

The Living Church

Rev W F Parsons 25 Oct 15
117 Roger Williams Ave
Rumford R I

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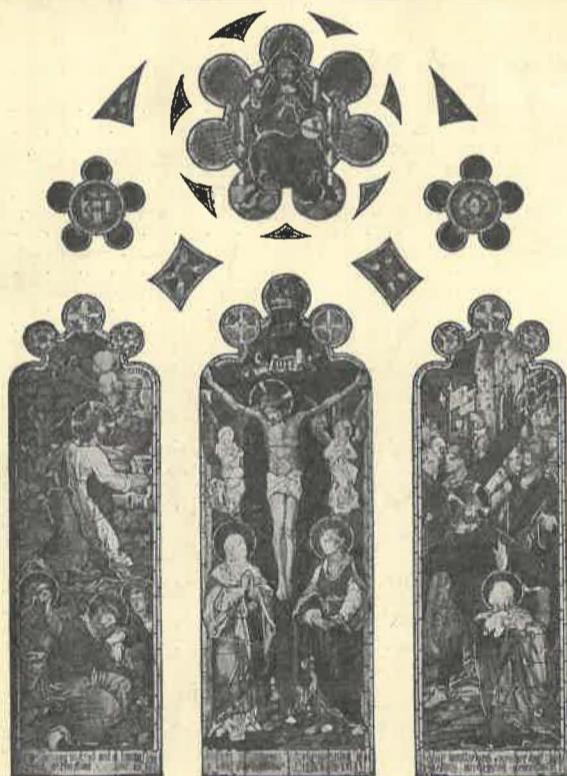
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A Weekly Record of the News, the Work, and the Thought of the Church

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MAN'S CONSCIENCE has no repose except in truth. He who lies, even though undiscovered, has the punishment in himself; he feels he betrays a duty and degrades himself. In order not to acquire the vile habit of lying, there is no other way than to resolve never to lie. If an exception is made to this rule, there will be no reason why two exceptions should not be made, why fifty exceptions should not be made, and so on without end. And thus it is that so many people gradually become horribly given to exaggeration, to deceit, and even to calumny. Although born in a century in which lying and distrust are so excessively common, keep yourself from these vices. Be generously disposed towards believing others, and when others do not believe you, do not get angry; let it be sufficient for you that the truth is clearly seen—"in the eyes of Him who sees all."—Pellico.

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VOL. LII

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EDITORIALS AND COMMENTS

Panic

AN ambulance is before the door of the theatre. Through the press of the curious a dead body is carried; and presently another and another. A dozen—a score perhaps—crushed and shapeless human forms are borne from the house of pleasure to make, each of them, a new house of sorrow. And we are told there has been a panic. Someone shouted the word, Fire! Actually, though there was fire, it was inconsequent. No damage is done to the building. The exits are plenty and accessible. Everyone left the building safely save those who, in a narrow passage, essayed to pass fifty abreast where only three might go.

Horrible hints the survivors give us, amid the pain of their wounds, of the beast-like frenzy of that hideous moment—men and women and children, maddened and wild, tearing at each other, struggling with tooth and claw to gain safety at whosoever expense. The awful instinct of self-preservation, freed from every civilizing restraint, changed gentle and kindly men into ruthless brutes. Chivalry dropped like a cloak from beings who, cursing and clutching, heeded not the frail bodies of the weaker ones over which they won their selfish way to security. And these men, themselves, can tell nothing of it now. Shaken and weeping they remember no more than that the awful fear of death in horrid form brought a madness over them, and they know not what occurred save that there was one prolonged moment of hellishness, which passed, and they found themselves in safety.

So is it ever with panic. Else it would not be panic. For panic is the groundless and needless excess of fear that unseats reason and makes man blood-brother to the wolf; in whom no reason dwells but only the ability to feel certain powerful and elemental sensations, to each of which there reacts an impulse called instinct.

In like manner, and of the same sort, is that gathering before the doors of the perfectly sound and reliable bank; that group of anxious ones struggling into brokers' offices; that feverish coterie of legislators, panting to enact direful legislation. It is no far cry from them to the maddened girl jumping from the factory window, with help near at hand; nor to that man who leaps overboard in mid-ocean and is the single life lost in the supposedly threatened ship. It is all one thing. It is the impulse to take the mad short-cut to safety: the irrational expedient improvised where calmness and reason have already provided what is needful. And it is always fatal. For the affairs of men and the world in which they manage them are intended to work rationally. There is a process in most things. Organized society works along the lines of the process which can be depended upon being known by immemorial experience. If the law courts work slowly, it is, in most instances, so that surer justice may be done. If the law itself seems but a series of obstacles placed in the way of justice, it is because man has tried his own

instincts of justice and found them unreliable. He has created these obstacles so that he may not, in a mad moment, do himself an injury through society whose joys and sorrows are his joys and sorrows. We may not, in our private capacity, hang a man, and it is we who have thus ordained; because when we feel like hanging a man we are almost certain to hang the wrong one, and it is safer for us to be guided at these moments by the laws made in better moments, just as it is safer for us to leave the theatre by the fire escape, which was well and firmly and wisely placed at a time when there was no fear to cloud the faculties. Just as, also, we had better take the lifeboat, since it was hung on the davits by men who had time to think surely and safely.

PANIC, THEN, is the unseating of reason. That is, material panic.

Spiritual panic is the unseating of faith. It is the exact parallel of the other. Fear is the basis of the first, despair of the second. One assumes that nothing has been done by men to provide for a given situation. The other assumes that nothing has been done by God to provide for a given situation. The first sees no help in man's wisdom, the second sees no help in God's wisdom. The first improvises its own unconsidered makeshift because there is no human rescue. The second takes the law of Heaven into its own hands because God will not answer—will not, at any rate, answer quickly enough.

It is the explanation of many fearful sins, this spiritual panic. The soul confronted by the seemingly overwhelming odds of evil gives up trying. God is not spry enough. He has managed poorly. His reserve force is slow in coming. It is useless to struggle. It is useless to hold up so heavy a standard. The feeble strength cannot last until relief comes. Let us make the best terms of surrender we can. Let us forget that there are ideals in the mind and soul; forget that there are prejudices and scruples. Let us act as do the children of this world, who are certainly wise in their generation and do not make themselves wretched straining after the unattainable. Let the instinct that actuates them be our motive power. God will not help and may not care. The saints were favored souls from the beginning. God *did* help them. Or, at least, He shielded them from temptation like this. We are flung on our own resources. We can only act up to the light of nature. And so the soul gives way.

But not only in such elemental matters does panic bring about spiritual ruin. Ofttimes it has brought about the ruin of spiritual institutions or, at the least, greatly hampered their movements and retarded their growth. It is hard to wait while processes work out. The zealous, most of all perhaps, feel this to be so. It is hard to stand still while the stragglers are brought in; hard to wait while the rest of the Church grows up to us; hard to wait while what is plain to us forces

its slow way into less nimble wits. But that hardness is what faith will make bearable. In like manner it is hard to wait while the firemen raise their ladder, to wait while the life-boat is lowered, to wait while the snail-like crush of people edges its way through narrow doors. But reason makes this bearable if only we will hold to it. And our holding to it is faith, born of experience of men and their ways. Just as spiritual faith is born of oft-repeated dealings with God and the knowledge of how He works.

In the first half of the last century there was a time when it seemed as though the Church of England could not rise with the devout ambition and the spiritual perceptions of her foremost sons. And so some, too many, of those sons were seized with panic and abandoned her—to her harm and theirs. What they did only held the Church back and made a new complication for what was already intricate enough. And after all it was they who were drowned. Passengers and crew were saved with the ship which still floats in great security. Had they but had faith they might have enjoyed with the next generation that sweet safety.

Within the last decade what seemed like a venomous attack upon holy orders as a prerequisite for the ministry of the Word was made through legislative avenues. Again panic. Again bruised, perhaps crushed, souls, fleeing in mad fear, were laid out to dishearten the patient and the faithful. Three short years and what might have been the poison-fang in what they feared is drawn—officially drawn. Its menace is taken away. The panic has passed like a wave. But in its wake is the certain knowledge of real spiritual loss to the Church, who ever needs her best, most zealous, and most ambitious sons. Yet zeal, ambition, ability, must all be under the measured control of the patience of faith. Help was near all the time. Some could not wait for it.

Nor does this sort of thing exhaust the avenues by which panic enters, nor the list of its provocative causes. There are what might be called static problems before the Church at all times—problems that consist in conditions which continually cry for relief and cure. As, for instance, the sad divisions of Christendom and the only hope of union on the solid basis of Christ in the Church. For a time and times the matter is neglected and forgotten. Then, in a headlong rush, it comes into all minds at once. Heaven is stormed with intercessions. Blind and unguided efforts are made in impractical ways. The devout furiously pray, the practical feverishly contrive, the geniuses hurriedly invent. There is no time for anything. It must all be done at once. Our generation must see both beginning and end. If there is glorious credit to be won, we must have it all. If there are risks we must run them, every one, leaving none for the next generation. If there are experiments to be made, we must make them all quickly. It doesn't look like panic, because the hurt which may come of it is not imminent to individuals. But out of the maelstrom of expediency presently issues some grand, superb, gloriously simple short-cut to unity. It is hung all about with the marks of opportunity. Its inventor is hailed as a far-seeing seer. Its sympathizers are "progressive." Its opponents are "reactionary." Itself is, what the period and the prevailing mental and spiritual state care most for, both practical and possible.

And, as has been abundantly proven throughout the Church's long life, it is nearly always just something to do to give outlet to the pent-up feelings of the panic-stricken. It cannot produce unity, because not in that manner is unity produced. And, more, the experiment is not harmless at its worst, but direful at its worst. For when it fails, as fail must all such short-cuts, the wreckage of souls will strew the beaches or float here and there upon a sea more than ever troubled.

For the reason that this sort of panic is despair of God's practical ability to secure what He wants. Nothing in this spiritual world requires more of men than coöperation. God provides all the initiative needed as He also furnishes all required power. The function of man is not to invent but to use. Unity must be central at a proper center. If God has given that center, then the scattered must come to that. It cannot be carried to them, for then it would, *ipso facto*, cease to be central. If the characteristics of that center are generally unattractive, or have become so through the miserable showing they make in the men who stand for them, then all that can be done to improve their standing, in the eyes of those who sorely need to admire them, is to make those characteristics more entirely themselves. Is the salvation of the race terrifically jeopardized by disunity? Are souls cut off from truth and

grace by that disunity? Are whole peoples dying without having the faith or the sacraments? Allowing to pass the groundless assumption that God is less just than ourselves, or more self-contradictory in that He expects us to save the dispersed sheep by carrying to them some other thing than that for which they are perishing; allowing these things to pass as inferences naturally drawn from the arguments of panic-stricken minds, let us see at once that the providence of our Father will have seen to the protection of all His children, in so far as He expects them to be, in an increasing proportion, institutionally protected. The life-boats may be fearfully slow in their lowering, terribly crowded when lowered, gunwale deep as they settle into the sea. But if the ship is really going to sink at this moment then there remains nothing but the life-boats, however inadequate. Actually it is panic that makes us feel the ship sinking before it has filled. It is panic that makes us doubt the efficiency of the safety provisions. It is panic that makes us jump to almost certain death.

And again, panic is the passing abdication of reason. It is the passing abdication of faith. We have lost confidence in God and His resourcefulness. We will cut loose from His established methods. To millions struggling under the disability of a curtailed faith, we will carry, by our own methods, and in our own precipitancy, a faith differently curtailed. We will give them a unity even if it be empty—a faith even if it be eviscerated. We, whose Father has left us to shift for ourselves, will seek what comfort there is in the increased company of more men to whom we may not speak of God's Providence.

Well, indeed, is the word *panic* derived from *Pan*; that faith, or lack of it, which develops and exhibits itself under his spell is what the mythical lord of visible creation inspires. It is the faith of materialism and the reliance upon human, natural means to effect supernatural ends. It is no less than forgetting "what spirit we are of."

Its antidote is the constant remembrance that "God is in the midst of her: therefore shall she not be removed"; and, by permissible inference, "therefore shall she not be hurried."

THE New York *Sun* publishes the following special dispatch:
 "PANAMA, Sept. 26.—The Bishop of Panama has protested against the holding of the missionary congress of Protestants at Panama City and President Porras has withdrawn his consent to the meetings of the congress in the National Theatre. The state religion of the republic is Roman Catholic and the Church authorities are opposed to any proselyting."

We have no information as to the facts beyond what appears in this dispatch. No doubt every American citizen has the inalienable right to travel to Panama, rent a hall, and discuss the people of the land to his heart's content, bringing his religion with him and telling of the total lack of that article among those who happen to be Archbishops, Bishops, priests, deacons, monks, sisters, or laymen in that benighted land. Just as we have the right to travel with our wives and children in belligerent steamers over "war zone" seas, to winter in Mexico or Haiti, and to demand the protection of the United States government in doing it, so we have the right to proceed to Panama, Presidents and Bishops to the contrary notwithstanding. Scream, O Eagle! Who are these that defy our greatness and stand in the way of the exercise of our American rights? And what is one more international misunderstanding in this day when every nation is "out" with Uncle Sam anyhow?

But if there be anybody who still thinks that this Panama expedition will really be useful to the cause of Christian work in Latin-America we think this incident may perhaps tend to disabuse him. We are not thinking now so much of the attitude of our own missionary board, as of the question whether anybody ought to proceed with the plan. Our own Board of Missions—or at least those members of it who care to read the Church papers—are now in possession of the facts and will decide the question as to their own participation with all the facts before them, perfectly well knowing that they divide, if they do not disrupt, their own constituency if they go into it, however conducive to the promotion of true religion in that continent that knows it not their own presence may be.

We should suppose that the time had arrived for the entire plan for the Panama Congress to be given up. It was undoubtedly well intended, but the plan itself is based on too narrow lines, it has been promoted in quite an amateur manner,

and the mistakes that have been made in connection with it to the present time are such that we believe few can now expect anything really useful from it. The wildest enthusiast can hardly hope now for any better result than that it may be harmless.

"Safety first!" is a good watchword for the Board of Missions.

IN this connection we ought to refer to two of the letters on the same subject printed in this issue in the department of Correspondence. The Rev. Theodosius S. Tyng expresses five postulates upon which he believes THE LIVING CHURCH to be in accord with his own view but expresses doubt as to the fifth. Certainly we agree with him as to that point—that the American Church acted wisely and within its rights in establishing its mission work in Latin-American fields.

Two Letters

With respect to the eirenicon suggested by the Bishop of Minnesota we entirely recognize his desire to find a common basis for action; but, if he will pardon us, to us his plan suggests only that compromise of our childhood days, so well expressed in the rhyme:

"Mother, may I go out to swim?
Yes, my darling daughter.
Hang your clothes on the hickory limb
But don't go near the water."

Safety first!

THE Canadian Church is to be complimented upon the progress made toward Prayer Book revision at the recent sessions of the General Synod. The amount of actual revision is small in quantity and less in quality, but the fact that the Canadian Church is no longer willing to use a Liturgy imposed upon it from without, and dating from a very different world from that in which we live, shows a splendid advance in Canadian national consciousness. We could have wished that greater progress had been made in the improvement of the Communion office, in which the English rite is so sadly deficient as compared with our own, but so far as the revision has been reported to us—though we have not had the "Draft Prayer Book" (the equivalent of our own *Book Annexed*) long enough to make a thorough study of it—it appears to be on satisfactory lines.

Prayer Book Revision
in Canada

The conclusions of this General Synod are only tentative. They must be reported to each of the four Provincial Synods and then be confirmed by the next General Synod, before they become final enactments.

THE rectors of European churches give us continued information in regard to conditions as they see them and the needs of their own parochial work and attendant charities. The rector at Rome supplies a budget of probable expenses for the coming year which shows the imperative need of assistance from outside unless conditions improve very much more than can be anticipated. Only through the assistance of THE LIVING CHURCH FUND was it possible to get through the past year without debt, and the case is likely to be worse next year with the increase of Italian casualties and the even greater absence of tourists. The amount given from THE LIVING CHURCH FUND during the past year was 7,921 lire, which was divided between general parochial expenses and the Gould Home for Orphan Boys. This does not include amounts used for earthquake fund and other outside necessities. Mr. Lowrie writes that though there is a good deal of suffering on account of the war it is yet not so widespread nor so manifest that organized foreign relief seems necessary, and the future need of that sort is problematical. The two English churches are closed. The congregation at our American church during the summer was composed almost exclusively of British subjects with a very small sprinkling of Americans, but services are maintained with the same dignity as usual, the fact that the choristers are drawn from the Orphans' School supported by the parish making it less liable to change, except in connection with the men.

War Relief
Fund

The barracks erected through assistance rendered from our fund with other American assistance at Visegna after the

earthquake are now turned over to the civil authority which is administering and supplementing them. Ours was the first assistance brought after the disaster, and our barracks, writes Mr. Lowrie, "were better built, more commodious, and more lasting than any others erected in the Abruzzi." Mrs. Thomas Nelson Page, wife of the ambassador, is of great assistance in the work of the parish, as is the ambassador himself. Mr. Lowrie thinks there will be a balance of about \$300 from the earthquake fund which can be used for the assistance of the poor in Rome, and which will be used for that purpose.

It seems curious indeed to follow the letters from one belligerent country with others from the enemy country, which tell substantially the same story in the same friendly, cordial way, and relating in substance the same class of incidents. Archdeacon Nies writes from Munich that he needs further assistance to meet individual cases of relief not reached by any other fund and rightly devolving upon the American church. Such funds take the place of Communion alms in normal parishes and in normal times. Archdeacon Nies has accepted the permanent rectorship at Munich, and, since it will be impossible for the Archdeacon's work on the continent generally to be done suitably from a belligerent country, arrangements have been made with the rector at Geneva, Switzerland, the Rev. Charles M. Belden, to supplement the Archdeacon's work. Mr. Belden is now the only one of our continental clergy in a neutral country.

It will be remembered that one of Archdeacon Nies' letters relating to his experience in passing from Switzerland to Germany was quoted from THE LIVING CHURCH in the London *Morning Post* in considerable part. Archdeacon Nies writes that from the London paper it was translated and reprinted in a number of German papers.

The parish at Lausanne, Switzerland, is vacant, but it is hoped that the rectorship may be filled in the near future. Enough Americans return to Lausanne to make it desirable for services to be continued. The guild, with its six American women and helpers of other nationalities, is going on under the general supervision of the rector at Geneva and is accomplishing much. Services are maintained in the English chapel so that it is less serious that services are suspended in the American church.

"I don't know what we would have done over here without your splendid help," writes one of the European clergy, "and can assure you of our united gratitude and appreciation."

The following is the list of contributions for the week ending Monday, October 4th:

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M. R. F. T.*.....	3.00
G. H. S.†.....	20.00
H. C. N.‡.....	10.00
Total for the week.....	\$ 205.11
Previously acknowledged.....	14,922.87
	\$15,127.98

* For work among Belgians.
† One half for work among Belgians, one half for Florence.
‡ For Paris; "for a wooden leg."

ANSWERS TO CORRESPONDENTS

CATHOLIC LAYMAN.—(1) Thanks to the priest constitutes sufficient return for a requiem celebration. Payment of money is objectionable as tending to commercialize prayer, and historically has led to great abuses. —(2) A "month's [or year's] mind" requiem is held on that anniversary of death.—(3) It is proper for a deacon's cards and envelopes to contain "The Rev." before his name.—(4) The question is too local in application to admit of intelligent reply.

J. N.—The use of the "Individual Communion Cup" has not generally been approved by Churchmen, as violating the symbolism of the "one cup," involving unnecessary confusion, and tending to irreverence. We understand that these are in use at one or more of our churches in Colorado Springs and have occasionally heard of their use elsewhere.

F. R.—*The Practice of the Presence of God* by "Brother Lawrence," a French Carmelite lay brother of the seventeenth century, is a devotional classic and there are several editions in English. Current editions include one by Revell at 15 cts. and a better one by Mowbray and The Young Churchman Co. at 60 cts.

A. E. J.—(1) It is true.—(2) It will be an embarrassment but need not be discussed now.

THE SHADOW OF LIFE

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

NINETEENTH SUNDAY AFTER TRINITY

HERE is nothing more unchristian, not to say vulgar, than snobbishness. It is so antagonistic to the Christ spirit that it is impossible for a soul that despises or looks down upon a fellow-creature to enter into communion with God.

The true man or the true woman is the one who is courteous to all, and courtesy is but another name for love.

We do not find snobbishness in the truly great, but in the common. It is so easy for man to be common. The common man has to be snobbish, for his commonness becomes in his own eyes a mark of prestige, and he fears that to be one with the poor and outcast is to degrade himself.

Disdain and pride have shut many souls from God. Self-exaltation and contempt for others are such insidious evils that before we are aware of their presence we are estranged from the heart of humanity, from divine life, and do not realize that we are estranged.

It is not learning or wealth which makes life, but character. True life sees as God sees, and is one with humanity. I don't care how rich one may be, or how learned one may be, if his heart does not go out in love to all he has a narrow, petty, existence which sooner or later is to be lost in its own selfishness.

Christ did not rebuke the sinner. He had compassion for him. His heart went out yearningly toward vile, outcast, fallen humanity, but against the proud and haughty His condemnation was stern and uncompromising.

It is related that at an important function which occurred several years ago at the White House a lady entered richly apparelled and with charming grace. As she approached the wives of the official corps, they gave her only a rigid nod and exchanged not a word of greeting, for they recognized her as a former milliner in New York City who did not belong to their "set." The wife of the President observed the embarrassment of her visitor and excusing herself went to the young woman and said, "I am especially glad to see you here." Then the first lady of the land took her guest by the hand and arm in arm they walked down the brilliantly lighted hall. This act was queenly. It was Christian.

If position, learning, or wealth separates a soul from humanity, then it separates a soul from God, and we realize the truth of Christ's words that it is harder for a rich man to enter the Kingdom of Heaven than for a camel to go through the needle's eye.

If I magnify my own little atom of self and imagine I have more, or I know more, or I am more, than another of God's children, if I refuse to love one lower or meaner than myself, then, unless I mistake the teachings of our Lord, I am no Christian, and I do not even know what the Kingdom of Heaven means. Yes, more than that, if I despise another because of his station in life, a humble child of God whose soul may be fairer than mine, unless I am mistaken in what constitutes true manhood, I am no man in the sense of the dignity which that term should bear. I am but a petty and useless creature, an encumbrance, an inflated bubble upon the surface of God's world, and society will be better off when I am gone.

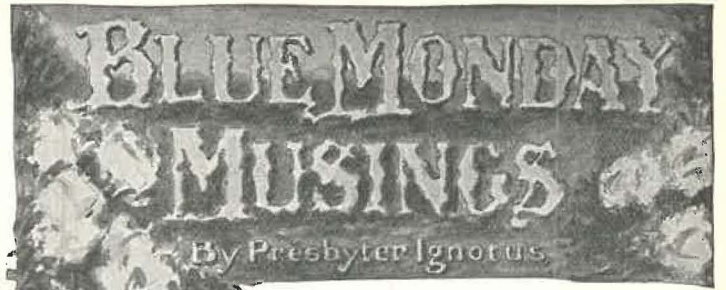
That shrug of the shoulder, that air of proud superiority, that haughty word, go out into the world like deadly weapons. What bitterness and sorrow they carry to human hearts!

While we might bring blessing to the needy, balm to the suffering, comfort to the sorrowing, we choose to send the poisonous shafts. We make the weak more weak, the untrue more untrue, the uncourageous more uncourageous.

There is a beautiful story that an old monk had lived such a saintly and Christly life that an angel came to him and promised him that any request which he might make should be granted. The monk did not ask for wealth and power, but with greatest humility he requested that as he passed through the world he might do all the good he could without knowing it. So it happened as he went through the streets, his shadow fell behind him and all who came within that shadow were healed and comforted and blessed.

May it be that the shadow of our life shall be the shadow of benediction!

DEPEND UPON this truth, that every man is the worse looked upon, and the less trusted, for being thought to have no religion; in spite of all the pompous and specious epithets he may assume.—*Chesterfield*.



ONE learns many things from travel: even a new vocabulary. California is rich in words and phrases unfamiliar to Eastern folk, and I recall with interest several that struck my fancy. *Renovatory* is a sonorous description of a little tailor's shop where clothing is pressed and cleaned; *pantorium* is a place where an essential article of masculine garb can be had; *short orders* are repasts of one or two dishes, hastily prepared. And that suggests another discovery I made in Los Angeles. The thing itself and the name of it may exist in the East; but I never encountered either before, and mean to describe it on the chance that some of you are as ignorant as I was. Over an eating-house entrance I saw the quasi-Spanish word *Cafeteria*. Entering, I followed a line of hungry people down a narrow railed passage at the end of which each took a large tray and a bundle of table-silver wrapped in a napkin. Turning then, the procession advanced slowly along a serving-table set out with many viands, hot and cold, behind which stood maids ready to dish out portions required. When each tray was filled, the bearer of it submitted it to the searching glance of a scorer, so to say, who totaled up the separate items and gave a note of the amount to be paid on leaving—usually some odd sum like 37 cents. That was all: no further delay, no tips, no extravagant charges; and the saving in cost of service seemed actually to be put into the quality of the food, for one paid three or four times as much for a less satisfactory meal at a good hotel. I became a convert to California cafeterias, I frankly acknowledge.

Speaking of hotels, I found one up in the orange country, at Riverside, which is without exception the most admirable I know in this continent. Most great hotels to-day are of one pattern: they stand upon a noisy street, as if deliberately discouraging the idea of slumber; the abundant use of colored marbles and gaudy decorations is supposed to make up for lack of comfort; blaring orchestras take the *rest* out of restaurant and put the *din* in dinner (as the quip has it); the furniture is an incomprehensible mixture of styles; and, wherever it stands, its ambition is to rival Manhattan Island. There are still left some survivals of the Saratogan age, which boast themselves of the size of their dining-rooms: when I looked down the vastness of the Hotel Del Monte I fancied I was back again, a boy, at Congress Hall. But of really local flavor, of adaptation to an environment, of homelike comfort, there is seldom much to be found; and the adjective "palatial" fits the modern hotel with a cynical accuracy.

Not so under the shadow of Mt. Roubidoux, where the Mission Inn receives its master's guests to cool cloisters, perfumed courtyards, long, low, shadowy rooms echoing to distant



RUINED CLOISTERS
San Juan Capistrano

music and the little personal attentions that make one feel as if he had come to a great Spanish-American country-house as a specially honored visitor. The clerk at the desk is a gracious major-domo, really concerned that you shall have what you want. The housekeeper sends up to the new arrival a basket of fruit and his home newspaper to greet him. His food is served by soft-voiced dainty maids who might be college graduates—except that they are perhaps too gently mannered. A great tree shelters the central patio, round which the little breakfast-tables are clustered. Navajo blankets are disposed fittingly, relieving Spanish leather. The master's collection of bells invites attention; and even in the fiercest heat (100 de-

greens in the shade is common) the great music-room, with its adjacent alcoves, is dusky and cool. Why wander sight-seeing, when one can sway languorously in a swinging seat under green arches and reconstruct the past in all its grave Castilian splendor? Redlands is near, with its winter villas overlooking the almost vertical barrenness of the San Bernardino Mountains; Ontario is down the valley, where Fr. Gushee has done such splendid work for Christ and the Church; there is a motor-road up to the desolate rocky summit of Mt. Roubidoux, famed for its Easter sunrise service. But one is greatly tempted to loaf in an easy-chair at the Mission Inn, and dream.

(One thing I add, in parenthesis, for the benefit of certain "wet" champions: Riverside is dry, proving that a bar and wine-cellar are not essential to a good tavern.)

Los Angeles was too hot to be interesting; but the little houses, hung with exquisite clusters of bougainvillea, looked a fitting background for moving picture romances, even if downtown was much like a section of Chicago. It takes a day to go down to San Pedro and over by boat twenty miles or more to Santa Catalina Island, the Capri of this coast, returning at sunset. Santa Catalina is incredible; its perpendicular mountain walls rise almost unbroken from the ocean; and the one little town, Avalon, has the only available harbor on the landward side. There are Indian remains, showing a comparatively dense population in old times; but there are no Indians left, and Avalon has only five hundred all-the-year inhabitants, including, however, twenty-seven nationalities, Fr. Wilson declares. It was pleasant to be hailed by an American newsboy on the pier, as an acquaintance of a dozen years back. The submarine gardens are much like those in Bermuda, without the coral; and to cruise along that precipitous shore in a motor-boat is a memorable experience. But the dusty roads and fly-infested tents of the much-advertised "canvas city" were far from attractive, though the little bathing-beach looked good. The island itself is owned by a corporation composed almost wholly of one family; and it is reported that they lately refused an offer of \$11,000,000 for the property. One of its chief interests to us is that the editorial offices of *The American Catholic* are there, just adjoining the little chapel where Fr. Wilson maintains a daily mass.

Every visitor to California is expected to write about the old Missions, established by Spanish Franciscans for the conversion and civilizing of the Indians. They were established a day's journey apart, most of them along the *Camino Real*, or King's Highway: the buildings chiefly of adobe, with gardens and farms round about, where the Indians learned to labor as well as to pray. Of the lasting value of the work done there are two opinions; of the zeal and devotion of Father Junipero Serra and his followers there can be only one. The suppression of the missions and the confiscation of their property disgrace the Mexican government, not the American. But to stand among the ruins of San Juan Capistrano or Carmel is quite to renew the pang one feels at Fountains or Valle Crucis. There are still some Indians at San Luis Rey de Francia, I believe; and Santa Barbara is still in good estate and served by Franciscans—Germans and Americans, however, not Spanish. A dear old German lay-brother of fourscore showed me about the garden he was cultivating, with the most gracious and affectionate kindness. (He had left Bavaria long before Prussian *Kultur* had affected it, fortunately.)

On a tombstone near the wall I found an inscription which roused my curiosity, so that I copied it:

IN MEMORY OF
DANIEL A. HILL,

A Native of Billerica, Massachusetts, and a resident of California since 1823, who died at this place
Jan. 25, 1865, aged 68 years.

"For we are as the water thrown upon the earth, which can not be gathered up again. But his death was in Christ, the blessed Redeemer of man."

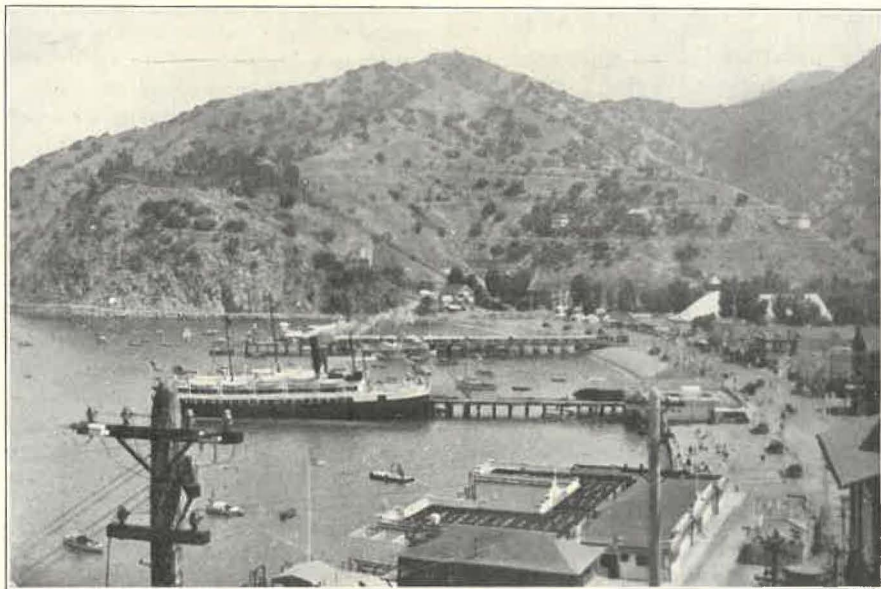
What that New England lad of twenty-four could have been doing in California so many years before the American occupation is a matter for speculation. I wonder if he was ever homesick for the pine woods of Billerica, or the elms arching over the New England highroad.

Of all the lesser journeys in California, none stands out in memory so vividly and so delightfully as the motor-ride from Los Angeles to San Diego, about 140 miles along the newly concreted *Camino Real*. It was a cross-section of Southern California: vineyards, market-gardens where Chinese and Japanese toiled in the blazing sun, olive-orchards, lemon and orange groves, each separate tree protected by its own heater against the remote possibility of frost, English walnut-trees, vast alfalfa-fields, refreshing the eye with

their vivid green, bluffs rising high above the ocean, long stretches of silver beach, clean little towns, ambitious cities announcing what their population would be in 1920, microscopic hamlets pointing proudly to their local "Chamber of Commerce," lovely places of resort like La Jolla, perched above its famous caves, and at last, on its superb harbor, sunny, cool, and most inviting, San Diego itself, in the extreme southwestern corner of American territory. I must not omit from my catalogue a gi-



FR. SERRA'S MONUMENT
San Juan Capistrano



AVALON HARBOR, SANTA CATALINA ISLAND

gantic bean-field across which we were nearly an hour in passing! And no wonder, since the chauffeur assured me it contained nearly 140,000 acres, unfenced! What a moving sight for a Bostonian!

San Diego has its unattractive features, of course, like all places. The neighborhood of "Mme." Tingley's Theosophic colony on Point Loma (a schism which no disciple of Mrs. Besant and J. Krishnamurti will recognize as having any right to existence) is hardly an advantage, even though one may hear its inventor expound the "Raja Yoga" system of education *gratis*, as I did. And Tia Juana, that vile refuge for outcast Americans of both sexes, where Mexico displays the disadvantages of anarchy, is a poison-centre too easily reached from the U. S. Grant Hotel. But, take it all in all, I liked San Diego vastly better than Los Angeles; and the journey to it is unmixed delight.

Not a word yet of the Expositions? Patience until next time. I write among the towering snow-covered peaks of the Canadian Rockies, somewhat distracted by nine-year-old Inez of Alaska, who demands yet another story, and whose red-brown curls are irresistible. So the Fairs must wait *hasta mañana*, or even longer.

GOD AND Nature make nothing idle; whatever He brings into being is ordained to some active purpose. For the creature is not the ultimate object of the Creator, as such, but the proper operation of the creature. Hence, not the end for the being, but the being for the end.—*Dante*.

THE WAR AND ENGLAND'S RELIGION

Plans Being Made for Wide-Spread Preaching Mission

DIOCESAN CHANCELLORS AND THE ORNAMENTS RUBRIC

The Bishop of Birmingham at the Front

The Living Church News Bureau }
London, September 17, 1915 }

THE Archdeacon of London, the Ven. E. E. Holmes, canon in residence, preaching in St. Paul's last Sunday afternoon, referred in the following notable manner to the last Zeppelin murderous raid in the London district:

"I need not go further back than last Wednesday to tell you that battle has changed into murder. Speaking with all the restraint that is due from every preacher as well as the press, and with the knowledge and consent of the censor, I tell you that to one hospital alone were taken the dead bodies of little children of fifteen, ten, seven, and five years old, and one little baby, so that the nursery had become a slaughter-house. Of the imperial murderer who allowed it, if he did not order it, all we can say is, in the words of the Psalmist, 'I will set before thee the things that thou hast done.'"

There is happily a deep and widespread conviction among Churchmen that the Church should profit by this dark and troublous time in the nation's life to stir up the masses of our people, who seem to be living altogether apart from their Maker and from the ministrations of Christ's Holy Church, to regard the present time as a direct and serious call from God to turn to Him and truly repent and believe the Faith.

The movement has already begun in some of the dioceses. The Bishop of Worcester convened the whole of the diocese to meet him at Malvern last week. The conference began on Monday and ended on Friday. At the Bishop's request and by his authority services were generally suspended at the churches throughout the diocese during the week. The object of the conference was "to consider together, devotionally and in a spirit of fellowship, some of the deepest and most vital principles of their personal and corporate life and ministry, and to learn, please God, the conditions which must be fulfilled if the Church is to be relieved from past mistakes and failures and a new measure of power and glory given her for the spiritual and religious good of the people of our land." The Birmingham Diocesan Evangelistic Council, with the warmest approval of the Bishop, has appointed a committee to organize a great united effort of evangelization in that diocese. Two chief points of the mission are that the efforts made should be parochial, and that in general the parish priests should be the leaders of the movement in their own parishes. So there will be no united meetings in any of the large halls of the city, nor any united services in the Cathedral or parish church. The time fixed is the week beginning Sunday, October 24th. One united service will be held in the Cathedral, but only for the clergy with a view to helping them to prepare for the work before them, and this will be on Michaelmas Day, when the Bishop of Stepney will come and speak to them.

Efforts in the same direction, under the heading of "The Spiritual Call of the War," are now in progress of organization in the diocese of Salisbury. Next month is to be given up to devotional preparation on the part of the Bishop and clergy. To this end the Bishop will conduct "days of devotion" in various centers of the diocese. In November the first work of the mission will be undertaken in fifty-three town parishes, the missionaries coming from outside the diocese. Since last month special prayer has been offered in all the churches and very many of the private homes of the diocese for this part of the work. The nature of the mission will vary in different places as well as its duration, that being left to the parochial incumbents and the missionaries to arrange together. The purpose of this particular mission is described in the words which the Bishop has addressed to his diocese. The war is bringing us, he says, face to face with the realities as distinguished from the incidentals of life. But if we stopped there we should be left with "a materialism which, with the warning of Germany before our eyes, we desire with all our hearts to shun." Therefore we must get further back, "we must get back to the essential realities, the great spiritual facts that in such a time as this can easily be, and are largely being, overlooked." In conclusion, the Bishop says:

"It is the spiritual call of the war to face the realities of sin, and penitence, and resolve, and new life, that we desire to sound through this movement. It is earnestly hoped that all classes and all conditions of people in the diocese, landowners and tenants, merchants, farmers, laborers, will realize that it is a call to them, a clear insistent call, pressed home on us by all the sorrow and suffering in which the world is steeped."

The lord mayor, the sheriffs, and others have attended in state at the reopening after restoration of St. James' Church,

Restoration of Ancient Church

Garlickhithe. The sacred building is one of the old Thames riverside churches near Mansion House Station, which was consumed, as an inscription states, "by the late dreadful conflagration, A. D. 1666," and was built by Wren between 1676 and 1683.

The stone lantern of the tower, which projects from the center of the west front, forming a porch, is of peculiar construction and great elegance, and is known as "Wren's Lantern." Richard Steele was sometimes a worshipper at this church, and his impressions are recorded in the *Spectator* of Queen Anne's reign. One of the chief objects of artistic interest in the church is the altarpiece, a painting of "The Ascension" by Andrew Geddes, which has also been successfully restored.

We are reminded again by a diocesan chancellor's deliverance that Puritanism still survives to some degree and warps the judgment of so-called ecclesiastical lawyers. The chancellor of the diocese of Newcastle has refused to grant a faculty to complete the chancel screen in Newcastle Cathedral, which has already figures of our Lady and St. John, by placing in the centre a figure of our divine Saviour on the Cross.

He also took upon himself to suggest that the figures already there should come down. In announcing his intention to carry the matter further, the vicar (Canon Gough)—the Cathedral being also the parish church—remarked in effect that at Chester Cathedral a huge crucifix with the usual attendant figures of a rood had just been erected, while at Wells Cathedral the authorities were doing exactly the same. The truth of the matter is, that diocesan chancellors who would banish the crucifix from our churches are acting *ultra vires*. They really have no right to deal with the matter at all. The crucifix, like other ecclesiastical ornaments, is not under these men, but solely under the supreme authority of the Church as expressed in the Prayer Book by the Ornaments Rubric.

Under the heading of "A Bishop at the Front" the *Times* has published the impressions of a fortnight at the front by the Bishop of Birmingham. His experience (through the courtesy of headquarters) went from thirty-five yards from the German trenches right back to the most southerly and westerly of our bases.

He had the satisfaction of giving a kind word and a blessing; he held Confirmations in several places and addressed troops, both wounded and strong and hearty, on many occasions. Pathetic incidents occurred and touching scenes were visible on his journeys to the front. One looked in the trenches upon little mounds and crosses, marking the resting places of bodies which had been hurriedly but reverently buried. "It is strange to see," writes the Bishop, "how religious emblems appear to have been proof against shell fire. Constantly you would see a church almost totally destroyed and yet the crucifix untouched; and who will ever forget that sight which can be seen for miles around, the tower which has been almost shattered to pieces, and yet the statue of the Virgin and Child which was near the top of it, though bent over completely at right angles, still remaining, as it were, blessing and protecting the whole neighborhood." This leads the Bishop to the consideration of the religious condition of our troops as affected, first, by the churches and worshippers of France; and, secondly, by their own experience in the war. More than one mentioned the pleasure felt at the sight of the little wayside shrines which they had passed on their march. Others commented upon the large numbers of people they saw flocking to their early Communion. What his experience of war is doing for the soldier in regard to religion impressed the Bishop as remarkable. What struck one very much was the desire for the understanding of a few central truths and the evident keenness for dogmatic statements as to great matters. The Bishop of Birmingham was privileged to meet the Archbishop of Rouen, among other French persons of distinction.

"The morning upon which I saw him I had been celebrating the Holy Communion in the chapel of what was once his palace. When I asked him whether he felt any objection to this being done by our English clergy, he answered, 'Certainly not.' And then, after a moment's thought, he went on, 'After all, what does it matter whether one celebrates in one vestment and another in a different one if at the root of things we are the same? Of course, at the root there must be union of belief.'"

Continuing, the Bishop says he does not claim that every Archbishop in France would go so far as does he of Rouen, "but when sometimes we accuse others of narrowness we must bear in mind first that there are great instances of breadth to be found within the ranks of Rome."

The Rev. C. C. G. Pearson, who last December gave up his assistant curacy at Esher in order to become a chaplain in the navy, has been decorated by the Czar with the Order of St. Anne in recognition of service in the North Sea.

English Priest Decorated by Czar

(Continued on page 826)

BISHOPS' WEEKS IN NEW YORK

New Plan of Religious Effort

FUNERAL SERVICES FOR TWO PRIESTS

New York Office of The Living Church }
11 West 45th St.
New York, October 4, 1915 }

BISHOP GREER and Bishop Burch have begun the heavy work of the first of a series of Bishops' Weeks—a new venture to incite religious activities in certain districts of the diocese.

Five Hudson River parishes on the east bank, and five more to the north and east are visited by the Bishops on Sundays, October 3rd and 10th. Services will also be held on week-days at other points and receptions and gatherings of various kinds are planned by men's clubs and other organizations. Among other interesting gatherings in the week will be a luncheon at St. Stephen's College for the Bishops on Saturday, October 9th. Later in the day there will be a gathering of Hudson River Estates folk at Rhinebeck on the grounds of the Hon. Levi P. Morton. On the following Monday evening the men's club of Wappinger's Falls will give a dinner, which many prominent Churchmen of Dutchess will attend. Arrangements for Bishops' Weeks in other parts of the diocese are being completed.

Funeral services for two priests of the diocese of New York were held on Tuesday last. In the Church of the Heavenly Rest, New York City, Bishop Greer, and the Rev. Dr. Herbert Shipman, rector of the parish, officiated at the funeral of the Rev. Dr. D. Parker Morgan, rector emeritus. A large congregation and many clergy were present. The officers of the City Mission Society, of which Dr. Morgan was an active member and officer for many years, attended in a body. Interment was made at Sharon, Connecticut, on Wednesday. Dr. Morgan was received into this diocese from the diocese of Bangor, November 8, 1884.

Burial of Two Priests

Funeral services for the Rev. James C. Elliott, rector of St. Paul's Church, Newburgh, were also held on Tuesday, in the parish church. Bishop Burch officiated and was assisted by the two rectors of neighboring parishes—the Rev. John M. Chew and the Rev. Frank Heartfield. A very large congregation was present, including twenty-one ministers (two being rabbis) of the thirty-one religious organizations in the town.

Mr. Elliott was received from the diocese of Long Island, on January 12, 1901. He was graduated from Princeton Theological Seminary in 1880, and was a Presbyterian minister for some years. In 1898 he was ordered deacon by Bishop Littlejohn. The following year he was advanced to the priesthood by the same Bishop. After devoted service for nearly fifteen years as rector of St. Paul's Church, Newburgh, he died suddenly on Sunday, September 26th. His body was interred the following Wednesday at Keyport, New Jersey.

A conference of deaconesses and a retreat were held at St. Faith's House, Cathedral grounds, this week, beginning on Monday evening ending on Saturday morning. There were daily celebrations of the Holy Communion in the chapel of St. Ambrose. "Personal Evangelism" was the topic of the conference. On Tuesday morning there was an address by Miss Bertha Conde of the National Board of the Y. W. C. A. The same evening, the Rev. Professor Batten of the General Theological Seminary also made an address. On Michaelmas Day an address was given by the Rev. Father Hughson, O.H.C.

The retreat began on Wednesday evening, when an introductory address was made by the conductor, the Rev. Dr. John Mockridge, rector of St. James' Church, Philadelphia. Three meditations were given on Thursday and on Friday, the subject being: "The Holy Spirit and His Work." Thirty-two deaconesses from far and near parts of the country attended the conference and retreat.

The proposal to test the adaptability of the Gary system in the city of New York has provoked much adverse criticism. While this is true, it is also a comforting fact that such criticism has induced much thoughtful study of the plans and methods of imparting religious instruction on week-days to children attending the public schools. Many new and influential friends of the new movement have been made by such study. The mass meeting to be held in Synod Hall, on Friday evening, October 22nd, at 8:15 o'clock, will provide further and ample opportunity for information at first hand.

A cordial invitation is extended to all who wish to know what the Gary system is and how it has worked.

Among the preachers announced by the Brotherhood of St. Andrew for New York conferences this year are the Rev. Dr. Charles L. Slattery, the Rev. Dr. G. A. Oldham, the Rev. Dr. W. T. Manning, and Dean Grosvenor. The October meeting will be held at the Church of the Holy Apostles, on October 19th, and the November one in Christ Church, where the Rev. Dr. H. M. Barbour takes the preparation service for the Brotherhood communion at the Cathedral on Thanksgiving day. The convention for Brotherhood men of all dioceses is

(Continued on page 826)

THE CHURCH WORK AT HARVARD UNIVERSITY

Student Work by St. Paul's Society

BISHOP CODMAN ILL IN BOSTON

The Living Church News Bureau }
Boston, October 4, 1915 }

HARVARD University began its 279th academic year on Monday, September 27th. The entering class has approximately 750 students, a slight increase over last year. The freshman dormitories, which were opened a year ago, have on the whole achieved success, even if not all that was hoped for. One of the aims is to make possible some real supervision over the boys, and another is to strengthen the democratic spirit. There are many meetings at the start of the year for the new students, conducted by the college authorities. The Church also has an informal reception to Churchmen entering the university. This was held on September 27th, at a quarter before eight, under the auspices of the St. Paul's Society and the parish of Christ Church, Cambridge, in the parish house on Garden street, as usual. Brief addresses were made by the Very Rev. Dr. Rousmaniere, Dean of St. Paul's Cathedral; the Rev. Dr. S. S. Drury, headmaster of St. Paul's School, Concord, N. H.; Professor Bliss Berry; and R. L. Gifford, Harvard 1916, president of the St. Paul's Society.

The first regular meeting of St. Paul's Society this year is to be an informal dinner in the tower of Memorial Hall, on October 6th, at 6 o'clock. The purpose of this meeting is "to encourage as much as possible the application of social service activity of the Churchmen in college, through the local parishes." Various clergy have been invited to attend the dinner and to speak briefly on the general topic of "The Church in the City."

The Society of St. John the Evangelist (the Cowley Fathers), which has a most promising work among Harvard Students, has moved into new quarters in Cambridge. The attendance at the services in the former rooms has been so well maintained that it became evident that more space was needed. "The Cambridge Oratory," therefore, is for the present to be at 1278 Massachusetts avenue, Room No. 14, opposite the Widener Library. During term time there will be celebrations of the Holy Eucharist in the oratory on Wednesdays and Saturdays at 8 A. M.; and Evening Prayer and Bible class on Tuesdays and Fridays at 4:30 P. M. The Rev. Father Powell, Superior, S.S.J.E., will be at the rooms on Thursday afternoons from 3:30 to 5; and the Rev. Father Burton, on Tuesdays and Fridays, from 3:30 to 5, and from 7:30 to 9 P. M. The fathers are ready to hear confessions when asked to do so. A further development of the work of the Society of St. John the Evangelist in Cambridge is contemplated and will be made possible by a large gift of money. The response to this venture of the Cowley Fathers at Harvard has been most encouraging and they are reaching directly and indirectly a considerable and growing number of students.

Twelve thousand copies of *The Sunday School Message*, a periodical published by the interdenominational Massachusetts Sunday School Association, are being sent out to all the non-Roman ministers of the state. General Secretary Hamilton S. Conant has the state so thoroughly organized and equipped that it is said Massachusetts leads the nation in Christian educational interests. The association has engaged Miss Margaret Slattery to give five of her addresses on "The Ministry to Children" during October to all Sunday school teachers who are interested. The state convention of this association will be held from October 12th to 15th, and it is hoped that five thousand delegates will be in attendance. Although Churchmen can hardly enter this association, as it is avowedly for religious purposes and treats all "denominations" as having the same basis, we can take interest in the work and be glad of the earnest religious spirit which it manifests.

The feast of St. Francis of Assisi, on October 4th, was observed at the Cathedral by a special service in his honor at 12:10 o'clock. The address was made by the Rev. Charles Morris Addison of Stamford, Conn. In his weekly message the Dean says: "Let all lovers of dear St. Francis take notice. He is the most beloved of all the saints. It will give new vitality to our Christianity to remember him." A special letter,

Feast of St. Francis of Assisi

calling attention to this service and asking to have it made widely known, has been sent to all the clergy.

It is a great shock to his many friends that the Rt. Rev. Robert Codman, D.D., Bishop of Maine, is seriously ill in Boston, at the P. B. Brigham Hospital. Bishop Codman, who was married only a short time ago, had to curtail his wedding trip and come to the hospital. He is a member of one of Boston's best known families. Earnest intercessions for him are being offered in all our churches here.

The choir of twenty trained men, who have done so much during the summer to enhance the beauty and heartiness of the worship at the evening service in the Cathedral, is to be continued through the winter.

Miscellany
Dean Rousmaniere, in the first service kalendar of this season, says: "God brings us together again, dear friends, after the vacation period. . . . The old work shines in a new light. The opportunity of the Cathedral to lead men to worship the Father in spirit and in truth seems boundless. Each one of us can help in bringing this Cathedral nearer to men and women, that men and women may be brought nearer to the living Christ."

At Christ Church ("The Old North" of history), Salem street, during the illness of the rector, the Rev. W. H. Dewart, the following clergy will officiate on the Sundays in October, successively: the Rev. George J. Prescott; the Bishop of the diocese; the Rev. A. W. Moulton; the Rev. Alexander Mann, D.D.; the Rev. D. D. Addison, D.D.; the Rev. Clayton L. Wheat.

The Rev. Emelius W. Smith of Cambridge will have charge of St. Stephen's Church, Lynn, during October. The Ven. Ernest J. Dennen, Archdeacon of Boston, who has continued to act as rector of St. Stephen's, severed that relationship on October 1st.

The extensive repairs and changes which are being carried out at St. James' Church, West Somerville, will probably be completed about the middle of October and will constitute a very great improvement. Meantime, services are held in the church, as usual.

J. H. CABOT.

THE WAR AND ENGLAND'S RELIGION

(Continued from page 824)

An important course of lectures, dealing with some cardinal points of Church history, has been arranged and will be given at St. Martin's-in-the-Fields, Trafalgar Square (Charing Cross), on successive Wednesdays, at 5 P.M., beginning on Wednesday, October 6th.

The course has been arranged in order to illustrate from history the fundamental principles by which the special place of the Church of England within the One Holy Catholic Body has been determined, and the factors which seem likely to shape its vocation in the future. The lectures have been arranged with the approval and sanction of the Bishop of London.

The presentation by American Churchmen to the late Dr. Illingworth has been noticed as follows in the *Queen*, the ladies' newspaper, September 18th:

The Presentation to Dr. Illingworth
"A touching illustration has just been given of the esteem in which the theological and philosophical opinions of the late Dr. Illingworth are held in the United States of America. Only a short time before his lamented death a number of Churchmen on the other side of the Atlantic collected a substantial sum of money and forwarded it to England as a contribution towards the restoration of Longworth Church. It had been the intention of Dr. Illingworth to put the last portion of the restoration in hand in the course of this very month of September, as soon as he had returned from his holiday."

J. G. HALL.

BISHOPS' WEEKS IN NEW YORK

(Continued from page 825)

to be held again on Washington's birthday. The conference of all chapter officers is to take place at the Church Club rooms on December 14th.

On the best authority, THE LIVING CHURCH announces that the notice concerning the dedication of the Potter Memorial Chapel at the Cathedral of St. John the Divine, recently printed in several papers—Church and secular—is erroneous. The fictitious date was Wednesday, October 20. No date has been set by the Bishop of the diocese.

JUST AS God's views of failure often differ from man's so do his views of success. We may covet a kind of success that is of no consequence whatever to God. We may covet show and numbers and noise and may work for them and think that without them we have failed, and that when we have them we have succeeded, and God may think quite otherwise.—*Sunday School Times*.

PHILADELPHIA PREPARES FOR PREACHING MISSION

Sub-Committee Offer Their Reports

REPORT OF CITY MISSION

A Mysterious and Growing Organization

The Living Church News Bureau }
Philadelphia, October 4, 1915 }

A RESOLUTION of the clergy at their meeting, June 22nd, requested the Bishop to appoint a general committee to take charge of the preaching mission to be held during Advent. Bishop Rhinelander appointed the Rev. Messrs. George G. Bartlett, J. T. Cole, J. B. Halsey, J. B. Harding, C. S. Hutchinson, D.D., A. J. P. McClure, H. M. Medary, G. L. Richardson, E. L. Sanford, F. M. Taitt, Floyd W. Tomkins, D.D., and H. B. Wright. Later the names of the Rev. Messrs. George John Walenta, James Bentham Walker, and Gilbert E. Pember were added to the committee and the name of the Rev. John B. Harding dropped on account of resignation. The committee met with the Bishop, heard his plans and suggestions, and received and acted on prayers which he had arranged for use in the churches preparatory to the mission. These were "For the Preachers and other Workers in the Mission," and "For the Spirit of Unity." The Bishop also presented a letter which was sent to all the clergy in the early part of the summer.

At the meeting of the general committee held in the Church House Monday, September 27th, the sub-committees reported. That on securing preachers, the chairman of which is the Rev. J. B. Halsey, reported that it has been very successful, and that a number of the clergy in the diocese have volunteered their services. The committee also has been in correspondence with several prominent priests outside the diocese and has received many acceptances of the invitation to assist. It is notable, however, at the present time that the larger percentage of the preachers are from within the diocese. It was decided at the meeting also to set apart Thursday evening to Saturday before the First Sunday in Advent for a retreat for the clergy and to appoint the first Sunday as a day of intercession for the preaching mission.

It has not yet been possible to ascertain how many of the clergy of the diocese propose to join in this movement. The committee sent a card this week asking them to indicate their intention as to personal interest and how they believed the work could be best accomplished. Centers for the holding of the services have been suggested, but nothing has yet been definitely done in this direction. It was decided to hold the mission services from the First to the Third Sunday in Advent.

The forty-fifth annual report of the city mission has just been distributed. In form it is greatly improved. There is a notable absence of the photographs of the staff and in their stead photographs of the several chapels which have been built and equipped in the various institutions in which the mission is working. These have been provided with splendidly equipped altars by a committee of the ladies associated with the mission. Several new departments of work have been organized during the past year. Provision for the aid of women inebriates has been made throughout the agency of the Anchor Club, which is attempting work along the same general lines of the Old St. Paul's Club for men which has been so successful. This work for women is meeting with equal success. All the institutions under the care of the mission have been unusually successful during the past year. For a time, the report says, it did seem that some departments of hospital work would have to be closed on account of the money conditions. Fortunately, however, aid came in time to avoid this. The report of the acting superintendent as to work done in the missionary department shows unusual activity. In detail he says that 1,151 institutions have been visited, 2,891 services held in institutions, 39,037 visits upon individuals in the institutions, 507 celebrations of the Holy Communion, 284 baptisms, 488 burials, 46 persons confirmed, and 16 marriages. The report is optimistic from the first to the last page.

It has just been announced that \$100,000 has been left by the will of Mrs. M. V. Watson for the erection of a church to be located below Market street, between the Delaware and Schuylkill rivers. Mrs. Watson was the wife of Congressman Henry W. Watson and resided in Langhorne. On a recent trip to New York she suddenly died on a street car. The police who found her were surprised to discover cash amounting to \$12,000 in a bag on her person and jewels to the value of \$50,000. It was some time before she was identified. Her will has created much discussion on account of the designation of the location for the proposed building which is to be called St. Mary's Memorial Church. The district in which the church is to be erected is already well provided for. There seems to be no place where it will not interfere with work already being done. Some suggestion has been made that the Church of St. John Evangelist receive the money for a new

An Erroneous News Note

the Cathedral of St. John the Divine, recently printed in several papers—Church and secular—is erroneous. The fictitious date was

building there, but as St. John's Church is already well equipped for its work the use of the money there seems unnecessary. The Rev. H. Cresson McHenry, assistant superintendent of the Philadelphia City Mission, has suggested that it would be well to provide a house for the care of a large number of young people who are going wrong along the river front. But that does not seem to be within the intention of the testatrix. The Bishop of the diocese has not indicated his wishes in the matter.

The response made to the efforts of the parishes in the neighborhood of the University of Pennsylvania to reach the members of the student body who are adherents or communicants of the Church is growing year by year.

Attempt to Reach Students
On Sunday morning, September 26th, a special service for students was held at St. Mary's Church, West Philadelphia. Provost Edgar F. Smith and other members of the faculty were present, together with about two hundred and fifty undergraduates. The Rev. Harvey Officer, O.H.C., was the preacher, and made an inspiring address on "The Elements of Christianity."

Similar services are being arranged for by the Christian Association of the University for those students who are members of other Christian bodies.

The cornerstone of St. Monica's parish house, near Forty-second street and Woodland avenue, was laid last Sunday afternoon by Bishop Rhinelander. This is the beginning of a new work for colored people in a neighborhood which has been untouched, except for

the services which have been held in the chapel of the divinity school. Dr. Phillips has labored hard for the establishment of this building. He hopes in the near future to erect a church for his people there.

Anniversary of Rev. T. R. List

Last Sunday was the fortieth anniversary of the ministration in the Church of the Redemption of the Rev. Thomas R. List. About two years ago the Church was moved from Twenty-second and Callowhill to Fifty-sixth and Market streets. At the time of the removal Mr. List became rector emeritus, and the Rev. Albert E. Clay rector. Mr. List has been one of the most active priests in this diocese. Thousands of laymen have enjoyed his ministrations and he is held in great esteem and affection by people all over the city and state. The old church was wonderfully successful under his guidance until the neighborhood became entirely foreign in its character. Then it became necessary to move on account of the boulevard which the city ran through the property. Mr. List has also been honored many times in the councils of the diocese. The services began at 10:30 and included the dedication of the Ormston Memorial window which was recently described in these columns. An effort was made to have all the old members of the parish present to meet Mr. List.

The convocation of West Philadelphia is preparing for its annual bazaar which will be given in St. George's Church for the benefit of that parish. This bazaar has become an annual event of some importance in the convocation, on account of its benefit to some parish in the convocation and because it brings the members of all the parishes in that part of the city together once a year. It has been the means of the Churchpeople knowing each other and each other's problems as no other move could have been.

For some years past the Sunday schools of the city have held an annual parade on the first Saturday in October. In this parade a few of the Church schools join. On Saturday last there were said to be 130,000 in line. The parade is under the direction of the Sunday school association of the city and includes all the Christian bodies, outside the Church and the Roman Communion.

For some months the city has been agitated over the formation of an organization called the Stonemen Fellowship, of which the Rev. Henry Charles Stone, vicar of Holy Trinity chapel, is founder and president. From a membership of about sixty in May it has grown to about 75,000, and is still growing at the rate of about 4,000 a week. It includes all men from eighteen years of age up. While there is no direct statement that the members must be members of some non-Romanist body yet all efforts of Romanists to secure

(Continued on page 832)

DEDICATION OF ALL ANGELS' CHURCH FOR THE DEAF

Marks Climax of Faithful Work

PROVINCIAL SYNOD AND ALLIED MEETINGS

The Living Church News Bureau }
Chicago, October 4, 1915 }

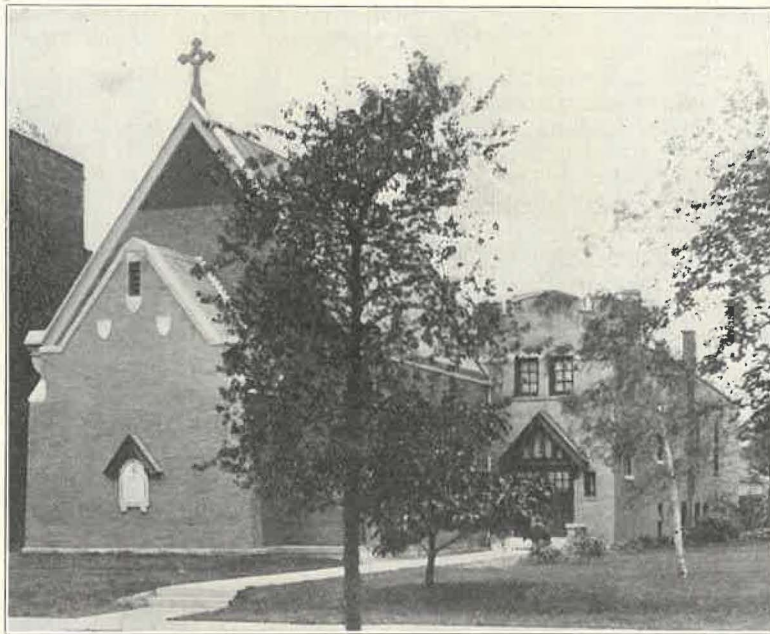
ON Saturday, October 2nd, at 3:30 p. m., took place the dedication of All Angels' Church for the Deaf, situated at 6122 Indiana avenue. Bishop Anderson, several of the clergy, and many of the deaf-mutes and their friends were present. Part of the choir of Christ Church, Woodlawn, assisted. It seems inconceivable that there should have been any opposition to Church work among deaf-mutes, but the excellent outline of this kind of work given by the Rev. J. M. Koehler in his address told the sad story of hostility of leading Churchmen in the early days to the deaf being ordained to the ministry. It was the Rev. Thomas Gallaudet, D.D., of New York who by his persistence and faith began and organized the work in the American Church, which has ever since been foremost in it. Lately the Roman Catholics, the Lutherans, and the Methodists have been active in the religious care for the deaf-and-dumb.

Since 1876 there have been twenty-two deaf-mutes ordained in the Church, and at present there are fourteen active deaf-mute clergy. The Rev. G. F. Flick is priest in charge of the work at All Angels' Church, and largely through his devotion, and that of his predecessor, the Rev. A. W. Mann, and through the generous gifts of individuals, and the steady support of the Board of Missions, has the new church property been acquired. The address of the Rev. J. M. Koehler, general missionary to the deaf in the Trans-Mississippi district, was read aloud by Mr. W. A. Cochrane of Delavan, Wis., and given in the sign language by Mr. Koehler. Bishop Anderson also made

an address which was interpreted to the deaf by Mr. Cochrane. The Bishop blessed many memorials and gifts, and read the service, which was interpreted by the priest in charge.

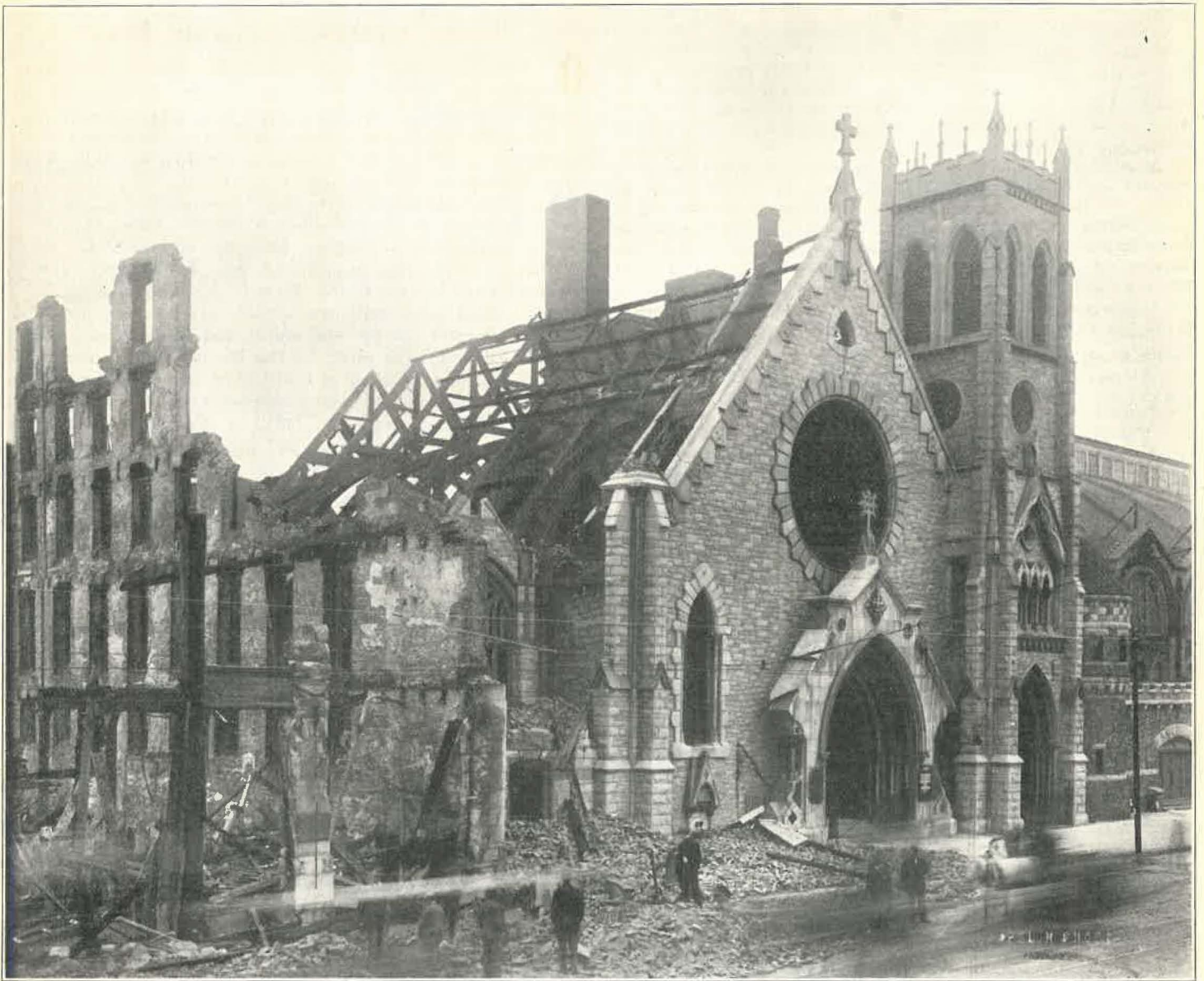
Forty years ago (July 1, 1875) the late Rev. A. W. Mann, then a lay missionary, held the first services for the deaf in Chicago, at St. James' Church. There the small congregation became known as All Angels' Mission for the Deaf. For many years Mr. Mann visited Chicago for services at regular intervals. St. James', St. Clement's, Trinity, and Grace Church in turn fostered the mission. In 1891 Mr. Mann called the attention of the late Bishop McLaren to the need of a permanent church home for the mission. The plan

was approved by the Bishop, but fell through for insufficient funds. Again in 1908 the attention of Bishop Anderson was turned to the rapid growth of the mission and the need of a resident priest, for Mr. Mann had already a larger field to take care of. With Mr. Flick as the new priest in charge the mission entered on a new epoch, with weekly services instead of monthly, and an organized guild and parochial agencies with headquarters at Grace Church. Since then the communicant list has grown from 53 to 97. Its records show 97 baptisms, 79 confirmations, 28 marriages. The deaf-mute population in Chicago is over 2,000, many of whom have yet to be reached and churched. The growth of the work among the deaf had assumed such proportions that early in 1914 a large hall in a store building was leased and equipped for its use. This temporary home served its purpose well, and its usefulness showed the need of just such a complete, well-equipped church as the



ALL ANGELS' CHURCH FOR THE DEAF, CHICAGO





RUINS OF GRACE CHURCH, CHICAGO
[Hibbard Memorial Chapel shown at left of main structure]

one with which All Angels' Mission for the Deaf now finds itself blessed.

The second annual Synod of the Province of the Mid-West will meet at the Cathedral of SS. Peter and Paul on Tuesday, October 12th, and will continue in session for three days. The Synod will open with a celebration of the Holy Communion at 7:30 A. M. The business sessions will probably begin at 9:30 A. M. The first day of the Synod will be devoted to Missions, the second to Religious Education, and the third to Social Service. The meetings will be open to visitors.

In connection with the Synod, but forming no part of it, the following programme has been arranged:

(1) Monday evening, October 11th, at 8 o'clock, the "Great Trail" will be presented at St. Andrew's parish house, Washington and Robey streets, under joint auspices of the Board of Education and the Junior Auxiliary of the diocese.

(2) Tuesday evening, October 12th, at 8 o'clock, the same play, under the same auspices, will be presented at Trinity parish house, Twenty-sixth street and Michigan avenue. A silver collection will be taken up to defray expenses on all occasions when this play is presented.

(3) Wednesday evening, October 13th, the Church Club will give a banquet at the Auditorium Hotel.

(4) Thursday morning at 9 o'clock there will be a meeting of the Woman's Auxiliary of the Province at the Cathedral.

(5) Thursday evening at 8 o'clock there will be a public meeting at the Cathedral under the auspices of the Brotherhood of St. Andrew.

(6) Thursday night at 7:30 o'clock there will be a meeting of the Church School of Religious Instruction at St. James' Church, corner Cass and Huron streets.

(7) Friday night at 8 o'clock at Butler House, Belmont street and Broadway, the "Great Trail" will be again presented.

The Committee on Hospitality and Programme consists of the Rev. Dr. De Witt, the Rev. C. H. Young, the Rev. Dr. Stewart, the

Rev. Dr. Hopkins, Messrs. E. P. Bailey, C. E. Field, W. R. Stirling, and H. J. Ullman.

The Junior Assembly of the Brotherhood of St. Andrew met at Christ Church, Woodlawn, on Saturday, October 2nd, Mr. Courtenay Barber presiding. At 2 o'clock the annual examination for the Juniors was held. Each chapter in good standing was entitled to one representative for each ten members or fraction thereof at this examination. It was a written test of the boys' knowledge of the Brotherhood organization, their responsibility as members in doing their duties, and of the doctrines and services of the Church. The Assembly met at 4:30 P. M. At 5:30 P. M. there was a short service in the church, with an address by the Rev. W. G. Studwell, the chaplain of the Assembly. After the service those present were the guests of Christ Church parish at supper.

The fall meeting of the Fox River Valley Sunday School Institute occurred in the afternoon and evening of Sunday, September 26th, at Trinity Church, Aurora (Rev. Frank E. Brandt, rector). The afternoon session was at 3:30, and was presided over by the Rev. Canon H. G. Moore, rector of Calvary Church, Batavia. Six clergy and between seventy and eighty delegates were present. Miss Goodrich of Christ Church, Chicago, spoke on "How to Teach Diocesan Missions," and Mrs. C. E. Bigler, wife of the rector of St. Paul's Church, De Kalb, spoke on the "Fivefold Aim" in the Christian Nurture Course. The president was asked to write to the Rev. W. O. Waters, D.D., expressing regret at the destruction of Grace Church. Supper was served at 6 o'clock. At the evening service in the church, the Rev. Frank E. Wilson, secretary of the diocesan board of religious education, spoke of what the American Church is doing for religious education through its general, provincial, and diocesan boards. The next assembly will be at Glen Ellyn in January. Prayers were offered during the session for the Rev. J. M. Johnson, rector of the Church of the Redeemer, Elgin, who has undergone an operation at St. Luke's Hospital.

A special meeting will be held by the Woman's Auxiliary of

St. Paul's Church, Kenwood (Rev. George H. Thomas, rector), on Thursday, October 14th, at 4 o'clock, when the parish will entertain about fifty delegates of the Woman's Auxiliary of the Synod. The programme will be an illustrated musicale. Mr. John Allen Richardson, organist and choirmaster of the church, will be in charge of the music to be given by the three choirs of the parish. By permission of the owners, selections from *The Pageant of Darkness and Light* will be sung. There will be a demonstration by the Junior Auxiliary of St. Thomas' (colored) Church of "St. Augustine's School, Raleigh," and another entitled "The Mission of the Great Spirit." There will also be a short mission play, called "The Children of Many Lands." The programme should be a most attractive and valuable exposition of missions.

On Sunday, September 26th, Bishop Page visited his former parish, St. Paul's, Kenwood, when the new organ named after him was dedicated. The total cost of this organ, considered to be one of the best in the country, was \$19,500. The list of the choir activities at St. Paul's for 1915-16 is a long and attractive one. It includes some of the ablest musicians and composers in the country.

The girls of St. Mary's Home are back at work after a happy summer holiday in Kenosha. The new school of domestic science is almost finished and an experienced teacher has been engaged. In this school the older girls will be given a thorough course in domestic science, that they may be fully competent to take good positions. As the Sister Superior well says, "No one wants second-class help." The school has been built through the kindness of Mrs. Joseph Worthington, who gave \$10,000 in memory of her mother, Emily S. Fabian. Requests for entrance of girls into the Home are being constantly made, many of them with the plea, "We have no money." Few realize what is being done for the girls by the Sisters at St. Mary's, and how hard it is to make ends meet. The new building and equipment, and the fresh responsibilities, make the task harder still. It is hoped that on Tag Day, October 18th, large and generous offerings will be given to their work at St. Mary's Home and to their work for children at the Cathedral.

The vestry of Grace Church met on Sunday, September 26th, the day the church was burnt, and decided to rebuild at once on the same site. Mr. Bertram Goodhue, formerly of the firm of Cram, Goodhue and Ferguson, which built the Hibbard Memorial Chapel, has been asked to make the plans, which will follow the lines of the chapel. The new church will probably be a little smaller than the old. The parish house will be enlarged and improved. There was an insurance of \$100,000 on the building, and the pew rentals were also insured. Little was saved besides the altar linen in the chapel, the altar cross in the church, and the vestments in the sacristy.

As announced in last week's letter, the Local Assembly of the Brotherhood of St. Andrew will hold a special meeting during the Synod of the Fifth Province, on Thursday, October 14th. This meeting was to have been held at Grace Church, but because of the sad loss of this old church will be held at the Cathedral of SS. Peter and Paul.

The northeastern deanery of the diocese of Chicago met at St. Margaret's Church, Windsor Park (Rev. Hugh J. Spencer, priest in charge), on Tuesday, September 28th. There were forty clergy present. There was a celebration of the Holy Eucharist at 11 o'clock. Dean Pardee presided at the morning and afternoon sessions. Mr. C. F. Manahan spoke in the morning on "The Dry Campaign of 1915-16." Luncheon was served by the women of St. Margaret's Church. Later, an organ recital was given by F. A. Dunster, Mus.Doc., on the new organ that has recently been placed in the church. A short talk was given by the Rev. Joseph Anastasi, priest in charge of the mission to Italians at the Church of St. John the Evangelist on the North Side. Mr. Anastasi told of a new work among the Italians that was growing on the southwest side of the city, and asked the support of the deanery for it should it be undertaken.

BY NATURE, man is never prompted to implore God's mercy on account of his iniquities. He either asks nothing, or he cries for justice. While he is prosperous, and life seems long, he is content to remain always as he is. And when death stares him in the face, or anything compels him to think seriously of his end, he assumes the character of injured innocence; he claims eternal life as the reward of his obedience; he appears before God not to plead for mercy, but to demand justice, and, with that demand upon his lips, or in his heart, he is often swept into eternity to get what he presumptuously asked for. Then, then, if not before, he cries for mercy. But it often pleases God to undeceive the soul before it is too late. And then . . . he who once stood erect, and said, "I thank thee, God, that I am not like other men," is now unable to lift so much as his eyes to heaven, but smites his breast, and says, "God be merciful to me a sinner."—*Alexander.*

CONSECRATION OF BISHOP FISKE

ON the Feast of St. Michael and All Angels, Wednesday, September 29th, in the Church of St. Michael and All Angels, Baltimore, of which he had been rector for the past six years, the Rev. Charles Fiske, D.D., was consecrated to the episcopate as the Bishop Coadjutor of Central New York. Nine Bishops and about one hundred and fifty clergymen, vested, including about thirty from neighboring dioceses and twenty from the diocese of Central New York, were present.

The church was crowded to its utmost capacity. There were celebrations of the Holy Communion at 7:30 and 8:15 A.M. and Morning Prayer was said at 9 A.M. The consecration service proper began at 10:30 o'clock with the processional hymn 133, "Hear us, Thou that broodest." The order for the Holy Communion followed, the Rt. Rev. Daniel S. Tuttle, D.D., LL.D., Bishop of Missouri and Presiding Bishop of the Church, being celebrant. The Rt. Rev. John G. Murray, D.D., Bishop of Maryland, read the Epistle, and the Rt. Rev. Charles T. Olmsted, D.D., LL.D., Bishop of Central New York, the Gospel. Following hymn 586, "Lord, speak to me, that I may speak," the Rt. Rev. Reginald H. Weller, D.D., Bishop of Fond du Lac, preached the sermon. At the conclusion of the sermon, the attending presbyters, the Rev. Henry Pomeroy Horton, rector of St. John's Church, Ithaca, N. Y., and the Rev. Oliver Shaw Newell, rector of the Church of the Messiah, Glens Falls, N. Y., led the Bishop-elect to the chancel where he was presented by the Rt. Rev. Frederick F. Reese, D.D., Bishop of Georgia, and the Rt. Rev. Alfred Harding, D.D., LL.D., Bishop of Washington, to Bishop Tuttle and the co-consecrators, Bishop Olmsted and Bishop Murray. The reading of the requisite testimonials followed. The certificate of diocesan request and consent was read by the Ven. William Cooke, Archdeacon of Central New York; the certificate of compliance with Canon 9 by the Rev. William B. Clarke, D.D., rector of Trinity Church, Seneca Falls, N. Y.; the certificate of election by the Rev. Almon A. Jaynes, secretary of the diocese of Central New York; the canonical testimonial by Mr. Thomas R. Proctor; the certificate of ordination by the Rev. John T. Rose, dean of the convocation of the fourth district of the diocese of Central New York; the consents of the Standing Committee by the Rev. Edward H. Coley, D.D., of the Standing Committee of the diocese of Central New York; and the consents of the Bishops by the Rt. Rev. James H. Darlington, D.D., LL.D., Bishop of Harrisburg. After the promise of conformity made by the Bishop-elect, the Rt. Rev. Frederick J. Kinsman, D.D., LL.D., Bishop of Delaware, said the Litany. Following his examination by the Presiding Bishop, the candidate was vested in the rest of the episcopal habit, while the anthem, "When Thou reignest, King of Glory," by Schubert, was sung. The *Veni Creator Spiritus* was sung, the Rt. Rev. S. M. Griswold, D.D., Bishop of Salina, intoning the first line and the other Bishops and congregation responding. The consecration followed, all the Bishops present joining in the laying on of hands. At the offertory the choir sang Martin's beautiful anthem, "Ho, everyone that thirsteth." The offerings were for the general missionary work of the Church, to be specially designated as Bishop Fiske may elect. The Rev. Edwin B. Niver, D.D., rector of Christ Church, Baltimore, acted as deputy registrar. The master of ceremonies was the Rev. A. Randolph B. Hegeman, D.D., rector of Trinity Church, Binghamton, N. Y., who was assisted by the Rev. D. P. Allison, curate of the Church of St. Michael and All Angels. Among the special guests were Governor Goldsborough of Maryland, Mayor Preston of Baltimore, President Fell of St. John's College, Annapolis, President Guth of Goucher College, Baltimore, Dr. Charles W. Mitchell of the University of Maryland, representatives of the vestries of St. John's, Somerville, N. J., and of St. John's, Norristown, Pa., and also representatives of other Christian communions of Baltimore.

Bishop Weller's sermon was from the text, Acts 1:8: "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me," and his subject, "The Apostolic Episcopate as witnesses of the truth of the Christian Faith and as keepers of the Faith once delivered to the Saints." He emphasized the fact that the members of the episcopate were chosen to witness to the revelation of God, to clear, definite, and unchanging facts and realities of divine truth, to an unchanging Gospel, based on the impregnable rock of Holy Scripture and on the testimony of the martyrs and of the doctors of the Church. He dwelt with great power upon the witness of the Apostles to the fact of the Resurrection, of the testimony of the Scriptures to the fact of the Virgin Birth, and of the testimony of the Holy Eucharist to the Incarnation. The sermon will be printed in next week's issue of THE LIVING CHURCH.

The men of the parish presented Bishop Fiske with his pectoral cross. His ring was given by members of the family; his episcopal robes (three very handsome sets) by the women of the parish, cope and mitre by relatives and friends, his Bible, Prayer Book, and Hymnal by the Sunday school. In the evening a reception was given to Bishop and Mrs. Fiske, with Bishop Olmsted and Bishop and Mrs. Murray, in the parish house, which was largely attended by his parishioners and friends. It was an interesting coincidence that

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General Synod of the Church in Canada

ON Saturday the 18th the General Synod in accordance with its usual custom met in joint session to consider the full and progressive report of the Sunday School Commission, of which Canon Rexford, of Montreal, is chairman, and the Rev. R. A. Hilty the general secretary.

The report presented by Canon Rexford showed that all the dioceses except some of the missionary dioceses had now established machinery for furthering the plans of the Commission. It recommended the appointment of an assistant secretary for each of the four ecclesiastical provinces. The question as to the bearing of the suggestion upon the authority of the provinces was carefully debated. Finally, on the motion of the Bishop of Toronto, the recommendation was approved, action to be taken as soon as funds permit, with the understanding that no appointment is to be made without the concurrence of the Bishops of the Province concerned. On the motion of Dean Llwyd, a resolution was passed recommending to the theological colleges the appointment of professors or lecturers in Sunday school pedagogics. On the motion of Archdeacon Ingles, the Commission was commended for its efforts to improve lesson courses, and loyal adherence to its schemes was urged. Considerable criticism was made by various speakers as to the merits of the present scheme of lessons, some contending that the Commission had been looking too much to the plans of the International Sunday School Association, others that lesson books would be preferable to the leaflet plan. At the close of the day a lively discussion took place on the use of the word temperance in the report in the inclusive sense of total abstinence from alcoholic liquors. Some thought too that the section should contain a passage with reference to the use of cigarettes.

CONGRATULATIONS TO THE PRIMATE

On Monday the Synod passed an enthusiastic resolution congratulating the Primate on his birthday and the fortieth anniversary of his ordination, and wishing him many years of health and happiness in the service of the Church and the Dominion.

A committee was appointed to consider the proposed change of name of the Church, to report at the next General Synod.

It was decided on the recommendation of a committee to erect a suitable tablet at St. Luke's Church, Annapolis Royal, Nova Scotia, to commemorate the bi-centenary celebrations held in 1910, and the historic service of 1710 which marked the beginning of continuous services, according to the use of the Church of England, in Canada.

The upper house decided to sit in joint session with the lower to consider Prayer Book Revision, and it was decided that in voting the vote of the lower house should first be taken, and then the concurrence or non-concurrence of the upper house signified, the Bishops reserving the right to vote in private if they desired.

PRAYER BOOK REVISION

The Primate presided at the joint session of both houses to consider Prayer Book Revision, and after a solemn period of silent prayer led the Synod in a prayer for the guidance of the Holy Spirit in the important work upon which they were entering.

Chancellor F. A. Worrell cleared the air greatly by explaining that the proposed canon authorizing the use of the draft book, which stood in his name, could only come into operation after the draft book as amended had been submitted to and approved by the provincial synods and the canon itself had been confirmed at a subsequent session of the General Synod. At this Chancellor Davidson of Montreal, the able lay leader of the ultra-conservatives, who had presented a number of memorials signed by some 2,500 communicants in various dioceses protesting against any change at this time, expressed great relief.

The report on the form of the draft book was presented in an exceedingly able and concise speech by Bishop Williams of Huron. He said the committee had felt supported by the commission it had received from the Church, by the prayers of the people, and by the fact that every autonomous branch of the Anglican Church had found it necessary to adapt the Prayer Book to its special needs and circumstances. The committee had aimed to adapt the book to Canadian needs, to enrich it and to do all with a minimum of change. Actual revision had been mainly confined to words and phrases. The work of adaptation had followed the lines of re-adjusting old rubrics to very generally accepted changed conditions, and the substitution of modern for archaic words and phrases.

No revision of the words of the Psalter had been attempted, but more selections for special days, for the 31st of the month (to be used at other times with the sanction of the ordinary), had been made. The Psalm selections for Holy Week would, he thought, prove specially helpful. In the lectionary special New Testament lessons have been given for Sundays and holy days, and alternative Old Testament lessons for both morning and evening on Sundays.

Additional introductory sentences fitted for the seasons to be read in addition to and not in place of the penitential sentences have been added at Morning and Evening Prayer. Special anthems replace the *Venite* for Christmas Day, Good Friday, Ascension Day, and Whitsunday, as well as for Easter. Rubrical permission is given for the use of hymns, the preaching of a sermon, and the taking of an offering at Morning and Evening Prayer. The prayer for all sorts and conditions of men and the General Thanksgiving have been placed in the body of the daily offices. Great discussion had taken place in the committee upon the Athanasian Creed. It had first been decided to allow the Lambeth translation to be used as an alternative. This had been voted down at the next meeting. It had finally been decided to recommend this version with the omission of the minatory clauses as an alternative. It is proposed to allow the use of the Litany after Evening Prayer or as a separate service. The special prayers and thanksgivings have been greatly increased. The Bishop expressed the opinion that it might yet be desirable to add more prayers for use in war time, and dealing with national destiny. The festival of the Transfiguration has been introduced as a Red Letter Day. In the Communion Office little change has been made because of the prohibition of matters affecting doctrine or principle. The long exhortation is to be read before the three great festivals. A proper preface has been added for the feast of the Epiphany. A lesson and other enrichments have been made to the Confirmation service. Before the marriage service rubrics have been added covering the canon against the remarriage of the divorced and referring to the Table of Prohibited Degrees. The Visitation of the Sick has been enriched with a selection of special prayers and passages of Scripture suitable for use in sick visiting. In the Burial Office an alternative Psalm and lesson are given for optional use at the burial of children. In the Communion service the expression, "The wrath of God is upon him," etc., is substituted for "Cursed is he," etc.

An attempt to require only one Lord's Prayer in Matins was happily defeated, Bishop Roper pointing out that the first was the first note of praise, the second the first note of the service of prayer. The other recommendations of the committee respecting Morning and Evening Prayer were adopted with slight variations.

THE ATHANASIAN CREED

The question of the Athanasian symbol and its use in the services of the Church was regarded as one of the really great issues raised by the discussion of Prayer Book Revision. As was expected, the debate on the subject was a lengthy one, extending over Tuesday morning, afternoon, and evening, and the vote not being reached till one o'clock on Wednesday afternoon. The revision committee reported in favor of printing the whole of the Creed in its present English version, prefixed by the present rubric governing its use on thirteen occasions during the year, but adding to it as an alternative version for permissive use the Lambeth translation, omitting verses 1, 2, 28, and 42 (the so-called damnatory, or more correctly minatory or monitory clauses), and the *Gloria*. The Bishop of Huron in presenting this part of the report pointed out that the committee did not propose either the elimination of the Creed or the curtailment of its use, but the provision of a new translation made by the best scholars as an alternative. In this version the minatory clauses with which many were dissatisfied were omitted. It was felt that perhaps too great stress was laid in them on intellectual acceptance of the faith, and that this relief might be provided for those who conscientiously denied it without impairing the actual substance of the Creed itself.

Chancellor Davidson of Montreal objected on legal grounds to the inclusion of an alternative Creed in the body of the book. The Rev. Dyson Hague suggested the printing of the alternative form after the Thirty-nine Articles.

The Bishop of Ottawa, Dr. Roper (formerly of the staff of the General Theological Seminary, New York), made the speech of the debate, indeed of the whole Synod. In a masterly exposition he supported in the main the proposals of the committee, and his speech colored and undoubtedly decided the whole issue of the debate, which, in spite of the great issue involved, or perhaps because of it, remained throughout at a high level of eloquence, of courtesy, and of Christian charity.

Bishop Roper said that after much prayer and deep thought he was prepared to support the proposal of the committee. He emphasized the value of the Creed as a matchless rhythmical expression of the defence of the Catholic Faith on the points with which it deals. He pointed out that it had not the structure of a Creed, but was rather a statement of the faith of the Church in the Trinity and the Incarnation. The intellectual side of the statement of the faith has its place, nor was there any objection to the use of metaphysics in the defence of the faith. The use of the Creed was almost wholly Western. In the Eastern Church (and then only in the eighteenth century) it had merely found its way into the Book of Hours. Even in the West its acceptance had only

had a gradual growth, and in no branch of the Church had the Creed found its way into the popular service of the Church except in the Anglican Church, and there it was not used as an alternative to the Apostles' Creed, till 1662, having previously, since the Reformation, been used in addition to it. The Lambeth scholars, to whom the work of retranslation had been committed, regarded the minatory clauses as the frame, rather than as part of the picture itself. They laid stress on man's responsibility for intellectual belief. They do express the sense of Scripture, but it may be that they overstate it, and they seem to take the anathema of Scripture and sharpen its edge. Compare, "If any man preach any other Gospel . . . let him be accursed" with "without doubt he shall perish everlastingly." Moreover it is not a Catholic practice to place anathemas in Creeds for public use. The Nicene symbol, for example, when it found its way into the Eucharistic office, appeared without the anathemas adopted by the Council. The Lambeth Conference had recognized the right of Churches to discuss the use of the *Quicumque Vult*. Personally he would like the Lambeth translation as it is, but would end it with the *Gloria* and allow the omission of the recitation of the minatory clauses.

Dean Shreve of Quebec protested vigorously against any change, asserting that the three Creeds (as all alike are called in the Articles) had come out unimpaired through the period of stress through which the Church of England had passed. He felt it would be a daring act for the Canadian Church to take such a step apart from the rest of the Anglican Church. All three Creeds, Article VIII asserts, "may be proved by most certain warrants of Holy Scripture."

The Archbishop of Algoma wanted the Creed retained in its present form and recited in full, but suggested that its use be required only on Trinity Sunday. He thought the danger of the age is to overemphasize the aspect of love at the expense of that of fear, and deemed it better to have the weapon of defence a little oversharpened than a great deal dulled. There was a tendency to break through the barriers erected for the protection of the faith and to roam at large in the regions of free speculation. The so-called damnatory clauses are really warning clauses, used by the Church in her love for sinners.

Archdeacon Renison of Hamilton believed that overdefinition was one of the great curses of the Church and that the average layman objected to the use of these clauses. Similar views at various times were expressed during the debate by a number of representative laymen.

The Archbishop of Algoma moved as an amendment that the Creed in its present form alone be used and recited publicly on Trinity Sunday. This was recommended by the Bishop of Qu'Appelle, and supported by Canon Cayley and others. Principal Segar of St. Mark's Hall, Vancouver, thought this would not afford the relief asked for. The Church of England is now gradually making up its mind, and if the committee's suggestion be adopted for the time being, in six years' time a conclusion may have been reached in England.

Canon Murray of Winnipeg thought the Church should speak not in the spirit of a bygone age, but of our own, and thought many ordination candidates were lost to the Church by the requirement of using the Athanasian Creed in its entirety.

The Hon. W. Harcourt pointed out the vigorous life of the Irish and American Churches without the use of this Creed.

The Bishop of Fredericton maintained that a statement of the faith should not be withdrawn because not understood by the people. The difficulty is not in what the Creed says but in what it seems to say.

Thus the debate went on through Tuesday morning, afternoon, and evening.

At the opening of the joint session on Wednesday, Chancellor Davidson took up in a clear and elaborate way the legal aspects of the case. The Church in Canada had originally been intended to be the State Church of the country, and had been an integral part of the Church of England from the first. The fact that the diocese is the unit of organization had been recognized in the practice of the old Provincial Synod of Canada. He maintained that the General Synod had not original and independent authority, but merely that of the constituent dioceses, and no greater. According to its basis of organization it had received the Book of Common Prayer and stood pledged to "remit the same unimpaired to our posterity." According to a canon of the Provincial Synod of Canada no alteration was to be made in the Prayer Book unless enacted at one session by a two-thirds vote and confirmed at another.

The Rev. A. E. Anderson of Ottawa greatly helped to a solution by proposing that the deductions of the Convocations of Canterbury and York be placed after the Creed. By this it is expressly stated that "The warnings in this Confession of Faith are to be understood no otherwise than the warnings in Holy Scripture."

Captain Mellish, Vancouver, thought the statements of the Creed respecting the Trinity and the Incarnation were especially valuable against Russellism and Mormonism. The omission of the warning clauses from public recitation might merely serve to overemphasize them.

Provost Macklem of Trinity College thought a feeling of thank-

fulness should prevail at the wonderful way in which the opposing sides had been drawing nearer to one another in the debate. The great objects to be attained were (1) to preserve the Creed in its integrity; (2) to provide a real measure of relief; (3) to guard against confusion in doing this. He moved that the Creed in its present form be retained for liturgical use, that in printing the Creed the minatory clauses be indented, and that in the public recitation of the Creed the omission of these clauses be allowed. At the request of Bishop Roper, Provost Macklem agreed to add to this that the declaration of the English convocations should be inserted after the Creed, and that the word "*fideliter*" shall be rendered "faithfully" instead of "rightly" in the clause referring to the Incarnation.

Archdeacon Cody agreed with the suggestions, which speedily commended themselves to the Synod. Chancellor Davidson himself seconded Provost Macklem's resolution as amended and enlarged at the suggestion of the Bishop of Ottawa, and the resolution was carried in the lower house with only a few dissenting votes. It was concurred in by the upper house, and the Synod sang the doxology. A splendid feature of the debate was the fact that not a single speaker expressed doubts as to the value of the Athanasian statement of the doctrines of the Trinity and the Incarnation.

THE REST OF THE REVISION

The great debate of the Synod being over, the adoption of the rest of the report of the committee with only slight variations here and there was speedily carried on all Wednesday afternoon and evening. To the amended Litany a petition for the King's forces was added. The ancient prayer "for use in time of war and tumult" was restored to the special prayers, and a prayer for Sunday schools added. The slight revision of Collects, Epistles, and Gospels was quickly agreed to, and at the request of several laymen the service of Holy Matrimony was taken up. An effort to remove the use of the expression "for a protection against sin" in the purposes of Holy Matrimony was defeated.

THE COMMUNION OFFICE

In the service of Holy Communion but slight variations are made. Chief of these is the rubrical direction for the use of "Glory be to Thee, O Lord," and "Thanks be to Thee, O Lord," before and after the Gospel, and the permissive use of both the Prayers of Oblation and of Thanksgiving after the "Our Father" following the communion of the people. Unfortunately no attempt was made to have a fuller and more correctly arranged Prayer of Consecration beyond an excellent motion made by the Rev. H. M. Little that permission should be given to add the Prayer of Oblation to the present Consecration Prayer, prefixing it with the word "Wherefore" and omitting the *Amen* which would otherwise precede it. Archdeacon Armitage rose to a point of order, asserting that this involved a question of doctrine or principle and must as well lead to a long debate. The Primate said that he would not rule that it involved a question of doctrine or principle but that he earnestly urged the mover to withdraw it, which Mr. Little agreed to do. In view of the fact of the use of the American office by all schools of thought it is hard to see how so mild an effort to restore the English canon to a somewhat less dislocated state can be held to involve a question of doctrine. Surely the full use of what Dr. Armitage Robinson has described as "the most evangelical prayer in the world" will gradually commend itself to the English, French, and Canadian branches of the Anglican communion as it has already done to the Scottish and the American. In the Baptismal service considerable opposition was shown to the new rubric changing the suggested time for the sacrament from not later than the first or second to not later than the fourth or fifth Sunday after birth. The new rubric was, however, adopted. The discussion of the rubric of the Baptismal office occupied nearly all Thursday morning.

On Thursday afternoon the Catechism, Confirmation service, Visitation of the Sick, Churching of Women, and Burial of the Dead were dealt with. With slight changes the revision of these was approved. Interesting additions to the office for the Visitation of the Sick include the *De profundis*, prayers for a sick child, for recovery, and for a blessing on the use of means. A number of additional prayers were added at the end of the office for the Burial of the Dead, for permissive use. Dean Neales asked that a note might be added, allowing the permissive use of any other prayers in the Prayer Book. This, the Primate ruled, might be done without the addition of such a note.

The Rev. R. B. Waterman urged that the proposed alternative form of committal adopted by the upper house of Canterbury Convocation might be allowed, as an alternative, but no action was taken. The benediction is added to the Churching of Women.

THE COMMINATION SERVICE

The revision of the Commination Service elicited a long debate. The committee's report recommended the substitution of "The wrath of God is upon him that," etc., in place of the present expression, "Cursed is he that," etc. (taken from Deuteronomy 27). The Rev. R. B. Waterman, of the diocese of Ottawa, in a powerful speech in favor of the older form maintained that the change did not represent

the force of the original. When a man by his sin has brought a curse upon himself it may be that the love of God still broods over him. The matter was carefully discussed by a number of speeches, Dean Weaks of Fredericton pointing out that the mistaken popular idea which takes "Cursed is he" to mean "Cursed be he" is strengthened by the use of the *Amen*, which is in error supposed always to have its meaning of "So be it" as given in the Catechism. In the end the change suggested by the committee was adopted.

THE SUMMARY OF THE LAW

The most important change made in the Communion Office is the permissive use of the Summary of the Law in place of the Ten Commandments at early celebrations on Sunday and at week-day celebrations provided the Commandments are used at one celebration every Sunday. This was the result of a motion ably moved and seconded by Dean Starr and Dean Llwyd which had been held over from the discussion of the Communion Office to permit of its being printed.

THE LECTIONARY

The report on the revision of the Lectionary was ably handled by the Archbishop of Nova Scotia, chairman of the Lectionary committee, and was heartily adopted.

THE AMENDED DRAFT BOOK "APPROVED"

Finally at the end of the work of revising the draft book it was on the motion of the Bishop of Huron and Chancellor Worrell "approved." The original motion used the word "adopted," but this was altered at the insistent request of Chancellor Davidson, who pointed out that it should not be "adopted" until the provincial synods had approved it, and that it would then need to be reapproved by the General Synod. The motion approving the draft book as amended was carried almost unanimously and with much enthusiasm.

Dean Shreve expressed the feelings of the Synod in referring to the splendid work done by the Bishop of Huron in presiding at the meetings of the committee and in pioneering the draft book through the Synod. Archdeacon Armitage, the able secretary of the committee, was appointed custodian of the book and to look after its being printed for submission to the Provincial Synods.

As no less than four Provincial Synods have to deal with the book before it is taken up at the next General Synod three years hence, and possibly after its meeting as well as before, it may be foresaid that probably six years will elapse before its final adoption, and that it may yet see many changes.

CANON ON REVISED PRAYER BOOK

After the Synod had approved the amended draft book Chancellor Worrell introduced for its first reading a canon providing that the Book of Common Prayer as adopted, enriched, and revised by the General Synod be adopted as the authorized Prayer Book of the Church of England in Canada. It contained a clause declaring that it was passed subject to the rights of the Synods of the ecclesiastical provinces to pronounce upon it, and the constitutional requirement that it be confirmed at the next session of the General Synod before it went into effect on a date to be fixed by the Primate. The introduction of the canon was supported by Chancellor Matthew Wilson and Chancellor Kirwan Martin, who contended that if no amendments were proposed by the Provincial Synods it was possible that the book might be finally adopted by the next General Synod, but that if the canon were not given its first reading now, the introduction of the book would be greatly delayed. Chancellor Davidson held, however, that the passage of a canon was premature, and that the General Synod could not adopt such a canon until the Provincial Synods had approved the draft book. In this he was ably supported by Chancellor Campbell and the Bishop of Montreal. In spite of the opposition, however, the canon was given its first reading.

The Prayer Book revision committee was reappointed, and to it were referred a number of suggestions, including a proposal that some recognition should be given in the Prayer Book to Dominion Day, that prayers for the work of Sunday schools should be included, and that a form of service for the admission of lay readers should be compiled. A motion by Dean Starr that the Prayer Book committee be requested to include in the Prayer Book a form of family prayer was carried by the lower house but defeated in the upper.

PERMISSION FOR OCCASIONAL USE OF REVISED BOOK

The Draft Book is to be printed and placed on sale as soon as possible, so that Church people may be able to read and study it. It is expected that the first edition should be ready by Easter.

The following recommendation passed by the House of Bishops permits the occasional use of the book:

"That in order to enable both clergy and people to become familiar with and to judge by practical experience the value of the changes approved by this Synod, the Book of Common Prayer or portions thereof as revised and approved by this Synod be with the sanction of the Bishop of each diocese permitted for temporary or occasional use, according to the discretion of the Bishop, until the next meeting of this Synod. This permission does not extend to the proposed use of the Athanasian Creed until the same has been finally adopted and confirmed."

SOCIAL SERVICE COUNCIL

The Synod also passed the first reading of a canon providing for the organization of a social service council to carry on the social

and moral reform work of the Church under the direction of the General Synod. The council is to consist of the Bishops, two clergymen, and two laymen from each diocese.

It was decided that the next meeting of the General Synod should be at Winnipeg. The customary votes of thanks were passed to the officials of the lower house. Due expression was given to the ability and patience with which the Primate had presided at the joint sessions. In reply Archbishop Matheson suggested the possibility or rather the desirability of the Primate being relieved of his duties as diocesan Bishop, so that he might devote all his energies to the welfare of the whole Church throughout the Dominion.

The Synod also decided to appoint an executive committee to consist of the Bishops and one clerical and lay delegate from each diocese.

This great meeting was brought to a close on Monday morning, September 27th, in Trinity College, when the Primate, as president of the General Synod, formally signed the acts as adopted by both houses. This meeting has been unique and momentous. Gathered in the time of great national trouble in which the very existence of the empire is threatened, it has discussed comprehensively and sanely the delicate work of Prayer Book Revision. The sincerity of the delegates was manifest on more than one occasion and there was constant appeal for the guidance of the Holy Spirit.

PHILADELPHIA PREPARES FOR PREACHING MISSION

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membership have been discouraged. Membership in some Christian body is required. There are three degrees, the first of which is conferred in Holy Trinity Church each Sunday afternoon to classes of 1,500. The other two have not yet been conferred. There has been much speculation as to whether or not the Fellowship is a political organization. Some of the local papers claim to have discovered that it has been brought into being for the sole purpose of advancing the interests of an Independent candidate for mayor of the city. But politics are not allowed to be discussed in the meeting. It is true that the Independent candidate for mayor is a member, but he and those at the head disclaim any relationship other than that of a member of the Fellowship. According to a statement made by Mr. Stone and Mr. George Wharton Pepper, also a member, the chief purpose of the Fellowship is the betterment of the home, Church, and citizenship conditions of its members. Emphasis is laid upon the Christian duty of its members. The aim of the founder is to reach a membership of 100,000 before the middle of November and the prospects for attaining that are good.

The Rev. James H. Lamb, Jr., rector of St. Martin's Church, Radnor, has accepted an appointment to Trinity Church, Tyrone, diocese of Bethlehem.

CONSECRATION OF BISHOP FISKE

(Continued from page 829)

Bishop Murray, who was Dr. Fiske's predecessor in the rectorship of the parish, was consecrated as Bishop Coadjutor of Maryland on the same day and in the same church, six years ago.

Bishop Fiske was born in New Brunswick, N. J., in 1868. For a time he studied law and was also engaged in newspaper work on the *New York Times* and on the *Sun*. Having decided to study for the ministry, he entered St. Stephen's College, where he was graduated in 1893 and afterward from the General Theological Seminary in 1896. He received the degree of B.D. from the latter and that of D.D. from the former. He served as rector of the Church of the Transfiguration, Philadelphia, at Westfield and Somerville, N. J., and at St. John's Church, Norristown, Pa., before entering upon his work at St. Michael and All Angels in January, 1910. He has selected Syracuse, N. Y., as his residence and with his family will move there early in October.

THE IDEAL OF GENTLENESS

I WANT to tell my children everywhere of a patient Saviour. I want to present to them a gentle Jesus. I want to show a benign countenance in the face of my God. Yes! I am willing to see Him displayed to the boy with the Good Shepherd's gentle mien carrying home the wounded lamb on His own arm and tending it tenderly as He journeys to the fold. The gross boy even will be awed by that, and the boy with the ordinary human heart will be moved to reverential love for such a delineation of his Redeemer. And so I would train the reverent spirit towards the things that are holy and the persons that are divine in the boy. Goodness should be the goal. I would set before his eyes that as highest manliness. It should mean gentle words, the honor for women, brave defence of truth, generous tolerance, the honest word, a forgiving temper, duty to be done at any cost, daily introspection, the unstained honor, the touch of the calm hand to soothe the bruised soul, the unselfish day and the clean night, honored commandments, vigorous enterprise, pity and helpfulness for sorrow and for sin, the open countenance, the cheerful spirit, the prayer of faith, the fear of God.

So would I present to the boy his ideal to reach his best self.

These are not weakness. These are the golden graces of a manliness that is Christian and genuine and brave.—*Bishop Walker*.

A Social Service Mission

By the Rev. HARVEY OFFICER, O.H.C.

IT seems evident that the idea of the "Nation-wide Preaching Mission" has caught the imagination of the American Church. Committees have been appointed in many of the large cities, and their work thus far shows that they are keen to adapt the mission to local needs and possibilities. Probably only a few parishes will be found ready to accept any such organized and concerted effort as that to which Father Bull, in his "Missioners' Manual," gives the technical name of mission. Most places will want rather a week of "Conferences," as they have been called—a series of informal services wherein the fundamental things of religion and life may be set forth clearly and convincingly, not so much for outsiders as for the regular members of the parish.

Once the principle of adaptation is accepted, however—and it is a very necessary principle in the present case—it is natural that men should go on to the idea of using the week, or two weeks, for some special purpose. We are not surprised, therefore, to find the Social Service Commission suggesting that in some parishes the emphasis of the preaching be laid upon the social side of our life—that social sins and failures be attacked, and that the claims of social righteousness be driven home to the hearts and consciences of men. The suggestion is a wise and timely one, but it needs careful guarding. In the following paragraphs the attempt is made to show how and where the teachings of social ethics may be brought before men in connection with a mission.

I—A MISSION IS A CATHOLIC REVIVAL

Let us face this matter quite frankly. In contemporary history, here in our own country, we know of two methods that are used to attract the attention of men to religion, and to win them to a decision for God. One of these methods is that used by Billy Sunday, as in his campaigns in Philadelphia and in Paterson. The other is that of the Paulist Fathers and other preaching orders, in parishes of the Roman Catholic Church. Both are undeniably successful. If we really wish to accomplish in the Episcopal Church something of this sort—if we wish to stir men to repentance and amendment of life—it is likely that we shall have to adopt some such method as these. Indeed an outsider, watching the progress of things within this Church of ours, might very well claim that the genesis of the preaching mission of which we speak lies just in the pressure upon the Church of these two influences; and that Billy Sunday is especially responsible for having waked us up. At any rate this is my first reason for calling a mission a "Catholic Revival." It must be a revival, for it must arouse us with a fresh impulse of spiritual life. It must also be Catholic, for otherwise it would have no true place in the Church.

Now there is one element that characterizes both of these methods of which we have spoken, and which must certainly be central in any religious work of this kind. The dominant note in the preaching of a mission must be the evangelical note—what is commonly called "Gospel preaching." This means of course that we determine, with St. Paul, not to know anything "save Jesus Christ and Him crucified." The Cross is the mysterious heart of our religion, the solution of all our enigmas, the revelation of the loving-kindness of God our Father. It must be ours to lift Him up, "as Moses lifted up the serpent in the wilderness," that He may "draw all men unto Him." Only when we have done this may we go on to declare the glory of His Church and Sacraments, and all the dear and familiar things of our faith.

Now all this is but to say that a Catholic Revival is mainly concerned with *religion*—that is, with the relation of God to man and of man to God, and primarily with what God has done for man. The "good news" that touches man's heart is not good news of what man may do, but tidings of what God has done and will ever do. God, made man; God, dying in our nature on the Cross; God, rising from the dead, founding and establishing His Church, commissioning and empowering His priests, abiding to the end of the world in the Catholic Body of the baptized; upon this message a mission must be founded, nay, it must itself be a re-presentation of these fundamental truths. We cannot take them for granted and go on

at once to the results which may be expected from their acceptance. A mission is preached not because men are uncertain about the right application of Christian principles to details of daily conduct. It is preached because men do not know what those Christian principles are.

We need to be very sure that this is really the only way. If religion and conduct were two separate departments of our life, quite unrelated to each other, then we could begin with either one and leave out the other. But we are compelled to admit, not only as Christians, but even as philosophic observers of life, that religion stands to the rest of the activities of our life not merely on a footing of equality, not merely as the Lord's Day to the other week-days, marked off by a difference in use and observance. Religion is rather parent to all the varying interests of human life. Art and law, science and ceremonial, ethics and worship, these are all children of religion. They only acquire their true meaning, only get into their true relationship to the rest of life, when they are brought back to the mother from whom they came forth. This is true in the case of every one of the great world-religions. India is what it is to-day, by reason of the religions to which its people have given allegiance. Because Christianity is the one final religion, it is still more true of our ethics, our art and our laws, that they are children of that great faith to which, however incompletely, we yield obedience.

It is possible to conceive that a man might preach a mission, say to certain groups of people in New York or Boston, which should have for its object the furtherance of a higher and finer type of artistic production: nobler pictures, statues, or poems. Even such a mission would need to begin with the Cross, for art must have its discipline and its goal. But for the nation as a whole it is not such arts as these that must first be fostered, but rather that greater, more universal art which all of us are called to practice—the art of being good. And this art, preëminently, must be founded in the love of God. Right conduct knows only one foundation, righteousness has only one ultimate sanction. "There is one good, that is God." For "God is not a symbol of goodness: goodness is a symbol of God." And of that goodness, which is God, our Lord Jesus Christ is the only revelation. In Him "the righteousness of God is revealed." To preach ethics apart from religion, to preach a righteousness, which has its beginning in man's own heart, is to declare a Gospel of despair. Therefore whatever be the ultimate aim of our message, whatever be the graces we wish to bring forth in men's hearts, or the vices we hope to eradicate, we must begin with what God does. We must lift the gaze of men to the vision of His eternal purpose, wherein each one of us has a part.

II—A MISSION MAY HAVE NO SIDE-ISSUES

It will be clear, from what has been said, that it would be a great mistake to advertise our "Catholic Revival" in any parish as a "Social Service Mission." In saying this, we are not for one moment denying the social sins that need repentance, the social wrongs that need redressing, the social evils that demand a crusade. But when we have brought to men's hearts, by the grace of God, the experience of a true conversion, they will come to us with the old question: "Men and brethren, what shall we do?" This is our chance to make people see that cheques given in alms can never deliver wealth from the responsibility of being sure that its sources are clean. Then may we point out that sloth reveals itself not only in listless prayers and in waste of time, but also in an unwillingness to be concerned about the bitter wrongs of helpless men, women, and children, in mines, factories, and mills. Nor shall we find ourselves able to solve all the problems which awakened consciences may bring us. Social sin is sometimes so rooted in the very conditions of our modern life that no one of us is free from the charge of complicity. Moreover the blindness that cannot see the need of social justice is often only a symptom of a more terrible blindness, that has no perception of the righteousness of God. Always we shall come to this, that our first duty is to bring men back to their allegiance; to get them, as the revivalists say, "right with God." Perhaps it will be a glimpse, not of Heaven, but of Hell, that hell to which social unrighteousness may bring

a man or a nation, that will touch the conscience and bring the soul back to God. But it is to God that every man must come.

It is necessary that we insist very strongly upon this as the chief and only business of a mission. The Roman Catholic mission-preacher succeeds because he does not allow himself to be drawn into any side-issues, but sticks to the lines of his message. Mr. Sunday, in spite of the fact that he is Calvinist through and through, and that his view of morality is consequently warped and unreal, nevertheless succeeds because he sticks to one line. People have tried, especially newspaper critics have tried, to make him into a social reformer. But, as Mr. George Creel points out in *Harper's Weekly* for June 19th last, the attempt is vain. The man is absolutely ignorant of everything pertaining to "democracy, industry, economics, and politics." Yet, through the mesh of his absurd distrust of science, his utterly unsocial view of life, he gets over to men's hearts a great longing to love God and to live clean and decent lives. "Don't you believe Billy," cried a young woman, an I. W. W. agitator, addressing a crowd of working girls in Paterson; "Don't you believe Billy, when he promises you pie in the sky!" But he not only promised them pie in the sky; it was evident in Philadelphia that he gave them pie right here in this world. He gave them a little vision of what the peace of God is; and even poverty and sickness and bad living conditions could not, for a while at least, dim the glory of that vision. Perhaps he is a child; perhaps he was brought to Philadelphia, to Colorado, to Paterson, by men whose interest it is to keep the laboring classes from unrest and discontent. But at least this man, with only fragments of God's Truth at his command, could quell for the moment that unrest, could allay that discontent.

The lesson is perfectly plain. The time may come when the need for social service will no longer exist, when all the problems of civic and industrial life will have been solved. But in that age, far-off or near, we shall still need God as keenly and as overwhelmingly as to-day we need Him. Man does not and can not live by bread alone. The message that a mission brings to his soul must be the supreme fact of the Divine companionship for which he was made.

III—A MISSION SHOULD LEAD MEN TO EVERY FORM OF SERVICE

In what we have said thus far it looks as though there were no room even for the mention of that which gives title to this article. But this is by no means the conclusion to which we want to bring the reader. For the love of God must show itself in good works of every sort, and, when men are converted, then, like St. Peter, they will "strengthen their brethren." It is in the response that men make to the Divine Love that the opportunity comes for every form of service.

It is possible, therefore, to plan a mission, in which the emphasis of the response shall be placed upon social service. There is no question that in our time, wherein we are painfully emerging from a long period of individualism, religion needs the social emphasis. Men are prone to think that it has nothing to do with the second table of the law. We are all familiar with the modern Pharisee who cloaks the dishonor of his money-getting with a charity and a church-going that ought to mean freedom from avarice. But it is hardly likely that we shall ever get a shot at that Pharisee when we are preaching our mission. The people to whom we speak will doubtless be guilty of social sins and ignorances; but let us be very sure that we know what those sins are. Our preaching must be directed to the men and women in the pews, and they will be, for the most part, simple-hearted, middle-class folk. Their social consciences may need awakening, but first they must recognize and bewail their own moral failures. All sin, of course, has a social aspect. It affects our relations both to God and to men. But it is equally true that our repentance and our virtue are also social, and that a good man influences other men almost in proportion as he is unconscious of his power.

It will be seen that much depends upon the missionary. If he is a specialist in the modern thing technically known as social service, he will not win men unless he be overwhelmingly more of a specialist in that ancient thing which is the Love of God. If he really loves God and is able to bring God's message to men, then the result of his words will be to make Martha pray, while Mary, praying no less, helps in the household work, to make the Pharisee repent, and the publican turn from his love of gain.

Yet we need to go deeper than this. Every real change wrought upon the world by the Spirit of God, comes to pass through men whom He calls out of the world. St. Benedict and his monks fled away from the shame of decadent Roman cities to

save their souls in penitence and prayer. Yet by them the western world was evangelized and educated. St. Francis had no dream of reforming the vicious lives of the schoolmen of his day, yet his friars purified the universities of Europe. It may seem like special pleading to bring monasticism into an article such as this, but the excuse is that in the life of the counsels, and in that alone, men of the past were made efficient instruments for doing God's work in the Church. Sacrifice alone is fruitful. Only by the Cross can we bridge a way over into that new time for which we pray.

WINGS OF THE MORNING

O God of Inspiration, make man do
The vast impossible; lift up his eyes
To face the golden morn, and in the skies
To read the inwrought purpose of Thy wise
Omnipotence, and see with fuller view.

Remove the bar that holds his Heaven-breathed soul
To earthly planes, and let it live again
As when Thou fashioned it; let there be pain,
For suffering must come ere it be fain
To rise in eloquence to that far goal.

If Thou must wring his heart, O Deathless One,
And scorch it in the testing fires of doubt,
Till, lo, it cries out, "God!" then pluck it out
And loose its chains and put its fears to rout—
The voice that called on Thee is of Thy Son.

Hold Thou the glow of immortality
To lure his steps and fire his inward zeal;
Transfigure his emotions that he feel,
A true cosmopolite, the woe and weal
Of all the world and, knowing, set it free.

Withhold the cup of bitterness from lips
That knew Thy name; let them but touch the brim—
And in the murky contents show Thou him
The human need, the hopes that aimless skim
From side to side, eluding him who sips.

Oh, lead the soul of him and make it shine
For groping sons, refulgent as a light
That stands above life's rocks and through the night
Warns storm-tossed sailors, soothes their helpless fright
And brings them safe to quiet shores of Thine.

O God of Inspiration, make man long
For things he cannot have, that he may spurn
The easy path and ever upward turn
To grasp the distant stars. Oh, let him yearn
To clasp the truths that wait but for the strong.

O God of Inspiration, strike Thy rod
That man may know the things that never came
To human minds, and in that wisdom shame
The old world knowledge—blameless in its blame.
Oh, raise him up and let him know his God!

CHESTER L. SAXBY.

IS THERE ENOUGH OF IT FOR ALL?

STATISTICIANS tell us the supply of food is ample for all the inhabitants of the earth, if it were but properly distributed. Is this, we wonder, true of optimism?

One of the great troubles with the food problem is the labor of preparation and distribution. Isn't this also the great trouble with optimism?

Optimism appears to belong exclusively to the poor, who not only accept it unreservedly as their own, but use it more constantly than any other class. The rich and the abnormally intelligent dissect it and destroy it in handling. Being naturally suspicious and over-critical, it disintegrates before their eyes. Optimism is essentially democratic. It is an atmosphere which prevails over low areas. It is the best asset of want.

Optimism was born of Hope out of Tribulation. The rich pretend to be on easy terms with it.

"I am an optimist," says Lucullus, with a forced smile, to conceal his inward despair.

The man who lives with his family on two dollars a day is the true optimist. His optimism is born of necessity. It is not a vain thing. It abideth perennially. It proceedeth not from logic, but from struggle. It is the essence of health and sanity.

The millennium will come when optimism is free for all—the upper as well as the lower.—*Life*.

THE SMALL creeks, bays, and little inlets, will tell as surely whether the tide is up or not, as the great ocean spread out before you and pouring its full tide upon the shore.—*Champneys*.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

RESIDENT HOTEL FOR BOYS IN CINCINNATI

THE "L. B. Harrison Hotel" in Cincinnati is a large building erected as a memorial to L. B. Harrison by his sons and daughters as a resident hotel for boys from sixteen to twenty-two or older. It is said to be a wonderful success. The matron, a loyal Churchwoman, writes:

"I wish you could see this place and see these fine fellows and what this place means to them. It is like a big family and they do enjoy coming home, meeting each other full of interest and eagerness. We have, among our two hundred, boys at school, universities, medical and dental colleges, as well as in all walks of business life; and it is refreshing to see them earnest and full of business, but when evening comes relaxation takes place, and they have a splendid, comfortable, well-furnished living room and large game room, library where they write and study, gymnasium and large dining hall. Once a month we have a dance, so the boys can bring their lady friends, and it gives us an opportunity to see the company the boys keep, and they are a great success. I, as house mother, receive the ladies in the library (which is given up for this purpose on that night) and the living room is cleared and used for dancing; everything is well planned and exactly at eleven the dancing stops and at ten minutes past the lobby is clear, the boys have taken their guests home and all is quiet and chairs replaced. The life appeals to the manhood and self-respect of the boys. The business is conducted on hotel principles from the lobby. Off the lobby is the superintendent's room and his assistant and they know just how to manage. I wish every city had one, and if in some way presided over by a Churchman, who by his influence is creating an atmosphere rather felt than seen, many boys might be brought into contact with the Church. Especially is this true on Sundays when boys are amenable to anything interesting that will hold them, if the Sunday could be made so pleasant that they would look forward to its coming with pleasure. So many boys do not know what to do aside from the same work-day occurrences."

SATISFYING THE PLAY INSTINCT

The tragedy of modern civilization is the sacrifice of life to the necessity of obtaining the physical means of living. In some ways the savage was better off, declares Joseph Lee, the president of the Playground Association of America. On the other hand, Mr. Lee avers, civilization has given perhaps more than it has deprived us of.

"We get back—at least the fortunate ones among us do, those who have learned how—as much in play as we have lost in work. In play, partly in music, poetry, painting, and the rest—and partly in the great games that satisfy our active or intellectual interests, we get it back.

"The important thing to remember in considering this whole subject is that the so-called play instincts—which are simply the great master instincts of rhythm, creation, nurture, curiosity, and the rest—are not selfish instincts. The instinct that makes the small girl play with her doll is the same which drives her, when she is a mother, to sacrifice her life, if necessary, for her children. Men are daily surrendering wealth, and even life, for their ideals of art. Hundreds have perished in pushing forward human knowledge at some one point. It is the same team instinct which forms the boys' gang and the baseball nine that has enabled the citizen in all ages to die gladly for his country.

"Every one of these great human instincts on which play is founded is impersonal, calling not for selfishness, not for egotistic self-assertion, but for self-surrender. Every one of them is the source of an ideal for which men have died and are dying every day.

"Such is, I think, the great argument for shorter hours, for a freer Sunday; and such is the argument for the provision of opportunities for art and play, for the means to use such leisure as exists."

JAIL WORK IN SPOKANE

For over two years the Rev. J. Neilson Barry has been devoting himself to work among the prisoners in the Spokane jails, and now the City Commission has created the office of City Probation Officer (with a nominal salary) which will greatly enlarge the scope and usefulness of the work since it will be under the auspices of the city administration instead of merely volunteer work. This is a new venture for this section of the country and is gratifying since it seems to meet

with general approval. The work is an outcome of the Prisoners' Aid Department of Washington, which was started, I think, by Bishop Satterlee, through whom Mr. Barry became interested in prison work. The story goes that Dr. Satterlee made the suggestion to work in the Tombs to the lady afterwards so widely known as "The Angel of the Tombs" and who was later burned in the Park Avenue Hotel fire. When he became Bishop of Washington he started the Prisoners' Aid Department, of which Mr. Massie has for many years been the Agent and is now the Probation officer in Washington.

Dr. Satterlee was Mr. Barry's rector and presented him for ordination to Bishop Potter in 1895. Later he was his Bishop in Washington. He did work in the Washington jails for nearly six years while in parochial work, but subsequently decided to devote his entire time to it. This he has done without any remuneration whatever.

AN IDEALIZED HOME FOR CHILDREN

St. John's House is a home for orphan and half-orphan children at Arlington Heights, Boston, under the care of the Sisters of St. Anne, whose ideal is a real home and not an institution, so that the number cared for is necessarily limited. The large garden of two acres, partly wooded, and a number of pets, keep the Sisters' charges busy and happy, but the chief joy is a thirty-foot concrete pool where even the three- and four-year-olds have a daily plunge and learn to swim like little frogs.

During the past summer through the goodness of an Associate the children spent two weeks at Nantucket, and whilst they were away their beds were promptly filled by pale little people from the Boston West End who went home with redder cheeks and plumper, firmer limbs, after two weeks of Arlington summer air and the daily bath in the swimming pool.

CENTRALIZATION IN NEW YORK FUNCTIONS

There has been a marked tendency during the past year, writes J. Collins Pumpelly of C. A. I. L., "to secure greater centralization of departments with inspection functions in the City of New York, such as the Tenement House, Health, Buildings and Labor Departments, with the hope that this will result ultimately in the combination of some of these departments into one supreme body or commission. This effort has been urged chiefly by the real estate interests; and to the extent that it represents curtailment of the necessary inspections of tenements and factories it indicates a backward step, and is opposed on this ground by many civic organizations. That there has been duplication in inspection, is, however, admitted."

MILITARY PLAN FOR RELIEVING UNEMPLOYMENT

General Wood has suggested a means for enlarging the reserve army which would at the same time relieve the cities of the burden of unemployment. He suggests the establishment of suburban camps placed near the city to mobilize the unemployed, where any man who is out of work can apply, and on being admitted will receive three months of military training, his board, lodging, uniform, and \$6 a month besides.

THE REV. ROBERT P. KREITLER, D.D., rector of St. Luke's, Scranton, is described as one of the "live wires" of the city in the *Journal* of the Scranton Board of Trade. This is due to the fact that he is so actively identified with local matters, being chairman of the board of recreation and vice-president of the board of associated charities and secretary of the board of trade's charity endorsement committee, as well as actively identified with the Church movement for improved municipal conditions.

ROBERT LEWIS of the Church Army of England has come to the Galilee mission of Philadelphia, where he is to assist in the interesting rescue work that is being carried on there.

"THE COMING NEW WORLD LIFE" is the question to which the *Gospel of the Kingdom* for October devotes itself.



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.

SOUTH CAROLINA AND THE EPISCOPATE

To the Editor of *The Living Church*:

I HAVE no desire to prolong the discussion which has already taken so much of your valuable space as to South Carolina's attitude towards Bishops in the early history of the Church in this diocese. But if the Bishop of North Carolina's article of September 18th is to be the last word, then I feel sure that a most erroneous impression would be produced, and a great injustice done to this state and diocese.

The object of the Bishop's various quotations from the records is to show that South Carolina did not want Bishops in the early period immediately preceding the consecration of Bishop Smith in 1795. But a careful study of the records will show that they are capable of quite a different interpretation from that which he has put upon them. My distinguished colleague fails to draw a distinction between episcopacy as a divine institution and the establishment of a certain kind of episcopacy in South Carolina. Two very different things! The Churchmen of 1786 who subscribed to the provisions of the constitution of the convention of 1785 believed that Bishops were necessary to a valid ministry, and they were anxious, as their actions show, to make provision in this diocese to continue the succession agreeable to the usage which requireth the three orders of Bishops, priests, and deacons.

My esteemed predecessor, Bishop Howe, in a sermon before the diocesan council on May 7, 1890, on the occasion of the one hundredth anniversary of the organization of the council, speaking of the "Early uses of the Bishopric in South Carolina," says: "She [South Carolina] wished an apostolic ministry, but no Bishops exercising jurisdiction." This distinction is fundamental and contains the gist of the whole controversy. The chief difficulty in the minds of Churchmen who met in Charleston in 1786 for the purpose of ratifying the constitution of the General Convention hinged on the meaning of the word "establishment"—that they wanted Bishops and believed in the divine origin of the apostolic office is clear from the fact that they elected delegates to the General Convention which adopted a constitution expressly providing for a Bishop in every state. They objected to Rule 6 of the General Constitution, which provided that "The Bishop in every state shall be chosen agreeably to such rules as shall be fixed by the respective conventions." They were not objecting here to Bishops as such, nor can their action be properly construed to mean that they contemplated for one moment the possibility of organizing a Church without Bishops. Rule 6 was "objected to so far as relates to the establishment of a Bishop in South Carolina." And they further recommend under Rule 6 that the word "state" be inserted between the words "respective" and "conventions," so that it would read "respective state conventions."

Rule 6, they said, was not clear on this crucial point. What did the constitution mean by "respective conventions"? What conventions? Was the diocese free to elect its own Bishop, or could the General Convention appoint a Bishop over a diocese? These Churchmen of 1786 were perhaps a trifle too conservative, but history has abundantly vindicated them in the amendment which they proposed to the Constitution, for it was afterwards adopted by the General Convention of 1789, and is now a part of the organic law of the Church. The same conservatism and caution which led them to provide against the possibility of having Bishops imposed upon them from the outside, without their consent, led them to object to the establishment of a Bishop in this diocese with full powers of jurisdiction until they knew what rights and powers a Bishop might exercise.

That this was the true ground of their objection and that they were really seeking light is made clear by their action taken later in this same year (1786), when they met to adopt a constitution for the Church in the state. Article 4 of that constitution reads: "That the succession of the ministry be agreeable to the usage which requireth the three orders of Bishops, priests, and deacons (with an exception, however, to the establishing of Bishops in this state), that the rights and powers of the same may be respectively ascertained, and they be exercised according to reasonable laws to be duly made."

While declaring their faith in the three orders, they yet objected to the establishing of Bishops in this state until their "rights and powers" could be respectively ascertained. Nowhere in Christendom at that time was there such a thing as a settled or diocesan Bishop apart from the state. What sort of a Bishop would he be? We must remember that the Churchmen of that time had no precedents to guide them; they had no conception of a diocesan episcopate such

as we are familiar with to-day. At the time of which we write there was a wide misapprehension concerning the authority of Bishops in matters civil and ecclesiastic. Timothy Cutler, and those who joined with him in the proposals of 1750 to the venerable Society for the Propagation of the Gospel, asking for a Bishop for America, stated that among the objections in the popular mind to the establishment of Bishops in this country was the belief that they might possess undue "coercive power over the laity." In view of such widespread misapprehension can we blame South Carolina for desiring further information before she committed herself irretrievably to a diocesan episcopate?

In the convention of 1786 she was simply asking for more time in order (to quote the language of Article 4) "that the rights and powers of the same [Bishops] be respectively ascertained."

To show that this is the only fair interpretation to put upon their action, let us turn to the journal of the diocesan convention of 1794, when the question before them was the ratification of the constitutional provisions of the General Convention of 1792, giving to the House of Bishops a veto power on any action of the House of Deputies. South Carolina objected to this right being given to the House of Bishops. Before final action was taken, however, it was suggested that as such opposition would probably occasion a schism "it would be expedient, prior to any secession taking place, to delegate some person from this place to obtain the episcopate in order to accommodate persons desiring to become ministers of this Church."

Does not this show that, while vigorously protesting against an act of the General Convention, these men were not willing to contemplate the possibility of secession from the "General Association," as they termed it, without first securing a Bishop? It was this resolution of the convention of 1794 that led to the appointment of a committee to prepare a circular letter to the churches of South Carolina, urging upon them the necessity of selecting a man to be their Bishop. As a result of this action the convention which met the following year, 1795, elected the Rev. Robert Smith, D.D., rector of St. Philip's Church, Charleston, to be the first Bishop of the diocese, and he was duly consecrated at the General Convention which met in October of the same year.

Thus it has been made abundantly clear from the records that while South Carolina wanted a Bishop for the purposes of ordination she was not prepared to have a Bishop "established" or "settled" with full powers of jurisdiction in accordance with the English idea which prevailed at the time.

Unless we keep this distinction clearly in mind, we are apt to confuse the issue and cast discredit upon the Churchmanship of the men of that period.

As throwing still further light upon the attitude of South Carolina, Bishop Howe, in the sermon referred to, quotes the following passage from the Memoirs of Bishop White, pages 106-107:

"This was the state [South Carolina] in which there was most to be apprehended an opposition to the very principles of episcopacy from its being connected in the minds of the people with the idea of attachment to the British Government. The citizens of South Carolina were the last visited by the British army, and had suffered more than any others by their ravages. The truth is, there was a real danger of an opposition in the convention to the compliance to the invitation given. But the danger was warded off by a proposal made by the Rev. Robert Smith to accompany their compliance with the measure by its being understood that there was to be no Bishop settled in the state. Such a proposal from the gentleman whom it was presumed would be the Bishop, were any to be chosen, had the effect intended. Several gentlemen, it is said, declared in conversation that they had contemplated an opposition but were prevented by this caution."

What a flood of light does this throw upon the situation! Wanting a Bishop, and yet opposing a diocesan Bishop for fear lest in some way he might resemble an English Lord Bishop! These men were not only good Churchmen but good patriots!

Looking back over the past from our own vantage ground we, of a later generation, can see that their fears and apprehensions were groundless. But if they erred on the side of too great caution they were at least loyal to the Prayer Book, and to the teaching of the Preface to the Ordinal, which declares "that it is evident to all men diligently reading Holy Scriptures and ancient authors that from the apostles' time there have been these three orders of ministers in Christ's Church, Bishops, priests, and deacons."

Can any diocese which subscribed to the above declaration and

made it a part of her organic laws, as South Carolina did in 1786, be justly charged with not wanting Bishops?

Charleston, S. C.,
September 22, 1915.

WM. A. GUERRY,
Bishop of South Carolina.

THE PANAMA CONGRESS

To the Editor of *The Living Church*:

I HAVE received notice from the recording secretary of the Board of Missions that the date of the next meeting has been changed, and have written him that owing to the change of date it will be impossible for me to attend the meeting, and asking him to lay before the Board a resolution which I had intended to introduce, had I been present. Inasmuch as the resolution is intended by me as an eirenicon which may possibly harmonize a situation which I believe to be critical and to be endangering the peace of our beloved Church and the harmonious conduct of its missionary work, I venture to send it to you with the hope that you may find room for it in your columns. Any honest attempt to promote harmony between varying schools of thought in the Church can at least do no harm, and may have possible value as a contribution toward settling a vexed question in a manner which should relieve the consciences of all concerned.

"WHEREAS, From various protests received by the Board it appears that many of the clergy and laity of the Church have regarded the election of delegates by this Board to the Panama Congress as in some way committing this Board to a possible Pan-Protestant Alliance in Latin-America, and to a hostile attitude toward the Roman Catholic Church, and to a possible Continuation Committee which might result in permanent arrangement in the conduct of mission work in Latin-American countries which would be contrary to the convictions of many of the clergy and laity of this Church;

"Therefore be it Resolved, That in electing delegates to the Panama Congress this Board expressly disclaims any purpose to commit itself or to be committed to any of the above mentioned possibilities; and that any delegates to the Panama Congress chosen by this Board are hereby instructed to avoid any action which might appear to commit this Board or our Church to the above or any other action which might endanger the peace and harmony of our own Church; and to confine their participation in the Congress to such helpful mutual consultation with the delegates from the other bodies represented concerning the problems of missionary work in Latin-American countries as may tend to promote efficiency in such work without raising questions in dispute within our own communion."

SAMUEL COOK EDSALL.

The Episcopal Residence, Minneapolis, September 26th.

To the Editor of *The Living Church*:

SURELY, this is no time to force unnecessary divisive measures upon Churchmen. Unity, like charity, should begin at home; and no piously intended efforts at a larger unifying of Christians can well be justified if they plainly cause fresh cleavages among those of one household. The champions of the Panama Congress surely do not argue that our participation is in any degree *necessary*. They tell of certain information it is hoped to acquire, and of possibly valuable contributions to be made by our delegates. But all that information can doubtless be found in the printed proceedings; and one may reasonably question whether the vague prospect of helping to illuminate the collective Protestant consciousness counterbalances the certainty of straining domestic relations.

For a remote contingency, the Board proposes to risk alienating many of its present loyal supporters, and this with no mandate from General Convention, and (so learned canonists assure us) without any sufficient authority of its own! Wisely or unwisely, a large number of Churchmen are deeply grieved by the Board's proposal, on conscientious grounds which have been often rehearsed. To be frank, they suspect some *arrière-pensée* looking to a future identification of this Church as one of "the Protestant bodies." And they indignantly refuse to endorse any wholesale indictment of Latin-American Christianity.

Men quote the Edinburgh Conference; but that body explicitly and formally disavowed the policy of treating countries predominantly Roman Catholic as if they were heathen. Doubtless there are unhappy religious conditions in parts of Latin-America; but I can fancy an intelligent Peruvian reminding us of that New England state where two-thirds of the people are wholly without religious affiliation, adducing the statistics of divorce, of intemperance, and of juvenile crime, and suggesting that, before pronouncing Roman Catholicism a failure there, we had better ask ourselves how far American Christianity had collapsed.

There is still time for the Board to recede from a false position, losing no true dignity, and gaining a renewal of confidence in its sober judgment. I hope that at its October meeting such action will be taken.

WILLIAM HARMAN VAN ALLEN.

Boston, September 28th.

To the Editor of *The Living Church*:

THE spirit in which you have discussed the proposed conference or congress (they seem to me for present purposes to mean practically the same thing) is admirable, and in very important points, points of principle rather than of policy, you seem to me to be entirely right. I say this not as "a Catholic," for I have no right to apply to myself as an individual the august name of the Church Universal, but as a Protestant, and believing that you too are, in the proper sense of the word, Protestant. We are agreed, I believe, as to five points.

(1) The conference would be more effective if held outside of the Spanish-speaking countries, for a certain number of us superior Americans are sure to display very clearly the consciousness of our superiority to the South Americans, and so to alienate them.

(2) It is false and foolish to say that there is no real Christianity in Roman South America. There are millions there who believe in God, in Jesus Christ, in the Holy Spirit, and in the Church that Christ built. If this is not Christianity, then there is no such thing.

(3) Denial that Romanists are Christians, in a conference whose purpose is the uplift of the poor, the ignorant, and the neglected, is to hinder the attainment of that purpose.

(4) The proper object of the mission work in South America is not to proselyte from Rome, but to reach those whom Rome does not reach, or does not satisfy.

(5) Our own Church has officially decided that we have a work to do for South America, and has taken over the agencies by which this was being done.

The first four of these things you have set forth clearly and forcibly, and the fifth you no doubt take for granted. In all of these all true Protestants ought to agree with you. For Protestantism is no mere negation, no mere anti-Romanism. Both in etymology and in essence it is a positive thing. Its negative use is modern. Protest in our English Bible is never followed by "against." To protest meant to give public and solemn testimony, as the word in its etymological meaning clearly indicates. And the essence of the testimony was the simplicity of the Christian faith and the freedom of the Christian believer. True Protestantism is against Rome only as Rome is against us, by denying our liberty and imposing on us what we can not and do not believe.

Take an illustration. Most Protestants believe that the words "This is My Body" cannot, under the circumstances in which they were spoken, be interpreted literally, but must be interpreted symbolically. But to deny the right of Romanists to interpret literally, and cut ourselves off from those who interpret thus, is to deny the principle of Protestantism, and cut the ground from under our own feet. On Protestant principles faith and reason, not mutual excommunication, must determine such questions. Freedom and tolerance must go together. Righteousness and peace must kiss each other.

So again as to the Pope. We cannot, on Protestant or democratic principles, deny to several hundred million Christians the right to accept the jurisdiction of the Pope. Our ancestors in the Anglican Communion accepted it in 664 at the Synod of Whitby. To their great benefit and ours. And in the sixteenth century, equally to their benefit and ours, they threw off the jurisdiction which under different circumstances they had accepted. Both these things were done under the Christian liberty for which Protestantism stands, and we have no right to deny to others the right which we have claimed for ourselves.

But this right under Christian liberty to accept the jurisdiction of the Pope involves no obligation to look upon whole continents as belonging exclusively to Rome. We are indeed, I think, precluded on Christian principles from propaganda aimed at drawing away Christians who are satisfied to remain under the jurisdiction of Rome. Our mission is not to foment discontent, but to teach those who desire our teaching and help those who call for our help, and to foster among those who come to us such a high standard of Christian living that our Protestantism may commend itself by its own good works.

Upon these principles, what ought we to do as to the conference? On the one hand we have a twofold bond of union with other Protestants working in South America. Both we and they stand for liberty, and especially for the liberty of prophesying in South America, and both are condemned by Rome with the same condemnation. We shall surely be stronger if, so far as we honestly can, we stand together. And in doing this we are bound by nothing to which we do not freely agree. We are opposed, on the other hand, to polemics against Rome, and our influence, as you have shown, has served to check this.

If then we take part in this conference on the principle which our representatives announced once before, that the movement is not directed against any Christian body in South America, we help towards peace and friendship and brotherhood among all Christians there. If on the other hand we refuse to take part, we strengthen the very intolerance and bigotry against which you, and all of us I hope, protest.

THEODOSIUS S. TYNG.

Ashland, N. H., September 28, 1915.

A SUCCESSFUL PRIEST

To the Editor of *The Living Church*:

YOUR editorial, "A Successful Priest," in the issue of September 25th, is good and to the point, and it prompts me to make a few observations.

We of the priesthood to-day are expected to be able to be and to do almost everything—to celebrate the Holy Communion, to preach well, to visit constantly, to advise financially, to be expert beggars, to do secretarial work, and the like, *ad infinitum*.

Only recently, there appeared in your paper under the head of "Positions Offered—Clerical" a call for a young, energetic Catholic priest who was to be a fine preacher, a good musician, etc., and ended with the words, "must be an expert stenographer and typewriter." One is reminded of the words of the apostle, "It is not meet to leave the word of God and serve tables."

The priest is God's chosen messenger, ordained to preach His Word, and to administer the sacraments of His Church. Let that be his work, and let the financial side of things, the figures, be left to his laymen, he giving advice, if it be needed.

The minister should not be expected to act as chief beggar or secretary, and if we of the ministry could give our full time to pastoral work, services in the Church, preaching, and study, there would be fewer "failures" and the growth of Christianity would be more extensive and the results of work more permanent. In this connection one recalls the great work of Dr. Alexander Maclaren, an example of what a man of God can do for his fellows when not hampered by numerous worldly cares.

We are thinking too much to-day of figures, too much about the debit balance. To have a good standing *figuratively* in the diocesan journal is a thing to be sought after!

In the reports to the convention of the diocese of Vermont there is this question, "How many of your communicants have received the Holy Communion during the past year?" How many dioceses emphasize this? It is an endeavor to get even a slight idea of the spiritual condition of the parish, and it takes the report partly out of the dead level of monetary figures.

God hasten the time when we shall give all our efforts to Christ and His Church for the saving of souls, free from figures.

Faithfully yours in Christ,

WALTER W. REID.

To the Editor of *The Living Church*:

I FEEL that I must take emphatic exception to your editorial of September 25th, concerning the worldly judgment of a priest's success. I don't deny the fact, but must deny what you appear to give as the reason. It may be that I read between the lines; mayhap I don't even read the lines, but you appear to feel—in fact, say—that the reason of this worldly judgment is the spirit of the seminaries.

I must object on various grounds. You say "a false standard is inculcated into most young clergymen from their very seminary days," etc. And, "the spirit of the seminary is against the man who fails to keep his flock good humored," etc. First, isn't that rather strong even as a generalization? Moreover, intimate relations with Berkeley students, a year at the Protestant Episcopal Divinity School, and two years at the General Theological Seminary necessitates my denying that such a spirit exists in any of those places. More concretely: as there is but one official seminary in the Church, *i. e.*, the General Theological Seminary, when you generalize about seminaries, the average Churchman, unless he lives in the locality of one of the various seminaries or has friends in one, at once thinks of the Church's seminary. Thus the General Theological Seminary must stand the charges of all.

Most earnestly do I wish to say that the spiritual ideal is unflinchingly held before every G. T. S. man at all times, in class or common room.

Yours truly,

G. T. S., 1915.

CARL I. SHOEMAKER.

To the Editor of *The Living Church*:

DURING the last few decades, a tremendous battle has been fought within the Anglican Communion, a battle for the faith, and has to a marvelous extent been won. The Church is no longer a valley of dry bones. The battle still goes on, however, but it is rapidly shifting to other grounds. The battle for the ancient discipline is just beginning, and will doubtless require as many martyr-sacrifices as the battle for the faith.

Your last editorial, "A Successful Priest," is magnificent. But it is certainly hard on the Bishops, who only too often are far from blameworthy, as we all know. Their position in this country is far better than it was a century and a half ago, but it is still far from Catholic as far as discipline is concerned. They have the authority of Apostles, but their power is greatly limited. Too often they are bound hand and foot. They should be released from restriction from below, and if they need control it should come from another source.

Where Bishops are the creatures of the state, to oppose them may conceivably be necessary in defence of the faith. But in this

country, surely we should loyally come to their defence. For the Prayer Book rubrics and the general canons present more instances than one that are full of potentiality for trouble, if a priest takes them seriously and believes that the Church passes laws and intends that they shall be obeyed. A clergyman may create an opposition that will cry "crucify him" and will not rest till he is officially dead, by enforcing the rubric before the burial office, not only in the case of the suicide, but also in the case of the unbaptized and the excommunicate, or by excluding such from the use of the Church building: or by requiring some evidence of repentance, faith, and obedience, and a willingness to be baptized, before baptizing an adult—he cannot chloroform a man and baptize him against his will—or by exercising his right to refuse to solemnize a marriage that is legal to the state but illegal in the Church. The Rev. H. P. Scratchley in his letter on "A Clergyman's Right to Officiate" suggests infinite possibilities of trouble for one who maintains his right to protect the flock that is committed to *him*, not to them. A little imagination will show that in all these instances, if a priest ignores the law, he may preserve his "popularity" and go unpunished, while if he insists that the law be obeyed there may result inevitably a condition that will make him wish, with Job, that he had never been born.

And yet the Bishop may do everything in his power to sustain the discipline of the Church, till his failure is more pathetic than that of any priest could possibly be. For what can the poor Bishop do under our present system? Usually he does all he can, without the power of mission. If one asks why the Bishop does not enforce discipline upon antinomian clergymen and rebellious parishes, the answer is that the canons of the diocese do not give him sufficient power. Why not? Adequate canons cannot be passed through the diocesan convention!

So, I beg of you, let me say a word for the Bishop. He is God's Bishop. If he does not rule his diocese, perhaps it is not because he will not, but because he can not. For the Bishop, as well as for the priest, "the Cross is an open shame, a deep offence." The discipline "of the Cross will not gain popularity, but it will strengthen" the Church. "If it spells worldly failure, let it do so. The Cross itself is the Sign of the most stupendous failure in the world. And we are its Victim's servants."

Men have laid down their lives for the faith of the Church. Shall they hesitate to lay down their lives for the discipline of the Church?

(Rev.) ORROK COLLOQUE, Ph.D.

St. James' Rectory, Old Town, Maine,
September 25, 1915.

To the Editor of *The Living Church*:

THE supposed case of a young priest in charge of his first mission, who got into trouble because he refused to read the Burial Office over the body of a wealthy man who had obviously died by his own hand, suggests the thought that if the aforesaid young priest had been rightly instructed prior to his ordination he would have known that the proper course to pursue in such a case is to exercise that most excellent gift of charity, which thinketh no evil, and assume that the suicide committed the deed while temporarily insane. He could then have read the Burial Office without scruple or doubtfulness.

The Saviour when He sent forth His disciples on their first missionary journey did not say to them, "Use tact," but He did say to them, "Be wise as serpents and harmless as doves," and if that does not mean be tactful, what does it mean?

Somehow the supposed case of the young priest fails to arouse our sympathy.

W. N. WEBBE.

Great River, L. I.

DISCIPLINE IN THE CHURCH

To the Editor of *The Living Church*:

ONE of your correspondents in commenting on my letter of September 18th has quite missed the point of that communication, or else desires to take up a new issue. My point was that not only do all Romanists not go to Mass because they love it, as Mr. Penfold strongly suggested, but the greater part attend, or as it is called, assist, at the Mass because, plainly, they do not dare to stay away. This, in my opinion, is a very poor excuse for going. As before, it may be a mortal sin not to be at Mass, but that is not my reason for being in Church at such a time.

As to the question whether one's simply being in the church building during the Communion is "better than staying away for no reason at all," it is possible that some ardent sacramentalist might agree to that, and for myself, I shouldn't rashly dispute it. But, that was not the point, which was that Romanists go to Church, because of discipline, *not*, on the whole, because of love for the Eucharist.

I really have no desire to enter an argument, but as for "glass-houses" and people "of little faith" I'll stake the pure faith of any one of "(us) Anglicans" against that of any other Catholic.

Yours very truly,

September 25, 1915.

JOHN C. POLAND, JR.



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

THE vital relationship which should exist between the Catholic Churchwoman and her parish is a subject full of popular misconceptions not alone by the women but quite often by their rectors. Just now the Church press gives evidence of the relevancy of this question to current Church life. Unrestful notes from clergymen, wishing that the dynamic force of their womankind might expend itself in finer ways than in the earning of money, comments of husbands who are cynical about suppers and fairs, and lastly the opinions and criticisms of Churchwomen seem to indicate that this subject is ripe for settlement. It has long been a theory of the writer that, as a rule, churches live beyond their means. We have known feeble parishes where the rectors, ambitious to have everything meet and fit for worship, spurred the women of their congregations into commercial religion, as it were, always setting them some distant goal, even before the near one was well attained. The "Church carpet" was one of these goals erstwhile. By the time a guild had sewed and cooked itself into a set of mere money-makers, new windows were needed, or the walls were dingy, or cushions for the pews were suggested. Given an ambitious rector and a devoted guild and the needs of any Church may become legion.

While everybody feels the beauty of a richly furnished place of worship, many persons have a Mede-and-Persian conviction that it were better for a church to go back to the plainness of the mid-century temples than to buy what it cannot afford. Churches are like individuals—only they should be even more scrupulous about financial obligation. The struggles of many of them to buy things through the strenuous and acutely commercial effort of their women workers are just as reprehensible as is the wearing of jewels by a woman who is using all the family income to supply them.

JUST WHAT *can* any Church afford? Can it afford—in the long run—to train its most capable women into money-makers? Can it afford to strain every nerve for material things however beautiful and seemingly necessary? Can it afford to use up its feminine vitality on the accessories of worship, leaving the real meaning of the Church to be interpreted by others? Can a woman afford to use up her vital force except for the highest and best? One realizes, in the very act of writing, how much the American Church owes to this same undaunted class of women who worked early and late to supply the Church with the necessities of existence. And we all know that especial thrill which comes from the hand-clasp of some good Church comrade with whom one has "dished up," as she tells one the morning after that "we made fifty dollars more than we expected." A correspondent in THE LIVING CHURCH recently has said that Church functions involving the making of money are in many ways valuable; they bring new women into quick acquaintance with older parishioners, they promote friendships and engender a feeling of *camaraderie* which only this busy planning can do. Church suppers, for instance, arranged for sociability alone are excellent in a parish; so are certain sales given by various societies, well-planned, enlisting the interest of young girls and developing pride in their own ability as producers. The love of earning is praiseworthy. Money is the universal prize as well as the universal convenience. We have heard fifty women of an afternoon tell with great enthusiasm of their separate methods of earning a Lenten dollar, and in no way was this objectionable. Personally we would be sorry to have all forms of money-making completely *taboo* in the Church.

Yet, in one of the historic churches of this land we have heard a rector seriously, almost solemnly, say, "So long as I remain the rector of this Church, there will be no more suppers, no more fairs, no more money-making. If this congregation does not find the present services of the Church valuable enough to support by free-will offerings, the expenses of the Church will be reduced to meet the gifts; but of suppers and fairs—for revenue only—no more."

WHAT WAS there which lay beneath this dictum which set a congregation agog with rife speculation? True, there are many little heart-burnings, many minor complaints, many cross and tired women, many people who aver they do not get the value of their money and many who get much more; there are whippers that Mrs. B— gives nothing and that all the Smiths come and eat like farm-hands at twenty-five cents per head; there are sarcastic remarks by husbands that their wives give the supper and they pay to eat it; there are fathers ready to take oath that their daughters shall never again sell tickets to anything; there are feuds from mixed-up table linen and exchanged dishes. I do not mean that this is by any means always or even often the case; I am merely theorizing as to what undercurrent animated that rector in this pronouncement. It *might* have been one or more of these things. Perhaps, and very likely, it was none of them specifically but the essence of them all which had made a sedimentary deposit in that rector's subjective mind during these years of money-making by the leading women of his parish. Now the thought had formed, had come to the surface, and had to be faced.

THE VERY wine used in the Holy Communion had been bought by the Society, the altar linen, all of his little needs had been made known to this sympathetic group of expert needlewomen and talented amateurs and they had lovingly supplied them. Now he must face a truth which the senior warden drove home ruthlessly when he said in vestry meeting, "My grandchild has never heard the story of Joseph. She has been in the Sunday school several years. Why don't you get the women of the Church to do the *real work* of the Church? One would think the end and aim of confirmation in this parish is to join a society for making money." This terrible thrust had kept the rector awake all night, but even as the words fell on his ears he knew them to be true. Where were the young college women, the charming daughters of his parish, who held honored place in social circles? They could have made his weak little Sunday school a place of delight. Why was his Auxiliary so weak? Nobody would be president, the apportionment was always behind, the few who belonged were always ashamed of their record, and yet the parish was called rich. Why did he so often celebrate an early Communion with few or none of his people present? It all came to him with a rush—the strength of his parish went into money-making. Certain remarks came to him with great force:

"You insisted that I should be president of the Guild—you can't expect me to work in the Auxiliary too!"

"The Auxiliary women don't come to the Guild—we give our afternoon and spend a great deal of time—we can't give any more."

"Really I cannot teach in Sunday school—I don't know enough."

"There is no life in our Sunday schools. Why, the Methodists and Presbyterians—"

"I like to do something tangible—something with results."

And so the charming Miss ———, who could be so much in the Sunday school, the Junior Auxiliary, the Little Helpers, thinks she has fulfilled her duty to the Church if she sings in a concert or presides at an apron table. The woman in the splendor of early matronhood who might be a leader and wield a ponderous influence in leading the spiritual workings of the parish is willing only to pour tea at a Church function or lend her machine to a Church picnic. Perhaps her children in Sunday school are being taught by some good little uninformed girl who is all the rector can find to do this vital work; but she is doing her part—so she feels—when she helps with the money-making.

Everybody, or at least a great many thoughtful people, are saying now, "What *is* the matter with the Church?" *This* is one of the things. Until there shall be a Pentecostal flame enshrouding the women of the Church and leading them with its divine fire—until women shall feel their religion to be too great

to allow them to neglect the greater for the less—until the Church shall think less of the aesthetic side of worship and recitators at confirmation shall teach their women to use their gifts for Christ's real, appointed, well-defined and urgent work, there will continue to be "something the matter with the Church."

CHURCHMEN ALWAYS feel gratified when the work of the Church meets recognition in secular papers. Certainly we all think that our work might well be oftener noted by these purveyors of so-called news. In fact many of us would feel it a vast improvement if the "woman's page" in most Sunday papers, instead of telling us how to become more beautiful and how to furnish one's house with cretonne, would be given up entirely to the really useful things which women are doing in the religious world. But this is too much to expect for several generations at least.

However, it was very pleasing indeed to find in a Virginia county paper recently an article with many complimentary headlines, dealing with the work of one of the modest mountain churches lately mentioned on this page, St. Peter's-in-the-Mountain, in charge of the Rev. W. T. Roberts, Rocky Mount, Va. This missionary had plenty of difficulties to conquer in his work even before the coming of the storm which blew his little church to pieces more than a year ago. He sent out a pathetic post-card showing the tip-tilted little structure, covered with snow, a great gash across the entire side and a man-size opening in one corner. This was his only way to tell the story of his woe. The diocese of Southern Virginia passed a resolution of sympathy, saying that this church had been a center of life "and of noble work for Christ in the mountains of Virginia." There is a school also and various interests, of which Miss Eleanor Forman, Elsmere, Del., wrote an eloquent letter for this page. The Ellen Wilson Memorial Fund for mountain children has called attention to this great American need of ours and we hope that when Auxiliary women read this clipping they will at once begin their mountain work with some thought of this mission. From private source we have learned that the missionary is overworked in his effort to build the new church.

"Rev. W. T. Roberts is erecting one of the most beautiful and unique places of worship in the country, to replace the little church destroyed more than a year ago by a storm. It is the Episcopal church, St. Peter's-in-the-Mountain. This building will be entirely of white flint rock, undressed, and put in the walls just as they are gathered up. It will be a most artistic and uncommon pile when completed. The rocks have all been gathered up by hand and hauled by ox teams to the ground where the building is located. Over five hundred loads of these rocks have been placed on the lot, and they are still bringing them.

"Probably nowhere in the world is another building like this one. The rocks are placed in the wall without any dressing, just as Nature fashioned them, and old Dame Nature has a way of fashioning things the hand of man has never been able to improve upon. Laid in cement just as they come from the field, these rocks, gleaming white, and, in the sun, looking like a multitude of precious gems, make a building that would be a shrine for the lover of the beautiful, and would call tourists from all parts of the world if it were in some old city of Europe.

"Mr. Roberts has labored diligently to erect this beautiful place of worship for his mountain flock, and deserves a great deal of credit for the wonders he has accomplished in this isolated situation with practically no means, no help, no skilled labor. His love of the work and his zeal to help those under his charge have overcome the seemingly unsurmountable obstacles that would have discouraged a less earnest and enthusiastic worker."

TO PURGE US of our earthliness and dross, and purify our souls, and make them meet for the inheritance of the saints and the society of angels and the presence of our God, we require not only sprinklings and washings and lustrations of water and blood, but more searching purifiers still, even baptisms of fire and fierce meltings as of silver in the Refiner's crucible. You must first take away the dross from the silver, ere there can come forth a vessel for the finer, and if the precious metal must be very pure the heat of the refiner's crucible must be very intense. But is not the heat of the furnace the special care of the refiner? His heart is touched most keenly with sympathy for thee, and he only waits to withdraw thee from the fiery trial the moment it hath done its refining work upon thy soul.—*Rev. R. Rankin.*

IF THIS SPHERE of His mercy and wrath, tenderness and severity, is so beautiful, what shall be the splendor of the sphere of His Holiness? What the glory of the presence chamber, judged by the excellence of this distant boundary lodge?

WORSHIP

Stinging and harsh the salt and bitter brine
Has life divine
Withheld from the sweet water of the land.
Men who could never know how green things grow
The desolating sea can understand.
Spoondrift and brine and foam make the wild home
Of a large madness past a landsmen's ken
Saner than sanity some madmen be.
Sea-danger is the perfect home of men.
And sea-mad men in danger still quaff free
The secret sweetness of the bitter sea.

If there were space to live upon the land
And if the band
Of tall hills slept not, nor the narrow dales,
And if, on hill and plain as on the main,
Were room to move and snuff the free-swept gales
Then were it well to lie where naught but sky
Has movement in it: but though passing fair,
Yet cramped and dull and still sleep field and hill;
So turn we to the ocean-plains: for there
The long horizon joins Infinity
And souls find room for worship on the sea.

Who loves his life shall lose it. He shall go
Both to and fro:
He shall walk very gravely up and down.
He shall forget the sky and, living, die
Pent in the dull ways of some inland town.
But whoso stakes his life in the sea-strife
Taut sheet and tugging tiller him shall school
Till he can look abroad, yea, and see God,
Stand upright and give thanks that God doth rule.
Yea, worship God more utterly than ye,
Ye inland-born, who never saw the sea.

LOUIS TUCKER.

HYMN FOR USE DURING THE WAR

A CORRESPONDENT who asks to remain anonymous suggests the use of Hymn 329, "Thy Kingdom Come, O God," as most appropriate for use during the present war, and has himself written three additional verses that are especially appropriate at the present time. It is rare indeed for additions made to an old hymn to fit so perfectly with the sense of the original writer as does the suggestion of our present correspondent. His three additional verses as suggested are as follows:

6. On Christian lands, alas!
A deeper shadow falls;
Bid Thou the darkness pass
That now our heart appalls.
7. Break forth, O King of light,
Bring in Thy heavenly ray;
Spirits of dark affright,
Our trembling fears allay.
8. Peace, peace, O God, proclaim,
Unending peace decree;
Through Thy Almighty name
Speak peace, o'er land and sea!

REST! How sweet the sound! It is melody to my ears! It lies as a reviving cordial at my heart, and from thence sends forth lively spirits which beat through all the pulses of my soul! Rest, not as the stone that rests on the earth, nor as this flesh shall rest in the grave, nor such a rest as the carnal world desires. O blessed rest! when we rest not day and night saying, "Holy, holy, holy, Lord God Almighty": when we shall rest from sin, but not from worship; from suffering and sorrow, but not from joy! O blessed day! when I shall rest with God! when I shall rest in the bosom of my Lord! when my perfect soul and body shall together perfectly enjoy the most perfect God! when God, who is love itself, shall perfectly love me, and rest in this love to me, as I shall rest in my love to Him; and rejoice over me with joy, and joy over me with singing, as I shall rejoice in Him.—*Baater.*

IT IS VERY plain that what is now most wanted in the Christian world is more faith. We too little respect faith, we dabble too much in reason; fabricating gospels where we ought to be receiving Christ; limiting all faith, if we chance to allow of faith, by the measures of previous evidence, and cutting the wings of faith when, laying hold of God, and bathing in the secret mind of God, it conquers more and higher evidence. . . . Be it unto you according to your faith, is the true principle, and by that the whole life-state of the Church on earth always has been, always will be graduated. "Increase our faith, then, Lord!" be this our prayer.—*Bushnell.*

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. 12-14—Second Synod, Province of the Mid-West, Chicago.
- “ 19—Synod, Fourth Province, Sewanee, Tenn.
- “ 26-28—Synod, First Province, Concord.
- “ 28-31—Synod, Sixth Province, Omaha, Neb.
- Nov. 16—Synod, Third Province, Richmond, Va.

MISSIONARIES AVAILABLE FOR APPOINTMENT

ALASKA

Mrs. Grafton Burke, of Fort Yukon.
Rev. Hudson Stuck, D.D.

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.
Rev. C. H. Goodwin.
Miss S. H. Higgins.
Rev. L. B. Ridgely.
Miss K. E. Scott.
Rev. Dudley Tyng.

SHANGHAI

W. H. Jefferys, M.D.
Rev. H. A. McNulty.
Mr. H. F. McNair (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

Miss S. T. Rees.
Rev. C. S. Reifsnider, D.D.
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LIBERIA

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MEXICO

Miss C. Whitaker.

SPOKANE

Rt. Rev. H. Page, D.D.

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. W. P. BROWNE should be addressed at College Park, Ga. He has charge of missions at College Park, East Point, and Anstell.

THE Rev. J. H. DARLING is now vicar of Walsenburg and Aguilar, Colo.

THE Rev. SYDNEY K. EVANS, chaplain U. S. N., has been detached from the U. S. S. *Utah*, and ordered to the naval academy at Annapolis, Md., where he entered upon new duties October 1st.

THE Rev. JOHN GOSS has charge of the mission field in Mississippi formerly in the care of the Rev. R. Bland Mitchell, at West Point.

THE Rev. LATTI GRISWOLD has resigned as vicar of St. Columba's chapel, Newport, R. I., and as a master in St. George's School, Newport, and has accepted a position as assistant at the chapel of the Intercession, New York City.

BISHOP HARDING has recently returned from his summer home in Maine.

THE Rev. GRANT KNAUFF is in charge of St. John's Church, Buntyn, diocese of Tennessee.

THE Rev. E. A. DE MILLER has since July 1st been in charge of the parishes at Vaiden and Carrolton, Miss., and is to add to his field the mission at West.

THE address of the Rev. WILLIAM L. PHILLIPS is Portsmouth, Rhode Island, instead of Tiverton as formerly.

THE Rev. PAUL R. R. REINHARDT has changed his residence from Ponce, Puerto Rico, to Fajardo, Puerto Rico. All mail should be addressed to the latter place.

THE Rev. H. H. SNEED, rector of St. Peter's Church, Gulfport, Miss., has been appointed to the missionary charge of St. John's, Ocean Springs.

ALL mail for the secretary of the convocation of the missionary district of Puerto Rico should be sent to the Rev. SAM. SUTCLIFFE, San Juan, Puerto Rico.

THE Rev. ALLAN G. WILSON has resigned Calvary parish, Golden, Colo., and has gone to reside near Clay Center, Kansas, being succeeded at Golden by the Rev. DON FENN.

THE Rev. FRANK E. WILSON, rector of St. Andrew's Church, Chicago, has accepted a call to St. Augustine's Church, Wilmette, Ill., and expects to assume charge on November 1st.

ORDINATIONS

DEACONS

NEW YORK.—On Sunday, October 3rd, Mr. THOMAS C. HENNINGSSEN was ordained to the diaconate by the Rt. Rev. Reginald H. Weller, D.D., Bishop of Fond du Lac. The ordination was held at the Church of St. Mary the Virgin, 139 West 46th St., at 10:45 A. M. The candidate was presented by the Rev. Randall C. Hall, D.D., and the sermon was preached by the Rev. J. G. H. Barry, D.D., rector of the parish.

WASHINGTON.—On Sunday, September 26th, in the Bethlehem chapel of the Cathedral, Bishop Harding ordained two colored men deacons in the Church. Those ordained were OSMUND H. BROWN and CHARLES S. SEDGWICK. The Rev. Richard P. Williams and the Rev. William L. DeVries, of the Cathedral clergy, assisted in the service. The Rev. William V. Funnell, a colored priest of the faculty of Howard University, preached the sermon. The Rev. Edward W. Douse, another colored priest, who is vicar of St. George's Church, Tennallytown, D. C., in St. Alban's parish, also participated in the service.

PRIEST

WEST TEXAS.—On the Seventeenth Sunday after Trinity, September 26th, at the Church of the Good Shepherd, Corpus Christi, Texas, Bishop Capers ordained JOHN WALTER WOESSNER, deacon, to the priesthood. The Rev. J. W. Sykes, D.D., preached the ordination sermon and Archdeacon Garden presented the candidate. Rev. Mr. Woessner is a graduate of Trinity College in Arts, and is a graduate of the Berkeley Divinity School. He has been appointed rector of St. Luke's Church, San Antonio, and is chaplain of St. Mary's Hall.

DEGREES CONFERRED

UNIVERSITY OF CHICAGO.—Ph.D. in course upon the Rev. ALLAN W. COOKE, professor at St. Paul's College, Tokyo, Japan.

DIED

BARRY.—Entered into life eternal September 23rd, CORNELIA BARRY, daughter of the late Rev. Edmund Drinan Barry, D.D., and Cornelia Shelton Barry.

CONE.—Suddenly, at the Polyclinic Hospital, New York, on Monday, September 27th, KATHARINE TALMAGE, only sister of the Very Rev. WILLIAM O. CONE, Dean of St. John's Cathedral, Quincy, Illinois. The interment was at Bound Brook, New Jersey.

LEA.—Entered into life eternal on Friday, September 24th, after a brief illness, GEORGE

HENRY LEA, for many years vestryman of St. Clement's Church, Philadelphia. There was a requiem celebration of the Holy Eucharist early on the morning of September 28th at St. Clement's Church and the burial office and second requiem were said at eleven o'clock on the same day. The interment was at North Laurel Hill cemetery.

The golden evening brightens in the west;
Soon, soon to faithful warriors cometh rest;
Sweet is the calm of Paradise the blest.
Alleluia.

PARKE.—MARY MEAD, widow of the late HERVEY C. PARKE, at her home near St. Clair, Michigan, September 24th.

WILKINSON.—MISS REBECCA WILKINSON, the oldest communicant of Calvary Church, Farmington, Illinois, died on September 20th in her 88th year, at the residence of her nephew, Mr. J. A. Wilkinson, in Peoria, where her funeral was held, the interment being at Jubilee. Her rector, the Rev. H. A. Burgess, officiated both at the house and at the grave. A devout member of the Church, she was a worker in its activities long after the infirmities of age prevented her attendance upon its services.

MEMORIAL

REV. SNYDER B. SIMES

On July 18, 1915, suddenly, the soul of our beloved Pastor, the Rev. SNYDER B. SIMES passed into the paradise of God.

During the rectorship of nearly forty-seven years, he rendered a service which only a man of high gifts could render. He took a deep interest as Superintendent of the Sunday school and found it a helpful adjunct to the services of the Church. He started the Endowment Fund of the Church and kept it before the congregation for many years; the importance of this service to the parish cannot be overestimated.

Mr. Simes was dearly loved by his congregation. Quaint and unassuming in his manners, devout and loyal in his faith, devoted to children, and ever ready to help the poor.

Resolved, That in the death of the Rev. Snyder B. Simes, who for nearly forty-seven years officiated as loving rector of Gloria Dei Church's parish, we have to record the loss of a consistent and devoted minister.

Resolved, That this minute be published in the Church papers, and that a copy be sent to his family.

THOMAS WINSMORE.
THOMAS W. SPARKS.
WILLIAM W. DICKHART.

CORNELIA BARRY

The daughter of the late Rev. Dr. Barry of Jersey City, she will be especially remembered by a generation that is now fast passing away, in connection with the work of Christ Hospital in Jersey City. With her sister Mary C. Barry she was among the devoted builders of the hospital, never despairing, though often discouraged. Through patient, faithful, prayerful work, thousands of dollars came to carry on and endow that hospital, and to-day the noble group of buildings which crowns the western hill of Jersey City stands as a monument of love and labor, and a benediction to countless sufferers.

Herself a sufferer in her later years, she never ceased from her untiring work until she "fell on sleep" and rested in the peace which passeth understanding.

"For a space the tired body
Lies with feet toward the dawn,
Till there breaks the last and brightest
Easter morn."

REV. WALTER CLAYTON CLAPP

We, the wardens and vestrymen of Christ (Memorial) Church, Danville, Pa., desire to express the sense of our great loss by the death of our beloved rector, the Rev. Walter Clayton Clapp.

We desire to record our appreciation of his high and lofty character and his self-sacrificing devotion to the noblest priestly ideals.

We loved to call him Father Clapp because in his big heart he always carried the sorrows and joys of his people. We shall always remember the loving way in which he presented the whole of our religion to us.

Resolved, That these resolutions be spread on the minutes of the vestry, a copy sent to Mrs. Clapp, and that they be published in the columns of THE LIVING CHURCH and the *Morning News*.

JOHN DOSTER, Jr., Senior Warden.
CHARLES ROBSON, Junior Warden.
ARTHUR H. WOOLLEY, Treasurer.
WILLIAM J. WILLIAMS, Secretary.
WILLIAM LIES.
FRANK MCARRAN.
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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 WANTED—CLERICAL

YOUNG PRIEST, unmarried, university graduate, four years' experience, would welcome correspondence regarding work in city or large town. Active, zealous, interested in social work. Acceptable reader and preacher. Strong Churchman. Address, **EARNEST**, care **LIVING CHURCH**, Milwaukee, Wis.

PRIEST of experience desires work as Mass Priest in a religious house. Asks board and lodging and small personal expenses. Good references. Address, **PRIEST**, 33 Bowdoin street, Boston, Mass.

YOUNG PRIEST, Catholic, unmarried, musical, two years' experience in country parish, would like city work. Curacy preferred. Address **CURATE**, care **LIVING CHURCH**, Milwaukee, Wis.

PRIEST, American Church, would welcome correspondence concerning Church work in the West. Address "EAST," care **LIVING CHURCH**, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

TRAINED KINDERGARTNER WANTED for a small kindergarten; one who can also supervise out of door play for older girls. A good pianist required. Address **ALL SAINTS' SCHOOL**, Sioux Falls, S. D.

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POSITION wanted as matron or house mother in "Church Home." Experienced with children. Address **R. E. S.**, Christ Church Rectory, Trenton, N. J.

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BOOKS RECEIVED

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

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CLARENDON PRESS. Oxford, England.

The Foreign Policy of Sir Edward Grey, 1906-1915. By Gilbert Murray.

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The Shakespeare Love Book. Compiled by Agnes Caldwell Way. \$1.00 net, cloth; \$2.00 net, leather.

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The Business Management of Church Sunday Schools. A Standard Plan and Standard Equipment. A careful study, the work of a Committee of the Sunday School Institute of the Diocese of Washington, D. C. Published under the authority of the Board of Religious Education of the Diocese of Washington. Paper, manila cover, 50 cts. By mail, 54 cts. Preface by the Bishop of Washington. Introduction by the Rev. C. W. Whitmore. Methods of Obtaining New Pupils: Commander C. T. Jewell, U. S. N., Supt. St. Margaret's Sunday School, Washington. Methods of Maintaining Attendance: Rev. William Oscar Roome, Rector Anacostia Parish. Home Co-operation: Rev. C. W. Whitmore, Vicar St. Agnes' Chapel. The Secretary's Records: Rolla P. Currie, St. Matthew's Chapel. The Financial Management of Church Sunday Schools: James W. Berry, Christ Church, Washington Parish. Appendix. Forms recommended by the Committee.

The Washington Diocesan Series of Blanks for Sunday School Use. As a part of their work, the Washington Committee has also devised a series of Blanks for Sunday School use which are published by The Young Churchman Company as follows:

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YEAR BOOKS

Year Book of the Church of St. John the Evangelist, St. Paul, Minn. 1914-1915.

WORLD LANDMARKS GOING

HOW THE Homeric heroes, if they could revisit the scenes of their earthly exploits of some three thousand years ago, would marvel at the devastation wrought by the war in places which history had enshrined as sacred! On the Asiatic side of the Dardanelles, the big guns of the Allies have played havoc with most of the ancient landmarks on the Trojan plain. All that now remains of "the topless towers of Ilium"—the ruins of ancient Troy at Hissarlik, which Schliemann and other archeologists have so wonderfully described—is now a shapeless mass. The wall from which, according to tradition, the sorrowful Andromache watched Hector's departure is now utilized as a shield or cover for a military trench. Indeed, the fiercest fighting on the Asiatic side has nearly all taken place quite close to the ruins of Troy near Kulkale, and the venerated mound which marks the site is now so changed that the explorer of the future, finding it unrecognizable, will gaze upon it in despair.—*The Christian Herald.*

AN EFFORT was made recently in China, writes Mrs. Donald MacGillivray of Shanghai, to find out the proportion of men and women who enter the Christian Church. It was discovered that the men in China are entering the Church in far greater numbers than the women. Several reasons for this are suggested, one being that women in China have not been accustomed to go to meetings. Another reason is their lack of education, and still another, the still prevailing idea of the Chinese that women are much below men. Yet the women must be reached, if the homes of China are to be claimed for Christ.—*East and West.*

THE CHURCH AT WORK

ROCHESTER (PA.) PARISH KEEPS ANNIVERSARY

ON THE FOURTH Sunday in September, and continuing through the feast of St. Michael and All Angels, there was observed in Trinity parish, Rochester, Pa., the twenty-fifth anniversary of the ordination of the rector, the Rev. George Woodward Lamb, and at the same time the fifth anniversary of his institution. It also being the appointed time of the annual harvest service, the church was appropriately decorated with harvest returns, and a series of services held, beginning with the early cele-

clusive of the army) about 200,000. The increase is due largely to the influx of land-owners whose properties have been devastated, and who have come here for personal safety. If this district, which is called 'the granary of Mexico,' is a criterion for the remainder of the republic, there will be a general famine before the middle of next winter. Another source of suffering, which is now rapidly appearing, is a lack of clothing, the cost of which is now from 600 to 1,000 per cent. higher than it was a year ago; and the prices are increasing with the growing scarcity. The

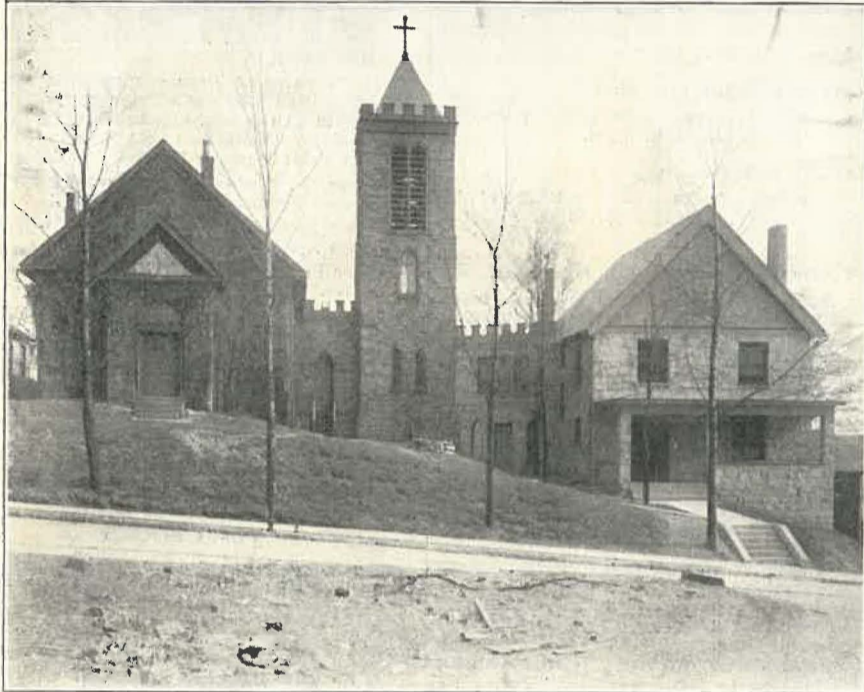
deacon, and the Rev. H. B. Liebler as sub-deacon, both alumni of the house. The Bishop of Milwaukee pontificated. As one returns to these opening services there is nothing more impressive than the long procession of surprised students once more wending its way through the aisles of the chapel; and it was significant this year that the procession was longer than usual, the number of students being the largest in several years, and the house being filled almost to the very limit of its capacity, by the addition of twenty-three new students.

At the beginning of the service Bishop Webb read the bidding prayer, and amongst the names of those commemorated in the prayer was heard for the first time that of Mrs. Sarah E. Batterson, a long time friend and benefactress of Nashotah whose death occurred but a few weeks ago.

The sermon, which was preached by the Rev. Dr. Shero, warden of Racine College, was on the text: "Except ye be converted and become as little children ye shall not enter into the kingdom of Heaven," a forceful and practical sermon dealing with the necessity of the constant conversion of the will into conformity with the will of God.

The music was the plainsong *Missa de Angelis*, which had a singular appropriateness for the day. The service ended with the hymn "For thee, O dear, dear country," sung to the Nashotah traditional tune, full of associations for the students of the house, and to one who returns the thought occurs that here among the beautiful surroundings and the spiritual privileges of the place God has given a foretaste of that yet more sweet and blessed country.

The Alumni Association has offered an annual prize of \$50 to the student making the highest record in the final year of the preparatory department and a similar prize will be offered in future years in each of the seminary classes.



TRINITY CHURCH, ROCHESTER, PA.

bration of Holy Communion, when the Rt. Rev. Rogers Israel, D.D., Bishop of Erie, a personal friend of the rector, was celebrant. At mid-day the festival service was held, the Rev. Mr. Lamb being celebrant, and Bishop Israel preaching. In the evening, the Rev. Lewis F. Cole, formerly Archdeacon of the diocese, was the preacher. On St. Michael's Day, there was celebration of Holy Communion, and the final service at night, previous to which Mr. Lamb entertained Bishop Whitehead and several of the clergy at a dinner at the Hotel Lincoln. Following the confirmation of the second class presented within a few months, the rector read a brief address to the Bishop, narrating some of the accomplishments of the five years' work. Trinity is a parish organized 64 years ago, but only in the last seven years have the people had the entire time of their rector. By far the larger accomplishments were during the time when the rectors gave their entire time, it being noted that the offerings for general missionary work for the year just closed were only 37 cents less than for the entire fifty-seven years prior to separating from other work. Following the service, an informal reception was held in the rectory.

MISERIES IN MEXICO

BISHOP AVES of Mexico, writing from Guadalajara on July 20th, reports conditions most serious. Already there is much privation, and he fears an outright famine next winter. He says: "The population of this city, which is normally 125,000, is now (ex-

native supply of cotton (with which the poor are clothed) is exhausted, and the mills are closed (cotton thread is now from \$1.80 to \$2.50 a spool) and there are no importations. Before the cold weather comes again the suffering from this source will be extreme."

MEMORIAL SERVICE ON JAMESTOWN ISLAND

BRUTON PARISH CHURCH, Williamsburg, was the successor of the Jamestown Church as the court church of colonial Virginia, the inheritor of the Jamestown traditions, and is still possessed of the old Jamestown Communion silver. On the Third Sunday after Trinity this year the rector of Bruton took the old silver to Jamestown Island, and there in the open held a memorial service with rustic rail and crude bar nailed between two trees. The Island is almost as devoid of inhabitants to-day is when the first settlers made their venture of faith, a planting which under God's blessing has taken root and filled the land. The offering was for work among Indians.

OPENING OF NASHOTAH HOUSE

FOR MANY years the Feast of St. Michael and All Angels has been the day of the opening of Nashotah House. This year there is indication that the seminary has entered upon its new term with an unusually bright outlook. At the solemn celebration of the Holy Eucharist at 10:30 A. M., Dean Larrabee was celebrant, assisted by the Rev. R. D. Vinter as

"DIRT—NOT FATE!"

IN CONNECTION with our mission hospitals in China a campaign of education and hygiene goes on. Leaflets and placards are issued concerning health and sanitation. A series of twenty charts has been made illustrating the fate of a clean family and the fate of a dirty family. These scrolls have been painted by a Chinese artist and are in true Chinese style. The artist loosed his imagination upon rats and mosquitoes and flies—all the carriers of disease. These charts have been used in a series of lectures upon hygiene to the school children, the women of the congregation, the hospital staff of nurses, amahs and coolies, and the patients. The gist of the matter is to teach them that dirt, not fate, brings disease.

OUR WORK IN PARIS

DR. WATSON, rector of the American Church in Paris, in making a report of its activities covering the first year of the war, says: "From the funds which have been sent to the rector during the year the following payments have been made, in general terms:

	FRANCS
For the relief work of the parish house and Ouvroir	29,866.85
For the Church's general war relief charities, including Belgian relief ..	22,318.18
For church maintenance	30,000.00
Total	82,185.03

"It is a wonderful privilege to be able to make a report of this kind, for it means that

this great American Church here has not been lacking in helpfulness when the privilege of wonderful opportunity was set before it. France appreciates it, and the French people appreciate it. There is not a department in France into which relief has not gone, marked as coming from this 'American Church'; and there is no kind of human suffering and need which has come to us with a worthy appeal that has gone away without some relief. The best tribute paid to this service was in the words of a devout and devoted French Roman Catholic, who said: "The more I see of what you are doing, the more I feel that this is the way it must have been in the Church in the days of the Apostles."

INTRODUCING THE GARY PLAN

THE METHOD of combining religious and secular instruction which has been employed in the schools of Gary, Ind., under the guidance of Mr. William Wirt has attracted much attention in all parts of the country. The idea is being followed out in a number of middle western cities this year, but the employment of Mr. Wirt to introduce the system into the schools of New York City this fall should give an adequate test to what is undoubtedly a revolutionary system of coöperation between Church and State.

New York, usually slow in its innovations, leads all other cities in America in the application of this religious educational plan to public school education. In this instance, however, says the *Sun*, New York was not impelled so much by enterprise as by necessity.

New York's northern suburb, The Bronx, had 200,000 population only a few years ago. Now it has 650,000. Overcrowded schools have been the rule. Mr. Wirt, entering the field at this time, proposed at small cost, say \$800,000, as against \$4,000,000 for the old plan, to provide additional accommodations. For the pupils he provided libraries, playgrounds, tool shops, kitchens, and similar outfits for teaching vocational trades and for recreation. Mr. Wirt lays emphasis on the importance of allowing children to have a good time while they study. With these new facilities he lengthens the school day and so gains in the service he gets out of existing buildings.

The churches provide schoolrooms and into them take some thousands of pupils.

Manifestly if the churches provide schoolrooms the city is not compelled to do so. The two elements of the plan relieved the congestion. That was the main reason why New York's school authorities overcame some objections from conservatives.

The plan interests every educator, every parent in all America, everybody who is interested in public and private welfare. The idea is that at specified hours on all weekdays except Saturday groups of children are permitted to leave the public school building. They are put on their honor as to where to go, and are required to be back again at a specified time. The usual time they are away is an hour and twenty minutes. This gives ten minutes to go, ten to return, and an even hour to stay somewhere. Some children are not to go to school on the first hour in the morning on certain days. Others will leave public school in the late afternoon and not return.

Children so quitting the public schools go to churches and parish houses. Which ones they shall go to is determined in each case by the parents. Thus children get such instruction when they go to the church as their parents direct—Catholic, Protestant, Jewish.

Churches have fitted up rooms that look like those in the public school. Their furnishings are such as facilitate instruction in the Bible and in such religious facts and history as parents direct and churches desire shall be taught. Instruction received in the

church schools does not count at any examinations in public schools. There is complete separation of Church and State. One does not dictate to the other. The state releases the children for certain periods and takes from them educational tasks it has heretofore required.

It is the judgment of some Bishops and other leaders in religion that if the plan can be worked out the children of the future are to have a better chance than any in the whole world ever had before.

DEDICATION OF CHURCH AT HOMESTEAD

SUNDAY, September 19th, the new St. Matthew's Church, Homestead, Pa., was opened with a service of benediction by the Bishop of the diocese, assisted by the Rev. Thomas B. Barlow, rector of the parish; the Rev. T. J.

we solemnly reconsecrate every faculty and power to the fulfillment of the blessed work of peace and good-will on earth among all the children of God.

"We beg to record our special gratitude and thankfulness to Almighty God for the obvious blessings poured out upon our work in all parts of the country, but especially for the signal increase in this Province of New England.

"We are glad to note the hopeful signs of the times and the general awakening of the Church to her responsibility as the keeper and dispenser of the truth as taught by Jesus Christ; and it is pleasing to note that the awakening is not confined to any one section of the country, but is everywhere apparent, that it is not for any one people, but is intended that men everywhere may seek after God and find Him.

"While the great war that is being waged



ST. MATTHEW'S CHURCH, HOMESTEAD

Bigham, Archdeacon of Pittsburgh; and the Rev. W. L. Rogers of Calvary parish, Pittsburgh. The church was crowded to its utmost capacity by the parishioners and their friends. The large vested choir was augmented by an orchestra of five pieces. Addresses were made by Bishop Whitehead and the Rev. Mr. Rogers; a greeting from the ministerial association of Homestead was presented by the Rev. Dr. Douds, pastor of the United Presbyterian Church of the town; and the rector expressed his gratitude to all those who had contributed to the success of the work. The church is a handsome structure of stone, with a large, deep basement fitted up for parish purposes, and cost about \$60,000. The cornerstone of the building was laid on the 21st of September, and a year's time served to complete its erection and furnishment. The furniture is of quartered oak, and all the articles of furnishment and adornment were given as memorials or thank-offerings.

MESSAGE FROM CHURCH WORKERS AMONG COLORED PEOPLE

THE THIRTY-FIRST annual conference of Church Workers among Colored People, meeting in Boston and Cambridge, sent out an address to the Church at large, from which we quote: "Touched by the several memories of many benefactions to the race emanating from the citizens of the old Commonwealth of Massachusetts, both with respect to the civic and ecclesiastical well-being of the race, in the presence and protection of Almighty God

between the most civilized Christian nations of the world is not affecting directly our people, yet it is a source of great sorrow to note how Christianity, which we believe to be the only hope of mankind, has failed to be effective in the hearts of our brothers across the seas.

"We would again place before the Church the need of the historic episcopate as outlined by this conference for the colored people. It is our firm belief that with such episcopal oversight the mission of the Church would be better fulfilled, and men, women, and children who are now sitting in darkness would more rapidly be brought into its marvellous light.

"Before closing this public address, we feel it necessary to bring before the mind of the Church the privilege that is ours to erect a memorial to the late Rev. Thomas W. Cain, the first and only colored delegate representing the colored Churchmen of this great American nation in the General Convention. This memorial is to be erected in the city of Warrenton, North Carolina, the birthplace of our dear brother."

ANNUAL MEETING OF A. AND E. O. C. UNION

THE ANNUAL meeting of the Anglican and Eastern Orthodox Churches Union is called for 2 P. M. on October 12, 1915, in the consistory of the Cathedral of St. Nicholas, 15 East Ninety-seventh street, New York. The hour for this meeting has elsewhere been misstated. Among other matters of importance to be discussed will be the proposed new

canon on provincial chapters and plans for a great public meeting in the early winter. His Grace Archbishop Eudokim has kindly arranged for the Cathedral to give a selection of Russian patriotic songs at 3:30 p. m.

NEW PARISH HOUSE AT ASHLAND, KY.

CALVARY CHURCH, Ashland, Ky. (Rev. J. H. Gibbons, rector), has recently acquired a neat little parish house which is proving to be a great aid in the development of the social life of the parish. Through the generosity of one of its women a frame building was given to the church. The vestry had it moved onto a lot at the rear of the church and placed on a substantial foundation. The building was then veneered with brick, covered with a slate roof and a porch added.



PARISH HOUSE OF CALVARY CHURCH, ASHLAND, KY.

The work is entirely paid for. During the six years that the Rev. Mr. Gibbons has been in charge of the church at Ashland a rectory has been purchased and nearly paid for, and improvements have been made in the church building itself. There has been a steady growth in the number of communicants and in the Sunday school and other organizations. Moreover, grown from a dependent mission to a self-supporting parish, Calvary Church has a good record for promptness in meeting all obligations and for coöperation in all good works in its town and in the diocese.

CLERGYMEN'S MUTUAL INSURANCE LEAGUE

THE ANNUAL meeting of the Clergymen's Mutual Insurance League was held at the Church Missions House in New York, Thursday, September 30th. The report of the year's work, presented by the secretary, showed that although an unusual number of deaths had occurred during the year, six in all, there were nine new members added to the list, with the promise of a number of others in the near future. The treasurer's report showed that \$1,498.57 had been paid out to the heirs of deceased members during the year, and that there was a creditable balance in the treasury. The officers for the ensuing year are the Rev. Dr. W. N. Dunnell as president and the Rev. Edwin B. Rice as secretary and treasurer.

MISSIONARY TO CHINA VISITS MIDDLE WEST

THE REV. F. C. DEIS, of the district of Hankow, is now in this country on furlough after five years' service in China. Mr. Deis

is a graduate of Nashotah. After his ordination by Bishop Grafton, he was for two years at work in the Middle West. As all his connections have been largely in the Middle West, arrangements have been made for Mr. Deis to be in the Fifth Province from October 1st through the middle of November.

During his first four years in China, Mr. Deis worked in Wusih and Hankow. He has recently been assigned to be priest in charge of the mission at Shasi, an important city on the upper Yangtze river.

St. Luke's Church, Evanston, Ill., regards Mr. Deis as its curate in China because of the fact that its offerings on account of the apportionment are designated for his support. Because of this special relationship, the rector, the Rev. Dr. G. C. Stewart, has kindly consented to arrange Mr. Deis' schedule of

engagements while in the Fifth Province. Requests for appointments should be sent to Dr. Stewart without delay.

MEMORIALS AND GIFTS

TRINITY CHURCH, Roslyn, N. Y., has been improved by the addition to the front steps of a new bronze rail, the gift of Samuel Hooper in memory of his beloved wife.

BY THE WILL of the late Col. Jonathan E. Pecker of Concord, Grace Church, East Concord, N. H., will receive \$5,000 for endowment and three acres of land opposite the church, at present used as a playground.

A PAIR of eucharistic candlesticks were blessed at the early celebration in Holy Innocents' Church, Hoboken, N. J., on Sunday, September 26th. They are the gift of Mr. Henry Lippert, a member of the parish, in memory of his parents, and are to replace the pair recently stolen from the high altar.

BY THE GIFT of a former pupil at St. Paul's School, Concord, N. H., the St. Paul's School camp for choir boys and boys from the New York Juvenile Court, conducted by the Rev. Godfrey M. Brinley and assistants at Danbury, N. H., is to have a new building with every convenience for the work.

A BEAUTIFUL window has been presented to the Church of the Good Samaritan, Paoli, Pa., by Mr. Clement Stocker Phillips, senior warden of the parish, in memory of his beloved wife, Anna Clifford Phillips, who entered into rest on March 11th, of the present year. Mrs. Phillips had been identified with the parish since its early mission years and her unceasing interest and sympathy in its work and expansion greatly contributed to its present growth and prosperity which this graceful memorial will ever perpetuate.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop
Archdeaconry Meets at East Mauch Chunk—
Betterments at Susquehanna

THE FALL session of the archdeaconry of Reading will be held at St. John's Church, East Mauch Chunk (Rev. H. E. A. Durell, rector), on Monday and Tuesday, October 11th and 12th. At the same time St. John's Church will be reopened after extensive alterations and improvements. The general theme will be "Religious Education." The speakers will be the Rev. S. U. Mitman, Ph.D., field secretary of the B. R. E. of the Province of Washington; the Rev. H. W. Diller, the Rev. R. P. Kreidler, and the Rev. S. W. Kent, warden of Leonard Hall, South Bethlehem. Bishop Talbot will make the address on Monday evening, on "The Reopening of St. John's Church," and the Rev. Charles Townsend, Jr., will conduct the quiet hour Tuesday.

CHRIST CHURCH, Susquehanna (Rev. Joseph Samuel Hinks, priest in charge), has been closed for several weeks undergoing numerous improvements.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop
Statistics of Diocesan Clergy—Plans for Preaching
Mission in Triple Form

ACCORDING to the *Diocesan Journal* for 1915 there are 47 priests and three deacons connected with the diocese of which number ten priests and one deacon are non-parochial. There are also five candidates for holy orders, two of whom are deacons, and there are two postulants.

THE CLERGY of the northern deanery, in several informal meetings having decided to hold the Nation-wide Mission first to clergy in Advent, secondly to communicants, and thirdly to the general public in Lent, have invited Father Officer to conduct the school for clergy about the beginning of November.

AUGUST 27TH marked the second anniversary of the opening of St. Faith's House as the present home of the Sisterhood of St. John the Evangelist of the diocese of Colorado. The friends and associates of the Sisters celebrated the occasion with a bright and successful donation party.

CANON MARSHALL, rector of St. Barnabas', Denver, the oldest priest in the diocese by canonical residence, was taken sick in California, but has returned and is gradually recovering his health.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop
Club Keeps Silver Anniversary—Clericus Plans
for Consecration Service

ST. MARY'S (South Manchester) young men's club has decided upon October 27th as the date for the celebration of its silver anniversary.

IT IS HOPED that the consecration as Bishop Suffragan of the Rev. Edward Campion Acheson, rector of Holy Trinity Church, Middletown, will take place November 4th in the church of which he has been so long rector.

AT THE opening meeting of the fall and winter sessions of the Hartford clerics, held in St. Mark's parish house, New Britain, Monday, October 4th, the Rev. William P. Ladd of Berkeley Divinity School read a paper having for its title "Can the Church's Services be better adapted to present-day needs?"

ARTHUR PRIEST, organist of Christ Church, Hartford, is planning to give a series of organ recitals during the fall and winter. The recitals will be given on the second and fourth

Sunday evenings of each month after the evening service.

ST. MICHAEL AND ALL ANGELS' DAY was generally observed in the diocese as a day of united prayer for missions.

CHRIST CHURCH, Watertown (Rev. Francis B. Whitcomb, rector), will celebrate its one hundred and fiftieth anniversary on Sunday, October 17th.

EAST CAROLINA

T. C. DARST, D.D., Bishop

A Long Rectorate—The Preaching Mission

THE REV. NATHANIEL HARDING, rector of St. Peter's Church, Washington, N. C., celebrated the forty-second anniversary of his rectorship on Sunday, September 19th. Bishop Darst preached at both morning and evening services. The Rev. Mr. Harding has served this diocese as secretary, president of the Standing Committee, president of the council, and deputy to the General Convention, and throughout his ministry has been one of the most loved and honored of the diocesan clergy.

THE CLERGY of the diocese, under the leadership of Bishop Darst, are preparing for a preaching mission throughout the diocese during the Advent season. The Bishop is taking a very active interest in this mission, and the clergy of the diocese are alive to it also.

EASTERN OKLAHOMA

T. P. THURSTON, Miss. Bp.

Apportionment Greatly Overpaid—An Accession

FINAL REPORTS show that the district contributed \$1,741.23 this last year towards general missions. This was nearly fifty per cent. more than the apportionment. In a list of forty-three parishes and missions, all but one met the apportionment in full, and the failure on the part of this one station resulted from an oversight.

THE REV. FREDERICK G. STURGIS, Ph.D., who for many years has done good work in the Presbyterian ministry in the East and in Oklahoma, was recently presented for confirmation by the Rev. E. P. Miller. Dr. Sturgis will soon make application to become a candidate for Holy Orders.

THE DISTRICT is in need of several more men to carry on work which has already been started. Several new fields have been opened which seem most promising. One new man has just been added to our workers, the Rev. Charles Harris, Jr., who has come from Ohio and will take up work in Sapulpa and Bristow.

BISHOP THURSTON has gone East for a few weeks in the interest of his work, and while away he will doubtless attend the Indian conference at Lake Mohonk. He is making strong efforts to pay off the indebtedness on All Saints' Hospital at McAlester. Quite a sum has been promised for this purpose conditionally, and he is anxious that these conditions be met and the gift secured.

INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop

Convocation Meeting at Vincennes

A CONVOCATION of the clergy of the diocese will be held in St. James' Church, Vincennes (Rev. J. W. Comfort, rector), October 19th and 20th. The preaching mission will be one of the leading subjects discussed.

LEXINGTON

LEWIS W. BURTON, D.D., Bishop

Convocation Meets at Cathedral—Retreat for Clergy—A Clerical Accession

THE FALL convocation met at the Cathedral September 21st and 22nd, with every

clergyman and several laymen of the diocese present. The convocation began with an administration of the Holy Communion at 9 o'clock Tuesday morning by the Bishop, assisted by Dr. Massie, Dean of the Cathedral. Then immediately, in the parish house, permanent organization was effected by the election of Dean Massie as president and the Rev. J. E. Thompson as secretary, and the appointment of a committee to cooperate with these officers in arranging the time, place, and programme for the convocation to be held a year hence. The remainder of the morning was given to the reception and consideration of reports made by the committees—on the approaching twentieth anniversaries of the diocese and the consecration of the Bishop, on missions, religious education, and social service. The general subject of the afternoon discussion was the approaching preaching mission. The Bishop, in accordance with a request made by the last council, delivered a charge upon the subject. This was followed by reports of committees and sub-committees on the Preaching Mission. In addition, these phases of the mission were presented: "Preparation for the Preaching Mission," by the Rev. J. M. Maxon; "The Mission Itself," by Archdeacon Wentworth; and "Following Up the Mission," by Dean Massie. At night the chancellor of the diocese, Mr. John T. Shelby, made an interesting and thoughtful address on "How Shall the Parish Reach its Men?"

WEDNESDAY, September 29th the Bishop conducted a retreat for his clergy and administered the Holy Communion in the Cathedral, the general subject of his addresses being "The Religious Foundation of Preaching."

THE REV. PETER LANGENDORFF, formerly a Lutheran minister of Ironton, Ohio, has just been confirmed in St. Paul's, Newport, by Bishop Burton. He was presented by the Rev. J. H. Gibbons of Ashland, under whose guidance he was brought into the Church. Mr. Langendorff has held prominent positions in the Lutheran ministry and has made a special study of liturgies. The Bishop has licensed him as lay reader to minister to the congregation of St. John's, Bellevue-Dayton. As soon as he meets the canonical requirements governing residence, etc., in the diocese, he will become a candidate for holy orders.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Clergy Conference at the Cathedral

AT THE Bishop's invitation a conference was held at the Cathedral Thursday, September 30th. Over one hundred of the clergy were present. At the Holy Communion the Bishop celebrated, with Dean Moses assisting. The first subject, "The Nation-wide Preaching Mission," was introduced by Dr. Swenzel and Dr. Jones. The Bishop was empowered to appoint a committee to consider this question further. After lunch at the Sec House, "Social Service" was discussed by the Rev. Messrs. Melish and Treder. "Religious Education" followed, introduced by the Rev. W. H. Garth, and the afternoon closed with addresses on "Missions" by Dr. Wrigley and the Rev. Mr. Cragg.

A STEAM-HEATING plant costing about \$1,000 is being installed in St. Augustine's Church, Brooklyn. This church, which is one of our three for colored people in Brooklyn, is prospering in spite of the lack of a parish house of any gathering place besides the church edifice.

SUNDAY, October 3rd, the Rev. G. S. B. Darlington entered on his duties as curate of the Church of the Redeemer, Brooklyn. The church has recently received a gift of \$1,000 from the estate of Mrs. Campbell, making its endowment at present \$15,000.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Death of C. E. Warfield

SEPTEMBER 8TH, after a long illness following a stroke of paralysis and apoplexy, Cecilus E. Warfield of Baltimore, aged 74, entered into rest. For a number of years he had been identified with old St. Peter's Church and later with the Church of St. Michael and All Angels. He was a descendant of Richard Warfield who settled in Anne Arundel County and who was one of the first vestry of St. Anne's parish. He married Laura W. Thomas, who died several years ago and in whose memory the handsome altar in the crypt of the Pro-Cathedral in Baltimore was erected. Services were conducted from his son's house in Baltimore by Bishop-elect Fiske and the Rev. D. P. Allison. Interment was in Mt. Olivet Cemetery, Frederick, Md., where Bishop Murray of Maryland conducted the service. Mr. Warfield leaves two sons, the Rev. J. Ogle Warfield of St. Peter's Church, Germantown, Philadelphia, and F. Howard Warfield, a lawyer of Baltimore.

MILWAUKEE

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

Organization of Standing Committee

AFTER THE adjournment of the diocesan council the newly-elected Standing Committee met and elected as president the Rev. Dr. St. George, professor at Nashotah, and as secretary, Mr. George E. Copeland of Milwaukee.

MISSISSIPPI

THEO. D. BRATTON, D.D., Bishop

Preparation for the Preaching Mission

THE BISHOP expects the Advent preaching mission to be universally observed in the diocese. A number of parishes are making preparation.

MISSOURI

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

Revival of Work at Kirksville

TRINITY CHURCH, Kirksville, which has not had a rector for several years, is taking on new life under the care of the Rev. Mr. Putney, recently appointed minister in charge. At Kirksville is located a large normal school and a school of osteopathy, so that hundreds of students are in the town during the greater part of the year. Bishop Johnson has felt strongly the importance of the field and so impressed the convention that they voted to give \$800 a year for five years toward the support of a minister at this place, the church agreeing to do the rest. The Bishop Coadjutor finally secured a man whom he felt to be well fitted for the work. Mr. Putney was secretary of the Big Brother movement in New York City and salesman for a prominent business firm, and has only recently entered the ministry.

NEBRASKA

ARTHUR L. WILLIAMS, D.D., Bishop

Opening of New St. Barnabas' Church, Omaha—School of Religious Instruction—Provincial Synod

THE NEW St. Barnabas' Church, 40th and Davenport streets, Omaha, which has been under construction the past spring and summer, was formally opened for divine worship on the sixteenth Sunday after Trinity, September 19th. Specially arranged services marked the occasion. At the early Eucharist one hundred and twenty-five persons communicated. The midday service was a choral celebration of the Holy Eucharist, with a most appropriate sermon by the rector of the parish, the Rev. Lloyd B. Holsapple. At five

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OTHER FEATURES:

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o'clock Evensong was sung by the rector and a choir made up of St. Barnabas' parishioners and representatives from other church choirs of the city. The Rev. John Albert Williams of St. Philip's, Omaha, read the lessons. A sermon on "Service" was preached by the Very Rev. Dean Tancock of the Cathedral. Other clergy of the city who were in the chancel were the Rev. Messrs. Ohl, Cleveland, Phares, and Collar.

ON THE night of September 22nd there was launched in Omaha a Church School of Religious Instruction similar to schools now doing such excellent work in St. Louis, Chicago, and Milwaukee. The officers of the school are the Rt. Rev. Arthur L. Williams, S.T.D., president, the Rev. W. H. Moor, principal, the Rev. O. H. Cleveland, secretary, the Rev. John Albert Williams, treasurer and librarian. Three courses are being offered this year, Religious Pedagogy, Prayer Book and Church Worship, and Old Testament. The faculty: The Rev. Lloyd B. Holsapple (Oxon.), rector of St. Barnabas' Church, Omaha, Religious Pedagogy; the Very Rev. James A. Tancock, Dean of Trinity Cathedral, Omaha, Prayer Book and Church Worship; the Rev. Wesley W. Barnes, rector of St. Mary's Church, Nebraska City, Old Testament. Seventy-five persons have enrolled, and the project promises to be one of the most important ever set forth in the diocese.

THE SYNOD of the Sixth Province will meet in Omaha October 28th to 31st, inclusive.

WITH THE return of the Bishop from his summer home at Richard's Landing, Ontario, Canada, all of the clergy are now back in their work.

TRINITY CATHEDRAL has been thoroughly renovated, the interior walls redecorated, and a new heating plant installed.

BROWNELL HALL, the oldest school in the west for girls, began its fifty-second year on Thursday, September 23rd. The opening service was held in the Church of St. Matthias, which is the chapel for the school. The service was conducted by the Rev. Carl M. Worden, chaplain, and the address of welcome was delivered by Bishop Williams.

NEWARK

EDWIN S. LINES, D.D., Bishop

Archdeaconry Meets in West Hoboken—Preaching Mission May Be Postponed

THE FALL meeting of the archdeaconry of Jersey City will be held in St. John's Church, West Hoboken (Rev. Edmund J. Cleveland, rector), on Tuesday, October 12, 1915. At the business session at 3 P. M., after reports of missionaries, a discussion on "The Conflict between the Moral and Immoral in Man," with reference especially to the effect of the war on religion, will be opened by the Rev. William P. Brush, and "The Nation-wide Preaching Mission" will be presented by the

Rev. P. St. G. Bissell. At the evening session, "Methods of Choosing Rectors of Parishes" will be presented by Mr. J. H. Russell, senior warden of St. Stephen's Church, Jersey City. Afterwards, to the question, "With Whom does the Responsibility for Parish Support Lie?" a tentative answer will be made by Mr. C. Alfred Burhorn, junior warden and treasurer of Trinity Church, Hoboken.

IN THE interest of better preparation of the missionaries, Bishop Lines has advised that the preaching mission be postponed until next spring, during the Lenten season.

NEW HAMPSHIRE

EDWARD M. PARKER, D.D., Bishop

Church Destroyed by Fire—Diocesan Schools Open—Retreat for Clergy

HOLY TRINITY CHURCH, Jefferson, a summer church which was burned during the past year, is to be replaced by a church of stone and wood on a lot given for the purpose. This summer church has an enviable record for supporting by its offerings all the year round work in Northern New Hampshire.

IN A destructive fire at Hampton Beach, September 23rd, the comparatively new church of St. Peter's-by-the-Sea was destroyed at a loss of about \$6,000. This loss is a severe one, as the church was just about free from debt and had served a very useful purpose at this popular seashore resort.

ST. PAUL'S parish, Concord, has purchased the house and lot beside the parish house and at the rear of the church, which gives the long desired right of way from church to parish house.

THE DIOCESAN schools, Holderness and St. Mary's, have opened with large attendance and bright prospects.

THE ANNUAL retreat for the clergy of the diocese was conducted by Fr. Huntington, O.H.C., at St. Paul's School, Concord, September 15th to 17th.

OHIO

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

Regional District Clericus at Akron

THE CLERICUS of the Akron regional district met at the Church of Our Saviour, Akron (Rev. George P. Atwater, rector), Monday, September 27th, Bishop Du Moulin presiding. Nine of the clergy of the district were present. The Rev. Mr. Atwater was chosen president for the year. There is to be a monthly meeting and "Religious Pedagogy" is the subject. The clericus decided to take care of and be responsible for the preaching mission in the district, thus relieving the diocesan committee of further responsibility in the matter. A session of the Sunday school institute of the district was held at Christ Church, Hudson, in the evening, 120 persons being present. The Rev. Francis McIlwain is the president. An inspiring address was made by Bishop Du Moulin. The institute is now well along in its second year and has proven its need and efficiency.

OREGON

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

Sunday School Rally in Spokane—Psycho-therapy

BISHOP SUMNER proposes to have a large Sunday school rally in Portland in the near future. The Bishop says in his monthly letter in the *Oregon Churchman*: "This will mark the official step looking to the reorganization of the Sunday school work in Oregon along the lines of the most up-to-date pedagogical methods and equipment."

UNDER THE leadership of its rector, the Rev. C. B. Runnalls, the Church of the Good Samaritan at Corvallis has a large class in

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psycho-therapy, which is attended by members of all religious bodies. Mr. Rummalls is preparing a handbook for the clergy, in which are set forth simply and clearly the methods employed in this class. The introduction is written by Bishop Page.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop
Auxiliary Meetings—Clerical Union—Final Open-Air Service

THE PITTSBURGH branch of the Woman's Auxiliary meets in annual session Friday, October 29th, at St. Stephen's Church, Sewickley. In the morning will be a celebration of the Holy Communion, election of officers, and a general business meeting, and the afternoon will be occupied by an illustrated "Talk on the Orient," by Mrs. Pancoast of Philadelphia.

THE ANNUAL meeting of the Junior Auxiliary of the diocese occurs Saturday, November 6th, at Christ Church, Pittsburgh, the speaker to be Mr. Christopher Thurber of the School for Homeless Boys at Covington, Va.

THE DIOCESAN clerical union held two meetings during September in the interest of the preaching mission. Plans and methods were discussed and committees appointed. The mission will probably occupy ten days or two weeks in Epiphanytide, early in January. There are to be general meetings as well as parochial sermons and addresses.

THE COMMITTEE of clergymen and laymen appointed at the last diocesan convention held the closing open-air service of the year on the corner of Smithfield street and Second avenue, on Sunday, September 26th. The service was largely attended. During the season of 1915, which is the third in the series, five thousand hymn sheets have been distributed and also an equal number of pocket editions of the Gospel of St. John. Many of the clergy, as well as some of the laity, have entered enthusiastically into this movement, giving short addresses. A volunteer choir led the singing, supported by an orchestra and soloists. At the closing service the chairman, the Rev. William Porkess, presided and gave an address. Other speakers were the Rev. F. O. Johnson and the Rev. R. E. Schulz.

QUINCY

M. E. FAWCETT, D.D., Ph.D., Bishop
Portrait of Bishop Chase Presented to Peoria Parish

A PORTRAIT of Bishop Chase which for years has hung in the rotunda of the Peoria public library, recently presented to St. Paul's parish, has been hung in the office of the parish house.

DAILY PRAYERS have been established in St. Paul's parish, Peoria, at 8:30 A. M., with encouraging attendance.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop
Retreat for Clergy of Two States

THE BISHOP OF RHODE ISLAND, the Rt. Rev. Dr. Perry, conducted a retreat for the clergy of Massachusetts and Rhode Island from the 27th to the 30th of September at Swansea, Mass. His meditations beginning Monday evening were based on the manifestations of God in worship. There was a large number of the clergy present. The retreat was under the auspices of the Brotherhood of the Way of the Cross.

SACRAMENTO

W. H. MORELAND, D.D., Bishop
Diocesan Finances—The Preaching Mission
AT THE request of the diocesan finance committee, Bishop Moreland called a confer-



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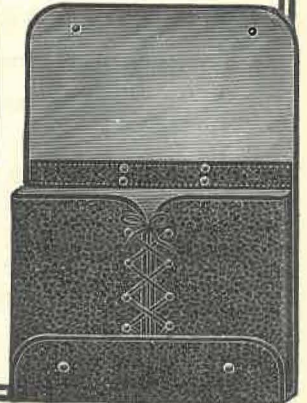
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ence of the clergy and laity, which met in the Pro-Cathedral on Tuesday, September 28th. An additional endowment for the support of the episcopate was considered. Necessary improvements of the Cathedral Memorial Diocesan House were discussed, as also the raising of funds for the support of an Archdeacon. It was resolved that a financial agent be secured to begin operations throughout the diocese in January, and in the meantime the clergy will do all they can to prepare the people to raise at least \$40,000 to put the affairs of the diocese on a firm foundation. The matter of the preaching of missions was also taken up and the clergy adopted a resolution that missions be held throughout the diocese beginning with the festival of the Epiphany next year.

WASHINGTON

ALFRED HARDING, D.D., LL.D., Bishop
Clericus Holds First Fall Session

THE CLERICUS, composed of nearly all the priests in the diocese, held its first fall meeting in the Hotel Gordon, Tuesday, September 28th. The Bishop was present and opened the devotional service. He also made a few brief announcements. The Rev. Dr. McGrew, rector of Silver Spring parish, presided. The Rev. Edward M. Mott, D.D., gave his impressions of the California Exposition. Dr. Mott was born in San Francisco, and told of the great changes that had taken place since his boyhood. He is rector of the Church of the Advent, Washington, D. C. An excellent lunch was served at 1:30 P. M.

QUITE A number of the priests of the diocese were present at the consecration of Dr. Fiske in Baltimore on the Feast of St. Michael and All Angels. The sermon of Bishop Weiler on the importance of the historic Episcopate made a deep impression.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Auxiliary Meeting—A Quiet Day—Improvements at Millville

THE WOMAN'S AUXILIARY of the diocese will hold their autumnal meeting in St. Paul's Church, Stockbridge, Thursday, October 14th, and Friday, October 15th. A service of Intercession will be conducted by the Rev. James Goodwin, D.D., October 14th at 4:30 P. M. The speaker Friday will be the Rev. F. L. H. Pott, D.D., president of St. John's University, Shanghai, China.

A QUIET DAY for women was held in St. John's Church, Worcester, on the Feast of St. Michael and All Angels. The rector celebrated the Holy Communion at 9 A. M., and the addresses during the day were given by the Rev. C. Morton Murray of Southbridge, on the theme "What must I do to inherit Eternal Life?" The services were attended by members of the local Auxiliary.

ST. JOHN'S CHURCH, Millville (Rev. Preston Barr, rector), has had a new steam-heating plant installed, presented by a Worcester Churchman.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop
Reception to Rev. and Mrs. W. W. Jennings—
Death of Mr. Hobart Weed

A RECEPTION in honor of the Rev. and Mrs. W. W. Jennings was given in the parish house of Epiphany Church, Rochester, on Monday evening last. Mr. Jennings has recently become rector of this parish.

A GREAT loss to St. Paul's Church, Buffalo, as well as to the city at large, has been caused by the death of Hobart Weed, a vestryman of St. Paul's and one of the foremost business men in the city. Mr. Weed was born

in Buffalo more than seventy years ago. He received his early education in or near Buffalo and at the R. H. D. Noble School in Brookfield, Conn. He had entire charge of the music at St. Paul's when he was only seventeen years old. He sang in the choir in the '70's and was chosen chairman of the music committee in 1880, which position he retained until his death. Through Mr. Weed's efforts and financial support the city of Buffalo was able to hear such musical artists as Emma Juch, Alice Neilsen, Melba, Nordica, Sembrich, Schumann-Heink, Gadski, and others, as well as the best known orchestras. Mr. Weed not only served as vestryman but was an active worker on various parish committees and a regular worshipper in his church. Mr. Weed died on Thursday, September 23rd, and his funeral was held on Saturday afternoon, when the rector of St. Paul's, the Rev. Charles A. Jessup, D.D., officiated.

Educational

ST. MARY'S HALL, San Antonio, the diocesan school of West Texas, founded by Bishop Elliott in 1879, opened for its 36th year the 16th of September, with an unusually large attendance. The two spacious new buildings that have been rented as the new quarters of the school are both filled with boarding pupils. These buildings are equipped with four sleeping porches and out-of-door classrooms. Tennis courts and an open air gymnasium furnish recreation for the young ladies. Every effort has been made to equip the school with a faculty of unusual strength. Miss Laura Lee Dorsey, formerly the head of St. Hilda's School, Washington, D. C., is the principal. Bishop Capers desires to bear testimony to the generous interest of his friends in the North in behalf of this school. It is their splendid spirit that has made possible the continuance of this splendid memorial to the life of Bishop Elliott.

ALL SAINTS COLLEGE, Vicksburg, Miss., opened the session of 1915-1916 on Wednesday morning, September 22nd, with a most gratifying attendance of students both from Vicksburg and from points outside the state as well as within its borders. For the first time in the history of the college more students applied than could be accommodated, and it is hoped that in the near future it will be possible to build a new addition to the college. The Rt. Rev. Theodore DuBose Bratton, Bishop of the diocese, and the Rev. Charles E. Woodson, rector of Christ Church, conducted the opening session.

HOBART COLLEGE has definitely turned the corner and entered on a larger field of usefulness this autumn with about 250 students. The entering class in the two departments numbers about one hundred. Every dormitory is filled to overflowing. The lecture rooms and laboratories are entirely too small to hold the increase of students. And a new movement is being started to increase the equipment of the institution and to raise salaries and increase the number of teachers.

VICKSBURG INDUSTRIAL SCHOOL for Negro youths, the only school of its kind in Mississippi, was opened on Monday, September 20th, with a full attendance. The Rev. Charles E. Woodson, rector of Christ Church and a member of the board of trustees, conducted the opening service. Another instructor has been added by the Bishop to the teaching force. This school lays special stress on domestic science and manual training.

THE WEST TEXAS MILITARY ACADEMY, located in San Antonio, Texas, founded by Bishop Johnston sixteen years ago, opened with an unusually fine class of young boys. This school promises to be one of the strong agencies of the diocese for directing the

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thoughts of the youth of the diocese to the cause of the ministry of Christ.

HOWE SCHOOL began its thirty-second session Tuesday, September 21st, with its usual enrollment. The faculty has been strengthened by the addition of Mr. A. Weidenbach, formerly of Racine; Mr. G. E. Burton, formerly of Ishpeming, Michigan; Mr. J. H. Sheely, formerly of Cedar Rapids, Iowa; and Mr. H. M. Willits, formerly of Todd Seminary.

TRINITY COLLEGE, Hartford, Conn., welcomed an entering class of sixty-eight at the opening of the Christmas term of the ninetieth year of the institution. The enrollment of the entire student body is about two hundred and seventy-five, exceeding that of last year by about twenty.

SHATTUCK SCHOOL, Faribault, Minn., opened Wednesday, September 8th, with excellent outlook. During the summer the new dormitory has been enlarged to accommodate fourteen new students, while Whipple and Shattuck Halls have been renovated and modernized.

ST. PAUL'S SCHOOL, Garden City, L. I., reopened on September 16th with a large enrollment. Mr. Louis D. Marriott has been elected head of the English department.

THE CATHEDRAL SCHOOL OF ST. MARY, Garden City, opened its new year September 23rd. The entire number of girls enrolled is 130, the largest in its history.

The Magazines

THE *Constructive Quarterly* as it draws to the close of its third year illustrates once more in its September issue how far what is vital in Christianity transcends the bounds of national or confessional antagonisms. The strife of warring people doesn't reach it, but it reaches out to all, and in this number the *Quarterly* sends to each from nearly every other its message of the unity of the Spirit at a moment when this constructive message seems peculiarly timely. The Orthodox Eastern Church is represented by the Russian Archbishop of North America, the Most Rev. Eudokim, successor to Archbishop Platon, who writes a Constructive Sketch of St. John the Divine, in which he develops a doctrine of toleration not unworthy to stand beside that of Jeremy Taylor, which is itself the subject of the sympathetic admiration of the English Congregationalist Dr. Frederick James Powicke. That the good Archbishop is himself an exponent of St. John's teaching is witnessed by Vera Vladimirovna Jelihovsky Johnston, herself a Russian of a family distinguished in literature and science, who in the coming of Archbishop Eudokim sees a good omen in the advent here of a representative of Orthodoxy, who holds that "unity must come through love, and the vital matter is not that one should follow this or the other ritual, but that he should love and believe in Christ." Professor Pace of the Catholic University at Washington seeks in "Education and the Constructive Aim," to show how what is of value in individualism may be obtained and yet the social element be emphasized. Truly constructive, too, is the study of Romans by the distinguished French Dominican Father La Grange, written most eirenically in view of the contemplated German celebration of the approaching quarter-centenary of the Lutheran Reformation. To this voice from France Germany sends a concordant note in Professor Deissmann's remarkable series of letters on Christianity in Germany during the war, in which he notes how the national crisis has brought "a joyful confession toward interdenominational peace." Rich in suggestion along this same line is the Archbishop of Upsala's study of "The Soul of the Church of Sweden," and of how faithfulness to one's own

heritage may be combined with consideration for the ideals of others. An Australian Congregationalist, Meredith Davies, writing of "Congregationalism and its Ideal," notes with engaging frankness the need of a considerable change in Congregational polity as "indispensable to the achievement of our one great end." Charles Johnston in "The Controversy Between St. Paul and St. James," brings out effectively the debt we owe to these protagonists in the long debate of Faith and Works, of Consciousness and Will, of which the issue must not be alternative but synthetic. And finally in "A Footnote to Buddhism," Arthur J. Gossip of the Free Church of Scotland shows how even from India light, unwitting and uncertain indeed, may be thrown on the doctrine of the grace of God. To Christian leaders of every land and communion the *Quarterly* offered three years ago a meeting place for frank, free discussion in the bond of peace. How, even with the world at war, the invitation has been answered this issue attests in rich measure.

CZENSTOCHOWA is the holy place of Poland, and "the Heart of the Heart of Poland" is a famous picture of the Virgin and Child, perhaps the oldest picture in the Christian world. The reverence paid to this shrine by all classes is vividly described by the author of "Some Glimpses of Russian Poland To-day" in the September *Fortnightly Review*. As a measure of war it was recently proclaimed that the Virgin and Child had appeared to the Kaiser in a vision and with tears commanded him to rescue their shrine from the Russians. "Amongst the many bribes offered for Polish support was money and rare jewels and fresh decorations—in German taste—for the shrine. But the Poles tore this proclamation into shreds and the Kaiser promptly re-

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ceived a reply stating that he might betake himself and his money to the Devil from whom both he and it had come, for 'neither we, the people of Poland, nor our religions are for sale.' Furious at this answer, when the German army arrived in Czenstochowa the usual atrocities and outrages were perpetrated. The church was desecrated and its picture was wrenched from its frame and despatched to Germany. And, finally, to the dazed horror of the citizens and all Poles, a vulgar portrait of the Kaiser in uniform was raised above the dismantled altar, lights were placed before it, and the wretched people were daily driven in by the brutal German soldiers to kneel before the picture of the man whom they regard as the Devil incarnate." The well-known English socialist Hyndman writes in the same magazine on "The Armed Nation." He condemns both the present voluntary system and conscription. "I do not claim," he concludes, "that the Swiss system can be applied forthwith to the reorganization and extension of our army, but I do say emphatically that if Great Britain is to take her fair share on land in the present war, and to be able under democratic forms to defend these shores and be true to her treaty pledges, some modification of the Swiss plan of compulsory training must be adopted."

WITH THE October issue of the *American Church Sunday School Magazine*, the Rev. Herman L. Duhring, D.D., will sever his connection as editor. Dr. Duhring, owing to advancing years, has felt reluctantly compelled to relinquish some of his responsibilities. He will be succeeded as editor by the Rev. Stewart U. Mitman, Ph.D., of South Bethlehem, Pa. Dr. Mitman is peculiarly qualified for this important position and will bring to his new duties all those talents which have made him such an important factor in the educational work of the Church.

PROPERTY AND THE CHRISTIAN CONSCIENCE

Few interpreters of Christianity have a genius for going straight to the sensitive spot of the Christian conscience equal to that possessed by Prof. Walter Rauschenbusch. His books on the social application of Christ's teaching exercise a dynamic moral influence throughout the whole body of the Church. His occasional writings and addresses are always arresting and luminous.

At the Northern Baptist Convention the other day he asked a simple question that carries Christian ethics right down to the root of our economic problem. Here is the question:

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The application of the principles of Christianity to the social order involves a profound revolution of our economic life. How profound no one yet seems to know. But questions like this asked by Professor Rauschenbusch give one a flash of insight into the depth to which Christianity must at last go in its transforming work.—*Christian Century*.

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