected on the west side of the nave, and fills the sixth opening from the chancel, and was unveiled on the Feast of All Saints. It is in memory of Charles Chamberlaine Gay, and is presented by his widow, Mrs. Mary E. Gay, and his sisters, Mrs. Sarah Gay Dusenberry, and Mrs. Lilius J. Davis, and by his niece, Mrs. Zulinda Gay Pease. Mrs. Gay entrusted the composition of the subject to Frederick Stymetz Lamb, the artist, and the execution of the window took place under his supervision in the Lamb studios, New York City. The scene depicted is the farewell between St. Paul and his converts in Miletus, and members of the Church of Ephesus, as he is about to take ship to arrive at Jerusalem for the Feast of Pentecost.

A TABLET was unveiled in St. Ann's Church, in the Bronx, on Sunday afternoon, October 19th, to the memory of Mary Walton Morris, wife of Lewis Morris, a signer of the Declaration of Independence. The tablet was erected by the Colonial Chapter of the Daughters of the Revolution. Mary Wal-

ton Lewis was prominent in New York throughout the Revolution. She is described on the tablet as a patriot and a mother of patriots. The address was made by Bishop Thurston of Eastern Oklahoma, and the service was conducted by the rector of the church, the Rev. W. Bertrand Stevens, assisted by the Rev. Dr. H. P. Nichols of Holy Trinity Church, Harlem. St. Ann's parish was founded by Gouverneur Morris, son of the Morris who was the first United States Minister to France. The founder was a nephew of Lewis Morris.

IN CHRIST CHURCH, Harrison, N. J., Sunday morning, October 19th, a window was unveiled in memory of the late Philip A. Gifford, who was for many years superintendent of the Sunday school, and an active worker in the interests of the church. Besides the members of the congregation and Sunday school, many friends of Mr. Gifford, from Newark and nearby towns were present. The Rev. William J. Tilley, the vicar, conducted the unveiling ceremonies. The window, the work of Harry D. Coe, a member of the congregation, and a close friend of Mr. Gifford, is taken from Hoffman's picture of "Christ in the Temple."

A MAGNIFICENT new processional crucifix has been presented by the Sunday school of St. Mark's, Charleston, S. C., in memory of the late junior warden, Charles Leslie. The cross is the work of Benziger Brothers, New York, and is of very elaborate workmanship. Next year another magnificent memorial window will be installed, as a memorial to the late Philip Thorne and wife. The church already has a number of large windows, each of which is a memorial to some late worker in the parish.

AN EXCEPTIONALLY beautiful set of altar linen, together with book markers for Bible and Book of Common Prayer, was presented to the Church of Zion and St. Timothy's, New York (the Rev. Henry Lubeck, LL.D., rector), and blessed on the morning of All Saints' Day, in memory of a deceased member of the Altar Chapter. The work was designed and executed by the Sisters of the Community of St. John the Baptist, who used as the central motifs the Cross, the Chi Rho, the Crown, and the Rose.

TWO BEAUTIFUL new sets of Prayer Books and Hymnals have been presented to Christ Church, Rochester, N. Y. (the Rev. David L. Ferris, rector), by Miss Margaret Parker. They are intended for the use of the clergy in the chancel, and are given as a memorial to Miss Parker's mother. They bear the following inscription: "Christ Church. In Memoriam Jane Marsh Parker. 1836-1913."

ST. PAUL'S CHURCH, Pawtucket, R. I. (the Rev. Marion Law, rector), will soon be in possession of the large bequest of \$200,000 from the will of the late Mrs. Jane Frances Brown of Providence, and both rector and vestrymen are planning to use the income thereof in such a way that the parish may be more of a working and giving parish than ever before.

BY THE WILL of Mrs. Fannie D. Denniston of Penn Yan, N. Y., who died recently in that village, the sum of \$300 is bequeathed to her rector, the Rev. John Howard Perkins; and the sum of \$500 is to be invested, and the interest paid to St. John's Church, Dresden, N. Y., so long as it shall actively exist.

A COMPLETE set of white linen eucharistic vestments, also a priest's surplice and cassock, have been given to St. Martin's Church, Pittsfield, Mass., by members of Trinity Church, Lenox. Through the generosity of Mrs. William D. Sloan, a complete equipment of plumbing has been added to the church. A special gift of \$200 for the seating equipment of the church has been received from Mrs. W. H. Bradford.

THE SUM of \$10,000 has been raised among the summer residents of Northeast Harbor, Maine, which is to be known as "The William Crowell Doane Memorial Fund," and the income from which is to be used in aid of the maintenance of the Church of St. Mary's-by-the-Sea, which was founded by the late Bishop of Albany.

TRINITY CHURCH, Hamilton, Ohio, has been presented with an altar service, bound in royal purple morocco, and inscribed to the memory of Alison S. Grover, who was an earnest Catholic Churchman, and for some years a lay reader at South Milwaukee, Wis.

THROUGH the generosity of Mrs. John J. Donaldson, \$700 has been given to the vestry of Grace Church, Elkridge, Howard county, Md., to be used for the improvement of the grounds about the new church.

ALBANY

R. H. NELSON, D.D., Bishop

Annual Meeting of the Archdeaconry of Albany

THE ANNUAL meeting of the archdeaconry of Albany was held in Grace parish, Albany, October 29th and 30th. The opening service took place on the evening of Wednesday, the 29th, when, after Solemn Evensong, Bishop Nelson spoke of the legislation of the House of Bishops, as it touched their closed doors, the text books used in schools which contain misleading statements concerning the origin of the Church of England, and the memorials relating to the fear of contracting disease through the use of the chalice in the Communion. On this last matter he quoted the opinion of twenty leading medical authorities that the risk is so small as to be negligible. The Bishop also instanced the statistics of tuberculosis among the clergy, who are most exposed to whatever danger may exist. The most recent figures give twenty-nine cases among five thousand clergy, with three deaths, which the Bishop believed put the clergy at the top of good risks. The rector of St. Paul's Church, Troy, detailed the salient points in the work of the House of Deputies. At the business meeting the Rev. Dr. Walton W. Battershall was reelected Archdeacon, the Rev. David H. Clarkson, secretary, and the Rev. W. M. Gage, treasurer. The Rev. C. C. Harriman of Albany, and Robert G. Selden, M.D., of Catskill, were elected the archdeaconry representatives on the diocesan board of missions. To the diocesan board of education, created by the last diocesan convention, the Very Rev. Donald M. Brookman and the Rev. Atherton Lyon were elected clerical members, and Mr. De Lancey M. Ellis and Mr. C. Hubbard Hill, lay members.

BETHLEHEM

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

Woman's Auxiliary Meeting—Roughs Desecrate Church—A Church Burned

ON THE Feast of SS. Simon and Jude the Woman's Auxiliary of the archdeaconry of Reading held its fall session at the Pro-Cathedral of the Nativity, South Bethlehem. Mrs. Guy Johnston of Bethlehem, organizing secretary, presided at the business meeting. Miss Donnelly of Easton presided over the meeting of Juniors. Mrs. James P. Ware of Drifton, formerly organizing secretary, gave a lucid account of the Triennial meeting of the Woman's Auxiliary. Bishop Talbot then took the chair, and introduced Bishop Tucker of Kyoto, who spoke of the Church's work in Japan, and Bishop Spalding of Utah, who spoke of the problem of Mormonism.

ON SATURDAY evening, October 25th, the Church of the Holy Apostles, Saint Clair (the Rev. Gomer B. Matthews, missionary), was entered by a gang of rowdies. The sacred vessels and communion wafers were

scattered over the floor, the candlesticks knocked down and some removed, the organ was damaged and the electric light bulbs were smashed. Electric wires were tampered with in such a manner that it is a marvel that the edifice was not destroyed by fire. Similar depredations occurred in other buildings at Saint Clair.

ON THE last Sunday in September the Church of the Good Shepherd, Milford, was destroyed by fire. The fixtures and furniture, and the Pinchot painting of the Commandments, which was valued at \$500, were saved. A \$2,500 organ was burned, the total loss amounting to \$10,000.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop
Connecticut Children's Aid Society

THE CONNECTICUT CHILDREN'S AID SOCIETY has just reelected to its presidency the Rev. John T. Huntington, D.D., rector emeritus of St. James', Hartford. The society has far-reaching influence throughout the state, and its report shows aid given to more than eight hundred children during the past year, and an expenditure of over \$21,000.

FOND DU LAC

R. H. WELER, D.D., Bishop

Bishop Weller in Kansas—New Edition of Bishop Grafton's Works—Other News

BISHOP WELER has returned from the General Convention, where his time was thoroughly occupied, both during the sessions, and with preaching and making addresses before clubs and committees. His health is much improved. He has left Fond du Lac again for a nine-days' mission at Salina, Kas., beginning November 9th. During his absence the Rev. Dr. Johnston of Baltimore, Md., has been in charge of the Cathedral.

THE REV. CUTHBERT F. HINTON of Antigo expects to issue shortly the first number of *The Church Outlook*, a diocesan paper, which will contain current news of the Church's work in this part of the world.

ARCHDEACON ROGERS is busy compiling a new and complete edition of the late Bishop Grafton's books, including collections of spiritual letters and papers on special subjects.

WORK GOES on with the enlarged mortuary chapel at the Cathedral, but the marble for the altar has not yet arrived.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Archdeaconry of Brooklyn Holds Meeting

AT A MEETING of the archdeaconry of Brooklyn held on Tuesday evening, October 28th, in the new Italian Church of the Annunciation, Archdeacon Webb made an interesting report telling of the work going on in the churches of the diocese.

He said it is the intention of the rector of this church to have a physician visit the church once a week to attend those of the congregation who have ailments and cannot afford to pay for a doctor's services. A class will be formed to teach the Italians good citizenship. A benefit association will also be organized. The Archdeacon also reported that St. Simon's portable church will have to be increased in size as the attendance at the services has been exceptionally large of late. A campaign will be started to raise funds to complete the work of building St. Philip's new church in Dean street. This is a colored congregation, in charge of the Rev. N. Peterson Boyd. The energetic clergyman designed the building, on which work was begun a year ago, and superintended the work himself. At present ser-

VICES are held in the basement. By next spring, Mr. Boyd expects to have enough financial aid to complete the building.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

**Semi-Annual Meeting of Towson Archdeaconry—
New Bible School in Baltimore—Other News**

THE THIRTY-THIRD semi-annual meeting of the archdeaconry of Towson was held at St. Thomas' Church, Garrison Forest, Baltimore county (the Rev. Hobart Smith, rector), on Wednesday, October 29th. At 11 A. M. there was Morning Prayer with a sermon by the Rev. John I. Yellott of Belair on the subject, "The Responsibility of Parents and Sponsors for the Religious Education of Their Children." At the business session which followed addresses were made by Archdeacon Smith, Bishop Murray, and the Rev. G. C. F. Bratenahl, D.D., secretary of the third department. At the afternoon session the clergy in charge of mission stations presented written reports as to Church growth in the archdeaconry. The Rev. W. A. McClenthen, rector of Mount Calvary Church, Baltimore, gave a very helpful address on "How can we promote increased interest in the observance of the Advent season?" Bishop Murray and Mr. Charles O. Scull spoke of the work of the "Bishop Paret Memorial" in Baltimore, and Miss Jane Millikin, superintendent of the training department for Sunday school teachers, spoke on "The Threefold Development of the Child." The Rt. Rev. C. C. Penick, D.D., formerly of Liberia, Africa, was present as one of the guests.

A BIBLE SCHOOL, under the auspices of Emmanuel Church, Baltimore (the Rev. Hugh Birkhead, D.D., rector), was opened on Sunday afternoon, November 2nd, in the rooms of the Calvert School. Dr. Birkhead announced that it was his purpose to give the public a means of learning the Bible such as has never been offered in Baltimore; that it was not intended to preach sectarian doctrines, but to furnish unique advantages for the training of children along practical lines, and to serve as a suggestive model for other Sunday schools, without any attempt to compete with existing Bible teaching agencies. Mr. A. Bruce Curry, Jr., of the faculty of the Bible Teachers' Training School of New York, has been chosen as principal of the school, with Miss Jane Millikin, superintendent of the teachers' training department of the diocese, as assistant in charge of the elementary grades. A small annual tuition fee will be charged, and the teachers will be paid moderate salaries, so as to promote responsibility for good order, class standing, and the general advancement of the pupils.

THE FORTIETH ANNIVERSARY of the organization of the chapel of St. Mary the Virgin for colored people, which has since been one of the chief characteristics of the work of Mount Calvary Church, Baltimore (the Rev. W. A. McClenthen, rector), was commemorated on Sunday, October 26th, by special services both morning and evening. The chapel was started in 1873 by the Rev. Calbraith B. Perry, now of Cambridge, N. Y., then assistant minister at Mount Calvary. The congregation soon outgrew its hired rooms, and the late Miss Oliver bought and presented for the use of the work a substantial stone building, which had been a Swedenborgian meeting house, within a stone's throw of the church. In 1879 the chapel was enlarged and, in the course of years, the congregation grew until it outnumbered, as it still does, the congregation of Mount Calvary, and is the largest and most successful work among the colored people in the diocese, and probably in the entire South, having nearly eight hundred communicants.

THE MEN of All Saints' Church, Baltimore (the Rev. Edward W. Wroth, rector),

have recently organized a men's Neighborhood Club, whose membership will include not only the men of the congregation, but all the men of the neighborhood who will join. The club will shortly hold a supper to inaugurate a "get together" campaign. The first effort of the club will be to wipe out the debt which now hangs over the church, the ultimate aim of the members being to erect a parish house. A senior chapter of the Brotherhood of St. Andrew will shortly be organized, the parish already having one of the most successful junior chapters in the country.

MASSACHUSETTS

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

Episcopal Club Dinner—Other News

THE FIRST fall dinner of the Episcopal Club was held at the Hotel Somerset, Boston, Monday evening, October 27th, and the occasion resolved itself into a celebration of Bishop Lawrence's twentieth anniversary in the Episcopate. Those present numbered more than four hundred, which made one of the largest dinners ever held under the auspices of the club. Invitations had been sent to all the clergy of the diocese, those clergy who had been canonically resident in the diocese any time within the past twenty years, the students at the Theological School, and all the Bishops of New England. Professor Joseph H. Beale, president of the club, presided, and the speakers were Bishop Lawrence, Bishop Babcock, the Rev. Dr. Mann, and Charles G. Saunders, who represented the lay deputies to the General Convention.

ON SATURDAY, November 8th, the diocesan training school for Sunday school teachers will begin its sessions for the fall and winter at St. Paul's Cathedral, Boston. The Rev. Warner F. Gookin will conduct a class on "The Life of Christ," the Rev. Ernest M. Paddock one on "Church History," Miss Kate H. Haywood one on "Missions," Mrs. Caroline B. Coleman one on "Acts and Epistles," Mrs. Alfred S. Higgins one on "The Principles and Methods of Teaching," the Rev. John W. Suter one on "Prayer Book and

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Church Worship," the Rev. Dr. Mann one on "Church Catechism and Christian Doctrine."

THE THIRTY-SIXTH anniversary and annual meeting of the Massachusetts branch of the Woman's Auxiliary was held on Wednesday at Trinity Church, Boston. Bishop Babcock was the celebrant at the Holy Communion, and he also gave the address. At the business session there were reports and the election of officers. In the afternoon, at the missionary service, the speakers were Bishop Bratton of Mississippi, Bishop Huntington of Anking, China, and Bishop Brent of the Philippines.

THE REV. RICHARD T. LORING, rector of St. John's Church, Newtonville, was seriously injured at North Weymouth on the evening of October 31st. He was riding his motorcycle, and came into collision with a vehicle, and was picked up in the road unconscious. He was on his way to his summer home at Duxbury when the accident occurred. Several of the bones in his right wrist were fractured, and he was more or less bruised.

THE REV. HOWARD S. WILKINSON was instituted rector of Emmanuel parish, West Roxbury, on Sunday morning, October 26th, by Bishop Samuel G. Babcock, who preached the sermon. The service included special hymns, and a large congregation was present. Mr. Wilkinson, who succeeds the Rev. Samuel Snelling, has been head of the parish since September.

THE REV. JAMES MALCOLM-SMITH assumed his new post as rector of Trinity Church, Haverhill, on Sunday, October 19th. On his departure from Baldwinville, N. Y., where he was rector of Grace Church, he was presented with a purse of gold by his parishioners.

NORTH CAROLINA

JOS. B. CHESHIRE, D.D., Bishop

Convocation of Charlotte Holds Annual Convocation

THE ANNUAL meeting of the convocation of Charlotte, the western and most populous convocation of the diocese, was held in St. Andrew's Church, Greensboro, October 28th to 30th. Owing to the illness of his daughter, Mrs. Cooper, the Bishop was unable to be present, and the Archdeacon, Ven. W. H. Hardin, presided at the meetings. Resolutions were adopted securing for the convocation increased missionary aid from the rectors of the parishes, each of whom is to hold himself in readiness to give a week each year for the purpose of holding a mission in some place designated by the Archdeacon, and to take the Archdeacon's appointment for one Sunday, when the Archdeacon shall present the work of the convocation to the parish. A Sunday school institute, conducted by the Rev. Homer W. Starr, diocesan commissioner, was one of the most interesting features of the meeting. He was assisted by Mrs. C. L. Hunter of St. Peter's, Charlotte, who is one of the foremost primary teachers in the state, and an expert in this field. One of the evening services was devoted to social service. Addresses were made by the Rev. Dr. Frank J. Mallett, diocesan social service commissioner, who outlined the history of the movement; the Rev. H. T. Coker of Winston-Salem, who indicated the responsibility of the individual parish as an inspirational centre, and as a student of local conditions, and the Rev. George W. Lay, rector of St. Mary's diocesan school, who showed the connection of the Church with national and state social service movements. The resignation of the Rev. E. A. Osborne, treasurer of convocation, was accepted with regret. The new executive committee (in addition to the Bishop and Archdeacon ex-officio), is as follows: The Rev. Theodore Andrews, secretary; the Rev.

E. A. Osborne, and the Rev. T. G. Faulkner. The selection of a new treasurer was left to the executive committee.

OREGON

CHARLES SCADDING, D.D., Bishop

Several Vacancies Filled—New Church at Marshfield

SEVERAL CLERGY have lately been added to the staff of the diocese. The Rev. C. B. Runnalls has taken charge of the Church of the Good Samaritan, Corvallis. The agricultural college is located at this point, and with about 2,000 students this is an important work. The Rev. J. D. Cummins has taken up his work at St. Peter's Church, Albany, the Rev. R. S. Gill becomes rector of St. Paul's Church, Salem, and the Rev. J. F. Hamaker becomes vicar of Trinity Church, Ashland. This leaves but a few vacancies in the diocese, and these are in a fair way to be filled.

THE NEW CHURCH at Marshfield is about completed, and is Churchly in design, constructed of hollow tile, with the exterior finished in pebble dash. The old church was located on a hill, but the new building is located almost in the very heart of the growing city.

PENNSYLVANIA

PHILIP M. RHINELANDER, D.D., Bishop
THOMAS J. GARLAND, D.D., Bp. Sufr.

Lectures by Sir W. M. Ramsay—Other News

THE LECTURES of Sir William Mitchell Ramsay, the distinguished archaeologist, given at the University of Pennsylvania, under the George Leib Harrison Foundation, have attracted much attention in Philadelphia, and a large number of the diocesan clergy have been attending the course. The subject was "Travel and Discovery in Paul's Track," and in five lectures, this really great and deservedly famous scholar gave the results of his recent research in Antioch of Pisidia, which have cast much light upon the important subject of the Asian and Phrygian mysteries. In the final lecture an account was given of a freshly discovered inscription, which definitely confirms the accuracy of St. Luke's statement, that the birth of our Lord took place at the time of an imperial census, "the first made when Quirinius was governor of Syria."

GRACE CHURCH, Mt. Airy, Philadelphia (the Rev. Thomas S. Cline, rector), began on All Saints' Day a week of special services, in observance of its feast of dedication. This is the twenty-fourth anniversary of the consecration of the church. On the Feast of All Saints' there were celebrations of the Holy Communion at 7 and 10:30 o'clock, a children's service in the afternoon, and Evening Prayer at 8 o'clock, with a sermon by the Rev. James B. Halsey. On Sunday a corporate Communion of the parish was held, with a special thank-offering, and during the week there were a number of social and devotional meetings including, on Tuesday, a reception to the rector and Mrs. Cline, and on Wednesday, a conference of parish workers, at which the past year's work was reviewed, and plans made for the future.

THE SECOND anniversary of the consecration of Bishop Rhineland and Bishop Garland, which fell on the Feast of SS. Simon and Jude, was observed by a diocesan day of intercession, at the Memorial Church of the Advocate, in which the service of consecration was held. The Holy Communion was celebrated at an early hour, and also at 10 o'clock, and at intervals through the day, the Bishops, assisted by the Rev. Henry M. Medary, rector of the parish, and other priests, said intercessions for the work of the diocese in all its branches, together with many objects for which special request had been made.

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BISHOP RHINELANDER was the celebrant at the first special Eucharist for Church students of the University, in St. Mary's Church, West Philadelphia, on the morning of October 29th. After the service, breakfast was served in the parish house for all who attended. These special services are held monthly during the college year and weekly in Lent, and are of great usefulness in bringing together our own students for corporate communion and prayer. An efficient committee of undergraduates arranges for these services, acting as an agency of the University Christian Association.

RHODE ISLAND

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

Missionary Meetings Held by Woman's Auxiliary

MANY MISSIONARY meetings have been held under the auspices of the Woman's Auxiliary within the last week. A special meeting of the Auxiliary was held at the Bishop McVickar House, October 23rd, to listen to an address by Miss Ceila Bull of Osaka, Japan. A public missionary meeting was held in the assembly room of Grace Church parish house, Providence, on Wednesday, October 23rd, to hear the interesting story of the Rev. George G. Ware and Mrs. Ware of Kearney, Neb. On Thursday, October 30th, there was held the annual meeting of the Woman's Auxiliary of Rhode Island at St. Stephen's Church, Providence. The Rev. George McC. Fiske, D.D., rector of the parish, welcomed the Auxiliary to St. Stephen's, and then gave place to Bishop Perry, who took the opportunity to congratulate the Auxiliary upon the good work accomplished during the past year, and to urge it on to still greater things as an expression of the deepening spiritual life and devotion of the members. "We cannot do great things for God," said the Bishop, "unless we feel deeply the love of Jesus Christ." Bishop Perry then introduced the Rt. Rev. Franklin S. Spalding, Bishop of Utah, who made a strong plea for missions of the west, and then spoke of Mormonism, and the difficulties of mission work. He stated forcibly some of the ways in which the Church is trying to overcome Mormon teaching, and bring an uplifting influence to bear upon the newer generation, through the schools and colleges. The Rt. Rev. George Biller, Jr., Missionary Bishop of South Dakota, gave an account of the work among the Indians of his diocese. The election of officers resulted in the choice of Mrs. Howard Hoppin of Providence as President; Vice-Presidents, Miss A. B. Manchester, Mrs. James De Wolf Perry, Mrs. Emery H. Porter, Miss Eliza A. Peckham, Mrs. Daniel Henshaw, Mrs. John H. Stiness, Mrs. James H. Coggeshall; Secretary, Mrs. Geo. J. Arnold; Treasurer, Miss Harriet C. Edmonds. Miss E. C. McVickar, the retiring president, was made an honorary president, with power to vote, and was referred to by the incoming president as still consulting president. Miss Nancy Greene was given the honorary office of secretary in recognition of many years of service as treasurer. The report on the United Offering showed that Rhode Island's contribution was \$6,711. There has been spent on foreign missions \$610, and on home missions \$2,489.13. Thirty-one boxes and six barrels have been sent to western fields during the year.

SOUTH DAKOTA

GEORGE BILLET, JR., Miss. Bp.

Council of Advice in Charge During November

THE BISHOP of South Dakota has authorized the council of advice of the district to act as the Ecclesiastical Authority thereof during the month of November. The president of the Council is Rev. Dr. Robert Doherty, Sioux Falls; the secretary is Mr. George W. Lewis, Sioux Falls.

VIRGINIA

ROBT. A. GIBSON, D.D., Bishop

The Piedmont and Rappahannock Convocations

THE PIEDMONT CONVOCATION was held in Shelburn parish, Leesburg, beginning on Monday evening, October 13th, and continuing until the following Thursday. The morning and evening services were well attended, and the sermons and the addresses were practical, instructive, and timely. Parochial reports were received from eight of the missionaries, four of whom were new men, the Rev. Messrs. Hammond of Culpepper, Grinnan of Falls Church, Ridout of Goresville, and Burkes of Manassas. The generous hospitality of St. James' parish called forth a grateful appreciation from the visitors in attendance.

THE RAPPAHANNOCK CONVOCATION met in St. John's Church, King George, on Thursday, October 14th. The subjects of the sermons at the several services excited much interest, among them being "Social Service in County Parishes," "The Twenty-five Scholar Sunday School," and "Mountain Missions," the Rev. Mr. Crusoe giving an account of six years' experience in the mountains of Kentucky. The Rev. H. H. Barber of Fredericksburg was reelected the convocation's member of the executive committee of the diocesan missionary board. The convocation closed on Thursday, the Rev. Dr. Whitman being the preacher at the final service.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Annual Meeting of Worcester Convocation—Annual Military Service—Other News

THE CONVOCATION of Worcester held the annual meeting Tuesday, October 28th, at St. Matthew's Church, Worcester. Dean Henry Hague celebrated the Holy Communion, and the Rev. C. J. Sniffen preached the sermon, on the subject, "The General Convention of 1913, as it especially interests the clergy." There was a business meeting at which the following elections took place: Dean Henry Hague, appointed by the Bishop; John W. Young, secretary and treasurer; the Rev. David Sprague of Clinton, clerical member of the executive committee; Dr. Albert Lee Smart, lay member of the executive committee.

A SERVICE attended by the military organizations of Worcester was held in St. John's Church, Sunday morning, October 26th. The rector, and chaplain of the Second Regiment, the Rev. Walter S. Danker, officiated, and preached a sermon on "The Vision of Peace." The church was decorated with the American and state flags. The following organizations were in attendance in full dress uniform: Wellington Rifles, Worcester Light Infantry, City Guards, and Worcester Battery B. Major P. L. Rider, Second Infantry, was in command. This military service is an annual affair.

ON THE evening of October 17th an open hearth gathering was held in St. Luke's assembly room, Worcester, which afforded an opportunity to parishioners and friends to meet the new rector, the Rev. T. H. Danker, and Mrs. Danker.

A BEQUEST of \$3,000, made by the late Mrs. Minena C. Hosmer, was paid to the treasurer of Trinity Church, Ware, this summer. The rector is the Rev. Arthur Chase.

CANADA

News of the Dioceses

Diocese of Ottawa

ONE of the subjects brought before the conference of the deanery of Stomont, meeting at Cornwall, November 4th, was "The Object and Meaning of the Oxford

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Movement in the Church." The meeting was held in St. David's Church, Wales, Archbishop Hamilton presiding.—AN ILLUMINATED address with a gold watch was presented to Canon Kittson, at a meeting of members of the Cathedral congregation, Ottawa, in the Lauder Hall, the last week in October. The reason given by Canon Kittson for his resignation of the position of rector of Christ Church Cathedral was that after forty-five years of parish and mission work, and at the age of sixty-five, he has gone into quieter and less responsible work. Archbishop Hamilton in his address said that he had first heard Canon Kittson at Bishop's College, Lennoxville, and the good opinion he had then formed of his abilities had never been disappointed.

Diocese of Saskatchewan

THE OPENING of the Teachers' Hostel took place in Saskatoon during the time of the meeting of the General Board of the C. C. M. S. in that town in October. The Primate, Archbishop Matheson, was present and a number of the clergy. The building, which is in the university grounds near Emmanuel College, has for its purpose providing a home for young women while taking their course in the Normal school.

Diocese of Moosonee

THE CHURCH OF THE HOLY TRINITY, now nearly completed at Cochrane, will be one of the finest churches in the diocese. Bishop Anderson preached in it October 19th.

Diocese of Niagara

THE OPENING of the new mission church at Welland took place October 26th. Bishop Clark conducted the service.

The Magazines

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A STROKE OF THE PEN

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however, what seems to be a well-attested fact, that the history of the world since 1815 was reversed by the careless wriggle of a pen.

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