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The Living Church

VOL. LII

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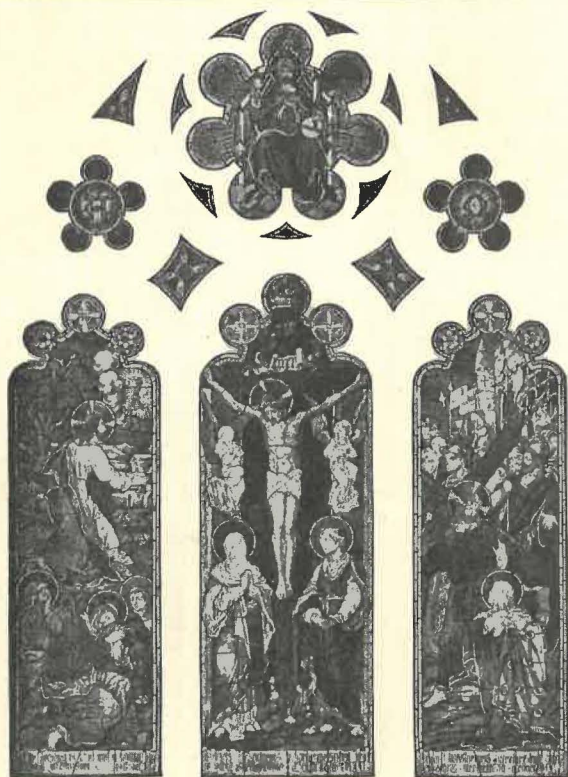
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THE TIME draws near, Christians—we are close upon it—the time when Jesus Christ, by a spiritual and internal, but yet more powerful and effectual, action, renews this great mystery of the resurrection of Lazarus, reviving, by the grace of penitence, souls which are dead in sin and buried in the habitual practice of it. To the just who are the true faithful, the Saviour comes like a gentle and gracious King; but, to the wicked who obstinately persist in their sin, He comes as a terrible and an awful enemy.—*Bourdaloue.*

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EDITORIALS AND COMMENTS

Dramatis Personae

THE most radical of higher critics could scarcely place Job later than the latter half of the nineteenth century; for the reason that Job must have written before the age of the "problem novel." Else how account for Job's lament, "O that mine adversary had written a book"?

What Job wanted was reasonable enough. He wished that specific accusations might be made against him so that they could be refuted in terms and his honor and good faith be vindicated.

It was a safe challenge for the righteous to utter in Job's day. But had he lived in these days the gauge might have been taken up in a manner that would leave him worse off than if his traducer had never put pen to paper. For Job would have found himself the central figure in a story of immense interest to the neighbors. Eliphaz, Bildad, and Zophar, instead of visiting Job and berating him with that for which he should search his conscience, would have bought or borrowed the book and read it aloud at home. It would have had a great sale among Job's acquaintance and a long waiting list at the library. For the adversary would have drawn a picture of Job that left him no moral nor spiritual leg to stand on. The story would have been sufficiently true to history to give the gossips assurance of its complete accuracy, and whatever faulty reasoning there might have been in it would pass unnoticed in the flood of human interest and the pungent flavor of a half-grounded libel.

The case of Job would not have been tried on its merits: rather the story would begin with certain assumptions regarding Job's character which would have been rigidly applied to every detail of his life; so that he who followed the tale in serial form might read, running, the connection between the inner depravity of Job and everything that happened to him. His prosperity would have been a heinous grinding of the face of the poor, his daily sacrifice a pretense, and the very potsherd with which he scraped himself the subterfuge of a curmudgeon.

And there would be no answer: unless Job himself should write a counterblast. Then, though the truth might never out, still Job might write more catchily than the adversary, and his story grip, more strongly, the reader's interest. If so, his sympathizers might make sympathy for Job the fashion. That would settle the matter. Job would be "our hero" and, whether or not in the eyes of God he were justified, still the desired effect would be produced.

SUCH THOUGHTS occur to one of reasonable mind when he applies himself to the efforts of modern fiction writers to deal with fundamental matters of ethics and philosophy. The power of these persons over the reading public is immense and rests upon two things. First, that learned books dealing with the same subject are not much read by the same (and overwhelmingly large) class of readers; and second, that the story writer

can paint his characters any color he chooses. To get the effect it is not necessary that any line of reasoning pursue a theory into its working out in character. It is only necessary to fasten upon the figures in a story this principle or that, any religious, political, or ethical position, and then proceed to make out their characters according as the writer regards the principles to which the story commits the characters.

As thus: Let us suppose a literary champion of Mr. Bryan in the year 1896, writing a problem novel intended to assist the latter's campaign and win favor for his theories. He must exhibit his theory in the best possible light. He can only show it in his characters, their surroundings, and the incidents of their lives. Now the author is either writing from deep conviction or he is writing a "pot-boiler." It comes to the same thing. In either case he will, for conscience sake or for the sake of his publishers, do his best. If free silver is good, then it is the source of light and the palladium of our liberties. If the gold standard is bad, then it is a pest and fouls everything it touches. These are the guiding lines of his literary inspiration. With them to lead him, he launches into his narrative.

From his pen will proceed the word-picture of Mr. A. and his family. Mr. A., to begin with, is mentally lopsided owing to his having cut his infant teeth on a Mexican dollar. To some evil mischance it is due that his first clear speech was the phrase, "A universal standard of value." Arrived at manhood, he wins the heart and hand of Mrs. A., who blindly follows him in everything. Together they are rearing a family under the influence of the baleful superstition that there is actually a difference between a dollar worth fifty-eight cents and one worth a hundred. The children are already hypocrites and utterly selfish. They cheat in school and lie to their parents. The oldest daughter has already exhibited those signs which point toward moral ruin, while the boy, only beginning his business career under his father's wing, is accused of tampering with the till because he is often caught looking with distress at the silver certificates. Mr. A., a well-meaning man on the whole, is unable to stem the tide of an advancing domestic disaster, because he is occupied with sitting at the feet of demagogues who would confine the making of money to governments that will not abate jot or tittle of their arbitrary and wholly artificial standard of value.

Wherever and whenever these characters appear, it is in contrast to the exemplary persons who compose the family of Mr. B. The latter was born with a gold spoon in his mouth, but his first conscious act was to spit it out. Unusually sweet and attractive in youth, he glories in a manhood that leaves nothing to desire. He and Mrs. B. sit down thrice daily among the shining faces of olive-branches who dine in a room where there is framed and displayed, not the hackneyed "God bless our home," but the ennobling sentiment, "Sixteen to One." The boys of the family, as they return from the tating classes

at the Y. M. C. A., invariably meet the sons of Mr. A. coming out of pool-rooms. On all questions of right versus wrong, the family of A. goes on record for the latter and the entire household of B. for the former. The story leaves the reader certain that the Potter's Field yawns for the offspring of the A.'s, but that the public square prances with impatience, the while it waits for heroic size effigies in bronze of all who bear the name of B.

Without a word of reasonable connection it is borne in upon the reader that the abstract principles to which the characters are committed are directly responsible for whatever moral obliquity is exhibited on the one hand or what uprightness is shown on the other. And the public (a larger part of it at least) says, "A strong book"; "The writer has a firm grasp of the vitals of this matter"; and the like. Forgetting that the writer of *Jack the Giant Killer* proceeded upon the same charmingly simple literary theory—to wit, that all giants badly needed killing. Whereas, maybe, not quite all of them did: St. Christopher, for instance.

SURELY nothing less fanciful than this is shown in that constantly appearing sort of book of which *The Inside of the Cup* and *The Case of Richard Meynell* are perhaps the best known recent examples. We discussed the first of these at some length on a previous occasion. Such books have been of great moment in influencing the minds of a large class of persons. To be sure, the persons influenced were, for the most part, people very willing to be influenced. But the fact is only shown thereby to be the more regrettable. What influenced them is the merest literary trickery: though trickery is rather too delicate a word to use of something possessing the same degree of finesse as does robbery under arms.

The method, in most cases, certainly in the two examples mentioned, is the only one available to the writers. Mrs. Ward stepped, for a moment, out of her literary stride, which is the writing of society novels, to write a story concerning a class of subjects on which she possessed no data whatever; and Mr. Churchill, while he may have felt the consciousness of a mission, showed himself in handling the learned side of the subject quite without the scholarship and bibliographic knowledge which would enable him to deal with the matter from any but the human side. So both proceeded, like Mr. Bryan's imaginary henchman, to write a tale in which the characters, tarred with the stick of their creator's prejudice, should exhibit amiable or detestable qualities according as they lined up on the right or wrong side of the author's standard of orthology. How else is it possible to account for these characters? Is there a genuine connection between belief in religious authority and disbelief in honesty and fair-mindedness? Did Mr. Parr necessarily become cruel because he believed the Nicene creed literally? Did his son become a rake because the Incarnation was strictly taught him? Did the daughter of Mr. Parr begin to show beauty of spirit the moment she doubted what her father had taught her about the Sacraments?

Shall it inevitably follow Mrs. Ward's canon that the vicars of orthodox chapels must be fledglings without any chins? In the contrast between Meynell and the clerical board that examined into his orthodoxy, must the one in his nature appear as a dove of gentleness and the others ravening wolves? Was Meynell patient and sweet merely because he lightly regarded his ordination vows? Did he progressively become more humane and solicitous with his parish of operatives as he lost faith?

Is there rhyme or reason in any of these implied sequences of thought? Of course there is none at all. Actually, certain persons are narrow, broad, sympathetic, resentful, patient, intolerant, because of things unknown to human philosophy and quite independent of what theories they hold of abstract matters. Just as they are asthmatic, anemic, or subject to sciatica quite apart from their having embraced or scoffed at the germ theory. And when we follow the principle down the literary and dramatic line, we find that the heroine of the "penny dreadful" has the exact sort of chin which the author has always adored, while the melodramatic villain wears the particular kind of moustache especially despised by the playwright. The author ties his man to a theory and proceeds to adorn him with all he admires or to hang upon him all he dislikes. The character is the creature of the author. Shall he not make him as he pleases? Shall he not mould his disposition or his nose on the lines which his own bias shall dictate? Shall anyone say him nay?

And yet what conceivable arrangement of logical arguments or what marshalling of facts could affect the minds of persons mildly and indefinitely religious, as these books and books like them have done? The moment they issue from the press the bulwarks of orthodoxy (religious, scientific, ethical, political) must be, and are, manned for defense. They approach people from the blind side. They are human. The average person may not understand, may be utterly unqualified to understand, an abstract matter. He does, however, understand people. In the book he sees people of whom he knows at once that he likes or dislikes them; that he admires or abhors them. And someone has told him, by a literary implication, that they are as they are because of a point of view possessed by them.

One thing is regrettable beyond the power of language to express; and that is that more literary people have not turned their hands to the defense of religion. Such stories as *When It Was Dark* and *The Archbishop's Test* show what can be done in this line. If the method gets results for unbelief, surely it is legitimate to use it for positive purposes. No one would show the Sunday school a picture of David and Goliath in which the former was not ruddy and of a fair countenance.

But failing novels of a constructive sort, or while we wait for them to be written, Christians should remember that there are no rules of literary genius. The charm of the novel is that the author may do whatever he pleases; that it is the merest chance that Jules Verne, Rider Haggard, and Peter Dunn did not give a theological background to their stories; that the power of the author is absolute and, as Mr. Chesterton says, the charm and the interest of a story is that the author may, in the last chapter, send his hero to the gallows and to hell afterward if he choose. Just as the author himself may do to and with himself. And that therefore absolute matters are not given, and cannot, in their nature, find ultimate proof in the imagination, however cleverly that imagination may transfer itself to the printed page.

Christians should remember that in an age when anything can be printed many people will write, for lucre, what many people will buy and read; and that the readiest form of attack upon orthodoxy will be the first one adopted. Imaginative literature is preëminently the readiest form, being, as it is, the crystallization of personal bias or the pandering of mercenaries to the likeliest market.

Uncle Tom's Cabin may have wrought well or ill. It wrought mightily.

TWENTY centuries after the foundation of Christianity, the greatest of the persecutions, both as regards the number of victims, the brief space of time in which it has been carried out, and the vindictiveness with which the victims have been

The Armenian Persecution

sent to their death, has broken loose and, to a considerable extent, has been finished. We do not forget Count Bernstorff's expressions of doubt as to the truth of the reports, but unhappily their truth has been only too well established and Bernstorff has been proven wrong. Of course no one can say how near the estimated number eight hundred thousand is to the total number of Armenian victims. If there are half, or quarter, or a smaller fraction of this number, the persecution still outdoes those of the early Christian centuries.

And the disciples of Christ are so busily occupied in war that they cannot intervene to protect their fellow-Christians. Whether the Kaiser, as ally to the Turk, has made any real attempt to protect these persecuted Christians, or whether, as has been alleged, German officers have been involved in the outrage, cannot yet be said.

A year and more of war has made us so callous that even the awful story of the fate of the Armenians hardly arouses us. Nor do there seem any words left with which to express ourselves. The war and its attendant horrors have sunk so deep into our consciousness that we are dumb.

The editorial pen almost refuses to write of the war, so horrible is it all. There seems nothing worth while that we can say. Now and again a great wave of passion surges up—passion that there should ever have been men so inhuman that they could have rushed their nations into this war; passion that there should be no way for us of America to intervene and stop it; passion that our civilization should seem to be so near destruction; passion at the degree of selfishness that the nations, or some of them, are showing, with Bulgaria, the latest of the belligerents, avowedly entering for the purpose of conquest, and

other Balkan nations dickered now with one side, now with the other, that the highest price for preserving neutrality may be weighed against the possibilities of war; passion that it should yet be possible for the Turk to wreak his Moslem hatred upon Christian men and women in Europe itself; passion that a nation claiming to be civilized and even Christian should tolerate a government that delights in the murder of women and children by means of Zeppelin attacks from above and submarine attacks upon defenseless passenger vessels.

Where is Almighty God, that all this can happen—and can repeat itself, ever worse and worse, week by week, month by month?

He who knoweth when and where the sparrow falls is taking note of all this. Man never can punish—probably never can even name—the really guilty parties. God knows. Man never can write the long, new roll of the noble army of martyrs, gathered from Mexico to Turkey, in these last, horrible days. God knows.

Is He even now preparing to come to judge the world? Is this the last, final strife, the true Armageddon? Earnestly does one wish that it may be; that the blood-drenched earth may be purified by the final fire; that all the crash of the armies, and the hatred back of them, and the destruction not only of material things but also of the finer sensibilities of mankind, may be wiped away and that the end may come. Shall the Son of Man find faith on the earth? . . .

Even so, come, Lord Jesus!

ALL honor to those Englishmen in official positions who, under great provocation, are refusing to be parties to the crystallization of the now current international hatred.

Thus the London coroner who sat upon the inquest into the victims of the Zeppelin outrage—for no amount of official neutrality can make the Zeppelin expeditions other than outrages of the first magnitude—refused to allow a verdict bringing in either the name of the Kaiser or the word “murder,” but insisted rather that the victims should be described as having lost their lives “through an air raid.” And the chancellor of the diocese of Chester has also, quite nobly, refused to permit the erection in that Cathedral of a tablet containing the words, “who was murdered on the *Lusitania* by the Germans.”

It is hard enough in neutral countries to preserve a true mental balance and to do justice, even in one’s own mind, to all the parties in the present chaos. But when, with all that would naturally tend to promote hatred in a belligerent country, there are officials who will not allow the intense feeling of the day to be crystallized in permanent form, they should have world-wide recognition as heroes.

The “Hymn of Hate” is being repudiated in Germany. Let not hatred be accepted as a tenable mental attitude against a whole nation, wherever the name of Christ is breathed.

THE following is the list of receipts for THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, October 18th:

War Relief Fund	Anon., Philadelphia	\$ 10.00
	H., Mishawaka, Ind.	10.00
	K. K., Bloomfield, N. J.	10.00
	V. C. L., St. Peter’s Ch., Plymouth, Conn.	5.00
Holy Cross Mission Church, New York		12.66
“Marina,” New Haven, Conn.		10.00
St. Clement’s Church, Philadelphia		1.00
J. Rodman Paul, Philadelphia*		100.00
The Bishop of Georgia*		5.00
Total for the week		\$ 163.66
Previously acknowledged		15,361.98
		\$15,525.64

* Special for relief in Paris.

NO MAN can meet the whole burden of man’s sin. Only God Himself can do this. So God became man in Christ Jesus in order that He might do it. For the first and the only time in all history God and man were completely and uniquely one in Jesus. Because God became the Man Jesus, Jesus was and is God. This fact is the guarantee of the sufficiency of the atonement which the God-Man wrought for us by His death. His atonement would not have been sufficient had He been only a perfect man. As Bishop Moule has said, “A Saviour not quite God is a bridge broken at the farther end.” But, thanks be unto God for His unspeakable gift, our Bridge reaches from the lowest depths of our hopeless sin to the heights of the very holiness of God Himself. Christ carries us from the uttermost to the uttermost, and keeps us safe every step of the way.—*Sunday School Times.*

FAITHFULNESS

By H. C. TOLMAN, D.D., LL.D.

TWENTY-FIRST SUNDAY AFTER TRINITY

IN the matchless east pediment of the Parthenon we observe that as much delicacy and care were bestowed on the parts barely visible to the spectator’s eye as on the more prominent members. A close examination shows exquisite workmanship of the carving of the seats where rest the two female figures interpreted by some critics as the *Horae* who guard the portal of Olympus. The strict geometrical outline of the seats forms a most pleasing contrast to the flowing drapery.

But more than this. In the extreme corner where the sun-god was rising from the eastern sea the angle was so dark that only the rays of the rising sun could illumine the figure. Yet there is no doubt of the same accuracy of execution which was revealed in the colossal sculptures of the central angle.

Might not the sculptor have been tempted to say, “Why this painstaking labor? Few will notice and few will criticize.” So many speak of the wonderful power of the Greek chisel over the marble. It is not wonderful. One word explains it all, and that is *faithfulness*, faithfulness in smallest details, faithfulness in what might pass unnoticed and unseen. This alone brings perfection.

The building of our character is like the shaping of the stone. We are like the rough and irregular blocks, but faithfulness, not in great things merely—that is comparatively easy, when the world looks on and great issues are at stake—but faithfulness in little things, faithfulness in the tasks of every day, faithfulness in service, love, unselfishness, faithfulness in pain and sorrow, faithfulness in effort, faithfulness in thought, faithfulness in truth, this will mould through the passing of the days our lives and hearts after the pattern of the Christ till we hear Him say, “Well done, faithful servant.” We shall find that the faithfulness in small things carries with it the divine pledge of our capacity for faithfulness in greater things.

Don’t we realize now something of what it means to enter into “the joy of our Lord”? God is a God of faithfulness. The infinite delicacy in workmanship of leaf and flower and stem, which only the microscope can bring to our notice, reveals God’s working in little things. Is He not just as faithful in His creation of the smallest creeping insect of a day as He is in that of the majestic grandeur of the starry heavens which shine by night?

We say that nature never makes a mistake. We mean just this, that God’s work in small things and in great things, in this world and in worlds upon worlds beyond man’s understanding, is never faithless. Can we enter into the joy of such a God while we remain faithless servants?

We admire a beautiful building, but what we really admire is the builder’s faithfulness in his art. Wood and stone remain wood and stone until the soul of the architect enters them.

A piece of canvas can be bought for a few cents, but the same piece of canvas upon which a Raphael’s hand has wrought cannot be bought for thousands of dollars.

So human life, a *tabula rasa* in itself, is made precious or valueless, as we draw or do not draw the outlines day by day.

Time is colorless. We put our own coloring into it. We can make it dark with envy, avarice, selfishness. We can make it lurid with hate, impurity, pride. We can make it bright with faith, refulgent with love, pure with consecrated service. Yes, we can make it transcendently beautiful and holy with the glory of God Himself.

WE LIVE IN an age when most of us have forgotten that the Gospel of our Saviour Jesus Christ, which He came to preach, and the sanction of which He sealed with His blood, in addition to all else that it was, besides scattering blessings over every class of the community, was above all the Gospel of the poor; that the lot of the poor was that which He chose for Himself; that from the ranks of the poor He selected His apostles, who went forth into the world to found the most glorious kingdom ever exhibited to the eyes of men; and that from this Master proceeded the words which showed us, in reference to temporal circumstances, that a time would come when many of the first shall be last and the last first.—*W. E. Gladstone.*

AS REGARDS charity, a man might extend to others the ineffable tenderness which he has for his own sins and errors because he knows the whole history of them. And though, taken at a particular time, they appear very large and very black, he knew them in their early days when they were playfellows instead of tyrant demons.—*Helps.*

BLUE MONDAY MUSINGS

By Presbyter Ignotus



IT is not size alone that constitutes greatness," someone said long ago: and that is more than a truism. Few things are to be valued in proportion to bulk; the most precious merchandise comes in small packets; the little countries (despite Treitschke) have done more for freedom and

for culture than huge ones. All of which is preliminary to some comments upon the San Diego Exposition.

Remembering, perhaps, my hearty admiration for the Panama-Pacific Fair at San Francisco, specially with regard to its site, its gardening, and certain features of its architecture, you will wonder that I write

more unqualifiedly about San Diego. But I must bear witness that, of its sort, it is the most beautiful thing I ever saw. Indeed one can hardly imagine how it could be more beautiful on earth. This is, no doubt, partly because its comparative smallness enables one to apprehend it better, and because, too, it is a unity, having been planned as to all essentials, I believe, by one master-mind. Still there is more than that. At San Francisco one often feels a sort of unreality, as if one were walking in an Oriental pageant where hashish fumes helped to exaggerate color and shape. The domes recurring



A LAGOON

strike a note of Islam. San Diego is pure and perfect. I sought long time for a phrase which should sum it up; and this is it: the San Diego Exposition is a Hispanified Oxford. The long, cool arcades, the quiet courtyards, the noble towers, the rich façades, the exquisite gardens, are reminiscent of the "dear city with her dreaming spires." But it is gayer, lighter, more vivid in color, more southern in texture. The plateresque work, the mosaics, the lagoons, all speak of Spain and Spanish-America. The wonderful out-of-door organ, gift of two gentlemen of San Diego, set up permanently, tells of a climate other than that of the Thames valley. The academic suggestion is unmistakable; and I am glad to learn, on what seems good authority, that one of the Southern California universities is

to take over the whole group of buildings and use them as they stand, replacing them one by one with more permanent structures of the same design. It was what Mrs. Leland Stanford must have had in mind at Palo Alto; but the contrasted pictures of the chapel there and the front of the California State Building at San Diego show the difference.

Of the things exhibited there is little to say. It was wonderfully brave of San Diego to carry out its original plan under so many discouragements and no one

need complain if it is the casket itself that is the jewel, not the contents. I looked with interest at the suggestive series of human types prepared by some Government bureau at Washington. "Mme. Tingley's" brand of Theosophy produced much the same sensation, there exploited, as Mrs. Besant's variety shown forth at San Francisco. The horticultural and agricultural displays were extraordinary and delightful. But as for other things, one did better who found a shady nook outside and absorbed the spectacle in silence. Ordinarily, I find it a real task to sit still, without a book, a tablet, or conversation; but the spell at San Diego held me contemplative and serene.

At San Francisco a jést went round that the Fair expanded at night, when every foot became an acher! There is no need of weariness at San Diego. A few minutes takes the leisurely walker from one side to the other, and the whole series of buildings is almost to be seen at a glance. But no intelligent person would want to hurry through; it is a place emphatically to study detail lovingly and minutely, and to search for as many points of view as can be found. From the Washington State Building, for instance, one gets a distinctly new impression across the cañon. (And by the way, the State buildings, though small, are well worth visiting and full of character. I liked the New Mexico one particularly.)

The disappointment, here as at San Francisco, is in the amusement concession along the "Isthmus." A decently prosperous county fair would have blushed for most of them. Two or three are nasty; others are stupid beyond words. The flavor of mild gambling may perhaps attract yokels; but they are more likely to try their luck at the frankly shameless gaming-halls of Tia Juana. Echoes of the South Seas came sweetly from the Hawaiian Village, where the music was excellent; but the smell of alcohol is altogether too much in evidence along the "Isthmus," and one hopes that California voters, taking notice, will vote "dry" the next chance they have to roll away that reproach from their state.

Is THERE any climate more perfect than that of San Diego, as perfection is commonly reckoned? I own I like the violent alternations of what we paradoxically call the temperate regions. A good northeast gale is bracing to the healthy; and—20 degrees gives one an appetite. But the bright, fresh, gentle warmth of a typical San Diego day, steadily recurring, with soft breezes and cool nights and morning clouds, is the summer of the poets; and I do not wonder that real estate agents exploit it. The statistics for the winter look seductive; but "average temperatures" can be delusions, and one has really to feel for himself the quality of air before judging.

There are three churches of our Communion in San Diego; but only one of them was advertised in the bulletin-board at the U. S. Grant Hotel, All Saints'. (What a pity the clergy do not place announcement of services more regularly in the daily press and in hotel lobbies!) I found it out not far from the Exposition grounds, a very attractive Spanish building



PORCH OF CALIFORNIA BUILDING
San Diego, 1915



CALIFORNIA BUILDING
San Diego Fair, 1915

in the midst of pleasant homes, with a reverent congregation gathered early. But church-going does not seem a matter of course on the Pacific coast below British Columbia; and the clergy generally appear to agree that the weather is too attractive. Perhaps a revival of groves and high places, purged of idolatry, might be useful; though out-of-door preaching is an art by itself, which too few have cultivated. It may very well be that prosperity and a sense of physical comfort combine to deaden spiritual aspirations. But I fancy "our unhappy divisions" have much to do with it, coupled with the loss of the sense of duty in that field, and of the faculty of worship. How far sensationalism may legitimately go to arouse curiosity or attract crowds by the promise of novelty is a burning question in those regions, as elsewhere. The Baptist minister whose advertisements outshine the vaudeville "attractions" and whose subjects, as announced, seem either grotesquely shocking or flatly imbecile, speaks to what is called the largest congrega-

tion in California, and tells them good and true things, despite the variety-show. One is rather less tolerant of a wholesale anointing of the sick that parodies Holy Unction, perpetrated by a priest of the Church and widely heralded as the latest thing. Myself, I yearn for twentieth-century preaching: friars, delivering the unchanging Gospel of the Kingdom in the changing speech of the moment so as to be understood by the crowd that reads the Hearst papers; absolutely without antiquarianism in garb or manners, as modern as this morning's sunrise, who shall not rehearse accepted truths to those who already live by them, in the sanctuaries of the Faith, but who shall go out wherever non-religious crowds gather and give them the Good News. Non-religious, observe, is the word, not irreligious. There are very few irreligious people, *i. e.*, those actively opposed to religion; and the Church ought to turn the lack of interest which blights so many into a real burning desire at least to know if Christ lives and His Truth means aught to them. Less machinery and more energy would help; and, very notably, a far freer use of lay-preaching.

But I must not ride a hobby along the splendid *Camino Real* that leads from San Diego back through Los Angeles and Santa Barbara to San Francisco, where the steamer waits for Flavel and the mouth of the Columbia.

THIS POEM, from *Punch*, ought to be preserved by all who love Trollope and keep the "Chronicles of Barset" by their bed-heads:

TO ANTHONY TROLLOPE
(ON REREADING HIS BARSETSHIRE NOVELS)

Good chronicler of Barset, weaver of genial yarns,
Homely and unaffected as the verse of the Dorset Barnes,
When the outlook is depressing, when journals bleat and scare,
I turn to your kindly pages and find oblivion there.

You lead us back from the turmoil of these unhappy days
To the land in which our fathers went their untroubled ways;
When gigs were still in fashion and no one was able to scour
The countryside in motors at seventy miles an hour.

Down Time's gulf backward roaming, with you as our friendly guide,
To the age of flounces and whiskers and crinolines we glide,
When life flowed on like a brooklet with many a bicker and brawl
And many a swirl and ripple, but never a roaring fall.

You weren't concerned with problems that harass and wound and vex,
Or with the elemental eternal duel of sex;

The Feminist virago had not swum into your ken,
And you had no fads or hobbies to further with your pen.

But a wholesome love of England shone bright through all your tales—

Love of her mellow landscape and green sequestered vales,

Love of her ancient homesteads and gray ancestral towers,

Lawns and meadows and gardens bright with old-fashioned flowers.

And, though with the fires of passion your stories seldom glowed,

That virtue need not be insipid they very clearly showed;

For life in those placid regions was not all cakes and ale,
And love brought sore disquiet to your charming Lily Dale.

Yet, while discreetly checkered with sorrow and even crime,
Your stories mostly ended to the tune of the marriage chime,
For you held with good Charles Darwin that a novelist worth his salt
Eschewed an unhappy ending as a quite incurable fault.

As a satirist of the clergy you served a laudable end,
For we recognize that faithful are the wounds that are dealt by a friend;
You sacrificed the pompous and yet delighted to paint
In the meek unselfish Warden a thoroughbred modern saint.

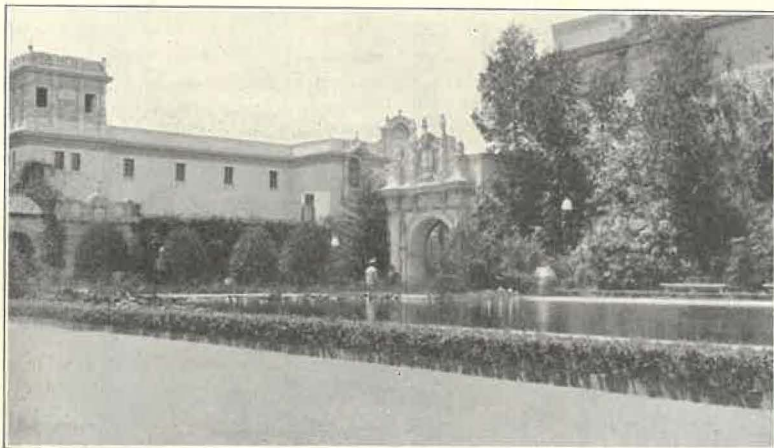
With you the religion of week-days, and not the Sunday best,
Alike for cleric and laymen was much the truest test;
You had no special 'doxy, but many a lance you broke
On behalf of plain God-fearing unfashionable folk.

And your *dramatis personæ* had brains of every size,
For you loved the simple and stupid as well as the witty and wise;
And some of your rarest figures were molded of common clay,
And some of your high-born ladies had the meanest parts in the play.

Then, O ye precious penmen, who furiously rage
Against the "moral serfdom" of the mid-Victorian age,
Lauding your modern idols who make their genius plain
In an infinite capacity for giving their readers pain—

Go wallow at will in your garbage, mean, sinister or smart,
And prate till your jaws are weary of Art for the sake of Art,
You can not abate my freedom to wander far and wide
In the pleasant land of Barset by Father Anthony's side.

THE LIFE of a Christian does not consist in ceremonies, but in well-doing; he who is good cannot prevent his actions bearing testimony to it. Goodness means piety and lovingkindness. I say unto you, of whatever state or condition ye be, that a good man is known by his piety and by his charity. In this consists the Christian religion, which has its foundations in Love and Charity.—*Savonarola*.



A COOL VISTA—SAN DIEGO, 1915



THE SPRECKELS ORGAN
San Diego Fair



CHAPEL
LELAND STANFORD UNIVERSITY



AN ARCADE
San Diego Fair

STATUE TO BISHOP KING ERECTED IN LINCOLN MINSTER

Service of Dedication

FESTIVAL OF GUILD OF ST. DAVID

Nominations for Archbishopric of Dublin

RETIREMENT OF MR. CAMPBELL FROM CITY TEMPLE

The Living Church News Bureau }
London, September 28, 1915 }

A MEMORIAL statue of Bishop King of Lincoln has just been unveiled and dedicated in Lincoln Minster. The monument was designed by Sir William Richmond, R.A., and has been placed in the great south transept under the circular window traditionally known as the "Bishop's Eye," which overlooks the Old Palace, the home alike of St. Hugh, who built the palace towards the close of the 12th century, and his late saintly successor in the see of Lincoln. The statue is of bronze, on a pedestal of marble, and represents the Bishop, vested in cope and mitre and in a sitting posture, administering the apostolic rite of Confirmation. His well-remembered beautiful face, with its singularly winning smile, has been admirably reproduced by the gifted sculptor.

Before the service the Lord Lieutenant of Lincolnshire, Earl Brownlow, chairman of the memorial committee, presented the statue to the Dean and Chapter for preservation in the Cathedral; and the presentation was accepted by the Dean on behalf of the capitular body. The service included a collect of thanksgiving for the earthly life and example of Bishop King, and also one for the repose of his soul in the fuller presence of God. Canon Randolph, of Ely, who was for many years examining chaplain to the Bishop as well as an intimate friend, gave an address, in place of the Archbishop of Canterbury, who was prevented by his late illness from being present. In a letter to the Dean, which was read by Canon Randolph, the Archbishop expressed his very real disappointment in being incapacitated from taking part on this occasion, and said:

"I am creeping slowly back to health and, I hope, towards work, but my illness has been serious, and to go to Lincoln to-day would be out of the question. I should have valued exceedingly the opportunity of giving expression to my sense of the permanent service rendered to the Church by the life and work of such men as Bishop King. . . . My own relation to him during his later years was close, and from his friendship I received help in a score of different ways. . . . The Church does well to ensure that the name of Bishop King shall not be forgotten among our children's children."

The first annual festival of the newly re-constituted Catholic Guild of St. David (Cymdeithas Catholic Dewi Sant) has recently been held at St. Martin's, Roath, Cardiff. The festival opened with Solemn Vespers of the Blessed Sacrament.

Guild of
St. David

The Rev. A. Baring Gould, vicar of St. Martin's, Haverford West, then gave an address, in which he pointed out that the special work of the Guild was to restore the Blessed Sacrament of the altar to its rightful place in the churches and hearts of the people of Wales. On the following morning the Holy Sacrifice was celebrated both in Welsh and English, and there was a High Mass, with a sermon by the Rev. Dr. Langford-James. The preacher alluded to the fact that Welsh Protestants chose the most beautiful scenery in which to hold their "Revival" meetings. This proved, he thought, that the "coldness of Protestantism" was alien to their nature, and that Catholicism alone could satisfy their needs. At the meeting of the Guild, the Vicar of St. Martin's, Roath, the president, exposed the chief tenets of "Modernism," and said it was a part of the Guild's work to oppose them, as well as to take a prominent part in resisting all attempts at union with schismatical bodies. A paper was read by the Rev. J. S. Longdon (who was in the uniform of a military chaplain), rector of Cadoxton-juxta-Barry (near Cardiff), on "Our Ideal." The meeting was reminded of the aim of the Guild—the conversion of Wales to the Catholic Faith. The Prayer Book should be used as the first text book from which to preach Catholicism, "because those whom we are seeking to convert would recognize therein some authority." The reader of the paper also strongly emphasized the absolute importance of the use of the Welsh language in the evangelization of Wales. It was the duty of the Guild to "present to Wales the Catholic Revelation, which is for the whole of humanity, in a form which could be understood by the Cymric race."

Earl St. Aldwyn has quite properly raised in the House of Lords the question of the recent petty persecutive action of the Commissioners appointed under the Persecutive Action Under Welsh Act, in their preliminary proceedings.

Persecutive Action
Under Welsh Act

Within the last few days circulars have been sent out to paro-

chial incumbents in Wales inquiring for particulars of emoluments—Easter dues, the customary fees for baptisms, marriages, etc.—which they are not entitled to ask for. These inquiries appeared to the noble peer as most impertinent. The Bishop of St. Asaph considered it unfair to take any steps to put the Act into operation till after the War. The Marquis of Crewe, on behalf of the Government, said he would make inquiries into the matter.

A special meeting of the Dublin Synod was held last week for the purpose of electing an Archbishop in succession to the Most Rev. Dr. Peacocke, who has resigned through ill health.

The Archbishopric
of Dublin

The voting resulted in the placing on the select list of Dr. D'Arcy, Bishop of Down, and Dr. Bernard, Bishop of Ossory (late Dean of St. Patrick's, Dublin). As between these two a vote was taken, but, as was generally considered unlikely, neither succeeded in obtaining a two-thirds majority of the clergy and laity present and voting as required by the Constitution of the Irish Church. In the circumstances the final selection will again be made, as on the former vacancy of the see in 1897, by the Bench of Bishops. It is to be hoped that the Bishops will decide to limit their choice to these two above names, as they are those of the most eminent members personally of the Irish Episcopate, and either, I should think, would make an excellent occupant of the Dublin Archbishopric.

It is now official that the Deanery of Ripon has been offered to the Ven. Charles Mansfield Owen, Archdeacon of Birmingham, and that he has accepted. It is thus very satisfactory to note that this important piece of Crown preferment has not again become one of the preserves of Latitudinarianism. The Prime Minister was well advised to resist the pressure brought to bear upon him to appoint a so-called "Liberal Churchman" or "Modern Churchman."

The Deanery
of Ripon

The forthcoming retirement of Mr. Campbell from the City Temple and his intentions as to the future have attracted considerable attention in the newspaper press.

Retirement of
Rev. R. J. Campbell

The exact terms of his statement which has given rise to the report that he contemplates becoming a Churchman have been published in the *Christian Commonwealth*. Addressing the City Temple meeting Mr. Campbell said:

"I say frankly that in returning to the pulpit I may change my communion. One reason why I think of so doing is that I do not think, after the City Temple, I should care to be the minister of another church in our denomination. . . . I admit that that is only one reason why I think of the change, and I ask to be allowed for the present to say no more."

The *Morning Post*, in its fortnightly "Church Notes," says that there is little doubt that Mr. Campbell intends eventually to be received into the Church. It is also now recalled that he went to Christ Church College, Oxford, in his earlier days (he is now forty-eight) with the view of being ordained to the priesthood. Continuing, the writer says:

"Owing to an unfortunate error in reprinting an extract from the *Christian Commonwealth* some newspapers seriously, but, of course, unintentionally, misrepresented Mr. Campbell's statement. When addressing the City Temple Church meeting he frankly admitted that in returning to the pulpit he might change his communion. One reason was that he did not think, after the City Temple, he should care to be the minister of another church of the Congregational denomination on account of his love for them and the joy of old association with them. But, he added, 'I admit that that is only one reason why I think of the change.' In some papers this passage read, 'I admit that that is the only reason why I think of the change.' That sentence, naturally, puzzled and distressed many Churchmen, and it is only fair to Mr. Campbell and to Churchpeople generally that the mistake should be pointed out. It will also be a relief to many to know that *The New Theology*, which was published in 1907, has now been withdrawn from circulation. This book was strongly condemned by the Bishop of London in the course of his Lenten Mission held in the East End that year. At a men's service at Bow, on Palm Sunday, the Bishop devoted the sermon entirely to this book, which, he said, was written by one for whom personally he had a high respect and affection—a most good and kind-hearted man, but he (the Bishop) felt that it emptied the old Gospel which won his heart of almost all its power. It is understood that Mr. Campbell's admission to the Church will take place under the auspices of the Bishop of Birmingham, with whom, it is stated, Mr. Campbell is in close sympathy on most questions of the day. Mr. Campbell has been doing some work among the troops in France, and he hopes to return to that field of work for a time, not as a chaplain 'but as a civilian,' which presumably is intended to mean a layman."

J. G. HALL.

DEATH OF NEW YORK EDUCATOR

Dr. Thomas Hunter Passes Away at an Advanced Age

BISHOPS' WEEK IN DUTCHESS COUNTY

New York Office of The Living Church }
11 West 45th St.
New York, October 18, 1915 }

ONE of the best known and highly honored educators in the city of New York is dead. Dr. Thomas Hunter died at his home, 2079 Fifth avenue, on Thursday, October 14th, in his 84th year.

The funeral was held in the Cathedral of St. John the Divine on Sunday afternoon. It was largely attended by graduates of Grammar School No. 35 and of Hunter (Normal) College.

The pallbearers were Dr. George F. Davis, president of Hunter College; A. H. Man, commissioner of education, Thomas W. Churchill, president of the board of education; Edward J. McGuire, trustee of Hunter College; Thomas W. Williams, Lewis F. Burchard, Charles E. Lydecker, and Charles Tutzel, of the Thomas Hunter Association.

Dr. Hunter's career was one of the most remarkable of any prominent educator and started with his sudden escape from the north of Ireland in 1850, when he incurred the deep displeasure of the British authorities by publishing a political paper reflecting on their administration in Ireland. He was forced to flee, practically at the peril of his life, and the grandfather of Mayor Mitchell, himself an ardent Irish patriot, arranged his passage to this country, where he landed at Castle Garden shortly before his nineteenth year.

He had received a good education in Ireland, and after tramping the streets of the city, offering his services in the capacity of porter, clerk, bookkeeper, reporter, or assistant editor of any of the newspapers, he met Mortimer De Mott, a lawyer, who advised him to apply for an appointment as a teacher. De Mott introduced him to Dr. Edward L. Beadle, a school trustee of the Fifteenth ward, who eventually gave him a three months' trial as a drawing teacher in Public School 35, then considered the best in the city. During the three months Dr. Hunter obtained his teachers' license, and the winter following was appointed a teacher of the lowest class, with a salary of \$550. He taught this class for four years, keeping up his drawing classes without extra compensation, and when Washington Smith was appointed principal of the school he appointed Dr. Hunter as his first assistant at a salary of \$900.

Three years later Mr. Smith died, and his assistant was appointed principal of the school, which then began its record as one of the leading schools of the city in both the scholarship of its students and its discipline. In this position he received a salary of \$1,000, which was later increased to \$1,200.

No sooner had Dr. Hunter become thoroughly familiar with the school system than he conceived the idea of the evening high school and began to advocate its establishment with all his will. In 1868 this school was opened and he became its principal; meanwhile retaining his position as principal of School 35. So successful was the evening high school that within two weeks after its doors opened the board of education was forced to double the corps of assistants.

In 1851 the board of education was empowered by the state legislature to found a girls' college or normal school, but the statute was forgotten for eighteen years, or until William Wood, a school commissioner, found that the younger women teachers were lacking in education and urged the board of education of that time to found the school.

This was done in 1870, and Normal College, as it was named, was opened with Dr. Hunter as its first president. He then gave up his life to preparing girls to be efficient teachers and in this his success with them was as great or even greater than with his boys. Under his direction the Normal College was recognized by the board of regents in 1889, with the understanding that it would work up to an eight years' course. This was attained in 1902; thus the institution gained full collegiate rank in thirteen years. Coöperating with Dr. Hunter, the faculty built slowly and surely, taking thirty-two years to accomplish the purpose of making the normal and high school a college of the first rank, modeled after the great Normal School of Paris.

Dr. Hunter resigned and ended his life's work in 1906, and retired as president emeritus. He was then 75 years old and at that time said, "I am 75 years young and I want to see some of this beautiful world before I leave it. I may spend some of my time writing down my enemies and writing up my friends. Richelieu once said he had no enemies except the enemies of the state. I have no enemies except the enemies of the Normal College. Ten thousand graduates have gone from that grand institution in the years I have been in charge, and in the graduating class this year there are the daughters of my former graduates."

On Dr. Hunter's retirement the city awarded him a pension of \$5,000 a year, and in 1911 a movement was started by the Normal College graduates to change the name to Hunter College in honor of its founder. More than 3,000 of the graduates signed the petition to

have the change made, and in March, 1914, the board of education deferred to their wishes.

When Dr. Hunter's sterling worth as an educator became known, it was officially recognized by a number of universities and colleges. Columbia conferred on him the degree of A.M., Williams College the degree of Ph.D., and the Universities of New York and Omaha the degree of LL.D.

His wife and only son died several years ago, and he is survived by three daughters.

The Bishops' Week in Dutchess County was a great success. It really lasted through ten days. On some days there were four appointments and on a few days there were as many as five services, receptions, and meetings. In some of the places visited there is no church or religious society of any kind; in some of the communities religious services are seldom or only occasionally held. One good thing accomplished was the bringing together of hundreds of people under Church influences.

On Saturday, October 9th, the students at St. Stephen's College gave a luncheon and reception in honor of Bishop Burch.

The same afternoon, Bishop Greer and Bishop Burch attended a gathering of the Hudson River Estates folk at which lowly people were largely in attendance. The function was held on the grounds of the Hon. Levi P. Morton at Rhinebeck. The members of the new choir school of the Church of the Messiah, Rhinebeck, were also present.

On Monday evening, October 11th, the two Bishops, about thirty-five clergymen, and four hundred laymen attended a dinner under the auspices of the Men's Club, Wappinger's Falls. Some of the guests had traveled from remote corners of the county thirty and forty miles distant. On this occasion Bishop Greer, Bishop Burch, and the Rev. H. Percy Silver, chaplain at the West Point United States Military Academy, made speeches. The general subject was "Missionary Work in the Diocese." The occasion will long be remembered by the enthusiastic audience, and enduring results are confidently expected.

Elaborate preparations have been made for the due observance of the semi-centennial anniversary of the Church of the Holy Comforter, Eltingville, Staten Island. The opening festival service will be held at eleven o'clock Sunday morning, October 24th, when

Bishop Greer will celebrate the Holy Communion, and preach. At the 7:30 o'clock evening service, the Rev. John Williams, rector of Calvary Church, Brooklyn, will preach, and the members of Empire Commandery, Knights Templar, and Great Hills Lodge of Masons will attend. On Tuesday evening, October 26th, there will be a social evening. Following an address by the rector, the Rev. Frank R. Jones, a lecture on "This and That" will be given by the Rev. William P. Taylor, rector of St. Paul's Church, East Orange, N. J.

The annual meeting of the City Mission Society will be held in Synod Hall, Amsterdam avenue and 110th street, Thursday evening, October 28th. The combined choirs of four of the City Mission chapels will sing at the opening service. Bishop Greer will preside.

Dr. Katherine B. Davis, commissioner of the department of correction, will make an address on "The Relation of the City to the City Mission." Two of the chaplains on the staff of the society will describe the religious work in chapels and institutions. The Rev. Dr. Charles P. Tinker, superintendent, will speak of the society's work as a whole in six chapels, four homes and social centres, sixteen city hospitals, eight city prisons, and eight miscellaneous institutions.

The examining chaplains of the several dioceses in the Province of New York and New Jersey met this week at Holy Trinity Church, Harlem. The work of examiners of candidates for holy orders was well discussed. Endeavors will be made to make such examinations more uniform in the different jurisdictions, and bring about certain other good features.

More than three hundred men, known as the diocesan missionary committee, met in Synod Hall, Tuesday evening, October 12th. Bishop Greer was present and made an address. The parishes in the city and beyond were well represented, and delegates made reports for their parishes, giving a synopsis of work undertaken for local, diocesan and general missions.

The annual meeting of the New York Clericus was held October 11th, and the following officers were elected: Rev. Henry Anstie, D.D., president; Rev. G. A. Carstensen, vice-president; Rev. A. L. Bumpers, treasurer, and F. A. Wright, secretary. Interesting papers were read by Rev. W. S. Baer, and Rev. E. V. Stevenson, discussion by Bishop Darlington and others following. The clericus meets monthly.

Through the kindness of the vicar, Dr. Gates, an impressive service for the Church Association for the Advancement of the

Interests of Labor was held in the chapel of the Intercession, Sunday evening, October 10th. The preacher, Dr. John P. Peters, rector of St. Michael's Church, traced the work of the society from its

(Continued on page 902)

BOSTON SHARES GRIEF FOR BISHOP CODMAN

Final Services in His Old Home

MISCELLANY OF THE DIOCESE

The Living Church News Bureau }
Boston, October 18, 1915 }

THE relationship of the late Bishop of Maine, the Rt. Rev. Dr. Robert Codman, with this diocese was very intimate. In the Church of the Advent, Boston, the Bishop spent his early years and took an active part in its life, teaching in the Sunday School, among other things. Since his elevation to the episcopate, he always frequented the Advent when in town, and he was beloved by all its members and honored by them as one of its most illustrious sons.

After the services in the Portland Cathedral, on Monday, October 11th, the Bishop's body was taken to St. John's Church, Roxbury (Boston), where he was rector for six years. After a solemn series of services at St. John's, the body was taken to Forest Hills Cemetery, accompanied by Dean Vernon, and there took place the interment in the presence of the family. A memorial service—the month's mind—will be held for the Bishop at the Church of the Advent, on November 8th, under the auspices of the Massachusetts Catholic Club.

Emmanuel Church, West Roxbury, has been fortunate in the number of attractive memorials recently received. The Misses Widmer and Frederick T. Widmer have given a flagon for the Holy Communion, in memory of their mother, and from the Misses Douglas the church receives a pair of cruets and a spoon for the Holy Communion, as a memorial of their mother. All of these pieces conform in design to the Communion silver and form handsome and effective additions to the service. Mr. and Mrs. O. S. Hyde have had erected an appropriate and dignified credence, recessed in the wall of the sanctuary. This is a memorial to their son, Amos. From Mr. and Mrs. Josiah H. Quincy comes a Bishop's chair, in gratitude for God's many mercies. The chair and credence are beautifully carved along Gothic lines, and they offer an attractive setting for a new reredos (also of hand-carved oak), given by Mr. and Mrs. Paul A. Peters, in memory of those whom they have loved long since and lost awhile. The reredos has panel effects between massive columns, and the niches contain the figure of our Lord surrounded by worshipping angels. It is strictly perpendicular Gothic, and, like the chair and the credence, was designed by Berry and Davidson, Boston architects. Credence and chair were made by William F. Ross, while the reredos comes from Irving and Casson. To conform with these additions, the entire chancel has been redecorated and beautified. In commemoration of their mother and sister (Mary A. Farrington and Elinor Farrington), Messrs. Robert D. Farrington and Harold P. Farrington have presented a magnificent window for the west end of the nave. This window, designed and executed by Charles J. Connick of Boston, is in three lancets, with tracery, and characterizes in subject matter and in color treatment the glory of Christianity. While it preserves the Gothic traditions, it is decorative and resembles jewelled masses, rather than pictorial planes. The figure of our Lord, clothed in garments of white and celestial blue, against a background of ruby, and surrounded by cherubim, stands in the centre panel. On either side are the sisters of Bethany, Mary on the left, clothed in whites and golds, and cool greens, against a background of rubies and blues, with Martha on the right, holding a basket of fruit, and wearing garments of warmer greens and golds. On shields in the tracery pieces, occur symbols of our blessed Lord, and musical emblems, which refer directly to the artistic expressions of Mrs. Farrington and her daughter. In the upper tracery piece is shown a hovering dove. For all of these gifts there was held on Sunday morning, October 10th, a service of benediction, conducted by the Rt. Rev. Samuel G. Babcock, D.D., Suffragan Bishop of Massachusetts, who also preached.

At the Cathedral throughout the winter a monthly day of devotion will be held, on the last Friday of each month, for laymen and laywomen. The aim is to furnish opportunities for quiet, for waiting upon God, for repentance, and for a general questioning whether our habitual ways of living and thinking are right. People are beginning to suspect, the Dean says, that we need to repent; and are beginning to want to find One who forgives sins and who changes not. These days are intended literally for all people.

The next "commemorative day," or White Letter Saints' Day, at the Cathedral will be Friday, October 29th, when at 12:10 P. M. Bishop Hannington, the first martyr of Uganda, will be remembered. He was put to death on October 29, 1885, and as he was at the point of death his last words to the soldier-executioners were, "Go, tell Mwangi (the king) I have purchased the road to Uganda with my blood." The address in the Cathedral will be by the Rev. H. L. Burlinson, D.D.

By the will of Julia C. Greenwood of Brookline, the sum of

\$5,000 is bequeathed to Trinity Church, Boston, to be used for a stained glass Greenwood memorial window; and \$3,000 is also provided for the admirable Trinity Church Home for Aged Women, on South Huntington avenue, as an endowment fund. One of the most generally appreciated institutions of Trinity Church is the parish library. It is entirely free to all and is open every week-day from eleven to half past one. There is a delightful absence of "red tape." One just goes to the shelves and selects any book one wants, signs name and address on the card provided for the purpose, leaving the card at the library. The large and varied selection of books, constantly augmented, and the services of a most obliging and competent librarian make the library of the greatest value.

Sunday, October 10th, the first of the season's "Conferences for Young Men" was held in Trinity House, in charge of the Rev. H. K. Sherrill, curate of the parish, at quarter before six. At half past six, a simple supper was served and the members had a chance for informal meeting. The same order is followed at each conference. After supper the men's rooms in the house are open to all who care to spend the evening there. The ushers at the afternoon service are members of the conference and are glad to show newcomers the way to Trinity House and to introduce them to Mr. Sherrill.

The Autumn meeting of the Southern Boston branch of the diocesan Sunday school union was held at the Church of the Epiphany, Dorchester, on Wednesday, October 13th, at eight P. M. There was a conference on "Teachers and Parents," and an address by the Rev. Dr. Mann on "Religion in the Home."—The Rev. F. B. Boyer, who spent three months last winter in France, working for "The American Ambulance," is to give lectures this season on his experiences in France, under the auspices of the National Security League.—The preacher at the Church of the Advent on Sunday, October 17th, a 7:30 P. M. (St. Luke's Eve) was the Rev. Father Ridgely, Dean of All Saints' Divinity School, Hankow, China, who spoke on Christian work in China, with special reference to medical missions.—The Rev. William Hyde, rector of Trinity Church, Weymouth, has sailed for England, where he will visit former parishioners of his.

J. H. CABOT.

THE EMERGENCY FUND

THE contributions for the year ending September 1st, 1915, have been very much larger than ever before, and with undesignated legacies have been more than sufficient to meet all the obligations of the Board, including the accumulated deficits. The figures follow:

Total contributions	\$1,636,568.88
Undesignated legacies	50,681.32

Total receipts

These receipts exceed all expenses by over \$9,000.

With the Emergency Fund receipts, which were \$366,219.75,* the whole Apportionment has been met for the first time, and it was exceeded by \$95,000. With the Emergency Fund, the total offerings from parishes, individuals, Sunday schools, the Woman's Auxiliary, and the Junior Auxiliary were in each case larger than last year. It is a great satisfaction to note that notwithstanding the Emergency Appeal the normal contributions to the Apportionment exceeded those of last year by over \$8,500.

The "One Day's Income" suggestion was proportionate and so simple that it appealed to every one, and the offerings were never made more generally, more freely or more lovingly.

The treasurer's books still remain open.

* This was the amount at the close of the fiscal year. The total of the Emergency Fund is now approximately \$378,000.

DEATH OF NEW YORK EDUCATOR

(Continued from page 901)

initiative in 1887, being the first religious or secular association to attempt such work. He referred to its leavening influence within the Church, and the appearance of its representatives with petitions at General Conventions urging the establishment of social service commissions. The society had won respect outside the Church, he stated, and by its cultivation of fraternal relations with organized labor had organized the first practical committee of conciliation and mediation with Bishop Potter as chairman. He pointed out its influence in the lessening of sweating, child-labor and tenement house abuses. In conclusion he stated that although we seem to be nearer our ideal of political democracy we are yet very far from that of industrial democracy, citing the chaotic conditions of the time in the strife between capital and labor. Dr. Peters was heard with great interest by a large congregation.

THE TRUE WAY to softening one's troubles is to solace those of others.—*Maintenon.*

PENNSYLVANIA PREPARES FOR PREACHING MISSION

Diocese Is Divided into Convenient Groups

MEETING OF SUNDAY SCHOOL ASSOCIATION

The Living Church News Bureau }
Philadelphia, October 18 1915 }

THE preparation for the "Nation-wide Preaching Mission" in the diocese is being made with considerable enthusiasm. In our letter of two weeks since we referred to the resolution of the clergy at their meeting in June. The committee which the Bishop appointed early in the summer has been meeting at the Church House each Monday morning this fall to hear reports and complete plans. The chairman of the committee on preachers, the Rev. Floyd W. Tomkins, reports that he has secured from outside the diocese several prominent priests, among whom are Bishop McCormick, the Rev. William Wilkinson of New York, and the Rev. H. Percy Silver of West Point. Several of the clergy of the diocese have expressed their willingness to take whatever points may be assigned them. The committee is unable to say at this time how many of the parishes will enter the "mission," but has arranged the diocese so far as is possible, and the clergy will consent, into groups of three or four parishes each. Some of the clergy will hold the services in their own parishes and have, if possible, a missionary come in.

One of the clergy in each group has been made convenor, and has been directed to call together the other members of the group and consult as to where the services shall be conducted, and to select a preacher. A list of the preachers has been sent to each convenor for this purpose, and if possible the one chosen will be assigned to that group. Some members of the general committee suggested that theatre services be held, as is the custom, during Lent. But that did not seem wise to the majority. It was decided, however, to have services conducted in manufacturing and other centres where the people who are employed might be touched during the day.

The retreat for devotional preparation will be held by the Bishop of the diocese at the Chestnut Hill Academy, and the services in the various parishes will be devoted to intercessions on the First Sunday in Advent. Bishop Rhinelander has issued prayers which he has directed to be used in the churches each Sunday until the preaching mission shall begin. He has also issued a leaflet with suggested intercessions for the use of individuals and leaders of meetings. The committee suggests that meetings be held in each parish for prayer and preparation from the present time. The current number of the diocesan paper has a long letter from the Bishop calling all Churchmen to take an active interest in the mission.

The forty-sixth annual meeting and teachers' institute of the Sunday school association was held in the Richard Newton Memorial Building of the Church of the Holy Apostles last Monday, beginning at 2:30 and continuing until 9:30 o'clock, with an intermission for supper. Bishop Suffragan Garland presided. Reports were read, and conferences conducted from 3:30 to 4:55 o'clock with addresses by Mrs. John Loman, Miss Julia Williamson, the Rev. Gilbert Pember, the Rev. Charles W. Shreiner, and the Rev. G. Herbert Dennison. The Rev. Floyd W. Tomkins presided at the general conference, which began at 5 o'clock, at which educational subjects were discussed by the Rev. Thomas Conover of Bernardsville, N. J., and the Rev. Stanley S. Kilbourne, of the General Board of Religious Education. Bishop Rhinelander presided at the evening service, which was held in the church. The Rev. Phillips E. Osgood, vicar of the chapel of the Mediator, spoke on "The Lesson and the Child's Enthusiasm." As is usual a large number of Sunday School workers from all parts of the diocese were present and enjoyed a profitable session.

A very interesting service of Confirmation took place in the Eastern Penitentiary last Thursday. Fifty-four candidates were presented to Bishop Garland by the Rev. Thomas J. Taylor, who has for months been preparing them for this service. At the service the Rev. H. Cresson McHenry and the Rev. H. M. Beck from the City Mission were present. The musical parts of the service were rendered by a choir of convicts, the choir director himself being an inmate. The service was beautifully rendered. This work which is being carried on by the Rev. T. J. Taylor under the direction of the City Mission is one of the most successful in the country. There have been several services of Confirmation, and there is an increasing interest on the part of the inmates in religious questions.

The *Church News* of the diocese has been issued for this month. During the summer months its publication is suspended. Among the many features are several pages devoted to descriptions and photographs of parish churches in the Convocation of Norristown. Among the number are several beautiful buildings with interesting histories. One of the most notable is that of the Washington Memorial, photographs of which we hope to reproduce in *THE LIVING CHURCH*

in the near future. This church seems to have at last attracted the attention it should. Started as a historic monument, it has never been considered a diocesan institution, but belonging to the country and thus entitled to the attention of the people everywhere in the United States. The rector, the Rev. W. Herbert Burk, is making special efforts at this time to raise money to continue the buildings which have been provided for in the scheme.

The formation of a local association (for Philadelphia and vicinity) of the alumni of the General Theological Seminary has been effected with the Rev. Benjamin S. Sanderson as chairman of the executive committee, the Rev. G. Herbert Dennison, secretary and treasurer; and the Rev. Messrs. H. B. Wright, G. J. Walenta, and E. R. Noble, members. There are said to be nearly sixty of the alumni available for membership in the immediate vicinity. A meeting with Dean Robbins as the special guest is being arranged.

Bishop Rhinelander held a devotional meeting and conference for the Germantown and Chestnut Hill branches of the Woman's Auxiliary at St. Peter's Church, Germantown, Wednesday. The service began with a celebration of the Holy Communion at 10 o'clock and an address by the Bishop. At 12 o'clock, intercessions were made, and after luncheon a conference was held with a question box in charge of Bishop Rhinelander.

The question of woman suffrage has found its way into the deliberations of the clergy at their Monday morning meetings. Monday, October 11th, the Rev. Carl E. Grammer made an address in favor of suffrage. On the following Monday the Rev. David M. Steele took the opposite side. As the election in New Jersey this week and that in Pennsylvania early in November must decide the question there is much interest in the subject.

A gratifying feature of the annual report of St. Paul's Memorial Church, Overbrook, is that for the past year (to quote the accounting warden): "We have contributed for outside purposes practically dollar for dollar what we have spent on ourselves." "This," says the rector, "is the accomplishment of the dream of years. It means an enlarged sympathy, a broader vision, a greater efficiency, and greater willingness to serve."

In the spring fifty persons in the district known as Feltonville (a rapidly developing section of Philadelphia) petitioned the Bishop to establish a mission in that section. The petition set forth, among other facts, that "sixty-five communicants of the Episcopal Church were personally interested in the proposed undertaking."

The fall meeting of the West Philadelphia convocation was held in St. George's Church last Thursday afternoon. It was one of the most interesting meetings the convocation has held. Bishop Rhinelander was present and made an address on the Nation-wide Preaching Mission and the diocesan extension fund. The reports of missionary work within the convocation were in the main optimistic. They were decidedly interesting. At the close of the meeting a bountiful supper was served by the ladies of St. George's Church.

The will of Sarah J. Robeson who recently died in this city provides three bequests of \$5,000 each to endow beds in St. Timothy's Hospital. These are to be in memory of Samuel L. Robeson, Sr., Hannah W. Robeson, Samuel L. Robeson, Jr., and Louise E. Robeson, and Thomas and Mary Bradley. One thousand dollars goes to St. David's Church for a bell in memory of Thomas and Mary J. Bromley; and \$2,000 for the endowment fund.

The vacancy in the rectorship of the Church of Our Saviour, Jenkintown, through the resignation of the Rev. George G. Bartlett to become Dean of the Divinity School, has been filled by the acceptance of a call by the Rev. John Mansfield Groton, M.A.—September 1st, the Rev. George W. Barnes, rector of St. Paul's Memorial Church, Oaks, began his work as missionary in charge of St. Sacrament Church, Highland Park.—Bishop Rhinelander and his family returned to their home in the middle of September. During his vacation the Bishop gave a series of addresses at the Cambridge Conference.—Bishop Suffragan Garland is still at Atlantic City, where he will remain until he has recovered his health. For some time the Bishop has not been well and it has been deemed best for him to take a prolonged vacation. EDWARD JAMES MCHENRY.

IF WE CONSIDER cheerfulness in three lights, with regard to ourselves, to those we converse with, and to the great Author of our being, it will not a little recommend itself on each of these accounts. The man who is possessed of this excellent frame of mind, is not only easy in his thoughts, but a perfect master of all the powers and faculties of his soul: his imagination is always clear, and his judgment undisturbed: his temper is even and unruffled, whether in action or in solitude. He comes with a relish to all those goods which nature has provided for him, tastes all the pleasures of the creation which are poured upon him, and does not feel the full weight of those accidental evils which may befall him. When I consider this cheerful state of mind in its third relation, I cannot but look upon it as a constant habitual gratitude to the Author of nature. An inward cheerfulness is an implicit praise and thanksgiving to Providence under all its dispensations.—Addison.

THE MAN who comes into the world with the notion that he is really going to instruct it in matters of the highest importance, may thank his stars if he escapes with a whole skin.—Schopenhauer.

CHURCH EXTENSION DISCUSSED IN CHICAGO

A Week of Missionary Inspiration

MEETINGS IN CONNECTION WITH THE SYNOD

The Living Church News Bureau }
Chicago, October 18, 1915 }

AT the Church Club dinner held at the Auditorium Hotel on Wednesday evening, October 13th, the Bishop of Springfield, in a remarkable speech on what he preferred to call "Church Extension" instead of Missions, sounded the note of the whole week. It began with the Synod of the Province of the Mid-West which met at the Cathedral on Tuesday, October 12th, and adjourned on the Thursday following, when the same great theme was taken up by the Laymen's Missionary Movement Convention, and was continued over Sunday, October 17th.

The Laymen's Missionary convention was the first of a nationwide series of foreign missionary conventions to be held in nearly one hundred cities this fall and winter, and next spring. Five years ago, in 1910, the Laymen's Missionary convention, held in Chicago, was the last of a remarkable series. The total registration then was about 4,000. The total registration on the second day of convention held last week at the Medinah Temple, was 4,339, and men were still registering. Mr. F. J. Michel, the secretary of the Laymen's Missionary, described the convention as the "greatest missionary gathering held in America in the history of modern missions." Mr. H. A. Wheeler, a prominent Chicago banker, was chairman of the convention. At the opening session, he declared the object of the convention was "to have the Christian men of America see their enlarged responsibilities in view of the present world conditions."

Extraordinary testimonies were given by many missionaries from home and foreign fields. One of the most striking was made by Dr. J. J. Lucas of Allahabad, India, a graduate of Yale and Princeton, who went to India 47 years ago, and of whom Mr. Sherwood Eddy has said that "he is more like his Master than any man I have ever met." As Dr. Lucas told the thrilling tale of his life abroad, the words of the great streamer over the platform caught his eye. They were, "Every man needs Christ." "I would change that motto," said Dr. Lucas, "to read, 'Christ needs every man.'" This seemed to be the message brought to every man who was privileged to attend the convention. This became the convention's slogan, and all kinds of Christian men who were present felt that Christ needed them to do particular work for the extension of His kingdom.

Two Churchmen who were on the programme were Bishop L. L. Kinsolving of Brazil, and Dr. R. B. Teusler, who is in charge of St. Luke's Hospital, Tokyo, Japan. Dr. Teusler, who is in this country trying to raise a half million dollars for St. Luke's, said:

"Japan's treaty with China, which aroused so much opposition and unfriendly comment in this country, is simply nothing more nor less than the adoption by that country of a Monroe doctrine for Asia. America surely has no right to object to that."

Dr. Teusler is head of St. Luke's International Hospital at Tokyo. Aside from his hospital work he has a private practice among wealthy Japanese, which brings him \$25,000 a year, but he refuses to accept any of this money. He takes only the \$2,000 allowed him as salary as a medical missionary, and all of the remainder he gives to the hospital.

"Japan and America," he said, "for many years maintained the closest friendship, but of late years America has done much to alienate the affections of Japan. The California anti-alien land laws and the methods by which they have been enforced have hurt Japan's pride. President Roosevelt's announcement that America must dominate the Pacific caused friction. The proposal of Secretary Knox to neutralize the Manchurian railroad without consulting Japan aroused anger. All of these causes of friction must be smoothed away."

Bishop Kinsolving, who has been in Brazil for nearly 30 years, spoke on Saturday evening, on "Saving the World for America's Sake," and on Saturday afternoon on "The Need of Latin-America." Mr. E. P. Bailey, senior warden of Grace Church, was chairman of the executive committee of the convention. Mr. W. R. Stirling was very active in securing the registration of Churchmen, which was considerable. In each parish and mission the executive committee tried to have a representative committee of four men.

Many outside meetings were held in connection with the Synod. The first of these was at Trinity Church parish house, on Tuesday evening, October 12th, when Mrs. Hobart's well-known missionary play, *The Great Trail*, was given under the excellent direction of

her daughter, Miss Hobart, under the auspices of the D. B. R. E. and the Junior Auxiliary. Most of those who took part were members of the Sunday schools on the South Side. The play was well acted before a very large audience. The play was given under the same auspices at the Butler House (St. Peter's Church), on Friday evening by children of the North Side, and at St. Andrew's parish house on Monday evening, October 18th, by children of the West Side.

Miss Hobart directed the performances on the North and the West sides as well, besides taking the part of "Mother Church" in the play.

Wednesday, October 13th, the Church Club held a dinner at the Auditorium Hotel, at which over five hundred were present, including fourteen Bishops and forty-five priests. The delegates of the Synod and their wives were the guests of the club. The Bishop of Chicago was toastmaster. The speakers were: The Bishop of Springfield, on "Missions"; the Bishop Coadjutor of Southern Ohio, on "Social Service"; and the Rev. Dr. Pierce of Kenyon, on "Religious Education." Bishop Osborne, speaking of Church Extension, made an appeal for work among students at the University of Illinois, where there are nearly two hundred students who belong to the Church. A chapel is being built near the University for the students, for which \$10,000 is needed at once.

Bishop Reese said:

"The work of reform should be carried on as is the spiritual work of the Church. That is, by devotion of its primary effort not to governing personal conduct, but to building a soul fabric of religious faith and divine inspiration, the idea being that with this as a basis conduct will follow naturally along moral and spiritual lines.

"So with reform. It should begin with an inspiration born of a personally-sensed knowledge of conditions and people living in those conditions.

"It should devote its time to cleansing the sins; that is, removing the causes, and to building up an economic, moral and spiritual fabric as a warp of the human life, knowing that the woof woven thereto will be sustained soundly and well so that the finished product will be satisfactory.

"If the conditions which are to be reformed, be they economic, moral or sanitary, are fought by removal of causes, by purification of the environment in which the soul is reared, then, just as was the Saviour's command, the message to take up the bed and walk will be a perfunctory sequence.

"But reformers must remember in their work as should the astonished bystanders of old have borne in mind, that it was not the Saviour's command to walk, but His forgiveness of sins which made walking possible. It will not be reformers' commands to live differently, but their eradication of the hampering forces, which will enable the spirit and the soul to live in freedom and the light."

Thursday evening, there was a meeting for men at the Cathedral under the auspices of the Brotherhood of St. Andrew. Bishop Anderson presided, and gave an outline of the

B. S. A. Meeting
for Men

work of the Synod. The surveys presented at the Synod he described as "an encouragement to the city, and a challenge to all." There was great need for men of prayer and service.

The Rev. R. W. Woodroffe, of Emmanuel Church, Cleveland, said he had found the Brotherhood "the best agency for enlisting men for the ministry." In the first chapter of which he had been a member eight men had gone into the ministry. Mr. Woodroffe said that the fifty men who attended the monthly corporate communion in his parish had brought one hundred and fifty men to make their Easter communion. The Brotherhood had helped solve the problem of the evening service at his church and largely through the work of the Brotherhood one hundred men were enrolled in Dean Abbott's Friday Bible class at the Cathedral.

Dr. Hopkins took for his text "Ye are the salt of the earth," and made a most convincing address on the need of prayer and service.

Dr. Carleton, secretary of the Brotherhood, gave a sketch of the history of the Brotherhood since its organization in Chicago thirty-two years ago. Dr. Carleton was most emphatic in speaking of the problem of "the Big Boy, the Boy in Long Trousers." The Church, he said, is losing these boys from her guilds, her choirs, her clubs; losing them after confirmation, losing them fast, because in the Church we don't give them what they need. They should have more inspiration and less education. Further we should not only give to the boy, we should ask from the boy. Dr. Carleton addressed a large meeting for boys at St. Simon's parish house on Friday evening.

The Provincial branch of the Woman's Auxiliary met at the Cathedral on Thursday, October 4th. Mrs. Hermon B. Butler presided. There were present thirty-three delegates, and three non-delegates from outside, and fifty-five members of the Chicago branch.

Three dioceses, Springfield, Fond du Lac, and Marquette, were not represented. The question of provincial organization was the chief topic of the day. The question was introduced of the nomination by the branch of Miss Emery as a member of the General Board of Missions. The motion made on this question was laid on the table, and a committee was appointed to reconsider. The Rev. Dr. Gray spoke in the morning on educational work, and Bishop Osborne spoke in the afternoon of the work for students at the State University in Champaign, Ill. The branch voted \$51 for this work from the money collected under the Milwaukee plan. In the afternoon a question box was conducted by Mrs. F. B. Stevens of Detroit. Miss White of the diocese of Michigan City was elected Provincial secretary-treasurer.

H. B. Gwyn.

Second Synod of the Province of the Mid-West

THE Second Synod of the Province of the Mid-West met in the Cathedral of SS. Peter and Paul, Chicago, Tuesday, October 12th, opening with a celebration of the Holy Communion at 7:30 A. M., the Bishop of Ohio being celebrant.

The Synod met for business at 9:30 A. M. in Sumner Hall, the Rt. Rev. William Andrew Leonard, D.D., Bishop of Ohio, the president, presiding. The secretary, the Rev. Canon Charles G. Reade, of Cincinnati, called the roll. There were present all the Bishops in the province, fourteen in all. The total registered attendance by states on Wednesday afternoon was: Illinois, 36; Ohio, 11; Indiana, 14; Michigan, 25; Wisconsin, 17; total, including nineteen registered visitors, 122. The total attendance of delegates on Thursday was 101—14 Bishops, 49 clergy, and 38 laymen. The Rev. Herbert H. H. Fox, of Detroit, was elected assistant secretary.

The Bishop of Chicago moved the following resolution, which was carried unanimously:

"The Synod of the Province of the Mid-West assembled at the Cathedral of SS. Peter and Paul desires to put on record its deep gratitude that in accordance with the laws of the state of Illinois the saloons in the city of Chicago have been closed on Sunday. We congratulate the people of Chicago on this forward step. We hope it may be one of a series of forward steps towards the higher welfare of the community. We believe that this progressive movement in temperance and law observance will have a far-reaching effect for good throughout the entire Middle West and throughout the land. We take this opportunity of exhorting the clergy and laity of that part of the Church which we represent to take on fresh courage and fresh vigor in the warfare against intemperance and lawlessness and their allied evils; and to this end, that they give increased coöperation to those movements which are clearly making for temperance, law-abidingness, the abolition of the saloon, and the consequent diminution of crime and poverty, and for the moral and social betterment of the community."

The general subject for the first day was Missions. It was introduced by the Bishop of Chicago, who read, as chairman, the report of the committee on a missionary survey of the Province of the Mid-West. A questionnaire was sent out by the committee early in 1915, and the replies made were most satisfactory.

THE MISSIONARY DAY

Under the title of Resources, the population of the Province was shown to be approximately 20,000,000, and steadily growing.

I—Resources

It is a vast empire of 250,738 square miles, with "colossal responsibilities." There are within the Province 876 congregations, 327 self-supporting parishes, 353 organized missions, and 196 unorganized missions or "stations." Of these 268 congregations have an income of over \$1,500 a year, 200 have less than \$1,500, and 286 have less than \$500 a year; 631 congregations have public worship on Sundays, 66 on alternate Sundays, and 145 less frequently. There are 729 clergymen within the Province, 562 of whom are engaged in exclusively parochial work, while 173 serve more than one congregation; 23 lay readers conduct services where there are no clergy. There are 17 deaconesses, no associate missions, no religious orders of men. There are sisterhoods doing educational and missionary work in four dioceses. In the Province are 726 church buildings, 304 rectories, and 225 parish houses, the parish houses mostly in cities. In four of the dioceses there are only 17 parish houses. The total parochial mortgage indebtedness, not including Southern Ohio and Springfield, is \$1,000,000. Under diocesan and general institutions there are included 8 Church schools for girls, 4 Church schools for boys, one Indian school, 1 college, and 3 theological seminaries. The number of communicants in the Province is 139,452, an increase of 10 per cent. in recent years, or 13,803. "The number of confirmed persons is undoubtedly greatly in excess of the number of communicants, but we have no data concerning the unrecorded communicants." "The ratio of communicants to the total population appears to be considerably below the average for the entire country." The Church is stronger in respect to education and social service than on the side of her parishes and her missions. Educational and benevolent institutions are larger in number and stronger in influence than we might expect. Therefore the Province should stand by and strengthen the feeble congregations, should increase the number of parishes, and multiply the Church's membership within the Province. In the small number of the sources of supply, *i. e.*, in the congregations, the Church in the Province is conspicuously weak.

The responsibilities of the Province are many. In 116 of the 438 counties there is no organized Church work. The population of these 116 counties is two and a half millions. There are 502 towns of over 1,600 people (not including such towns in South-

ern Ohio) without our Church. The proportion in these counties without any Church affiliation is, according to the Federal census, as follows: In the diocese of Springfield, 80 per cent.; in the diocese of Western Michigan, 33½ per cent.; Michigan City, over 80 per cent.; Michigan, about 75 per cent.; Milwaukee, 55 per cent.; Quincy, 25 per cent.; Chicago, about 56 per cent. These figures "are appalling." Geoffrey Pinchot calls the country church a most influential and effective single factor in the advancement of righteousness and civilization. Our Church in this Province is almost without country churches. In no place in the United States is she so weak rurally as here. The great bulk of our rural population is detached from organized Christianity. And it is to be remembered that the country people of to-day are to be the city people of to-morrow. Contrast with this the state of the Anglican Church, which was born in the country and thrives in the country. The Church has never been given a chance in the country in this Province.

The dominant religion among the English-speaking rural population has taken the form of evangelical revivalism. It did wonderful work for Christ in its day, but its day seems to be spent. Can the Episcopal Church now begin to enter the field? The problem of the rural church begins away down the line; in the Sunday school, in the use of lay readers and deaconesses, and associate missions, in the training of young men especially for rural work, in a sympathetic coöperation on the part of the whole diocese in the magnifying of the importance of rural work, in lending a hand to the country clergyman, "the unsung hero of the Church," and "in the wiping out of certain snobbishness which is apt to characterize the city church and its staff."

The planting of the country church will have to be done through the development of the latent resources within the Province, rather than through the General Board of Missions. Even if the Board of Missions helps, it will increase its gifts to the Province only as the Province increases its gifts to the Board, for it cannot be asked to rob Peter to pay Paul. But cannot the strong parts of the Province help its weaker parts? The bulk of the Church's work is carried on amongst people of Anglo-Saxon stock.

For the year ending September, 1915, the contributions to the General Board, including \$31,000 to the Emergency Fund, were

III—Apportionments and Appropriations

\$117,249, or \$82,807 net to the Board, over and above the Board's appropriations within the Province. It is to be noted that at the same time that the Province contributed the extra sum to the Emergency Fund it increased its contributions to the apportionment by some \$2,000 and contributions to diocesan missions by \$1,687. The contributions to diocesan missions for the latest fiscal years for which a report was made were \$75,242.14. This is an increase of nearly \$10,000 over four or five years ago. In 1915 the Province gave to general missions, including the Emergency Fund, \$117,249, or \$42,007 more than to diocesan missions in the previous fiscal year, or, omitting the Emergency Fund, \$11,000 more than the amount given to diocesan missions. In this connection it should be remembered that in the industrial centres of the Province a new citizenship, European-born, is taking the place of the Anglo-Saxon stock. This Province is face to face with home tasks that challenge the consecration of the best that is in us, for the preservation of a Christian civilization in the heart of this continent.

The duplex envelope system is more or less in use in all the dioceses, except probably one. In ten dioceses it is reported to

be the best means for raising money for missions. Other successful methods are the every-member canvass and the personal presentation of the subject before missionary committees. All the dioceses except one have missionary committees. In most cases, however, the board of missions is put down as the diocesan missionary committee. The systems and methods for spreading missionary information seem to the committee to be both unsystematic and unmethodical. The parochial missionary committee has not been tried seriously and the every-member canvass and the duplex envelope system have not come into very general use. The weakest feature in our missionary work, in the judgment of the committee, is this, that not only is there a general lack of worthy method, but there is a failure to link up the method with the religious life of the people. Our missionary methods are mechanical rather than spiritual. They are a sort of appendix—a seriously diseased appendix—tacked on to the parish as foreign and extraneous matter serving no function in parish life except to irritate the body corporate. The missionary method must be woven into the warp and woof of parish life so that it becomes the outward and visible expression of the corporate spiritual conviction of the parish. The missionary method should be spiritualized and elevated into the sacrament of Gospel propagation. Some money can be raised by merely mechanical and spasmodic means—men can be raised if our methods are informing, inspiring, and pulsating with religious zeal. The methods that have been inaugurated in the Province of Sewanee might profitably be considered in this Province. The best and strongest feature

II—Responsibilities

in our missionary work is the Woman's Auxiliary. It is found in every diocese and in the majority of our congregations, and its record for zeal, strength, accomplishment, and lofty missionary ideals has been a continuous one for many years. If this Province can put men to work along such lines and with some such methods and ideals, our hardest problems will begin to be solved.

There was considerable discussion from the floor on the contents of the survey. The Bishop of Chicago made the following motion, which was carried after a debate lasting into the afternoon:

"WHEREAS, The survey discloses certain facts, and whereas these conditions in the opinion of the Synod call for the expenditure of \$25,000 a year in addition to the amount being spent on Church extension in this Province;

"Therefore, be it Resolved, That the Synod requests the General Board to appropriate as soon as possible the additional sum of \$25,000 a year to be distributed by the Synod of this Province. Resolved too, that the Synod pledge itself to raise larger sums for general missions."

In the discussion, which was general, many interesting side-lights were given by some of the Bishops and clergy of the work in their dioceses. The Bishop of Springfield spoke of the work among the coal miners in his diocese, and he, Bishop White, and Bishop Fawcett said that they could easily use in their respective dioceses the whole sum of \$25,000 asked. Dr. Hopkins said that the need just now was the development of a provincial consciousness. Dr. Rogers (Fond du Lac) supported Dr. Hopkins, and asked for equipment and machinery to develop this consciousness. He suggested the circulation of pamphlets and literature telling of conditions in the Mid-West. After the passage of the first motion the Bishop of Chicago submitted another motion pledging this Synod to a forward movement for missions. This was carried. The motion to elect a clergyman when a suitable one was secured, as Provincial traveling secretary was lost after considerable discussion.

A motion was made by Dean Matthews that the Provincial Board of Missions shall consist of this Synod and three delegates of the Woman's Auxiliary from each diocese. The Bishop of Southern Ohio criticized the motion as uncanonical in so far as it considered the members of the Woman's Auxiliary. The motion was ruled out of order.

A motion was made by Mr. C. E. Field of Chicago, and carried, expressing the sympathy of the Synod with the Laymen's Missionary Movement Convention about to meet in Chicago. In the morning the Synod was addressed by the Rev. R. W. Patton on his methods of missionary work and extension in the Department of the South. In the afternoon, the Rev. F. G. Deis, a Chicago man, and the missionary in Hankow, China, supported by the congregation of St. Luke's, Evanston, told of his work there.

WEDNESDAY SESSION

After a celebration of the Holy Communion by the Bishop of Springfield, the subject of missions was continued on Wednesday morning. The Bishop of Marquette made the following motion:

"WHEREAS, The current number of the *Spirit of Missions* testifies to great uneasiness in the Church on account of the action of the Board of Missions in resolving to send delegates to the proposed Latin-American Congress at Panama, an uneasiness which is felt on several grounds;

"AND WHEREAS, It appears that the reasons advanced for the action of the Board, while intended to allay the uneasiness, have not done so;

"AND WHEREAS, Many loyal members of the Church in this Province share the trouble and the scruples which this action has caused; therefore be it

"Resolved, That this Synod respectfully urges upon the Board of Missions the propriety and the charity of rescinding their action on the deputation proposed."

Mr. W. R. Stirling made this motion:

"WHEREAS, There is to be held at Panama the Latin-American Congress;

"AND WHEREAS, Because of various protests it appears that some think this election of delegates by the Board of Missions to the said Panama Congress commits it to a possible Pan-Protestant Alliance in Latin-America and one hostile to the Roman Catholic Church, and which might result in a permanent arrangement in the conduct of mission work in Latin-America contrary to the convictions of some of the clergy and laity; therefore be it

"Resolved, That in electing delegates to the Panama Congress this Board disclaims any purpose to commit itself or to be committed to any of the above mentioned possibilities; and that any delegates are hereby instructed to avoid any action which might endanger the peace and harmony of our own Church, and confine its attention to helpful mutual consultation with the delegates as to the problems of missionary work and to the promotion of efficiency in missions."

The Bishop of Chicago, speaking on Mr. Stirling's motion, said that he himself had done all that he could to keep the discussion of the Panama question out of the Synod, but since the question had been forced upon their consideration he felt bound to declare himself upon it.

"I look upon the action of the Board," said he, "as first of

all bad tactics. Discussion of the Board's action must be conducted on the merits of the case, and apart from personalities so far as possible. The Board of Missions is made up of Christian men acting according to the best of their judgment. Nevertheless their proposed action seems to me to be bad tactics. Any proposal to launch a Protestant propaganda in a Catholic country has always created controversy in the Church. When the Church of England had a controversy with the Roman Catholic Church in Reformation days she defined her position with regard to the Churches of Christendom. In an English canon it is written that the Church of England, in declaring its independence of the Pope, does not depart from the Catholic Church of Christendom. Contrast this official declaration with the Pan-Protestant propaganda in a Catholic country.

"Secondly, this proposed action of the Board is in defiance of the General Convention of the Church.

"Thirdly, on its legal side the action of the Board is an appeal unto Caesar. A prominent member of the Board of Missions, and a leading lawyer and Churchman, offers this in its defence. The Board of Missions appealed from the Church of God unto Caesar, and when any agency of the Church does this by placing its charter from the State of New York ahead of its allegiance to the Church, it is time for vigorous dissent to be made.

"Lastly, if the Board of Missions ever comes to regard itself as an executive committee of the whole Church to pass upon questions of Church relationship and general ecclesiastical policy, her usefulness would be seriously imperilled, and we want to protect the Board against such dangers.

"The Episcopal Church has to pull herself together and define her position on historical lines. You can't Romanize the Episcopal Church, and you can't Protestantize her. We go on compromising till our Protestant friends don't know where we stand. I believe that the Board of Missions is facing the beginning of a downfall if it takes upon itself to act as an executive committee of this Church, and I hope for the sake of the future usefulness of the Board that it will not do so."

The Bishop's speech was the most impressive of the Synod, and was loudly applauded.

The Bishop of Southern Ohio, agreeing with the Bishop of Panama as to the grave unwisdom of the Panama action, deplored any discussion of the question in the Synod, and moved that the question be laid upon the table. A division of the house resulted in a tie vote. Following this the Bishop of Marquette and Mr. Stirling withdrew their motions. Their action was heartily applauded.

RELIGIOUS EDUCATION

The rest of the Wednesday session was devoted to Religious Education. A digest of the report of the committee on the survey of religious education in the Province of the Mid-West was presented by the chairman, the Bishop of Milwaukee, who stated that nothing

like the survey had been made in the history of the American Church. The full report covering some 150 pages contains so much material that the committee felt it should be printed as a document of the Province. The cost would be some \$700. The report covers, Part I—Parochial Conditions. Part II—(A) Colleges (B) Secondary Schools. Part III—Theological Schools. The recommendations, which are many, ask that the P. B. R. E. try to bring the various diocesan boards of religious education together for constructive leadership to inspire such boards to adopt the wider outlook of religious education "as a thing which concerns not the Sunday school alone but the parish, the home, the secular school and college, the seminary, as connected elements in the chain of religious intelligence"; to cooperate with other diocesan boards of religious education; to effect the determination and promotion of definite and practical standards of religious and parochial education. The P. B. R. E. should encourage collecting by diocesan boards of a competent knowledge of actual conditions of religious education in their dioceses as to enrollment, school support and expenditure, teachers under training, school departments, and grades, and school housing, types of schools as to numbers and kinds, whether rural, town, city, or mission; that these boards make annual reports in June or July of each year to the Provincial Board concerning the above conditions. That the Provincial Board prepare a plan for three general types of Sunday school, viz.: The school of 35 pupils, the school of 65, and the school of 105; that it prepare an exhibit of supplies needed for such schools, such exhibit to be placed on view at the various diocesan conventions and gatherings; that the Provincial Board try to establish a Provincial training school for leaders in religious education. The report asks that the Provincial Board urge the fundamental need of well equipped Sunday schools in mission stations "as the only sure method of building the Church in the future," and as the proper beginning of such mission work; that the Provincial Board establish a joint committee from among the various diocesan boards of examining Chaplains in the Province to equalize various usages in examining postulants and candidates for the ministry.

In regard to collegiate education especially the report suggests the greater consideration of the problem of the Church and the University, that the Provincial Board so communicate with college

officers and faculties that they may realize that the Church is trying to solve her relation to the college, and that the college may consult with the Church when consultation is needed; that the Synod increasingly urge the cooperation of the dioceses of the State of Illinois in the work of the Church at the University of Illinois. The report recognizes a similar field for cooperation for the dioceses in the state of Ohio. The report recommends that the work in any given college be centred in the nearest parish church, rather than have a student pastor in a college who is unconnected with the parish church; that a careful study of conditions be made before the erection of Church Houses; that there be organization of Church societies for students in colleges.

For Sunday school work in general the following recommendations are made:

1. Sunday schools to contribute to parish support and receive parish support.
2. Fifty cents per pupil to be a reasonable expenditure per annum for proper educational material.
3. Greater choice to be allowed the pupil for objects for which he makes his Sunday school offering.
4. Sunday schools to give forty minutes at least to their lesson period.
5. Teachers to be limited to the grades of one department.
6. Greater effort to be made in the training of teachers.
7. Effort to be made to have teachers at least 25 or 30 years of age where choice is possible.
8. Greater effort and study to increase the senior department.
9. Every Sunday school to have a font roll, and a point of graduation.
10. No name of an absent pupil to be kept on the roll for more than six weeks except for good and urgent reasons.
11. Every Sunday school to call teachers and officers to consult as to the welfare of the school at least four times a year.

After the reading of the report a motion made by Dean DeWitt of the Western Theological Seminary was seconded and carried, "That the Synod express its appreciation of the survey; that the Provincial Board complete its surveys on theological seminaries; and that the G. B. R. E. and the P. B. R. E. confer on theological education."

The Bishop of Southern Ohio moved that the survey be reported to the P. B. R. E. when constituted. The motion was carried.

The Rev. Dr. Bradner then addressed the Synod on the general subject of Religious Education. Generally speaking there has not been the desired increase in the Sunday school during the past five years, and the next generation must be looked to with more care and consideration.

A nominating committee of twelve was appointed by the chair. Resolutions of sympathy were passed on the death of Bishop Toll, and for the Armenian Christians in their present suffering. It was moved to use all influence possible with the United States Government to better the conditions reported in Armenia, and to approve the action already taken by President Wilson in this connection. Bishop Williams suggested that each diocese represented have a special day of prayer for the Armenian Christians and that a special offering be made for them on that day.

It was moved by Bishop Weller, and carried, that this Synod commend to the clergy and favor participation in the proposed Nation-wide Preaching Mission. On invitation, the Rev. Dr. Freeman of St. Mark's Church, Minneapolis, addressed the Synod on the mission. In a striking speech, Dr. Freeman explained the nature and scope of the mission, and asked for leadership of this Church in this "new revival of religion."

THURSDAY SESSION

The Bishop of Michigan, the celebrant at the service of Holy Communion at 7:30 A. M., was chairman of the committee on social service, and introduced the subject of the day.

Social Service He did not present a written survey as the chairmen of missions and religious education had done, and asked that in its stead five-minute talks be given on local aspects of the subject by representatives from the various dioceses, and that more extended papers be presented by the Bishop of Western Michigan, and by the Very Rev. B. I. Bell. The chairman's request was granted, and the conference that followed was as interesting and helpful as those on missions and religious education.

Then came a series of short presentations of what is being done in the different dioceses in the way of social service. It was an illuminating picture of many forms of work, and was very impressive. The more extended addresses took the form of a discussion of the subject of Crime and Penology by the Bishop of Western Michigan and of the relation of the Church to the social order by Dean Bell.

Elections were as follows:

Member of the G. B. R. E.: Rev John H. McKenzie, D.D., (Michigan City).

Nominations

Trustees of the Province: The Bishop of Chicago, 3 years; the Bishop of Marquette, 2 years; the Bishop of Michigan City, 1 year; the Ven. B. T. Rogers (Fond du Lac), 3 years; the Rev. George F. Gunnell (Ohio), 2

years; the Rev. Dr. Lewis Brown (Indiana), 1 year; Mr. W. R. Stirling (Chicago), 3 years; Mr. James C. Smith (Michigan), 2 years; Mr. William G. Mather (Ohio), 1 year.

Board of Social Service: The Bishop Coadjutor of Southern Ohio, the Bishop Coadjutor of Ohio, the Bishop of Michigan, the Bishop of Chicago, the Bishop of Western Michigan; the Rev. Samuel Tyler (Southern Ohio), the Rev. William Baker (Springfield), the Rev. J. A. Ten Broeck (Marquette), the Very Rev. B. I. Bell (Fond du Lac), the Rev. Holmes Whitmore (Milwaukee), Hon. James A. Collins (Indianapolis), Miss Ellen Gates Starr (Chicago), Mrs. James R. Garfield (Ohio), Mrs. W. G. Russell (Quincy), Captain H. S. Norton (Michigan City).

Commission on Parochial Education: The Rev. Frederick Ingley (Milwaukee), Chairman; the Very Rev. Francis White (Michigan City), the Rev. F. C. Sherman (Ohio), the Rev. C. H. Young (Chicago), Mr. T. I. Stacey (Chicago).

Commission on Education in the Public Schools: The Bishop of Chicago; the Rev. B. Ivins (Michigan City), the Hon. J. L. Sullivan (Indiana), the Rev. H. J. Simpson (Michigan).

Commission on Secondary Schools: The Rev. J. H. MacKenzie (Michigan City), the Ven. B. T. Rogers (Fond du Lac), the Rev. Llewellyn Hastings (Quincy), the Rev. Dr. Shero (Milwaukee), the Rev. Dr. Wilkinson (Western Michigan).

Commission on Universities: The Rev. G. C. Stewart, L.H.D. (Chicago), the Rev. John M. Page (Springfield), Prof. W. T. McGruder (Southern Ohio), the Rev. W. F. Pierce, D.D. (Ohio), the Rev. William Burroughs (Indiana).

Commission on Theological Seminaries: The Bishop of Milwaukee, the Bishop of Ohio, the Bishop of Michigan City, the Rev. W. C. DeWitt, D.D., Chicago, the Rev. D. F. Davies, D.D., Ohio.

LANDLORDISM AND WAR

IF WE consider the wars of the world, we shall find them falling into one of two classes: wars for personal ambition and wars of human need. And of both classes by far the larger per cent. has been over land; conquerors extending their dominions, or a people expropriated for one reason or another seeking homes in some other region or, within their own state, rising against the upper classes to recover their ancestral possessions. Upon the first of these we need not particularly dwell, for history is full of them, and every school-boy has at his tongue's end the names of their leaders. And even where no conspicuous leader emerged, these wars of conquest are in a class by themselves and easily distinguished from the others. By the unanimous opinion of mankind, this class of wars has been branded as infamous. But for those conflicts which have arisen from a people's need of land there has always been a universal sympathy and in many cases an outspoken admiration.

It is a remarkable fact and yet one which not infrequently confronts us in history, that the land holdings of a people individually are generally in inverse ratio to the land holdings of their state; or in other words, that as the state begins to win the world the people of that state begin to lose their own farms. This it would seem is the Nemesis that follows the armies of conquerors, that a people which aids and abets its state in a lawless assault upon the territory of a foreign people will themselves be obliged eventually to drain the same bitter cup in their own individual lives. He who helps steal a province shall lose his own farm. How comes it we never perceived the truth of this, when it is written out in capitals on the pages of history? Unquestionably because we read history for cultural, never for ethical, purposes. . . .

Landlordism no less than militarism is one of the problems that must somehow be solved by this war, if the peace which the world is hoping will come is to be a permanent peace. For the terrible sacrifices which Europe is making to end war would be to no purpose were its aim simply to abolish preparations for war and not also causes of war. So long as there is one nation that, without restraint and as the mood seizes it, is allowed to confiscate the lands of weak peoples in every part of the earth and to compel every person who settles within this conquered territory and who wishes to participate in the government of his new home to sever his connection with his own country and become a subject of the conquering nation, it is as plain as day that the present war will be followed by another and still another, until landlordism too has disappeared.

If the matter is not settled now and settled rightly, it will be brought up again, we may be sure, until some measure of justice shall have been secured. Any talk of disarmament that does not provide also for the disarmament of the landlord is a mere bandying of useless words. For, as we have seen, landlordism is the main cause of militarism. And of the two, if we may judge by the comparative condition of the people of England where landlordism has had full sway, and the people of Germany among whom militarism has come to its most perfect flower, we are forced to admit that of the two curses landlordism is the more disastrous.—*H. D. Schoonmaker.*

OF ALL THE situations in which man can find himself in this life, that of righteousness undoubtedly brings him nearest to felicity.—*Massillon.*

FUNERAL SERVICES OVER REMAINS OF BISHOP CODMAN

BISHOP CODMAN'S remains were brought from Boston to Portland Friday, October 8th, the day following his decease, and lay, until Monday, the 11th, in Emmanuel chapel, where they were lovingly watched, night and day, by members of the Cathedral parish. There were frequent celebrations of the Blessed Sacrament, and after a service there were always many to kneel around the bier and unite in silent prayer to the Throne of Grace. On the day of the funeral, besides an early Celebration, there was a solemn Eucharist at 10:30, at which the Dean of the Cathedral, the Rev. Frank L. Vernon, D.D., was the celebrant. The public obsequies were held shortly after 12:30 o'clock, in the presence of one of the largest congregations that ever assembled in the sacred edifice, the congregation, in fact, overflowing into the Cathedral close. The greater number of the clergy of the diocese attended and numerous clergy from nearer dioceses as well. The House of Bishops was represented by the Bishops of New Hampshire, Massachusetts, and Rhode Island, and the Suffragan Bishop of Massachusetts. The procession was headed by the crucifer and Cathedral choir, after whom came the clergy, preceded by a cross bearer, and the visiting Bishops. The pastoral staff was borne by Canon Fowler of the Cathedral, who had been intimately associated with the deceased for years. The sentences were read by Dean Vernon, the lesson by the Bishop of New Hampshire, and the Creed and prayers by the Bishop of Massachusetts. The first of the Psalms in the office was chanted by the choir, and the hymns sung were "Jesus Lives," and "For All The Saints," the latter being the recessional.

The remains of Bishop Codman were taken back to Boston in the afternoon and thence to St. John's in the Highlands, where they were received by the clergy of the parish and many of the Bishop's former parishioners. On the following day there was a solemn requiem, at which the rector, the Rev. Frederic W. Fitts, was the celebrant. At the conclusion of the service, the coffin was borne down the aisle, the procession being headed by a crucifer and two acolytes with lighted tapers. In the procession were Dean Vernon of Portland, Canon Nicholson, of Waterville, Me., and the Rev. O. D. Smith, of Houlton, Me., representing the clergy of the bereaved diocese. The interment was in the Codman family lot, Forest Hills Cemetery, Boston.

The Standing Committee of the diocese of Maine have issued a call for a special meeting of the convention on December 1st for the election of a Bishop.

Bishop Codman, whose death was announced as having occurred in Boston on October 7th, was born in that city, December 30, 1859. His father, Robert Codman, was a well-known Boston lawyer, of large business ability and universally esteemed for his sterling traits of character. The elder Codman was of Congregational ancestry, and his father, Dr. John Codman, for many years a distinguished minister in the Congregational denomination, was a sturdy and successful opponent of the Unitarianism that, in the earlier part of the last century, rent that body in twain. Robert Codman, Sr., became a convert to the doctrines and principles of Anglicanism, and at the time of his death was senior warden of the Church of the Advent, Boston, in which parish his son, the future Bishop, was reared. Bishop Codman was educated in the public schools of his native city, and, entering Harvard University, was graduated in the class of 1882, to be graduated three years later from the Harvard Law School. Admitted to the Suffolk bar, he practised law for a number of years, but the sudden death of his brother, the Rev. Archibald Codman, rector of Roslindale, Boston, a young clergyman of high promise, turned his thoughts towards the sacred ministry. Putting aside his law books, he entered the General Theological Seminary, New York, where he prepared for his life work, to be made a deacon in 1893. He became curate of All Saints' Church, Ashmont, Boston, then enjoying the consecrated ministrations of the late Rev. Charles T. Whittmore, between whom and his curate there ever subsisted the warmest ties of friendship. Mr. Codman was advanced to the priesthood in 1894 by the late Bishop Grafton of Fond du Lac, the spiritual father of his boyhood, and, a few years later, succeeded the late Archdeacon Converse as rector of St. John's Church, Boston Highlands. In this parish, which is located in one of the poorer districts of the city, he labored most successfully, endearing himself to his people by his loving sympathies and thoughtful charities. When he parted with them to become Bishop of Maine, he suffered, as he described it, a "wrench," and it was always a joy for him to pay his former parishioners a visit in the modest little church, where he had spent some of his happiest days.

Accepting an election to the bishopric of Maine, in succession to Henry Adams Neely of saintly memory, Mr. Codman was consecrated in St. Luke's Cathedral, Portland, on St. Matthias' Day, 1900. His episcopate of nearly sixteen years was a busy and mark-

edly successful one. He had conspicuous ability as an organizer and administrator, his legal training being of great service to him in his work. Through his efforts, backed by a loyal laity as well as by a devoted clergy, the affairs of the diocese were in time so improved, that Maine was enabled to dispense with all aid from the General Board of Missions, and yet, as a rule, to raise its full apportionment to the missionary work of the Church at large and even, in some years, to exceed it. New missions were founded, new churches and rectories built, and the influence of the Church was made to be felt in localities where previously she had hardly been known. One enduring monument to his memory is the beautiful Emmanuel chapel, adjoining the west end of the Cathedral, which he erected at his own expense in memory of his brother, the Rev. Archibald Codman, and his parents. This chapel, which is truly a work of art, has for an altar-piece La Farge's noble painting of the Madonna and Child. At his own expense, also, he greatly enlarged the episcopal residence, making it a model of what a Bishop's house should be.

Bishop Codman was emphatically a man of public spirit, taking a warm interest in affairs in general, and giving liberally to many objects. No one but his Maker and himself knew how many were his charities. He delighted in assisting deserving young persons in obtaining an education; no one could have been kinder in a substantial way to his poorer clergy and their families when sick or in need; and he gave of his time and means to the work of the Commission for the Prevention and Suppression of Vice as well as to that of the Maine Tuberculosis Society.

He was a forcible preacher and almost invariably spoke without notes. He knew how to adapt himself to a congregation, and was yearly becoming more popular as a speaker. His sermons were eminently practical, even when on doctrinal subjects, and drew together increasing numbers of non-Churchmen. Never rhetorical and almost devoid of ornament, they went at once to the heart of a subject, and often abounded in telling illustrations. He believed in the Historical Church with all his mind and soul, and never left his hearers in doubt as to where he stood, but no one had more respect for conscientious differences of opinion or was more desirous, in a discussion, of maintaining an open frame of mind.

Besides his widow, Bishop Codman leaves two brothers and a sister. Shortly after his elevation to the episcopate, he received from Trinity College, Hartford, the honorary degree of doctor of divinity.

THE SPIRITUAL DEADNESS OF "AVERAGE CHRISTIANITY"

THE FAITH, which fear and pain had not shaken (in the ages of persecution), was, in some degree, bewitched and corrupted by wealth and dignity. The World, as Bishop Westcott says, got into the Church in the fourth century, and we have never been able to get it out since. And here, I think, we touch again upon one of the causes of the failure (of Christianity) we are seeking. If I may use a somewhat bold metaphor—which has, if you will think of it, a very high authority—the cunning spirit of the world takes the ferment which worked such radical changes in the constitution of the human soul, and by inoculating society at large with a very dilute and attenuated serum, secures for it a measure of immunity from violent and inconvenient attacks. The result is only too familiar to us all. In any nation or class where Christianity is an inherited habit, or an accepted convention which everyone takes as a matter of course, the normal religious experience of the individual is a very mild and manageable form of the fever which consumed St. Paul, and wrung from him the agonized cry, "Wretched man that I am, who shall deliver me from this body of death?" We feel what is called "average Christianity" acting as a protection against enthusiasm, a positive obstacle to genuine conversion. Happily—or, I would rather say, by the mercy of God—the immunity it provides is not complete. I believe that since Christ came there has been no generation so dull and selfish, no Church so fallen into superstition and formalism, but it held some souls that understood, and faced the teaching of Christ in all its terror and all its beauty, and made the great venture. And from time to time prophets have arisen with power to preach Christ as He is to men, and to compel them to forsake all and follow Him. Then there has come a great spiritual awakening—a copy, though it may be faint and imperfect, of what happened in Galilee and Judea nineteen hundred years ago. Such was the first coming of the Friars; such the Protestant Reformation, with all its mistakes; the Methodist Revival in the eighteenth century; and the Tractarian Movement in the nineteenth.—From Peile's *Reproach of the Gospel*, Bampton Lectures for 1907.

SHUT NOT thy purse-strings against painted distress. Act a charity sometimes. When a poor creature (outwardly and visibly such) comes before thee, do not stay to inquire whether the "seven small children," in whose name he implores thy assistance, have a veritable existence. Rake not into the bowels of unwelcome truth to save a halfpenny. It is good to believe him. If he be not all he pretendeth, give, and under a personate father of a family think (if thou pleasest) that thou hast relieved an indigent bachelor.—*Charles Lamb*.

THE PANAMA CONGRESS AND THE REAL SITUATION

BY THE RT. REV. G. MOTT WILLIAMS, D.D.,
Bishop of Marquette.

THE reading and re-reading of the latest circular on the Panama Congress shows that a great effort is being made to meet objections which have been urged against it by our men. If this last publication had been the first, it might have given many of us a strongly sympathetic feeling towards the Congress; though the oftener it was read the less convincing it would finally seem.

For at the conclusion it lays down a platform. Our communion laid down a platform more than twenty years ago, which we called the Quadrilateral. This new platform, accompanied by the moderate and conciliatory language which precedes it, is only a trilateral. It lacks a plank. Had we not spoken first it might have seemed very appealing. But we can hardly step on it now without leaving our own, or implying that the other plank is unimportant when missions are being considered.

Compare the post-Nicean situation and the many creeds then brought forward in the interest of unity. Several of those creeds might have seemed satisfactory to many Bishops of fully orthodox sympathies; some did impose on the orthodox for a while, until the fact was grasped that they were offered *instead* of the orthodox formula, by people who wished to *avoid* the orthodox formula. In this present case we are asked to enter a Congress assembled on a basis of less than we believe, and to enter it not on the even terms of as many Episcopalians as non-Episcopalians, but to enter a Congress which is overwhelmingly opposed to our form of organization.

In a discussion of principles, of course, the opposing principles should be evenly represented. Principles, with us, *have* to be considered, because our practices are bound up with them. One may in theory assent to the desirability of conference, yet feel that its fruitfulness is sure to be impaired by miscellaneous representation. And experience has shown the extreme difficulty of making ultra-Protestants understand us because they use common and apparently simple words in a sense different from ours. The representation at Panama is to be very wide. The differences between many of them do not seem to us to be fundamental, but they are sufficient to keep them organically apart; and they prove formidable obstacles to the successful working of federation in our own country.

In facing the theoretical and practical difficulties of our participation in the Conference, our own actual situation should be considered. We are at work in China, Japan, Liberia, Cuba, Mexico, Haiti, and Brazil as foreign fields. Of our so-called domestic missions the Philippines, Honolulu, Porto Rico, and Panama are quite as foreign, and their demands are increasing from year to year. Every meeting of the Board refuses some new appropriation asked for. We have not made a pretense of adequately providing for work among colored American citizens. We have entirely overlooked our vast immigrant population, developing into hyphenated Americans. We are as disunited from them in work and sympathy as if they had never come here.

The Board professes its absolute inability to meet and minister to the teeming populations in our Middle West. On our recent scale of contributions and appropriations we accumulated an enormous deficiency, and the recent emergency offering made necessary by this deficiency is not available for new work. Our Provincial organizations at home are hence having provincial needs strongly thrust upon them. But the mission authorities in New York seem to be hostile to any development of provincial missions; and those who favor facing the *real* deficiency, which is a defective realization of our duty to our own land, are accused of sectionalism.

Now there is a normal way of increasing our work in South America. We ought to go at it when the time comes strictly on our own principles. In the near future it is reasonable to expect a second see in Brazil. When it comes, it will have been created by the House of Bishops according to our own precedents. True, Panama is nearer the west coast of South America than to Brazil, and the west coast is now very accessible to American enterprise; so there will be a good many Americans going there. There are, however, already several English chaplaincies. And the entire number of domiciled or resident Americans on the west coast of South America will not reach 25,000 in a good many years. They will have the same rights as 25,000 stay-at-homes, or not much greater. They

will form our chief reason for opening mission work in fields in South America which we have not yet occupied, and as they will be very much scattered the work will be expensive and difficult.

What has been the experience of our clergy in foreign Roman Catholic countries? We have churches in France, Italy, Bavaria, and in Saxony, where the court is Roman Catholic. Our clergy in these different countries have been exceptionally intelligent men, none of them holding "advanced" or "pro-Roman" views. They have usually been markedly otherwise. But, without exception, they report any attempt at making proselytes to our Church from the Roman communion as to be discouraged. They are alive to abuses they see, to corruptions that are patent, but they agree that there is spiritual life there from which national regeneration must come, and that, respectable as are the Protestant bodies in France and Italy, there is no possibility that national regeneration can come from them. It must come from where the life is, and the people are at home.

Men like Mr. Lowrie at Rome, Dr. Watson at Paris, and Bishop Kinsman from his observations at Tunis in the French Church, have testified to the strong evangelical tendencies and movements going on internally to Roman Catholicism. I am personally an eye-witness of something similar as a student of Lenten sermons abroad. A man may hold all of what we call "the errors of Rome" *without any emphasis*, and throw back his whole heart on the central doctrines of Christianity.

From the appreciation of this by our men, and because Roman ecclesiastics know now that our men appreciate it, comes the fact that we are not regarded with hostility in Paris or Rome, and we are being studied by the evangelical party in the Roman Church for light on their problems.

Our work in Southern Brazil seems to have been cautiously and charitably handled. But the caution and the charity have sprung out of our own Anglican principles. There is no ultra-Protestant propaganda being carried on there. Things seem rather to have developed than any intrusion made. Such conditions may exist in lesser amount in western South America, but the population involved is less than we are woefully neglecting at home, and far less than in the foreign fields we already ostensibly and inadequately occupy.

We ought to be able to recognize our opening when it comes. We can hardly be assisted in recognizing it by any non-episcopal body. Certainly none of the bodies which propose conference in South America has ever assisted us in recognizing our opportunity at home, except by diligently, as far as possible, entering in before us. Politeness at Panama may result in many fine words, but this will mean, I fear, suppressed convictions, so that the outcome will be threatened with unreality.

WHAT CHRISTIANITY DID FOR MELANESIAN SAVAGES

SIXTY YEARS AGO the Melanesian Mission found the islanders of that great archipelago typical heathen savages. I will say nothing of many ugly aspects of savage life, which we are apt to overlook, while we dwell rather on what we conceive to be its romantic and picturesque sides. I will speak only of two dominant influences, which darkened their whole existence, each in turn giving fresh strength to the other—hatred and fear. Every island, every clan, every village, lived in perpetual war with its neighbor. Within the compass of one small island there would be two or three tribes speaking different tongues, and holding no intercourse except the intercourse of rapine and murder. And what stood to them in the place of religion was abject fear—fear of malignant spirits, fear of witchcraft. The reef where they fished was haunted by other ghostly fishers whose quarry was men's lives; the forest was full of demons waiting to catch the unwary traveler; the night was possessed with the horror of great darkness. And ever about their path and about their bed was the fear of magic that could kill them in torments, and does still kill the heathen islanders. Under the shadow of their hideous legends and fancies, strong men suffered the miseries of a nervous child with a cruel and superstitious nurse. From these two plagues Christianity has delivered them; it has taught them that all men are brethren, and saved them from the curse of unreasoning hatred; it has lifted the cloud of fear from their lives—the fear of darkness, the fear of magic, and the panic cruelty that often goes with that fear. And it would be perversely false to say that this has come to them by mere contact with European civilization, when we remember what the coming of the white man *without religion* has meant to the native races of the Pacific. Surely it is little wonder that the cry for Christian teachers goes up from all the islands.—From Peile's *Reproach of the Gospel*, Bampton Lectures for 1907.

THE SMALLEST hair throws its shadow.—Goethe.

CLINTON ROGERS WOODRUFF, EDITOR

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

WHAT IS SOCIAL SERVICE?

REFERENCE was made in this Department sometime ago to a very interesting and suggestive distinction made between social and individual service by the Rev. Romilly F. Humphries at a recent meeting of the Social Service Commission of the Third Province. So impressed was the editor of this Department with what Mr. Humphries had to say that he asked him to put it in writing and this he has done. The statement is reproduced in full because of its suggestiveness.

What is Social Service? Is it something new, or is it the sum of old activities presented under a new name? Are not reports of Social Service Committees merely a recital of institutional and philanthropic work which the Church has always been doing? Has not the Church always rendered Social Service, that is, has it not always served society? Such questions are frequently heard to-day, and there are many who regard the term Social Service as a convenient common denominator for the work that the various parochial organizations have always been doing.

Now it is well that we should not have too exclusive a definition of Social Service. It is well that we should recognize the social bearing and influence of every good service rendered.

Bringing up people in the nurture and admonition of the Lord is a social service. Converting a sinner from the error of his way, restoring him to right relationship with his God, his Church, his community, is rendering a social service. If there is joy in heaven over one such restoration, certainly we on earth may not belittle its widest and fullest bearing, its social significance.

But when this is said, and a great deal more that might be said, there remains a field of social service and a definition of social service that are comparatively new to the mind of the Church, and to the mind of the world in general.

As the conversion of a sinner has its social bearing, so the cure of a typhoid patient has its social bearing, but, without detracting from this bearing, it may be properly considered an individual service. The prevalence of typhoid fever in a community to-day prompts some other service than treatment of the sick ones. It prompts a service that shall reach and affect the community *en masse*, the whole society of people, that is, the purification of the water and milk supply. This is Social Service as distinct from or supplementary to the individual service of healing the sick. That the Church through its representatives is expected to take part in sanitary social service is well recognized to-day. Bishops have issued pastorals urging their clergy to cooperate through sermons and in other ways in anti-tuberculosis campaigns. It is a tender and loving service for a woman's guild to become concerned about some ill-nourished, anemic sister, worn with fatigue, to supply her with tonics, wholesome food, and to provide rest in the country for her. That is an individual service. But when it is known that the conditions surrounding many women's work, the number of hours employed, the wages paid, produce legions of such unfortunates, it would be a distinctively social service to secure such reforms, by legislation if necessary, as would affect not an individual here and there, but working women *en masse*, the whole social group. The same illustration will apply to child labor and to all industrial relations.

There is a service to individuals which doubtless has its social bearing, but it is individual service. There is a service affecting whole groups, by the adoption of preventive measures, measures of reform, and policies which manifest fuller recognition of the rights and duties inseparable from the Christian teaching of brotherhood. This is Social Service.

Only in one field of Social Service, as we have illustrated it, is the mind of the Church at unity with itself. That is the field of sanitation. The Church will support a health programme that the medical men agree upon. Into the field where the Church may and must perform its largest social service, it has scarcely entered—the field of industrial relations. Yet in the New Testament more is said directly and by legitimate inference about industrial relations than about sanitation. The reasons for this halting attitude are not hard to find.

First there is the fear on the part of some, that a gospel of material comfort will supplant the Gospel of Spirituality. Much is heard about getting more of the world's goods; little or nothing about contributing to the world's good. Much about the needs of the body; nothing of the need of the soul. The answer to this includes the reminder that our Lord was far from indifferent to the welfare of men's bodies. It reaches further. Even if the facts wholly justified the fears, there would be the greater need of the Church's effort

to guide and direct the wide-spread social movement of our day, and to supply spiritual motives and ideals.

Another reason is the conviction still held by some, that industrial development must be in accord with the law of struggle and survival of the fit; the Church has no business with the matter; *laissez-faire* is the proper course. These may be answered by the new economics which repudiates *laissez-faire*, and by new interpretations of the law of evolution which find place for ethical factors in the estimate of the fit who are to survive.

The third reason for the Church's inaction may be ascribed to the selfishness and indifference of some of its members who jealously oppose any change which would take from them their special privileges. Their number is far smaller, let us believe, than is frequently asserted. Change of heart must precede their acceptance of a social service programme for the Church.

THE SOCIAL FORUM IN GRACE CHURCH, CHICAGO

Here is a side-light on the fire at Grace Church, Chicago, which illustrates what a help that parish has been. It is a letter from those who have been attending the evening social forum which Dr. Waters has been conducting in connection with Grace Church parish:

"DEAR MR. WATERS:

"This is our effort to sympathize with you in the confusion and loss attendant upon the burning of the Grace Church properties.

"None of us shall forget the pleasant and profitable evenings spent in the service forum, nor the ones who made it possible.

"We are confident that the devotion to common-sense and progress which characterized the Grace folks was not burned up.

"We look for new buildings and a big future along the same lines as before, the need for which could not be greater.

"Yours very truly,

"JOHN F. KENDRICK,
"(and many others)."

As my correspondent writes: "Dr. Waters would probably never say a word about this letter. That's his way. Therefore I am sending it to you for use in THE LIVING CHURCH. I think on the whole Dr. Waters does more revolutionary social service than anyone in this Province."

MEETING OF JOINT COMMISSION ON SOCIAL SERVICE

There was a very interesting meeting of the Joint Commission on Social Service on October 6th, the Bishop of Connecticut presiding. Arrangements were made for the representation of social service work at the approaching provincial and diocesan meetings. Arrangements were also forwarded for a comprehensive and effective presentation of the whole subject at General Convention of 1916.

The committee on Advent social service missions already referred to in the columns of THE LIVING CHURCH reported progress. There will be perhaps five or six such social service missions during the Advent season, perhaps in connection with the nation-wide preaching effort. It was generally agreed that it would be better to have a few missions carefully and successfully conducted than a very considerable number but inadequately equipped.

A special committee, consisting of the Rev. Dr. Peters, Dean Knapp of St. Faith's Training School, and Mr. Clinton Rogers Woodruff, was appointed to consider and report upon the possibility of establishing a training institute for lay social workers.

A Church-wide social survey is being conducted by the Commission, the results of which will be tabulated and given to the Church at a later date.

A NEW USE for the floors of unused city reservoirs has been discovered in Cincinnati, where on a recent evening 7,000 couples were permitted to dance on the reservoir floors at Eden Park in connection with Cincinnati's first municipal picnic.



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 shall be published.

THE PANAMA CONGRESS

To the Editor of *The Living Church*:

I HAVE read with interest a good deal of the published correspondence regarding the decision of the Board of Missions to send representatives to the Panama Pan-Protestant Conference, and venture to add my earnest protest to the many which have appeared in your columns during the past summer.

The whole ground of argument in regard to the legal aspect of the case has been carefully covered by your thoughtful editorials and by various correspondents. The wisdom of such an action too has been called into question by men whose opinions command the widest respect. It will be unnecessary, therefore, to repeat any of the many unanswerable arguments which have been advanced against this decision.

There is, however, one phase of the case which has apparently been overlooked, and upon which my protest is based, namely, the harmful effect of further grave disagreement in general policy, from which the Church has suffered so much within the past decade. The turbulent clamor regarding Canon xix, with all its attendant consequences, has only just begun to quiet down. Prayer Book papers and certain pseudo-religious magazines have not assisted materially in establishing peace and quietness—and now comes this action of the Mission Board which, whether right or wrong, will certainly act as another contributing cause for mutual suspicion and recrimination. Is the game worth the candle? One wonders if those members of the Board of Missions who are responsible for this step feel certain that the good which the Church will derive from participating in the Panama Conference will equal or offset the ill engendered by the strife. We have been urged a good deal in recent years to consider the expediency or in expediency of this or that proposition. If such argument is of value at one time, or under one set of circumstances, it is surely valuable at another time and under a different set of circumstances. I protest against this action of the Board, therefore, on the time-tried ground of expediency, for I believe it inexpedient to rend again the peace of the Church for the purpose of winning the smile of approval from Christian bodies who can only despise our vacillating weakness. It is surprising that some informal assurance has not already been given to the effect that the whole question shall be reconsidered at the November meeting of the Board.

Boston, October 13, 1915.

SIMON BLINN BLUNT.

To the Editor of *The Living Church*:

THE Church has a divine constitution paramount to all legal constitutions and canons and, *a fortiori*, over all the legal machinery which the Church uses for its work in the world. Before the Reformation the Church in England was connected with the see of Rome, but, since, it has protested against some of her doctrines and against the whole of her authority as against an unwilling national Church. And this protest is against such doctrines and claims of authority as being contrary to Catholic character.

So far as any Church is Catholic in character, this Church, which does not intend to depart from the doctrine of the Church of England, is in sympathy with it.

This Church has properly conferred, and, I think, coöperated with Christian bodies which are non-Catholic in the cause of religion and in the cause of Christianity, as against non-religious or non-Christian forces. And I think this Church has agreed that certain work should be done in Roman Catholic countries, independently, as a Catholic Church, to teach that the above mentioned doctrines and claims of authority of the Roman Catholic Church are contrary to Catholic character, as well as to do mission work among non-Christians therein. But I am not informed that this Church has ever authorized conferences to be held or coöperative work to be done in Roman Catholic countries with Christian bodies which it teaches are non-Catholic. And I believe that such conferences and such coöperative action would put this Church in a false position—namely, it would tend to make this Church appear to be a non-Catholic body in sympathy with non-Catholic bodies and not in sympathy with Roman Catholic Churches whose Catholic character is admitted, except so far as concerns certain doctrines and the authority of the see of Rome *when exercised against the will of a national Church*.

And this letter is written not as adding anything of value but as a protest of a layman against a conference proposed to be held without due authority of the Church or in accord with her divine constitution.

LEWIS STROCKRON.

To the Editor of *The Living Church*:

LET me thank you for your clear and satisfactory editorials on the Panama Congress in the issues of September 11th and 18th. They are disappointing only in one particular, namely, that they have not been followed up.

It should be noted that the great majority of people in the Episcopal Church recognize in her a real demonstration of the fact and possibility of a certain kind of unity. She holds men of most diverse views within her boundaries. Extremists on either side lose touch with reality and fail in their efforts if they refuse to accept this fact.

The action of the Board in the matter of the Panama Congress is in line with the Protestant extreme. It is deplorable not only from the standpoint of those who reckon themselves as Catholics, but from the standpoint of the whole body of the Church, with the exception of the small group who are militantly Protestant.

May we not hope that you will keep on presenting the true meaning of this matter in your columns?

Yours faithfully,

HARVEY OFFICER, O.H.C.

West Park, N. Y., October 15th.

To the Editor of *The Living Church*:

AS it ever occurred, I wonder, to the Rev. Randolph H. McKim and numerous other defenders of the projected Panama Congress, that the fact that the Roman Catholic Church has been invited, along with other religious bodies, to send delegates to the congress, is rather an insult than an excuse? If such a congress were to be held in England, and the Church of England invited to to participate, would that Church regard such an invitation as sufficient recompense for allowing England to be called a country without true religion?

JARED S. MOORE.

Cleveland, Ohio, October 16th.

A NATIONAL AND NOT A SECTIONAL QUESTION

To the Editor of *The Living Church*:

IT is perfectly permissible, as well as lawful, within the bounds of Province No. 2, for a congregation of colored persons to be constituted on racial lines. It is permissible, and lawful, also, for colored persons to become members of parishes made up of white people. We certainly would not change this liberty. We would vigorously protest against any law declaring that colored people shall be organized along racial lines. We would as vigorously protest against a law which compelled the admission of colored persons into white parishes.

What we now ask is that the several congregations organized on racial lines within the province be permitted either to associate themselves with the diocesan convention of the particular diocese where situate or to associate themselves with similar congregations within the province and be given a "status" of their own, with a convocation and Missionary Bishop. In every division of the Church there will be colored members, but in the racial division the great body of colored people will be found. The point of unity is in the one Episcopate. Still again, this unity would be in evidence in the Provincial Synod.

By such an arrangement, which is not mandatory but simply permissive, the great body of colored Churchmen would be associated together in the work of missions, and also in building up institutions for colored orphans, the aged and infirm, and other charitable concerns. Otherwise, they would justly claim the benefits of such institutions now practically confined to white people. Right here is a great and vexing problem that is sure to arise, without the permissive legislation which is sought.

We are asking simply for the legislation. The initiative, in every case, must be taken by the diocesan Bishops. The question of a more elastic episcopal supervision of the colored race is not a sectional but a national question, and is intimately connected with the subject of Church Unity.

If in 1878, when an entire negro denomination, Bishop, ministers, and laity, asked to be received into the Episcopal Church in Virginia, the legislation which we are now asking the General Convention to adopt had been a part of our canon law, the Church would not have lost such a splendid opportunity. At the next meeting of the House of Bishops the Bishop of Virginia would have laid the whole matter before that body. And the probable result would have been somewhat like this: North Carolina and Virginia

would have been constituted a special missionary district with respect to the colored race, and the very best colored priest that could be secured consecrated a Missionary Bishop and set to work, with the coöperation and guidance of the Bishops of North Carolina and Virginia. That organization alone would have given him twenty-odd ministers, and more than two thousand communicant members.

I know enough about racial life to assert that it is entirely within the range of possibility, some day, for the Bishop of New York to be surprised with a request from some negro body in the state of New York, seeking admission into the Church, not as paupers, but as self-supporting people. Such a happening would almost daze the good Bishop, when immediately the vexing character of the new problem would dawn upon him in all its fulness.

Under the legislation which is proposed, the solution would be quite easy, and prove a great triumph for the Church, and the cause of Christian unity. The clerical and lay deputies in the General Convention from the North are not wise in treating this question as pertaining to the South. Southern negroes are constantly flocking to the North, and when they go they carry themselves. They have the same desire in the North that they have in the South. They want their own convention, and their own Bishop. Sooner or later, there will be "trouble" in the white camp if the black saints of the household are "snubbed."

GEORGE F. BRAGG, JR.

Baltimore, Md., October 12th.

SUNDAY SCHOOL LESSONS

To the Editor of *The Living Church*:

WHAT is the matter with our Church Catechism that it is not thought good enough for the instruction of the Church's children in all matters pertaining to the Christian Life?

Is there anything better to be had by which to teach our own children their duty to God and their duty to their neighbors?

My knowledge of the Catechism is one of my most precious ones, and I would not exchange it for anything else I have ever seen for a guide for my daily life. No one can know it too well, understand it too distinctly, or meditate upon it too often. There is scarcely a question that comes up in the daily Christian life that is not settled for us by its teachings, and what is the use to multiply words in trying to explain it? Does it not explain itself when carefully read and pondered? Take the plainest interpretation its words are capable of, and you have the Church's meaning. It would be folly to say that only learned men and theologians can understand that which we teach to our children as a guide for their daily lives, and which must end in fixing therein religious beliefs for time and eternity. And that is the great and all-important reason for its existence. It cannot be studied too closely or too often, if taken in the plain English words without trying to read into it something that is not there. The refusal of multitudes of Christian people to read the sixth chapter of St. John's gospel in its plain English has led millions to deny the efficacy of the Lord's Supper as a means of grace.

When I read that I also recall the miracle of changing water into wine at the marriage in Cana of Galilee, and the feeding of the 5,000 men besides women and children, on five loaves and two fishes.

When Christ tells His disciples to eat His flesh and drink His blood does He not eat bread and drink wine? So when our Catechism tells us that by our baptism we are brought into a state of salvation it means we are thereby taken out of some other state to be brought into the state of salvation—and of a state of nature to a state of grace. And St. Paul in his Epistle to the Romans says that whereas sin abounded, grace did much more abound. Who can comprehend the glorious meaning of that statement?

The Jews murmured, saying, "How can this man give us His flesh to eat?" How could He feed 5,000 men on five loaves and two little fishes? Of course only by the exercise of His own divine creative power. And when we read that "whereas sin abounded, grace did much more abound," it fills us with undisguised wonder and astonishment, and we are compelled, as were the Jews and Nicodemus, to ask, "How can these things be?"

It is only by the eye of faith that we can understand these things, and they must be taken as they read. PETER RICHARDS.

TWO APPEALS: A CONTRAST

To the Editor of *The Living Church*:

IN your issue of August 28th, you kindly printed an appeal: "Surgical Dressings Needed," and in the issue of September 11th, I acknowledged with thanks the receipt of \$62 in contributions. Will you allow me to-day to revise this statement and to tell your readers that I have now received \$123.25? This does not include the contributions sent directly, in answer to that same appeal, to the Surgical Dressings Committee of New York; and they were many, I have been informed.

Our work is rapidly growing, for we now have formed a parish branch of the "Surgical Dressings Committee." We have sent upward of twelve hundred bandages, and have spent already \$95.84 in material only. These details will surely serve as the very best

of thanks to our generous contributors, for thus they will know that every cent of their contributions is used in this good work.

And now, ere closing this, allow me to draw a short but sharp contrast between the generous answer of the children of the Kingdom with the indifference of the children of the world. Disappointed as I may be with the utter lack of even one single response to our appeal in two local papers, I can but rejoice that the Church has scored such a victory, for her children are not only giving their money, but their time and their services as well. Who then, in face of such a contrast, will dare to say that the World is as good, as generous, as ready to help in time of need, as the Church? and that "it matters little whether you belong to the Church or not"? "By their fruit ye shall know them," saith the Lord, Whose we are and Whom we serve.

MARIE J. BOIS.

5 North Iowa avenue, Atlantic City, N. J.

CALLS THE LIVING CHURCH "PRO-GERMAN"

To the Editor of *The Living Church*:

AS a subscriber to THE LIVING CHURCH I take exception to several statements in the issue of October 2nd.

You say "God undoubtedly is not judging the nations only on the basis of diplomatic moves," and "It is a strangely impressive fact that the British Nation was struck with this sudden visitation while in the very act of robbing the Church. Now sacrilege has always seemed to draw from God more direct and immediate punishment than any other sin."

I call it nothing short of dishonorable for an American Church paper to cast such a slur on our Mother Church or to drag in the Welsh Disestablishment Bill as a cause of the war.

Again you say: "If the Church of England would pray seriously and honestly for the Kaiser and the people of Germany; and the Germans would do the same, we believe it would mean the beginning of the end of the war."

When you consider that England was dragged into the war from the highest motive possible—to help and protect a poor little neutral country—and that the bloodthirsty Kaiser has sanctioned such crimes as the civilized world has never seen or dreamed possible, I call such remarks insulting to the intelligence of your American readers.

As for our Church providing funds for hospitals and orphanages in Munich, I can only be glad that Archdeacon Nies's letter from there was printed so that donors to THE LIVING CHURCH WAR RELIEF FUND may see where their money has gone and avoid further help to the German cause.

Happily it is possible to stop subscribing to a Pro-German paper. MRS. L. S. TUCKERMAN.

Nahant, Mass., October 9th.

THE BOOK OF OFFICES

To the Editor of *The Living Church*:

IHAVE frequently wondered that there has been so little discussion in your columns of the "Book of Offices." The only letters on this subject that I recall having seen dealt with the propriety of its publication, and not at all with the matter and form of the Book itself.

May I venture a few suggestions as to *form*, leaving those as to *matter* to persons learned in Liturgies, with one exception? This purports to be a book of "Services for occasions not provided for in the Book of Common Prayer." Why then the Office for Harvest Thanksgiving (XVII), an occasion for which the Prayer Book unquestionably does provide on pages 319-322?

I suppose the semi-Gloria on pages 7 and 45 follows some old Breviary form; but why revive it? Is any significance to be attached to the omission of "As it was," etc., and if so, what?

Before the Book is finally authorized and published, one matter of typography should be carefully standardized, viz.: the indication of proper names to be inserted. In the present volume we have *N.*, ———, and . . ., used indifferently; and even, in the Admission of a Deaconess, *N.* or *M.*

The Collect on page 99 would, in my opinion, be distinctly improved by changing "who as at this time didst teach" to "who dost teach."

JAMES R. SHARP.

Nashville, Tenn., September 25, 1915.

MEN WALK NOT with God, because they are not come to an agreement with Him; God's agreement with us, and ours with Him, is that we may walk together. If we walk not with God, it is because there is no agreement; and what doth that import, but an alienation of mind from God? Says God, "I would not have you live in the world at so great a distance from Me, I would walk with you and have you walk with Me; and for this end I would come to an agreement with you." But sinners will not come to any agreement with God, and thence it comes to pass that they walk not with God; they begin the day without God, walk all day long without God, lie down at night without God, and the reason is because there are no agreements, and that denotes enmity.—*Howe.*



SARAH S. PRATT, EDITOR

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

RECTOR of our acquaintance has a facetious way of speaking of the Auxiliary as the "Woman's Aux." (ox). "Because," he says, "you are strong and patient like an ox." He might have added that we are accustomed to the yoke. The Auxiliary has learned patience from small and discouraging beginnings and it is pleased with small results. One new member fills a society with joy. One Auxiliary we know of has begun its autumn work with one new member. How often many of us have looked at that member in church and wished that her ability might be directed along Auxiliary lines. She seemed to meet so well the needs of the work. But—she did not join, although for years she has heard the rector announce the monthly meeting and earnestly urge his woman parishioners to come. At last a brilliant thought came to some of the women; two of them meeting her at a social function, surrounded her as well as two can, and then—they invited her to join. "How kind of you to ask me," she said; and after a few faint protests which were overruled, and the assurance that she was needed and would be appreciated, she consented to come and she did come. Moreover she was pleased with the spirit of the meeting and said she would help with the programme.

This should set one thinking. Are women waiting to be asked? Then another thought. Many a woman comes and after a while finds it dull; perhaps she is not thoroughly in sympathy with the Auxiliary spirit and finds the meetings "not worth while." The secret of keeping her is to give her something to do. The fact that she is a new member should not stand in the way of her being an active member right at once. The very fact that she is asked shows that she was needed and stimulates her at once into a feeling of real membership. New members ought not to be treated as guests for more than one or two meetings. Then welcome them by using them. Our new member said, "Let me sign your constitution." We smiled at each other—we knew we had her safe, then. The constitution is always read at the first meeting, together with the names of members. Then new members are asked to sign. This comparatively new plan in an old Auxiliary has proved a successful one. It adds importance and responsibility to the act of joining.

A CHURCHWOMAN who is always devising new and good ways of doing Auxiliary work writes us of a junior box-packing which she attended in a small mission near Rochester, N. Y. "The box was to go to the Indians of South Dakota and to the Cathedral School for Children, Laramie, Wyoming. Instead of the cut-and-dried mission talk or study paper, I wrote a little dialogue explaining the meaning of it all. This was supposed to be spoken between a mother and daughter. Then several articles were brought in, during the dialogue, a doll for the children at Laramie, slippers for the matron, a pretty jacket for an Indian, and a gift, doilies, for the deaconess in South Dakota. The little church where we met had no parish house and as it was a lovely day we gave the dialogue out in the open by the side of the pretty church. All the congregation came out and stood in a half-circle or sat on chairs brought from the church. It was quite a Ben Greet affair. I am so sorry no one had a kodak to make a picture of it. Everyone commended the idea and the change from read or talked information was acceptable." Mrs. Brown then asks if we have any scheme for mission study or auxiliary work for the winter, to which the reply is, "Christ Church, Indianapolis, has."

CHRIST CHURCH Auxiliary has long been an obedient and docile branch and in a measure receiving instruction ever since its life began. In fact, in one of the annual reports of the General Auxiliary, Miss Emery gives to the late Miss Upfold the credit of first giving to the Auxiliary an educational atmosphere. Miss Upfold was long identified with the Christ Church branch and her leadership was also teachership. But this year

there will be a change which to some who have at heart the holding of the interest of the membership, seems to be valuable. This society will be a Church "current events" society for this season. The dominant note of Missions will be supplied the first thing on the programme after the business, by the usual résumé of the *Spirit of Missions*. Then will follow topics of interest on general themes, news of the Church, which will bring out questions on Church teaching and law of which all need to know more. There will not be a skimming of a Church paper from start to finish, nor a mere condensation of the news; but one or two subjects will be assigned to be talked on and any recent event of great importance will be noted. For instance, for the next meeting, there being a particularly local interest in deaconesses, the manner of the setting apart of deaconesses with something of their life and training will be considered and also the work of the American Church in Paris. This, it is thought, will open a very broad vista of Church activity and encourage the reading of Church papers. Yet in no way will it be to the disadvantage of technical mission work; indeed we believe that it will give an impetus to the missionary spirit. At any rate it will be faithfully tried for one year. One member, in the open discussion which was held, said that she thought a knowledge of some of the oldest American parishes would be of interest and that feature will probably be adopted. The only fear in such a programme is that too much may be attempted, and this must be strictly guarded against. One or two things cannot be talked over without involving much more incidentally, so there must be a hewing to the line on the part of the presiding officer.

SEVERAL OF those little pamphlets recording the work of the Auxiliary in various dioceses have reached us lately. From their teeming pages are given some facts.

The diocese of East Carolina has a book of many pages. Of these, ten are taken up by the record of the past year's fine work of the G. F. S. in that diocese. Mrs. J. T. James, treasurer of the United Offering, says there is over \$200 more in this fund now than there was at the corresponding time in the triennial ending in 1913. The goodly sum of \$1,000 is now on hand. It would be far from polite to even surmise whether the \$100 given to the Emergency Fund by the president of this branch, Mrs. Staton, represents "one day's income." If it does, the Auxiliary congratulates this officer on the possession of this world's goods in sufficient abundance to make such princely gifts. This "one day's income" has been a great probe into our honesty.

Michigan puts out its thirty-sixth annual report. The United Offering, as reported by Miss Jessie S. Hendrie, is already \$1,863.92—doubtless more by this time, as this report was made in May. The correspondent of the Church Periodical Club, Delia Warriner, reports 390 periodicals sent regularly, also a sale of bits of old silver and gold for the benefit of an endowment fund for this society. The educational secretary, Louise W. Atkinson, has an unusual page giving an explicit account of the various classes held, the names of their leaders and the books used. It is a fine feature of the year's work.

The thirty-third year of the diocese of Bethlehem finds a United Offering of \$1,789.14, invested at 3 per cent., Miss M. L. Farrar, treasurer. A lending library is a feature of this diocese, from which 22 volumes on mission study have been lent this year. Laura F. Boyer is the educational secretary of the diocese. There is printed a list of money needed for special funds, which seems an idea worthy of imitation in other reports.

A librarian of the Church Periodical Club of the diocese of Pennsylvania reminds us that "surely after our long summer vacation, the women of the land must have plenty of summer fiction. If so, let us hand over the pleasure to others. Find out the name and address of the librarian of your parish; she will know just the people who are anxiously wishing for them, and is always glad to answer such appeals." Again this librarian

would have us remember the pleasure we take in continued stories and how we wait for the ending. "And so does the missionary, strange as it may seem to us. Sometimes the magazines fail to arrive at the most interesting point of the story." The thing to do is to send regularly until a personal friendship grows between sender and receiver. Parcel post has simplified the sending of literature.

THE MEANDERINGS of the Ohio river continue to interest our correspondents. Regarding the peculiar habit of that river of claiming for Kentucky all of its broad bosom over to low-water mark in Indiana, there is a note saying, "Your former correspondent may be able to put more on a postal card than I can, but I can put the Ohio river clear over into Indiana. By a curious survey of that river, it not only goes to low-water mark but there are several tracts of land, farms near Evansville, which are a part of Kentucky although on the Indiana side. This fact would be of value to anyone coming to the country."

MRS. KATHARINE BRADDOCK BARROW of Little Rock, Ark., who to readers of this page has been so vitally connected with the Helen Winslow Memorial Home in the Ozark Mountains, is now lost to the Middle West as a Church worker. Mrs. Barrow was recently married to Mr. Frederick M. Braddock of Stockton, Cal., and will reside there. However she will put her splendid enthusiasm into some Churchly channel very soon, we are sure.

ANSWERING a question as to the Ellen Wilson Memorial Fund referred to in our last letter, it is not a Church fund nor was Ellen Wilson a Church woman. She was the wife of the President and died fourteen months ago. The D. A. R. planned this fund for the education of mountain children. It was named for the late Mrs. Wilson and the President kindly gave it his sanction.

FRANK N. WESTCOTT

FROM A MEMORIAL SERMON PREACHED AT ST. JAMES' CHURCH,
SKANEATELES, N. Y.

BY THE RT. REV. W. W. WEBB, D.D.,
Bishop of Milwaukee

FRANK NASH WESTCOTT was born in Syracuse in 1858 and was educated in the schools of that city, graduating from Syracuse University in 1879 with the degree of bachelor of philosophy. He had intended to make architecture his profession but, coming into the Church, decided to study for holy orders, largely through the influence of Father Huntington.

I remember so well when I first met him thirty-three years ago when I made a visit to Berkeley Divinity School before I became a student there, the little room at the top of the house with its deep dormer windows and the many sketches on the walls revealing the refined and artistic temperament of the student whose room it was, and that delightful year we spent in the seminary together, for I was two classes below him. There were a number of men at Berkeley at that time who have since become well known in the Church—the present Bishops of Albany, Washington, Sacramento, and West Missouri, and the late Bishop of East Carolina—but there was no man more respected and loved, none to whom the students went more often when in trouble than to Frank Westcott. That lovable, attractive personality made itself felt in the seminary as it did later in his priestly work when he drew so many young men to him and influenced them for good and in more cases than is generally known arousing in them a vocation for the sacred ministry. As some friend has written, "The boys were perhaps nearest to his heart and to group after group he was friend and fellow, inspiration and help, setting them on the right path as they went out to do men's work in the world."

Ordained both deacon and priest by Bishop Huntington, he was placed in charge of St. John's, Syracuse, in 1883, but within a year was elected rector of this parish, where he remained until on account of the state of his health he resigned in 1913. Practically his entire ministry was spent with this parish. I first visited him here in 1885, making my retreat in the old rectory before I was ordained priest. Again and again I tried to persuade him to undertake a larger work. When I was Dean of Nashotah Seminary I offered him several

positions in the seminary, thinking it would be better for him. I also felt that he was especially fitted to influence young men and that he would be a great power in a seminary, the most important work a priest can do, for there he influences the centers of work.

You all know how for many years he had not been well, that he was never strong, and that after trying again and again to regain his strength and continue his work here he at last felt that the only thing to do was to resign. It was a great grief to him, and the parish and those he had ministered to were continually in his thoughts. It was a great happiness to him that all the work here was still carried on so well and that the present rector was able to so large an extent to take his place, that the foundations he had been laying during so many years were being built upon.

After a year in the sanitarium near Nashotah Seminary, a short distance from Milwaukee, I hoped that he would be strong enough to live with me and gradually take up some work at the Cathedral. He was a frequent attendant at the services in the seminary chapel, always present at the early Eucharist on Sunday. Just a year ago he seemed very much better and was offered a position in the seminary as librarian, where his time would have been largely his own and where he would have had a great influence over the students. He already knew many of them and the faculty felt that one who was able to accomplish so much through the casual visits that he made to them or they to him would be a great power for good if he lived with them. He naturally was anxious to feel that he was doing some work for the Church, so accepted the position and began to fit up the rooms that were assigned to him, but the very thought of attempting any work seemed too much for him and he became much worse and was unable to leave the sanitarium. In the spring it was necessary for him to undergo a very severe operation and I took him to a hospital in Milwaukee. The operation was very successful and we were hoping that he might again regain some measure of health. I was with him the afternoon before his death. He had been out for a long walk and seemed better than he had been for a long time. We made plans for the next day, but early the next morning I received the news of his death. I had a service for him in my own chapel and his body was brought to Syracuse and as you know lies there in the family lot.

The great work that he did for the Church still goes on, and will for years to come, for his two books—*Catholic Principles* and *The Heart of Catholicity*—have helped not scores but hundreds and probably thousands of souls. In my own experience as a Bishop I have had a very large number of people tell me that their thoughts were turned towards the Church or confirmation by reading his books, and many persons have said that their first real conception of the Church and what it stood for was derived from the same source. If his books have influenced as many men to study for the ministry as I am led to believe from those who have told me that it was so in their case, they have accomplished a great deal more for the good of the Church than most of us are able to accomplish in a long lifetime.

A CANADIAN

The glad and brave young heart
Had come across the sea,
He longed to play his part
In crushing tyranny.

The mountains and the plains
Of his beloved land
Were wine within his veins
And gave an iron hand.

He scorned the thought of fear,
He murmured not at pain,
The call of God was clear,
The path of duty plain.

Beneath the shower of lead
Of poison and of fire,
He charged and fought and bled
Ablaze with one desire.

O Canada, with pride
Look up and greet the morn,
Since of thy wounded side
Such breed of men is born.

Vlammertinghe, near Ypres.

FREDERICK GEORGE SCOTT.

Church Kalendar



- Oct. 1—Friday.
- " 3—Eighteenth Sunday after Trinity.
- " 10—Nineteenth Sunday after Trinity.
- " 17—Twentieth Sunday after Trinity.
- " 18—Monday. St. Luke.
- " 24—Twenty-first Sunday after Trinity.
- " 28—Thursday. SS. Simon and Jude.
- " 31—Twenty-second Sunday after Trinity.

KALENDAR OF COMING EVENTS

- Oct. 26-28—Synod, First Province, Concord.
- " 28-29—Annual Council Guild of St. Barnabas for Nurses, Christ Church parish house, Meadville, Pa.
- " 28-31—Synod, Sixth Province, Omaha, Neb.
- Nov. 10—Diocesan Convention, New York.
- " 16—Synod, Thrd Province, Richmond, Va.

MISSIONARIES AVAILABLE FOR APPOINTMENT

- ALASKA**
Mrs. Grafton Burke, of Fort Yukon.
Rev. Hudson Stuck, D.D.
- ARKANSAS**
Rev. Wm. M. Walton (during November).
- ASHEVILLE**
Ven. W. B. Allen (during November and December).
- BRAZIL**
Rt. Rev. L. L. Kinsolving, D.D.
- CHINA**
ANKING
Miss S. E. Hopwood.
- HANKOW**
Rev. F. G. Deis,
Rev. A. A. Gilman,
Miss S. H. Higgins,
Rev. S. H. Littell,
Miss K. E. Scott.
- SHANGHAI**
W. H. Jefferys, M.D.
Rev. H. A. McNulty.
Mr. H. F. Macnair (in Eighth Province).
Rev. J. W. Nichols (in Eighth Province).
Rev. F. L. H. Pott, D.D.
- CUBA**
Rev. W. W. Steel.
Rev. C. M. Sturges (in Seventh Province).
- JAPAN**
KYOTO
Rev. Roger A. Walke.
- TOKYO**
Dr. R. B. Teusler.
- MEXICO**
Miss C. Whitaker.
- SALINA**
Itt. Rev. S. M. Griswold, D.D.
- SPOKANE**
Rt. Rev. H. Page, D.D.
- UTAH**
Rt. Rev. Paul Jones, D.D. (during December and January).
- WESTERN NEBRASKA**
Rt. Rev. G. A. Beecher, D.D. (during November).

[Unless otherwise indicated, appointments with all the foregoing missionary speakers should be made through Mr. JOHN W. WOOD, 281 Fourth Avenue, New York City, N. Y.]

Personal Mention

THE Rev. T. W. BENNETT of Jeffers, Mont., will give St. John's Church, Pony, a service once a month.

THE Rev. J. HENRY BROWN, deacon, has been assigned by the Bishop of Florida to St. Michael and All Angels', Tallahassee.

THE Rev. JOHN S. CARRIE, rector of St. Mary's, Detroit, Mich., on October 1st became rector of St. Paul's Church, Maumee, and priest in charge of the mission of Holy Innocents, Bowling Green, Ohio.

THE Rev. FRANCIS J. H. COFFIN, recently of Greenville, South Carolina, has been appointed curate of St. Matthew's Church, New York City. In addition to his regular duties in the parish, he will have charge of all the evening services.

THE Rev. RICHARD COX has been appointed priest in charge of Ellsworth, Kansas, district of Salina, and will for the time being also be priest in charge at Hays and Silverdale. He will leave for his new work on All Saints' Day, November 1st.

THE Rev. LOUIS E. DANIELS, rector of Calvary Church, Toledo, Ohio, and priest in charge of St. Paul's, Maumee, Ohio, has resigned from the latter parish, and will now devote his entire ministry to the Toledo work, Calvary parish having by increase of stipend made such concentration of work possible.

THE Rev. MENARD DOSWELL, JR., has taken up work in Crowley, Opelousas, Washington, and Eunice, La. His address is Crowley, La.

THE Rev. CHARLES A. EATON, late of Guilford, N. Y., has accepted charge of St. Andrew's Church, Stillwater, Okla., and enters upon his duties October 31st.

THE Rev. WILLIAM ELLIOTT of Pony, Mont., has been transferred to Virginia City and will also have charge of the work in Sheridan, Twin Bridges, and Whitehall.

THE Rev. J. O. FERRIS will be in charge of St. Thomas' Church, Brandon, Vt., during the absence of the rector, who is on a year's leave of absence. Please address accordingly.

THE Rev. H. W. FULWEILER has accepted the call to be rector of St. Mary's Church, Mitchell, S. D., and has started work in that city.

THE Rev. ALFRED J. R. GOLDSMITH, priest in charge of the missions of Trinity, New Philadelphia, and St. Barnabas, Dennison, Ohio, has resigned these charges to accept the rectorship, early in November, of St. Thomas', Barnesboro, Pa., diocese of Pittsburgh.

THE Ven. D. E. JOHNSON, Archdeacon of Colored Work in the diocese of Arkansas, should be addressed at 923 Gaines street, Little Rock, Ark.

THE Rev. D. E. JOHNSON, JR., elected to teach music and drawing in the Branch Normal Industrial Institute at Pine Bluff, Ark., has removed to Pine Bluff and taken charge of St. Andrew's.

THE Rev. WILLIAM O. LESLIE of the diocese of Erie has accepted the call to Christ Church, Kent, Ohio, and entered upon his ministry in that parish the middle of October. He will also have duties at Bronson Memorial Chapel, Peninsula.

THE Rev. FRANCIS MCLWAIN, rector of Grace Church, Ravenna, Ohio, who for some years has also been priest in charge of Christ Church, Kent, on October 1st resigned the latter parish to become the rector of Christ Church, Hudson, Ohio.

THE Rev. H. I. OBERHOLTZER, the new rector of St. James' Church, Bozeman, Mont., who for over a month has been in a hospital in Spokane, is rapidly recovering and expects to take up his work again shortly.

THE Rev. JOHN A. SHORT, rector at Lewiston and Youngstown (W. N. Y.), has accepted the curacy at St. Luke's, Buffalo, as assistant to the Rev. Walter North, and enters upon his new work December 1st.

THE Rev. Dr. G. GORDON SMEADE, Archdeacon of Mississippi, has accepted an appointment to the joint commission on the Racial Episcopate, in place of the Rev. Dr. Mead Clark of Virginia, deceased.

THE Rev. ROBERT W. TRENBATH, rector of Christ Church, Trenton, N. J., has resigned, and has accepted the rectorship of St. James' Church, Upper Montclair, N. J.

THE Rt. Rev. WILSON REIFF STEARLY, D.D., Bishop Suffragan of the diocese of Newark, should be addressed at 60 Berkeley avenue, Newark, N. J.

THE Rev. THOMAS JAY WILLIAMS, for the past five years connected with the Church's missions to the Chinese in California, has resigned as priest in charge of the Oakland mission and will become rector of St. Paul's Church, Oregon City, on November 1st.

THE Rev. WINFRED H. ZIEGLER has been selected as Vicar of All Saints' chapel, Leighton, to succeed Archdeacon Bresee, who has become rector at Greene, N. Y.

ORDINATIONS

PRIEST.

MONTANA.—Tuesday, October 5th, in Christ Church, Kallispell, Mont. (Rev. Charles H. Linley, rector), the Rev. RALPH FRANKLIN BLANNING

was advanced to the priesthood by Bishop Faber. The Rev. Charles H. Linley presented the candidate and preached the sermon, in which he set forth the duties of the priesthood in its three-fold character of preacher, priest, and pastor. Mr. Blanning came into the Church from the Methodist ministry a little more than two years ago, and has had charge during that time of a half dozen missions in the northwestern part of the diocese, working and studying under the direction of Mr. Linley. He was ordained deacon a little over a year ago.

DIED

LOCKWOOD.—Entered into the rest of Paradise in the early morning of October 6th, at Mercy Hospital, Baltimore, KATHARINE READ, daughter of the late Julia McLane and John A. Lockwood, Surgeon, U. S. N., for many years a resident of Washington, D. C.

"In Thy likeness is fullness of joy."

NORRIS.—HENRY O. NORRIS, who died September 4th at Newark, Ohio, was buried September 7th in the same city. The Rev. William F. Peirce, D.D., President of Kenyon College, officiated at the funeral.

SPENCER.—Entered into rest at his home in Baraboo, Wis., on Thursday, September 30th, ABRAHAM LINCOLN SPENCER, a vestryman of Trinity Church.

"Grant him, O Lord, eternal rest; and may light perpetual shine upon him."

TRENBATH.—Suddenly at Bernardsville, New Jersey, on Sunday, October 10th, ROBERT CROSSEX, son of the late Robert W. and Emily C. TRENBATH of Manchester, England, and father of the Rev. Robert W. Trenbath of Christ Church, Trenton. The burial took place from St. John's Church, Somerville, New Jersey, where he was chorister and organist for many years. The interment was at Oakwood Cemetery, Troy, New York.

"Now the laborer's task is o'er."

WRIGHT.—At her residence, 40 Prince street, Rochester, New York, on Wednesday, October 6th, 1915, HELEN STUVESANT, widow of Thomas Davis Wright, aged 77 years.

On whose sweet soul dear Jesus have mercy.

MEMORIALS

ROBERT CODMAN

The Right Rev. ROBERT CODMAN, D.D., S.T.D., third Bishop of Maine, passed to his reward October 7th. The entire body of the diocesan clergy, assembled at his obsequies in St. Luke's Cathedral, Portland, have authorized that the following minute and resolutions be published.

The episcopate of Bishop Codman was comparatively brief, less than sixteen years in duration. His diocese was a missionary field of wide extent, with a scattered population, and it presented many unique problems. He at once obtained a grasp of the situation truly remarkable, and brought to bear upon it a rare combination of business ability and training, missionary enthusiasm, and a love for souls. He left his diocese stronger in every way than he found it. His work was constructive and enduring, and as there has been no period of decline due to advancing years or protracted illness his successor will be called to a work which is alive and firmly established on wise and secure lines.

Our Bishop was a man of simple faith and consistent life. He was unreservedly loyal in the teaching and practice of the Catholic Religion as enshrined in the Prayer Book, and was at the same time warmly sympathetic with those whose beliefs—and even prejudices—led them to conclusions different from his.

No trait of the episcopal character was more pronounced in him than fatherliness. His clergy have lost more than a leader and a friend. Great as was their loyalty to him as their superior, and their confidence in his leadership, love was the sentiment which dominated all the rest. They may undoubtedly find a successor who can wisely assume and direct the diverse affairs of this diocese. They can hardly expect to find one to whom they will be bound by such strong cords of affection as have held them to him whose departure they now mourn. Therefore, be it

Resolved, That the clergy of the diocese of Maine desire to place on record their profound sense of the great loss that has been suffered by the American Church, and especially by this diocese, and of their own personal sorrow, occasioned by the death of their Right Reverend Father in God, Robert Codman, D.D., S.T.D., and be it further

Resolved, That the assurance of cordial sympathy and earnest prayers be extended to the family of our late Bishop, and more especially to the widow, whose grief is so pathetically touched with disappointed hopes. May the Man of Sorrows of His great compassion visit them with His peace. And be it further

Resolved, That a copy of this minute and the

accompanying resolutions be sent to the family of the deceased Bishop, to the Church press, and to newspapers in the principal cities of Maine.

God grant him light, rest and peace, in the fellowship of the blessed, and may his prayers for us continue to be offered in union with those of the faithful here and beyond, that we and they may be numbered among the elect in the last great day.

HENRY ELEUTHEROS COOKE

HENRY ELEUTHEROS COOKE, priest of the diocese of Ohio, rector of St. John's Church, Cleveland, and Canon of Trinity Cathedral, entered into Life Eternal on Wednesday, October 6, 1915.

The Bishop and clergy of the diocese, present at his funeral, desire to express their deep sense of the loss which has come to them and to the diocese of Ohio, in the death of this true servant of God.

As rector, Canon Cooke was ever the faithful priest and earnest laborer in the Master's Vineyard. Honored by the diocese with many offices, as member of the Standing Committee, the missionary board, and the board of religious education, as examining chaplain and Canon of the Cathedral, he was in a peculiar way, and in the fullest sense, the "servant of the Church," ever ready for service, often performing the duties of others, willingly laying aside his own convenience and giving himself in self-sacrificing, zealous, and efficient labor for the good of others.

Stricken in the very vigor of his manhood and ministry, he yet leaves a record of many years of service well done as priest and man.

May he rest in peace, and may light perpetual shine upon him.

L. P. McDONALD, WALTER R. BREED, JOHN R. STALKER, Committee.

JOHN HOWARD VAN AMRINGE

The New York Bible and Common Prayer Book Society desire to place on record their sense of the deep loss they have experienced by the death of their Second Lay Vice-President, JOHN HOWARD VAN AMRINGE, Vestryman of Trinity Church, New York. Born in 1835, he devoted his whole life to the cause of education and to the service of Columbia College and University. He became tutor of mathematics in 1860, adjunct Professor in 1863, and Professor in 1865, which position he held until 1910 when he was made Emeritus Professor. He became Dean of the School of Arts in 1894, and Dean of Columbia College in 1896, holding this position until 1910. He became associated with this Society in the year 1899, and ever since that day took a warm interest in everything connected with the Society, being very seldom absent from any of the meetings during his long membership. The same qualities which endeared him to the students at Columbia made his associates in the work of this Society love and venerate him. Always courteous and cheery, he allied with these engaging qualities a great shrewdness in all business matters. Loyal to the Church and to this Society, his presence and his counsels will be sorely missed.

EDWIN S. GORHAM, Secretary.

One Hundred and Seventh Annual Meeting, New York, October 13, 1915.

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, 2 cents per word. No advertisement inserted for less than 25 cents.

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

WANTED

POSITIONS OFFERED—CLERICAL

CURATE WANTED.—Young priest (unmarried preferred) for western city. Large opportunity for work. Some experience required. \$150 per month. Address T. S. W., care LIVING CHURCH, Milwaukee, Wis.

THREE PRIESTS wanted in a Northwestern diocese. Salaries average \$1,000. Work is hard and climate severe. Address DROCESAN MISSIONS, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

YOUNG PRIEST, Catholic, married, desires change of work. Earnest worker, good preacher, scrupulous attention to spiritual side of work, diligent parish visitor, and very successful with boys and young people. Address D. E. F., care LIVING CHURCH, Milwaukee, Wis.

PARISH OR CURACY wanted, with a living salary. Fifteen years in the ministry. Strongly recommended by present vestry and Bishop. Address EASTERN, care LIVING CHURCH, Milwaukee, Wis.

YOUNG PRIEST, successful, invites correspondence with parish having difficulty in finding a man to meet special requirements of its work. Address LEADER, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

EXPERIENCED parish visitor and neighborhood worker wanted for Church of the Annunciation, Philadelphia, Penna. Moderate salary. Address RECTOR, 2112 North 12th street.

POSITIONS WANTED—MISCELLANEOUS

THE ORGANIST AND CHOIRMASTER of an important Church in England desires a similar position in U. S. A. Fellow of the Royal college of Organists, London. Brilliant recitalist, expert choirmaster and trainer of boys' voices. Highest testimonials. STANLEY G. METZGER, F.R.C.O., Hale, Cheshire, England.

CAPABLE, refined young Churchwoman, with successful record, desires position as house-mother in school, as companion, or in similar capacity, preferably near New York. Address 15B, care LIVING CHURCH, Milwaukee, Wis.

REFINED AMERICAN WOMAN seeks position as working housekeeper to bachelor, widower, business people, small family. Neat, clean, economical. No laundry. No children. Address Miss H., 114 Main street, Nyack, N. Y.

ORGANIST.—Young woman communicant desires position in small town. Special vocal work with choir. Teacher of voice and piano. Salary \$450. Address M. W., care LIVING CHURCH, Milwaukee, Wis.

CERTIFIED, Experienced teacher, Gregg shorthand, desires secretarial work in parish or school. Would do part teaching. Address GERTRUDE WILLEY, Keokuk, Iowa.

POSITION desired as house mother, nurse, or department matron, by capable, middle-aged lady. Address "ADVERTISER," 1401 Elmwood avenue, Evanston, Ill.

COMPANION OR ATTENDANT. A gentleman (experienced) wants position as companion or attendant. Best of references. C. W. MOFFET, Haddonfield, N. J.

CHURCHWOMAN, experienced, desires position as head or assistant in mission or settlement. Address TONA, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—Recent contracts call for organs in St. Paul's, Chicago; St. Peter's, St. Augustine, Fla.; Trinity, Pawtucket, R. I.; St. Thomas', Brooklyn; Bishop Paret Memorial, Baltimore; Total stops 140 and two to four manuals. All information by writing the factory, AUSTIN ORGAN CO., Hartford, Conn.

ONE HUNDRED HYMNS WITH MUSIC from the Church Hymnal, also the Morning and Evening Chants, and Communion Service, for Sunday Schools, the Preaching Mission, and Parish use, \$6 per hundred; sample postpaid, 10c. THE PARISH PRESS, Fort Wayne, Indiana.

ALTAR and Processional Crosses, Alms Basons, 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.

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.

ECCLESIASTICAL EMBROIDERIES. Address COMMUNITY ST. JOHN BAPTIST, Ralston, New Jersey. Appointments: Tuesdays only—at City office, Holy Cross House, 300 East Fourth street, New York City.

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.

CHURCH DECORATIONS, ornaments, altar frontals, vestments, etc., at moderate cost. THOMAS R. BALL, 4 East Thirty-first street, New York City.

POST CARDS of Churches, Cathedrals, and Missions. Send for catalogues. A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

UNLEAVENED BREAD—INCENSE

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

HOLY NAME CONVENT, 419 Clinton street, Brooklyn, New York, Altar Bread, Priest's Hosts, 1 cent each. People's: Stamped, 20 cents per 100; Plain, 15 cents per 100.

SAIN'T MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and Prices on application.

CLERICAL OUTFITS

CLERICAL TAILORING.—Frock Suits, Lounge Suits, Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits a Specialty. Vestments, etc., to be solely Church property are duty free in U. S. A. Lists. Patterns, Self-measurement Forms free. MOWBRAYS, Margaret street, London W. (and at Oxford), England.

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CLERGYMAN'S FAMILY will take a limited number of guests into their home. Attractive house, ideal surroundings. Every home comfort. Address 2591 Ash street, Denver, Colo.

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SOUTHLAND.—Large private cottage centrally located. Fine porch. All outside rooms. Table unique. Managed by southern Churchwoman. Address, 23 S. South Carolina avenue, Atlantic City, N. J.

A HOME away from home, in a Catholic parish at Orange, N. J. Desirable rooms, home cooking, reasonable rates, near train and trolley. Address Mrs. HARRIETTE GILLIS, 25 Clarendon Place, Orange, N. J.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent Boarding House for working girls, under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium. Roof Garden. Terms \$3.00 per week, including meals. Apply to the SISTER IN CHARGE.

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.

LITERARY

IN PREPARATION, a book of "DAILY MEDITATIONS" by FATHER HARRISON, O.H.C., to be published before Advent, the number of volumes to be according to subscriptions, which are now being received. \$1.50 postpaid. Address ST. ANDREW'S, Sewanee, Tenn.

HOMES FOR RENT—SOUTH CAROLINA

CHARMING WINTER HOMES to let, among the pines. Apply at once to DEHON AGENCY, Summerville, S. C.

FOR SALE—INTEREST IN SCHOOL

TO SELL INTEREST IN SCHOOL.—One of the best boarding schools for boys in the Northwest for sale, whole or part interest. Address D2, LIVING CHURCH, Milwaukee, Wis.

FOR SALE—MISCELLANEOUS

CADET OUTFIT. For sale, a cadet outfit consisting of guns, uniforms, etc. Address C. W., care of LIVING CHURCH, Milwaukee, Wis.

CHURCH BAZAARS

CHURCH BAZAARS. Japanese goods supplied for church bazaars, fairs, etc. No advance money. Easiest plan for you. Many recommendations from churches. Write for particulars today. JAPANESE ART & PICTURE CO., 3104 Michigan Ave., Chicago, Ill.

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FLORENTINE CHRISTMAS CARDS, 65 cents and 95 cents a dozen (assorted). Other gifts. Leaflet, P. O. Box 4243, Germantown, Philadelphia, Pa.

THE BOARD OF MISSIONS

is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America." Address, 281 Fourth avenue, New York City. The Spirit of Missions \$1.00 a year.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

MISS ADA G. CROFT from St. John's Mission, Corbin, Ky., will be in New York State during the month of November presenting the work among the Kentucky Mountains. For appointments address Mr. JOHN W. WOOD, Church Missions House, New York City.

APPEALS

GENERAL CLERGY RELIEF FUND

Hundreds of old and disabled clergy, widows, and orphans need definite and loving help. \$30,000 each quarter.

ALFRED J. P. McCLURE, *Treasurer*.
Church House, Philadelphia, Pa.

THE KNIGHTS OF WASHINGTON

A national fraternity of Churchmen, emphasizing in its members Comradeship, Citizenship and Churchmanship. Publishes "*Knights of Washington*," Bristol, Conn., 50 cents a year. For information as to Order, address the General, Rev. F. S. KENYON, West Haven, Conn.

I have a mission in the southern portion of Kansas with fifteen communicants at Elgin; all women (there is not a man communicant), and they have by their united effort purchased a stone building and converted same into a very pretty little church. They have furnished same with good furniture, but they lack a brass cross for the altar and a processional cross; they have just been presented with a handsome pair of brass Eucharistic candlesticks. Would not some kind person like to give us the brass crosses as a memorial?

We have a vested choir and I am doing all in my power to interest the men. Shall be glad to receive correspondence from anyone on the subject. T. W. BUCKLEE, Priest in Charge, Sedan, Kan.

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 South 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.

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

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E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)
Sunday School Commission, 73 Fifth avenue (agency for book publications of the Young Churchman Co.).
R. W. Crothers, 122 East 19th St.
M. J. Whaley, 430 Fifth Ave.
Brentano's, Fifth Ave., above Madison Sq.
Church Literature Press, 2 Bible House.

BROOKLYN:

Church of the Ascension.

BOSTON:

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

SOMERVILLE, MASS.:

Fred I. Farwell, 87 Hudson St.

PROVIDENCE, R. I.:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

Geo. W. Jacobs & Co., 1628 Chestnut 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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Wm. Ballantyne & Sons, 1409 F St., N. W.
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The Cathedral, 117 Peoria St.
Church of the Redeemer, Washington Ave. and 56th St.
A. C. McClurg & Co., 222 S. Wabash Ave.
Morris Co., 104 S. Wabash Ave.
A. Carroll, S. E. cor. Chestnut and State Sts.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:

Lehman Art Co., 3526 Franklin Ave.

LOUISVILLE:

Grace Church.

LONDON, ENGLAND:

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

BOOKS RECEIVED

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

E. P. DUTTON & CO. New York.

Eva Dorre. The Story of her Precarious Youth. By Emily Viéle Strother. With a frontispiece in colors by Grace Cochrane Sanger. Price \$1.35 net.

The Belgian Cook-Book. Edited by Mrs. Brian Luck. Price \$1.00 net.

RAND McNALLY & CO. Chicago.

The Wonder Hill or, The Marvelous Rescue of Prince Iota. By Albert Neely Hall. Illustrated by Norman P. Hall. Price \$1.00 net.

PRESBYTERIAN BOARD OF PUBLICATION. Philadelphia.

The Plan of Salvation. Five Lectures Delivered at the Princeton Summer School of Theology June, 1914. By Benjamin B. Warfield, a Professor in Princeton Theological Seminary.

Reapers of His Harvest. By John T. Faris, author of "Winning Their Way," "Men Who Made Good," "The Life of Dr. J. R. Miller," etc.

MACMILLAN CO. New York.

A Commentary on the Gospel According to Mark. By Melancthon W. Jacobus, D.D., Dean of the Faculty and Hosmer Professor of New Testament Exegesis, Hartford Theological Seminary. The Bible for Home and School Series.

Davy Crockett. By William C. Sprague. True Stories of Great Americans Series. Illustrated. 50 cts. net.

Christopher Columbus. By Mildred Stapley. True stories of Great Americans Series. Illustrated. 50 cts. net.

A Maid of '76. By Emilie Benson Knipe and Alden Arthur Knipe. Illustrated by Emilie Benson Knipe. \$1.25 net.

EDWIN S. GORHAM. New York.

Holiness: A Note of the Church. By the Reverend J. G. H. Barry, D.D. The Mary Fitch Page Lectures delivered at the Berkeley Divinity School, A.D. 1915.

BEACON PUBLISHING CO. Atlantic City, N.J.

Christianity's Greatest Peril. By Augustus Conrad Ekholm. Price \$1.00 postpaid.

PAMPHLETS

FROM THE AUTHOR

Service Performed by Life Insurance Companies. By Haley Fiske, Vice-President Metropolitan Life Insurance Company. A paper read at the World's Insurance Congress, at San Francisco, October 5, 1915.

American Socialism Weighed and Found Wanting. By John C. Havemeyer.

RENWICK W. CROTHERS. New York.

Whereby Ye May Give Thanks.

WORLD PEACE FOUNDATION. Boston.

A League to Enforce Peace. By A. Lawrence Lowell. World Peace Foundation Pamphlet Series. October, 1915. Vol. V., No. 5, Part I.

AMERICAN MEDICAL ASSOCIATION. 535 N. Dearborn St., Chicago.

The Present Condition of Public Health Organization in the United States. Being a Report of the Central Committee on Public Health Organization Based on a Voluntary Survey of Organizations Interested in Public Health. Compiled by the Secretary of the Committee, Prof. Selskar M. Gunn, Massachusetts Institute of Technology, Boston.

YEAR BOOKS

Year Book and Directory of St. Paul's Church, Steubenville, Ohio. September 1st, 1914 to September 1st, 1915. The Rev. Wm. Martin Sidener, M.A., B.D., Rector. Price 10 cts. each.

BULLETINS

NATIONAL EDUCATION ASSOCIATION OF THE UNITED STATES. Detroit, Mich.

N. E. A. Bulletin. Vol. IV., No. I., September, 1915.

STATE BOARD OF HEALTH. Brattleboro, Vt.

Bulletin of the Vermont State Board of Health. Vol. XVI., No. 1, issued quarterly, September 1, 1915.

Educational

ST. STEPHEN'S SCHOOL, Colorado Springs, began its sixth year the last week in September. Mr. Ralph Edwin Boothby, the new headmaster, succeeding the Rev. Gibson Bell, is a graduate of Harvard, and now begins his fourth year at St. Stephen's. The enrollment for the year includes boys from the East and from abroad, as well as from Colorado and near-by states.

FACTORS IN VALUATION

WE ALL know that cheap factory sites, cheap transportation facilities, and a big labor supply are among things which count when a town is being advertised to prospective investors. But what makes a town attractive to the every-day folk who must live and work in it?

The extension division of the University of Kansas asks of Kansas towns: How do you rank in these things:

Opportunity for play and athletics;
School work, including particularly industrial training;
Social and recreational activities;
Physical and moral safeguards;
Activities of child fostering clubs and societies?

These activities are not new, but are still of fairly recent origin. Many towns are trying to bring them to a high standard, some are succeeding and almost all towns know that they are desirable aims. And this is encouraging.

A town which measures up reasonably well in these five activities is a good town in which to work, build a home and bring up a family. It is the ideal town for the average person.

Factory sites, transportation facilities, and labor supplies are things which must be thought of, but attention given to these other things is not less important.—*Milwaukee Journal*.

THE CHURCH AT WORK

HURRICANE WRECKAGE IN LOUISIANA

The illustrations show St. Anna's Church, New Orleans, La., before and after the great tropical hurricane which passed through that

in Sharon, the Brotherhood of St. Andrew gave a banquet to the men of the Church there, at which several speeches were made on social service. The practical result of that

president of the Sharon Steel Hoop Company, was made chairman of that committee and he called the meeting of October 5th. The club perfected its organization with Mr. Kerr as president. A constitution and by-laws were adopted, and a board of directors appointed, as well as various committees. The club intends to cooperate with all parochial clubs of the kind but is to have no organized relations with them. It is to be composed only of members of the Church and is to meet annually at the time and place of the diocesan convention.

In the evening the delegates met for a banquet, Bishop Israel being the guest of honor. The gathering closed with inspiring addresses by the Bishop, the president, and others.

CLERICAL UNION PROTESTS AGAINST PANAMA ACTION

AT A MEETING of the council of the Clerical Union for the Maintenance and Defense of Catholic Principles held in New York on October 14th, the following memorial was adopted:

"WHEREAS, It is the function of the Board of Missions, under Canon 55, to discharge the corporate duties of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, which shall be considered as comprehending all persons who are members of the Church, and

"WHEREAS, The constant practice of the Church shows that such functions are the converting of heathen and of those whose previous Christian life has not been characterized by the reception of the Sacraments at the hands of the ministers of the Church, and

"WHEREAS, The proper discharge of such functions is endangered, and the Catholic position of the Church compromised, by missionary alliances with the religious organizations commonly known as the Protestant denominations,

"Therefore, Be it resolved that we, the



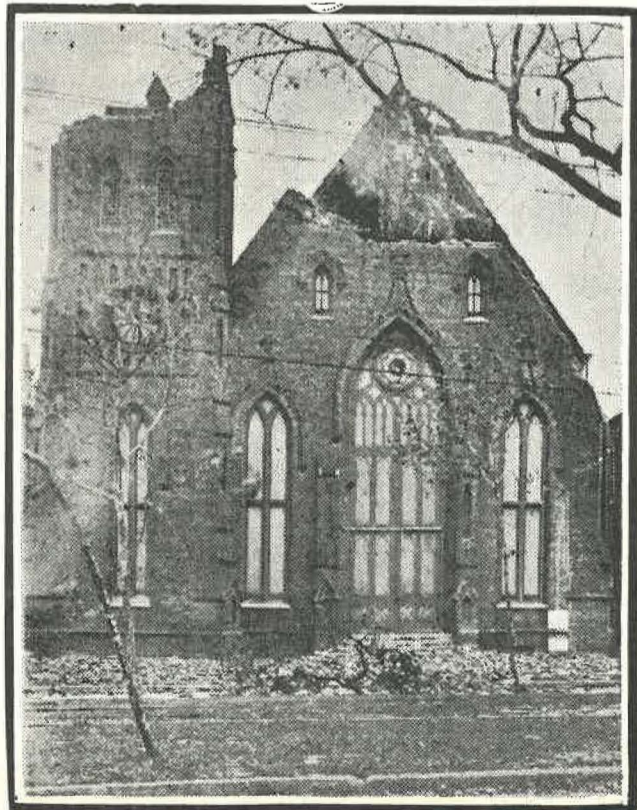
city on September 30th. The loss to church, chapel, and rectory has been estimated as between \$100,000 and \$200,000. As the parish is situated in the poorest part of New Orleans and is doing missionary work of a religious and philanthropic character among people of all classes and religions, the people are financially unable to make the necessary repairs and outside assistance is needed and solicited. The rector, the Rev. E. W. Hunter, 1252 Esplanade, New Orleans, La., will be glad to correspond with those that are minded to be helpful in the matter.

"The loss to the various institutions in the city will go up into the many millions," says the rector. "As I write, rain is pouring into the church, chapel, and rectory from slateless roofs, damaging everything. Slates cannot be had and labor and material have greatly advanced. The loss to life was great also, towns were destroyed, boats sunk, crops ruined, families rendered homeless, shrieks of the drowning were heard, school buildings collapsed, and the wind blew at times at the rate of 130 miles an hour. The seismograph record of the hurricane at Loyola University showed that the earth shook as if it were experiencing an earthquake. It will be a long time before the community recovers from the shock. Everybody being afflicted in New Orleans, help cannot be looked for here."

FORMATION OF CHURCHMEN'S CLUB IN ERIE

TUESDAY AFTERNOON, October 5th, representative laymen from all parishes in the diocese of Erie met in the Lawrence Hotel in the see city and organized the Churchmen's Club. At the diocesan convention last spring

gathering was the appointment of a committee to plan the formation of a men's club in the diocese, which should have for its object the application of Christian principles to social relations. Mr. S. P. Kerr, of Sharon,



council of the Clerical Union for the Maintenance and Defense of Catholic Principles, acting in accordance with the purpose of the Union as expressed in our title, and representing over two hundred and fifty priests, do urge that the Board of Missions rescind its action in determining to send delegates to the projected meeting known as the 'Panama Congress,' at the same time informing the Board of the distress to the members of our parishes caused by its action, and warning the Board of the danger it incurs in exceeding, by this action, the conservative policy of the House of Bishops."

DEMONSTRATION SCHOOL IN NEW YORK

MUCH HAS been written about the Demonstration School in New York City which is conducted under the direction of the com-



REV. JOHN W. SUTER, JR.

mittee of the Province of New York and New Jersey. This school is located in St. Mary's Church, Manhattanville. It now has a salaried director, the Rev. John W. Suter, Jr., who is giving his entire time to the administration of the school. Mr. Suter was born and brought up in Massachusetts, and graduated from Harvard in 1911. The first year of his theological training was spent at the Union Theological Seminary; the last two years at the Episcopal Theological School, Cambridge. Throughout his entire course he has emphasized religious education, but during the year at the Union Seminary he did special work under the direction of Prof. Coe. Returning to Massachusetts, he became assistant at St. Ann's Church, Lowell. Within a short time he became a member of the Massachusetts diocesan board of education and also a member of the faculty of the diocesan training school.

From working in connection with the Provincial Board, Mr. Suter's influence will extend beyond the city of New York. As soon as methods and materials have been tested in the demonstration school, part of Mr. Suter's work is to make them available throughout the Province.

In addition, Mr. Suter will teach religious pedagogy at St. Faith's, the Deaconess' School.

ATROCITIES IN ARMENIA AND THE CHRISTIAN UNITY FOUNDATION

At a meeting of a committee of the Christian Unity Foundation in New York, October 11th, the great sufferings of the Armenians in Turkey were presented by a deputation of influential Armenians. The committee were so impressed by the recital that a petition to the President of the United States was drawn up and sent to Washington, urging that representations be made to the German government, bringing immediate pressure to bear on their Ottoman allies, in order that the

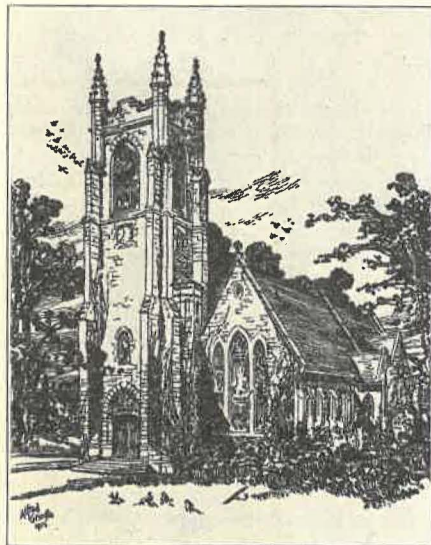
persecution and massacre may end. As a permanent remedy for the unendurable situation of the Armenians, it was suggested that steps be taken to transport the remnants of the nation to another country, preferably the United States.

NASHOTAH DINNER IN CHICAGO

"BAPTIZED by Washington Gladden, confirmed by Phillips Brooks, ordained deacon by Bishop Nicholson and priest by Bishop Grafton, I think I may rightly claim to be a Progressive Churchman," declared the Rev. George M. Babcock, toastmaster, at the beginning of the after-dinner speaking at a Nashotah alumni banquet held in connection with the Provincial Synod of the Mid-West at the University Club in Chicago on Tuesday evening of last week. Some thirty-six persons, including a few trustees and other friends, but chiefly the alumni of Nashotah, were present. The Bishops of Milwaukee and Fond du Lac, Dean Larrabee, the Rev. Dr. B. Talbot Rogers, and Mr. Frederic Cook Morehouse were the speakers. The evening was a very enjoyable one.

DEDICATION OF MEMORIAL TOWER IN GLENDALE, OHIO

SUNDAY, OCTOBER 10th, was a jubilant day in Christ Church, Glendale, Ohio, on account of the dedication of the beautiful Procter memorial tower, with its clock and chimes. A procession was formed in the parish house, consisting of the adult vested choir of twenty, the rector (Rev. Gilbert P. Symons), the former rector (Very Rev. C. K. Benedict, D.D.), the Bishop of New Jersey, and the Rt. Rev. Boyd Vincent, D.D. The procession passed out of the parish house through the churchyard through a congregation of 500 persons. Mr. Wm. C. Procter made the presentation. He was answered by the senior warden, Mr. W. St. John Jones. The Rt. Rev. Paul Matthews climbed to the belfry, and in plain sight and hearing of all the people dedicated the bells to their holy work. The dedication of the tower was solemnized by Bishop Vincent. Then the congregation went into the church, crowding it to the full, and



CHRIST CHURCH AND TOWER
Glendale, Ohio

there followed the Holy Communion. Bishop Vincent was preacher and celebrant, the other clergy assisting in administering to the large number of communicants. Grateful and affectionate remembrance was made in the sermon to the lives of the late Wm. A. and Charlotte Elizabeth Procter in whose memory the tower was erected. Praise was also forthcoming for the energy and initiative of the rector under whose care the notable

additions have been made. The tower is about 90 feet high with four pinnacles. It is the work of Alfred Grindle, who also designed the beautiful chancel, and who ought to be more widely known in the Mid-West for his mastery of Gothic.

The chime of eleven bells is by the McShanes of Baltimore. A Seth Thomas clock plays the "Cambridge Quarters," and there is also a keyboard for chiming.

The diocesan convention of Southern Ohio meets in this idyllic village church next May.

FUNERAL OF REV. F. A. DE ROSSET

THE FUNERAL services for the Rev. F. A. DeRosset, who died October 12th at the Riverside Infirmary in Charleston, S. C., took place at the Church of the Holy Communion,



THE REV. F. A. DE ROSSET

Charleston, October 13th, and the interment occurred the following day at Wilmington, his old home. There was a celebration of the Holy Communion at 7:30 A. M. the day of the funeral, Bishop Guerry officiating. Mr. De Rosset, who was born at Wilmington April 13, 1856, died after an illness of only two weeks.

ORDER FOR CONSECRATION

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. Edward Campion Acheson, Suffragan Bishop-elect of the diocese of Connecticut, as follows:

Time: Thursday, November 4, 1915.

Place: Church of the Holy Trinity, Middletown, Conn.

Consecrators: The Bishop of Connecticut (presiding), the Bishop of Massachusetts, the Bishop of New York.

Preacher: The Bishop of Newark.

Presenters: The Bishop of Rhode Island, the Bishop of Western Massachusetts.

Attending Presbyters: The Rev. S. Hart, D.D., the Rev. O. H. Rafferty, D.D.

Master of Ceremonies: The Rev. H. S. Whitehead.

SERVICE FOR ACOLYTES IN NEW JERSEY

MONDAY EVENING, November 8th, at 8:15, the fourth annual service for acolytes will take place in All Saints' Church, Orange, N. J. The Bishop of New Jersey has very kindly consented to preach a special sermon. Invitations are sent to acolytes' guilds in the dioceses of Newark, New York, New Jersey and Long Island, with the request that all acolytes and the reverend clergy attend this service, bringing their vestments with them so they may take part in the service.

CONSECRATION OF GRACE CHURCH, GRAND RAPIDS

LAST SUNDAY marked another red-letter day in the history of Grace Church, Grand Rapids (Rev. George Paull Torrence Sargent, rector), when the payment of the pledges amounting to over \$7,000 by the congregation made it possible for the Rt. Rev. John N. McCormick, Bishop of the diocese, to consecrate the church building. It will be recalled



GRACE CHURCH, GRAND RAPIDS

that \$20,000 was subscribed last February on the five-year plan for the purpose of freeing both the church and parish house from debt. The first payment due October 1st has been more than met, making it possible to consecrate the church at this time.

At 10 A. M. in the parish house the initial ceremony of the consecration took place when Bishop McCormick was presented with a pastoral staff, donated by the congregation. The presentation was made by the Hon. Jacob Kleinmans. Following this, the clergy, led by the Bishop, and the choir and acolytes, formed a procession from the parish house along Lafayette avenue to the church entrance, where, with the pastoral staff in his hand, Bishop McCormick knocked on the door of the church for admission as the shepherd of his flock. He was received by Mr. Kleinmans as the senior warden of the church. The ceremony was an impressive and beautiful symbolic service.

The Rev. John Brewster Hubbs, a former rector, now of Geneva, N. Y., who assumed the rectorship of Grace Church on the condition that the church be built, preached an inspiring consecration sermon.

The following clergymen were present at the services of the day: Bishop McCormick, Archdeacon D. C. Huntington, the Rev. John B. Hubbs, D.D., the Rev. F. C. Coolbaugh, D.D., the Rev. Messrs. W. F. Bachman, John H. Feringa, R. H. F. Gairdner, F. R. Godolphin, Harold Holt, A. E. Wells. Grace Church

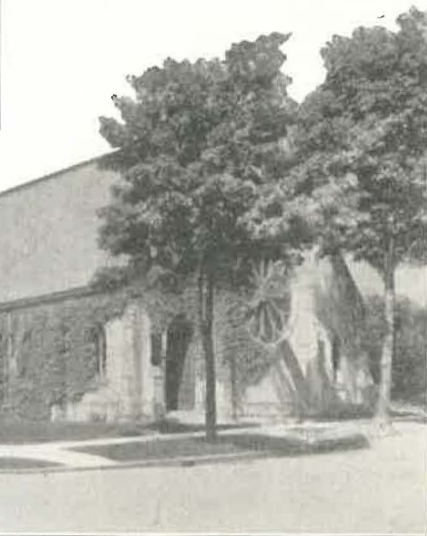


BISHOP McCORMICK'S PASTORAL STAFF

Bulletin for the day contained pictures of the Bishop of the diocese; of the Rev. Seth S. Chapin, rector 1871-1875; the Rev. William H. Knowlton, D.D., rector 1875-1879; the Rev. Frank C. Coolbaugh, D.D., rector 1879-1886; the Rev. Theodore Knapp, D.D., rector 1888-1890; the Rev. John B. Hubbs, D.D., rector 1891-1897; the Rev. R. H. Fortesque Gairdner, rector 1897-1906; the Rev. Francis R. Godolphin, rector 1906-1913; the Rev. G. P. T. Sargent, the present rector; the Hon. Jacob Kleinmans, the senior warden; the Hon.

William H. Jones, the junior warden; and Bishop Gillespie, the first Bishop.

Sunday evening at 7:15 an impressive service of thanksgiving was held in connection with the consecration. A parish



jubilee banquet was served Monday night, when addresses were made by the Bishop, the rector, former rectors, Dean White, Mr. George Hardy, Mr. George Luther, and Mrs. Edgar Hunting. Grace Church now reports the largest communicant list of any church in the diocese, and two hundred in the Sunday



REV. G. P. T. SARGENT

school, which is the largest in the diocese. There are twenty-five working organizations. The number of communicants reported is greater than that of any other parish in the diocese. The Board of Education in Grand Rapids gives more credits for Sunday school work done than any other place in the United States.

MEMORIALS AND GIFTS

ST. THOMAS' CHURCH, Hartford, Conn. (Rev. F. H. Miller, rector), stimulated by the gift of \$600 from an unknown friend, who styled himself "H. E. G.," has raised a special fund of \$1,253.08 between May 1st and October 1st, to wipe out an old debt.

FOUR BEAUTIFUL ALMS BOXES have recently been placed in the Church of the Ascension, Buffalo, N. Y., by loving parishioners, as a memorial. They are made of black walnut, in keeping with the woodwork of the church interior, and were made by the J. & R. Lamb Company of New York.

BY THE will of Mrs. Sarah Bromley Robeson, for many years a faithful communicant of St. David's Church, Manayunk, Philadelphia, who entered into life eternal, October 1, 1915, the parish endowment fund receives \$2,000, and \$1,000 is given for a bell in memory of Mrs. Robeson's parents, when chimes are installed in the church.

ST. MICHAEL'S CHURCH, Geneseo, N. Y. (Rev. J. W. D. Cooper, rector), has recently been greatly improved through the generosity of Mrs. J. W. Wadsworth, Jr. All the old discolored slating of the roof has been removed and replaced by new, the chimney and the east end have also been repaired, so that now the edifice is made practically storm proof, and this also adds considerably to its appearance.

MR. ALBERT H. LEWIS of Bridgeport, Conn., has supplemented his gift in 1913 of a chime of bells to De Veaux College, Niagara Falls, N. Y., by a very handsome Seth Thomas clock, which will chime the Cambridge quarters and will be placed in the chapel (St. Ambrose's) tower. It is planned to have the clock installed and be set going on Christmas Day. Mr. Lewis was a De Veaux boy from 1857 to 1863.

ST. PAUL'S CHURCH, Plainfield, Conn., has received the gift of choir stalls from Trinity Church, Waterbury. Mr. Elton C. Church has also given the material necessary for finishing the floors in the Church and basement. The work of grading around the property will be completed before cold weather. These material improvements and the growing interest locally in the church's work are all good omens for the future of this new mission in the Quinebaug Valley.

ON SUNDAY, October 10th, in St. Paul's Church, Holley, N. Y., a new memorial organ was formally used for the first time. It comes of a bequest of \$2,000 from Mr. George Bowman and has been made a memorial to George and Mary Bowman. Mr. Bowman was a communicant of St. Paul's for many years. The organ is a two manual, eleven stop, electric motor instrument, and was dedicated at the evening service by the Rev. W. H. G. Lewis of Lockport, a former rector of the parish. The Ven. Archdeacon Davis and the Rev. E. P. Burrill, the present rector in charge, were present. The local choir was supplemented by that from St. Luke's Church, Brockport.

ST. MICHAEL and All Angels' Church, Eureka, Mont., which was consecrated by Bishop Faber October 18th, is the gift of a devoted Churchwoman, Mrs. Larned Malkoff, a teacher of music in the public schools of Eureka, as a memorial to her husband. In the vestibule over the entrance is a bronze tablet with the following inscription:

TO THE GLORY OF GOD
AND
IN LOVING MEMORY OF
MICHAEL MALKOFF
1863-1902

The church is quite complete in all its appointments, with all things necessary for the performance of all services, including organ, font, and vessels and linen for the Holy Eucharist.

A CHIME of ten bells, the largest of which weighs 3,500 pounds and is in the key of D natural, is now being installed in the tower of Christ Church Cathedral, Lexington, Ky. The bells were selected from the foundry of the Meneely Bell Co. at Troy, N. Y., by a committee consisting of the Rt. Rev. Lewis W. Burton, D.D., Bishop of Lexington, and the Very Rev. Robert K. Massie, D.D., Dean of Christ Church Cathedral, assisted by Mr. Frederick Roewe, organist of All Saints' Cathedral, Albany. The following inscription in relief appears upon the large bell of the set:

This chime of bells
was placed here in 1915
by
Mrs. Rosa V. J. Rhett
as a memorial to
her mother

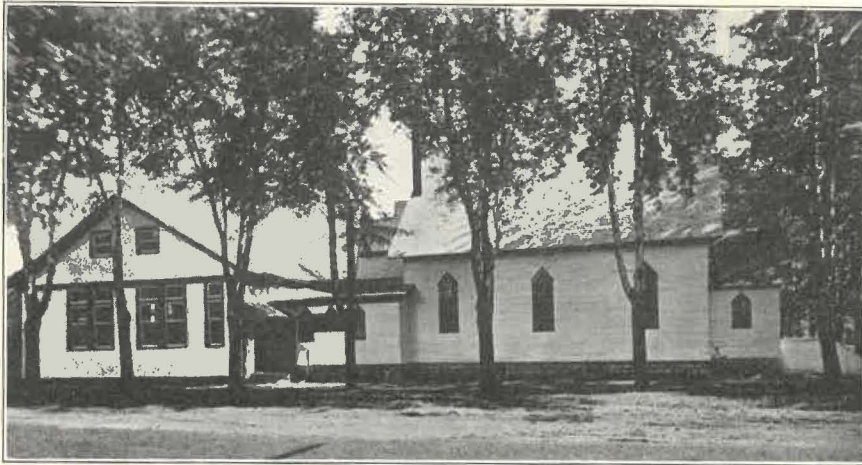
MRS. ROSA VERTNER JEFFREY.
"Ring out the old, ring in the new,
Ring out the false, ring in the true."

And on the opposite side—

"Glory to God in the highest,
and on earth peace, good will toward men."

DEDICATION OF PARISH HALL

THURSDAY, OCTOBER 7th, the new parish hall of St. John's Church, Midland, Mich. (Rev. J. G. Widdifield, rector), was formally opened and dedicated by Bishop Charles D. Williams. The formal opening took the form of a banquet served in the hall at which the members of the parish were the guests of the



ST. JOHN'S CHURCH AND PARISH HALL, MIDLAND, MICH.

rector and vestry. The guests of honor and speakers included the Bishop of the diocese, the Rev. H. H. Fox of Detroit, the Rev. E. B. Jermin of Bay City, the Rev. Dr. Sayres of Detroit, and the mayor of the city, the Hon. C. H. Macomber. Dr. Sayres acted as toastmaster. On the suggestion of Mr. Thomas Griswold, vestryman, a unanimous rising vote was taken naming the hall "Widdifield Hall," as a tribute to the rector. Immediately after the banquet the Bishop held the service of dedication.

The new hall is a one-story frame building about sixty by forty feet. The one large room can be divided into several class or club rooms by the use of accordion doors. In addition there is a kitchen completely equipped and perfectly appointed. The boys have a club room in the attic. The interior is very handsome with its high, heavily beamed ceiling.

Along with the building of the hall this summer the church building has been greatly improved. A new roof has been put on, new hardwood floors laid, a magnificent new panel ceiling put in place, a steam heating plant adequate for both buildings has been installed, new lighting fixtures and wiring, and altogether the whole property put into first-class shape.

St. John's has now the finest hall in the city as well as the finest all-round church plant.

ALBANY

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

Anniversary of Rector of Hoosac School

THE REV. E. D. TIBBITS, D.D., rector of Hoosac School, Hoosac, N. Y., celebrated the thirtieth anniversary of his ordination to the diaconate on Sunday, October 10th. There was a celebration of the Holy Communion in All Saints' chapel at 7:30 A. M., matins at 9:30 A. M., a second celebration, choral, with sermon by the Rev. Father C. N. Field, of the Order of St. John the Evangelist, Boston, at 10:30 A. M., and solemn Evensong with an address by the rector at 7:30 P. M. The services were largely attended, not only by the boys of the school and the members of the parish, but by graduates, who returned for the occasion, by friends from the vicinity, and by the members of the missions at Boyntonville and Raymertown, which were established by Dr. Tibbits soon after his ordination.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop
Archdeaconry Meeting at Reading—St. Luke's
Summer Home at Cresco—United Offering

THE FALL session of the archdeaconry of Reading was held at St. John's Church, East Mauch Chunk (Ven. H. E. A. Durell, rector), October 11th and 12th. The meeting marked

menians and requesting some action on the part of the government looking to a cessation of such outrages. The quiet hour was conducted by the Rev. Charles Townsend, Jr., rector of the Church of the Good Shepherd, Rosemont, Pa. In the afternoon there was a general discussion as to the best books available on religious education. There was a splendid attendance.

THE ANNUAL report of St. Luke's Summer Home at Cresco, maintained by the men's guild of St. Luke's Church, Scranton (Rev. Robert P. Kreidler, rector), shows that at a cost of nearly \$1,000, 244 persons were cared for as guests during the past summer. The length of visits varied from four to thirty-five days.

A SERIES of Wednesday noonday services at St. Luke's Church, Scranton, was begun on October 6th, and it has been announced that the Rev. R. I. Ferris, rector of Christ Church, Rochester, N. Y., will be the preacher for the Nation-wide Preaching Mission the first week in Advent.

LAST SUNDAY, October 17th, was the day appointed for the presentation of the United Offering of the Woman's Auxiliary in the diocese. At the last annual meeting Miss Margaret Louise Farrer, treasurer, reported the amount then on deposit at three per cent. interest to be \$1,789.14.

THE BROTHERHOOD of St. Andrew of the Church of the Good Shepherd, Scranton (Rev. W. B. Beach, rector), is about to make a house-to-house canvass in the interest of better church attendance.

Every Woman Should Know

There are three entirely different kinds of baking powder, namely:

- (1) Cream of tartar, derived from grapes;
- (2) Alum, a mineral acid; and
- (3) Phosphate of Lime.

(1) Baking Powders made of Cream of Tartar add to the food the same healthful qualities that exist in the ripe grapes from which Cream of Tartar is derived.

(2) Baking Powders made of Alum add to the food some form of Alum or Aluminum, a heavy metal, wholly foreign to any natural article of food.

(3) Phosphate of Lime is made from rock or by burning bones which by chemical action are changed into a white, powdered acid. It is used in baking powder; only because it is a cheaper substitute.

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CALIFORNIA

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

Farewell to Rev. T. J. Williams

ON THE evening of Tuesday, September 28th, the members and friends of the Chinese missions of San Francisco and Oakland gathered in the schoolroom of the San Francisco mission to bid a corporate farewell to their pastor and friend, the Rev. Thomas Jay Williams, who after five years of work among the Chinese people is resigning as priest in charge of the Oakland mission to take work under Bishop Sumner of Oregon. After an opening hymn sung in Chinese and English and a prayer by the Chinese priest, the Rev. Daniel Ng, there followed addresses of appreciation of the work of Mr. Williams. Fr. Ng's speech accompanied the presentation of a handsome gold and jade ring, made by one of the communicants of the mission who is an expert jeweler, and presented by the members and friends of the mission. Fr. Williams responded first in Chinese and then in English. After a clarinet solo by one of the communicants of the mission and two numbers on the Chinese lute, refreshments were served, and Mr. and Mrs. Williams bade their friends good-bye. Many handsome gifts from individual friends were received by the retiring priest and his wife.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop

Thirty-sixth Anniversary of Dean Hart—Laymen's Missionary Movement—Preaching Mission

SEPTEMBER 28th was observed in the Cathedral at Denver as the thirty-sixth anniversary of the coming as rector of Dean Hart. The congregation crowded the Cathedral to its limit. Dean Hart has an honor shared by very few clergymen anywhere, that of having seen two Cathedral buildings erected under his charge—the former replacing the original frame structure to which he came in 1879, and the second, the present Cathedral, which rose after the fire in 1904.

THE LAYMEN'S MISSIONARY MOVEMENT will hold conventions in Pueblo, October 24th to 27th, and in Denver, October 27th to 31st. Amongst others the Ven. Archdeacon Sturges of Cuba and the Rev. E. H. Eckel, secretary of the Seventh Province, and possibly a well-known missionary from Alaska, will represent the Church, for which a committee of sixteen laymen representing most of the Denver parishes is working under the leadership of the Rev. H. R. A. O'Malley.

THE FIRST step in the Nation-wide Preaching Mission to be held in Colorado will be a mission to clergy by Fr. Officer, for instruction on how to conduct parochial missions. This mission will begin October 19th, continuing until the 24th. For three days addresses will be given to the clergy only. Saturday, Father Officer will conduct a conference on personal work for Christian workers. Sunday he will preach at the Cathedral in the morning and have a conference for communicants of the parish in Denver at the Cathedral in the afternoon. During Advent the clergy will hold missions to communicants, and in Lent there will be a great preaching mission representing an earnest effort to gather all men into the Church.

CONNECTICUT

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

Clergy Elected to Civil Place—Preaching Mission—Archdeaconry Entertains Bishops—New Parish House at Winsted

SEVERAL of the clergy were elected at the recent town meetings to positions of trust and honor in their respective localities. The Rev. Robert H. Burton, rector of the Church of Our Saviour, Plainville, and the Rev. Percy

V. Norwood, rector of Grace Church, Stafford Springs, were elected chairmen of the school boards in their respective towns.

MUCH INTEREST is being taken in the proposed nation-wide preaching mission. The Bishop recently held a conference with representatives from the several archdeaconries to discuss plans for this campaign.

THE NEW LONDON archdeaconry will tender to the Bishop of the diocese and the Bishop Suffragan a dinner at the Wauregan in Norwich on Thursday evening, November 11th.

THE ANNUAL meeting of the Daughters of the King will be held in St. Andrew's Church, Thompsonville, Saturday, November 6th.

THE PARISH HOUSE of St. James' Church, Winsted (Rev. R. V. K. Harris, rector), which was provided for at the first meeting of the vestry after the coming of the new rector last spring, is now completed. Club rooms for men and boys have been fitted up in the basement, and the ground floor makes a very attractive auditorium, while the second story provides parlors for the ladies' and girls' guilds.

GEORGIA

F. F. REESE, D.D., Bishop

Ten-Day Mission in Augusta

A TEN-DAY mission at the Church of the Atonement, Augusta (Rev. F. W. B. Dorset, rector), was brought to a close October 12th. The attendance was large, and the sermons deeply spiritual and helpful, preached partly by neighboring clergy and partly by preachers from a distance.

HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop

Woman's Auxiliary

THE ELEVENTH ANNUAL MEETING of the Harrisburg branch of the Woman's Auxiliary was held in St. Matthew's Church, Sunbury, Pa., October 6th and 7th. The meeting opened with a "quiet hour" conducted by the Rev. George I. Browne of St. John's, Lancaster, Pa. The president, Mrs. James F. Bullitt of St. Andrew's, Harrisburg, presided over the meeting, which was largely attended. Reports showed steady, active growth both along regular mission work and in educational lines. The plan of "Centre Meetings" during the year had been carried out with success. The branches of the Woman's Auxiliary in the diocese were divided into eighteen centres, where monthly meetings are held for instruction to large and small branches. Mrs. James F. Bullitt was reelected president. Miss Julia C. Emery gave a very delightful and instructive address on the weak and strong points of missions, and Mrs. Pancoast gave an interesting talk on travels in China and Japan, and making a special plea for Dr. Teusler's International Hospital in Japan. Towards this building \$100 was voted.

LEXINGTON

LEWIS W. BURTON, D.D., Bishop

General Missionary Stricken with Apoplexy

THE REV. WILLIAM G. MCCREADY, D.D., general missionary of the diocese of Lexington, was stricken with paralysis in the pulpit of St. John's, Versailles, Ky., Sunday morning, October 10th. Dr. McCready had just announced his text when he was taken ill. He told the congregation he was too ill to preach. He then gave the benediction and called for assistance. He fell into the arms of vestrymen who had hurried to him. His entire right side is affected. Latest reports from the Woodford Hospital, to which he was removed, state that he is improving, but his condition is critical.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Brooklyn Clerical League—Woman's Auxiliary—
Meeting of Daughters of the King

THE LATE Mr. Robert K. White has left to the Church of the Redeemer, Astoria, bonds to the value of \$3,500, the income to be used for the current expenses of this parish. Here will be held the fall meeting of the archdeaconry of Queens and Nassau on Thursday, October 28th. There will be a celebration of the Holy Communion at 10:30 A. M. with sermon by the Rev. Stuart L. Tyson of Princeton, N. J.

THE TWENTY-FIFTH ANNIVERSARY of the Brooklyn Clerical League was held at the University Club, Brooklyn, on Monday evening, October 18th. Bishop Burgess was the chief speaker.

AFTER OVER a year's work of restoration after a disastrous fire, St. Luke's Church, Brooklyn, was consecrated by Bishop Burgess on Tuesday, the 19th inst. The Bishop was the celebrant at the Communion at 10:30, assisted by the rector, the Rev. Dr. Henry C. Swentzel. The music was rendered by the choirs of the Cathedral and St. Luke's. The sermon was preached by the Rev. Dr. George Van De Water, rector of St. Andrew's Church, Harlem, a former rector of St. Luke's. After a luncheon to the clergy and invited guests, a conference was held in the parish house for the further consideration of the Advent "Mission."

THE FIRST meeting this fall of the Long Island branch of the Woman's Auxiliary was held Thursday, October 14th, at St. Anne's Church. Many encouraging annual reports were made. The Rev. R. C. Walker of St. Anne's, Brooklyn, gave a helpful talk. The anniversary meeting will be held at St. Philip's Church, Dean street, the second Tuesday in November.

DURING THE summer the class of 1916 of St. Paul's School, Garden City, published a neat little note book called "The Saint Paul's Handbook," full of information of the school. Its value was at once recognized and it will be a regular school publication. The evening study hall is being conducted by a Student Council consisting of twelve of the boys.

THE LOCAL ASSEMBLY of the Daughters of the King will be at the Church of the Transfiguration, Ridgewood and Railroad avenues, Brooklyn, Wednesday, November 3rd. Business meeting at 2:30 P. M.; report of chapters; 6 P. M., supper; 8 P. M., evening service.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Meetings—Junior Auxiliary—Clerical Association
—Brotherhood—A Marriage

SATURDAY, October 9th, the Junior Auxiliary of the diocese held a very interesting and helpful all-day meeting at the diocesan house, Baltimore. At 11 A. M. the Holy Communion was administered in the Bishop's chapel, Bishop Murray being the celebrant and making a short address. Luncheon followed and then a general meeting over which Miss Mary R. Snowden, the honorary president, presided, in the absence of the president, Miss Mary B. Pitts, who to the great regret of all the members has been obliged to give up her office on account of other duties. Miss Katherine E. Scott, a missionary of the Church at St. Hilda's School for girls, Wuchang, China, in the missionary district of Hankow, was present and gave a most interesting address about her work. This was followed by a general reception. There was a very good attendance.

THE CLERICAL ASSOCIATION of Baltimore resumed its meetings for the fall and winter, Monday, October 11th, at the diocesan house, the Rev. J. I. Yellott, vice-president, pre-

siding, the president, Dr. Fiske, having been consecrated Bishop Coadjutor of Central New York. The principal speaker was Mr. David H. Brown, executive secretary of the Laymen's Missionary Movement in Maryland, whose subject was: "Our part in the coming Laymen's Missionary Convention." The Rev. G. C. F. Bratenahl, D.D., secretary of the Province of Washington, was also present and spoke of the great value of this movement to the men of the Church, urging all the rectors present to active coöperation in the coming convention. A general discussion followed, the general sentiment being overwhelmingly in favor of the clergy and laymen of the diocese doing all in their power to promote the success of the convention, which is to be held in Baltimore, November 4th to 7th.

BEGINNING at 8 P. M. Sunday, October 10th, and continuing every night during the week following, Saturday excepted, a series of special mission services was held at St. Bartholomew's Church and at the Church of the Holy Innocents, Baltimore. During these services, the Rev. Walter B. Stehl, rector of Holy Innocents', and the Rev. G. Mosley Murray, rector of St. Bartholomew's, exchanged churches.

TUESDAY EVENING, October 12th, a joint meeting of the Maryland senior and junior assemblies of the Brotherhood of St. Andrew was held in the parish house of the Church of the Ascension, Baltimore. The principal speaker was the Rev. Joseph P. McComas, D.D., rector of St. Anne's Church, Annapolis, whose subject was: "The Church's Need for Aggressive Action."

WEDNESDAY, October 6th, at the Memorial Church, Baltimore, the Rev. Wiley J. Page, rector of St. Alban's Church, Glenburnie, Anne Arundel County, and Miss Margaret E. Shafer were married by the rector, the Rev. William M. Dame, D.D., assisted by the Rev. W. Page Dame, Bishop Murray pronouncing the blessing.

MICHIGAN

CHARLES D. WILLIAMS, D.D., Bishop

Laymen's Missionary Movement—Cleric

THE DIOCESE of Michigan is entering enthusiastically into the work of the Laymen's Missionary Convention to be held in Detroit October 21st to 24th. The Rev. Mr. Patton, missionary secretary of the Province of Sewanee, gave a most interesting address at the meeting of the diocesan club, at Birmingham, on October 7th and did much for the official opening of the campaign. Responsibility for the participation of the Church has been undertaken by the laymen's diocesan club. Each rector has been urged to appoint a committee of three men in his parish to secure registrations from his laymen. The slogan adopted is: "Every man a delegate to this convention," and it has at least as much purpose as that of the Standard Oil Company: "An oil can in every village in China." A member of the diocesan club has been appointed as the club's representative in the parish to urge on the work and report definitely to the central registration committee twice each week. Laymen are to speak in most of the churches of Detroit Sunday morning, October 17th, urging the laymen of the Church to help. A mass meeting of men is to be held in St. Paul's Cathedral House Sunday afternoon, October 17th, at which the Rev. H. A. McNulty, of Soochow, China, will make the principal address. Messrs. Maxton R. Davies, Dudley W. Smith and Clarence L. Lightner will also make addresses. The Rev. Mr. McNulty will also speak at Christ Church Sunday morning, at St. John's in the evening, and before St. Joseph's men's club Tuesday evening, October 19th. The rectors outside Detroit are being urged to come to the sessions, and entertainment is to be

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provided for them by the diocesan club. The convention has announced as the Churchmen on its team in Detroit Bishop Kinsolving of Brazil and Dr. Rudolph Teusler of Japan.

THE REV. HENRY J. SIMPSON, rector of St. Paul's Church, Lansing, has accepted his election as educational secretary of the diocese under the diocesan board of religious education, and will begin his work on November first.

THE OCTOBER meeting of the Detroit clerics was held in St. John's Church October 3rd, when a paper was read by Mr. William Heilman on "Records that help."

MONTANA

L. R. BREWER, D.D., Bishop
W. F. FABER, D.D., Ep. Coadj.

Bishop Brewer Conducts Mission in Belt—Meeting of Apportionment Committee

IN PURSUANCE of the policy which has been adopted in the diocese, and in line with the nation-wide preaching mission, Bishop Brewer is to hold a mission in Belt from October 10th to 17th, and at the close of the mission the church will be consecrated by Bishop Faber.

THE COMMITTEE on apportionment met in Bishop Brewer's study on October 7th, and made out the apportionment for the ensuing year.

NEVADA

GEORGE C. HUNTING, D.D., Miss. Bp.

Bishop Hunting's Automobile Tour—Arthur Brooke Memorial Conference

BISHOP HUNTING returned to Reno on September 30th, after having covered over eight hundred miles by automobile. He held services at nine places, some of which have not had a religious service for years. He came in touch with some half dozen communicants who were not enrolled on any parish registers of the district, and he baptized four children. The Bishop reports that in nearly every place, no matter how remote, some good women were gathering the children together on Sundays for religious instruction. The visit of the Bishop was a great encouragement to them, and everyone expressed the hope that it would be repeated.

THE CLERGY of the district met for an Arthur Brooks memorial conference in Carson City, October 5th, 6th, 7th and 8th. The conference was a profitable one, because of the practical measures agreed upon for work in the district, especially in regard to the preaching mission. The mission will be held in at least nine places during the week beginning November 28th. By common consent, the central theme of the mission will be "The Holy Spirit." The topics to be treated on the several days of the mission throughout the district are: "The Spirit of Christ," "The Spirit of Truth," "The Spirit of Love," "The Spirit of Power," "The Spirit of Prayer," "The Spirit of Righteousness," "The Spirit of Life." Into this general scheme, the several missionaries will fit the message of the Gospel and the teaching of the Church. Certain definite plans were agreed upon for the preparation for the mission and for its conduct. Among these were a liberal use of printed matter, and a gathering of all the offerings for the mission into a common treasury, from which all expenses are to be met. The clergy are to exchange among themselves so that each place in which the mission is held will hear the message presented by a new voice in a new way. The conference discussion on recruiting for the ministry resulted in a definite plan of prayer for certain young men who have given some thought to the ministry as a calling. The Rev. Percival S. Smithe, formerly missionary at the Pyramid Lake Agency, spoke of the necessity for con-

tinuing this work among the Indians. He is ready to return to the Agency just as soon as a residence can be provided for him and his family. The work of the Nevada Indian Association in maintaining an undenominational religious worker at the Carson Indian School was discussed, and a plan was suggested whereby the pupils from the Pyramid Lake Reservation, who have practically all been baptized in the Church, might be kept in touch with the Church and receive instruction in the Catechism. All of the clergy of the district are members of this association.

NEW HAMPSHIRE

EDWARD M. PARKER, D.D., Bishop

Work in St. James' Church, Keene

THE REV. JOHN S. LITTELL, D.D., rector of St. James' Church, Keene, and acting secretary of the American S. C. L., is back at work after four months' sick leave, fully restored to health. During his absence, services in the parish have been supplied by the Rev. Profs. Ladd and Hedrick of Berkeley Divinity School, the Rev. Godfrey M. Brinley of St. Paul's School, Concord, and the Rev. Howard M. Ingham, recently a member of the Standing Committee of the diocese of Arkansas. Mr. Ingham continues as assistant. Nearly all the correspondence and work in

sending out the materials of the American S. C. L. for the past eight months have been done by a volunteer assistant secretary, Miss Helen L. Wyman, a graduate of Smith College.

OHIO

WM. A. LEONARD, D.D., Bishop
FRANK DU MOULIN, LL.D., Bp. Coadj.

Year Book of St. Paul's—Cleveland Guild of Holy Cross—Missionary Convention

THE REV. WILLIAM M. SIDENER, rector of St. Paul's, Steubenville, has issued his year book for 1914-15, a neat, well edited, and informing publication. The notable achievement in the parish during the year was the completion of the new wing to the parish house at an expenditure of \$10,000. The parish exceeded somewhat its apportionment for general missions, a large percentage of all the missionary obligations of the parish having been met by the duplex envelope system. The rector himself had charge of missionary offerings.

THE RECTOR of the Church of Our Saviour, Akron, the Rev. George P. Atwater, has announced a series of popular Sunday evening addresses on the practices and customs of the Church, and in the use of the Prayer Book. The instructions are especially intended for

Should There Be A New Marriage Ceremony For Ministers' Wives?

An astonishing question, astonishingly answered, with eight new marriage-ceremony promises for ministers' wives. A woman who knows has daringly written an article on what a church has the right to ask of its minister's wife that promises to be the most-talked-of article in church circles this winter.

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those unacquainted with the Church and her ways.

THE CLEVELAND GUILD of the Holy Cross, through its warden, Miss Mary F. Bolles, has placed at the service of the clergy in cases of need a physician who will answer on call, and an occasional free bed in the Woman's Hospital. A visitor has also been provided for the City Farm and the City Hospital.

A NATIONAL MISSIONARY CONVENTION, the Federated Churches of Cleveland coöperating, has been announced to meet in Cleveland four days in December, beginning Sunday, the 5th. Among the speakers named is Bishop Kinsolving of Brazil.

BISHOP DU MOULIN has appointed the Rev. Rob Roy Remington priest in charge of the missions of Trinity, Alliance, and St. Paul's, Sebring, effective from the middle of October. While each mission is the possessor of ground, in neither is there a chapel. Plans are going forward for buildings.

OREGON

W. T. SUMNER, D.D., Bishop

Percival Memorial Library—Parochial News

DURING THE summer the Percival Memorial Library was gone over carefully. Duplicates were withdrawn and a card catalogue was begun. The library will soon be in working order with a card catalogue for the first time.

THE CHURCH OF THE HOLY SPIRIT at Sutherlin has been placed under the care of the Rev. Barr G. Lee, who recently took up his residence in Roseburg as vicar of St. George's.

A MEMORIAL service for George Deeth, one of the victims of the sinking of the submarine F-4 at Honolulu, was held at St. John's, Portland, Sunday, October 10th. The sermon was preached by the Rev. John D. Rice, vicar of St. John's.

A SPECIAL service was held at Emmanuel Church, Marshfield, Sunday, September 26th, to commemorate the fifth anniversary of the rectorship of the Rev. R. E. Browning. During the five years in which he has been in charge Emmanuel Church has advanced from a mission to a parish and a splendid new church edifice built.

BISHOP SUMNER recently visited Grant's Pass and conferred with the vestry as to the needs of St. Luke's mission. It was decided to repair the rectory, putting it in excellent condition for its new vicar, the Rev. G. W. Baker.

QUINCY

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

Improvements in Rock Island Church

THE INTERIOR of Trinity Church, Rock Island, has been handsomely re-decorated throughout, at an expense of \$500. It was done while the rector, Rev. G. H. Sherwood, was absent on his vacation.

RHODE ISLAND

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

St. Augustine's Mission—An Anniversary—A Marriage

SUNDAY, October 10th, the second anniversary of the founding of St. Augustine's mission for colored people was observed by that parish in the church building leased for worship by the convocation. Under the leadership of Mr. Percival G. Moore-Brown, a candidate for holy orders, the mission has prospered greatly, growing from a nucleus of sixteen persons to a communicant list of over one hundred and a Sunday school of eighty children. At the reception Monday evening in the basement of the church addresses were

made by Bishop Perry, the Rev. Frank W. Crowder, Ph.D., of Grace Church, the Rev. Charles W. Forster of St. James' Church, and Mr. Charles A. Tompkins, treasurer of the diocese.

THE REV. ARTHUR M. AUCOCK, D.D., rector of All Saints' Memorial Church, Providence, was forced by his parishioners to celebrate the twenty-fifth anniversary of his coming to the parish as assistant to the venerable Dr. Henshaw in 1890, when he took up his work as a young deacon fresh from the theological school at Cambridge. Sunday morning, October 10th, the Rev. Karl S. Cate, the new curate at the church, preached the sermon, after which he read an open letter to the rector from his parishioners, congratulating him on the anniversary and expressing their love and loyalty. After the service an informal reception was held in the parish house, the whole being a complete surprise to Mr. Aucock.

THE CHURCH OF THE TRANSFIGURATION, Edgewood, was filled to overflowing at 12 o'clock noon on Tuesday, October 12th, when the rector, the Rev. Levi Brooks Edwards, was united in marriage to Miss Grace Hopkins Parker. No priest in Rhode Island is better known throughout the diocese than Mr. Edwards, and his marriage has created a great deal of interest. The choir of the church assisting, the marriage service was read by the Rt. Rev. James De Wolf Perry, D.D., Bishop of Rhode Island, and the Rev. Arthur M. Aucock, D.D., rector of All Saints' Memorial Church, Providence. After the marriage an informal reception was held in the rectory and parish rooms adjoining.

SOUTH DAKOTA

GEORGE BILLER, JR., D.D., Miss. Bp.

The Church in the Rosebud Country—Conference at Dallas—Preaching Missions

A LITTLE over seven years ago that part of Southern South Dakota known as the Rosebud Country and comprising the counties of Gregory and Tripp had not known what a Church service was. It had just been opened up at that time for homesteaders, and with the first great rush came a minister of the Church. It is one of the few places not only in South Dakota but also in the West where the Church did not wait until the field was well covered with other ministers before answering to the call herself. Into the country at that time came a minister of the Church who has been there ever since planting and strengthening the Church in this region. The work has been done so well that in two of the most important towns the Church is the strongest religious body and in many others her communicants are cared for as well as a man can who has from five to ten places to look after. In Dallas, one of the two chief towns, there is now a splendid church building, a comfortable rectory for the missionary, and a guild hall which serves the town as a social centre for the entertainment and recreation of the younger members of the community. In Winner, some twenty-five miles west of Dallas and at the end of that branch of the railroad, there is a church, a small rectory, a guild hall, and a hospital. But the most important thing is that the Church is known and respected throughout that entire country, and her influence for good is exceptionally strong.

IN ORDER to further the work of the Church in this section, there is going to be held in Dallas on October 24th a meeting of all the white Churchmen on the Rosebud. The purpose of the meeting is to bind the scattered communicants into a closer association with one another, and to discuss plans for a more aggressive work for the Church in the future. This meeting is especially important because the Rosebud country is hard



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to reach from the rest of South Dakota, and consequently its communicants do not come in close enough touch with the work of the Church in the whole district to broaden their outlook on the Church's problems. The meeting will take the form of a conference, with services in the morning and evening with addresses by Bishop Biller and others, and an informal meeting in the afternoon for the open discussion of questions of interest to Rosebud Churchmen. It is hoped that every member of the Church in these two counties will be present, and that they may be bound in a closer fellowship and sense of corporate existence.

THE PAROCHIAL missions committee is arranging for the holding of several missions during the coming Advent. It was expected that a school for the training of priests in the work of missionaries could be held the first part of September, but the plan had to be abandoned. Still several of the clergy are going to serve in this capacity. It is hoped, however, that before next Lent such a school may be held, and that a greater effort may be made during that season than the circumstances now existing and the shortness of the time allow for this Advent. Several places will have missions held by some of the clergy during the month of December, however, and preparation has been going on for some time at these places.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D., Bp. Coadj.

Death of Mr. Bradford Laws

GREAT SYMPATHY goes out to Mr. Harry L. Laws, one of the trustees of St. Paul's Cathedral, Cincinnati, and Mrs. Laws, who is prominent in Woman's Auxiliary work, in the sudden death of their son Bradford Laws, aged 36 years, of Cinclare, La., superintendent of a large sugar plantation, who was killed in an automobile accident in a fog, while on a visit to his parents.

SOUTHERN VIRGINIA

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

Meeting of Convocation of Southwest Virginia—Successful Use of Volunteer Workers

THE CONVOCATION of Southwest Virginia met in Trinity Church, Rocky Mount (Rev. W. T. Roberts, rector), October 5th to 7th. The chief feature of the convocation was the consecration of the parish church by the Coadjutor Bishop on Wednesday. There were fifteen clergy in procession, and the Rev. Messrs. Craighill, T. K. Nelson, Anson and Meredith read the service. The rector read the sentence of consecration, and the Bishop preached, also acting as the celebrant. The new building takes the place of a frame structure built about 1873. It is a monument to Mr. Roberts' untiring labors and skill, and is built of granite, its roof supported by steel truss. There is a splendid ten room rectory. The Rev. T. Carter Page conducted the devotional meetings for the clergy each morning at 9:30, taking the subjects, Optimism, Idealism, and Socialism for the three days. These were filled with thought and were of genuine help. Rev. C. C. Randolph preached Tuesday evening on "Sowing the Seed of the Gospel" and Rev. R. B. Nelson, Wednesday evening on "Walking Worthy of our Vocation." Archdeacon E. A. Rich and the Rev. T. K. Nelson spoke at the missionary meeting on Thursday evening. The practical essay was read by the Rev. A. W. Anson on the problem, "Can we expect spiritual progress in the national life, if spiritual teaching is neglected in childhood?" Mr. Anson was followed by several speakers. Two committees were appointed, one to investi-

gate religious teaching in the schools and the other to write a convocation letter touching children's attendance upon the service of the Church. The theoretic essay was read by the Rev. Thomas F. Opie on "The Character, Extent, and Significance of the Inspiration of the Holy Scriptures." This scholarly paper was followed by a brief discussion.

At the business meetings officers for the ensuing year were elected, and appointments made for the spring meeting at Blacksburg. Missionary appointments for work within the bounds of the Convocation were made to the amount of \$764.89. Report on the Industrial Farm and Home for Homeless Boys was encouraging, showing a healthy condition with nearly fifty boys in the institution.

THE PLAN of having volunteer workers as assistants in the work of the archdeaconry during the summer has been followed so successfully in Dante under Deaconess Williams for the past two summers that the Presbyterians have adopted it in this territory, and threaten to have more volunteers than we have. The work of these assistants has been to help with the Sunday school, sewing classes, girls' club, and other organizations, and with the visiting. An especially marked effect of their work is the remarkable growth of the Bear Wallow Sunday school, of which they have had charge.

VERMONT

A. C. A. HALL, D.D., LL.D., Bishop
GEO. Y. BLISS, D.D., Bp. Coadj.

Annual Meeting of Diocesan Auxiliary

THE THIRTY-SEVENTH annual meeting of the diocesan Woman's Auxiliary was held in St. Michael's parish, Brattleboro (Rev. Nelson Kellogg, rector), on the evening of October 6th and the day of the 7th. At the opening service of Evening Prayer, the Bishop Coadjutor, who was present all through the meetings, preached a most earnest sermon which set the keynote of the meeting. Thursday the usual programme of services and business meetings was carried out, beginning with an early Eucharist, the rector being celebrant. At the later celebration, Bishop Bliss was the celebrant. Miss Constance R. Wheeler, president of the Vermont Auxiliary, opened the business session with her annual address. Not only in this but all through the meetings the spirit of devotion and desire for efficient service was communicated to the Auxiliary from their president. The reports of the six vice-presidents showed some falling off in some of the districts, in part accounted for by the unusual demands made upon all, this last year, for war relief. In view of the fact that these demands would doubtless continue for a time the appropriations were made for \$1,450 this year—\$50 less than last. Most of the officers were reelected. Miss Ellen O. Ogden, principal of the diocesan school, Bishop Hopkins Hall, told of the work and the needs of the school. The diocesan missionary, the Rev. David L. Sanford, whose report of work done in Vermont is always of unflinching interest, addressed the Auxiliary, as did also the Rev. Hugh Burleson of the Church Missions House and the Rev. T. F. Turner, rector of St. Peter's, Bennington.

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WASHINGTON

ALFRED HARDING, D.D., LL.D., Bishop

Ground Broken for Main Sanctuary of Cathedral of SS. Peter and Paul

GROUND WAS recently broken for the main sanctuary of the Cathedral of SS. Peter and Paul at Mt. St. Albans. Bishop Harding had charge of the service, which took place in the open air in the east side of the south porch of the Bethlehem chapel. He was assisted by several of the clergy. The ceremony marks the beginning of the first step in erecting the great National Cathedral which is to represent the whole American Church. The small sanctuary was built fifteen years ago with funds provided by the late Mrs. Percy R. Pyne of New York. A further and for a long time anonymous donation from the same source, specified in her will and given last year through her daughter, has made possible the resumption of work on the main structure, the cornerstone of which has been in position for three and a half years. The name of Mrs. Pyne as a further benefactor was announced a number of months after the gift had been received. The main sanctuary will form the apse and flying buttress of the completed Cathedral. It will be in early Gothic style and will be modeled on the sanctuary of Notre Dame in Paris. It is to be constructed of Indiana limestone of the finest quality and will contain the high altar. The George R. Fuller Co. has the contract for erection. It is expected that the first section of the Cathedral will be completed in two years.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Sunday School Conference—Burial of Mrs. Albert Danker

THE REV. CHARLES L. SHORT of Worcester gave an address on Missions in the Sunday School at a general conference of Sunday School workers in the Church of the Reconciliation, Webster. Other addresses were made by Dr. M. S. Littlefield of New York and State Secretary Hamilton Conant of Boston.

THE INTERMENT of Mrs. Albert Danker, wife of the Rev. Albert Danker and mother of the Rev. Walter S. Danker and the Rev. Frederick H. Danker, all of Worcester, took place October 5th in Albany Rural Cemetery. The Rev. Roeliff H. Brooks, rector of St. Paul's Church, read the committal service, assisted by the Rev. F. H. Danker.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop

Religious Education—St. Andrew's Brotherhood

UNDER THE AUSPICES of the Board of Religious Education of the diocese of Western New York three courses of religious instruction will be given in St. Paul's parish house, Buffalo, this winter. These courses are intended primarily for teachers in our Sunday schools, but any persons desiring to study the courses laid down in the curriculum may enroll. These courses consist of a series of lessons furnished each person to be studied at home and recited in the class room. The school will hold its sessions at St. Paul's parish house on Wednesday evenings, beginning October 6th.

THE BUFFALO LOCAL ASSEMBLY of the Brotherhood of St. Andrew held its monthly supper and meeting at St. Simon's Church, Thursday evening, October 14th, when T. G. Spencer of Rochester addressed the meeting on Bible Study.

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