

# The Living Church

VOL. XLVII.

MILWAUKEE, WISCONSIN.—OCTOBER 19, 1912.

NO. 24

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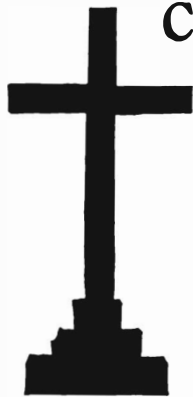
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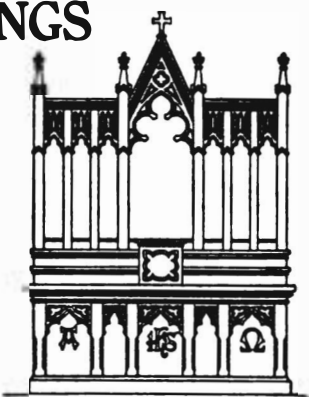

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## THE LIVING CHURCH

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

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Love is the leaven of existence.—Melvin L. Severy.

## BEING READY

THOSE CAME NOT, who were originally invited; but, from the highways and hedges they came. The king had killed the oxen and the fatlings, and all things were ready. Then the King came to see his guests, and found there one who wore no wedding garment. He had, perhaps, congratulated himself upon his good fortune, chuckled over the simplicity of his host, to accept with complacency the good things that he had in no wise earned; but the King knew him for what he was; and the man was speechless for defense in answer to the quiet, "Friend, how camest thou in hither not having a wedding garment?"

There is a period in our lives when all things are free. It is when we are children; but the time comes when all of us, by sincere work and worth, must *earn*, in order to *hold*. To get is comparatively simple. To keep is the test of life. Some have honors thrust upon them; are elevated without personal effort beyond self-seeking; but all must qualify in order to retain honor, or else slink away in confusion and bitterness at the last; for none can sit within the hall of welcome and welfare, who has not earned the right to do so—neither in material things nor spiritual. And yet, so great is the patience of God that few realize the truth. The tares are to grow up along with the wheat. There is so long a seeming security that the day of garnering is easily forgotten; but that day will most surely come.

It seems so little a thing for which to condemn a man, the mere lack of a garment suitable to the feast. Perhaps he came from the hedge rows, awakened from weary-won sleep; sick with famine; shabby from want; and then to condemn him for his nakedness! And so it would be had not the King made all things ready and provided the garment. But this man's crime was gross discourtesy and presumption in the presence of his royal host; against him who thought of him as "friend." And, after all, what excuse can ever excuse, when we are honest with ourselves?

Why not look at the other side? What a little thing did the King require! And how ungracious in the guest at such a table not to wear the garment! And such a guest—the flotsam from the stream of a cross-roads! And we? What are we at the King's house, and at His table? If we realized the greatness of the feast, if we once lifted eyes of gratitude to the vision before us, how could we refuse the garment of temperance, soberness, and chastity? In the Father's house we are gathered in multitudes. We are not the original guests, the chosen people; but the Gentiles for whom St. Peter and St. Paul pleaded, that we might be sharers in the benefits of the Gospel of Jesus Christ. And the King is sure to come and see His guests.

It is popular to believe no longer in hell; but there is a worse thing for us to fear than the old terror of fire and brimstone; it is the punishment pictured in the Gospel for the day. The unworthy guest was bound hand and foot; prevented from sharing in the joys of the King's feast; and thrust into the outer darkness of loneliness, to keep company with himself! What greater misfortune could be imagined than to be thrust upon our own resources; and to be denied the presence of our Lord? For, unworthiness permits no other alternative. Introduce a lewd and foul man, with whatever kindness, into the company of refinement and purity; and he is in a very real hell, on the instant.

"For many are called, but few are chosen," does not mean the election of a few by caprice; and certainly not a divine caprice; but the selection of those worth the saving.

R. DE O.

## FAITH AND LIFE

ONE of the commonest misconceptions of our day is that which seems to hold that faith is of little importance, while moral living is all. There is involved in that proposition so insidious a fallacy that not many detect it; and even among Churchmen who cling tenaciously to the faith of the ages, it is quite likely that the precise relation between faith and life is often not apparent.

Sometimes this misconception is carried to an extreme degree. A Unitarian minister argues, in the printed report of a sermon lying before us, that Christianity during its first century of existence was pure living alone. "They had not the remotest approach of anything like a modern creed or doctrine." It was only after this first pure age was past that doctrines grew into being. These doctrines gradually developed until "by the end of the third century the Church had completely parted company with the disciples who were called Christians." Hence this preacher asks whether orthodox Christians have a right to be called Christians at all. He believes they have not; but he also believes that the "liberal Church" "is truly leading the people back to that little band of men and women who were first called Christians in Antioch."

Of course this picture of the Christianity of the first century is purely imaginary. We have every opportunity to know the characteristics of early Christian life by the simple study of the epistles. These not only express the intellectual conceptions of the Christian masters of the day, but they also show the teaching that was devalued with the greatest avidity by the rank and file themselves. The epistles are distinctly doctrinal throughout. St. Paul bases his entire preaching upon the literal truth of the Resurrection. "If Christ be not risen, then is our preaching vain, and your faith is also vain" (1 Cor. 15:14). The whole chapter from which this sentence is quoted is a magnificent defense of the twofold proposition that Christ rose from the dead and we shall rise. The Incarnation and the Atonement are constantly the theme of these first century documents. The divinity of Christ is abundantly vindicated in the epistle to the Hebrews. Baptism and the Church are the constant themes of Galatians and Ephesians, while the tenth and eleventh chapters of First Corinthians are among the clearest of the eucharistic teachings of the Church, particularly in their solemn warning against those who receive, "not discerning the Lord's body." No, the advocates of creedless religion may obtain no sort of comfort from an inquiry into the characteristics of the Christianity of the first century. It was no mere ethical movement; such a movement, with nothing definite at its base, could not have made the slightest impression upon the degenerate civilization of the age in which Christianity appeared. The new religion was the worship of Jesus Christ as God and the partaking of His spiritual life by means of sacraments. Though the Creed may not yet have taken its final form, and theology had not developed the philosophy of Christianity—a purely intellectual process—the keynote of earliest Christianity was essentially dogmatic. One can only presume that the Unitarian minister referred to has neglected to inquire into the facts.

BUT A STILL larger number of people would, no doubt, maintain that, whatever were the characteristics of early Christianity, twentieth century Christianity may well drop these ancient doctrines of the Church as immaterial, if they be not exploded, and concentrate its attention upon a moral life. Morality, to these, is Christianity.

But there is here as great a misconception of fact as that which we have already criticised. Apart from the incongruity of taking the good old word Christianity, and tearing from it all its old-time meaning except so much of it as implies ethical standards, the doctrine that pure living is alone worth maintaining is itself a false dogma; and to maintain it is as "narrow" and intense a dogmatism as to insist upon any other pet tenet which may seem good to one.

It is perfectly true that there are men and women living in the world, outside of all connection with organized Christianity, who live pure and honorable lives. Shall we say that these have attained the summit of Christianity without the help of Christianity? By no means.

The purpose of our Lord's coming was to expand the possibilities of life for each one of us. "I am come that they might have life and that they might have it more abundantly." Now sin stands in the way of that more abundant life; consequently,

in any true sense, the more abundant life is dependent upon the forgiveness of sins and, as far as may be possible, upon a life devoid of sin.

But that condition of (relative) sinlessness—the purity of life which we find in the good man of the world—is only a preparation for this more abundant life; it is not that life at all. The more abundant life is one that opens the eye of the spirit so that it sees more and more of God and of the things of eternity. Its culmination, its fruition, is expressed in that benediction upon a spotless life: "Blessed are the pure in heart for they shall see God." Purity in heart is thus seen to be, not an end, but a means to an end. It is an opportunity; a condition of being prepared for that which is beyond; but without the desire to see God, one cannot think of seeing Him.

Now this more abundant life, which culminates in the Beatific Vision, is no mere groping through darkness. To be more abundant, it must be more intelligent. Thus the larger life which is possible to those who are living moral lives—the "pure in heart"—must be one in which the grasp on the real things of life—those which pertain to God and to eternity—is ever growing. So far from being a life without dogma, the attributes of God become more and more clear to one who is living this life. Where, upon the merely natural plane, those abstruse studies into the Incarnation, the relation between the human and divine in the one Son of God, the Virgin Birth, the scheme of redemption, seem profitless theorizing, now, to one living ever closer and closer to God, living a larger and larger life from year to year, a life more and more abundant, more and more hid with Christ in God, these are the things that emerge into real importance. They are the things that are worth meditating upon; the things that count. To the moral man of the world they are unknown because he is living the narrowest sort of earth-life. Instead of being, through his moral life, a good example of the Christian, he has not even started on the more abundant Christian life. He does not know what it means.

THIS GROWING more and more toward God does not imply a lesser life in the world itself. "More abundant" leaves out nothing of the joys and sympathies of life on earth.

A false line of demarcation is sometimes drawn between a life of devotion and a life of service. All of us, no doubt, through our human limitations and frailties, are bound to specialize. Ordinarily, when we are praying we are not working, and when we are working we are not praying—though there is a closer connection between the two than one is apt to discover at first sight.

But love of God should normally express itself in love of brothers and sisters. That it does not always do so, that there have been abundant examples of holy men and women who were content to lavish their affections upon Him who is the source and the end of all true love, while having no realization of the honor of service of their fellow men, proves only that we are very human, very limited, in our manner of realizing the more abundant life.

"Blessed are the pure in heart; for they shall see God." It is commonly understood to be a promise of the Beatific Vision; and no doubt it is.

But is it not more than that? Is not the opportunity afforded to the pure living, if they will, to see God in their fellow men all about them? Is that not really the point of differentiation between the moral man outside and the moral man within the Christian sympathy? The former of these is satisfied. He is a good man. His wife is a good woman. His children are good children. What are God, and churches, and sacraments, and priests, and missionaries to him? He needs none of them. He is "good" without them. And he knows not that he is living a pitifully circumscribed life while he might be living the largest life of which the human soul is possible. He knows not that, so far from having attained the Christian ideal, he has only fitted himself to enter upon its quest. Will he be "saved"? Why intrude upon those questions which God leaves in His own hands? Is it not enough to show that he has chosen littleness of soul where he might have chosen the more abundant life? He might, in the purity of his heart, have been seeing God; he only sees his own goodness. And in the final day of the unfolding of the great Beatific Vision, will this moral man of the world still see only himself? Why not? When has he shown any desire to see God?

And so we venture to say, it is a decided fallacy to hold

that moral living is Christianity. Moral living affords a splendid opportunity for Christianity, and Christianity contains within itself the most powerful impetus toward moral living; but they are two entirely distinct things. Moral living may exist apart from Christianity, but it does not thereby show its ability to dispense with Christianity; it only shows how pitifully inadequate the best moral character is to realize all the large life of which the human soul is capable. Christianity cannot be a real force in the individual without moral living, because it requires holiness as the base of character upon which to build, and thus it provides the means for a *real* morality by forgiving sins and giving sacramental aids to the spiritual life. The moral life lived with these aids and strengthened by the repeated forgiveness of sins is therefore a far more virile form of morality than is that of the good man outside. It is much less likely to be self centered. It is much more likely to spend itself in work for its brothers and sisters.

And its strength is due to the fact that here and now, the pure in heart, whose purity is cleansed and developed by the sacraments, do see God.

But faith is an absolute essential to this higher sacramental life. No man can go to the sacraments for continual sustenance without the faith that believes that such sustenance is to be found in them. The sacraments are the point of contact between God and man. The faith that leads a man to the sacraments, leads him, through them to God. The nature and attributes of God become to him a matter of first importance.

Thus we see the relation of faith to this more abundant life. A moral life is the preparation for a life of faith. It is a beginning only; not a perfected thing. It is a foundation. The structure that may be built upon that foundation of morality is the larger life that finds its fulness in Almighty God, that is able to approach and to apprehend Him by faith, and that finds in the sacraments the fullest means of approach to Him.

**T**HE American Church Union has performed one more of its services to the Church in reprinting from THE LIVING CHURCH of September and October, 1911, its discussion on the general subject of the Protestant Name, covering both sides of the subject. The Union has proven thereby its willingness to submit the question to the Church with the very strongest defense of the Protestant name that can be written, followed by replies that were made through THE LIVING CHURCH.

**A. C. U. Booklet  
on the Name**

The present pamphlet, the most elaborate of any of the publications of the Union, begins with an "Open Letter," addressed by the Bishop of West Virginia to THE LIVING CHURCH, in which that distinguished advocate of the Protestant wing argued at length for the Protestantism, and so for the Protestant name, of the Church. Next follows THE LIVING CHURCH editorial review of this Open Letter, with the title, "Protestantism *versus* Catholicity: Part *versus* Whole," together with brief letters from the Bishop of Fond du Lac, the Bishop of Marquette, and the Rev. John Cole McKim replying to phases of Bishop Peterkin's letter. Afterward we have Bishop Peterkin's second letter, entitled "As this Church Hath Received," followed by THE LIVING CHURCH editorial, "What Hath 'This Church' Received?" and by a brief supplementary letter signed George E. Anderson.

We believe both parties ought to be willing to rest the case for the repeal of the Protestant name on this presentation of the matter. Certainly no one is better qualified to speak for the Protestant side than is Bishop Peterkin, and we doubt whether any Protestant will maintain that his case could have been presented more strongly. And on the other side, if the reviewers of Bishop Peterkin's two letters have not utterly demolished his position, and proven the total inadequacy of the Protestant title, then his position is probably unanswerable. For our part, we could not ask more than that Churchmen throughout the country will read and digest Bishop Peterkin's letters with the utmost care, then study the replies, and vote on the weight of evidence that is laid before them.

By this republication of both sides, the American Church Union has proven also how true it is that the Catholic wing of the Church stands for the *whole*, while the Protestant wing stands for *part*, of the Church. The Catholic side is inclusive; the Protestant side is frankly exclusive. We cannot commend the Union too strongly for this service.

**T**HE outbreak of war in the Balkans is one more discouragement to those who had hoped for permanent peace on the continent of Europe; but it only proves anew that permanent peace must always be dependent upon national and international righteousness. The Christian dependencies of the Ottoman empire have been notoriously misgoverned during all these

**War in  
the Balkans**

centuries in which the rule of the Turk has been maintained. By the treaty of Berlin the Powers guaranteed to them a cessation of that misgovernment, making themselves responsible for the good behavior of the Turk. The Turk has not shown good behavior and the Powers have not intervened. Year has followed year and it has been apparent that the treaty guarantees are not worth the paper upon which they are written, so far as the protection of these Christian subjects of the Porte is concerned. If ever the uprising of a people was justified, it is this on the part of those independent buffer states that retain a sense of responsibility for the protection of their brothers and sisters who are still under Moslem rule. If the peace of all Europe is threatened by this Balkan uprising, all Europe is to blame for it. Earnestly does one hope that we are not on the verge of a war in which all Europe would be involved, but Mr. Lincoln's view is still a right one: "If it be the will of Almighty God that every drop of blood drawn by the lash shall be avenged by blood drawn by the sword, still shall it be said, the judgments of God are true and righteous altogether."

God be thanked for the spirit shown by little Montenegro, which has so promptly been seconded by its neighbors on the Turkish frontier.

**J**UST as we go to press a report is received, coupled with no particulars, that "Archbishop" Vilatte, who has the distinguished record of having "worked" the three great communions of the Catholic Church, of having attempted to found a fourth communion, and, in the reputed words of Archbishop Messmer, of "fooling the infallible Pope," has been murdered in Mexico. Beyond this bare and vague report we are entirely without information. If the report be true—may God have mercy upon him in that day! The judgment of men upon him is now of little avail.

**Reputed Death of  
Archbishop Vilatte**

**ANSWERS TO CORRESPONDENTS**

E. H. McC.—We think the opposition of educated Church musicians to the "Old Chant" for the *Gloria in Excelsis* is due rather to a feeling that it is inadequate for the triumphal hymn, rather than to any direct criticism of the chant itself. Their protest is against elaborate music for other parts of the service, followed by the ante-climax of the "Old Chant" where there should be a climax to the whole service.

**PERILS UNRECOGNIZED**

**O**UR DELIVERANCES from unrecognized perils are most wonderful of all. Again and again we have been turned from some course—perhaps a course upon which our hearts were most set—and we have wondered why God thwarted us. At the time it almost seemed as if He were cruel to us. Why keep us from the way of our heart's sweetest desire and force us to hard and unchosen paths? But afterwards we have seen that that was a real deliverance from a real danger; a peril unrecognized at the time but now seen. Perhaps there is no one who does not thank God for keeping him from some cherished path and who does not now see that he was delivered from a way that would have poisoned his whole life. Oftentimes when God thwarts our designs it is to deliver us.—*Selected.*

**F**REQUENT victories over a besetting sin will never conquer that sin completely. Only invariable and incessant victory is safe. William Penn is credited with having said, "If thou wouldst conquer thy weakness, thou must never gratify it." A yielding once in a hundred times leaves the power in the hands of the enemy. But the call of complete victory, with never a yielding, sounds like a hopeless one, as we think of some of the weaknesses before which we have been falling all our lives. How can we live with *never* a fall before them? Just here Christ comes in, to turn hopelessness into joyous assurance. He *can* set us free, entirely free, from any and from every known weakness of our life. "All things in Him." "Who always leadeth us in triumph." "Free from the law of sin and of death": really free, wholly free, not partly or mostly free. Do we believe that our Christ is a fully sufficient Saviour? Have we entered into this freedom wherewith the Son sets men free?—*Sunday School Times.*

**D**O NOT despise your situation: in it you must act, suffer, and conquer. From every point on earth we are equally near to heaven and to the Infinite.—*Amiel.*

## BLUE MONDAY MUSINGS

SOMEONE sends me a pathetic article from a current magazine, wherein Miss Stead, daughter of the great journalist who went down on the *Titanic*, assures the public that she has seen her father since his death, and talked with him through the agency of a "trumpet medium." Life and immortality, therefore, are indubitable! To anyone who has ever done serious investigation of such phenomena, there is something tragic about such assurances. A faith that ceases to be faith because it professes to have had evidence of the senses for demonstration, will not go far nowadays, I fear! and our Lord pronounced a special blessing upon those who believe though they have not seen. There is a terrible revulsion when fraud or trickery is discovered: and, alas! such discoveries in connection with mediumship are terribly common. Perhaps you remember Professor Royce's poem *à propos* of Eusapia Palladino's marvels, and Professor James's acceptance of them:

"Eeny, meeny, miny, mo;  
Catch Eusapia by the toe.  
When she hollers, then you know  
James's theories are not so."

ONE of Mr. Stead's original ideas appealed specially to my imagination. (I only read of it, but I believe it was actually carried out.) "A great city is a great solitude," everyone knows; and Mr. Stead planned a restaurant in London, whose guests, entering, might, if they liked, pin on a little flag to show their readiness to converse with other guests instead of eating silently and gloomily, as if all strangers were enemies, I never heard how it actually worked; but it ought to have proved a great success. Only among English-speaking people would it have been necessary; the cheerful casual conversation at any Continental *table d'hôte* is evidence of a higher civilization than ours, I fear. But surely, digestion is aided by pleasant conversation; and why should solitary people be debarred from that privilege? That little flag, like a signal of distress from a shipwrecked mariner, strikes the imagination. Which of us has not seen people, passing in the street, sitting opposite in railway trains, listening to the symphony, watching a tennis-game, whom we wanted to know, because some effluence premonished us we should be friends if we only had the opportunity? I met a man the other day whom I had seen only once before, and then for a moment only, without conversation. But within ten minutes of our actual encounter we were old friends, discussing intimate matters; and there are folk I have known all my life who are like strangers to me in comparison with this new acquisition.

OUR LORD, in the glory of His Perfect Humanity, had that faculty of drawing people to Him in a moment of what we call "chance encounter." Some of the world's most famous friendships began with a glance; and, on another plane, "love at first sight" is a psychological reality. But, apart from those high things, there is a substantial pleasure in talking with the person who sits next or opposite in an accidental ordering of places. Who was it said, "Impersonality in conversation is a measure of culture"? Sometimes your chance interlocutor will begin at once to tell you the whole story of his life, from his first tooth to his last operation: and that, too, is entertaining, if sometimes over-verbose. I remember riding on the front seat of a New Hampshire electric car, where the sign, "Do not talk to the motorman," seemed intended to give him the uninterrupted opportunity of talking to me. After half-an-hour of intimate self-revelation, my man at the wheel stopped, gasped for breath, turned an inquisitive eye on me, and said, "Now, Mister, if I may be so bold, who be you?"

A VERY WISE PRIEST in New York has hung up in his large guild-room a sign to this effect:

"By the rector's special request, talk about things, not persons, here."

He knows human nature, that rector. For it is one of the consequences of the Fall of Man that when people begin to talk about other people, it is almost certain that the conversation will grow censorious. When you see three hats commingling their roses, you may be quite sure that the secrets whispered back and forth about this one and that one are not hidden good works now being brought to light by the living interest of those who are resolved to think only on "the things that are more excellent." The gossip at the club, over the cocktails, is never

charitable nor laudatory. And (*vae nobis peccatoribus!*) there are clerical gatherings where the faults of absent brethren are the most piquant sauce to the food.

RETURNING to an earlier theme, however: there are certain primitive customs, of ages less well informed than ours in the field of science, which it seems rather a pity to preserve so sedulously. Silence at meals is one of those: and if one adds to that the obligation of listening to a serious book, read from a pulpit in the dining-room, the insult to physiology is complete. Either the reading drones on unheeded and so unedifying, or, attention being given to it, the wholesome digestive processes are checked by the brain's activity and its consequences. Holy silence is a blessed thing: would we had more of it! But meal-time is no time for its exercise; if that be "modernism," make the most of it!

WHAT A PITY, too, that some excellent people turn the dining-room into a place for the discussion of unpleasant themes! The cook may be a failure; the children may have been naughty; the weather a frightful disappointment; the new curate a "spike" of the most ghastly sort; the plumbing out of order; the diocesan convention wholly given over to the Thin Churchmen (to make up a spandy-new and much-needed party name): but, in the presence of all these accumulated woes, talk only about agreeable matters if you would be eupeptic. Let the other things come before you in due time; but not till you have been away from the table an hour, if possible.

THE ETIQUETTE of the telephone comes up for consideration, in that connection. My friend, the rector of St. Charles the Martyr's, was freeing his mind to me the other day about that. "Of course a priest must have a telephone nowadays," he said, "or be self-confessed selfish, preferring his own ease to the convenience of his people. With sudden calls to the sick and dying, or to people in distress, and with all the multitude of needs which parishioners have for a word with their rector, it is downright cruel and inconsiderate to say, 'Oh, they can reach me if they want to, with a little trouble; I can't be bothered answering telephone calls.' I don't know any men myself whose meditations are too sacred to be broken in upon by a summons of distress, let it come as it will; and the more difficult it is made to reach the clergy, the less service they are able to do their people. But there is a reciprocal obligation, which sometimes the people forget. Some long-suffering brother published an article in THE LIVING CHURCH last year, reporting the telephone conversations of a single morning: it wasn't exaggerated, I can guarantee; and it showed a shocking lack of good sense on the part of some people. A parson isn't an errand boy, to hunt up lost umbrellas. With services and meetings plainly announced, regularly established, or printed on a service-list, it is rather cheeky to ring up and ask, 'Oh, Father, what time is the 7:30 Mass to-morrow?' Yet I have suffered that myself!

"Every one in the congregation knows my meal-times: breakfast 8, luncheon 1, dinner 6:30. When people call at those hours, I have had to make a fixed rule not to leave the table till the meal is finished, unless it is an important sick-call. Why should not telephone-callers receive the same treatment? They should not take advantage of the instrument to break in upon a brief half-hour of quiet and refreshment. I have half a mind to make another fixed rule that the telephone shall ring in vain when I am at table."

Sensible chap, that! I shall wait eagerly to learn if his half-mind grows into a whole resolution, and what comes of it.

PRESBYTER IGNOTUS.

BOOKER T. WASHINGTON once said, "I will not let any man spoil my life by letting him make me hate him." This utterance struck at the core of the matter. The revengeful feeling dries up the heart that cherishes it. He who will not forgive his enemy suffers more than the enemy himself. The blight of the unforgiving spirit is a miserable self-centeredness which in time dries every sweet and generous impulse from the heart. He who hates one man in unforgiving and revengeful spirit ends in hating and distrusting all men. But this is the most pitiable condition to which man is heir. We should learn to forgive for our own sakes as well as for the sake of the enemy.—*Congregationalist and Christian World*.

IT IS EXCELLENT to say "God of our fathers," and to have one's piety linked to the past; but it is best to say "my God," and to possess a faith that is unassailable, because it has been won by our own hand and is part of our own soul.—*Ian Maclaren*.

## NEW CLASH OVER MARRIAGE WITH DECEASED WIFE'S SISTER

Church will Maintain the Integrity of Its Law

### OXFORD DIOCESAN CONFERENCE APPROVES DIVISION INTO THREE DIOCESES

The Living Church News Bureau  
London, October 1, 1912

THE State, as represented by Sir Lewis Dibdin's court, the Division Court of King's Bench, the Court of Appeal, and the House of Lords, has now heard from the Church, in a concrete case in the dioceses of Exeter and London, that her Marriage Law, received from Almighty God, prohibiting the union of a man with his deceased wife's sister, has undergone no change either by the Deceased Wife's Sister act or by the decisions of the above named courts in the Banister case under that act. It appears from the Plymouth *Western Morning News* that a lady who for several years has been a resident near the village of Islington, South Devon, desired to contract a so-called "marriage" with the widower of her sister. In other words, it was her intention to go through the ceremony of marriage in Church with her brother by affinity, an existing relationship from the Christian and Church point of view every whit as close and inviolable as that of brother and sister by consanguinity. The banns were to have been called on the first three Sundays in September at Islington church and at Hanwell parish church, near London. The banns were read at service at Islington, and then the vicar, the Rev. J. D. H. Patch, intimated that he could not read them again, as he had ascertained the relationship of the parties, of which he was not before aware. He was afterward approached by a gentleman on behalf of the lady, and eventually the banns were read a third time, but no certificate of the calling of the banns has been given.

A *Western Morning News* representative interviewed the vicar of Islington, who said when the banns were read the first time he was quite unaware of the relationship between the parties, or he would not have read them. When told of the circumstances during the week, he hardly believed it, and, not having verified his information, he read them for the second Sunday. Inquiries proving that the information was correct, he told the lady he could not again read the banns. He subsequently consented to read the banns the third time on condition that he was not asked to give the required certificate that the banns had been called. He gave until 10 o'clock on the Sunday morning for the decision to be made, saying unless the undertaking was given he would refuse to call them. The gentleman friend of the lady afterwards came to him and said that the lady was prepared to have the banns called, and risk the possibility of having a public protest against the banns, the vicar having told the gentleman that the person who told him of the impediment was prepared publicly to protest in church. The vicar replied that this was not the undertaking he had asked for, and that he would not call the banns unless there was an undertaking that he would not be asked for a certificate that the banns had been called. The undertaking was then given, and the banns were called, and he expected that as honorable persons they would not ask for the certificate.

The vicar wrote to the Bishop of Exeter, but after the banns had been read twice, and the Bishop thought that as they had been read twice they should be read a third time. The Bishop of London and the English Church Union, in reply to letters, stated that under the act the vicar had power to refuse to call the banns, and the Bishop of Exeter, in a further letter, also thought this was so. The vicar said when he found out the relationship of the parties, he wrote to the Rev. A. Farquhar, vicar of Hanwell, informing him of the fact, and that vicar replied that he was himself taking no part in the proposed ceremony. The vicar of Islington then wrote to the Bishop of London, and the Bishop had, in consequence, written to the vicar of Hanwell forbidding the use of Hanwell church for these parties. It appeared that the banns were not called for the third time at Hanwell. It would be entirely inconsistent for the Church to have anything to do with "these marriages," added the vicar of Islington, after the stand she had taken against the measure when it was before Parliament. They did not deny the power of the civil authorities to celebrate "marriages" in any way they liked, but "marriages" of persons in the relationship of these parties were not in accord with the law of the Church. The lady, in an interview, said more would

be heard of this case. She was very much upset at the vicar's attitude.

The proceedings of the Oxford diocesan conference were this year especially noteworthy for the action taken by the conference on the subject matter of the tripartite division of the diocese. There was a full discussion of the subject, after which, by a majority of 205, it was resolved that, "it having become evident that the diocese of Oxford is too large to be administered effectively by one Bishop, this conference is of opinion that it should be divided into three dioceses, following generally the county boundaries; it approves of the Bishop's proposal to assign £2,000 from the income of the see of Oxford towards the salaries of the new Bishops; and pledges itself to do its utmost to assist in raising the residue of the necessary funds." A representative committee was appointed to take steps for dealing with the partition of the diocese in accordance with the adopted resolution.

The Bishop of Stepney addressed a number of the Jews of Whitechapel, in the East End, the first day of their Feast of Tabernacles. He spoke from the open air pulpit of St. Mary's Church, which is commonly used for Yiddish services, and his address was interpreted into Yiddish, sentence by sentence, by a priest who is engaged in work among the Jews of Whitechapel. There were many expressions of disapproval from his hearers, like as when the apostle St. Paul preached the faith of Christ our God to the Jews. The Bishop said that he did not ask his Jewish hearers to say "good-bye to Moses, or to abandon Abraham"; he was asking them to complete their religion, "just as the building of St. Paul's was completed, not destroyed, by the cross on top."

A recent discussion on the morals of Wales in the columns of the Welsh daily press has, says the *Church Times*, elicited the fact that in one Welsh county—Radnorshire, to-wit—the percentage of illegitimate births has fallen of late by no less than 82 per cent. Radnorshire, it is pointed out, is the county in which, perhaps beyond all others where the population is mainly rural, the Church revival has made most headway in the last two decades.

The Exhibition of Ecclesiastical Art, held in connection with the meeting of the Church Congress this week at Middlesbrough, was opened by Lord Barnard on Saturday. This year's congress banner, the gift of the ladies of the Archdeaconry of Cleveland, was designed by Mr. J. N. Comper and worked by the sisters of the Wantage community. The central figure is St. Hilda, first prioress of Whitby. The Archbishop of York has lent his primatial cross, the gift of 40,000 members of the C. E. M. S. The fine collection of Church plate includes a chalice belonging to Goathland Church, which is one of the oldest at present in use in the English Church, being dated about A. D. 1450. There is also a rare example of a chalice from Old Hutton, Westmoreland, which is thought to date from about 1460. Of medieval patens, that which comes from Bredhurst is the oldest known to have been continuously in use in a parish church. A beautiful alms dish of Spanish silver which, according to tradition, was washed up on the coast from a Spanish Armada wreck, has been sent by the vicar of Kirth-leatham. The rector of Terrington lends a small sanctus bell, found buried deep in the ground below the tower of Terrington church. Among other interesting features of the loan collection is a large number of early printed and illuminated books, and a remarkable display of monumental brass rubbings from Yorkshire churches.

The Bishop of Worcester's scheme for the further division of the diocese of Worcester (Birmingham was carved therefrom) by the creation of a separate diocese for Warwickshire, reviving the medieval see of Coventry, with St. Michael's, Coventry, as the Cathedral church, was on Saturday approved unanimously by the Worcester Diocesan House of Laymen. It will be placed before the House of Clergy to-morrow. The approximate capital sum to be raised for the new see is £60,000. Subscriptions already amount to £8,000.

Bishop Tucker, late of Uganda, now Canon of Durham, expresses himself strongly in a letter to the *Times* to the effect that Reform of Convocation should come before the consideration of any other questions of vital importance to the Church.

Would Revive  
See of Coventry

Wants Reform  
of Convocation

Until we have a truly representative governing body of the Church, questions of discipline, Prayer Book revision, finance, pensions, dilapidations, etc., will, in his opinion, remain unsolved.

The Bishop of Colchester, in instituting an incumbent to the vicarage of Little Maplestead, Essex, one of the four old round churches in England, said that there had been no institution of a vicar at that church for 350 years. The benefice came again into the possession of the Order of St. John about eighteen months ago, and the patrons were represented at the service, the three members of the chapter wearing the black habit and insignia with the large white Maltese cross.

The Rev. W. B. Trevelyan, warden of Liddon House, London, writes to the *Church Times* to correct any mistaken impression that may have arisen from the fact that Grosvenor chapel, in the West End, has been given into his charge. The priestly care of the chapel is an addition to his work at Liddon House and not an alteration of it. J. G. HALL.

### GOOD FISCAL YEAR IN GENERAL MISSIONS

THE year's figures in General Missions, ending September 1st, are quite encouraging. Contributions from parishes, individuals, Sunday schools, Woman's and Junior Auxiliary aggregate \$1,010,944.57—the first time they have passed the million dollar mark—and the total, adding to these the Woman's Auxiliary United Offering, interest, and miscellaneous, amounts to \$1,182,558.17. This is a net increase over last year of \$74,586.76—a large increase for a single year.

Yet this amount was not quite sufficient to pay the year's appropriations, and thus it increases rather than lessens the already large deficit. After deducting certain payments made from legacies, the deficit remaining September 1st is \$197,633.12. That deficit is the accumulated shortage of each year but one since 1908, this present year's shortage being much the smallest of any year's. There had been deficits before that, but they were all cleared off in the laymen's missionary thank-offering of 1907. The central expense account shows the cost of administration to have been 3.3 per cent. and of publicity 6.6 per cent. on total receipts at the Missions House.

### SUNDAY READING

A MINISTER who was supplying a pulpit not his own was entertained in the home of one of the prominent members of the church. The conditions of the home life impressed him deeply; and although he was careful not to disclose anything that could identify the family, he referred to the Sunday spent in their home as among the dreariest and least profitable in his whole experience.

The family, straggling down to breakfast Sunday morning, brought with them the gossip acquired at various places on Saturday night. Two of them had been to the theatre, one had been to a party, most of them had been out late. More than one of the household began the day with a headache.

On the breakfast table there were three Sunday newspapers. On these the different members of the family pounced, and were soon hidden behind them.

Only the father and the mother went to church; the young people were "too tired," and did not care to dress.

After the morning service, the minister found the newspapers well shaken out and scattered. There was hardly a chair that did not contain one or more parts of one or another of them.

After the Sunday dinner, the papers were seized again, and creased and re-creased in the weary quest for new sensations.

The home had a good library, but no member of the family opened a book that day. The library had the poems of Whittier, Lowell, Longfellow, and Holmes, as well as those of Shakespeare and Tennyson, but no other member of the family read one of them, much less any distinctly religious book.

The hymn book on the piano lay under a trashy song that came with one of the newspapers. The family Bible on the centre table was buried deep beneath the so-called "comic supplements."

The whole atmosphere of the home all day was commonplace, worldly, and depressing. There was nothing that lifted the thoughts of the members of the family above the wearisome round of the world and the things of the world. Business, politics, scandals, and bargains were the themes of conversation. The three secular newspapers, each with its sixty-four pages, covered not only the seats, tables, and carpets, they covered the spiritual life of the family as well. Without questioning the morality of such a Sunday, what may we not say of the pity of it? Is the soul of man so mean, so sordid, that not one day in the week can be saved for an acquaintance with the better things of literature and of life, and for the higher ministrations of the Spirit?—*Youth's Companion*.

### NEW YORK SUBURBAN PARISH KEEPS ITS CENTENARY

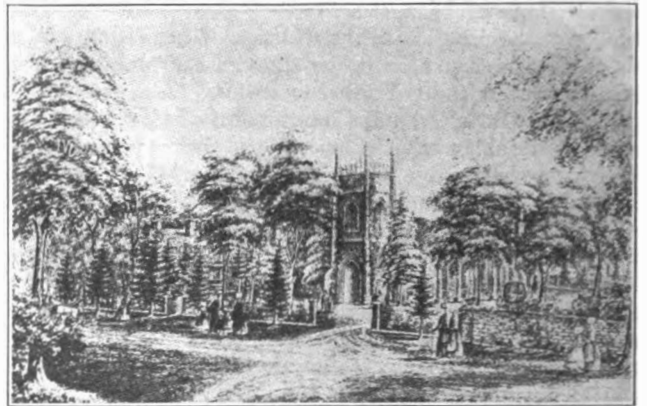
St. James' Church, Hyde Park, One Hundred Years Old  
NEW RECTOR BEGINS WORK AT ST. GEORGE'S

Another Chapel, Episcopal Residence and Deanery for the Cathedral

OTHER LATE NEWS OF THE METROPOLIS

Branch Office of The Living Church,  
416 Lafayette St.  
New York, October 15, 1912

THE one hundredth anniversary of the founding of St. James' parish, Hyde Park, N. Y., was fittingly observed on Saturday and Sunday, October 12th and 13th. On the first day of the celebration there was a service in the churchyard at 10:30 A. M. This was said by the graves of the worthies of 1811 in commemoration of their faith and devotion. Later, Bishop Greer celebrated the Holy Communion. Following this service, various brief addresses were made in the church, and a memo-



ST. JAMES' CHURCH, HYDE PARK, N. Y.

rial oak was planted near the church. The afternoon was given to sports and social intercourse.

On Sunday, Morning Prayer was said at 8; the Holy Communion was celebrated at 8:35. At midday Bishop Greer administered Confirmation and preached the sermon. The evening service was held in St. James' chapel. The Rev. Richmond H. Gesner, rector of the parish from 1887 to 1890, preached on this occasion. The present rector is the Rev. Edward P. Newton.

A very large congregation greeted the new rector of St. George's Church, Stuyvesant Square, on Sunday, October 6th, when the Rev. Karl Reiland began his rectorate. Many parishioners and visitors from other parishes remained after the services to wish Mr. Reiland God-speed.

Several receptions to the rector and his wife are planned for the near future. These are announced: Monday evening, October 28th, at the Memorial Building, 207 East Sixteenth street; tendered by the wardens and vestrymen. The Men's Club will hold a reception meeting on Wednesday, October 23rd. Mr. J. Pierpont Morgan will also give a reception some time in November.

The new St. George's chapel, adjoining the church to the north, will be consecrated by the Bishop of New York on Sunday morning, November 10th.

On November 3rd the rector will inaugurate a series of special evening sermons in connection with services like those so successfully maintained by him when curate at Grace Church.



REV. KARL REILAND

Announcement is made that Miss Clementa Furniss of this city will build a chapel at the Cathedral of St. John the Divine in memory of her parents. Its cost will be \$150,000 or more. This leaves but one more of the seven "Chapels of Tongues" to be provided for.

Several important meetings have also been held in the past fortnight of official boards to consider the immediate erection of a Bishop's House and a Deanery on the Cathe-

[Continued on Page 851.]



## GREAT DEMONSTRATION OF SUNDAY SCHOOLS AND BIBLE CLASSES IN PHILADELPHIA

Only a Small and Inconspicuous Part Taken by Churchmen

DEAN CAPERS TO BE RECTOR OF THE CHURCH  
OF THE HOLY APOSTLES

Plans for Active Work Among University Students

OTHER LATE NEWS OF THE QUAKER CITY

The Living Church News Bureau }  
Philadelphia, October 15, 1912 }

UNDOUBTEDLY the most impressive event in the religious development of Philadelphia during the past week has been the Jubilee Convention of the State Sunday School Association, with its crowded and enthusiastic meetings and its great parades of Sunday school children on Saturday, the 5th, and of men's Bible classes on Thursday evening, the 10th. The latter was especially spectacular and impressive. Twenty-seven thousand men and boys swept down Broad street in a line that took from shortly after 8 o'clock until almost midnight to pass, and the sound of their hymns and cheering, and the music of bands playing "Onward, Christian Soldiers," "Adeste Fideles," and the like, echoed from end to end of this great city.

Our Church Sunday schools had small and inconspicuous part in it, however. The Rev. Dr. F. W. Tomkins presided at one mass meeting and the Bishop of Harrisburg at another, but none of the speakers at the many conferences were drawn from the Church, nor were many of the members of our Sunday schools in the parades. The reason is, of course, the difficulty of adjusting the methods pursued in other schools to our needs, and the reluctance of many of our clergy to be drawn into some phases of the movement which they cannot, in loyalty to the Church, approve. We lose by this, unquestionably. The loss is part of the bitter price we pay for the self-will and hardness that has caused a divided Christendom and now maintains division. However, in spite of the impressiveness of such demonstrations, there doubtless lingers in many minds a question as to their real efficacy for the promotion of Christian living. Does the Kingdom of God come, after all, with brass bands and newspaper advertising and banquets? And are we not perhaps tempted to substitute these for the more difficult and dangerous warfare of the spirit, by which sin is cast out and character formed?

The diocese has heard with much interest of the election of Dean Capers, of the Cathedral at Lexington, Ky., as rector of the Church of the Holy Apostles, to succeed the Rev. Wilson R. Stearly. It is widely felt that this great parish, with its wonderful Sunday school, its three mission chapels, and its strategic position in South Philadelphia, is one of the most important, as well as one of the most difficult posts in the city. It is gratifying to know that the vestry has acted in filling the vacancy with such energy and promptness, as too often long delay and uncertainty are permitted to hamper the work and handicap the new incumbent when he is finally chosen.

The Very Rev. William T. Capers, who has accepted his election and will enter upon his new work on Thanksgiving Day, was born in Greenville, S. C., August 9, 1867. He is a son of the seventh Bishop of South Carolina, Dr. Ellison Capers, and was educated at South Carolina College, the University of Kentucky, and the Virginia Theological Seminary. Ordained by his father as deacon in 1894 and priest in 1895, his clerical work has been performed in South Carolina, Mississippi, Asheville, and, since 1905, in Lexington as Dean of the Cathedral. He is also president of the Standing Committee and was a deputy to the General Convention of 1910. A couple of years ago he was called to the rectorship of Trinity Church, Chicago, and was only dissuaded from accepting by a general uprising of Churchmen and citizens of Lexington in the demand that he remain there.

The Churchmen's committee of the Christian Association of the University of Pennsylvania met with Bishop Rhinelander on Monday, October 7th, and discussed plans for the winter, especially the matter of getting in touch with the men in the entering class, who belong to the Church. Under the direction of Mr. J. R. Hart, Jr., the Church secretary, upper classmen have called upon all the new men whose names could be obtained, and tried to introduce them to the parishes in the neighborhood of the university. It was decided to hold a special celebration of Holy Communion for students, at which Bishop Rhinelander will officiate, in St. Mary's church, Locust above Thirty-ninth street, on the morning of November 6th. At this service, intercession will be made for the blessing of Almighty God on the work of the year. It is hoped

that other similar services may be held during the winter, leading up to the weekly celebration for students, which has been held during Lent with helpful results for the past two years, and will be undertaken again this year. During the first week in December it is hoped to bring all the Churchmen in the university together, perhaps at an informal supper, when they may get to know each other and be addressed by the Bishop and some of the clergy who are interested in this work.

In accordance with the wishes of Bishop Rhinelander, the observance of the first anniversary of his consecration and that of Bishop Garland, the feast of SS. Simon and Jude, will take the form of a great mass meeting of men in the Church of the Holy Trinity. A committee of prominent laymen has the matter in charge, and every effort will be made to have the meeting a representative one, and to follow it up by a campaign to enlist the laymen of the diocese more widely and efficiently in the many forms of personal service which are open to the Church at this time. The Bishop is expected to preside and make an address, and Dr. Hubert Carleton, general secretary of the Brotherhood of St. Andrew, and Mr. George Wharton Pepper, are to be the other speakers.

Bishop Rhinelander has issued a pastoral letter to the diocese, asking that from this time until election day, intercession be made in the parishes for guidance in the fulfillment of the duties of citizenship, and blessing upon the nation. The Bishop suggests and authorizes the prayer set forth for that purpose in the proposed Book of Offices.

On Tuesday, October 9th, the Bishop Suffragan of the diocese confirmed, in the Eastern State Penitentiary, twenty-four prisoners, presented by the Rev. Charles B. Williams, Ph.D., and prepared by him and other members of the City Mission staff, who stately visit that institution. The Rev. H. Cresson McHenry, assistant superintendent, and the Rev. Thomas J. Taylor, of the City Mission clergy, were also present at the service. Bishop Garland preached, his text being "God is Love."

The venerable parish of St. James', Kingsessing (the Rev. S. Lord Gilberson, rector), began on Sunday, October 13th, a week-long celebration of the 150th anniversary of the laying of the cornerstone of the present church building. Most appropriately, the preacher at the morning service on Sunday was the rector emeritus of the parish, the Rev. Charles A. Maison, D.D., who served as rector from 1856 to 1891, and is now the honored senior presbyter of the diocese, having been sixty-five years in holy orders. Dr. Maison gave an historical address, full of interest and rich in reminiscence. In the evening Bishop Rhinelander preached and dedicated the new memorial altar cross, presented by the people of the parish to mark this anniversary. Other services are to be held every evening in the week, including, on Thursday, the eighty-third meeting of the West Philadelphia convocation, of which the rector of the parish is the Dean.

The rector of St. Matthew's parish, the Rev. C. C. Pierce, D.D., announces that with the offering taken on St. Matthew's Day, and the receiving of the residuary legacy of Miss Mary S. Clark, the endowment fund of the parish now amounts to over \$18,000. St. Alban's, Roxborough, has also recently been helped by a legacy of \$2,000.

St. James' Church, Twenty-second and Walnut streets, already rich in memorial gifts, has been further beautified by two donations in memory of past parishioners. In the Walnut street vestibule, Mr. Charles Sinkler has placed triple windows of stained glass in memory of his father, the late Dr. Wharton Sinkler, who for many years was a vestryman of the parish. In the tower vestibule the former bronze tablet, in memory of the late Henry C. Gibson, has been replaced by an exquisite tablet of marble.

The Memorial Church of St. Paul (the Rev. Edwin S. Carson, rector) marked the eighth anniversary of the parish by special services on the first Sunday in October, and by a parish reception in the new George C. Thomas memorial parish house on the evening of October 9th. The Rev. L. N. Caley is to give a series of five illustrated lectures on Church History, in this parish house, under the auspices of the Brotherhood of St. Andrew, on Wednesday evenings, beginning October 23rd. The vestry has now completed the equipment of the gymnasium, and all the activities of the parish are flourishing.

IT IS EASY to make a great beginning, but the difficulty comes when we try to maintain the impetus with which we have begun. It is natural to grow weary in any long sustained conflict. Human nature recoils from the patience that is required to put through to completion the things we have begun. The religion of Jesus Christ not only inspires us to begin, but gives grace and power to continue. "Be not weary in well-doing, for in due season ye shall reap if ye faint not.—Selected.

## FIGHTING VICE IN CHICAGO

State's Attorney Closes Resorts After Long Delay  
SUCCESSFUL HOLIDAY HOUSES MAINTAINED BY G. F. S.

The Living Church News Bureau }  
Chicago, October 15, 1912 }

DEAN SUMNER returned from his vacation about October 1st, having spent a good deal of the summer in lecturing before Chautauqua and other gatherings, on themes connected with good citizenship and social service. He found himself, immediately upon his return to Chicago, involved in a warm discussion about the regulation of Chicago's vicious population, owing to the recent action of the state's attorney of Cook county in closing the resorts in the south side "levee district." This drastic action on the part of Mr. Wayman, whose term as state's attorney is soon to end, was followed by a summons on his part to the Chicago Vice Commission, of which the Dean is chairman, and which is now a voluntary society, incorporated under the Illinois laws. This summons bade the Vice Commission surrender to Mr. Wayman's office the "key" to the persons named in the well-known report of the Chicago Vice Commission, issued about two years ago. The Commission stoutly refused to give up this "key," as the data which it contains were all secured on the promise of secrecy, and the document is kept safely in a safe-deposit box in the city. The matter was thrown into the courts, and at this writing the court has not rendered its decision.

Mr. Wayman has so far followed the advice of the Vice Commission, the American Vigilance Committee, and the Chicago "Committee of Fifteen" (all of whom determinedly oppose the segregation of vice in so-called "restricted districts"), that he has thus, within this week, closed all these vicious resorts on the south side of Chicago, thereby driving from 1,200 to 1,500 unfortunate women from their former haunts. In spite of the fact that several refuges and other homes have widely advertised to shelter any of these women who wish to reform, scarcely any of them have taken advantage of these offers. This goes to show that the contention of the Vice Commission, in strongly opposing "segregation," is correct in that these women (estimated at from 7 to 10 per cent. of Chicago's similar population) usually seem to have residences outside these segregated districts. Thus the abolition of such districts is a long step in the right direction, for some of the fearful evils, apparently inseparable from such illegal segregation, are thereby stricken from the local problem. Of course there is a frank difference of opinion as to this question of "segregation." It is significant, however, that such intelligent, disinterested, and well-informed persons as the members of the Vice Commission and similar committees are all opposed to segregation, while the men who are connected with the city government are usually in favor of it, or are at least undecided concerning its enormity.

This is the first time for a long period that any such extensive move against organized vice has been made by a Chicago official. The end is not yet. A mass meeting in the interest of this whole reform movement was lately held in Orchestra Hall, and was addressed by Dr. Harris of the Northwestern University,

Mr. Clifford Barnes of the American Vigilance Committee, and by Dean Sumner. During the past six years some 300 girls have been rescued through the influence of St. Mary's Mission House, and the Cathedral workers generally, yet none of these recently evicted have so far applied for shelter.

There are nineteen "Holiday Houses" of the Girls' Friendly Society, in as many dioceses, scattered all over the nation, and that at Glenn, Mich., on Lake Michigan, which belongs to the Chicago Girls' Friendly Society, is one of the best equipped and most largely patronized in this part of the country. The season just closed has been notable for its success in every detail. Whereas its accommodations are intended to serve not more than 36 guests at a time, there have been as many as 55 at one time who have begged to be admitted for their vacations, during the past summer.

### Work of G. F. S. Holiday House



G. F. S. HOLIDAY HOUSE,  
Glenn, Mich.

The total number of members thus provided with summer outings was 125, from sixteen different parochial branches of the Chicago G. F. S. To them the equivalent of 187 weeks' board for one person was supplied. The cost per week is \$3 for members, \$4 for associates, and \$6 for visitors. The fare from Chicago is trifling. The expense of the past summer was about \$1,300, and was fully met by the payments for board, and by various subscriptions and contributions from friends of the institution, including some welcome interest from the endowment fund already started. About \$550 of this \$1,300 was thus subscribed, the payments for board being about \$750. Everything that is possible (and much is possible) is done for the entertainment of the

girls, and what with hay-rack rides, bon-fires, boat trips, bathing, walks in the woods and along the country roads, and such like, the days pass all too quickly. There are abundant supplies of indoor games, with books and other helps for rainy weather, so that "Holiday House" is a delightful place on every summer's day. The patronage is steadily increasing, and the past season has seen the capacity of the house tested to the utmost, for a good share of the summer. The house committee consists of Mrs. R. B. Gregory (president); Miss M. D. Hutchinson, Mrs. Frederick Bartholomew, Mrs. R. Floyd Clinch, and Mrs. Rudolph Williams.

The fine organ in the Church of the Epiphany (the Rev. F. C. Sherman, rector) has been undergoing extensive repairs for the past

### The Organ at the Epiphany

few weeks. The leathers of the hundreds of "pneumatics" or little bellows, connected with the electric action, and the insulation of the net-work of wires, have been thoroughly overhauled and replaced, at a cost of some \$750. The organ was used again for the first time on the Twentieth Sunday after Trinity, October 13th, and on the following evening Dr. Francis Hemington, who has been the organist for the past thirteen years, gave his first organ recital of the current season, playing the identical programme which was given by Mr. Walter E. Hall, F.R.C.O. (now organist of Trinity Church, Pittsburgh), on September 14, 1892, when this beautiful instrument was formally opened. Bishop T. N. Morrison being then the rector of the parish. The diapasons of Epiphany's organ have an interesting history.



SCENE AT G. F. S. HOLIDAY HOUSE,  
Glenn, Mich.

They were originally imported from England, in the early days of Chicago, long before the great fire of 1871, and formed part of the organ then placed in old St. James' Church. When a new organ was afterward installed in St. James', this English one was bought by Epiphany parish, and was used for some years after the present Epiphany church was erected. When the large organ just repaired was purchased by Epiphany Church, the year before the "World's Fair" (Farrand & Votey being the builders), the old diapasons were still retained, mellowed and enriched by their years of use, and the tone of the noble instrument is accordingly of unusual

dignity. Dr. Francis Hemington has made the bi-monthly organ recitals (which have been given for more than fourteen years on the first and third Monday evenings, from October until May, excepting during Lent), part of the musical life of this great music centre, Chicago. They are free, and the programmes are always of the highest class of organ music. They are the only week-night organ recitals that have been maintained in Chicago for so long a period.

Last June there was organized in our city by a group, mainly Church people, a series of lantern lectures on Art and Travel, designed to provide people of limited margins with about a dozen Travelogues, equal to the best given in Chicago, and for a merely nominal sum. Miss Emily Canfield, M.A., was selected as the lecturer, and by the kindness of the officials of the Art Institute, the attractive hall known as "Fullerton Hall," was secured for twelve Thursday evenings in October, November, and December, the tickets being placed at one dollar for the course. The movement was called "The Thursday Art and Travel Club," and is limited to 500 members. Diligent advertising among office-workers of the downtown district was pushed during the summer and also during September, with the result that the first lecture, on October 3rd, was attended by a large and delighted audience. The full membership of the club (limited only by the capacity of Fullerton Hall) will probably soon be reached. The lectures commence at 7:30 P. M., so that office-workers and salesmen and saleswomen from department stores can dine downtown, and stay for the lecture, and yet reach home at an early hour. The officers and executive committee of the club include Dean Sumner, the Rev. Dr. Herman Page, Mrs. Theodore Thomas, and Mrs. Andrew



THE BATHERS. G. F. S. HOLIDAY HOUSE, Glenn, Mich.

McLeish; the Rev. Dr. J. H. Hopkins being the president, and Miss Emily Canfield the secretary and treasurer, as well as the lecturer.

Mr. C. C. Wang, the general manager of the Pekin-Mukden Railroad, in China, was the speaker at the Chicago City Club on Monday,

**Speaks on Conditions in China** October 7th, his theme being "China After the Revolution." The item is of special interest to Christians, in that the great interest in the awakening of the Orient drew to the club one of the largest gatherings of these busy Chicago men that has ever assembled on a Monday noon at the City Club. The large dining hall was jammed. The speaker, in the course of a remarkable address, paid a high tribute to the missionaries and their work. Mr. Wang spent eight years in this country, and holds degrees from Yale and the University of Illinois. His railroad is the largest in China. He was most optimistic about the success of the revolution, and spoke warmly of the regard which the "New China" has for this nation.

The Rev. C. H. Young has been away from Chicago all this week, at Sewanee, attending the meeting of the General Board of Religious Education. He reported on his return that they had held a very encouraging and enthusiastic meeting. TERTIUS.

**Personal Mention**

**COADJUTOR ELECTED IN DALLAS**

**A**T a special meeting of the council of the diocese of Dallas, held in St. Matthew's Cathedral, Dallas, October 8th, the Very Rev. Carroll M. Davis, Dean of Christ Church Cathedral, St. Louis, was elected Bishop Coadjutor. Dean Davis was born in Campo Seco, California, September 9, 1857. He received his primary education in the grade schools, and in 1875 entered the University of California. He was graduated with the degree of B.A. in 1879, taking his M.A. degree in 1882. He was married in St. Louis, October 12, 1897, to Miss Maud Reber, who died in 1903.

He was ordained deacon in 1881 and priest in 1883. He was rector of St. Paul's Church, Sacramento, Cal., from 1887 to 1889, and has been Dean of Christ Church Cathedral, St.

Louis, since 1889. He is a trustee of the School of Social Economy, and a Mason, and is President of the Standing Committee of the diocese of Missouri. He has also been first assistant secretary to the House of Deputies in several General Conventions.

Unhappily, however, Dean Davis has felt it necessary to decline the election at once. He has telegraphed: "The great honor conferred by the diocese of Dallas is deeply appreciated, but duty requires that I remain here."

**NEW YORK SUBURBAN PARISH KEEPS ITS CENTENARY**

[Continued from Page 848.]

dral grounds. Sub-committees have been appointed to consider and report on some necessary preliminary arrangements. Money has been subscribed for the episcopal residence and there is good hope that these buildings will be completed before the General Convention meets here a year hence. The several corporate bodies are not only working harmoniously, but they are zealously engaged in providing the Cathedral with adjunct buildings and other equipment for larger service.

The following list of special preachers at the Cathedral is announced for Sunday services, mid-day at 11 o'clock; afternoon at 4 o'clock: October 27th, Bishop Joselyne, of Jamaica; Rev. Dr. Ernest M. Stires. November 3rd, Bishop Walpole, of Edinburgh; Rev. Dr. Charles L. Slatery. November 10th, Rev. Nelson P. Dame; Rev. Dr. Wm. T. Manning. November 17th, Dean Grosvenor; Rev. Theodore Sedgwick. November 24th, Canon Jones; Rev. Frank F. German. Thanksgiving Day, Ven. George F. Nelson, D.D.

The autumn meetings of the three archdeaconries of the diocese will be of unusual interest. They are to be held at the close

**Archdeaconry Meetings**

of the first year's working of the missionary canons adopted at the last diocesan convention. Archdeacon Pott and Archdeacon Hulse, both appointed in the year, will tell of work accomplished and describe plans for future operations in their several districts. The dates and places of the three meetings are: Archdeaconry of Orange at St. Mary's Church, Tuxedo Park, Wednesday, October 30th. Archdeaconry of Westchester, at St. John's Church, Yonkers, Wednesday, November 6th. Archdeaconry of New York in the Synod Hall, Cathedral grounds, Thursday, November 7th.

In commemorating the sixty-fourth anniversary of the Church of the Transfiguration, which fell on the first Sunday in October,

**Anniversary Commemorated**

the rector, the Rev. Dr. George Clarke Houghton, addressed a touching letter to his parish, recalling those of their number who now enjoy "rest and peace in the more perfect light of Paradise." "We are human flesh and blood," he continues, "and their going hence has brought not only sorrow, but also loss to us who are yet on this side of the thin border-line that stands between us—loss in the constant converse and bodily presence; loss in the human sympathy and responsive interest in our daily thought and work; and frail humanity cries aloud: Would God our hearts had not been thus bereft of what we hold most precious! May God grant us a loving faith and His grace to strengthen us to do His will, while yet we are here, in an humble dependence on Him who was their guide and stay in life, and devoutly profit by their faith and example."

The Rev. Robert B. Kimber, formerly superintendent of the New York City Missions Society, was instituted rector of St. Andrew's Church, Richmond, Staten Island, on

**Instituted as Rector**

Sunday, October 6th, by Bishop Burch. Mr. Kimber is the son of the Rev. Joshua Kimber, veteran secretary of Church Missions. The institutor was rector of this historic parish (one of the oldest in this country) when elected Bishop Suffragan.

THERE is no secular and sacred distinction in work if the work be fine and serves mankind in some necessary and uplifting way. All good deeds and fine actions have something of divinity in them. Consequently, whoever does his work, or practices the common virtues and sweet amenities of life by the very contact with these things is somewhat imbued with holiness. To do a fine piece of work calls out the best within one and educates the productive and helpful faculties of one's nature. Every kindness done enlarges the heart as much as every ideal thought enlarges the mind of every action done by the arm enlarges the muscle. Every little service rendered creates a habit, and habits are blocks in our temple of character. "The rich cannot understand the poor," it has been truly said. Neither can he who has not borne the vexations of the day and suffered life's commonplace have heart large enough to truly serve mankind. "He will be able to preach after he has suffered something," was remarked of a rather brilliant young preacher of means, who was trying to persuade his congregation that life was a perpetual picnic. Let us do our little duties and practice our commonplace virtues, and bear our everyday sorrows as *toward God*—and they will make us rich, strong, large, yes, holy.—Selected.

## Reminiscences of Rev. Joshua Kimber

### IV.—THE FOREIGN COMMITTEE

THE Committee on Foreign Missions, as such, had a life from September, 1835, to October, 1877. It so happened that within a few months it was just my age. Before that time there had been a Board of Directors of Missions with a paid membership of the Domestic and Foreign Missionary Society, annually, for life, and as life patrons.

It was thus in September, 1835, that the Society was re-organized by the General Convention upon the present principle that every member of the Church was a member of the Society by the terms of his baptism; or, as I sometimes state it, that the Church by reason of the great commission was herself the divinely appointed missionary society.

The work of the Committee was organized by the Rev. James Milnor, D.D., as secretary and general agent, who was loaned by his church for the purpose for about a year. He was succeeded by Dr. John A. Vaughan and others. The Rev. James W. Cook died in office in April, 1858. He in turn was succeeded by the Rev. Pierre P. Irving, who had been local secretary for six years before that, and continued in this position for seven years. Then came the Rev. S. D. Denison, D.D., whose record in connection with the work was a remarkable one. He had been a *foreign* missionary of the Society in Texas, where he had previously been in business in connection with the cotton firm of John H. Brower & Co. He was secretary and general agent from 1853 to 1866, and with an intermission of two years until 1870, besides which he held the position *ad interim* several times. He was local secretary from 1864 to 1868, and honorary secretary from 1870 until his death in 1880. Previous to all this he had been assistant in the office for three years.

Dr. Denison's funeral was in Calvary Church, Stonington, his family home. Mr. Roberts, assistant treasurer, and myself went on to attend. To my utter amazement, on leaving the train, the Rev. Alfred Goldsborough, then rector, said the family were expecting me to make an address. I was amazed and dumbfounded, especially as I had had no notice. I said to him I would almost feel as if I were making an address at my father's funeral. However, I did it.

When I came to the work in June, 1867, the Rev. Henry Hobart Morrell was the general secretary, whose term, however, was only for two years. His successor was the Rev. William Hobart Hare, D.D., son of Bishop Hobart's daughter, who took office in 1870 and continued to March, 1873, when he left to be consecrated Bishop of Niobrara. Following him came the Rev. Richard B. Duane, D.D. (the grandson of Benjamin Franklin), who died in office in December, 1875. As I have said before, on the nomination of Bishop Hare for some future vacancy, I was elected in November, 1876, and continued as secretary for foreign missions until long after the Board of Managers was constituted in 1885. I had been assistant local secretary before that from 1867 to 1868 and assistant treasurer from March, 1873, to November, 1876, but was employed in the office during the interim.

The treasurers of the Foreign Committee were Mr. James S. Aspinwall, who was in office when I came and continued until January, 1873, and Mr. James M. Brown from the next month (February), 1873, throughout the term of the Foreign Committee.

Mr. Morrell wished to get back into parish life and it was for that reason he resigned after a little more than two years' service. He continued, however, for some months simply as an agent of the Board before the Church with no definite appointment. The older people will well remember when Bishop Hare was elected as the Bishop for the Indians. It was considered a hard thing for so genteel and refined a young man, who was not much over thirty, to have to pull up and go into the wilds, as they then were, of South Dakota and Nebraska. Dr. Duane was most conscientious about acceptance. He was at the time without employment and was mortally afraid that the Church would think that he was only seeking a place. He, however, overcame that on the advice of friends. I came in naturally, as it would seem, having been trained in the office for a number of years, and it was in accordance with Mr. Aspinwall's prediction when I was first elected to the position of assistant local secretary in 1867 that the Church would want my business knowledge a great deal more than it would ever want any

theology that I might attain. This election, according to the Constitution, had to be confirmed at the next annual meeting of the Board of Missions (Bishop Potter's "Town Meeting Board"), which was held in Philadelphia in October. I still retained my very youthful looks, although I was forty-one years old, and I never shall forget when my nomination was made to the Board and I was called to appear on the platform, that Bishop Whittingham, thinking I was so very young, arose and said, "Has the youth a wife?" which of course made a great laugh.

The next Sunday evening after the Board had adjourned, the Rev. Dr. Eccleston invited me to speak at a general missionary meeting to be held in his then parish, the Church of the Saviour, West Philadelphia. When I came forward I was appalled to see what seemed like the whole Board of Missions seated before me in the pews, and it looked to me as if by pre-arrangement they wished to test my ability. I was greatly embarrassed, but I was able to make the address that I had decided upon after some fashion, when, greatly to my amazement, Bishop Neely followed, complimenting me upon my effort, enlarging upon my election and previous service, and emphasizing every point that I had made. So that after my excitement was over I went to sleep contented; but it was a very hard test, whether intended as such or not.

One of the things which always troubled us exceedingly was the matter of specials. The Church had no education at that time about giving to the work of the Board, and in many instances, when we were very short, money was contributed for special objects of which the Board had not approved. I remember two instances in particular which will illustrate.

A number of clergymen in a large city got together and pledged their support to four specified men in Liberia to Bishop Payne if he would ordain them. We had previously declined to make any larger appropriation to the African field. This went on for several years until the association had gotten very much behindhand in their contributions, which, in fact, proved to have been taken largely from the usual annual offerings of their churches. They had sent word to us that they were very sorry but some of their pledgers had died, others had changed parishes, and they could not keep it up; that we would have to take what came to pay their debts and continue to support the men. This was virtually an appropriation of \$3,000 additional to the African Mission without the Committee's action.

A number of ladies of the same city had previously formed a society, erected the Cape Palmas Orphan Asylum (first building), and supported it as a special. This continued for several years, until by reason of deaths, removals, etc., they broke up and left us with an additional expense of \$2,300 a year, for which there was no provision.

Again, the pledges to the Church were not regarded as business pledges would be. This was very manifest in the matter of subscriptions to the *Spirit of Missions* and the *Carrier Dove*. Some of those who ordered the periodicals were very careless about their payments. We frequently had excuses, "Oh, this is a Church matter and not a business matter." Being a Church matter simply meant in these instances that out of the contributions for foreign missions given by some willing people, the deficit had to be paid.

It was years before the Committee got over the effects of the disturbances to contributions and of the currency during and after the Civil War. It seemed almost impossible at times to keep up the work abroad for both reasons, but largely because of the paper currency which fluctuated so very greatly month by month and year by year. The gross receipts for foreign missions for the fiscal year '59-'60 were over \$85,000. The first and second years of the war, they dropped \$30,000 each. In the year '63-'64 they gained \$1,000 over the lowest point. It does not require much explanation to show what financial difficulty this made. A portion of the South had been a large contributor, especially South Carolina and Virginia, from which states the Bishops of the then foreign Missionary Bishops had come. They did what they could, but not through us. They once sent a ship-load of cotton through the blockade, which was sold in England and the proceeds remitted to Bishop Boone in China. It was with the very greatest difficulty that the China Mission was kept alive during those four years, but thanks to Bishop

Boone, Mr. Thomson, Miss Fay, and one or two others, it persisted, although the missionaries must have suffered. Mr. Thomson, as Archdeacon of Shanghai, still survives; he has been a member of the mission over fifty years.

During the prevalence of paper money, the exchange rates and the premium on gold added were almost prohibitive. For instance, several years after the war I remember distinctly it cost us for a letter of credit of £1,000 on London to send abroad over \$7,000, instead of a little less than \$5,000, which is, I suppose, the usual rate. Sometimes gold was a good deal higher than that, especially about the time of Black Friday, when it looked as if the bottom must drop out of all business.

It was often suspected that the contributions from parishes were not paid over, and a number of cases came to be known where the money had been used to square parish debts; but the most marked instance of this kind was in another state, where a large church which had been a liberal contributor inquired why they had had no credits for money sent in for two or three years. When the matter was looked up it was found that nothing had come, and a further investigation in the parish itself showed that the treasurer had been taking all the offerings for purposes outside of the parish for his own benefit; several thousand dollars for foreign missions in all. It was made good eventually, and I think the treasurer was suitably punished. In the same line, in accord with the irresponsibility that I have spoken of for the work of the Committee, some rectors on their own motion, when the people knew nothing of it, sent as specials to the field a part of their missionary offerings. One such was notably "come up with." The offering referred to was, say, \$1,300; \$500 of this was designated to our treasurer for specials. When this came up in our treasurer's report, a member of the Foreign Committee said, "Why, that can't be; I gave \$1,000 myself for the Committee in that collection." He followed the rector up and the designation of at least \$200 was changed from the specials to general, making the gift of \$1,000 whole which the giver insisted upon.

"A tempest in a tea-pot" at one time caused great trouble and solicitude. There was in China a missionary of the Church who was at cross purposes with all his fellow workers. He was the treasurer of a mission station, and he went to one of the other missionaries one day and asked him for an accounting of a certain special at his discretion which had been sent to him, when the missionary, in the heat of the moment, said to him, "If I should use that money to pay my meat bill it would not concern you." Whereupon the treasurer wrote to Bishop Horatio Potter, who was the faithful chairman of the Foreign Committee for many years, that the said missionary had told him that he had used this gift to pay his meat bill. Bishop Potter wrote immediately to Bishop Williams about it, and demanded an inquiry with regard to how such a thing could be. He was of course very indignant over the matter. When, after months of correspondence and much anxiety on the part of the members of the Foreign Committee, the answer came back as first stated, it of course put a very different face upon the matter.

It is a remarkable thing what faithful service was rendered by the members of the Committee, who for many years attended fortnightly meetings, and until the correspondence became too large, heard every letter from the foreign field read and all others reported.

With the exception of one year Dr. Milnor was a member from the organization in '35 till his death in 1843. Dr. Forbes was a member in all six years; Rev. Dr. Cutler of Brooklyn for the same length of time; Bishop Bedell from April, 1843, until his consecration in 1859, and most interested; the Rev. Dr. John Cotton Smith from 1859 until his death in 1882. The Rev. Dr. Muhlenberg was twice a member for about a year each time, the Rev. Dr. Alexander Vinton for ten years from May, 1861. The Rev. Dr. Twing, secretary for domestic missions, used to say, "If Dr. Vinton had a mind to shake himself on Saturday he could shake New York from the Battery to Harlem River on Sunday." Doctor, afterwards Bishop, Howe, sat in the Committee for over ten years. Doctor, afterward Bishop, Coxe, for two years, and the Rev. Dr. Dyer from September '65, and afterwards in the Board of Managers until his death. The Rev. Dr. Hoffman came in in 1877 and in the same way served until his death, as did also the Rev. Dr. J. Houston Eccleston; the Rev. Dr. William R. Huntington for three years, and afterward very actively on the Board of Managers until his death; as were also the Rev. Dr. George Williamson Smith, Dr. Satterlee, and the Rev. Dr. Jacob S. Shipman. Among the laymen, Mr. Frederick S. Winston, president of the Mutual

Life, served from the organization of the Committee throughout its term of service and afterward on the Board of Managers until his death in 1885; Mr. Stewart Brown likewise; Mr. Cornelius Vanderbilt (third) from 1877 during the life of the Committee and afterward on the Board of Managers; Mr. R. Fulton Cutting from December, 1879, and afterward on the Board; Mr. Julien T. Davies, the counsel of the Society, began his service in 1883 and is still a member of the present Board of Missions. During all these years he has attended to the legal business of the Society, both domestic and foreign, without any charge whatever for his services. In his day Mr. George C. Thomas, who was for a number of years treasurer of the Society, was the largest giver to its funds, and by will in various ways provided for matters in which he was interested. By his own efforts he raised a fund for Mrs. Langford after her husband's death, and by his will provided an annual income for the widow of, first, any general secretary, and afterward any other secretary, the income when not used to be added to the capital. It has never been needed as yet.

I must not fail to mention the assistant treasurer, who has so long and so faithfully served the Board. He had lost his place in the Troy postoffice because of a political change before the days of civil service. He had been money order clerk. He was called upon in an emergency to fill a temporary place as clerk in the Committee's office. This was in 1876. His services were so satisfactory that he was retained, and in March, 1880, was elected assistant treasurer for foreign missions. At that time Dr. John Cotton Smith called me out during a meeting and said, "Why is it that when Mr. Roberts is spoken of, you keep silent?" I replied, "The real reason is because he has the misfortune to be my sister's son." That settled it. I was afraid of nepotism. So Mr. Roberts can say that he is not in my debt for any influence in his favor, with a good conscience. He has served first the Committee, then the Board of Managers and the Board of Missions faithfully until this time and under several different treasurers since he began with Mr. Brown.

(To be Continued.)

## WORK AMONG YOUNG WOMEN STUDENTS AT TRINITY CHURCH, BOSTON

BY BERTHA LOUISE GOLDTHWAITE, *Student Visitor*

**E**ACH year finds a larger number of young women coming to Boston to study in its many schools and colleges. They come from all parts of the country, especially from the South and West and to some extent from Canada, South America, and Europe, to study in the various schools of music, art, elocution, dramatic art, gymnastics, domestic science, kindergarten training, and commercial branches. There are a few large schools, but most are small, and in addition there are many students working with private teachers who are not connected with any school.

This student population is very transient. Some come to study for three months, others for several years, but the larger number stay for a year or two, so that each year finds a great change. A few schools provide dormitories and there are several very excellent clubs, but by far the greater number are obliged to live in lodging houses and eat in public restaurants and are thus thrown in close contact with many strangers. Thus women students come from home, in many cases from small communities, and find themselves strangers in a large city with practically no restraint, at the age when many ideals and principles of life are being established. Shall the Church, which has cared for these young women until leaving home, now utterly disregard them, trusting that somehow when through school they will still have their interest in the Church and be ready to assume the responsibility which they should, as educated young women?

It was with this question in mind that a committee of women of Trinity Church approached the student problem to see what Trinity could do not only to help young women students to escape some of the dangers around them, but also to keep their sense of loyalty and love to their Church.

An investigation showed many difficulties and much prejudice against Church work among students. Some people felt there had been too much competition as to which Church should get the students' interest, and that visits from Church workers and attendance upon Church sociables took too much of the students' time which should be given to study. Persons connected with some schools objected to the free mingling of men

and women at some student gatherings. Again many students looked upon the effort of the Churches as in the nature of charity work and in some instances it was deeply resented. The idea that the Church was a legitimate part of a student's life in Boston was not generally held.

Students easily become "Church tramps." Because of their short stay in Boston, they hesitate to become connected with any church, but rather want to visit them all. Frequently they are advised to do this in order to hear the various organists and choirs. If they wish variety in Church service and doctrine, all kinds can be found within easy reach of the student quarter. There is the Jewish Synagogue, the Roman Catholic church, all forms of Protestantism, the mother church of Christian Science, several New Thought and Spiritualistic associations, and a Vedantic Circle. The curiosity of the college age demands that these be visited. It can easily be seen that while there is a gain in information, there is a decided loss in the spiritual and devotional life, for church-going rapidly degenerates into a form of sight-seeing.

Again, the student is not the forlorn and lonesome person so often portrayed; very far from it. She is most active, alert, and independent, intensely enthusiastic about her work, and anxious to see and know everything about Boston and vicinity. It is remarkable how much some students see during a short year, for the studies pursued often require long hours of practising, rehearsals, etc., and these are frequently of an emotional nature which is very fatiguing.

Comparatively few schools have had students register their religious preference, therefore some students have received invitations from several churches, while others had none. It proved a very difficult matter to find our own Church girls and become acquainted with them; in fact often impossible.

Frequently there are only one or two students in a house, or if more they may be attending different schools and feel little common interest. In college dormitories a few girls attending church may be able to induce many more to go. There is a kind of college and dormitory spirit to which an appeal can be made, which is quite absent under the conditions existing in the student quarter of Boston.

Excellent work is being done by several churches and clubs. Some churches employ student visitors and have special student gatherings; Central Congregational, Union Congregational, Mt. Vernon Congregational, Old South Congregational, Emmanuel, Church of the Messiah, Church of the Advent, and the Commonwealth Avenue Baptist church may be mentioned. The following clubs provide rooms, board, and social privileges to many and are filling a great need: The Students' Union, Students' Club, and the Stuart Club. The Bethel House, Franklin Square House, and two Young Women's Christian Association buildings take care of a large number of students. A Y. W. C. A. committee has been formed for work among students, with members representing churches and clubs especially interested in students. Boston University, Emerson, and Simmons Colleges have Christian Associations. The Students' Co-operative Registry has been in existence a year. Its members represent various clubs and associations interested in the housing problem. Its registrars have lists of recommended rooms and will advise and assist students to secure rooms at any time.

The work of no two churches and clubs is exactly alike. While there is a splendid spirit of coöperation, each institution must work along individual lines. For this reason the work at Trinity differs in some respects from that of other churches. It employs a visitor, a recent graduate of Smith College, who lives in the student quarter and whose entire time is given to the student work. At the beginning of each year, cards are circulated with the following statement on them: "If you would like to consider Trinity your Church home while you are in Boston, and would enjoy meeting members of the parish, please mail this card to the Secretary of the Students' Committee." There are spaces for name, school, Boston address, home address, home church, and statement whether or not the signer has been confirmed. The purpose of this is twofold: to avoid overlapping the work of other churches, and to offer Church privileges to all who are interested. The committee had felt handicapped in meeting and entertaining students whose interests were in other communions, while all the privileges of the church can be offered freely to those of our own communion. In this way several are found each year who are not communicants of any church, but who "prefer the Episcopal Church" and are glad to come into the confirmation class.

Many of the ladies of Trinity have invited individual girls

and groups to their homes on Sunday evenings and at other times, and have become personally interested in them. Students, living in lodging-houses, as so many do, and even those in dormitories, appreciate very much coming into homes. This is an ideal way for students to come in contact with the best influence. In perhaps no other way can they get as happy a knowledge of much that Boston has to offer. In this way students are frequently given tickets and invitations which are of value to them and their work. A woman in charge of a house of students recently made the statement that they were much less liable to be undignified and indiscreet when they felt that people were interested in them and that they were not among strangers entirely.

Last autumn a group of students met and organized the Guild of St. Hilda, which meets one Sunday evening a month in Trinity House. Any woman student attending Trinity may belong to the guild. A simple supper is served and a talk given upon some Church or religious subject. One of the clergymen is chaplain of the guild. The membership card admits the bearer to the floor of the church at the Sunday morning service without waiting (The floor of the church is reserved for pewholders until service time). Several members of the guild have sung in the Lenten choir, taught in the Sunday school, or have been enrolled in a Bible class. This guild has a corporate Communion once a month. In the last two years eleven women students have been confirmed, representing a wide variety of schools and states. This year during Lent a class was conducted to which any student could come, with questions for discussion. It was especially intended for those thinking of Confirmation who wished to ask questions and discuss them more fully than time would allow in the regular Confirmation class.

Trinity is represented on the Boston Students' Coöperative Registry and the Young Women's Christian Association Student Committee. In cases of illness a woman physician is ready to respond and the student visitor is ready at all times to render personal service wherever she can be of any assistance. Names of students coming to Boston are very welcome, and the visitor will call upon such students and do what she can to make them at home in the church.

In general the Students' Committee of Trinity Church tries to meet the needs of the students in whatever way it may with large emphasis on the place and value of the Church in the life of the student.

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THERE is a tendency to draw a line of demarcation between the city church and the country, and to consider their respective obligations and opportunities as if they differed as much as the external conditions of life in city and country. Much harm may be done by giving too much attention to the external conditions, with the idea that the inner life and activity of the church are greatly affected by them. People in country and city wear the same kind of clothes, read the same books, belong to the same political parties, are moved by the same needs and desires, and act with or without owning allegiance to the same principles of conduct. Their fundamental needs and hopes are the same, and the same kind of religion will prove effective in all the relations of domestic business and social life. The law of duty and the joy of high endeavor are identical everywhere. The kind of preaching that draws men and women to the practice of virtue and to the winning of spiritual gifts in the city is precisely the kind that is needed and craved by men and women of the understanding heart in the country town. One who served several Sundays as chaplain at an insane asylum asked the medical director for advice. The response was, "Preach to them exactly as you would to any other assembly of men and women. If you assume that they are different from other people, they will find you out, and they will hate you." Taking that good advice, the preacher touched chords which responded in gratitude that lasted for years. The listeners and workers in a factory town or at a summer resort are of one blood and have hopes, fears, duties, and tasks that differ only in form. The essence of the spiritual life is the same everywhere; for we are many members, but one body.—*Christian Register*.

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FOR ALL MEN, small as well as great, even for those who have succeeded, and conquered apparently all honors, it is true that the best is yet to be. Heroic Paul, earth's most intrepid and earth's sublimest spirit, standing forth in old age, with a thousand victories behind him, knew that he had not yet attained. No matter what your success, I appeal from the seed to the coming sheaf, from the acorn to the coming oak, from this little spring to the future river, from your ignorance to wisdom, from your fragmentary tool or law or custom to perfect virtue, from the broken arc to the full circle, from the white cloud to the stars that are above the clouds. Because life is in a series of ascending climaxes, and because it waxes ever richer and richer, for every man, whether young or old, it is better farther on, and the best is yet to be.—*Newell Dwight Hillis*.

## THE CHURCH AND SOCIAL EDUCATION

By MARY V. BARNHURST

THE modern Church is now called upon to answer the challenge of the twentieth century. What is the Church doing for the advancement of humanity?

To this demand of the new era, the Church is responding slowly but surely, and there are numerous indications that the great Christian bodies of America are preparing to handle with increasing potency those questions which most vex human society.

The remarkable work done by the Federal Council of Churches of Christ in America, in instituting a nation-wide campaign to stimulate intelligent interest in social problems, marks an epoch in Church history.

Old methods of attacking social problems are now seen to be inadequate; and there is an increasing demand in religious circles for greater familiarity with the new body of scientific social knowledge.

Much time must elapse before this new knowledge can pass through the minds of a vast number of people and bring a resultant change in their habits of thought and conduct; for the reforms that occur in a day are of little consequence, and the most important acquisitions of the race are very slowly acquired.

The Church follows the character and progress of its constituents, just as the State follows the character and progress of the citizen.

Church work is an expression of the mind of the workers, and its efficiency or inefficiency is a reflection of their education or their lack of it.

Hence great emphasis must be placed on the educational process as a means of solving the problems of both Church and State. And even greater emphasis must be placed on the nature of the educational process. For, from the standpoint of race progress, systems of education, either religious or secular, are wholly inadequate when they train men and women to play special parts in religious or social machinery, but fail to make them respond to the great economic and political needs of city, state, and nation.

Hence very great emphasis must be placed on the importance of social education in both Church and State, in order that religion may with greater efficacy hasten the coming of the Kingdom of God on earth; and education achieve its fundamental object, the training of men and women to be citizens of a free commonwealth.

To further this end, and in response to numerous requests from clergymen, the following bibliography has been compiled for publication:

### SUGGESTED LIST OF READINGS ON SOCIAL PROBLEMS

COMPILED BY PROFESSORS OF ECONOMICS AND SOCIOLOGY OF THE UNIVERSITY OF PENNSYLVANIA.

#### GENERAL—

*The Survey.* (Best source of current information on all social topics.) Published at 105 East Twenty-second street, New York.

*Guide to Reading in Social Ethics and Allied Subjects.* (Critical estimates of leading publications.) Cambridge, Mass.: Harvard University.

PEARODY, *The Approach to the Social Question.* Macmillan Company.

ALLEN, *Efficient Democracy.* Dodd, Mead & Co.

PATTEN, *New Basis of Civilization.* Macmillan Co.

SEAGER, *Social Insurance.* Macmillan Co.

NEARING, *Social Adjustment.* Macmillan Co.

ELLWOOD, *Sociology and Modern Social Problems.* American Book Co.

#### THE CHURCH AND SOCIAL PROBLEMS—

STELZLE, *The Church and Labor.* Houghton, Mifflin Co.

RAUSCHENBUSCH, *Christianity and the Social Crisis.* Macmillan Co.

EARP, *The Social Aspects of Religious Institutions.* Eaton & Co.

MERRICK LECTURES 1907-08, *Social Application of Religion.* Eaton & Mains.

THOMPSON, *The Churches and the Wage-Earners.* Charles Scribner's Sons.

#### PUBLIC HEALTH—

HUTCHINSON-WOODS, *Preventable Diseases.* Houghton, Mifflin Co.

ALLEN, *Civics and Health.* Ginn & Co.

DOCK, *Hygiene and Morality.* G. P. Putnam's Sons.

VEILLER, *Housing Reform.* Charities Publication Committee.

LEE, *Constructive and Preventive Philanthropy.* Macmillan Co.

#### PROBLEMS OF POVERTY—

DEVINE, *Misery and Its Causes.* Macmillan Co.

#### CHILD PROBLEMS—

NATIONAL CHILD LABOR COMMITTEE—Publications. 105 East Twenty-second street, New York.

NEWMAN, *Infant Mortality.* Methuen & Co.

MANGOLD, *Child Problems.* Macmillan Co.

ADDAMS, *The Spirit of Youth.* Macmillan Co.

FOLKS, *The Care of Dependent, Neglected, and Delinquent Children.* Macmillan Co.

REEDER, *How Two Hundred Children Live and Learn.* Charities Publication Committee.

#### THE CRIME PROBLEM—

TRAVIS, *Young Malefactor.* Crowell & Co.

WINES, *Punishment and Reformation.* Thomas Y. Crowell & Co.

PARMELEE, *The Principles of Anthropology and Sociology in Their Relations to Criminal Procedure.* Macmillan Co.

#### LABOR PROBLEMS—

ADAMS AND SUMNER, *Labor Problems.* Macmillan Co.

BROOKS, *Social Unrest.* Macmillan Co.

KELLEY, *Some Ethical Gains Through Legislation.* Macmillan Co.

#### RACE QUESTIONS—

LECPF, *The Indian and His Problems.* Charles Scribner's Sons.

STEINER, *On the Trail of the Immigrant.* F. H. Revell Co.

WASHINGTON, *Up from Slavery.* Doubleday, Page & Co.

COMMONS, *Races and Immigrants in America.* Macmillan Co.

## THE ATTITUDE OF THE CHURCH TOWARD SEX EDUCATION

By EMMA L. ADAMS,

Secretary of the Church Mission of Help, New York

THE widespread discussion of the sex question and the efforts to educate people in general on the subject of sex seems to many just now to be running riot, to have burst all bounds, and to be threatening to swamp us all with talk and literature; on the other hand the reformers, the band of men and women who, in their noble efforts to ameliorate conditions and help humanity to a better and higher standard of life, are criticizing those who have not entered the arena with them.

The Church particularly has had a large share of this criticism directed against her. This does not seem to be altogether fair or just; it does not show apparently a really wide comprehension on the part of the critics of just what the Church stands for or what she is.

She is often called the Mother Church. Stop and think what that means. The mother lives in the home, the "guide, counsellor, and friend," the one to whom we can turn in time of need for comfort and help, and who, cherishing and guarding the home, with a heart full of love for her children, is constantly waiting for them to turn to her and is always ready to receive them. This is the Church. "She stands on a foundation so broad and so complete, it is able to embrace such opposite poles of truth and to show that the contradictories of the partisan are really complementaries—that it is itself a reconciliation. It has drawn opposites together and has shown that truth lies not in the one side or the other, not in the dull middle-way between them, but in the combination of them all" (Rev. Percy Dearmer).

What we should, therefore, and may, expect from the Church, the bearer of the message of Jesus Christ, the message that embraces all truth, the whole of life, the human and the divine, is that she should bring her contribution to each problem as it arises in the evolution of civilization and help us in the light of her teaching to solve it according to the divine will.

"It is the will of God that the truth should not die, and when the historic Church forgets, new bodies arise to remind her" (Rev. Percy Dearmer). These "new bodies," however, in their anxiety to cure what they see that is evil, or in their haste to reform it, lay emphasis now on one point, now on some other, resulting in a swinging back and forth of thought from one extreme to another. This is borne in upon one very strongly in this new extensive movement for sex education.

The enormous importance of finding a remedy for what is known as the "social evil," and education on the subject which for generations has been under the ban of a "policy of silence," has, in the opinion of thinking people become imperative, of vital importance to stay the forces that are surely undermining the foundation of civilized life, and they are equally convinced that the teaching is needed among all classes.

But this education, from the point of view of mere giving of knowledge of facts, is too negative a form of attack. Knowledge of evil, fear of consequences, is not sufficient, nothing permanent can be accomplished without the holding up as a  *motive*  for reform an ideal—the religious ideal.

Following this conviction the Church Mission of Help, in addition to the work it is already doing for wayward girls, has arranged for a course of instruction on the subject of sex from the Church's point of view; the point of view that leaves out no side of man's nature, neither the physical, the mental, nor the spiritual. This society has engaged an instructor who will give to groups of women and girls a series of talks, beginning with the Church attitude, then the physiological side; one especially for mothers, teachers, and workers with girls, is planned giving suggestions as to a working method by which they can in turn impart the knowledge.

Inquiries in regard to these talks may be addressed to Mrs. A. Palmer-Garrett, Church Mission of Help, 37 East Twenty-eighth street, New York City.

## An American Priest at Karlowitz

WHEN the American priest made inquiry at the "Bureau de Voyage" in Trieste with regard to a ticket to Karlowitz, the courteous attendant stared in blank amazement. He had never heard of the place. He tried to persuade me that I wanted to go to Czernowitz. I was astonished at his stupidity. Did his school books not tell of the Peace of Karlowitz in the seventeenth century? Had he never tasted the wines of Karlowitz? Was he ignorant of the "slibowitza," a plum brandy for which Karlowitz is famous? But nay, he assured me I must be mistaken in the name, and suggested transportation to Carlsbad or Karlstadt.

Not the least disconcerted, I took a ticket for Budapest, and when I reached there next morning I made my way to the hospitable home of Radivoj Bikar, the Serb priest. I presented a card of introduction and was cordially received. I told him I was desirous of passing Sunday at Karlowitz if only I could discover how to get there.

"That is very simple," said he, consulting a railway time-card on his desk. "There is a train from Keleti station this evening, and my servant will gladly escort you thither if you will call here at 7 o'clock."

At the appointed hour I presented myself, grip in hand, at the priest's door, and his servant, a friendly Serb who could speak three languages, accompanied me to the depot and saw me safely seated in the car. There was no sleeper, but I had a first-class ticket and the only other occupant was a prosperous Croatian bound for Semlin. We chatted until we both felt drowsy, then wrapped ourselves in our overcoats, stretched ourselves on the seat, and slept peacefully. My Croat companion was snoring as I crept out at 5:30 in the morning, when I heard the conductor call "Karlócza." The names of the stations are announced in Hungarian.

The sun was rising and church bells were ringing.

Karlócza, a town of about 5,000 people, is in Slavonia, close to the Servian border. Only a few stations further, and the towers and minarets of Belgrade burst upon the view. Amid these vine-clad hills on the banks of the blue Danube emigrant Servian families established the See of Karlowitz in 1679, and here the Servian Patriarchate was reestablished by Kara George after its suppression in 1765 by the Turks. Athelstan Riley, in his *Synopsis of Oriental Christianity*, questions the propriety of the title "Patriarch" as applied to the Metropolitan, and our text books have been accustomed to reserve the term for the four ancient thrones, Constantinople, Alexandria, Antioch, and Jerusalem. I shall, however, follow the popular usage that I found everywhere prevailing, and shall speak of the Primate as Patriarch.

As I made my way toward the Cathedral about 6 A. M., I found the streets already astir. Here is a picturesque group of peasant women with gay-colored handkerchiefs over their heads. They stand chatting around the village fountain in the public square as they fill their earthen water jugs. Here comes an ox-cart laden with produce for the market. Here is a family filing into church. I take my place in the congregation as the impressive liturgy proceeds. At its close I hasten to the very primitive inn for a cup of coffee, grudging the time spent at breakfast table.

Before long I was rambling about the town, poking my head into doors or peering through the windows at the astonished people. What they thought I never shall know. The houses are plain, comfortable, rural, low-roofed, one or two stories high, built of stone, whitewashed, scrupulously clean. Some are thatched. Some have a roof of tile. The scene is one of such

simplicity and quiet contentment as to have inspired Horace to sing *Beatus vir qui procul negotiis*.

The signs above the stores are in Cyrillic characters, but I had no difficulty in discovering the nature of the business represented because each door bore a quaint, striking, painted sign. A pair of shoes indicated the cobbler. A big watch pointed the way to the jeweler. A roast of beef on a large shield designated the butcher. A basket of loaves left one in no doubt as to the bakery.

On the top of a hill is the "Mariafried" chapel on the site of the building where the treaty of Karlowitz was concluded in 1699. I found there a devout congregation of Croats. The Croats are Serbs who were cut off from their kin. They use the Latin alphabet and are adherents of the Roman faith. I remained through the Mass, and on leaving the chapel, I found a market in progress on the street. There were stalls on either side with every conceivable article on sale—bread, cakes, doll babies, Prayer Books, neckties, sacred pictures, toys, household utensils—a veritable "Five-and-Ten-Cent" store. People made their purchases as they left church. There was interchange of greetings, and the spirit of merriment and good fellowship was felt even by the American priest who could not follow one word of the language.

About 9 o'clock I turned my steps toward the home of Professor Vladan Maksimovich, to whom I had a letter of introduction. He and his wife, a Russian girl of great beauty, left nothing undone to prove the sincerity of the welcome accorded their American guest. I saw the schools and college. Karlowitz is the centre of extensive educational work. The buildings are large, pretentious, and fully

equipped with the last improvements. The library is well supplied with authoritative works in every department, both in their own and other languages. On the shelves in the Theological College I noted such authors as Kaftan, Julicher, Weiss, Zimmern, Wrede, Bertholet, Harnack, Jensen, Wundt, and Paulsen.

I attended the midday service in the Cathedral witnessing the preparation within the iconostasis and occupying a stall alongside Prof. Maksimovich during the liturgy. I cannot describe the emotion with which I participated in the worship. I realized as never before the splendor and impressiveness of the Eastern liturgy. I was able to form some conception of what must have been the feeling of those old Russian legates who, witnessing for the first time the glory of St. Sophia, reported back to their prince, "When we stood in the temple we did not know where we were. There is nothing like it on earth. There in truth God has His dwelling and we can never forget the splendor we witnessed."

The Cathedral at Karlowitz is beautiful and imposing without; costly in its adornment and workmanship within. The congregation filled the great edifice. There were 500 lads from the school alone. There was no organ; none was needed. The singing of the children, sweet, mellow, exact, went far beyond anything to which we are accustomed. It reproduced forcibly the Palm Sunday scene in the gospel, where children's voices were raised in laud of Christ the King.

There are no pews in the Oriental churches. All stand throughout the long Liturgy. The devotional spirit is very strong, and to these men of simple, earnest faith it is utterly abhorrent to sit comfortably by while the sacrifice of the Master's passion is being enacted.

At the close of the Liturgy, Prof. Maksimovich brought the message that the Patriarch would receive me at his palace



THE PATRIARCH'S CATHEDRAL AND PALACE,  
Karlowitz, Slavonia, Hungary.



adjoining the Cathedral. The spacious grounds are like a park. Gorgeous flowers are in bloom and birds are chirping in the trees as if to welcome the American priest. The apartments within are richly furnished. The walls are adorned with life-size paintings depicting momentous scenes in the history of the Patriarchate. The present occupant of the see is Lucian Bogdanovich, a man of comparative youth and striking personality. He is a profound scholar and theologian, influential with the government and enjoying wide popularity with his people.

He received me in his study. Prof. Maksimovich introduced me as an American priest interested in the Servian Church and its people. The Patriarch bade me welcome and begged me to tarry for luncheon which was served in the great dining hall with a menu as elaborate as that of our best New York hotels—soup, fish, entre, chicken, vegetables, dessert, fruit, and two kinds of wine. We were a very congenial party. At the head of the table sat the Patriarch. His attire appeared very gorgeous to the eyes of the American priest—the cassock trimmed with scarlet, the scarlet buttons and the oriental headgear with its gold cross. There were several priests and the good monk Csirics, master of a dozen languages; happily for me, English was among the number. He had just returned from a pilgrimage to Moscow and had many interesting incidents to relate.

The Patriarch is gracious and winsome, cultured, refined. He has proved an admirable administrator of his rich, influential see and a man keenly alive to all the movements of our day. He once visited London (before he was Patriarch) and is thoroughly familiar with the life of the English people. The conversation at table covered a wide range of topics. English and American affairs were freely discussed. We talked of Taft and Roosevelt; of the Equitable fire; of the *Titanic* disaster; of Dr. Briggs and the Higher Criticism. Adjourning to a smaller room at the close of the meal, we enjoyed coffee around a little table. At this point I took occasion to present my credentials. Earlier in the day I had presented a letter from one of the professors in my *alma mater*, the New York University, who is himself a Serb. I now showed the Patriarch my letter from the Bishop of Long Island and also one from Bishop Raphael addressed to any clergy of the Eastern Church whom I might meet. These were readily translated by the monk Csirics, even to the Arabic lettering on Bishop Raphael's writing paper. As time was bringing the hour for the departure of my train, I read a brief address of greeting which I had prepared, and presented the Patriarch a copy of my book on the Eastern Church for his library. I then knelt and received his benediction. Thus concluded one of the most interesting experiences of my life.

The time that was left I spent pleasantly with Vikentius Vujics, rector of the Theological College. "Brooklyn bridge," was his prompt rejoinder when I was introduced as from Brooklyn. He had seen pictures of the bridge and was thoroughly informed on American affairs. We talked of the extinction of the Indians, of sky-scrapers, of American millionaires, etc., etc. I was impressed with the close and intimate touch of these men with the life of to-day. In this remote town on the very borders of Slavonia, they were as well informed as I in regard to the larger problems and conditions of American life. They are progressive and up-to-date.

I came away with a new realization of the sterling worth of these people. I found abundant evidence of the vitality of the Orthodox Church. As an American, I wanted to know more intimately a nation that has already contributed a Tesla and a Pupin to the roll of scientific discoverers in our country. As a Churchman I was refreshed by my contact with representatives of that historic communion which is close kin to our own in a common devotion to the ancient creeds and the common possession of an apostolic ministry.

T. J. L.

ALL TRULY consecrated men learn little by little that what they are consecrated to is not joy or sorrow, but a divine idea and a profound obedience, which can find their full outward expression, not in joy and not in sorrow, but in the mysterious and inseparable blending of the two.—*Phillips Brooks.*

### THE CLEVELAND MISSIONARY COUNCIL

THE fourth meeting of the Council of the Fifth Missionary Department, held at Trinity Cathedral, Cleveland, on October 9th and 10th, brought together a large body of Churchmen, Bishops and other clergy and laymen, many of whom are known and honored in the Church's national assemblies.

Nearly one hundred and fifty elected representatives and visitors, all of whom were guests of Cleveland Churchmen, registered their names, besides many clergymen and laymen who did not register. From the various dioceses of this Fifth Department came also more than one hundred women to attend the Conference of the Auxiliary of the Department, which met in Cleveland at the same time.

On the day preceding the opening of the council, there were meetings of five closely allied bodies, viz., the Executive Committee of the Sunday School Commission of the Department, the Commission on Text Books used in the Public Schools, the Executive Committee of the Mid-Western Deaf-Mute Mission, and the Board of Missions of the diocese of Ohio. The meetings of these committees, together with the two days occupied by the meeting of the Council, and the Woman's Auxiliary of the Department which continued its session until Friday the 11th, made four exceedingly full days. But so carefully had the local committee on arrangements worked out its programme that there was no confusion, while each of the several conferences contributed somewhat of its interest to each of the others.

The opening service of the Missionary Council was the Holy Eucharist at 7:30 A. M. on Wednesday, followed later by the Litany, sung in procession, a function of great dignity and solemnity. At this service the Bishop of Ohio, President of the Council, and Bishop Lloyd made addresses.

"This is the oldest diocese in our group," said Bishop Leonard. "It was on this lake shore more than a century ago that the Rev. Roger Searle preached the Gospel to a few immigrants, the first clergyman of any sort to minister to souls in this region."

During the two days, in addition to three business sessions, the council was occupied in five conferences on six topics, which at once secured and held throughout the attention and interest of the audiences

which taxed the seating capacity of the large Cathedral Hall. The topics discussed were as follows:

"The Provincial System, Would It Help or Hinder Church Extension?" Speakers, the Bishop of Michigan City, and the Rev. Dr. W. F. Faber.

"Can the Missionary Council and the Sunday School Convention be coördinated?" Speaker, the Rev. F. C. Sherman.

"Teaching Missions in the Sunday Schools." Speakers, Bishop Lloyd and the Rev. Arthur B. Gray.

"Seminary Training for Men to Work in Small Town and Rural Districts." Speakers, Bishop Weller, and the Rev. Dr. De Witt, Dean of the Western Theological Seminary.

"The Use of Laymen as Catechists, Preachers, and Evangelists." Speakers, the Bishops of Indianapolis, Springfield, and Marquette, and Archdeacon Dodshon.

"How Can the General and Diocesan Boards of Missions Coöperate in the Interest of Church Extension?" Speakers, the Bishops of Milwaukee and Western Michigan, and Dean Marquis.

The special features of the council were the banquet given at the Union Club by the Church Club of Cleveland on Wednesday evening, at which the Bishop of Michigan, Mr. Herbert N. Laflin of Milwaukee, and Bishop Lloyd were the speakers; the luncheon at noon on Thursday at the Country Club on the lake front, to which the members of the council and invited guests were conveyed in automobiles; and the closing service in the Cathedral on Thursday evening, at which the Bishop of Chicago was the preacher. This sermon was preceded by full choral evensong sung by the combined choirs of the Cathedral, Emmanuel, and Grace Churches, and was in every way a fitting



LUCIAN BOGDANOVICH.  
Servian Patriarch.

close to one of the truly missionary councils of the Middle West.

During the sessions of the Missionary Council, the Woman's Auxiliary of the Department held daily conferences and study classes, bringing their convention to a close on Friday with Holy Communion in the Cathedral, at which service the Bishop of Fond du Lac was the preacher. In his sermon Bishop Weller emphasized the fact that joy in religion comes to the individual Christian in proportion to the cost of personal sacrifice in the service of Jesus Christ.

After an address of welcome by the Bishop of the diocese, Mrs. Pratt of Indianapolis read a paper on "The Use of Church Papers," and said: "Our Church papers stand in striking contrast to the American Press in general. Their editorials and selected matter are comparable to all that is contained in the best magazines, and keep one in touch with the work of the Church, and engender enthusiasm. The diocesan paper should receive the respect of our people for what it stands for. It enables them to follow intelligently diocesan affairs, and often promotes good feeling between parishes, and creates friendly emulation. The *Spirit of Missions* ought to be much in evidence at Auxiliary meetings, and a skilful president will encourage women to speak of articles, or some particular mission work that has attracted their admiration."

A paper contributed by Mrs. Stevens of the diocese of Michigan dwelt upon "Methods and Plans which obtain in Auxiliary Work in Michigan." A third paper, read by Mrs. C. P. Lampman of Chicago, gave a very graphic sketch of the object of the great missionary exposition which is to be held in Chicago in May, 1913.

Following these papers, an illuminating Bible Lesson on the Gospel of St. Matthew was given by Miss Lindley, indicating the purpose and teaching of the Gospel from St. Matthew's viewpoint.

One of the many interesting features of this conference was the question box conducted by Miss Lindley, which led to some profitable discussions, and the clearing up of some perplexities.

TO BE SATISFIED even with the best people, we need to be content with little, and to bear a great deal. Even the most admirable have imperfections, and we ourselves have no fewer. Our faults combined with theirs make mutual toleration a difficult matter. We can only "fulfill the law of Christ by bearing one another's burdens."—*Fenelon*

## SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

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

### SOCIAL SERVICE IN PHILADELPHIA

THE Interchurch Federation of Philadelphia has a live Social Service Commission, the secretary of which, W. B. Patterson, devotes all his time to the work. On this Commission the Church is largely represented and the Bishop of the diocese is deeply interested in the work. Indeed he helped materially in making it possible for Mr. Patterson to come to Philadelphia. The work has opened auspiciously this autumn. The following outline shows its scope:

#### GENERAL PLAN FOR PRESENTING SOCIAL SERVICE TO THE CHURCHES OF PHILADELPHIA:

1. Presentation of what is involved in the social application of religion by the churches, through addresses to the clergy in denominational groups, or otherwise.
2. General social service meeting in each of the 18 districts of Philadelphia. This meeting to be arranged for by the clergy in each district.
3. Organization of each district (or sub-division of each district) for social work.
4. Organization in each individual church of a social service group, such group to have representation in the larger district or sub-district grouping.
5. Platform work and round-table conferences, the latter dealing concretely and specifically with all expedient phases of social service.
6. Utilization of professional social workers in an educational campaign, each worker to confine himself or herself to the subject in which he or she is specializing.
7. All matter to be set forth with scriptural bases as the fundamental.
8. Co-operative work by the church social service groups with



the established municipal, public, and semi-public social agencies.

9. The general social service committee, as such, to engage, actively in two or three general and extensive lines of humanitarian work, each of which is to be of concern to the entire city; such, for instance, as child labor, housing and remedial loan.

Following are the major divisions suggested by Mr. Patterson of social service through the church:

- (1) Recreation and Amusements.
- (2) Industries and industrial welfare.
- (3) Education.
- (4) Sex education and the social evil.
- (5) Immigration and the foreign born.
- (6) Municipal agencies.
- (7) Social agencies.
- (8) Health.
- (9) Housing.
- (10) Justice and probation—the courts.
- (11) The police.

Ultimately all of the general divisions and their sub-divisions are to be presented definitely and in a practical manner to the working groups in the individual churches.

In such presentation, as already indicated, the social workers, whether identified with church or non-church social agencies, are to cooperate.

Arrangements also have been made which will permit of church social workers gaining a knowledge of "case work" through first-hand contact under the guidance of the non-church social agencies, such as the charity organization society, the child welfare societies, the housing commission, the immigrant societies, etc.

#### LABOR LEGISLATION IN THE LAST CONGRESS

The labor interests were very active during the last session of Congress and have the following laws to their credit:

1. Rights of hearing, petition, and association restored to post-office employees.
2. Popular election of senators.
3. General eight-hour bill.
4. Eight hours in the fortification bill.
5. Eight hours in the naval bill.
6. Eight hours for letter carriers and clerks in postoffices.
7. Phosphorus match bill.
8. Children's bureau bill.
9. Extension of Federal compensation for injuries act.

10. Industrial Relations Commission.

11. Free circulation of trade union and fraternal publications.

The Senate passed a workmen's compensation bill and an immigration law, both of which are still pending in the House of Representatives.

#### CHICAGO SOCIAL SERVICE COMMISSION

The Christian Social Service Commission of the diocese of Chicago for the current year is composed of Very Rev. Walter T. Sumner, chairman; Rev. P. C. Wolcott, D.D. (Highland Park), Rev. Herman Page, D.D., Rev. J. M. McGann, Rev. E. J. Randall, Rev. H. B. Gwyn, William V. Graves, Dr. George B. Young (Commissioner of Health), Victor Elting, S. T. Mather, Fred H. Deknatel, all of Chicago; John C. Harding, Evanston, and Malcolm McDowell, Secretary, 125 Monroe street.

PRESIDENT A. LAWRENCE LOWELL of Harvard, at a meeting at the Phillips Brooks House at Cambridge in the interest of social service work, urged the students to bridge the gulf necessarily existing between the educated man and the uneducated laborer. He said, in part: "This is an altruistic age, when men consider the interests of others. The individuality of a few years ago is being outgrown. One of the greatest services that students at the colleges can render is to pass on to others less fortunate the advantages they are given at college, and to receive in return the educational benefit which such work gives to those who engage in it seriously."

The meeting was attended by several hundred undergraduates who are engaged in doing social service work in and around the city.

MISS HELEN B. PENDLETON, secretary of the Associated Charities of Savannah, Ga., is also secretary of the recently appointed Social Service Commission of the diocese of Georgia. The other members of this Commission are: Rev. G. Sherwood Whitney, rector of St. Paul's Church, Augusta, chairman; Rev. George Croft Williams, Augusta, Rev. William T. Dakin, Savannah, and Col. G. Arthur Gordon, Savannah.

REV. SAMUEL ZANE BATTEN, D.D. of Des Moines, Iowa, has been elected secretary of the Baptist Social Service Commission. He will have his headquarters in Philadelphia.



## CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

### THE "ISLE OF PINES ALMACIGOS SPRINGS WATER CO."

To the Editor of *The Living Church*:

I HAVE received so many letters of inquiry in regard to certain circulars sent out by the above company that I have been physically unable to answer them. The promoter of this company has always been enthusiastic about Missionary work. His plans for the organization of the above company were submitted to me, and I was asked to take the controlling interest in the company for the Church.

With the limited time at my disposal for investigation, I could not see how the plans could be carried out on the capital proposed. I also submitted the matter to our Chancellor as to the title to the property, and he was of the opinion that the party holding the title to the property, who proposed to put it into the company for a certain interest, could make a good title.

From my knowledge of the promoter, I would say that there is no intention of fraud, and only my doubt as to the company's ability to carry out its promises caused me to withhold my endorsement.

ALBION W. KNIGHT, Bishop of Cuba.

### CORRECTION FROM BISHOP BRENT

To the Editor of *The Living Church*:

THAT part of my Annual Convocation Address (printed in THE LIVING CHURCH, October 5) which refers to Great Britain's action relative to opium reform should read as follows:

"The same year the House of Commons branded the Indo-Chinese opium trade as 'morally indefensible.' Mr. (now Lord) Moreley in advocating reform commended the Report of the Philippine Opium Committee. He afterwards told me that the Report on that occasion was 'silver and gold' to him."

C. H. BRENT,

Bishop of the Philippine Islands.

Bishop's House, Manila, P. I., September 9, 1912.

### APPRECIATION

To the Editor of *The Living Church*:

IN a blue moment, when I had temporarily lost faith in my persuasion that a worthy effort for good will never fail for lack of money or interest, I sent you a letter that breathed something of my patient faith. I quoted in it from an intimate and personal letter, which seemed to crystalize the helplessness, and yet faithfulness with which the clergy are fulfilling their divine duties. After sending it I had a few bad quarter hours for fear that I had been lacking in fineness in admitting strangers unbidden into the guest chamber of a heart. I refer to my communication which you published under the caption of "Clerical Stipends." I had even thought of requesting its withdrawal, and was pleased when the delay in publishing led me to suppose that it was not available. Finally when it did appear, I comforted myself with the thought that it was a true catharsis of a perplexed and burdened mind, the responsibility for the utterance of which you shared with me. I now feel that God has reasoned with me for losing my robustness of faith. Such enquiry has reached me that I am content to believe that a power not of me led me to pen the lines; and from the exceptional interest taken in the communication, and which has come to attention, I am very sure that in a quiet way it will work for the comfort and strength of God's priests.

Very truly,

OSCAR WOODWARD ZEIGLER.

St. Mark's Rectory, Baltimore, October 6, 1912.

### "CATHOLIC" AS A TITLE OF LOCAL CHURCHES IN HISTORY

To the Editor of *The Living Church*:

TO those of our people who insist upon referring to the Church as Catholic, it may be a consolation to know that as early as the sixth century we have documents from Egypt which contain references to individual Churches as the *Catholic Church*, *καθολικὴ ἐκκλησία*. Documents from the monastery of St. Phoebammon at Jêrmé contain such references. The same name designated Churches in other towns: a shell from Erment of the eighth century commemorates a priest of the *Catholic Church*: an ostracoon from Thebes of the seventh century is addressed to the brethren of the *Catholic Church*; a papyrus document from Hermopolis of the seventh century is written by the clergy *κληρος* of the *Catholic Church* of Hermopolis. A still earlier papyrus, of the sixth century, refers to the *Catholic Church* of Thinis. During the period under consideration the Egyptian Church was separated from "the Catholic Church" imperially so-called.

The above texts show that the term *Catholic Church* was a common designation as early as the sixth century for what we might call parish churches. If at the next General Convention the name be not changed to *Catholic*, individuals may be glad to know that they have a sufficiently ancient precedent for the use of the term in reference at least to their own parish church—even if that precedent be the use of a Jacobite community; for are we not even as the "Jacobites" in the eyes of "the Catholic Church" imperially so-called?

Yours very sincerely,

SAMUEL A. B. MERCER.

Western Theological Seminary, Chicago, October 11.

### REQUEST FROM ST. LOUIS CLERGYMAN

To the Editor of *The Living Church*:

SOME time ago I received a letter from some Eastern clergyman, asking me to look after a young man who had removed to St. Louis. Through a regrettable mischance the letter was mislaid, and as the names concerned were strange to me, I have been unable to call them to mind and to fulfil the trust as requested. I write in the hope that the clergyman who wrote the letter may see this notice and write again.

Yours truly,

B. T. KEMERER,

Vicar of St. George's Chapel.

Olive and Pendleton streets, St. Louis, Mo.

### EARLY AMERICAN PRAYER BOOKS

To the Editor of *The Living Church*:

THE printing of "Amen" in italics at the end of the Epistles for the Sunday after Ascension, the Third, Fifteenth, and Sixteenth Sundays after Trinity, and for All Saints' Day, in the edition of the Prayer Book published by Carey and Ward, Philadelphia, 1836, is not a typographical error, or peculiar to this edition. See the editions of the Prayer Book published by Moses Thomas, Philadelphia, 1812, by S. Porter & Co., Philadelphia, in 1818, for the Common Prayer Book Society of Pennsylvania, and by D. & G. Bruce, New York, in 1823, where the same form obtains in all.

LOUIS K. LEWIS,

Librarian, the Athenaeum of Philadelphia.

Philadelphia, October 12, 1912.

[Several other correspondents have written to the same effect.—EDITOR L. C.]



THE LATE REV. A. A. BENTON, D.D.

### BLESSINGS

BY THE REV. A. A. BENTON, D.D.\*

Exult! Oh thankful heart, for all the gracious gifts  
That daily fall from God's Right Hand.  
As countless as the myriad grains of desert sand,  
As silent as the flakes yon cloud so softly sifts,  
Yet ever fall more freely forth at His command.  
As shows the lovely frost-lace on the window glass,  
Its beauty and its glory in the flooding ray,  
So gleaming on my screen of life, as speeds each day,  
Unceasing mercies, patterned there, shall overpass  
The frost-work's loveliness, which melts and has no stay;  
But mine, swift-melting into subtle acts that play  
A living part in others' life—though shared, abide with me,  
Until Thy summons calls my joyous soul to live with Thee.

\* This sonnet was found on the work-table of the late Rev. A. A. Benton, D.D., after his sudden death already reported. It was Dr. Benton's last literary work and he had probably written, or at least completed it, on the evening before his death.

## Woman's Work in the Church

Sarah S. Pratt, Editor

Correspondence, including Reports of work of all women's organizations, should be addressed to Mrs. William Dudley Pratt, 1504 Central Ave., Indianapolis, Ind.

WHAT the unskilled woman worker takes serious chances and makes a mistake in coming to live in the city, was the subject of a thoughtful editorial in *THE LIVING CHURCH*, during the summer. The Editor presented the thought that young girls, unable to care for themselves, should be a public charge and should not be exposed to the fatalities of city life. The waste and wreckage of girl-life is so lamentable that the question of moral as well as physical conservation is being forced on people looking more carefully than ever before into an alarming future.

But, as Bishop Francis says concerning Knickerbacker Hall, Indianapolis, which has just been opened as a living place for impecunious girls, "If they *will come* to the city, here is a good place for a few of them." Just at present, forty-four fortunate girls may find anchorage in this comfortable place, and later there may be room for more. As has been said, Knickerbacker Hall, comprising two large and handsome buildings connected by a glass corridor, has been a school for many years. It was thrown open to the public, early in October, that it might see what attractions it is now offering as a residence to business women who are earning not more than nine dollars weekly.

In the dignified reception hall hangs the portrait of Bishop Knickerbacker as it has hung for many years, showing the kindly, lovable Bishop in his prime of life and enthusiasm. It is a satisfaction to many to know that the name, Knickerbacker Hall, will be retained, instead of calling it a "Home" of any kind. As a visitor said, "Any girl would be glad to say she lived at Knickerbacker Hall," and the Hall is going to be just as high-sounding as its name.

The head and manager of it is Mrs. William N. Drumm, who has just finished four successful years of work with girls in St. George's parish, New York City. Mrs. Drumm at once interested the Churchwomen in her work in a practical way by setting them to work, and for weeks they have been hemming table and bed-linen, over-casting blankets, binding top-mattresses, and doing much housewifely work under the instruction of Mrs. Drumm, who knows just exactly how she wants things done. When this was all finished, there followed a marking "bee" at which "Knickerbacker Hall" was indelibly impressed on their memories and some of their fingers. The writer had the fortune to surprise Mrs. Drumm in the linen-room and to enjoy watching her deftly arranging, in the great white pigeon-holes, the piles of house-furnishings. "Here," she said, pointing to a heap of pink and blue, "are their face-cloths; here are the bath-cloths; here the face-towels and here the bath-towels; and here"—she displayed a large blue rug with loops at the corners—"here are the bath-rugs, to be hung on the bath-room door after use. I want to teach the girls the niceties of life and that they can be just as dainty right here, as if they were rich girls."

"If I were you," I said, "I would manage to bring each one of them at times into this room that she might see what it means to you, and understand that the very name, 'linen-closet,' is a fetish to a good housewife." Fortunate those girls who will have the influence of this quiet, sweet-voiced, wholesome woman, still young enough to sympathize with and remember the heart of youth!

THE HALL begins with forty-four beds; beds—not cots—of white enamel; with scalloped, white spreads and a folded blanket at the foot, these beds are tempting. A few rag rugs, a dresser and chairs, comprise the fitting, while closets are in most of the rooms. Many of these rooms have been furnished as memorials and I am hoping that the name of "Sarah Knickerbacker" will be one of them. The library contains four handsome arched walnut book-cases, once belonging to the late Bishop Talbot. Mr. W. K. Stewart has claimed the beautiful privilege of filling these cases. The drawing room is large enough for dancing,

and there will be frequent occasions when friends may be invited. The kitchen, an immense room, has both coal and gas ranges and everything is brand new; and, best of all, the cook is thoroughly *en rapport* with her work and will be a staunch ally of the matron. Mrs. Drumm expects to take her meals with the girls, as she wishes to lose no opportunity to be an important part in their lives. The Bishop wishes it known that the Hall is not denominational; no influence, except the surroundings, will be used to make Churchwomen of the residents. Thus auspiciously begins a great and needed enterprise and one bespeaking the general interest of Churchwomen. As the success of this kind of work in Louisville, Ky., was a stimulus to Indianapolis in this matter, so may this venture inspire similar efforts elsewhere.

THE DIOCESE of Chicago has a number of interests of a philanthropic character which are sustained with much enthusiasm; aged women, boys, and babies are its especial care. One of the officers, whose mind and heart are never entirely free from thought of the welfare of these establishments, has been moved to break into verse concerning a most delightful subject, albeit, a somewhat material one. We hope the "pome" will send many women directly to their jam closets:

"When the time of jellies and jams draws near  
Oh Friends and Sisters! You'll have to hear  
A tale of woe that will melt your hearts  
And call up visions of apples and tarts.  
St. Mary's larder is empty and bare;  
Slster Frances' head is bowed with care;  
Let us change it soon to life and glow  
As we place our dainties row by row.  
Our lads in the Homes will chuckle with glee  
As peaches, spiced currants, and plums they see;  
'Hurrah for Auxillary ladies,' they cry,  
'Hurrah for their pickles, preserves, and pie!'  
As apple-butter and sauces sweet  
The eyes of our dear 'Old People' meet,  
They will smile, we know, and their hearts won't ache  
For the 'things that Mother used to make.'  
And 'Providence' babies, God bless the dears,  
If goodies could help it, they'd never shed tears.  
Of our child-garden the flowers they are.  
God bless and keep them under His star!  
Auxillary women, one and all,  
Pray heed, we beg, this piteous call  
And take from your store, so abundant and ample,  
For each institution, a generous sample."

IT IS KNOWN to members of the Woman's Auxiliary that a monthly conference is held at the Church Missions House, New York City, in which matters are discussed and plans laid by Miss Emery, Miss Lindley, and others, and to which visitors are welcome. The October conference will vary from the usual, being a part of an Auxiliary Institute which will include instruction in the Woman's Auxiliary text-book, *Japan Advancing*, and in the Junior book on the same subject. Conferences on the subject, "Shall the Woman's Auxiliary rise to its present opportunity, and how?" will be held and time will be afforded for demonstration and practical help. Miss Emery concludes a letter to the Auxiliary at large: "If we can serve you in any possible way during the coming year, please let us know."

THE G. F. S. is growing rapidly, its idea and comprehensiveness making it a possible Church society everywhere. The memorial offering of Western New York this year is to be sent to the Girls' School, Bontoc, Philippine Islands. This fund was begun in 1893 and, each succeeding year, has been appropriated to some needed work, as a memorial. Members, associates, and all others are asked to make an offering annually for this purpose, as near All Saints' Day as possible. This money may be sent, before November 20th, to Mrs. J. M. Harrison, 300 Frank street, Rochester, N. Y.

The question is asked, in parts of the country where this society is still a stranger, whether its scope is as broad as other of our societies? The scope is as broad as that of any Church society and includes the same kind of work done in all of these. "Our aim," writes one of its officers, "is not alone to do something, but to be something; we try not only to do good but to be good, and nowhere else will you find a society so essentially protective. This protection, which the G. F. S. gives its members, is world wide. What other society combines the happiest and healthiest fun with the deepest spiritual influence? What other society takes not only a *vacational* but a *vocational* interest in its members? What other society can boast of meeting and befriending strange girls at steamers and trains, protecting a "chorus girl" throughout a long itinerary, providing hospital care in case of illness, Christmas joy for the shut-in, and instruction that includes not only such things as physical culture, singing, dancing, literature, art, and music, but the study of the Bible and Prayer Book, Church history and Missions, and, through these, faithfulness, thrift, purity, and true womanhood?"

### THE TWENTIETH SUNDAY AFTER TRINITY

The fool, no fear of God before his eyes,  
Self-confident walks his self-chosen way  
With footsteps light, insouciant and gay;  
Deems present pleasure is the dearest prize,  
And present profit loves, since in it lies  
Potential joy; in careless disarray  
Hies on 'mid danger, till, with sore dismay,  
He sees before him swift destruction rise:  
Be not unwise, but walk full watchfully;  
Redeem the time, for evil are the days;  
Eschew excess, maintain sobriety,  
And, with the Spirit filled, sing thankful lays  
To God, through Christ, for all, and, in His fear,  
In mutual honor, hold each other dear.

JOHN POWER.

## Church Kalendar



Oct. 6—Eighteenth Sunday after Trinity.  
" 13—Nineteenth Sunday after Trinity.  
" 18—Friday. St. Luke the Evangelist.  
" 20—Twentieth Sunday after Trinity.  
" 27—Twenty-first Sunday after Trinity.  
" 28—Monday. SS. Simon and Jude.  
" 31—Eve of All Saints. (Hallow-E'en.)

### CALENDAR OF COMING EVENTS

Oct. 21-25—Central Council of G. F. S., Detroit, Mich.  
" 22—First Dept. Miss. Council, Providence.  
" 22—Second Dept. Miss. Council, Buffalo.  
" 23—Consecration of the Suffragan Bishop-elect of Iowa, Evanston, Ill.  
" 29, 30, 31—Fourth Dept. Miss. Council, Charlotte, N. C.  
" 29-30—National Council of St. Barnabas' Guild for Nurses, Providence, R. I.  
" 30—Consecration of the Suffragan Bishop-elect of Minnesota, Faribault.  
Nov. 13—Special Conv., Diocese of Vermont, Burlington.

### MISSIONARIES AVAILABLE FOR APPOINTMENTS

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

#### BRAZIL

The Rev. John G. Meem.

#### CHINA

#### HANKOW:

Miss M. E. Wood of Wuchang.

#### SHANGHAI:

The Rev. B. L. Ansell of Yankchow.  
Miss A. B. Richmond of Shanghai.

#### CUBA

The Ven. W. W. Steel, Archdeacon of Havana.

#### JAPAN

#### KYOTO:

The Rev. J. J. Chapman of Nara.

#### MEXICO

The Rt. Rev. H. D. Aves, D.D.

## Personal Mention

THE REV. JOHN R. ATKINSON has resigned the rectorship of St. Luke's Church, Scranton, Pa., and has accepted a call to St. Thomas' Church, Newark, N. J.

THE REV. MORGAN ASHLEY is now rector of Christ Church, Bordentown, N. J.

THE REV. A. H. BARRINGTON, formerly in charge of Grace Church, Everett, Mass., will be in charge of St. Saviour's Church, Bar Harbor, Me., this coming winter.

THE REV. RALPH BRAY has joined the clergy staff of Emmanuel Church, Boston, Mass.

THE REV. JAY SCOTT BUDLONG, rector of the Church of the Ascension, Stillwater, Minn., has resigned to accept a call to become rector of All Saints' Church, Minneapolis, Minn., where he begins his duties on All Saints' Day. After November 1st he should be addressed at 3233 Portland avenue, Minneapolis.

THE ADDRESS OF THE REV. BRAYTON BYRON has been changed from Providence, R. I., to 30 Park avenue, Rochester, N. Y.

THE REV. CHARLES G. CLARK, rector of the Church of the Good Shepherd, Shelton, Conn., has resigned and accepted a call to the rector-

ship of St. George's Church, Gates and Marcy avenues, Brooklyn, N. Y., where he expects to assume charge on Sunday, November 10th.

THE ADDRESS OF THE REV. DANA C. COLEGROVE is changed from 1230 Ogden street to 1210 Pearl street, Denver, Colo.

THE REV. CHARLES L. COODER, D.D., recently called to the rectorship of St. John's parish, Camden, N. J., began work there on Sunday, October 6th, and is now in residence. His address is Broadway and Royden streets, Camden, N. J.

THE REV. WILLIAM HOWARD DAVIS is now rector of St. Mark's Church, Hammononton, N. J.

THE REV. EDWARD MACOMB DUFF has resigned the rectorship of St. Thomas' Church, Buffalo, N. Y., and on November 1st will become rector of St. James' Church, Grosse Ile, Mich. Mr. Duff holds a lectureship in the De Lancy Divinity School of Western New York.

THE REV. R. W. ELLIOTT, rector of the Church of the Holy Comforter, Rahway, N. J., has been placed in charge of St. Mark's Church, Garwood, N. J.

THE REV. THOMAS P. GALES, formerly of Wolcott, N. Y., has been appointed to the charge of the missions at Adams, Ellisburg, and Fredericks' Corners, N. Y. (diocese of Central New York), where he began his work on October 1st.

THE REV. JOHN CALVIN GOODMAN has accepted an appointment as priest in charge of St. John's Church, Bergenfield (diocese of Newark), N. J., and will enter on his duties on October 27th.

THE REV. STEPHEN H. GREEN, formerly rector of St. Saviour's Church, Bar Harbor, Me., will have charge of the services at St. Margaret's Church, Brighton, Mass., during the absence of the rector, the Rev. W. G. Read, who has gone abroad.

THE REV. ALFRED W. GRIFFIN has resigned charge of St. Ambrose's Church, Antigo, Wis. (diocese of Fond du Lac), his resignation taking effect the latter part of October.

THE REV. GEORGE R. HEWLETT, who has been assisting at St. Luke's Church, Evanston, Ill., the past summer, has accepted the position as curate in the parish. His address is 936 Illman avenue, Evanston, Ill.

THE REV. ARTHUR REID HILL, rector of All Saints' Church, Minneapolis, Minn., has resigned, his resignation taking effect on November 1st.

THE REV. CHARLES McL. HOWARD has become rector of Holy Trinity Church, Ocean City, N. J.

THE REV. J. P. D. LLWYD, D.D., vice-provost of Trinity College, Toronto, Can., has accepted a call to the position of Canon Residentiary and Vicar of the Cathedral of All Saints', Halifax, Nova Scotia. Dr. Llwyd was formerly in the American Church as rector of St. Mark's Church, Seattle, Wash.

THE REV. DAN MARVIN has resigned the rectorship of Caroline Parish, Setauket, N. Y. Mr. Marvin was made deacon in 1875 and has spent his entire ministry at various points in the diocese of Long Island.

THE REV. LEWIS GOUVERNEUR MORRIS has assumed his duties as rector of All Saints' Church, Worcester, Mass. (diocese of Western Massachusetts), where his address is All Saints' Rectory, 13 Ashland street.

THE REV. OLIVER H. MURPHY, D.D., rector of North Elk parish, Cecil county, Md. (diocese of Easton), has accepted a call to the rectorship of Christ Church, Millville, N. J., and will enter upon his duties there on October 1st.

THE REV. R. B. NEVITT has resigned charge of the mission of Bourg Louis, P. Q., Canada, and will sail for England on October 19th to make an extended visit.

THE ADDRESS OF THE REV. JOHN L. OLDHAM, assistant at Emmanuel parish, Baltimore, is 825 St. Paul street, Baltimore, Md.

THE REV. EUGENE S. PEARCE, rector of Christ Church, Troy, N. Y., has accepted a call to Zion Church, Rome, N. Y., and will take up his new work in November.

THE REV. WILLIAM W. RAYMOND is in temporary charge of St. Andrew's Church, East Onandaga, and Emmanuel Church, East Syracuse, N. Y., under appointment of the Bishop of Central New York.

THE REV. H. W. ROBINSON, formerly of Kenodenville, Md., has taken charge of the group of missions centering at Sandersville, Ga.

THE REV. PHILIP SCHUYLER, rector of St. Peter's Church, Bennington, Vt., has resigned, and the first of December will become Canon Missioner of St. Luke's Cathedral, Portland, Me.

THE REV. JOHN S. SIMMONS has accepted work in connection with St. Mary's parish, Columbia, S. C. After October 20th his address will be 724 Gates street, Columbia, S. C.

THE REV. CHARLES L. SLEIGHT of Somerville, Mass., has accepted a call to the rectorship of St. Paul's parish, Natick, Mass.

THE REV. JOHN W. WILLIAMS, rector of All Saints' Church, Chelsea, Atlantic City, N. J., has been granted a four months' leave of absence by the vestry, and with his wife will sail for Naples on November 9th by the Cunard S. S. *Laconia*. Their address will be care Thomas Cook & Son, 54 Piazza di Termini, Rome, Italy.

THE REV. WILLIAM JOHN WILLIAMS, rector of St. Barnabas' Church, Queen Anne Parish, Leeland, Md., has accepted a call to the rectorship of St. Mary's Church, Shelter Island, N. Y.

## ORDINATIONS

### DEACONS

KANSAS.—On Sunday, October 15th, in the Church of the Good Shepherd at Topeka, Kansas, Mr. ALBERT P. MACK was ordained deacon by Bishop Millsbaugh. The Rev. R. K. Pooley, rector of St. Paul's Church, Leavenworth, preached the sermon, and presented the candidate.

NEW JERSEY.—In All Saints' church, Scotch Plains, N. J., on Saturday, September 22nd, Mr. EDWARD GABLER was ordained to the diaconate by Bishop Scarborough. The sermon was preached by the Rev. C. W. Twing of Riverside, N. J., and the candidate was presented by the Rev. R. W. Elliott of Rahway, N. J. Mr. Gabler will continue as minister in charge of All Saints' Church, where he has served during the past two years while pursuing his course at the General Theological Seminary.

### PRIESTS

CENTRAL NEW YORK.—In St. Paul's church, Watertown, N. Y., on the Feast of St. Matthew the Apostle, September 21st, the Rev. ALBERT E. PHILLIPS was advanced to the priesthood by Bishop Olmsted. The Rev. Francis W. Eason was the preacher, and the candidate was presented by the Rev. David C. Huntington, rector of the parish. The Rev. Messrs. Fred J. Davis, L. A. Davison, Romeo Gould, and George A. Perry were present and joined in the laying on of hands. During his diaconate Mr. Phillips has been officiating at the missions at Black River, Glen Park, and Great Bend, N. Y.

## DIED

BARRY.—ROBERT PEABODY BARRY, formerly Major Sixteenth U. S. A. Born in New York City, 1839. Died at Clifton Farm, near Warrenton, Va., October 9, 1912.

BURT.—At the residence of her daughter, Mrs. E. R. Morse, in Rutland, Vt., on September 26, 1912, aged 76 years, Mrs. ANNA MARIA BURT, widow of Benjamin H. Burt, and daughter of Mr. Charles Haggood of Bellows Falls, Vt.

KNOWLSON.—At rest, August 14, 1912, at New York City, CAROLINE L., wife of John KNOWLSON, M.D., after a lingering illness, aged 74 years.

KNOWLSON.—RICHARD JOHN KNOWLSON, on August 31, 1912, at New York City, only son of John Knowlson, M.D., and Caroline Knowlson, aged 42 years.

MILLS.—Entered into life eternal, October 9, 1912, at Clifton Springs, N. Y., the Rev. JOHN ALVEY MILLS, only son of the late Rev. William Hammond Mills, D.D., of Yonkers, N. Y. The burial was at Newton Lower Falls, Mass., in the family plot.

### Requiescat in pace!

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

## MEMORIALS

### RT. REV. C. C. GRAFTON, D.D.

The Advent Ward C. B. S., Boston, Mass., desires to record its great sorrow for the loss of the Superior-General of the Fraternity, CHARLES BISHOP OF FOND DU LAC. From the days when the Fraternity was distrusted and suspected to its present condition of freedom and honor, the Bishop of Fond du Lac had been its fearless and faithful counsellor, friend and patron. The quietness and confidence which characterized him are the elements of strength in the Fraternity, and we cannot better show forth its influence than by copying the methods of his life, with its constant prayerfulness, especially before the Altar; with its increasing charity to fellow-man; and its deepening love for our Lord. Of that nearness which it is permitted to feel with the holy dead we must be conscious with him whenever the Holy Sacrifice is offered and, while we ask his prayers, we intend to remember him, as he would have loved to be remembered:

"May the bright company of Angels meet thee; may the judging senate of Apostles succour thee; may the triumphant army of white-robed Martyrs welcome thee; may the band of glowing Confessors, crowned with lilies surround thee; may the choir of Virgins receive thee singing jubilees; may the embrace of Patriarchs bind thee in their bosom of Blessed repose; mild and joyous may the aspect of

Jesus Christ appear to thee, and award thee a place forever among them who wait upon Him. Set among the companies of the Blessed mayst thou enjoy the sweetness of Divine contemplation for ever and ever. Amen."

While as a Ward and as individuals we make this pledge in referring the minute to the General Secretary of the Confraternity, the suggestion is made that some authorized form of Memorial of the Superior-General should be set forth in the Intercession Papers, for use by the Confraternity throughout the year.

Boston, October 8, 1912.

ERVING WINSLOW, Secretary.

**GEORGE B. CLUETT**

The Chapter of Washington Cathedral, in session on October the third in the year of our Lord 1912, places on record its appreciation of God's servant, the late GEORGE B. CLUETT, of Troy, New York, a generous benefactor, true friend, and wise counsellor of the National Cathedral Foundation.

Mr. Cluett's earnest and thorough-going devotion to our Lord and His Church, his high ethical quality, his keen business sagacity, his wide knowledge of men and affairs, his genial, cordial friendliness, and apostolic simplicity and purity of life and manners, his liberal and judicious stewardship of wealth, made him a model of the Christian layman at work in the world, and an example to be specially commended and followed in this selfish day of luxurious prodigality in the use of wealth for personal and secular rather than religious ends.

This Chapter will ever gratefully remember his generous help of the Cathedral project, and sorrows with his family and friends in their loss, wishing them the comfort and blessing of God's Holy Spirit of strength and peace.

**CLASSIFIED NOTICES AND ADVERTISEMENTS**

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

**RETREATS**

**AT ST. JOHN BAPTIST HOUSE, New York,** a three days' retreat for women will be given, beginning Thursday evening, November 7th, and closing Monday morning, November 11th. Conductor, the Rev. H. P. Bull, Superior S. S. J. E. in America. Apply to the ASSISTANT SUPERIOR, Sisters of St. John Baptist, 233 East Seventeenth street, New York City.

**WANTED**

**POSITIONS WANTED—CLERICAL**

**YOUNG PRIEST,** sound Churchman, seeks parish. Simple, extemporaneous preaching, excellent references. A fair stipend asked. Not south, and in district free from malaria. Address "G," care LIVING CHURCH, Milwaukee, Wis.

**POSITIONS OFFERED—MISCELLANEOUS**

**IN PHILADELPHIA** in December a companion and secretary wanted for a young girl, semi-invalid. Must be fond of sewing, and able to read aloud. Catholic Churchwoman preferred. Address "CATHOLIC," care LIVING CHURCH, Milwaukee, Wis.

**POSITIONS WANTED—MISCELLANEOUS**

**WOMAN** of culture and refinement, graduate nurse, excellent housekeeper, cook, and seamstress, with deaconess training, desires work in parish or home. Best references from present position. Address "DEACONESS H," care LIVING CHURCH, Milwaukee, Wis.

**WANTED.**—Position as organist and choir-master. Young, experienced, Communicant. Organ recitalist and boy voice expert. Best of references. Address "ORGANIST," Y. M. C. A., Oak Park, Ill.

**ORGANIST-CHOIRMASTER,** experienced, revert, desires change. Organizing boy-choirs a specialty. Address "S. E.," care LIVING CHURCH, Milwaukee, Wis.

**PARISH AND CHURCH**

**AUSTIN ORGANS.**—New contract for an organ in St. Paul's, Charleston, S. C., came to us through the beauty of our St. Michael's organ. Same experience in Atlanta, Savannah, Wilkes-Barre, and other places. Our best advertisement is always the success of our organs. New catalogue now ready—illustrated. AUSTIN ORGAN CO., Woodland street, Hartford, Conn.

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

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

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

**CHASUBLE** (red) wanted by Southern Missionary; reasonable price. Address "H," care LIVING CHURCH, Milwaukee, Wis.

**UNLEAVENED BREAD—INCENSE**

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

**PURE Unleavened Bread** for the Holy Eucharist. Samples and price list sent on application. THE SISTERS OF ST. MARY, St. Mary's Convent, Peekskill, N. Y.

**SHEET BREADS.**—Extra thick. Dull, rough finish. 3 x 3. 16 1/4-inch squares. Send for samples. CHRISTIAN WOLF, 3453 St. Vincent avenue, St. Louis, Mo.

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

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

**INTERNATIONAL CHOIR EXCHANGE; EPISCOPAL CLERICAL REGISTRY**

**PARISH ORDERS** for CLERGYMEN or for ORGANISTS and CHOIRMASTERS promptly taken care of.

ADDRESS, 111 Newark Avenue, Jersey City, N. J., or 147 East 15th street, New York City.

**BOARDING PUPILS**

**NERVOUS** and backward children taken as boarding pupils. Ocean front. 155 SOUTH BELLEVUE AVENUE, Atlantic City, N. J.

**HEALTH RESORTS**

**THE PENNOYER SANITARIUM** (established 1857). Chicago Suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

**BOARDING HOUSE FOR GIRLS—NEW YORK**

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

**MONEY LOANED**

**LOANS** made to build churches, rectories, and parish buildings. For particulars address AMERICAN CHURCH BUILDING FUND, 281 Fourth Avenue, New York.

**PRINTING OUTFITS**

**PRINTING PRESSES,** Type, and Supplies. Special discount to clergymen. Catalogue free. L. M. CARROLL & Co., 320 Madison Street, Chicago.

**THE BOARD OF MISSIONS**

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

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

**GIFTS OR BEQUESTS**

for Domestic Missions, for Foreign Missions, or for General Missions, intrusted to the Church's agent,

**THE BOARD OF MISSIONS**

for investment, aid permanently to maintain the Church's work at home and abroad.

The Board has never lost a dollar of its Trust Funds.

The report of the Trust Fund Committee will be sent free on request. Address

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

**APPEALS**

**WORK AMONG THE MOUNTAINEERS, DIOCESE OF VIRGINIA**

Help is urgently needed for the support of the large staff of workers in the Archdeaconry of the Blue Ridge. Help given means sharing in the uplifting of whole communities. Address ARCHDEACON F. W. NEVE, Ivy Depot, Va.

**NOTICES**

**PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS**

GRATITUDE AND THANKSGIVING HAS COME TO US FROM ALL SIDES. Just enough money was received from churches and individuals to make the October quarterly payments. See Report next week.

Quarterly payments to between five and six hundred beneficiaries can only be made promptly by the Trustees when they receive sufficient funds from churches and individuals. About \$30,000 per quarter is required. \$120 per year is a good measure for many churches and individuals because 1,000 offerings of \$120 would give the Fund \$30,000 per quarter. Or two churches, or two individuals subscribing \$60 each might combine to make a unit of \$120; or four churches, or four individuals subscribing \$30 each; or ten people combining might subscribe \$1.00 per month.

All these offerings, if more convenient, can be paid quarterly, say—December, March, June, and September, the next month before the quarterly payments to beneficiaries.

Send postal for information.

GENERAL CLERGY RELIEF FUND, ALFRED J. P. McCLEURE, Treasurer, Church House, Philadelphia, Pa.

**BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES**

President, Edward H. Bonsall; 1st Vice-President, H. D. W. English; 2nd Vice-President, Courtenay Barber; Treasurer, H. W. Atkinson; Gen'l Secretary, Hubert Carleton; Associate Secretary, George H. Randall; Assist. Secretary, Arthur R. P. Hayes; Field Secretaries, The West, G. Frank Shelby; The South, Benjamin F. Finney; New England, Leonard V. Webb; New York District, Franklin H. Spencer.

The Brotherhood is an organization of men and boys of the Church for the Spread of Christ's Kingdom among their fellows by means of definite prayer and personal service.

The Brotherhood aims to intensify and make real all Church work among men and boys by helping its members to make use of all channels of Christian effort with a view to aiding men and boys individually in living the Christian life.

Address communications to the BROTHERHOOD OF ST. ANDREW, BROAD EXCHANGE BUILDING, BOSTON, MASS.

**THE AMERICAN CHURCH UNION**

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

**BOOKS RECEIVED**

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

**HENRY HOLT & CO. New York.** Phoebe, Ernest, and Cupid. By Inez Haynes Gillmore, author of "Phoebe and Ernest," "Jancy," etc. With illustrations by R. F. Schabelitz. Price, \$1.35 net; postpaid \$1.47.

**HOUGHTON, MIFFLIN CO. Boston.** The New Light on the Old Truth. By Charles Allen Dinsmore. Price, \$1.25 net, postpaid \$1.35.

A Picked Company. A Novel. By Mary Hall-lock Foote. Price, \$1.30 net.

**THE YOUNG CHURCHMAN CO. Milwaukee.** The Church Triumphant. By the Rev. Lucien Adelbert Davison, B.P., A.M. Price, \$1.00 net, postpaid \$1.07.

**THOMAS Y. CROWELL COMPANY. New York.** Kirstie. By M. F., author of "The Journal of a Recluse." Price, \$1.25; postpaid \$1.37.

**PAMPHLETS**

**THOMAS WHITTAKER, INC. New York.** Why Use Forms of Worship? By the Rev. T. Tracy Walsh, Yorkville, S. C. \$2.50 per 100. Orders for less than 100 at 3 cts. each.

**FOLDED KALENDARS**

The Young Churchman Folded Kalendar. Price, 10 cts.

# THE CHURCH AT WORK

## LAYMEN'S MISSIONARY LEAGUE IN THE DIOCESE OF ERIE

THE LAYMEN'S MISSIONARY LEAGUE of the diocese of Erie was organized at Erie, Pa., on October 2, 1912. The object of the League is to open up new missions in the diocese and to supply lay readers in the absence of the regular priests. At present it is composed of the licensed lay readers in and about the see city, but it is the intention to expand throughout the entire diocese until it includes all the licensed laymen. Officers were elected and plans laid for the work of the League. There is a wide field for such an organization and great hopes are entertained for its usefulness.

## SECOND DEPARTMENT MISSIONARY COUNCIL

THE ANNUAL COUNCIL of the Second Missionary Department will be held in Buffalo, N. Y., from October 22nd to 24th. Bishop Burgess of Long Island, President of the Council, will be chairman during the sessions. The opening meeting will be held in Trinity church, and the business sessions and other meetings will either be held there also, or in the parish house adjoining.

The sessions will open on Tuesday evening with an address of welcome by Bishop Walker, and the general subject for the evening will be "The World Call to this Generation." Rear-Admiral Charles H. Stockton, U. S. N., retired, of Washington, D. C., will speak on the Church's need for a world policy; the Rev. Sydney N. Usher of New York will tell why conditions in the East make this the hour of their need and our opportunity; and Bishop Aves of Mexico will discuss conditions in his field of work. On Wednesday morning the council will organize and hold its business session. At the conference in the morning the general subject will be "The Second Department in 1912." This will be opened with the statement of the Department Secretary, the Rev. John R. Harding, D.D.; brief statements from representatives of each diocesan missionary committee will be made, showing plans put into operation, work done, and results secured on behalf of the general mission work of the Church; the importance, proper methods and work of the diocesan committee on missions will be discussed by the Rev. J. N. Blanchard, D.D., of Madison, N. J. At the afternoon conference the subject will be "Effective Methods of Stimulating Missionary Interest." The Rev. George R. Van de Water, D.D., of New York City, will speak on the "Every-member Canvass, What it is and What it is not"; Mr. Henry Adsit Bull of Buffalo, will discuss "The Simultaneous Canvass of a City"; "Missionary Literature and the Use to Be made of It," will be the subject of the Rev. Hugh L. Burleson of New York; and the Rev. W. A. R. Goodwin of Rochester, N. Y., will speak on the "Church's Services In Relation to the Church's Missions." At the laymen's dinner, given at the Ellicott Club on Wednesday evening, Bishop Lloyd and others will speak on the subject, "Missions and Christian Citizenship."

On Thursday morning a final business session will be held and the last conference, on the general subject "Making the Study of



THE LATE REV. JOHN MONCURE, D.D.  
[See THE LIVING CHURCH, Oct. 12, page 834.]

Missions more Interesting and Definite." The Rev. Phillips Endicott Osgood of Roslindale, Mass., will tell how this can be done in the Sunday school, and a speaker to be announced later, will show how interest can be maintained by mission study classes. The closing service of the council will be held at 12:30. In the afternoon a trip to Niagara Falls has been arranged for speakers, delegates, visitors, and others who may wish to take it.

An informal conference of representatives of the social service commissions of the dioceses in the department will be held sometime on Thursday. The commissions of the dioceses in New York and New Jersey have been urged to send representatives. A number of well-recognized leaders will be present to take part in this conference, including Bishop Lines of Newark; the Rev. Dr. Harding, secretary of the Department; Canon Chase of Brooklyn; Mr. John M. Glenn of the Russell Sage Foundation; and the Rev. Mr. Crouch, field secretary of the Joint Commission. The plan is to hold the conference after a simple dinner on Thursday evening, October 24th. Further details will be announced at the Council.

## SERVICES FOR THE ARAPAHOE INDIANS IN WYOMING

SPECIAL GATHERINGS of the Arapahoe Indians were recently arranged by the Rev. John Roberts, who completes thirty years of service on the Reservation in Wyoming next February. The dance house presented an interesting and picturesque scene with scores of bucks, squaws, and papposes, ranged around three sides of the building to greet Bishop Thomas and a number of his workers, who occupied chairs facing the Indians. In the centre were boxes and saucepans containing provisions provided by the Bishop and friends for a feast, or "Pow Wow."

The exercises commenced with an address in Arapahoe by Chief Yellow Calf, who exhorted his people to be true to the Gospel of the Son of the Unknown on High. The religion of "Our Father" is a religion of love to Him, love to man, and of good-will and kindness to others. The Bishop (chief of the white robes) and the ladies who were working with him, had come to show their good-will to the Indians, and were trying to lead them in the straight road (God's road). Yel-

low Calf also spoke of the sacredness of the marriage relation, and of the mutual duties of husbands and wives. The chief is a man of great influence among the Arapahoes. In the last two years he has lost two sons, Lone Eagle, and Youngest Bear, and the Bishop has had two handsome headstones placed over their graves in the cemetery on the hill given by Yellow Calf to the Bishop. Seth Willow spoke to his people on the danger of falling into the habits of drinking and gambling. (It was forty acres of Seth Willow's land that were recently purchased by a lady of Germantown, Pa., and presented to the new Arapahoe Mission.) Black Horse, Michael Goggles, and Herbert Welsh (catechist), followed, urging their people to till the land and raise crops.

Bishop Thomas gave an address through an interpreter, in which he spoke of the faithful Michael, one of their number, who had helped Mr. Roberts so much in interpreting St. Luke's Gospel, and who had gone into the life beyond, with several others whom they remembered, and he announced that the name of the new mission would be St. Michael's, after the great leader of God's messengers. After the conference the provisions were handed around by the Chief and others, and the visitors left for their drive of nine miles back to the Agency. The following day a special service was held at Yellow Calf's camp, the Bishop, the Rev. John Roberts, the Rev. C. C. Rollit, Department Secretary, the Archdeacon, and the lady workers, Mrs. Hadsell, Miss Beath, Miss Weaver, and Miss Ross, being present. Addresses were given by the first three, the Holy Communion was celebrated, and Black Horse and an Indian boy were confirmed.

It could hardly be termed a Cathedral service in the usual acceptation, the laughing, screaming children, occasionally rolling under the seats and playing with their daily companions, the dogs, preventing the observance of the strictest decorum; but it was worth a good deal to hear the voices of several of Mr. Robert's former pupils joining in the hymns, and repeating the words of the Apostle's Creed, bearing their witness to his faithful labors among them.

## CORNERSTONE FOR NEW CHURCH AT BELLEVUE, PA.

THE CORNERSTONE of the new Church of the Epiphany, Bellevue, Pittsburgh, Pa., was laid on Saturday afternoon, October 5th. The walls of church and parish house are sufficiently advanced to give adequate idea of the completeness of the structure. The long procession moved from a nearby residence to the walls, there being thirty-five vested choristers, and the following clergy: the Rev. Messrs. T. J. Bigham, chaplain of the Laymen's League; W. C. Cady of Braddock; L. F. Cole of the Church of the Incarnation; Dr. G. A. M. Dyess of the University of Pittsburgh; H. Gibbs of Ambridge; H. A. Grantham of New Kensington; A. C. Howell of Sewickley; G. W. Lamb of Rochester; Archdeacon A. S. Lewis of Greensburg; Archdeacon R. N. Meade of the Redeemer; Dr. J. H. McIlvaine and William Porkess of Calvary; G. B. Richards of Emmanuel; J. R. Wightman of All Saints'; C. M. Young of Oakmont; George Rogers and Dr. Hills of the



Epiphany. The choir was grouped at the right of the stone, the clergy at the left, and the wardens and vestrymen about the rector. In the assembly were representatives of many Pittsburgh parishes, and several ministers of Bellevue congregations.

The service followed a form prepared by Dr. John Dow Hills, the rector, and was distributed on leaflets. In the absence of Bishop Whitehead in Europe, the stone, containing the usual well-sealed deposits, was laid by Dr. Hills, with his ecclesiastical authority as president of the Standing Committee of the diocese, as well as by virtue of his office as rector of the parish. The chief address was by the Rev. Dr. Dyess, first rector, 1887-1893, and again rector, 1903-1909. The Rev. Dr. McIlvaine, rector of Calvary Church, Pittsburgh, spoke some strong and helpful words. Then Dr. Hills, noting the Church's inclusiveness in always praying for "all who profess and call themselves Christians," called from the assemblage the Rev. W. E. Burnett, pastor of the Bellevue Methodist Church just opposite, and Mr. Burnett responded in very happy fashion.

Later on, one hundred and seventy guests and parishioners sat down to a dinner at the Bellevue Country Club. There was one toast, "The Bishop of the Diocese," whose daughter sat at Dr. Hills' right hand. A letter was read from the Rev. George Gunnell of Toledo, sometime rector, and addresses were made by the Rev. Messrs. Wightman, Rogers, Richards, and Young, and Messrs. W. W. McCandless and W. J. Patterson (wardens), Edward Snodgrass, Jr. (chairman of the Building Committee), and T. B. Wolfe (one of the architects).

The Church of the Epiphany has been in Dr. Hills' care for three years, and, with three hundred actual communicants and an enthusiastic and active congregation, looks forward to greater things.

**BISHOP BILLER'S FIRST CONFIRMATION**

THE NEWLY consecrated Bishop of South Dakota honored Trinity Church, Watertown, with his first episcopal visit for Confirmation, just two days after his own consecration. Eleven candidates were confirmed.

**ST. PAUL'S CHURCH, AKRON, OHIO, CONSECRATED**

ST. PAUL'S CHURCH, Akron, Ohio, was consecrated by Bishop Leonard on Sunday morning, October 6th. He was assisted by the rector and curate of the parish, the Rev.

Samuel N. Watson, D.D., and the Rev. C. O. Rundell, the Bishop of Southern Ohio, Dean Jones of Bexley Hall, Gambier, and the Rev. Maxwell Ganter of Connecticut. The Bishop of Southern Ohio was the preacher. St.

bration of the Holy Communion at which the Bishop was celebrant. At eleven o'clock a congregation which crowded the building to overflowing was present, and the following clergy of the diocese attended to participate



INTERIOR OF ST. PAUL'S CHURCH, AKRON, OHIO

Paul's church, erected during the nine years of the present rectorship, is one of the largest and most completely appointed churches in the middle west.

**LAYING OF CORNERSTONE OF ST. MATTHEW'S, ALLIANCE, NEB.**

ON September 28th, Bishop Beecher of Kearney, laid the cornerstone of the new St. Matthew's church, Alliance, Neb. A vested choir of forty voices, headed by an escort of Knights Templars, marched from the present church and took part in the impressive service. When the church is completed, the old church will be made into a parish house. The Rev. Charles Chapman, of North Platte, Neb., is the missionary in charge.

**NEW CHURCH OPENED AT WOODLAND, CAL.**

THE BEAUTIFUL new church in St. Luke's parish, Woodland, Cal. (diocese of Sacramento), was opened for public worship by the Bishop of the diocese on Sunday, September 29th, the festival of St. Michael and All Angels. The first service was the cele-

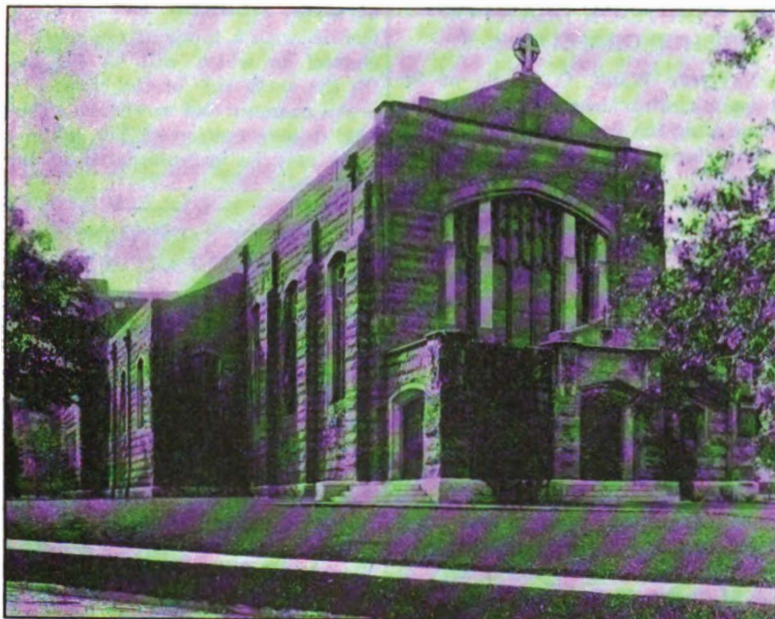
in the services: the Rev. Messrs. John Partridge, B. E. Diggs, W. A. Cash, T. P. Boyd, and T. T. Denhardt. These clergy took part in conducting Morning Prayer, and delivered brief addresses of congratulation at the evening service. The local Methodist minister was also present in the evening and spoke in behalf of himself and his people.

An interesting feature of the morning service was the presence of the large vested choir of men and boys from the Pro-Cathedral, Sacramento. The Bishop preached the sermon in the morning and took occasion to bear his testimony to the good work of the present rector, the Rev. E. J. Baird, and to that of the former rector, the Rev. D. E. Holt, now of Oroville.

The new church is of Norman-Gothic architecture, and was designed by W. A. Hays of San Francisco. It will seat 200 persons comfortably and has all the modern acquisitions of sacristy, robing room, and Sunday school room, with a spacious concrete basement, and hot air heating appliances. It is built with pressed brick and has terra cotta trimmings. The windows are of Cathedral glass and are diamond shaped and double-leaded. The interior furnishings are of oak and pine and the pews cost \$1,500. Several beautiful memorial gifts have been placed in the new structure among which are a handsome carved oak reredos, a hand-carved oak pulpit, also a beautiful altar, lecturn, and litany desk. The font is of pure Italian marble; a \$2,000 pipe organ will be installed soon, and when funds warrant it a clock will be placed in the tower. The new church with its furnishings will cost about \$20,000. Much credit is due Mr. C. W. Bush, a prominent layman of the diocese, and a resident of Woodland for the material prosperity of this parish.

**DEATH OF REV. DR. BENTON**

THE SUDDEN DEATH of the Rev. Dr. A. A. Benton at the Church of the Nativity, Crafton, Pa., has already been stated, but it is a pleasure to receive information that the report that he was stricken while administering the chalice was a mistake. Dr. Benton was in the vestry room, about to put on his cassock preparatory to taking part in the Holy Eucharist, when he fell unconscious and passed away instantly. He never spoke or moved after sinking to the floor, and life was extinct before the doctor could get to him, within ten minutes.

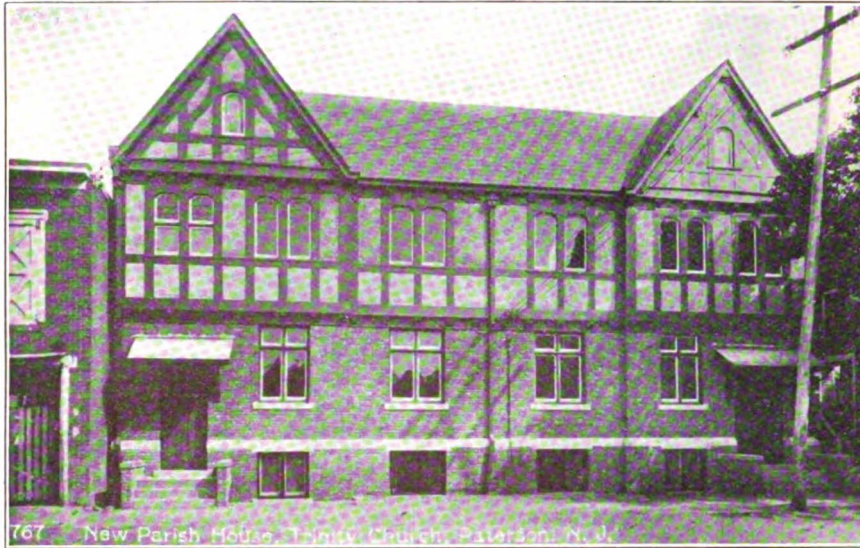


ST. PAUL'S CHURCH, AKRON, OHIO

### PARISH HOUSE OF TRINITY CHURCH, PATERSON, N. J.

A COMMODIOUS PARISH HOUSE has recently been opened for the furtherance of social service, in connection with Trinity Church, Paterson, N. J.

The new building has men's quarters and room for games in the basement. The second floor is one large guild room, which may on



PARISH HOUSE OF TRINITY CHURCH, PATERSON, N. J.

occasion be divided by folding doors. An auditorium seating 350 persons, a stage and dressing rooms are on the third floor. The walls of the first story are of brick; the upper story is of stucco and half-timbered work. About five years ago, when the present rector came into residence, a small fund of thirty dollars had been set aside for a parish house. Since then, by subscriptions, a bequest, and aid from the Bishop's Extension Fund and other sources the cost of the new building (about \$13,600), has been met. The vestry and rector have voluntarily offered to pay back into the Bishop's Church Extension Fund five per cent. per annum of the amount granted from that treasury, so that other like building funds may be aided.

This congregation was gathered together by the late Bishop Starkey about thirty-five years ago, when he was the rector of St. Paul's church, Paterson. He held cottage services in Totowa, then a comparatively small village. To-day there are 422 communicants and 250 Sunday school pupils. The Rev. George P. Armstrong is rector.

### ST. BARNABAS' GUILD FOR NURSES NATIONAL COUNCIL

THE annual National Council of the Guild of St. Barnabas for Nurses will be held in Providence, R. I., on October 29th and 30th, at St. Stephen's church. Preparations are being made for a large meeting by the local chapter, of which the Rev. George McC. Fiske, D.D., is chaplain. Bishop Rhinelander, the Chaplain General, is expected to be present and preach at either the opening or closing service of the Council.

### PROGRESS IN NEW JERSEY PARISHES

THE RECENT SUMMER has witnessed much accomplished in parochial and diocesan properties and work. Ground was broken by the Archdeacon on July 7th for a rectory for the Church of our Saviour, Camden, the Rev. Martin S. Stockett, rector.

On June 30th, the Archdeacon dedicated the new parish house at West Collingswood. This work, under Mr. J. F. C. Grumbrecht and his fellow-laborers, has had remarkable growth in two years past. Within this time

a parish has been organized, a large lot bought and paid for, and the parish house appointed and furnished, at a cost of \$5,000, for chapel, Sunday school, and guild purposes, with a small debt remaining.

The handsome church of the Good Shepherd at Pitman (the Rev. Charles B. Dubell, rector), has during the summer been brought much nearer completion. What has been accomplished in the past five years,

beside handsome windows and other memorial gifts, has cost \$15,000. To finish and furnish the building and install the heating-plant will cost \$7,500 more, and it is expected that certain interested men of Pitman will form a syndicate to take care of this amount. The chancel is a memorial of the late Bishop Coleman.

The new rectory for the Church of the Heavenly Rest, Plainfield (the Rev. Cortlandt H. Mallery, rector), had upon it a debt of \$3,000, which through the generosity of a friend of the parish has recently been paid.

St. George's-by-the-River, Rumson (the Rev. W. Dutton Dale, rector), has one of the handsomest properties in the diocese, and ministers to a wide and influential neighborhood. The splendid church, rich with memorial gifts of other parishioners, is itself the gift of Mrs. William Everard Strong, in memory of her husband. More recently a beautiful rectory and parish hall, named "Ralph Memorial Hall," have been the gift of Mr. and Mrs. Edward Dean Adams, in memory of a son.

### ADOPT MINUTE ON DEATH OF BISHOP GRAFTON

HOLY NATIVITY WARD, C. B. S., of St. Stephen's parish, Providence, R. I., at its first meeting after the death of Bishop Grafton, the Superior-General, adopted the following minute:

"Holy Nativity Ward of the Confraternity of the Blessed Sacrament, meeting for the first time since the Feast of Corpus Christi, June 6, 1912, desires to record its sense of sorrow and gratitude in parting from its beloved, venerable, and venerated Superior-General, the Rt. Rev. Charles Chapman Grafton, D.D., Bishop of Fond du Lac.

"We revere him as a great Doctor, Bishop, and Confessor of the Catholic Church. His long life and abundant labors have been signally blessed, and in the course of Nature and of Grace he has been gathered into the Divine garner as a golden sheaf of a fully ripened harvest. His name is and ever will be a bright and illustrious one in the history of the Church of Christ.

"We give most high praise and hearty thanks for his ever-luminous example of de-

votion to the Blessed Sacrament of the Body and Blood of Christ. His glowing love for the Lord Jesus in the Holy Eucharist was a sacred enthusiasm with him, and will be a continual lesson and stimulus to all who aspire to live by the Bread of Life. We feel that the memory and knowledge of his ardent, adoring affection for the Holy Mysteries of the Altar cannot fail to sustain and quicken our Faith and Love.

"The message which he sent on Corpus Christi Day last, to the annual conference of the Confraternity of the Blessed Sacrament, we can now consider him as sending to us out of Paradise to-day: 'My prayers, love, and blessing.' Saint of God! We pray for thee: we pledge our love. May we inherit thy blessing! Rest in Peace!"

### BALTIMORE CLERICAL ASSOCIATION ADDRESSED BY ENGLISH BISHOP

THE CLERICAL ASSOCIATION of Baltimore, Md., resumed its regular winter meetings at St. Paul's guild house on Tuesday, October 8th, the president, the Rev. Herbert Parrish, presiding. The Association had as its guest, the Rt. Rev. Edward Stewart Talbot, D.D., Lord Bishop of Winchester, England, who had come to America to attend a meeting of the continuation committee of the Edinburgh Missionary Conference. The Bishop spoke of the work of that great meeting at Edinburgh and then very fully and clearly on the subject of "Church Unity and what we can do for it." Besides a large number of the diocesan clergy, the meeting was attended by many leading clergymen and laymen representing nearly all the Protestant communions of the city, who were present by special invitation. On behalf of these, the Rev. Dr. Oliver Huckle, pastor of the leading Congregational church expressed their thanks and appreciation for the pleasure and privilege of hearing Bishop Talbot.

### NEW CHURCH FOR PROVIDENCE, R. I.

AT THE SERVICES in Calvary Church, Providence, R. I. (the Rev. Arthur Washburn, rector), on Sunday, October 6th, there was given out a picture and description of the new \$75,000 church which the parish proposes to erect on the site of the present small wooden church. Even before the consolidation of the Church of the Saviour with this parish, which was accomplished last Easter, the new church had been talked of, and some money had been raised. The proposed new church will be built on the corner of Orchard avenue and Calvary Place, and the present structure will be moved back and made over into a parish house. The new church will be built of stone, orientated, and of Early English Gothic, with a tower at the south side of the chancel in which will be the lady chapel. On the north side of the chancel will be the organ chamber and sacristies. The nave will hold a congregation of 550, while about 190 more may be accommodated in the aisle or wall seats.

### COUNCIL OF THE THIRD MISSIONARY DEPARTMENT

THE ANNUAL Council of the Third Missionary Department, which includes the eleven dioceses in the states of Pennsylvania, Delaware, Maryland, Virginia, West Virginia, and the diocese of Washington, will be held on Tuesday, Wednesday, and Thursday, November 12th, 13th, and 14th, at St. Luke's church, Norfolk, Va. The session will open on Tuesday evening with a public meeting, with the Bishop of Southern Virginia as chairman, and addresses will be delivered by the Bishop of West Virginia, Mr. Roland S. Morris of Pennsylvania, and the Rev. B. L. Ansel of China, on the subject, "What is the Church for?" On Wednesday morning there will be a cele-

bration of the Holy Communion with an address by the Bishop of Southern Virginia. The balance of the morning will be given to reports, unfinished business, and to an address on "Missions in Suburbs' adjacent to Cities" by Archdeacon R. P. Williams of Washington, and on "Missions in New Neighborhoods" by Archdeacon Lewis P. Cole of Pittsburgh. Simultaneous conferences will be held in the afternoon on the general subject, "How to Start the Work." The speakers will be the Bishop of Pennsylvania and Harrisburg, the Bishop Coadjutor of Southern Virginia, the Rev. Messrs. F. M. Kirkus, Edward T. Welfenstein, and William M. Clark, D. D., Admiral C. H. Stockton and Messrs. E. S. Vallicaut, and William A. Cornelius. In the evening there will be a public meeting with addresses on the general subject, "The Call to Work," (a) "In the Home" by Col. Eugene C. Massie; (b) "In the School and College" by the Bishop of Bethlehem; (c) "From the Field," by the Rev. C. C. Pierce, D.D., and (d) "In the Church," by Bishop Lloyd. On Thursday morning there will be Morning Prayer and Holy Communion, followed by a business meeting and reports. The subject for the day is "The Plan of Campaign." The National and International Programme and Policies of the Board of Missions will be discussed by the Rev. A. B. Kinsolving, D.D., the Rev. R. L. Ancel, and Mr. John W. Wood, with a Question Box conducted by Bishop Lloyd. The meeting will close with a joint business session in the afternoon.

**CORNERSTONE FOR GUILD HALL LAID AT WASHINGTON, D. C.**

BISHOP HARDING at 5:30 P. M., on Sunday, October 6th, laid the cornerstone of St. Alban's Guild Hall, Washington, D. C., the service immediately following the open air Cathedral service at which the Rev. Dr. Kinsolving of St. Paul's church, Baltimore, Md., was the special preacher. The Washington gavel, presented to Valentine Reintzell, master of Potomac Lodge, F. A. A. M., by George Washington, master of Alexandria Lodge, and used by the first President in laying the cornerstone of the National Capitol, was used in the ceremony. The office for the ceremony was read by the rector, the Rev. Charles T. Warner, and the address was made by the Rev. Dr. Bratenahl, Canon of the Cathedral, and for many years rector of St. Alban's.

The new hall, which will cost, when completed, \$13,500, adjoins St. Alban's church within the Cathedral close. The building, of Gothic architecture, covers a plot of ground forty by eighty feet. It is built of Potomac blue stone. Its construction was made possible by Misses Mary Josepha and Rosa Morris Nourse, who gave the land on which it is built. The building is a memorial to the Misses Nourse.

**WILL BECOME CANON MISSIONER AT THE MAINE CATHEDRAL**

THE RESIGNATION of the Rev. P. Schuyler, rector of St. Peter's parish, Bennington, Vt., to accept the position of Canon Missioner in connection with the Cathedral at Portland, Maine, has caused great personal sorrow to his many friends in the State, and is a distinct loss to the diocese of Vermont. Mr. Schuyler has been for fourteen years rector of St. Peter's Church. During his rectorate a new parish house, and a church which is one of the best in the diocese, have been built and the debt incurred by these projects entirely wiped out. New spiritual life and energy have been infused into the parochial life and work. Mr. Schuyler has also lent his aid and given his hearty coöperation to every public movement for the good of the community. His resignation will take effect about the beginning of December.

**CORNERSTONE LAID AT PLYMOUTH, MASSACHUSETTS**

THE CORNERSTONE of the new Christ Church, Plymouth, Mass., was laid on the afternoon of Friday, October 4th with fitting ceremonies. The parishioners had the honor of hearing a prelate of the Anglican Church, the Lord Bishop of Winchester, the Rt. Rev. Edward Talbot, who was the guest of Bishop Lawrence at the latter's home in Boston, having arrived in the city the night before

I have not felt that my character was strong enough to plunge into such a financial and administrative maelstrom. The healthiest institutions are not created full size at once; they grow. This diocese has not the interest in, or knowledge of, a Cathedral that would enable them to build wisely now. The Bishop would be compelled to try to draw money from an unwilling or indifferent people; and the great church itself would be for a long time a material shell containing no adequate spiritual life to keep it strong or healthy."



LAYING THE CORNERSTONE OF THE NEW CHRIST CHURCH, PLYMOUTH, MASS. (The Bishop of Winchester and the Bishop of Massachusetts in the foreground.)

from Canada. The Lord Bishop, it may be recalled, is a member of the Continuation Committee of the Edinburgh Conference.

The Lord Bishop in his address humorously remarked that there were two very important events that happened in 1844. Christ Church was started and he himself was born. He referred to the early history of the town and of the probable surprise of the pilgrims could they have seen an English prelate helping to lay the cornerstone of an Episcopal church. He said it was an honor and a pleasure to be able to take part in the exercises. Following the exercises the Lord Bishop was taken about the town and shown all the historic places. Another who made an address was Archdeacon Samuel G. Babcock. The Rev. Allen Jacobs the rector, read the contents of the box that went under the cornerstone. Others present were the Rev. Mr. James of Bridgewater, the Rev. C. H. Brown of Norwood, the Rev. H. C. Cunningham of Duxbury, the Rev. Medville McLaughlin and others. In the evening Bishop Lawrence preached and confirmed a class.

**ST. PAUL'S CHURCH, BOSTON, BECOMES CATHEDRAL**

MONDAY, October 7th, was a great day for the diocese of Massachusetts. It marked the final step in the transition of St. Paul's Church in Boston into the Cathedral of the diocese. The induction of the Rev. Dr. E. S. Rousmaniere as Dean of the Cathedral took place on the previous Sunday morning, when Bishop Lawrence made the address, in which he gave a brief outline of the history of St. Paul's, of its rectors, and of the families that had worshipped there. Then he said:

"In this inauguration of a Cathedral within the church which has been a parish church, in a comparatively small church, and in the very midst of the people, Bishop, Dean, chapter, and indeed the whole diocese are most fortunate. When the suggestion was made, as it has been made again and again in these last years, that we proceed to gather funds for the immediate erection of a great Cathedral church, I have been appalled. Could it be my duty to lead in such a movement? Perhaps I am a coward, but

Addressing the Dean, he said in part: "You and I are in such sympathy as to the work and purposes of this Cathedral that we can move as one. Through your birth-right as a citizen of Boston you know its people, its streets, its temper and ideals. Your experience in Church and civil life fits you for service in the midst of the city. Your frank, modest and sympathetic character gain for you the confidence of friend and stranger, and, above all, your reverent and consecrated spirit enables you so to lead in worship and the service of men as to make this Cathedral to be as a spring of water, the shadow of a rock to the people who, exhausted by the storm, temptations, sins, and cares of modern life, will seek this church. With you are, and constantly will be, the prayer of people, diocese, and Bishop."

Dean Rousmaniere, in his response, spoke of the ideals that had made St. Paul's an influence for good in the diocese. Speaking of the future, he said that the ideal would be fulfilled that there would be every day in the Cathedral the offices of the Church as set forth in the Book of Common Prayer, and that it would be a place where "the spiritual food of the most precious Body and Blood of our Saviour Jesus Christ" may be received by those "who hunger and thirst after righteousness."

Bishop Perry of Rhode Island, who had part in the morning service, was the preacher at the 4 o'clock service, and in the evening the Cathedral was packed to hear the Lord Bishop of Winchester, England, the Rt. Rev. Edward S. Talbot.

The great diocesan service of Monday brought together four Bishops and more than two hundred clergy of the diocese, and the procession that entered St. Paul's from Park street Church (Congregational) which had been generously loaned for the occasion by the Rev. Dr. Conrad, the pastor, was a most imposing one. There were two cross-bearers, one leading the first and general procession of the clergy; and the second ahead of the Dean, the Cathedral staff and chapter, and the Bishops. The sanctuary was beautifully but simply decorated with flowers, and the music, under Warren A. Locke, organist, was carefully chosen. There was a great throng

of sightseers outside the Cathedral and the arrangements from the time the procession left the Park street Church for the Cathedral until its return, were carried out with the greatest dignity, order, and precision, thanks to the careful oversight of Joseph Grafton Minot, who as master of ceremonies, was in immediate charge of all details.

One feature of the occasion was the splendid offertory that was sent up to the altar, the gifts, representing free-will offerings of the people and including several handsome individual gifts, amounting to nearly \$70,000.

The Bishops who took part were Bishop Perry of Rhode Island, Bishop Codman of Maine, Bishop Osborne of Springfield, Ill., and Bishop Lawrence. Prayers by Bishop Lawrence and the Dean were followed by the official proclamation of St. Paul's as the Cathedral church of the diocese by Charles G. Saunders, chancellor of the diocese. The document set forth how Mary Sophia Walker of Waltham and her sister, Harriet Sarah Walker, had made provision by will for the establishment of a Cathedral. In his address, Bishop Lawrence said:

"The danger in our American life is the yielding to the thought that money and great structures make educational and art institutions. In many people's minds it is enough that a great and noble church be built, that its windows be filled with glass and its arches with music to make a Cathedral. Whereas the fact is that the Cathedral is the expression in visible form of the organization of the diocese, the centre of its administrative and spiritual life. Before you can have a university you must have an educated people and a body of scholars capable of filling the buildings with a scholastic spirit. Before you can have a Cathedral you must have a people so educated in the principles of the life of the Church, so united in a common purpose and so appreciative of the spiritual unity of the diocese that the structure will rise almost of itself, built out of the lives and prayers and multitudinous gifts of the people."

Then followed the Holy Communion with Bishop Lawrence as celebrant.

After the Church service there was a luncheon to the clergy and theological students in the Cathedral rooms at the rear of the edifice. Bishop Lawrence made an address, in the course of which he said there was to be opportunity afforded for every one in the diocese to have a part in the endowment of the Cathedral. Others who spoke were Dean Hodges of the Theological School, Dean Rousmaniere, the Rev. Philo W. Sprague, and the Rev. Gerald Maxwell, Superior-General of the Society of St. John the Evangelist, who had arrived in Boston only a few days before.

#### THE BISHOP OF QUINCY USES NOVEL METHOD TO MAKE VISITATIONS

BISHOP FAWCETT and family returned last week to Quincy, Ill., from a somewhat unique vacation of five weeks, which combined work and pleasure. In their comfortable cabin cruiser, "The Esther," they leisurely circumnavigated the diocese of Quincy, the diocese being an island. Stopping practically at nearly all of the parishes and missions of the diocese for a visitation, and in addition holding services in many towns and cities along the way where the services of the Church had never been said before, they cruised up the Mississippi River as far as Rock Island, where they entered the old Hennepin Canal, and thence by its waters to the Illinois River at Bureau, and returning on the latter stream to the see city. Nearly all the effective work of the diocese lies along, or is easily accessible from, these streams. The clergy and lay-folk of the diocese pronounce the first voyage of "The Es-

ther" as a great success, and the way has been opened in a number of new places for the planting of the Church. The distance traveled by the Bishop on water was over 1,000 miles.

#### ORPHANS' HOME AT MOBILE, ALA., WILL BE REBUILT

WHILE parochial activity has been seriously affected by the summer months, work in a diocesan sense has not been at a standstill. A notable instance of this is the work of the committee in charge of the building fund of the "Church Home for Orphans" at present and for many years part located in Mobile. The condition of the building makes an entire new plant imperative, and at the last meeting of the council, the advisability of moving the Home to Anniston was considered. On certain conditions, however, it has decided that the Home should be left either in Mobile or be rebuilt in its vicinity. The estimated cost of the new building is \$50,000, and the committee undertook to raise \$10,000 of this amount in Mobile, leaving \$40,000 for the remainder of the diocese. Under the leadership of Messrs. John E. Mitchell and William Armbricht, the \$10,000 from Mobile has already been secured, and energetic steps are being taken to make a thorough canvass of the diocese. This effort deserves to be crowned with success as the Home has had a long and honorable history and fulfills a real need in the diocese.

#### ACOUSTIC PROPERTIES OF DENVER CATHEDRAL IMPROVED

DEAN HART and the members of the Cathedral congregation in Denver are rejoicing over a discovery that was accidentally made by the Dean the other day, and which has transformed the Cathedral, which hitherto lacked something in its acoustic properties, into a real "whispering gallery." While the Dean was standing in the pulpit recently he stepped back under the extreme rear edge of the parabolic sounding board and while in that position made some remark in an ordinary tone of voice that was heard so distinctly by his secretary who was at the rear of the nave, one hundred and thirty-five feet away, that she turned in astonishment, thinking the Dean was standing close beside her. Further experiment showed that the Dean had at last discovered the principal focus of the sounding board and that when one stood there a whisper could be heard quite distinctly in the rear seats of the nave. The reading desk has now been adjusted within the pulpit so that the preacher stands always with his head in this principal focus, and the consequent clearness with which one can hear in any part of the nave is almost uncanny.

#### DEAN HART OF DENVER CATHEDRAL CELEBRATES ANNIVERSARY

ON MICHAELMAS DAY Dean Hart celebrated the thirty-third anniversary of his arrival in Denver and his assumption of the rectorship of the Cathedral parish of St. John. A special Eucharist was celebrated at 7:30 at which thanksgivings were offered and prayers made for the spiritual uplift of the parish, after which the officers of the parish and of its various societies and organizations were guests of the Dean at breakfast. An interesting feature of this breakfast was the serving of one hundred and one trout which the Dean had caught the previous week during a fishing trip on the Gunnison river. There were ninety-four persons present at the breakfast.

At the morning service the Dean spoke in a reminiscent strain of the many and great

changes that had come in the spiritual and material realms since he was a boy in his father's vicarage in England. In the evening the Bishop of the diocese spoke on the uses of a Cathedral, and congratulated the parish and the city on their being able to celebrate this anniversary. The parish shows the evidence of the wonderful personality of the Dean during his long rectorship, in its remarkable solidarity after many years of severe troubles; and in its youthful vigor and power as they are shown to-day it only reflects the same qualities in the Dean, who at seventy-four years of age, is one of the most active men in the city of Denver.

#### SPECIAL CONVENTION CALLED IN SOUTHERN OHIO

BISHOP VINCENT of Southern Ohio has called a special convention of the diocese to meet at the Cathedral in Cincinnati, on Wednesday, December 4th, at 10 A. M., to consider and act on the advisability of proceeding at once to the election of a Bishop Coadjutor for the diocese, and to transact other necessary business.

#### MEMORIAL TO LATE RECTOR OF ST. STEPHEN'S, PEORIA, ILL.

ON THE EVENING of the Sixteenth Sunday after Trinity the Bishop of Quincy unveiled and blessed in St. Stephen's Church, Peoria, Ill., a tablet in memory of the late Rev. Sidney G. Jeffords, for many years the rector of the parish. The tablet is of bronze and is set on a background of white marble. In size it is twenty by thirty inches, and was given by the members and friends of the parish. The tablet bears the following inscription:

TO THE GLORY OF GOD  
AND  
IN LOVING MEMORY OF THE  
REV. SYDNEY GILBERT JEFFORDS, R.D.,  
A DEVOTED PRIEST IN THE CHURCH OF GOD,  
UNDER WHOSE MINISTRATIONS THIS HOUSE  
OF GOD WAS BUILT.  
BORN DECEMBER 3, 1859  
1902 RECTOR OF THIS PARISH 1911  
DEPARTED THIS LIFE IN PEACE  
AUGUST 25, 1911.  
"Grant him eternal rest, O Lord, and  
May light perpetual shine upon him."

#### CHANGES IN ST. JAMES' CHURCH, BROOKLYN

ST. JAMES' CHURCH, Lafayette avenue, Brooklyn, will hereafter be administered by the rector of St. Paul's, the Rev. Andrew C. Wilson. The last rector, the Rev. Charles W. Naumann, resigned early in the summer. The rector emeritus is the Rev. George T. Dowling, D.D. The parish has been known as an extreme "Broad" parish and now comes under distinct Catholic influence and its services will be remodelled accordingly. The Rev. Edgar M. Thompson, formerly Archdeacon of Stevens Point in the diocese of Fond du Lac, has been placed in charge as vicar under Fr. Wilson. The church building was erected some ten years ago and is one of the finest edifices of the sort in the borough.

#### BISHOP OLMSTED CELEBRATES TENTH ANNIVERSARY OF CONSECRATION

THE TENTH ANNIVERSARY of the consecration of Bishop Olmsted was fittingly observed on Wednesday, October 2nd, by a special service in Grace Church, Utica, N. Y., which was followed by a luncheon given at Hotel Utica under the auspices of the Church Club of the diocese of Central New York. At the service, which was very largely attended, the Bishop was the celebrant. He was assisted by Archdeacon William Cooke who read the Gospel, and by the Rev. John T. Rose who read the Epistle. The Rev. Octavius Applegate, D.D., rector of the parish, was master of ceremonies. Between seventy-five and a hundred

clergy were present in vestments. A short address was made by the Bishop, in which he dealt frankly and pleasantly with his work and the affairs of the diocese. He spoke of the cordial and sympathetic relations that had existed between his predecessor, Bishop Huntington, and himself, during the few months he was his Coadjutor, of the loyalty and cooperation of the clergy and of their needs. Briefly reviewing the growth of the diocese during the past ten years, he drew from its record a most encouraging outlook for the future of the Church in Central New York.

At the luncheon in the afternoon the president of the Church Club, Lieutenant W. G. Meyer, spoke in high appreciation from the layman's standpoint of the work and the influence of the Bishop in the diocese. The Rev. W. M. Beauchamp, D.D., spoke in behalf of the clergy of the diocese, and as their representative presented the Bishop with a bronze statuette of a Christian knight in full armor as a token of their affectionate regard. The Bishop was the last speaker and in a few well-chosen words voiced his appreciation of the gift and of all that the service of the day had meant, and gave expression to a hope for wise and courageous leadership in the future.

#### MEMORIALS AND OTHER GIFTS

A NEW bishop's chair has been presented to St. Mark's Church, Cheyenne, Wyo., by Miss Margaret Duffy, in memory of her mother, Mrs. Kate Amelia Duffy, who, in the thirty-eighth year of her age was summoned to her rest on March 30, 1912. She was for many years an active and faithful communicant of St. Mark's. She was often to be found in the house of God and found sweet employment in the work of the Altar Guild to which she devoted herself with untiring zeal. The chair was unveiled and blessed by the rector of the parish, the Rev. George Davidson, on the feast of St. Michael and All Angel's.

ST. JOHN'S CHURCH, Kewanee, Ill. (The Rev. Wilford Ernst Mann, rector), has recently been presented with some fine memorials, all of which were given by people who were not communicants of the Church. The gifts include a solid brass Calvary altar cross, with passion flowers carved thereon; two seven-branched candlesticks; two eucharistic candlesticks; a litany desk of fumed oak, a brass receiving alms bason, and credence. Other gifts promised are three brush-brass five-light electroliers for the lighting of the nave, and ceiling lights for the sanctuary.

A BEAUTIFUL memorial pulpit has been ordered for Emmanuel Church, Athens, Ga., the gift of the Willcox family, in loving memory of Mr. and Mrs. Cyprian Porter Willcox of that city. Prof. Willcox was for many years senior warden and lay reader of the parish, and was a professor of modern languages in the University of Georgia there. Mrs. Willcox was a devoted and faithful worker in the parish. The pulpit will be of massive oak and brass and is being made by R. Geissler of New York.

ON ST. MICHAEL'S DAY, the anniversary of his coming to Christ Church, Glendale, Ohio, the Rev. G. P. Symons consecrated a private Communion set in English silver and glass, given by Mrs. Mortimer Matthews and Mrs. Ralph Rogan. The set is in memory of the donors' aunt, Miss Harriet Procter, and is marked with symbols commemorating her last Communion while in *extremis* on February 16, 1912.

DURING the past week the endowment fund of Christ Church Cathedral, Louisville, Ky., has been enriched by the sum of \$1,000, which was given by Mr. and Mrs. Marion E. Taylor as a thank-offering for their safe return from a trip around the world.

#### RECENT PAROCHIAL MISSIONS

THE VEN. PERCY S. WEBBER, assisted by his nephew, Dr. Webber-Thompson, conducted a week's mission, from September 15th to the 22nd, at St. Paul's church, Rahway, N. J. (the Rev. H. A. Linwood Sadtler, rector). The old parish, one of the oldest and most important in the diocese, was stirred from settled apathy as it could have been aroused by no other means. A missionary rally called by the rector, a week after the mission had a larger attendance than he has ever been able to get before. The early Communions now have nearly as large an attendance as the Easter Communion.

ST. PAUL'S CHURCH, Chattanooga, Tenn. (the Rev. Loaring Clark, rector), has had a deep impetus given to its spiritual life through a preaching mission which has been conducted there, from October 1st to 9th, by the Rev. Edmund Duckworth, rector of the Church of the Redeemer, St. Louis, Mo. The missionary took for his subjects topics relating to the development of the spiritual life in the individual, and the large congregations gathering at all services testified to the deep impression his words made upon those attending. Nearly three hundred persons made their communion during the mission.

THE REV. H. PAGE DYER, rector of the Church of the Ascension, Philadelphia, Pa., held a successful mission in Christ church, Eddington, Pa. (the Rev. William Filler Lutz, rector), from October 1st to October 4th. This is the first time a mission has been given in this venerable parish. Four services were held daily and the attendance was large.

#### DEATH OF REV. JOHN A. MILLS

THE REV. JOHN ALVEY MILLS, who entered into rest on October 9th, at Clifton Springs, N. Y., after a most painful illness of several months, was graduated from Columbia University in 1886, and from the General Theological Seminary in 1889. He was ordained deacon by Bishop Paddock of Massachusetts, and priest by Bishop Potter. His ministry was spent first as assistant at St. John's, Roxbury, Mass., then at the Church of the Advent, Boston. After a ten years' rectorate at Gloucester, Mass., he was appointed chaplain in the United States Army, and served with his regiment, the 3rd U. S. Cavalry, at Fort Assiniboine, then in the Philippines, and finally at Fort Sam Houston, Texas.

He was a faithful priest, an uncompromising Catholic, a man of deep erudition, of lovable disposition, and fragrant piety.

He is survived by his devoted wife, Nettie, the daughter of Mr. W. Franklin Parsons of Gloucester, Mass., an eight year old son, his aged mother, and two sisters, Mary and Sara Christian, the latter married to the Rev. Dr. Percy T. Fenn of Wichita, Kansas.

#### CORNERSTONE LAID AT BANGOR, PA.

ON MONDAY AFTERNOON, October 14th, at 2 P. M., the cornerstone was laid of St. David's church, Bangor, Pa. (the Rev. John N. Doberstine, missionary in charge). St. David's is one of the missions resulting from the work of the clergy who have been resident at Leonard Hall, the associate mission of the diocese.

#### MISSION WORK AMONG DEAF-MUTES

THE REV. O. J. WHILDIN, general missionary to the deaf-mutes of the South, recently addressed two hundred and sixty children of the Virginia School for the Deaf at Stamton, Va. Afterwards he left on a long missionary tour, preaching and addressing congregations and meetings of deaf-mute people in Richmond, Lynchburg, Greensboro, Durham, Raleigh, Washington, Hagerstown,

and Baltimore. The Rev. Mr. Whildin has now started out on his fall and winter work among the deaf-mutes and hopes to be able to accomplish much. He hopes that the responses to the Ephphatha Appeal, recently issued, will make possible continuous and uninterrupted work.

#### A "PARISH IN ACTION" CAMPAIGN

ST. STEPHEN'S CHURCH, Lynn, Mass., has made plans for further advancing its work. The Rev. Ernest J. Dennen has announced what he calls "The Parish in Action" campaign, which plans to make everyone in the church a worker in behalf of everyone. The campaign has started operation and will culminate with the Bishop's visitation in Lent. St. Stephen's is highly organized with a successful men's club, a large Galahad club for boys, a Girl's Friendly Society, a summer school, an outdoor gymnasium, a Sunday school of over five hundred pupils, and predominating over this, a deep religious atmosphere. But despite all this there are in the parish, says Mr. Dennen, many men who stay away from church, women who do not come because they do not feel at home and young people eligible to some one of the clubs who continue unrelated to them. In addition to this there are 200 or more unbaptized, 400 unconfirmed, and some 500 who at long intervals only come to Holy Communion.

These facts have suggested to the rector a parish revival—a revival calmly, persistently and vigorously carried on. The method for this revival has been outlined as follows:

1st. During the month of October all societies will make a special effort to enlarge their membership and intensify interest.

2nd. Every member of the parish who has been gripped by a desire to extend the Kingdom of God through devotion to His church and to His people will attend the services of the church regularly and set a goodly example for someone else to follow.

3rd. Throughout the parish prayers will be offered daily for the religious welfare of the parish as such and for individuals who compose it.

A prayer has been written especially for the occasion, printed on cards, and widely distributed among the parishioners. It is as follows: "Stir up, we beseech thee, O Lord, the wills of Thy people in St. Stephen's parish. May those who are without the fold be led to Baptism. May those who ought to be confirmed receive the laying on of the Bishop's hands. May those who have absented themselves from the sacrament of the Lord's Supper return. May the inactive renew their interest in the church. And may we all with one heart and one mind, work and pray daily for the prosperity of our parish and the building up therein of Thy Kingdom, through Jesus Christ our Lord. Amen."

The preparatory work is already under way and is being pursued with vigor and happy results. The next step will be taken in November when several large committees of mature men and women and young men and women will be appointed to carry on special, personal work during Advent. Men will work with and for men; women will work with and for women. By influential personal work the members of these committees will strive to get in touch with all in the parish who are now outside the fold. They will arouse in them a keen desire to renew their devotion to the worship and work of the church. It is planned to cement the ties of those who return to the church by a series of three missions. The first will be to the unconfirmed; the second will be to the non-communicating; and finally will come the mission to the inactive. This will mark the culmination of the series and will be held on

New Year's Eve. At this time, a Watch Night Service with a fine musical programme and convincing speakers will be held for all who have participated in the "Parish in Action" campaign and who have been influenced by it.

New Year's Eve will be the culmination of the three month's campaign and the new year will start with the ingathering of the fruits. Beginning with Sunday night, January 5th, the first Sunday in the new year, the first of a series of sermons which will continue till Lent will be preached. The subject of the series will be "What it Means to be a Christian in the Twentieth Century." On the first Monday evening of the new year the confirmation class will be started for all who have been moved to enter the Christian life by taking a definite stand for Christ and the Church. This class will continue until the Bishop makes his visitation in Lent. This is the focus of the campaign toward which all efforts are now being exerted.

#### DIRECTOR FOR BOYS' WORK IN ROCHESTER, N. Y.

To ORGANIZE boys' work in the churches in the city of Rochester, N. Y., is the purpose of the Rev. Walter Creswick, formerly of Brighton, Canada, who has come at the invitation of the Committee of Boys' Work of the churches in the city. Mr. Creswick has been appointed director of this special work, an office now created, and besides fulfilling its duties will be active in parochial work as a member of the clerical staff of St. Paul's Church. Mr. Creswick was born in England about forty-six years ago. He afterwards removed to Canada and graduated from the Theological department of Trinity College, Toronto, serving for five years as rector of St. Saviour's Church in that city, and subsequently, for ten years, as rector of St. Paul's Church, Brighton, Ont. Only tentative plans have, as yet, been made for the advancement of boys' work in the church in Rochester, but Mr. Creswick and the committee expect to have an organization perfected within a few weeks. It is the idea of the director to have men who are well known because of their work with boys, to give addresses so that the people of the various parishes may be informed of what is purposed. The first meeting in the interest of the new organization was held in St. Andrew's parish house on Monday evening, October 14th.

#### CONFERENCE OF ATLANTA CHURCHMEN

THE SECOND annual conference of the Church in the diocese of Atlanta will be held in St. George's Church, Griffin, Ga., from October 22nd to 24th. There will be a daily early Celebration of the Holy Communion, daily Morning and Evening Prayer and sermon. On Tuesday evening Bishop Nelson will preach on the theme, "The Balance for Efficiency in Diocesan Life." The Rev. W. W. Memminger will lead in a discussion of "The Balance for Efficiency in Parochial Life." The Rev. C. H. Lee will discuss the state of the Church with reference especially to the Convocation system. "Church Settlement Work in Mill Towns, a present Opportunity" will be discussed by the Rev. Henry D. Philips of La Grange. The Rev. C. B. Wilmer, D.D. will make an address on the "Philosophy of the Church Year, and an Appropriate Lectionary." Interesting subjects for Thursday afternoon's session will be "The Sunday School," by the Rev. C. E. Wheat; "Finance," the Rev. Troy Beatty; "Visiting," the Rev. S. A. Wragg. The closing address will be the "Diocesan Church Life in Relation to the Universal Command of the Master," by the Rev. John S. Bunting. Prayers for Missions, frequent conferences,

and a devotional service, led by the Rev. V. C. Lacey, will mark this interesting gathering of Churchmen who come together, not to make laws, not raise money, but for a great spiritual love feast and better understanding of things pertaining to the Kingdom.

#### CORNERSTONE OF PARISH HOUSE LAID AT BELLEVILLE, N. J.

THE CORNERSTONE of a parish house for Christ Church, Belleville, N. J. (diocese of Newark), was laid by Bishop Lines on Sunday afternoon, October 6th. Assisting in the ceremonies were the Rev. Dr. Denslow, acting Dean of the General Theological Seminary; Archdeacon James A. McCleary, the Rev. Everard P. Miller, representing Trinity Church, Newark; and the Rev. Charles W. Popham, rector of the parish.

Christ Church, Belleville, was the first parochial mission in the present limits of the diocese of Newark. It was planted beyond Second River by members of old Trinity living on the banks of the Passaic about 160 years ago. A church was built and later the congregation was organized as an independent parish.

Owing to a change in the population, the Rev. Cornelius S. Abbott, late rector, started a movement to acquire property on the new main thoroughfare. Before his death, ground was secured. The new building will be used for religious worship until a new church is erected on the same plot.

#### THE MINNESOTA SUNDAY SCHOOL INSTITUTE

THE ANNUAL INSTITUTE of the Church Sunday School Association of the diocese of Minnesota was held in St. Clement's church, St. Paul, on Wednesday, October 8th, beginning with the celebration of the Holy Communion by the rector, the Rev. E. B. Woodruff, assisted by the Rev. C. E. Haupt.

The morning session of the Institute was taken up with the dispatch of the necessary business, including the report of the Field Secretary, the Rev. N. F. Douglas, address of welcome by the First Vice-President, the Rev. C. Edgar Haupt, and with the discussion of the "Relation of Children's Organizations to the Sunday School." The topic was divided into four parts, viz: "Little Helpers and the Cradle Roll," by Mrs. D. F. Thompson; "The Junior Auxiliary," by Miss Nellie L. Jones; "The Knights of King Arthur," and "The Boy Scouts," by the Rev. Arthur Chard. The subject of the "Summer Course of Lessons" was presented by the Rev. W. P. Remington, who called attention to the series of lessons on the "Women of the Bible," to be followed by a course on the "Men of the Bible," prepared by Miss Nettie Waite of Minneapolis, and well adapted for the purpose.

The afternoon session proved to be of unusual interest and value. There was a blackboard lesson by Miss Katherine S. Sleppy; a paper on the work of the "Primary Superintendent," by Miss Nettie White; "Sunday School Music," by Mr. A. A. McKechnie; and an Historic Pantomime entitled "The Church and the Light," written by the Rev. C. L. Bates of Lake City, and enacted by the pupils of St. Clement's Sunday school. In the evening the "Works of the Classification Supervision in the Graded Sunday School" was presented by Miss Maude O. Cort, supervisor of the Hennepin Avenue M. E. Church. The Rev. Julius A. Schaad of St. John's Church answered the questions from the Question Box, and Bishop Edsall closed the proceeding with a stirring address.

The officers for the coming year are: the Bishop of the diocese, president *ex-officio*; the Rev. C. E. Haupt, first vice-president; the Rev. E. B. Woodruff, second vice-presi-

dent; the Rev. Arthur Chard, secretary; Mr. A. A. McKechnie, treasurer; Executive Committee: the officers and the Rev. A. E. Knickerbocker, the Rev. N. F. Douglas, the Rev. J. A. Schaad, Mrs. R. G. Cargill, Miss E. E. Davies (deaconess), and Mrs. D. F. Thompson.

#### EPISCOPAL THEOLOGICAL SCHOOL NOTES

PROFESSOR F. Wells Williams of the department of Oriental History at Yale University is to deliver a course of lectures on "The Religions of Eastern Asia" at the Episcopal Theological School, Cambridge, Mass., during the present half year. The lectures will take place on Fridays at noon, and the first was begun on October 11th. They will be held in the Paine Memorial Hall, the new lecture hall of the school, recently completed as a memorial to Robert Treat Paine, a late trustee. The hall is the gift of the Rev. George L. Paine. The lectures are to count as a half course for the students. Invitations to attend have been sent out to the clergy of the diocese and members of Harvard University and Andover Theological School have been especially invited.

COPIES of Dr. A. V. G. Allen's *Life of Phillips Brooks* have been presented to the new members of the school by Miss Ethel L. Paine, daughter of Robert Treat Paine as a memorial to her father. This is the second year that Miss Paine has made this generous distribution. She does it as much to keep alive in the school the memory of Bishop Brooks and his biographer Dr. Allen, for so many years the Church historian at the school, as of her father.

AT THE dedication of the St. Paul's Cathedral the students of the school were present as the guests of Bishop Lawrence. Clad in Oxford gowns they led the procession from the Park Street Church to the Cathedral. They were also present at the luncheon served in the afternoon to the visiting clergy.

ON TUESDAY evening, at the meeting of the St. John's Society, an able address on the functions of the minister was made by Professor Daniel Evans of the Andover Theological Seminary.

#### TWO METHODIST MINISTERS IN KANSAS CITY SEEK ORDERS

MR. L. T. HARDIN, the young Methodist protestant minister who was confirmed at St. George's church, Kansas City, Mo. (Dr. Cyrus Townsend Brady, rector), a short time since, has been accepted as a candidate for holy orders and has left his work in the parish to enter the Western Theological Seminary. His place is taken by Mr. Albert Buterbaugh, a licensed Methodist preacher, who is also desirous of entering the ministry of the Church and who has applied to the Bishop to become a postulant. This is the second denominational minister who has come into the Church in St. George's parish in the last five months.

#### DEATH OF A VIRGINIA LAYMAN

ON WEDNESDAY, October 9th, Warner Minor Woodward of Richmond, Va., entered into rest, in the sixty-ninth year of his age. Mr. Woodward was the father of Dr. Edmund Lee Woodward of the China Mission, founder of St. James' Hospital, Anking; and also of Mrs. Tensler, wife of Mr. Rudolph Tensler of St. Luke's Hospital, Tokyo, Japan.

He was a valued, useful, and honored member of the vestry of St. James' Church, Richmond, Va., and was a member of the Building Committee of the new church of that congregation. His funeral was the first to take place from the new building. He

was preceded to the rest of Paradise by eighteen months by his beloved wife.

Mr. Woodward's interest in missions was deep and wide and he was a generous giver to the cause. He was a member of the Executive Committee of the Diocesan Missionary Society. He was buried from St. James', Richmond, Thursday, October 10th.

#### CONFIRM REV. MR. SILVER'S ELECTION

A DISPATCH received from Bishop Mills-paugh of Kansas announces that the majority of the Standing Committees of the Church in the United States have confirmed the election of the Rev. Percy Silver as Bishop Coadjutor of the diocese of Kansas.

#### DEAN CAPERS RESIGNS CHARGE OF LEXINGTON CATHEDRAL

THE VERY REV. W. T. CAPERS has resigned the rectorship of Christ Church Cathedral, Lexington, Ky., and in the latter part of November will begin his duties as rector of the Church of the Holy Apostles, Philadelphia. Dean Capers' resignation is causing deep regret throughout the diocese, and especially in the city of Lexington where the influence of his ministry and attractive personality are more directly felt. During his rectorship in Lexington he has re-established the mission of the Church of the Good Shepherd in a rapidly growing section of the city and an excellent work is being carried on there. He has also accumulated a fund of \$36,000 for the erection of a parish house at the Cathedral. Plans for this building have been drawn and bids for its construction have been asked. Dean Capers is the son of the late Bishop Capers of South Carolina and began his ministry in that diocese under his father's administration. He has since been rector of Trinity Church, Vicksburg, Miss., and Trinity Church, Asheville, N. C., going from the latter to the Cathedral in Lexington. He is president of the Standing Committee, a deputy to the General Convention, and the clerical member of the Board of Missions from the Fourth Department. In the general Sunday school work of Kentucky he has also borne a prominent part, being now the vice-president of the state organization.

#### MEMORIAL TO BISHOP WHIPPLE IN HAVANA CATHEDRAL

AN EFFORT is being made to place in the Cathedral at Havana, Cuba, a memorial altar and reredos to Bishop Whipple, through whose instrumentality the first services of the Church were held on Cuban soil, and through whose influence the first missionary was sent to Havana. The local congregation has struggled nobly to erect a worthy edifice for the Cathedral and it is hoped that friends of the late Bishop Whipple will provide the means with which to assure a fitting memorial to him. The altar and reredos, as planned, will cost some \$3,000, and of this all but \$600 has been pledged. All funds should be sent to the Treasurer of the Domestic and Foreign Missionary Society, 281 Fourth avenue, New York City, and should be marked "For the Bishop Whipple Memorial at Havana, Cuba."

#### CENTRAL COUNCIL OF THE G. F. S.

THE TWENTY-SIXTH annual meeting of the Central Council of the G. F. S. in America will be held in Detroit, Mich., from October 21st to 25th inclusive. The Rev. George Craig Stewart, rector of St. Luke's Church, Chicago, will conduct a Quiet Hour on the opening evening of the council, and the Bishop of Michigan will be the preacher at the annual service, which will be held in the Cathedral. The services and sessions will

be held in St. John's church and in Christ church, and in the parish houses of these two congregations. Special conferences and addresses will be held by the different departments. The Rev. Hugh L. Burseson of the Board of Missions will address the Department for Missions on Tuesday evening on the "Work Among the Indians."

#### MISSIONARY WORK IN THE DIOCESE OF MILWAUKEE

THE REV. H. A. LINK, in charge of St. John's Church, Mauston, Wis., and several missions in the vicinity, was recently summoned to a small village to perform a marriage ceremony. Finding one of the parties unbaptized, instructions on the sacrament of Baptism were given and the sacrament received. As a result of this instruction ten adults and two infants were baptized in this small hamlet. The ages ranged from seventy-four years to eleven months.

#### SPECIAL CONVENTION CALLED IN VERMONT

NOTICE is given that a special convention of the diocese of Vermont has been called to meet in St. Paul's church, Burlington, Vt., on Wednesday, November 13th. At this convention a Bishop Coadjutor for the diocese will be elected, and such order taken as may be necessary to determine his stipend.

#### BECOMES CANON OF HALIFAX CATHEDRAL

A LOSS has been sustained by the staff of Trinity College, Toronto, by the departure of the vice-provost, the Rev. Dr. Llwyd, who has filled the position for the last three years. He has been appointed by the Bishop of Nova Scotia to be Canon-residentiary and vicar of All Saints' Cathedral, Halifax. Dr. Llwyd's work on behalf of the endowment fund of Trinity College has been very successful, his efforts having resulted in adding nearly \$170,000 to the resources of the institution. He has also been lecturer in pastoral theology. He commences his work in Halifax in the beginning of November. Dr. Llwyd was formerly rector of St. Mark's Church, Seattle, Wash.

#### ALABAMA

C. M. BECKWITH, D.D., Bishop

The Bishop Returns to the Diocese—Trinity Rectory, Mobile, Improved

THE BISHOP of the diocese returned about the middle of September from his summer at Weeks Bay to his home in Montgomery. Almost immediately the fall visitations were commenced and notification of dates of visitations made public.

THE REV. A. G. RICHARDS, rector of Trinity Church, Mobile, is now occupying with his family the rectory, which has been undergoing extensive repairs. The work in this particular parish has many encouraging features and promises large growth in the near future.

#### BETHLEHEM

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

Diocesan Sunday School Institute Will be Held at Reading

UNDER the auspices of the Sunday School Commission of the diocese, a Sunday School Institute will be held on Friday, October 25th, at St. Barnabas's church (the Rev. Richard Waverly Baxter, rector), Reading, Pa. After the rector's address of welcome, the Rev. Howard W. Diller, rector of Trinity Church, Pottsville, will discuss the topic, "Why Grade the School and How." The Rev. Stewart U. Mitman, assistant at the Church of the Na-

tivity, South Bethlehem, will explain "The Best Text-books and Curriculum for the Graded School." "The Teaching of Missions in the Sunday School" is the subject to be treated by Miss Laura F. Boyer of Pottsville. Mrs. John Loman of Philadelphia, president of the Primary and Junior Workers' Union of the diocese of Pennsylvania, will discuss "The Church Catechism in Diagram, Picture, and Story." "The Superintendent and his Place in the School" is the subject of a paper by the Rev. H. E. A. Durell, rector of St. John's Church, East Mauch Chunk. After each address there will be a brief conference led by the speaker. In the evening Mrs. John Loman will speak on "The Value of Illustration in Sunday School Teaching," and the Rev. Dr. Mitman will deliver a stereopticon lecture on Palestine, "The Land of the Book." The Institute will open at 2:30 P. M. on Friday, and at six o'clock supper will be served to the visiting delegates. The rector of St. Barnabas' should be informed by October 22nd how many delegates will attend from each parish in the Reading Archdeaconry.

#### CALIFORNIA

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

United Offering of the Woman's Auxiliary Presented at the San Francisco Pro-Cathedral

THE ANNUAL United Offering service of the Woman's Auxiliary of the diocese of California was held on the morning of October 7th, in Grace Pro-Cathedral, San Francisco, and was attended by an unusually large number. The service was the celebration of the Holy Eucharist, with the Bishop as celebrant, Dean Gresham as gospeller, and Archdeacon Emery as epistoler. The sermon was preached by the Rev. R. Marshall Harrison, D.D., rector of St. Luke's Church, Los Gatos. The United Offering for the year was made, amounting to nearly \$900. The service was followed by a business meeting of the Auxiliary, and also of the leaders of the Junior Auxiliary. The presence of the enthusiastic president of the Auxiliary, Mrs. L. F. Montague, after an absence abroad, was an inspiration, and her words were an uplift to those privileged to hear her.

#### CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., Bishop

Fall Meeting of the Fourth District Convocation

THE FALL MEETING of the Fourth District Convocation was held in St. Peter's church, Cazenovia, on Thursday, October 10th. At eleven o'clock there was a Celebration of the Holy Communion, the Rev. William DeL. Wilson, D.D., being the celebrant. The Archdeacon of the diocese, the Ven. William Cooke, read the Epistle, and the Rev. William R. McKim read the Gospel and was the preacher. In the afternoon there was a business meeting, and an interesting and very practical paper on "The Essentials of Christian Unity" was read by the Rev. W. W. Way. The Woman's Auxiliary of the District, which met in connection with convocation, was addressed in the afternoon by Miss M. E. Wood of Wuchang, China.

#### DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., Bishop

Service Held in Old Christ Church, Broad Creek—Meeting of the Woman's Auxiliary—Churchmen Teach Y. W. C. A. Bible Class

THE SEMI-ANNUAL service in old Christ church, Broad Creek, was held recently. The Bishop Celebrated the Holy Communion in the town parish church, Laurel, early in the morning. After breakfast a number of vehicles took choir, parishioners, and clergy out to the old church. The Rev. Clarence E. Ball preached at the morning service, and the Bishop preached at the afternoon service.

The League for the preservation of the building met also and consulted for its welfare. The Rev. Mr. Race, now in charge of this parish, had made most thoughtful provision for the day's observance, and comfort of all there.

THE AUTUMN MEETING of the diocesan Woman's Auxiliary was held in Trinity parish, Wilmington, on Thursday, October 10th. After an early Celebration of the Holy Communion by the rector of the parish, the Bishop celebrated at a later hour. The address of the morning was made by the Rev. Dr. Bratenahl, secretary of the Third Department. At the afternoon session, the Bishop of Bethlehem, was introduced by the rector, the Rev. E. M. Kirkus.

THE WEEKLY Bible Class of the Young Women's Christian Association is taught by various ministers of the city of Wilmington every Monday night during the winter. The Bishop accepted an invitation to open the series by teaching the first three nights. At these he is giving three lectures on St. John the Apostle. Archdeacon G. C. Hall, and the Rev. Kensey J. Hammond will also teach here later in the winter.

#### FOND DU LAC

R. H. WELLER, D.D., Bishop

**Bishop Weller Gives Dinner to Men of Cathedral Congregation**

AT A DINNER given by Bishop Weller to the men of the Cathedral on Monday evening, October 7th, plans were made for the formation of a men's Church club in the parish. In a moving speech the Bishop gave the reason for his not being so much in touch with the men of the Cathedral as he wished. It was because he had heretofore spent so much time traveling about. But in future, he said, it would be his aim to give more time and work to the Cathedral parish. He spoke also of the place for men in religion, and the deprivation to their families when, through the intense occupations of life, they gave no thought to religion. He said, "the richest thing we can give to our children is a father's faith and a mother's prayer." In conclusion, the Bishop said that he was going to put the affairs of the Cathedral congregation in the hands of the men of the parish.

#### GEORGIA

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

**Contributions to Missions Show Marked Increase Over Last Year**

THE FISCAL missions year shows a deficit of about 20 per cent. in the apportionment against 72 per cent. last year. The missions in the diocese have as a rule met, and in many cases exceeded, their respective apportionments, while of the parishes whose assessments reached to three figures, only two have paid the full amount.

#### IOWA

T. N. MORRISON, D.D., Bishop

**Meeting of the Des Moines Deanery Held at Boone**

THE FALL MEETING of the Des Moines deanery was held on October 8th and 9th at Grace church, Boone (the Rev. Thomas Horton, rector). Fourteen of the clergy were present. At the opening service on Tuesday evening the sermon was preached by the Rev. A. G. A. Buxton, rector of St. Paul's Church, Council Bluffs, the service being taken by Dean Bell of Des Moines, the Psalter read by the Rev. D. Ferguson of Creston, the First Lesson by the Rev. A. S. Hock of Harlan, and the Second Lesson by Dr. Weeks of Newton. The Bishop pronounced the Benediction. The Bishop gave a meditation for the clergy and the Dean led a discussion on "The Double

Mission of the Church." After evensong addresses were given by the Rev. Harry Buxton on "Praise," by the Rev. Dr. Weeks on "Unity," and by the Rev. Allen Judd on "Thankfulness." Wednesday morning was devoted to the work of the Woman's Auxiliary and addresses were given by Mrs. Arthur of Cedar Rapids and Mrs. Du Mont of Des Moines. In the afternoon the Bishop and the Rev. Charles S. Shutt gave addresses.

#### KANSAS CITY

S. C. PARTRIDGE, D.D., Bishop

**Archdeacon of Colored Work Visits Old Parish**

THE VEN. E. THOMAS DENBY, Archdeacon of the Colored Work in the diocese of Tennessee, has been visiting his old parish, St. Augustine's in Kansas City. While rector here he began the first work among the colored people of Kansas City, and also had charge of the colored work at St. Matthias' mission, St. Joseph, Mo.

#### KENTUCKY

CHAS. E. WOODCOCK, D.D., Bishop

**Meeting of Executive Board of the Woman's Auxiliary—Death of Dr. C. H. Stewart—Notes of General Interest**

THE REGULAR quarterly meeting of the Executive Board of the Woman's Auxiliary was held in the Cathedral House, Louisville, on Thursday morning, October 10th. Among the encouraging reports made was that of the educational secretary, Miss L. L. Robinson, who spoke of the most successful Auxiliary institute recently held in Louisville. The custodian of the United Offering reported something in the neighborhood of \$800 on hand. A special United Offering service is to be held in Christ Church Cathedral, at which time the annual offering for this purpose is to be presented; the Bishop is to be celebrant and will give a brief address. Following the service is to be held an informal conference in the nature of a clearing-house of ideas of Auxiliary work. Mrs. Leslie Brown, secretary of the Junior Auxiliary also gave an encouraging report and announced that the arrangements for the annual "Junior Day" were being made and that the meetings would be held in Advent parish house this year with the Bishop as special speaker, early in December. It is also planned to hold a united meeting of the Louisville Auxiliaries in November, when an address is to be delivered by Miss Wood of the China Mission.

GRACE CHURCH, Hopkinsville, has lost one of its oldest and most beloved communicants in the death of Dr. Charles H. Stewart, which occurred at his home there on Sunday, October 6th. Dr. Stewart was born in Philadelphia in 1840, and was a member of the noted First City Troops, made up of descendants of Washington's personal guard. He served throughout the Civil War in the Fifteenth Pennsylvania Cavalry and was promoted to a captaincy for conspicuous bravery on the field of battle. After the war he practised medicine, and was also in the railroad business in the West with Gen. William Palmer. He had long been a member of the Church and though for the past eighteen years he had been confined to bed as a result of paralysis, he continued his keen interest in the Church and parish. He is survived by his wife and one married daughter. The burial was held from Grace Church, the rector, the Rev. George C. Abbitt, officiating.

THE ADVENT BRANCH of the Woman's Auxiliary held its annual "Experience Meeting" on Friday, October 11th. This branch, like most of the others in this southern diocese, dispenses with meetings during the summer, but the members work harder than ever earning money in various ways which they bring to the October meeting and as the roll

is called each woman presents her offering and relates her experience in earning it, many of the methods being both novel and amusing. At this meeting \$84 was brought in, with a number still to be heard from. The rector, the Rev. Harry S. Musson, was present and made an address.

#### LEXINGTON

LEWIS W. BURTON, D.D., Bishop

**President of Margaret College Becomes Rector of St. John's Church, Versailles, Ky.**

ON THE Eighteenth Sunday after Trinity, the Rev. J. M. Maxon was instituted into St. John's parish, Versailles, Ky., by Bishop Burton. The Rev. G. H. Harris preached the sermon. A large number of Mr. Maxon's former parishioners from Paris, Ky., attended the service and many friends came from other towns in the Blue Grass. The editor of the *Woodford Sun*, the local paper, publishes the following appreciation of Mr. Maxon and his work: "Mr. Maxon's acceptance of the call to St. John's church is extremely gratifying to our people regardless of creed. In the two years of his stay in Versailles, Mr. Maxon has become a vital force in this city and county, and his influence for good has been felt in many directions. He is greatly beloved and I have never known any man to be so thoroughly and affectionately 'adopted' into a conservative Southern community in so short a time." Mr. Maxon will continue in the presidency of Margaret College, Versailles, Ky.

#### LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

**Corporate Communion of the Woman's Auxiliary—House Warming at Trinity Club, Brooklyn**

VARIOUS BRANCHES of the Long Island Woman's Auxiliary met for corporate Communion and a business session at Sag Harbor on Thursday morning, October 3rd. The women were welcomed by the Rev. Francis V. Baer, rector of the parish, and were the guests of the women of Christ Church at luncheon. The new parish hall, recently the gift of Mr. James Herman Aldrich, was used for the first time for such a gathering. It was built at a cost of \$10,000.

A HOUSE-WARMING was given at the Trinity Club, Brooklyn, N. Y., on Wednesday evening, October 2nd. Nearly one thousand young men and girls and their friends attended. The women of the Guild House of Holy Trinity parish were in charge. The club is now ten years old, and this was the fourth annual social function.

#### MARYLAND

JOHN G. MURRAY, D.D., Bishop

**Baltimore Church Club Begins Third Year—Death of Mrs. H. G. Wheatley—Receptions to Church Workers**

THE MEN'S CLUB of the Church of St. Michael and All Angels, Baltimore (the Rev. Charles Fiske, D.D., rector), one of the largest and most successful of such clubs in the diocese, entered upon its third year on the evening of October 7th. The meeting was held in the parish house and the following officers were elected for the ensuing year: President, Mr. George C. Thomas; First Vice-President, Mr. A. S. Goldsborough; Second Vice-President, Dr. John S. Fulton; Secretary, Mr. Charles E. Johnson; Treasurer, Mr. C. R. Wardwell; Executive Committee, Drs. F. B. Adams, and C. Hampson Jones, and Messrs. J. E. Tate, J. W. Freeman, A. L. Tinsley, J. E. Burbage, Roger T. Gill, F. Howard Warfield, and Chester A. Morrow.

MRS. HANNAH GREENWOOD WHEATLEY, one of the most devoted members of the Church



of the Ascension, Baltimore, and mother of Mr. William A. Wheatley, one of the vestrymen of the parish, recently entered into life eternal at her home in the city. Mrs. Wheatley, who was one of the very few whose life extended back to the very early life of the parish, was a woman of beautiful Christian character, whose long life was filled with deep love of her Church, strong devotion to every duty, and a spirit of rare strength and broad sympathies. The funeral was held from the church, the rector, the Rev. R. W. Hogue, assisted by the Rev. James L. Smiley, officiating.

A LARGELY ATTENDED farewell meeting, given by the boys and young men of the Church of the Ascension, Baltimore (the Rev. R. W. Hogue, rector), in honor of the Rev. Samuel Steinmetz, was recently held in the parish building of that church. Mr. Steinmetz, who for the past year under special license from the Bishop, has been assisting the rector, has resigned in order to accept a scholarship at the Theological Seminary in Alexandria, Va., in order to complete his studies preparatory to his ordination. At this meeting resolutions were adopted by the Committee on Boys' Work of the parish expressing their high appreciation of the splendid spirit, the unremitting zeal and efficient labors on the part of Mr. Steinmetz in behalf of the boys of the parish.

ON THE EVENING of October 8th, in the parish house of St. John's church, Hagerstown, Washington County (the Rev. J. Poynitz Tyler, rector), a largely attended reception was tendered by the rector and officers of the church to Deaconess Ethel Spencer, who has just succeeded Miss Stayner as the parish worker. Miss Spencer, who came here from Christ Church, Springfield, Mass., was for five years a missionary of the Canadian Church to Japan, but was obliged to give up her work there on account of the climate.

**MASSACHUSETTS**

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

**Weekly Leaflet Becomes Medium of Cathedral—Instituted as Rector of St. Ann's, Dorchester—Notes of Interest**

THE WEEKLY LEAFLET now bears the imprint of St. Paul's Cathedral instead of St. Paul's Church. It has been somewhat enlarged so as to better accommodate the mass of announcements. The name of the Bishop heads the list of clerical staff with that of the Dean following. On Sunday, October 6th, when the Dean was inducted, new purple prayer books and hymnals were used for the first time. These were the gift of the Lawrence family in memory of Armory Appleton Lawrence, brother of the Bishop who died a few months ago.

THE REV. A. GEORGE E. JENNER, lately curate of All Saints' Church, Ashmont, was instituted priest at St. Ann's Church, Dorchester, on Sunday morning, October 6th. The sermon was preached by the Rev. Simon Blinn Blunt, rector of All Saints', who represented Bishop Lawrence on this occasion. In the evening Mr. Jenner preached his first sermon as rector of St. Ann's. On the evening of the following day, Mr. Jenner was tendered a reception by the parish.

THE REV. GERALD MAXWELL, superior general of the Society of St. John the Evangelist, is a visitor to Boston, making his headquarters at the Society's house in Bowdoin street, Boston.

A NOTABLE array of preachers for the many services at St. Paul's Cathedral are announced for October. Among them is Bishop Davies of Western Massachusetts who will be heard twice.

**MILWAUKEE**

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

**St. Luke's Church, Racine, Celebrates Seventieth Anniversary—Receives Appointment to the Philippines**

ST. LUKE'S CHURCH, Racine, celebrates its 70th anniversary during the octave of St. Luke's Day, October 18th, and there will be a series of services and festivities during the week then beginning. On the intervening Sunday, after two Low Celebrations, there will be a Choral Eucharist preceded by Solemn Procession and with sermon by the Bishop of Fond du Lac. The evening preacher on the same day will be the Rev. F. L. Maryon, chaplain of Kemper Hall, Kenosha. The parish is in excellent condition, the rector being the Rev. F. S. Penfold.

MR. HARRY KEYES, for many years lay reader at the Church of the Holy Cross, Delton, Wis., has accepted an appointment under Bishop Brent in the Philippine Islands, where he will have charge of a boys' school at Manila.

**MINNESOTA**

S. C. EDSALL, D.D., Bishop

**Meeting of the Twin Cities Clericus**

THE TWIN CITIES CLERICUS held its annual meeting at Christ church, Red Wing, and was most delightfully entertained by the Rev. and Mrs. A. E. Knickerbocker. The Holy Communion was celebrated in the Foot Memorial Chapel by the rector, assisted by the Rev. E. B. Woodruff. The paper of the morning was presented by the Rev. Julius

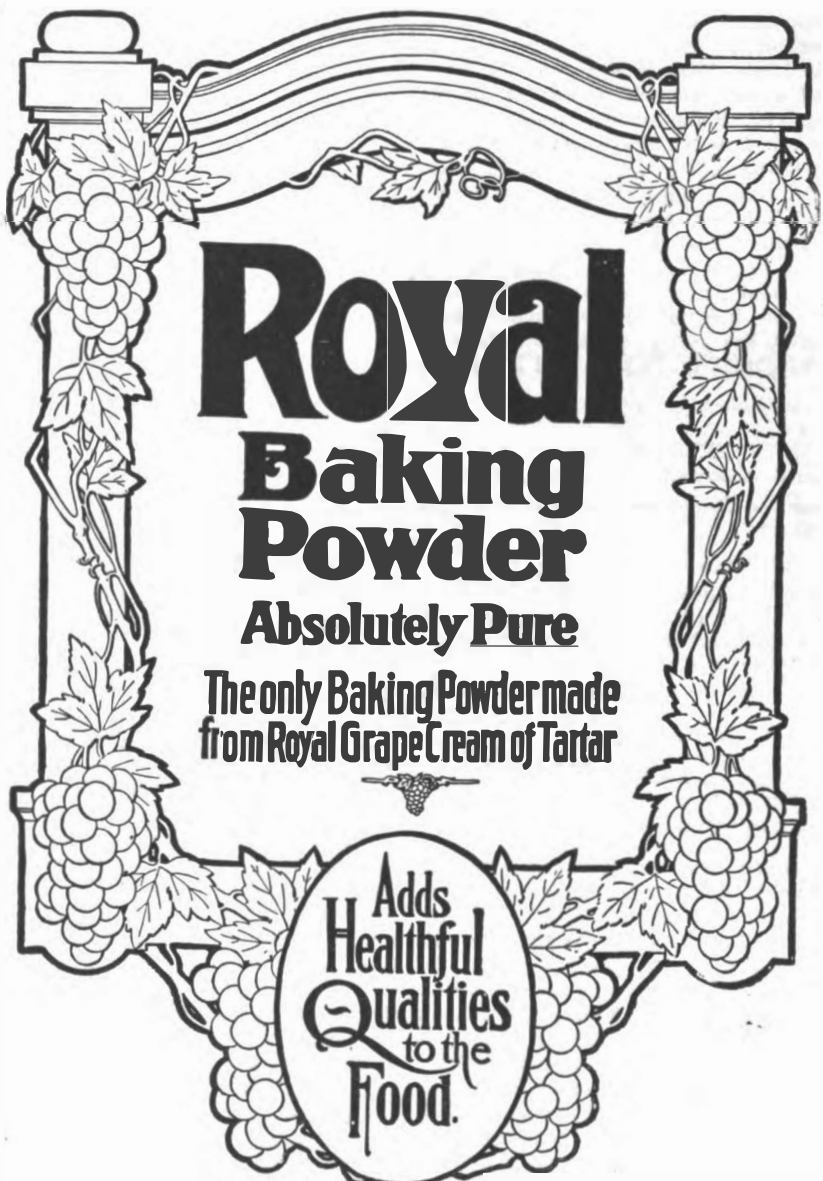
A. Schaad of St. John's church, St. Paul, on "Some of the Problems of the Priestly Life." The election of officers resulted in the selection of the Rev. G. H. Ten Broeck for secretary and treasurer, and for the programme committee, the Rev. J. A. Schaad and the Rev. E. P. Remington. Twenty-three members were present, and in the afternoon the whole party was taken for an automobile ride, and was entertained at dinner at the Lake Pepin Country club.

**MISSOURI**

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

**Work at the Cathedral—Secretary of Department Addresses Clericus—Rev. H. W. Mizner Recovering from Illness**

THE ELECTION and declination of Dean Davis as Bishop Coadjutor of the diocese of Dallas gives occasion to consider the work at the Cathedral which is under his charge. Instead of being driven from its location by the changing environment, those responsible for the Cathedral have anchored it more firmly than ever in its place. The new vestibule, tower, and reredos were not built to be quickly abandoned. They are evidences that though the old sort of parish work can no longer be done there, in a church which is being more and more surrounded and engulfed by business, the new kind of duty thus brought to the doors is being shouldered. The work is being guided along the lines of modern social betterment. The present is a period of transition and development from the old parochial to the new sociological work. It has been going on for years under the



Dean's leadership, and must continue for an indefinite time to come. This is not a good moment for the guiding hand to be withdrawn, and the people familiar with the situation are relieved to know that the Dean purposes to perform the duty which lies closest to his hand.

THE REV. H. PERCY SILVER, secretary of the Seventh Department, visited St. Peter's Church, St. Louis, on Sunday morning, October 6th, and Christ Church Cathedral in the evening. On Monday following he addressed the clericus, urging the missionary work in his usual strong and helpful way. His special purpose was to put before the clergy the question of the best date on which to close the fiscal year of the Board of Missions, since it seems to be generally agreed that August 31st is not. The subject was scheduled for discussion by the clericus on October 14th, together with that of the issuing of a book of instructions on the duties of vestrymen, as deduced from the Canons.

THE REV. H. W. MIZNER, head of St. Stephen's House, is recovering somewhat slowly from the attack of typhoid fever which prostrated him several weeks ago. The fever itself has not yet departed, but the patient is reported as doing well.

#### NEWARK

EDWIN S. LINES, D.D., Bishop

New Pipe Organ Dedicated at Oradell, N. J.

ON SUNDAY, September 29th, the feast of St. Michael and All Angels, a new pipe organ was formally dedicated at the Church of the Annunciation, Oradell, N. J. The instrument has two manuals, sixteen stops, and a full set of pedals. Though not a very powerful instrument, it is fully adequate to all the needs of the church and is very sweet in tone. The Ven. Archdeacon McCleary preached a very appropriate sermon in the morning. Dr. Holley of Hackensack was to have preached in the afternoon, but was unable to be present, and the rector, the Rev. Dr. W. K. Berry, filled his place at the last moment. The lessons were read by the Rev. Meade Bolton MacBryde of Westboro. The entire cost of the organ, the chamber for its reception, and for the rearrangement of the seating and lighting of the choir, except about \$200, has been promised and the committee hope that the balance will shortly be met.

#### NEW JERSEY

JOHN SCARBOROUGH, D.D., LL.D., Bishop

New Organ in St. Stephen's Church, Netherwood Heights

A NEW ORGAN in St. Stephen's church, Netherwood Heights, Plainfield, was recently dedicated by the Bishop of the diocese. The Bishop also preached and confirmed a class. The Rev. Warner E. L. Ward is rector of St. Stephen's, and the organist is S. Frederick Smith.

#### OHIO

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

Toledo Rector Celebrates Tenth Anniversary

THE TENTH ANNIVERSARY of the rectorship of the Rev. L. E. Daniels was observed at St. Alban's church (formerly Calvary), Toledo, on October 13th and 15th. At the late celebration on Sunday the rector preached the sermon, and in the evening at festal evensong the sermon was by the Ven. A. A. Abbott, Archdeacon of Ohio. On Tuesday evening at evensong a festal *Te Deum* was sung, and the Rev. Robert L. Harris, rector of St. Mark's church, Toledo, preached the sermon. Following this service informal addresses were made in the parish hall and a reception was given by the ladies of the parish.

#### RHODE ISLAND

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

Hold Thirty-fourth Annual Harvest Home Festival—Meeting of Pawtucket Convocation—Notes of Interest

IN SEVERAL of the rural parishes of the diocese the Harvest Home Festival is an institution of long standing. At Barrington the thirty-fourth annual Harvest Home was held in St. John's church, Thursday, October 10th at 7:45 P. M. This is the first Festival held in the improved and redecorated church, and with the assistance of the new choir of vested men and boys. The choir boys are selected from the pupils at the famous St. Andrew's Industrial School of which the rector of St. John's, the Rev. William M. Chapin, is the founder and warden. The service was a very beautiful one differing somewhat from the Thanksgiving Service of the Prayer Book; and the church was very tastefully decorated with flowers, sheaves of wheat, and autumn leaves; while in an artistic pile in the corner in front of the chancel arch were the liberal donations of the people in vegetables and fruits. The Rev. Charles E. McCoy, curate of St. Stephen's Church, Providence, preached the sermon, and there were present in the chancel and assisting, the Rev. Edward R. Sweetland of Providence, and the Rev. Herbert C. Dana, chaplain of St. Mary's Orphanage, East Providence.

THE FALL MEETING of the Convocation of Pawtucket was held at the Church of the Good Shepherd, Pawtucket (the Rev. Asaph S. Wicks, rector), on Wednesday, October 9th. The meeting was opened at 4 P. M. with prayers, after which reports were heard from the mission stations in the Convocation. Routine business was transacted and the mem-

#### "GOOD STUFF"

**A Confirmed Coffee Drinker Takes to Postum**

A housewife was recently surprised when cook served Postum instead of coffee. She says:

"For the last five or six years I have been troubled with nervousness, indigestion, and heart trouble. I couldn't get any benefit from the doctor's medicine, so finally he ordered me to stop drinking coffee, which I did.

"I drank hot water while taking the doctor's medicine, with some improvement, then went back to coffee with the same old trouble as before.

"A new servant girl told me about Postum—said her folks used it and liked it in place of coffee. We got a package, but I told her I did not believe my husband would like it, as he was a great coffee drinker.

"To my surprise he called for a third cup, said it was 'good stuff,' and wanted to know what it was. We have used Postum ever since and both feel better than we have in years.

"My husband used to have bad spells with his stomach and would be sick three or four days, during which time he could not eat or drink anything. But since he gave up coffee and took to Postum, he has had no more trouble, and we now fully believe it was all caused by coffee.

"I have not had any return of my former troubles since drinking Postum, and feel better and can do more work than in the last ten years. We tell everyone about it—some say they tried it and did not like it. I tell them it makes all the difference as to how it's made. It should be made according to directions—then it is delicious."

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[The design is simply a crushed panel, with crushed lines (known as blind lines) around the panel to be marked.]

Cut of No. 496 represents the styles of 496, 499, 601, 601x, 609, and 609x. The design is same on all, but see our Prayer Book catalogue (which will be sent on application) for a more particular description.

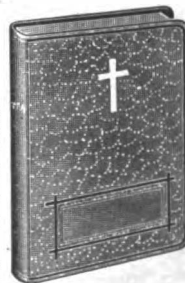
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book contains also a Baptismal certificate ready to be filled out by the officiating minister, with blanks for names of the God-parents also. This is a pretty and a unique souvenir for one of the God-parents to present at the time of baptism, when the mother will surely preserve it carefully for the child till he come to "years of discretion."

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bers then listened to the Rev. J. J. Wilkins' presentation of the needs of the aged clergy and the efforts being made to raise the Clergy Pension Fund. The evening meeting in the parish house was well attended, and the Rev. Dr. Wilkins was again the principal speaker. The ladies of the parish furnished a collation in the parish house to the clergy and lay delegates and around the tables the matters before the Convocation and the Church at large were freely discussed.

THE WORK and services at the mission stations in Rhode Island, have been kept up during the summer with considerable regularity by the Rev. Charles A. Meader and the Rev. George S. Pine, diocesan missionaries, assisted by Mr. Charles H. Ricker, a Brown University student and lay reader. Regular services have been kept up at Coventry, Austin, Clayville, and South Scituate.

THE ANNUAL Harvest Home Festival was celebrated at Trinity Church, Bristol, on Thursday, October 10th, under the most favorable auspices, with the new rector, the Rev. Sydney A. Caine recently from New York, in charge. The church was beautifully decorated with the fruits of the season; the service was choral, and the Rev. Mr. Caine preached the sermon.

THE NEW CHANCEL of Grace Church, Providence (the Rev. Frank Warfield Crowder, Ph.D., rector), is so far completed that services were resumed in the church on the first Sunday in October. The new parish house and hall adjoining will be ready for use by the latter part of the month.

WESTERN NEW YORK

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

Duplex System Enables Parish to Meet All Assessments

ST. PETER'S CHURCH, Niagara Falls (the Rev. Philip W. Mosher, rector), announces in its October parish paper that the Duplex envelope system has enabled the parish to pay in full its assessments for the episcopal fund, the diocesan fund, and sustentation fund. Hitherto it has never been possible to meet these obligations until just in time to obtain representation in the diocesan council, because there was not the money in hand. But with the Duplex system the parish has paid in full and also \$50 toward the missionary apportionment. The diocesan sustentation fund is one used for augmenting the smaller salaries of rectors of poor parishes in Western New York.

WASHINGTON

ALFRED HARDING, D.D., Bishop

United Offering of the Woman's Auxiliary—Work at St. Matthew's Chapel—Notes of Interest

THE ANNUAL OFFERINGS of the Woman's Auxiliary as the Washington contribution toward the united offering to be offered at the general convention, was offered Sunday, September 29th, in St. John's church. The Rev. L. Slater Dunlap, assistant of St. John's, was in charge. The sermon was preached by the Rev. J. J. Dimon, rector of St. Andrew's. Miss Jane Wilkes is the president of the diocesan Auxiliary. Together with the president there were present, in an official capacity, the various presidents, treasurers, and other officers of the parochial organization, which, together make up the united body of Washington workers connected with the auxiliary.

ONE of the flourishing mission stations of the city and diocese has its headquarters at St. Matthew's Chapel, South-east Washington. Here the vicar, the Rev. H. Allen Griffith, is endeavoring to build a church hall for mission and charitable work in connection with the chapel organization. The

vicar is making every effort just now to get the building closed in before the winter comes. Mr. Griffith is also chaplain of the U. S. Soldiers' Home.

THE FRIENDS of the Rev. Arthur S. Johns, rector of Christ Church, Navy Yard, also now for many years the secretary of the diocesan convention, are rejoicing that his health has continued to make such satisfactory progress that he resumed his place in the chancel and pulpit on October 6th.

THE BISHOP CLAGGETT CLUB held its usual monthly meeting Monday, September 30th, under the chairmanship of the Rev. Charles E. Buck, at St. John's rectory, Georgetown, the Rev. Fred B. Howden's residence. The Rev. Canon Dudley delivered an interesting address on church music.

THE LORD BISHOP of Winchester made an address at a short service in the Bethlehem Chapel of Washington Cathedral at 4 o'clock, Wednesday afternoon, October 9th.

THE NEW CHAPEL of St. Agnes (the Rev. C. W. Whitmore, vicar), was dedicated on Sunday, October 6th, by Bishop Harding, assisted by the vicar.

CANADA

Diocese of Montreal

A VERY LARGE congregation was present in Christ Church Cathedral, Montreal, on October 6th, to hear the Rt. Rev. Boyd-Carpenter, formerly Bishop of Ripon preach. Bishop Farthing assisted in the service.—A GREAT deal of interest centres in Montreal the third week in October. The Provincial Synod meets on the 17th. On the evening of the 16th a public meeting is to be held with two objects: a commemoration of the life of Henry Martyn, and a farewell to the missionaries who are leaving to reinforce the staff in China and India. The speakers are to be the Rev. H. Hamilton, Bishop-elect for Japan, Bishop Duvernet of Caledonia, and Archdeacon Cody of Toronto. The Rev. R. S. Tippet, lately ordained, who is going to Honan, China, will respond on behalf of the outgoing missionaries.—ON TUESDAY, the fifteenth, the Board of management of the Missionary Society held its half yearly meeting in the Synod Hall, Montreal. This autumn session deals with the apportionments and determines the grants for the coming year.

Diocese of Toronto

A MEETING of the diocesan Sunday School Association was held in the Synod Office, To-

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ronto, on October 7th, to arrange a meeting for October 21st, and also for monthly meetings during the coming season.

*Diocese of Ontario*

THE SPECIAL preacher at the service to celebrate the one hundredth anniversary of the first mission to the Mohawks, was the Rev. W. L. Armitage of St. Mark's Church, Toronto. The service was held in Christ church, Tyendinaga. At the morning celebration the famous Communion plate was used which was presented by Queen Anne on the occasion of the visit of the four representatives of the Six Nations to England, asking for a missionary.

*Diocese of Quebec*

A NUMBER of confirmations were held by Bishop Dunn in the early part of October. The Bishop will reach his seventy-third birthday on October 16th. He has just completed the twentieth year of his episcopate.—THE ELECTION of Rural Dean Robertson, as successor to Canon von Tiffand in the office of secretary to the diocesan board, took effect on October 1st.

*Diocese of Moosee*

AN ORDINATION was held by Bishop Anderson at Cochrane on October 3rd, when two men were advanced to the priesthood. One of them, the Rev. J. B. Griffin of Fort Albany, left on his return to his work in the far north the following morning. The Bishop has only just returned from a three months visitation in the northern part of his diocese, to stations along the shores of Hudson's Bay.

*Diocese of Huron*

AT THE regular meeting of the Ladies' Aid, in connection with St. Thomas' Church, St. Johns, arrangements were made for the annual thanksgiving supper on October 30th.—THE GOOD WILL of the Indians toward their missionary, on the Grand River Reserve, the Rev. E. Lee, when he took possession of his house, recently finished there, was shown in a very practical manner. A number of the Indians, with teams, assembled at Mr. Lee's house in Caledonia, where he had been living until his house on the Reserve was finished, and these conveyed all his goods and chattels to his new home.

*Diocese of Qu'Appelle*

A SERVICE of admission, after the early celebration of the Communion, was held at Yorkton, when four probationary members were admitted to full membership in the chapter of St. Andrew's Brotherhood, in connection with the parish. Although it is only a short time since the formation of this chapter it has been active in organizing forms of men's work and has been of great assistance to the rector, the Rev. F. C. C. Cornish.

*Diocese of Rupert's Land*

GREAT ENTHUSIASM has been manifested in Winnipeg over the opening of the Mission of Help, especially in the nine city churches which are centres for the mission. At the same time (September 29th) that the mission opened in Winnipeg, missions were commenced in Edmonton; at Vermilion, in the diocese of Saskatchewan; Red Deer and High River in Alberta; Selkirk and Carman in Manitoba; and Fort Francis in Ontario.

*Diocese of Caledonia*

THE OPENING of this diocese from the new Grand Trunk Pacific running through it, shows many needs and plans are being made to meet them. A boat similar to the Columbus coast mission boat, will run up and down the coast and look after the men. It is an encouraging fact that out of the thousands of Indians in this northern diocese not one remains heathen.—A HEARTY WELCOME was given by the congregation of St. Andrew's Church, Prince Rupert, to the new rector, the Rev. C. E. Burch, and his wife, on their arrival from Winnipeg on September 16th.

*Diocese of Columbia*

A VERY warm welcome was given to the Very Rev. Dean Doull and his family on their return after spending the summer in England. Among those who met them at the wharf at Victoria was the Bishop of the diocese, the Right Rev. John Charles Roper, the Chancellor, Mr. Lindley Crease, and a number of others.

### The Magazines

THERE is a wide diversity of opinion on the subject of Church union, but there are problems in the work of the Churches in America, which many think cannot be solved without it. The subject is treated in the *October Expositor* from the standpoint of the needs of the Churches, the demand for union in mission fields, and reports of Churches that have united. An account of two churches uniting their prayer meetings is included. "A Sick Soul" by Dr. J. H. Jowett, and an address on sermon building by Dr. Burrell, are features in addition to five regular departments which make the magazine valuable for ministers.

### Educational

KENYON COLLEGE, Gambier, Ohio, opened on Wednesday, September 18th, with an entering class of over forty men. Bexley Hall, the theological department, opened on Tuesday, October 1st, with an increased attendance over last year. The College Commons, which has been established for the purpose of providing wholesome food at reasonable rates for the students, is beginning work auspiciously. A building recently acquired by the college has been put in thorough repair and furnished with the best and most sanitary equipment. The dining-room is furnished with tables and chairs of oak finished in Mission style and will seat comfortably one hundred and twenty men. It is hoped that by keeping the college and seminary students together for their meals good results will be attained. Professor C. R. Stryker, formerly of St. John's College, has been appointed to the chair of Economics in place of Professor E. H. Downey. The position of athletic director is this year filled by the appointment of E. L. Mathews, formerly of Notre Dame University. The new Alumni Library was thrown open for use at the beginning of the year. The furnishings harmonize with the woodwork, being of oak with finish of Early English, and in every respect the interior of the new building is both handsome and repleteful.

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