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VOL. XLIX

MILWAUKEE, WISCONSIN.—OCTOBER 18, 1913

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THE Psalmist says, that when he considers only the heavens, he cries "What is man, that Thou art mindful of him?" So do all of us; it is a very old thing to keep the eye exclusively on masses of matter. Whenever you are oppressed, he says, by the glory of the heavens, you ought to remember that there is a "glory above the heavens." Whenever you feel dwarfed of nature, remember that there is a strength which, though ascribed to the babe, is higher than nature. What is that strength? It is the thing called meekness—the thing that stills the avenger in the breast. We uncover our heads in wonder before the stilling of a natural storm. But the stilling of a soul-storm is more wonderful far.—George Matheson.

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EDITORIALS AND COMMENTS

The First Week of General Convention

WE shall not, we trust, be guilty of making invidious distinctions among things that are good, if we say that what stands out most clearly above all else during the first week of General Convention, is Bishop Lloyd's address as President of the Board of Missions at the first joint session of the two Houses, held on Friday morning. Seldom does a single address reveal so statesmanlike a grasp alike of fundamental principles and of pressing needs of the day, as was shown in that which stated the condition and the opportunities of the Church's missionary work. It was primarily a plea for a national consciousness in the Church as contrasted with individualism and localism. It was a survey of the field and of its needs, and we venture to say that so cogent a presentation of the condition of our own country has seldom before been made.

And the address was a vindication of the missionary reorganization of 1910, when the presidency of the Board of Missions was made a working and a dignified office. What a long step forward was then taken the Church is just beginning to appreciate. That there are other steps still to be taken before missionary organization and indeed, the efficient organization of the American Church itself can be complete, was recognized by Bishop Lloyd in his wise suggestion that the whole matter of the organization of the Church be referred to a Joint Commission to report three years later. It is commonly understood that this suggestion supercedes the proposed new canon on missionary organization, which latter, it is said, will not be pressed. In our judgment Bishop Lloyd's suggestion is a very wise one. There are principles that must be coordinated before the Church as an efficient whole can successfully undertake the mission which she is now seeking to fulfil by means of a subordinate society. The Domestic and Foreign Missionary Society is by no means to be brought to an end; but if we shall realize the statesmanlike ideals which Bishop Lloyd has presented, we must probably provide that the Church corporately shall administer her work, making the officers of that Society her officers, and placing all of them, and all the work and the administrative functions of the Society, under the presidential leadership of the elective Presiding Bishop.

As a first step toward that end, the House of Deputies has already voted to ratify the constitutional amendment providing for the elective Presiding Bishopric, as tentatively adopted in Cincinnati three years ago. At this writing the House of Bishops has not yet taken like action, but it is generally understood that it will do so. But the debate in the House of Deputies showed, quite rightly, that there was no disposition among its members to create a purely ornamental office. It was well pointed out that for the mere act of presiding in the House of Bishops, and for the performance of merely clerical functions, that House had already afforded a long measure of relief to the Presiding Bishop and could easily give more. But what the Church wants is an efficient executive, and nothing less than that is worth the ponderous machinery that has necessarily been employed in creating the office. True, as some deputies pointed out, we have not yet determined precisely what the nature of the office shall be, and

it was a splendid exercise of faith to provide the constitutional opportunity for evolving the office while yet no concrete plan for the product of its evolution had been submitted. One wishes that a like fearlessness, a like willingness to advance, might more generally characterize General Convention.

But just what the new Presiding Bishopric shall be is not yet apparent, and must probably be worked out by such a Joint Commission, in connection with other details of the organization of the Church, as Bishop Lloyd has proposed. It would be deplorable for this subject to be treated apart from other matters of organization. The Presiding Bishopric may be combined with the Presidency of the Board of Missions, in which event the Presiding Bishop must probably be relieved altogether of diocesan care, as is the President of the Board; or its relation to the Board may be more nearly that of a Chancellor to the University under the Oxford plan (carried out in this country at the University of the South), in which case the Presiding Bishop might well retain the episcopal care of his diocese, with a Bishop Coadjutor to assist him in the routine work of the latter. There are advantages and there are disadvantages to both these plans. But the principle that must essentially be realized is that the Presiding Bishop must be intimately related to the Missionary Society, so that all missionary work be made directly the chief care of the Church itself and not of an independent agency in the Church. To work out all this effectively may well take the thought of the ablest commission that can be created in the American Church, and three years are by no means too short a period in which to perfect the details of either plan.

Before we pass from the missionary phase of this survey of the first week in General Convention, we are bound also to express the strongest appreciation of the manner in which the missionary treasurer, Mr. George Gordon King, made his masterly presentation of the financial side of the subject, following Bishop Lloyd at the first of the joint sessions. To spiritualize figures might seem impossible, but Mr. King did it. The story in figures of the financial operations of the three years, with its continual deficits and its constant anxieties, might easily have proven an anti-climax to Bishop Lloyd's address; but it was nothing of the sort. And we are bound also to express appreciation of the splendid United Offering of the Woman's Auxiliary, exceeding three hundred thousand dollars, and splendidly crowning the activities of the Church's women who have worked so untiringly to produce this result.

IT IS TOO EARLY, at this writing, to say much of the spirit of the Convention and the nature of legislation that may be expected. The choice of Dr. Mann by a very small majority over Dr. Manning is accepted by the daily papers as evidence of the triumph of one "party" over another. To some extent, no doubt this is true, but it implies no measure of dissatisfaction or of hostility toward the President chosen. There was much electioneering in favor of Dr. Mann; we heard of none at all in favor of Dr. Manning. Deputies, and particularly new deputies, were pledged in advance to vote for Dr. Mann; we heard of no similar efforts in favor of Dr. Manning. We

hasten to add that all the electioneering and the pledging were of a perfectly honorable character, that the principal himself held entirely aloof from it, and that we merely chronicle, rather than criticise the fact. But undoubtedly it shows that in such concrete matters as the filling of offices, a "party" is much more efficient than a "movement." We have a Protestant party in the Church. We also have a Catholic Movement; but we have no Catholic party. This may be an advantage or a disadvantage to the Catholic Movement; but whichever it be, it is undoubtedly a fact. We venture to say that by perfectly legitimate methods of button-holing deputies, Dr. Manning could have been elected by a two-thirds or greater majority. But nobody took it upon himself to do the button-holing. There was not even a concerted movement as to the action of those who placed him in nomination, and none knew what another was expecting to do. To receive a fraction less than a majority of votes under such conditions is a compliment which can hardly be equalled, and a testimony to the strength of a "Movement" that cannot be disregarded.

But Dr. Mann is in every way *persona grata* to those that voted for another. Nobody questions his entire fairness, whether in the chair—or where it is more difficult—in the appointment of committees. The moment after his election—by a vote of 258 to 242—was announced, all division was at an end. He is the President of all the House, and he has not a single enemy in it. That parliamentary procedure is not his strongest characteristic he frankly avowed on taking the chair, and it involves no criticism of his abilities to say that he lacks that quick precision in enforcing the rules of the House that was so gracefully shown by his able and dignified predecessor. That he will be an honor to his office and to the House that has placed him in it, we firmly believe.

Beyond that, there has been, at this writing, no vote that even remotely approached a division on partisan lines. There is entire courtesy between members, there is no outward evidence of undue partisanship. That Larger Churchmanship has not absorbed Lesser Churchmanship is, of course, obvious. That the Convention as a whole would fulfil the test of sympathetic coördination of nineteen centuries of Church history past and an unknown number of centuries to come, and would desire to present to the world a composite view of the *character* that results from that largeness of perfectly coördinated Churchmanship, we cannot affirm. That particular centuries of past history still hold a distorted place in the perspective of what may be termed average Churchmanship, in General Convention as outside, is, no doubt, true. And so long as that condition lasts, there are some advance movements that the Church cannot make. No one need be disturbed at this condition, no one need be disappointed when it is registered in votes on particular measures.

But everywhere one finds evidences that the Church is growing toward the ideals of the Larger Churchmanship, even among men who still see those ideals only through a glass darkly. The opening service in the Cathedral was a dignified one, with altar properly adorned with the cross and the two Eucharistic lights. The perfect rendering of the *Sanctus* from Gounod's St. Cecilia Mass suggested how much more effective would have been the music if it had all been selected harmoniously from a single composition by such a master. And the "saying" of the Creed, wherein those in the choir and perhaps the front part of the nave, following the deliberate enunciation of the Presiding Bishop, were not yet quite ready to affirm their belief in One Catholic and Apostolic Church, when the great bulk of the congregation were steadfastly looking for the resurrection of the dead and the life of the world to come, made one wonder whether this were a divinely ordered allegory of the varying stages of progress in the same Catholic Church; and it also showed the pathetic inadequacy of such a provincial manner of affirming the Articles of Belief in a building of Cathedral-like dimensions. Our Cathedrals must not be larger than our Churchmanship, if we are to use them efficiently.

What the General Convention of 1913 will accomplish, if anything, is still unknown at this writing. One hopes that the prayers of the Church are very earnestly ascending from all our altars, for its guidance.

THE TRUE proficiency of the soul consists not so much in deep thinking or eloquent speaking or beautiful writing as in much and warm loving. . . . Those who truly love God love all good, wherever they find it. They have no quarrels. They bear no envy. O Lord, give me more and more of this blessed love!—*St. Teresa.*

AS WE FORGIVE

FOR THE TWENTY-SECOND SUNDAY AFTER TRINITY.

ST. Paul was frank in telling what he suffered at the hands of his enemies; but there is no resentment in the recital. He suffered with patience at the hands of both Jews and Gentiles; but his love embraced both. St. Paul had learned how to forgive—by devoutly serving God and man in good works.

It is easy to forgive when we have not been at fault, ourselves, also. It is difficult to forgive when enmity has been aroused by our own foolishness or guilt. Quarrels are hard to patch up simply because it takes more than one to make a quarrel; and the sense, definite or vague, of our own shortcoming prevents our pardoning offense against us.

Of course, most of us like to think of ourselves as martyrs—as the inoffensive victims of cruelty or spite; and we imagine that the wrong done us is what makes us harbor resentment. But who ever heard of a genuine martyr feeling as we do, when we refuse to forgive our neighbor? Did St. Stephen? Or what said our Lord from the cross?

The Apostle had little time for hate, bound and in prison as he was; he was too busy with his messages of love. And we shall have little time for hate, likewise, when we are devoutly serving God in good works. Hate and revenge demand time for brooding. They must be nursed in inactivity before they gain power for the striking. But forgiveness, without thought, flows out of prayer and loving service, especially when we are guiltless.

"When we are guiltless!" for who is he whom we find least easy to forgive? Is it not the person whom we have wronged in some way? The merciless servant imagined himself a creditor, when he was overwhelmingly a debtor. The king owed no man, therefore he found mercy towards his servant. The same servant found no mercy in his heart towards his fellow-servant because he himself was a debtor; and his spirit is alive in the world still. The lord of that servant was wroth and delivered him to the tormentors, till he should pay all that was due; and so will our Father do unto us, if from our hearts we forgive not our brother his trespasses.

This word "forgive" means to "let off," or "send away"; and it implies making the offense as though it were not, and of obliterating it. It makes our duty clear as regards direct, personal transgression; but the Gospel of our Lord teaches forgiveness, in its highest meaning, for all offense, even that which is indirect and, for us, impersonal. Thus, it means the putting away of social offense—those sins that are committed against society, of which we are all a part. Whoever transgresses a law against society transgresses against every individual of whom society is composed. Murder, theft, adultery, irreverence, etc., are the indirect offenses against all of us; and we must "forgive" them and cause them to cease by God-like-ness.

The outlaw is not wholly at fault; society must bare a share of the blame. We are beginning to realize that social offense flourishes most where society is most highly organized. Conditions that could not maintain for a moment in the simpler organization of a rural community find a congenial breeding ground in larger centers, and particularly in our great cities. And because the social order is so largely to blame for conditions, for that reason are people in big communities anathetic, indifferent, or merely condemnatory. What our civilization needs is a sense of our indebtedness to the King, and grateful hearts to serve Him devoutly in good works—worship to Him, and mercy towards our fellows.

The best way in which we can forgive the fallen is to put away the conditions that drive them to sin or make white slavery possible. When God forgives us He gives us power to rise to the full measure of our being. When we forgive our neighbors we shall do more than forget offense—we shall make possible their restoration into the company of the children of God. "Grant that we may be devoutly given to serve Thee in good works, to the glory of Thy name, through Jesus Christ our Lord. Amen." R. DE O.

OUR ZEAL should be inspired by the thought that we are workers together with the Master and all good and true men, that we are joining a common cause in which the best people of all ages have had a part. And to-day the best lives that we see lived and the best service that we know are wrought in Christian zeal. We may be poor in this world's goods, we may possess few or many talents, but no one of us is so poor that he cannot have a part in the glorious cause of God's Kingdom on earth, in the beautiful service of helping to make others happy and of making the world a little better because we have lived in it.—*Selected.* Digitized by Google

The General Convention

THE General Convention of 1913 assembled for its opening service in the Cathedral of St. John the Divine, New York City, at 10 o'clock Wednesday, October 8th.

Before the hour for the service had arrived all seats in the Cathedral were occupied, and many people were standing, and this in spite of the rain that had begun to fall earlier in the morning and continued throughout the day.

A few minutes after 10 o'clock the procession entered the Cathedral, Canon Nelson leading, followed by the Cathedral choir and clergy. The members of the House of Bishops were preceded by the president and secretary of the last General Convention. One hundred and six Bishops were in line, only nine being absent. Slowly up the great aisle of the Cathedral the procession marched, until the first of the Bishops reached the foot of the choir steps. The choir and clergy going directly to their seats, the double line of Bishops opened, and allowed the Presiding Bishop to pass through, followed in single file by the other Bishops in order of their seniority.

The Presiding Bishop immediately began the Communion office. The Bishop of Southern Ohio read the Epistle and the Bishop of New Jersey read the Gospel. The Bishop of Massachusetts preached a remarkably strong sermon, taking as his text, I. John 5:4. "This is the victory that overcometh the world even our faith." The offering taken at this service was for General Missions.

Immediately after this service lunch was served on the grounds to the Bishops and Deputies to the Convention.

THE HOUSE OF DEPUTIES

At 3 o'clock the Rev. Dr. Anstice, the secretary of the last General Convention, called the House of Deputies to order in the new Synod Hall, which had just been completed, and, only the day before, dedicated to the glory of God and the memory of its donors, Mr. J. Pierpont Morgan and Mr. William Bayard Cutting, both of whom had died before its completion. While very beautiful, the hall is hardly as large as it should be for this purpose. Except for the galleries there is barely room enough for the Deputies, every chair being occupied. It will be impossible to hold joint meetings of the two Houses in this hall with any degree of comfort, if it be possible to do it at all.

When the roll was called, although every diocese and missionary district was represented, there were a great many faces seen at the Cincinnati Convention that were not to be seen at this. Pennsylvania alone sends to this Convention all the deputies that represented that diocese in Cincinnati. Quite a number of the veterans of the General Convention have, since the last, passed to eternal life, and they will be missed in the deliberations of the present. Almost every diocese has a full representation at the Convention, consequently the attendance is unusually large.

After the calling of the roll, the first business was to elect a president of the House. The Rev. William T. Manning, D.D., rector of Trinity Church, New York, and the Rev. Alexander Mann, D.D., rector of Trinity Church, Boston, Mass., were nominated. Dr. Mann received 258 votes and Dr. Manning 242. On motion of Dr. Manning, Dr. Mann was declared elected unanimously. Dr. Manning was then appointed a committee of one to escort the new president to the chair.

After a few words of appreciation for the honor conferred upon him, Dr. Mann took the chair and at once proceeded to business.

On motion of Mr. Stetson of New York, the assistant secretary was instructed to cast one ballot for the house for the Rev. Henry Anstice, D.D., secretary of the last General Convention, to be the secretary of this. The three assistant secretaries were reappointed.

The organization being completed, the Rev. Dr. Manning of New York and Mr. R. H. Dana of Massachusetts were appointed a committee to inform the House of Bishops that the House of Deputies was organized and ready for business, and shortly after was heard what will become, before the Convention adjourns, the familiar announcement, "a message from the House of Bishops," and the venerable secretary of the House of Bishops, the Rev. Dr. Hart, with all the dignity of the House of Bishops resting upon him, walked up to the president, and presented the information that the House of Bishops had organized by electing the Bishop of Southern Ohio chairman, and the Rev. Samuel Hart, D.D., secretary.

Mr. James A. Lamberton presented to the House of Deputies a large copy, bound in red, of the King James or Authorized Version of the Holy Scriptures, including the Marginal Readings authorized by the General Convention; on the inside of the front cover is stamped "Presented to the House of Clerical and Lay Deputies at the Gen-

eral Convention, held in the City of New York, October, A. D. 1913. In Memory of Robert Alexander Lamberton, LL.D., a Lay Deputy from Central Pennsylvania in Seven General Conventions, by his Son, James M. Lamberton, a Lay Deputy from Harrisburg."

Dr. Lamberton was for years one of the leaders of the Bar of Pennsylvania, and resided at Harrisburg. In 1880 he accepted the presidency of Lehigh University, South Bethlehem, Pa., a position he held until his death in 1893. Under his administration the university greatly developed. In 1871 he was secretary of the primary convention of the diocese of Central Pennsylvania, now Bethlehem, and was reelected annually for twenty years, when he declined a further election. He served as a member of the Standing Committee of the diocese and as one of its lay deputies to the General Convention from the organization of the diocese until his death.

Mr. Francis A. Lewis, the efficient chairman of the committee on dispatch of business, at once made a report for his committee, suggesting the hours of the sessions and the order for the day following. This committee is recognized as one of the most important committees of the General Convention. If it were not for this committee, and its splendid chairman, the House would find itself in many a muddle.

The first real business presented to the House of Deputies was a memorial presented by Dr. McKim (the president of the last House of Deputies), from the diocese of Washington, on proportionate representation in the House of Deputies. The Rev. Dr. Niver presented another memorial on the same matter from the diocese of Maryland, both of which were referred to the proper committee.

Adjournment was then taken till Thursday at 10 o'clock.

THURSDAY, OCTOBER 9th

Promptly at 10 o'clock the House of Deputies was called to order by the president, and the minutes of the previous day were read and approved. The president announced those of the standing committees of the House that had been appointed, and every one was compelled to note the absolute fairness that had been displayed in the choice of the members of these committees. They are representative in every sense.

Immediately after the announcing of these committees, quite a number of memorials and resolutions on one subject or another were presented, all of which were referred to the proper committees, and will be acted upon at later sessions. Among those presented at this time, and later in the day, were memorials asking to provide racial missionary districts for the negroes. These came from the dioceses of North Carolina, Southern Virginia, Georgia, and South Carolina, and were referred to a special committee of three Bishops, three presbyters, and three laymen, a committee composed of men residing in that section of the country which is directly affected by the memorials. A memorial was presented from the diocese of Western New York, asking for a special joint commission of the two Houses, to consider the subject of marriage and divorce, and to suggest some definite action of the Church in regard to the Roman Catholic "*Ne Temere*" decree, which declares all marriages between Roman Catholics and non-Roman Catholics invalid unless performed by a Roman Catholic priest.

The diocese of California presented a memorial asking for certain changes in the Title Page of the Book of Common Prayer. And in this same connection, but looking in the exactly opposite direction, memorials were presented against any change of the name of the Church, or in the title page of the Prayer Book, from the dioceses of Pennsylvania, Rhode Island, Maryland, Southern Virginia, and West Virginia.

Memorials were presented asking for more latitude in choice of Sunday lessons to be read in Morning and Evening Prayer; others asking for proportionate representation in the House of Deputies, and others asking for a joint commission of the two Houses to look carefully into the matter of inaccuracies in school text books, in so far as they refer to the history of this Church.

The Rev. J. E. Freeman of Minnesota offered a resolution recognizing the generous gift of the Synod Hall by the late J. Pierpont Morgan and F. Bayard Cutting, and directing that this action be communicated to the families of the donors. This resolution was adopted by a rising vote.

The Rev. Dr. St. George of the diocese of Milwaukee offered the following amendment to the canons, which, if adopted, will throw the responsibility of the transfer of communicants removing from one parish to another on the clergyman in charge, rather than upon

Preliminary Business

Proportionate Representation

Memorials Presented

The Name of the Church

A Resolution of Thanks

An Important Amendment

the communicant. This was referred to the committee on constitution and canons, and will be acted upon later:

"Resolved, the House of Bishops concurring, That there be added to Canon 40, §1, a third sub-section, as follows:

[iii.] It shall also be the duty of the Rector or Minister of every Parish or Mission, learning of the removal of any member of his congregation to another cure, to transmit to the minister of such cure a Letter of Advice acquainting him with the information as to such person removing, even though no Letter of Transfer shall have been requested or issued for such person as heretofore provided; to the end that communicants and others may not, by removals, be lost to the Church. And if the person be removing to no fixed cure of souls, or if the Minister be uncertain as to the particular parish into which the said person is removing, the Letter of Advice shall then be directed to the Bishop of the Diocese into which the person removes."

The diocese of Erie, having been organized by the authority

prevent the transmission of disease. This was referred to the committee on the Prayer Book.

The diocese of West Texas presented a petition asking to cede a part of its territory to the missionary district of North Texas, but as it was a matter to originate in the House of Bishops, it could not be considered by the House of Deputies, until sent to it by the other House.

The Rev. Dr. Alsop of Long Island presented two amendments to the canons, whereby Suffragan Bishops may be consecrated for missionary districts as well as for dioceses, and providing that no Suffragan Bishop shall be rector of a parish while acting as Suffragan. These were referred to the committee on constitution and canons.

A memorial was presented asking for the amendment of the first rubric of the Burial Office, whereby permission will be given to use parts of that office for the burial of those persons for whom



THE HOUSE OF DEPUTIES IN SESSION

given at the last General Convention, and having since then elected a Bishop who has been consecrated, asked to be admitted into union with the General Convention, and by the concurrent action of the two Houses the petition was granted.

Erie is Admitted

The diocese of Montana asked permission of the House of Deputies to the election of a Bishop Coadjutor for that diocese. Action on this will be taken at a later session.

The Rev. Dr. Pittinger of North Carolina presented a resolution asking that the Prayer for the President of the United States in the Morning Prayer be altered by inserting after the words "President of the United States" the words "and the Governor of this State," thus making it conform to the corresponding prayer in the Evening Prayer. This was referred to the committee on the Prayer Book.

A memorial from the diocese of West Virginia asked the General Convention to authorize the practice of Intinction in the administration of the Holy Communion. Briefly this means that in administering the consecrated elements, instead of giving the cup to those communicating, the bread shall be dipped in the wine and thus the two are administered at once by saying, "The Body and Blood of our Lord Jesus Christ which were given for you," etc., instead of saying the two sentences separately. This, as most people know, is the result of the agitation for individual cups in the Communion, to

the whole office cannot now be used. This was referred to the committee on the Prayer Book.

Promptly at 11 o'clock, Mr. Lewis, the chairman of the committee on dispatch of business called for the order of the day, and consideration was begun on the four amendments of the constitution which were adopted at the last General Convention, and must be adopted by the present Convention before they can become effective.

Four Amendments Considered

The first amendment provides that "upon the expiration of the term of office of the Presiding Bishop, the General Convention shall elect a Presiding Bishop." At present the Presiding Bishop is the senior Bishop in the order of consecration. This provoked quite a long discussion, in spite of the fact that it had been discussed at two previous Conventions. Finally on a vote by orders, in which a majority of both clerical and lay Deputies, voting separately as required, it was adopted, as far as the House of Deputies is concerned, by a big majority, and was then sent to the House of Bishops for its concurrence.

In the midst of these proceedings the hour of noon arrived and the House was called to prayer for missions.

The second amendment makes it possible to reduce the number of deputies from each diocese from four clergy and four laymen to

two of each. It also gives to the deputies from missionary districts within the boundaries of the United States certain voting privileges which before they did not have. This also provoked a long and, at times, very interesting discussion, the greater part of which was centered around granting the voting privileges to the missionary district deputies, and was largely based on the plea of justice. One of the most telling speeches on this subject was made by ex-Governor Prince of New Mexico. This, like the other amendment, was adopted, but by a smaller majority, and sent to the House of Bishops. The next amendment, being virtually a part of the one last adopted, was unanimously adopted without debate.

The last amendment, in regards to certain details in the election of a Suffragan Bishop, after a short debate, was considered unnecessary, and on motion was laid upon the table, which finally disposes of it.

On motion it was decided to concur with the House of Bishops



THE UNDERCROFT OF SYNOD HALL

in the action they had taken, whereby joint sessions of the two Houses would be held Friday, the 10th, at 11 o'clock, on Missions, and Tuesday, the 14th, at 11 o'clock, on Religious Education. The first is a regular order of business of the General Convention; the latter is a new departure, which by many is considered of great importance, being a marked recognition of the place of education in the Church's work.

Mr. Frederic Cook Morehouse, of the diocese of Milwaukee, offered the following resolutions, which were either referred to committees or put upon the calendar for future action:

Resolved, the House of Bishops concurring, That Canon 39, § III., be amended by striking therefrom all the words following the first sentence thereof, so that the section shall hereafter read as follows:

§ III. No Minister, knowingly after due inquiry, shall solemnize the marriage of any person who has been or is the husband or the wife of any other person then living, from whom he or she has been divorced for any cause arising after marriage."

"WHEREAS, Provision is made in Canon 39, § IV., whereby any person "married otherwise than as the Word of God and discipline of this Church allow" may be repelled from the sacraments, while yet the discipline of this Church with respect to the impediments to Holy Matrimony, is nowhere officially stated by this Church.

Resolved, the House of Bishops concurring, That a Joint Commission of five Bishops, five presbyters, and five laymen be appointed to report to the next General Convention suitable legislation whereby the discipline of this Church relating to Holy Matrimony shall be plainly set forth."

Resolved, the House of Bishops concurring, That the Joint Commission on Revision of Tables of Lessons be continued and be hereafter known as the Joint Commission on the Kalendar and Lectionary. That the said Commission be instructed to consider and to report, in its discretion, to this or a subsequent General Convention, a table showing precedence of feasts when two shall fall upon the same day. Also a table of days of commemoration in this Church for which no special Collect, Epistle, and Gospel are provided, to the end that the continued attainment of sainthood in all ages of the Church may be recognized. Provided that no person deceased within one hundred years shall be commemorated in such table."

FRIDAY, OCTOBER 10th

The House of Deputies was called to order at a quarter past 10 o'clock, and the minutes of Thursday's sessions were read and approved.

Reports of some of the standing committees were heard, and other routine business, with the presenting of resolutions and memorials, consumed the time until 11 o'clock, when the two Houses met

in joint session as the Board of Missions. Most of the memorials presented were on the subjects of those presented the day before. One on marriage and divorce asked that the present canon be amended, so as to provide for the publishing of banns, and the requiring of a physician's certificate that neither party has an incurable or contagious disease. Another concerning parochial reports looks toward the defining of the meaning of the term communicant. Another would change the rubrics directing how the Psalter should be read, so that permission is given to read any psalm desired at Morning or Evening Prayer. Another interesting memorial asks that provision be made, whereby the questions asked sponsors in the Baptism Office may be asked of candidates for Confirmation, at the time of Confirmation. The matter of changing the wording of the Good Friday collect was again brought before the Convention in the form of a resolution.

A clerical deputy caused a hearty laugh in the House, when he presented a memorial stating that it was on "the higher education of the clergy." Another resolution was presented on a subject familiar to the Convention; it is one asking that a more convenient time than October be selected for the meeting of the General Convention.

In reporting the above memorials and resolutions the purpose is to lay before the readers of THE LIVING CHURCH all the business that will be considered by this Convention. The first few days are largely devoted to getting new business into the hands of the proper committees, which report as soon as possible. Their reports are then either acted upon at once, made the special order of business at a definite day and hour, or put upon the calendar to be taken up as it comes in regular order of events.

SATURDAY, OCTOBER 11th

The House of Deputies was called to order Saturday morning at 10 o'clock by the president, who, for the first time, appeared in his collegiate gown. After the reading of the minutes several committees were appointed, as provided for by resolutions of the previous day.

The Very Rev. Alexander A. Hotovitzky, Dean of the Russian Cathedral in New York, was introduced to the House of Deputies by the president of the House. He presented a greeting of the Holy Orthodox Church of Russia on behalf of his Grace, the Most Reverend Archbishop Platon. In presenting this greeting, he said:

**Russian Church
Sends Greeting**



THE DINING TENT

"FRIENDS:—No one, unless he is quite indifferent in matters of the progress of the Christian work, and Christianity itself, could stand without most sincere interest and warm sympathy towards such an event as this distinguished gathering, which dedicates all efforts and energy of the collective mind of the great and active branch of Christendom to advance the time of the coming of the Kingdom of Christ upon earth.

"Because, if directly your splendid assembly, brilliantly representing the body of over a million Christian people, should fail to perfect the constitution of the American Church, and to expound its crying needs, indirectly it affects in one way or another the life, interests, and all the nerves of the whole Christian world, helping or showing the cause which is nearest to the heart of every Christian soul.

"Therefore, reflecting and embracing into my greetings the friendly traditional feelings of my mother Church, the Holy Orthodox Church of Russia, toward your Church, I beg to express to you my prayerful wishes to succeed in everything that widens Catholic light, and spirit, and uplifts the moral lead of human life, and removes all barriers in the way to the fullest realization of the prayer of our Lord, that all may be one."

The Work of the Missionaries

Members of Both Houses, in Joint Session, Hear of Progress at Home and Abroad.

AT 11 o'clock Friday morning the two Houses were called to order in joint session. As had been foreseen, the New Synod Hall was not nearly large enough for this meeting, so it was called to order in the crossing of the Cathedral, a curtain being drawn across the choir, and the platform placed in front of it.

The Presiding Bishop, the Rt. Rev. Daniel S. Tuttle, D.D., Bishop of Missouri, presided, and the secretary of the House of Deputies was elected as secretary of the joint session.

In view of the fact that the Woman's Auxiliary had the day before presented a United Offering of \$307,000, a resolution of appreciation and thanks was tendered the members of the Auxiliary. This was adopted by a rising vote and by singing the

Woman's Auxiliary Thanked

long meter Doxology.

Mr. John W. Wood, the secretary of the Board of Missions, presented the triennial report of the Board of Missions, which was full of most interesting and encouraging facts. Unfortunately the report is too long for publication here. The principal facts however

The Triennial Report

are here quoted.

First of all, the Board records its gratitude to Almighty God for the privilege of serving in the extension of His Kingdom and for the many blessings and signs of progress which have marked the last triennium. The reports of the Bishops will tell of the progress in the field. For the faithful work of all those who are representing her in the hard places at home and broad the Church is proud and thankful. Few in number though they are compared with the great need, they are rendering a service of vital importance to the Church, the nation and the world. It means the betterment of human life everywhere; the overcoming of unrighteousness, ignorance and needless pain; the leading of the whole family of God nearer to the home of the common Father.

The Service of the Missionary

At home the missionary spirit widens and deepens. Bishops and clergy are leading their people confidently to undertake larger things. Many laymen are devoting time and thought to the problems of the Church's Mission. In hundreds of parishes the extent, character and needs of the Church's work are being studied through the most improved methods. The facts of the work are being told in thousands of services and meetings every year. There is a keener sense of Christian stewardship than ever before, and more adequate methods of missionary and parochial finance are being adopted. Missionary intercession is more frequently used in the services of the Church and in private devotions. The Church Prayer League has continued its valuable work in helping to make missionary intercession more definite and intelligent. Young men and women, with fine devotion, are offering their lives to the Church for her mission. Individuals and congregations are steadily making larger gifts of money for the support of the mission.

Growth of the Missionary Spirit

Since the last General Convention 130 new missionaries have been sent to the distant lands and outlying dependencies as follows:

The Staff and Field

Africa, 2; Shanghai, 24; Hankow, 18; Wuhu, 4; Tokyo, 6; Kyoto, 3; Brazil, 0; Cuba, 5; Mexico, 8; Alaska, 34; Honolulu, 7; Porto Rico, 10; The Philippines, 9. In many instances the recruits simply replaced the losses caused by death or necessary retirement. In 1910 the total staff in distant fields was 426 and in 1913 it is 482.

Owing to the conditions under which the domestic work is at present administered, corresponding figures concerning the domestic staff cannot be given. The total number at work in the domestic field, which in 1910 was reported as 1,365, is now 1,377.

Almost without exception the Bishops at home and abroad are calling urgently for recruits. Clergymen, teachers, physicians, deaconesses and nurses are needed. The Board hopes that the plan whereby the authorities of the several missionary departments endeavor to find a definite number of volunteers each year will help to relieve a serious situation.

During the triennium the Board has not refused appointment to any qualified volunteer for financial reasons. It is increasingly evident that given the qualified men and women for the extension of the Kingdom the money for their support will be provided.

Unfortunately it does not always follow that gifts of money will be made sufficient to provide the equipment to make their life-service effective. Difficult work is made doubly difficult by lack of suitable buildings and other agencies. In the meantime the Board of Missions is forced to expend thousands of dollars each year in rent for inadequate buildings.

During the last three years the offerings and gifts from living

donors placed at the disposal of the Board for the payment of appropriations have amounted to \$3,484,032.92. The legacies during the same period which the Board was at liberty to use to meet its obligations amounted to \$312,974.75. The total available for appropriation by the Board was therefore \$3,797,006.67. The corresponding figures for the previous triennium were: Offerings and gifts from living donors, \$2,954,829.49. Legacies available for appropriation, \$408,425.92. Total, \$3,363,255.41.

In addition to the offerings and legacies available to meet appropriations, the Board has received and forwarded during the triennium special gifts amounting to \$616,895.02. The Board knows that special gifts in large amounts have been sent by donors direct to the Bishops and others in the various fields. Moreover, every diocese and district has its own diocesan mission fund. When all these gifts for the extension of the Kingdom are taken into account, it is evident that during the last three years the total should be well in excess of \$6,000,000.

The legacies of this triennium were \$105,000 less than those of the previous one, while the total amount received by the Board from living donors is over \$500,000 greater. This means a betterment in the Church's giving of considerably over \$400,000, or a yearly increase of something over \$135,000.

For the fiscal year, 1912-13, the Board of Missions made appropriations in connection with the Church's work in the United States for the entire or partial support of 23 Bishops, 1,377 missionaries, clerical and lay, working in 65 dioceses and districts and in the Canal Zone. The total appropriated for the work in the domestic field during the last three years is \$1,923,829.

For the fiscal year, 1912-13, the Board of Missions made appropriations in connection with the Church's work abroad for the entire or partial support of 9 Bishops, 232 foreign clergymen and foreign layworkers, 1,001 native workers, including clergy, teachers, catechists, nurses and Bible-women. To the total of foreign workers might well be added 73 wives of married missionaries, who in every field render valued service without appointment and without compensation. The total appropriated for the work abroad during the last three years is \$2,214,926.

Appropriations for the Work

Addresses were then made by Bishop Lloyd, the president of the Board of Missions, and by Mr. George Gordon King, the treasurer. Bishop Lloyd spoke on "The Church's Mission at Home and Abroad: What Shall be Done to Further it during the Next Three Years." He emphasized the fact that the present organization of the Board of Missions, and the methods used, are inadequate to meet the needs of to-day, and said the thing most needed was for Church people to inform themselves thoroughly during the next three years as to what the Church has done, is doing, and ought to do, and then to devise plans whereby this can be most effectively done. He recommends the taking into consideration the whole matter of organization and machinery so that three years from now, realizing the importance of the work before the Church, we may be ready to get to doing this work.

Bishop Lloyd's Address

He showed the opportunities that were knocking at the door of the Church, but were being neglected. Among these were the incoming immigrant, the college men and women, and the rural population, all of which were being sadly neglected, greatly to the loss of the Church of to-day, as well as of the Church of to-morrow. This is not due to a lack of money among the people of the Church, but to a lack of united purpose. The great weakness of the mission work of the Church to-day lies in an exaggerated individualism. Too often the diocese thinks it can do nothing for missions until it has secured everything it needs for itself, the parish, taking up the same idea, can do nothing for either diocese or mission until it has secured for itself all the luxuries it desires, and with such an example it is but natural that the individuals, who make up the parishes, should assume the same attitude, to parish, diocese and missions. The result of it all is that the Church is losing splendid opportunities.

Our easy-going satisfaction with old methods, our conservatism, is breaking the hearts of our strong men in the work, and is breaking the spirits of the weaker ones, because we do not even provide the very necessities of life for some of them.

As a practical means to get this matter in proper shape to be really understood, and to find a remedy, Bishop Lloyd suggested that a Joint Commission of the two Houses be appointed to take the whole matter under consideration, and report at the next General Convention.

The following extracts from Mr. George Gordon King's report will give one a slight idea of the stupendous work he is doing for the Church. It will be gratifying and encouraging to note especially that for the first time in several years the Board has paid all

appropriations without increasing the deficit, also to note the splendid work being done by the Woman's Auxiliary and the Sunday Schools.

From the financial report we read:

Turning to the fiscal year just closed the Board reports that for the first time since 1909 the income at its disposal is sufficient

The Treasurer's Report

to meet the appropriations. This is due to increased offerings, but even more to the self-restraint, resulting frequently in serious damage to the work, which the Board has exercised in authorizing expenditures.

The net appropriations for the year just closed amounted to \$1,333,377.65. The income from all sources available to meet them amounted to \$1,333,716.35. The existing deficit of \$197,000 will therefore be slightly reduced. This overdraft is temporarily covered by a draft upon the Reserve Deposits created for this purpose. It is of the utmost importance that this amount, which represents the accumulated deficits of several years, should be restored to the Reserve Deposits, in order that they may be available to meet obligations during the months of the year when the income is but a fraction of the required monthly payments.

The following table shows sources and amounts of the year's income available to meet the appropriations:

Offerings from congregations.....	\$645,645.41
Offerings from individuals.....	85,296.20
Offerings from Sunday schools.....	175,734.71
Offerings from Woman's Auxillary.....	92,477.33
Offerings from Junior Auxillary.....	19,943.40
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	\$1,019,087.05
Minimum asked for from the foregoing sources	\$1,313,670.00
Failure of income to meet the minimum asked for	294,582.95
Available from Woman's Auxillary United Offering to meet the expenditures of the last fiscal year.....	\$85,454.09
Interest on invested funds.....	82,800.71
Miscellaneous items	6,161.49
Income from legacies at the discretion of the Board available to meet the expenditures of the year.....	140,213.01
	<hr/>
	\$1,333,716.35

Compare these items with the corresponding items for the preceding year and we find increases and decreases as follows:

	Increase	Decrease
Offerings from parishes		\$1,250.19
Offerings from individuals.....	\$6,310.34	
Offerings from Sunday schools	8,484.35	
Offerings from Woman's Auxillary and Junior Auxillary		5,402.02
Available from Woman's Auxillary United Offering to meet the expenditures of the last fiscal year	2,237.26	
Interest on invested funds.....		840.22
Miscellaneous items	1,405.65	
	<hr/>	<hr/>
	\$18,437.60	\$7,492.43
The net increase in income (aside from legacies) to meet the appropriations was therefore....		\$10,945.17

The legacies at the discretion of the Board reached the unusual total of \$140,213.01—fully 50 per cent. larger than the average annual income from this source. Were it not for this there would have been a serious deficit in the year's accounts. This is a fact that must be faced frankly. Gratified as the Board is by the avoidance of further deficit, it cannot be altogether satisfied with the means by which this happy result was achieved. The Church may well thank God for the good example of those who, by their dying gifts, have saved the work from damage. She must also force home the principle that the budget for the maintenance of the work should be provided by living donors. Then legacies may be set free for the purchase of land and the erection of buildings.

The special gifts, legacies for investment and miscellaneous receipts, when added to the amount available for the appropriations, make the total passing through the treasury during the last fiscal year \$1,885,995.19.

With deep appreciation the Board calls attention to the continued and invaluable work of the diocesan and parish branches of the Woman's Auxiliary and its Junior Department, and would urge the formation of branches in parishes where this agency for the Church's mission work is not represented. The offerings received from them to aid the Board in meeting its appropriations during each year of the last triennium are as follows:

1911	\$114,534.48
1912	117,822.75
1913	112,420.73
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	\$344,777.96

This total is much larger than for any other three-year period. The Board believes that the slight decrease in gifts for 1913 as compared with the other two years of the triennium will speedily be made good.

Especially is the Church indebted to the Woman's Auxiliary

for the multitude of good works made possible by the United Offering of \$243,361.45 made at the last General Convention. This gift has provided the Board, each year of the triennium, with a fund of approximately \$82,000 for the training, sending and maintaining of woman workers. Without this fund the Church's work would have been sadly limited. Because of it the Board has been able to provide support for 151 woman missionaries, of whom 87 are serving in the domestic field and 64 in the work abroad.

The Board rejoices in the continued and increasing enthusiasm and generosity of the children of the Church. Each year, as indicated by the following table, they have made an advance in their Lenten Offering.

1911	\$151,392.84
1912	167,250.36
1913	175,734.71
	<hr/>
	\$494,377.91

The offering for this year \$175,734.71 is simply remarkable when we realize that it is the result of only six weeks of saving by the children of the Church.

A resolution of gratitude and thanks to the efficient officers of the Board of Missions was offered by Mr. Stetson of New York and heartily passed by the assembly.

At half past 12 o'clock adjournment was taken until half past 2 o'clock. Immediately after adjourning all the members of both Houses of the Convention gathered on the steps of Old Synou Hall to have the picture made.

At half past 2 o'clock the meeting was again called to order, and excellent addresses were heard from Bishop Thurston of Eastern

Some Notable Addresses

Oklahoma on conditions confronting the Church in the prairie states of the West, from Bishop Thomas of Wyoming on the conditions on the receding frontier, from Bishop Funsten of Idaho on conditions in the growing communities of the northwest, and from Bishop Nelson of Atlanta on conditions among the mountain and mill people of the South. Each one told splendidly of the needs in his own particular section, showing how universal is the need for the Church to-day, and how great opportunities are lying all around us.

After the regular speakers had finished, the Bishop of Montana obtained the floor, and showed how the full apportionment could be

To Raise Apportionment

raised by every Bishop making up his mind to see to it that his own particular diocese would do its duty, and every rector or missionary seeing to it personally that those under his charge were doing their duty. He closed by offering two resolutions, which were unanimously adopted, to the effect that it was the sense of this Joint Session that it is the first and bounden duty of every Bishop, rector, and missionary to see that apportionment is met in full. And the editors of all Church papers, both general and diocesan are requested to publish in each issue for three years at the head of the editorial column this resolution.

At the close of his address, Bishop Thomas gave rather a dramatic and human turn to his words. He opened a red paper box, saying that he had just found it on his desk in the House of Bishops. In the box was an envelope enclosing a note asking that no effort be made to find the writer, but to turn the enclosed into money to help along the work for Christ. It was from one who had heard the Bishop preach on missions on Sunday. The object to be turned into money was a cameo ear ring. The Bishop said if he were to take it to a jeweler he might get for it \$15 or \$20, but he would sell it to any one who would give the money immediately, for \$2,000. That ear ring meant real sacrifice.

THE GENERAL CONVENTION

(Continued from page 851.)

Reports of committees were called for and the matters reported temporarily disposed of in most cases by putting them on the calendar for later consideration, in the order in which they are found upon the calendar.

In the matter of changing the prayer for the President of the United States, as it is found in the Morning Prayer, by inserting "and for the Governor of this State," the committee on the Prayer Book reported adversely, and their report was adopted, which finally disposes of this matter as far as this Convention is concerned, and no change will be made. Several new resolutions and memorials were presented and referred to the proper committees to be reported upon.

At this time the Rev. Dr. Manning, rector of Trinity Church, New York, obtained the floor. On the first day of the Convention,

Dr. Manning's Citizenship

when nominations for the president were being made, some one, referring to Dr. Manning, asked if it was true that one of the nominees was not an American citizen, and declaring the feeling that the president of the House of Deputies should be an American citizen. This undoubtedly affected the votes of some few. On obtaining the floor Saturday, Dr. Manning said: "I wish to offer a resolution and ask its reference to the committee on appointments to the con-

stitution. May I be allowed to say, in presenting this matter, that I address this body as an American citizen of the most unmitigated and unblushing type. As one, in fact, whose Americanism is so intense that he has been sometimes inclined, though he is in no way committed, to the name "American Church," and is one who feels that one of the privileges of such citizenship, which he least deserves, but which he most highly prizes, is the privilege of a seat on the floor of this House. And in the spirit of American fair play, I wish to propose the following amendment to our Constitution:

"Resolved, the House of Bishops concurring, That Article X. of the Constitution of the Church be amended by inserting the words "two-thirds" before the word "majority" in line thirteen on page thirteen of the Constitution, so that the Article shall read "and by a two-thirds majority of the clerical and lay deputies of all the dioceses entitled to representation in the House of Deputies, voting by order."

In explanation of this resolution, Dr. Manning said: "The purpose of this resolution is to make it impossible for any change to be made in the title page of the Prayer Book or in the Prayer Book itself by a bare majority of this House. It is not putting any additional disability upon us, for I do not believe that there is any one in this House who would desire, or would be willing, that any important change, or any change that was worth making, should be made in the Prayer Book, until at least two-thirds of the dioceses could be convinced that such a change was desirable. Let me add, for I want to make every aspect of this proposal as clear as I know how to make it, that this change will immediately serve that purpose of protection against the vote of the bare majority which some of our brethren desire to secure by the method of what is known as proportionate representation, a proposal as to which I do not wish at this moment to express my opinion, but which involves so many difficulties that in my own humble judgment, it is not likely soon to be adopted."

These words from Dr. Manning were received with a good deal of enthusiasm and applause, in spite of the rule of the House to the contrary, and the resolution was referred to the proper committee. An effort was made to set aside the rule of order of the House of Deputies which says there shall be no applause on the floor of the House. The effort failed, but occasionally applause would appear in spite of the failure.

Memorials from two dioceses ask for Joint Commissions to take up the matter of reading the Bible, and giving moral instruction in public schools, this commission to report at the next Convention.

As the first item on the calendar Mr. Morehouse's resolution, asking for a Joint Commission to define exactly what is the Church's discipline in regard to marriage, was taken up and after a very clear statement of what was wanted and why, this, with other matters relating to marriage, was referred to a special joint committee to report back to this Convention.

The amendment offered by the Rev. Dr. Alsop of Long Island, by which the canons were to be amended so that Suffragan Bishops might be rectors of parishes or ministers in charge of missions was taken up, and provoked a lengthy and not uninteresting debate. When the question came to a vote it was defeated, and the canon remains unchanged. This is final action on this proposal for this Convention.

At 12 o'clock all work ceased and the House was called to prayer for missions.

A resolution introduced by Mr. Henry of Iowa, Amending Canon 30, Sec. XIX. on Court of Appeals, whereby the number necessary for granting an appeal is reduced from five to four, was defeated, and the canon remains unchanged. The consideration of this matter produced the first very long debate of the Convention. It was confined chiefly to the lawyers of the House, some few clergymen joining in. It closed with quite a sharp debate on parliamentary laws and rulings.

At half-past 1 o'clock the Convention adjourned until Monday at 10 o'clock.

MONDAY, OCTOBER 13th

The report of the Joint Commission on the revision of the offices for the Visitation of the Sick, and the Communion of the Sick, was received, and referred to the committee on Prayer Book. Memorials and resolutions were introduced on marriage and divorce, and one day of rest out of seven, and on child labor. The House of Deputies adopted the amendment to the canon requiring clergymen to send notice of removal of communicants from one cure to another. The proposition to change position of introductory pages of Prayer Book to end of the book was defeated by a close vote, after a long and interesting debate.

The greater part of the afternoon session was occupied with the discussion of the resolution asking for the appointment of a Joint Commission to consider the whole matter of revising and enriching the Prayer Book. This Commission to report at the next General Convention. The Rev. Dr. McKim of Washington moved to amend the resolution by adding, "Provided that nothing relating

Revision of the Prayer Book

to the change of the name of the Church be referred to this Commission." After a very heated debate this was defeated. The Rev. Dr. Goodwin of Virginia moved to amend by adding, "Provided that no proposal involving the faith or doctrine of the Church shall be considered or reported upon by this Commission." This was adopted. A long discussion took place. All seemed agreed on the main proposition of the need of revision and enrichment of the Prayer Book.

The discussion centered around the change of the name of the Church. When everything appeared hopeless, Mr. Pepper of Pennsylvania proposed that the amendment first offered by Dr. McKim be put before the house and voted upon without debate. On reconsideration, the amendment was carried, and the original resolution as amended was adopted in the House of Bishops.

Final action was taken on the constitutional amendment giving larger rights to the missionaries in the House of Deputies, and the amendment was adopted.

By a vote of fifty-two to forty-nine the House of Bishops decided not to hold open sessions.

By action of the two houses, Saturday, October 25th, was set as the day of adjournment.

GENERAL CONVENTION NOTES

IT was decided in the House of Bishops that a Pastoral Letter should be prepared this year. It has been several years since such a letter has been prepared and it will be looked for with interest. The Committee appointed to prepare it is composed of Bishop Gailor of Tennessee, Bishop Brent of the Philippine Islands and Bishop Cheshire of North Carolina.

MANY were the expressions of sincere regret, on the opening day of the Convention, that Mr. Morgan could not witness the assembling of the deputies in the New Synod Hall, which by his liberal offering, with that of Mr. Cutting, has been erected near the Cathedral. A quarter of a century has passed since the last meeting of the Convention was held in New York, and for many years Mr. Morgan had desired the meeting here again. His gift of \$100,000 towards the expenses of the World Conference on Faith and Order has been deposited, we understand, with the commission, to be used as needed.

THE UPLIFTING SERMON of Bishop Lawrence at the opening service of the Convention began with a graphic picture of the world changes that have taken place since the last meeting of this body in New York. One who attended that meeting must also have been impressed with the change and progress in the Church, or at least in its outward expression of Faith and Order. The majestic architecture of the Cathedral choir was the impressive background of the dignified service of Holy Communion, where with angels and archangels the five hundred Bishops and deputies and the thousands of other worshippers joined in praise and worship. The responses were sung, and the Presiding Bishop officiated, without the uncomely division, the parcelling out of the parts, that prevailed twenty-four years ago. And when the glorious *Sanctus* of Gounod was gloriously sung by the Cathedral choir, there was no anti-climax as on the former occasion, when the celebrant proceeded to read the *Sanctus*, after the choir had presumed to sing it. Only the members of the Convention received, and not all of them; in contrast with the former Convention, when an immense crowd thronged the chancel. The service was noble and impressive.

THOUGH it should make the judicious grieve, the performance of the newspaper reporter, when he drops into ecclesiastical rhetoric, makes the Churchman smile. Among the scraps of Church news "as she is wrote," appeared the following on the day after the opening service: "First was celebrated the Holy Communion of the Bishops," etc. "Probably more people celebrated the Communion than ever before," etc. The same reporter announced that the votes given to Mr. Packard for president "were not tabulated because he was not nominated." Another reporter concentrated the rays of the New York *Sun* upon the General Convention and discovered that the Church represented by this notable assembly was free from the domination of any foreign potentate, but that the King of England was its supreme head!

THAT was the right spirit expressed by the popular deputy from Pennsylvania, Mr. Francis A. Lewis: "Our beloved Church, call her by what name you will." We hope and believe that he will see the day when the American Church, "our beloved Church," will not be known by a name that signifies antagonism and denunciation of any other branch of Christ's

Church, even though that branch may have erred, and as truly hope and believe that the deputy from Pennsylvania will still more fervently exclaim, "our beloved Church," when he is about to say *Nunc Dimittis*, "having the testimony of a good conscience; in the communion of the Catholic Church; and in perfect charity with the world."

A POWERFUL INFLUENCE in promoting harmony and good will in the Convention is doubtless the president's genial smile. If clouds of controversy are darkening the sky, he has only to beam and the sun shines again in New Synod Hall.

ONE DOES not wish to suggest the horror of thoughts of frivolity among gray-haired Bishops and deputies. But when, in his magnificent address at the first joint session, Bishop Lloyd told pathetically of regions "where even the name of the Church is unknown," a broad smile spread over most of the episcopal and other countenances.

I wonder why!

THE CASUALTIES reported thus far include the loss of a well-filled pocketbook by the Bishop of Tokyo and of a perfectly good hat by the Editor of THE LIVING CHURCH. No doubt some worthy New Yorker now has both. One feels acutely the dismay that the beneficiary would have felt had he abstracted the Editor's pocketbook and the Bishop's hat!

OF COURSE one is bound to think. Three years ago at this time a small group of enthusiastic Churchmen, comprising men of very different stripes, believed that at last a way had been found to bind all sorts and conditions of Churchmen together into a stronger unity, and, in one really united army, to move forward toward greater conquests for the Church than had been dreamed of as possible before. They even believed that the differences in Christendom might some day be solved by the same plan.

To-day all that is over. We are all very polite to each other, but nobody assumes now that the Church, as a whole, desires to move forward as one body, or would welcome any overtures to a stronger unity or to find the basis for united action in matters of legislation. We are each trying, as individuals or as groups, to do our duty according to our respective lights. Nobody thinks of the possibility of coördinating views in such wise as to secure unanimity of action.

But sometimes the ideals of the Larger Churchmanship will make men ashamed of that partisanship with which so largely they are entirely satisfied to-day.

BISHOP STRANGE of the diocese of East Carolina, who had come to New York to attend the General Convention, was taken suddenly quite ill the day before the opening of the Convention. It was found necessary to take him to St. Luke's Hospital, where he will probably be compelled to remain for several weeks, making it impossible for him to attend any of the sessions of the Convention, much to the regret of all his friends.

L. C.

DEDICATION OF THE NEW SYNOD HALL

THE new Synod Hall at the Cathedral of St. John the Divine, New York City, was dedicated on the afternoon of Tuesday, October 7th, by the Rt. Rev. David H. Greer, D.D., the Bishop of New York, in the presence of the families of the late J. Pierpont Morgan and the late William Bayard Cutting.

The service was opened with the chanting of the 123rd Psalm. At the close of the chant Mr. R. Fulton Cutting presented the Synod Hall for consecration, with the following brief address:

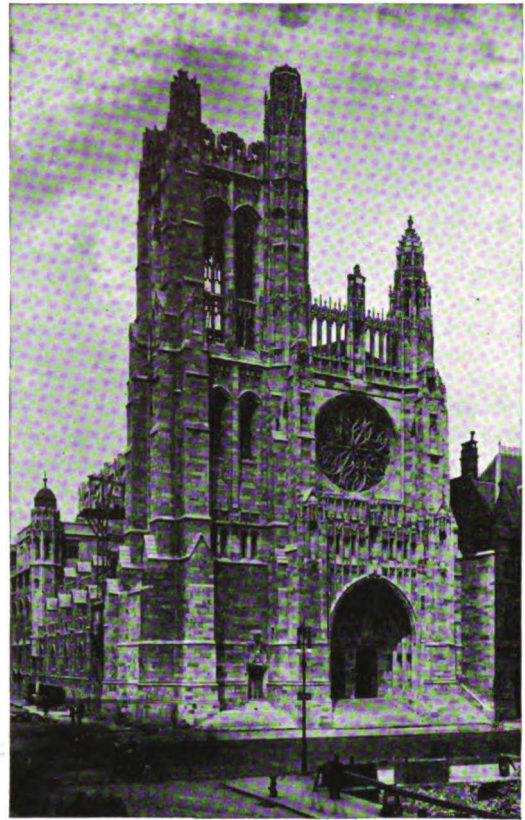
Right Reverend Sir: On behalf of the late J. Pierpont Morgan and William Bayard Cutting, long time delegates to the General Convention from this diocese, the Chairman of the Building Committee presents to you as diocesan, this Synod House. Given for various purposes of Christian service this house was primarily designed by the donors to supply a fitting chamber for the session of the General Convention to be held in this city in October 1913. It expresses the recognition of these loyal Churchmen of the privilege they enjoyed of serving the Church as members of its Legislative Assembly.

Bishop Greer made an address accepting the Synod Hall and then said a prayer of consecration, in which he mentioned by name the two donors. The service was closed by singing the hymn "Christ is made the sure foundation" and after this the Gloria in Excelsis.

BLESSING OF ST. THOMAS' CHURCH

ST. THOMAS' CHURCH, Fifth avenue and Fifty-third street, one of the handsomest Gothic church structures in New York, has had its doors open for services but a few days, yet already two large services of more than local significance have been held there. The most recent is a service of Benediction which was held Saturday evening, October 11th. The date of the formal dedicatory ceremonies of this, one of the newest of New York's churches, has not yet been set, and will probably not be decided upon for some weeks. Regular Sunday services, however, will be held in the body of the new building.

Although now occupying their new home, the parishioners of St. Thomas' do not feel the strange atmosphere of a new home, because of the continuity of the services on that site since the destruction of St. Thomas' by fire in August, 1905. During the construc-



THE NEW ST. THOMAS' CHURCH
New York City

tion of the new church, representing in money value \$1,000,000, Dr. Edgar M. Stires, the rector, has conducted services almost uninterruptedly on this spot.

This unusual feature was made possible by constructing a frame church in the center of the plot, and permitting the more magnificent building to rise around it. As the walls grew about this little place, St. Thomas' parishioners regularly worshipped here, and watched the growth. The new St. Thomas', architecturally the production of Bertram Grosvenor Goodhue, was brought close to its members by their weekly association with it. It was a common occurrence for the parishioners to climb over the scaffolding of their new home, as they examined it after the Sunday service.

As the new building in part neared completion several sections of it, notably the chancel, absorbed the smaller and less substantial building, until to-day no vestige of the latter structure is evident. This feat has seldom, if ever, been attempted in ecclesiastical construction, but according to the architect it was no handicap in the erection of the new structure. At the same time the records of St. Thomas' showed an increase rather than a diminution in the communicant list.

Whether or not this continuous contact with the new edifice gave added stimulus to the enthusiasm of the parishioners cannot be estimated. It is true, however, that many examples of a loyal devotion to St. Thomas' have been noted during its erection. Members of the clergy tell of a sewing woman of limited means, and with failing eyesight, who, one morning, presented herself before them with ten dollars, her offering toward the new building. To this woman, actually threatened with blindness, the possibility of a gift to the church had been an inspiration for two years. The clergy also tell of a gift of \$1,000, received from a resident of the section near St. Thomas', not a member of the Church, who asked that for his gift he might have a stone in the new church. This friend said that the spiritual inspiration of his regular morning walk past St. Thomas' rising walls had made the place of inestimable value to him in the day's work.

Triennial Meeting of The Woman's Auxiliary

The Largest United Offering In the History of the Organization

Churchwomen Hold Many Interesting Meetings During the Week

The United Offering of the Woman's Auxiliary amounted to \$307,000, an increase of about \$50,000 over the amount reported at the last Triennial meeting.

THE great and wonderful moving-picture of Churchwomen at the Triennial meeting, began on the afternoon of Tuesday, October 7th, in a very human and particularly womanish way. It began with a jam. In writing a scenario for a moving-picture, the writer is constantly urged to visualize—to see in his mind's eye, the story he is writing. So now that the correspondent is trying to reproduce, for the thousands of interested Churchwomen at home, the scenario; she asks you to visualize; to shut out all things else, and be, for the time, a part of the great throng of Churchwomen who assembled in New York from all parts of our land, and from other countries as well.

"Register at St. Michael's parish house, bringing a card bearing your name and diocese." These were the instructions, and how well they were obeyed, the denizens of Ninety-ninth street witnessed with evident surprise, Tuesday afternoon. The average Auxiliary worker expected to see an orderly assembly of women walking into the parish house, quickly registering, and going elsewhere; but instead, what a scene, and how encouraging! Extending from the sidewalk up to the topmost step, was a mass, a crowd, a throng of women. In front was a long line of carriages and automobiles, and at all of the opposite windows were spectators. What was it all about?

One might have thought it was a federation of clubs, so energetic, interested, and numerous were these women. They came by twos, and threes, by dioceses, and some were alone. A pleasant-faced, white-shirtwaisted woman just within the longed-for portals, admitted only a few at a time. When this occurred, the crowd good-naturedly took a few more steps downward, and then stood first on one foot and then on the other, patiently waiting. Your correspondent got wedged in a group of Southern women, and right good it was to overhear their cordial greetings as new ones would join them, and their happy auguries of a delightful and successful Triennial.

Evidently many of the women had neglected to bring their cards and the registering was very slow, and, as a Quiet Hour had been announced for 4 o'clock, the registering was suspended long before it was complete.

The Auxiliary woman, as studied from the vantage-place of St. Michael's fence-post, while waiting to get in, is the representative American clubwoman; easy, agreeable, cosmopolitan, and well, but conservatively, gowned. When I say this, I may add that her conservatism does not extend to "stick-ups." Stick-ups, stick-outs, and hang-downs were just as plentiful on the hats—got in each other's eyes, and capriciously brushed each other's noses—just as freely as they do in the most giddy crowd of school-girls. But there were no men to be annoyed by it, so all went well.

St. Michael's parish house, adjoining a beautiful church of that name, is the Auxiliary setting, one may say, for most of the events. The space on two floors has been conveniently arranged for exhibits and displays, for headquarters of various societies, and for conferences. In one large room the business meetings will be held, and I felt quite awe-struck to step into it and survey those important standards showing where each delegation is to sit. "Utah," "Michigan," "Louisiana." Really, it quite emphasized the importance of it all. There are Philippine and Mexican exhibits, and the famous Indian lace has a fine space.

The Quiet Hour, conducted by Bishop Brent, was an impressive beginning of the meeting. Every seat was filled, and the great, serious, silent throng knelt in worship while the inspired and simple prayers were offered. Bishop Brent asked for their prayers for things pertaining to the convention, and for the permanent uplifting

of the Church, and, in an awesome hush, the prayers of those good women were proffered.

Then, too, they sang with such fervor that hymn which used to be deemed a "revival" hymn—and truly it is—"O come to my heart, Lord Jesus, there is room in my heart for Thee." And, listening to the rich voice of youth, the worn voice of mid-life, and the feeble voice of age, all joined in that refrain, it came with great truth and force, that in the great heart of the Auxiliary there is indeed welcome room "for Thee."

At the Hotel Clendening many Churchwomen are sojourning, and at the first dinner the walls fairly echoed with the word "diocesan." The badges had not been provided then, and women had to guess each other's identity. Miss Emery and Deaconess Goodwin scarcely were able to dine in peace, so constantly were they surrounded by greeting and questioning women. Some of the stalwarts of the Auxiliary were there; women who saw the birth of the Auxiliary and have been at every Triennial since then. There is Mrs. Rochester of Southern Ohio, who has at her tongue's end the amount of every United Offering down to the fraction of a cent. There is the gracious Miss Abby Loring of Boston, Mrs. Soule, Miss Watson, Miss Triplett, and others whose names are the very foundation of Auxiliary strength.

One most favorable feature is the presence of so many young women, representing the Junior and Babies', or Little Helpers.

THURSDAY, OCTOBER 9th

With reverence and even with awe, do I try to give to the home Churchwomen a hint of the great United Offering meeting just over,

United Offering Service

and from which even yet thousands of women are hurrying away with rapt faces. For, dear women, you, to-day, through your gifts have touched the very hem of Christ's garment. Six thousand women, silent and prayerful, thronged the beautiful Cathedral of St. John the Divine for this great service. It was intended to admit them by ticket, but they came in such an inpouring, surging throng that all thought of tickets was abandoned. The holder of a little lavender card of credentials was no better off than the humblest of her sisters in this great city. All the seating capacity of the building being seemingly filled, women surged through the aisles and passages, carrying chairs and placing them wherever possible. Almost lifted by the crowd, we were at last happily placed up in the choir, very near to the magnificent altar and with unusual advantages to observe the details of this great service. The grandeur of this temple, with its columns, its marble, its mosaics, its tapestries, and carvings, is too much for my pen; its worshipful interior speaks to one in a hundred ways. But greater, grander, more worshipful, more speaking, were the faces of the women. Tears were on many cheeks, but they were not tears of sorrow. Those upturned faces in singing, in prayer, in the Nicene Creed, were all touched with God's spirit. The sad, the joyful, the hopeful, the consecrated, the repentant; one could almost read the life lesson on the faces. Some faces the world might call homely, were transfigured by the joy and beauty of the service.

The *Te Deum* set to a very plain chant—would that it might be done oftener!—was sung while the offering was being taken. Fourteen young clergymen passed through the tremendous crowd, and quickly and systematically gathered the money. The Dean, meantime, stood with the historic golden alms basin, ready to receive upon it the offering from the individual plates. As he stood waiting, several women traversed the long marble spaces of the chancel and placed their offering upon the basin. They were evidently either belated arrivals, or women having a sentiment about placing their gifts. Finally, forming in double line, the ushers carried the overflowing plates and placed them upon the larger basin so far as it was capable of holding them, while "Holy Offerings Rich and Rare" was sung. Later, as we were crowded in the corridor, we saw four priests bearing away the money to be counted, each with his arms full.

As one realized how packed with worshipping women this building was, how crowded every niche and cranny, how filled were all balconies and choir stalls and even part of the chancel, it seemed impossible to administer the Holy Communion. Bishops Lloyd and Greer, with several assistants, were at the altar, and, regulated by the ushers, the throngs of communicants passed quietly up and participated in, what will be to many, the most beautiful and sacred Communion of their lives. The hymn was "My God and is Thy

Table Spread," and we seemed to be living right through the words of the hymn:

"O May Thy Table honored be
And furnished well with joyful guests."

The music of the service was just what such music should be—soft, expressive, almost heavenly. The Amens were like soft breathings, the *Sanctus*, the sevenfold Amen, the responses were inexpressably beautiful. The organ kept an undertone of harmony that fitted well and supplemented even, one's holiest thought and prayer. All in all, it was a never-to-be-forgotten service.

But the whole day has been the greatest day in the history of American Churchwomen. Never such crowds, never such enthusiasm, never such services, never such offerings.

I had thought in this instalment of my letter to tell what the amount of the United Offering is, for the great mass meeting at Carnegie Hall, at which this precious information is always made known, is over, and the treasurer is still counting our offering.

Meeting at Carnegie Hall

Almost a groan went up from those expectant thousands when Bishop Greer told us we would have to go home without knowing the amount, for it would take the treasurer another hour to count it.

This meeting was admirably planned. In order that every delegate from a distance should be sure of a seat, two tiers of boxes were presided over by New York hostesses, each of whom invited, several weeks ago, eight or ten guests, all from different dioceses. In my box sat that "champion" Churchwoman, Miss Sally Stuart of Virginia, perhaps the best-known woman in convention, after Miss Emery.

This meeting was magnificent. The stage was banked to the very top with women, the speakers, organ, and the musicians in front, and seated at one end, Miss Emery, Miss Lindley, Deaconess Goodwin, and Miss Delafield, all of the Church Missions House. It was a brilliant and wonderful scene. They who planned it used well the great power which lies in the Church's hymns. No tender hymns, such as were sung this morning, were used, but the majestic *Ein Feste Burg* of Luther, "Rise Crowned with Light Imperial Salem, Rise," "Jesus shall reign where e'er the Sun," and, after Bishop Tuttle's inspired outburst, "God Bless our Native Land." The whole city of New York might almost have heard it as it swelled out from the great organ, pealed from cornet and trumpet, and rolled up from the throats of thousands of women.

The speakers at this meeting were all aglow with enthusiasm, and well they might be, for it is not often given to even the most eloquent to speak to such an audience. Bishop Greer, happily and wittily, introduced the speakers.

Bishop Graves came first and spoke on "The World's Claim." He showed how the Auxiliary, beginning as a money-giving society, had uplifted the whole ideal of Churchwomen, and had been the means of furnishing most efficient missionaries, and in greater numbers.

Bishop Tuttle had for his subject "The Country's Call," and like some prophet of old, white-bearded, and long-armed, and gesticulating, and grand, he poured forth such a flood of impassioned appeal, argument, and entreaty as to fairly sweep his audience off their feet.

One woman said, "He preaches like a young man." "No," said an older woman, "he preaches like an old man—a man whose years have been spent very close to God—the young men have eloquence—the old men inspiration."

Would that space served to tell of this great speech—the main thought of which was *noblesse oblige*, which he said might well be the answer to our country's call. That as God's richest blessings had been vouchsafed the Anglo-Saxon race, so it was incumbent upon them to do His work bravely and constantly. He cited facts to show that our missionary status was behind that of lesser communions, and made a tremendous appeal to the Auxiliary to work more and more.

At the close there came a thunder of hand-clapping, which continued for several minutes. Very near to the Auxiliary heart is this dear, human, fighting Bishop of ours.

Bishop Lloyd—the Auxiliary's special possession, because he is president of the Board of Missions, came forth then, and in his gentle way began to talk rather mysteriously about the value of service, and how some people could give self to a life-work in a beautiful way. Well! We all knew what was coming, for had we not all carried this precious secret in our hearts for at least two years—not even telling our husbands?

Gift to Miss Emery

Bishop Lloyd then read a letter signed by eighty-eight dioceses and many foreign representatives, telling Miss Emery that "out of the love we bare her" and because of her good, true leadership, she was herewith presented the sum of \$16,000.

Then there was another ovation, through which Miss Emery modestly sat with downcast eyes. How well pleased were we all! Miss Emery rose and bowed and Bishop Lloyd coming to her aid, said, "I won't let her say a word." And then he proceeded to make one of his charming speeches, saying that with the progress made by the Auxiliary in its short lifetime, there was no predicting the limits of its future. Then with another hymn, and the announce-

ment that we could not know the amount of the "U. O." to-day, Bishop Tuttle gave the Benediction, and we reluctantly went home, ending the Auxiliary's red-letter day.

FRIDAY, OCTOBER 10th

Your correspondent has been well treated by the chairman of kindred societies, Mrs. Monroe. This is a large, airy room adjoining the auditorium, in which, at present, numerous committees are at work. Just in the center of this Kindred Societies' room is my desk, proudly holding aloft the name of THE LIVING CHURCH, and this special department. Near neighbors are the C. P. C., the G. F. S., the Daughters of the King, and the Church League of the Baptized, all of which constitute the societies "kindred" to the Auxiliary. Past my desk and through these interesting rooms, are passing constantly the cream of American Churchwomanhood, and it is an object lesson to watch them, to catch bits of their wholesome conversation, interspersed with much fun.

If I had *carte-blanche*, I am sure a whole issue of this paper could be used to describe this wonderful affair, but the awful words "space" and "four thousand words," remind me that the routine of the meeting comes before mere sentimental writing.

Well, then! To go back to the great United Offering. Last night there was a reception at the Museum of Art, at which Bishop Greer, Mrs. Greer, and the trustees of the museum received the entire Convention. In the stately Hall of Tapestries, surrounded

Reception at Museum of Art

by costly works of art and with the New York Symphony Orchestra playing in the balcony, five thousand people passed in line across the marble pavement, and greeted their entertainers. I would love to dwell more fully on this feature—on the beautifully-gowned women, whose jewels glittered on white throats, on the good-looking, white-gloved men, and on the fascinating ensemble, but ahead of it all lay the great secret which had been withheld from us in the afternoon.

Just before the close of the reception, Mr. George Gordon King called for silence—a Herculean thing to achieve—but, guessing what

Amount of United Offering

he was about to say, the crowd did become silent quite promptly. Mr. King began his announcement by saying, "It was a great offering," mentioning that several dioceses had doubled their offerings, others had nearly doubled, and all had increased. "It was a great offering," he again said, then adding other things about its growth. The third time he shouted, "It was a great offering. Mr. Thomas used to tantalize you by telling you the number of cents first and the dollars last. I will tell you the *dollars* first; the first number is 3, the second is 0, the third number is 7—\$307,000, ladies, is the amount of your splendid gift." Then there was great applause. To-day you hear echoes of it every place—on the street, in the hotels, in elevators. It is the general topic of conversation and when, in a communicative mood, I just told it to a man from whom I bought an umbrella, he threw up his hands and said: "My gracious—and all for missions! Well, it's a shame New York hasn't given you better weather."

This is a splendid increase over our last gift of about \$50,000, and the thing to do is to begin right away to enthruse women for the next Triennial.

The first business meeting of the Woman's Auxiliary found nearly every one of the several hundred delegates in her place. Five

First Business Meeting

were allowed to each diocese, and Wuchang, Hankow, Shanghai, Kyoto, Tokyo, and the Philippines. As the women from these places responded to roll-call, they were greeted with applause. Behind a setting of autumn leaves and fresh flowers, on a stage, sat the various officers, Miss Delafield presiding, and Miss Emery wearing a bunch of violets, calling the roll, and seeing that each diocese had its quota. Miss Emery and Miss Lindley each made a good report on their various branches, looking carefully to various details for future betterment. These inspiring reports were acknowledged by a rising vote of appreciation. That the present organization of the Auxiliary, so businesslike and thorough, has been due to Miss Emery's genius for working out details, is most evident.

The feminine voice was never intended for legislative halls, and there were many calls of "louder, louder—we can't hear a word," as a number of ladies went on to the stage to present resolutions. Finally a voice from the rear called, "Let Miss Lindley read them," and so, stepping to the front and sending her clear, carrying voice out into space, Miss Lindley satisfied even "Kentucky" and those sitting under the balcony. In fact, Miss Lindley bids fair to become the official megaphone.

Mrs. Mann, North Dakota, offered a resolution to the effect that \$20,000 be set aside for buildings in western jurisdictions—then she laughingly added, "I wish to say that we have buildings."

How to Spend \$20,000

Mrs. Mann's splendid voice won her a round of hand-clapping at her very first sentence. There will be very few business meetings, as the Auxiliary's business is well in hand and quickly conducted. The time will be spent in classes, conferences, and in listening to missionaries; also in acquiring first-hand information about all of our

societies, and studying their exhibits. This is an unsurpassed opportunity for women to gather literature and knowledge to take home.

SATURDAY, OCTOBER 11th

Very quickly has this body organized for study. Not for pleasure alone have these earnest women come from the very edges of the continent, but, at this moment nineteen well-equipped leaders in as many separate rooms, are instructing classes of thirty to one hundred members. Happening in one of the Bible rooms, the leader, Miss Warren, was questioning her class as to the qualities necessary in a class leader. "Tactful," "consecrated," "punctual," "optimistic," came in quick suggestions from the interested class. These were written down on the board and numbered, and after twelve of the best adjectives in the dictionary had been written, and the class was groping for more, one woman shook her head sadly. "I'm afraid you'll have very few leaders, if all these things are necessary," she said. These women were all taking notes, all eagerly receptive. Hundreds of women will return to their parishes, centers of teaching force. It is a splendid idea and carried out better this year than ever before. To show how important it has become, there are nine classes on China alone, led by Miss Alice Lindley, Miss Corey, Miss Van Schock, Miss Crosby, Miss Clarkson, Miss Smith, Miss Tillotson, Mrs. Allen, and Mrs. Matthews. Five Bible classes have as leaders Mrs. Richards, Miss Warren, Miss May, Miss Richards, and Miss Sloan. Miss Hart, the enthusiastic founder of the Babies' branch, leads a class in that, and the Junior work is taken by Miss Sturgis and Miss Pitts, who instruct in the years from 8-12; Miss Hubbard, 12-16, and Miss Ely 17-21, at which age Juniors are to be graduated into the Woman's Auxiliary.

The auditorium had all its balconies packed this morning to listen to the English ladies, Miss Gurney, secretary of the S. P. G., Miss Cropper of the Pan-Anglican committee, and Deaconess Barker. Their rich voices filled our American ears with joy. Miss Gurney made a splendid plea for more workers, saying that only two out of twenty missionaries were Churchwomen. Miss Cropper brought a heartfelt greeting from Mrs. Davidson, the wife of the Archbishop of Canterbury, in which she spoke of the impression made upon her by the Auxiliary meeting in Boston. The speaker told of the great effort to get money, at a time when discouragement faced the Church Missionary Society, and how by faith and work the sum of £99,000 was given, thus preventing the calling home of many missionaries.

Deaconess Barker told of work done in India and expressed her pleasure in having the privilege of speaking. Miss Bull and Mrs. Correll of Japan had seats on the stage, and Mr. Russell, a native African clergyman was also greeted.

The American missionaries were then called upon, the English ladies rising that they might see them well. Each missionary rose and bowed amid the applause of the large audience.

There was a feeling of gratified surprise, that the Church had so many domestic missionaries and that we were permitted to greet them.

Prayers were asked for the prominent Auxiliary officers, and with noon-day prayers and the doxology, the enthusiastic meeting adjourned.

SABAH S. PRATT.

THE FORGOTTEN OLD AGE PENSION

BY ROLAND RINGWALT.

NATURALLY a man of common sense feels that he may live to be old, and that he may need an income for his later days. Foreign governments have tried various methods of providing for the aged, every town has its pensioned veterans, railroads are caring for those past service, teachers draw their stipends, the projects for the superannuated, from parsons to players, are numerous. Whether a man has put by anything for the rainy day or not, every man knows that building association shares mature, that insurance policies may be paid over in twenty or thirty years, that somebody has sold his lots for a good price and that somebody else has made a modest competence out of a patent. On the material side, everybody is of one mind. Everybody ought to make provision for the days when the grinders cease because they are few.

But man doth not live by bread alone. Hundreds, yea thousands, take it for granted that they can work hard up to sixty or seventy, then drop into practical idleness, and yet be happy. Why is it that so many prosperous citizens die within two or three years after they retire from business? Because they have not trained themselves except for business. A man who does not care to read, who has no relish for travel, who has no taste for music, who knows nothing of art, who is not an amateur gardener or farmer, who is not interested in poli-

tics, who is too lazy to visit the poor, and who does not know what religious meditation means, faces a dreary old age. If he can and does pay all his bills, that is an excellent thing for the grocer and the landlord, but no bank deposit can buy out the stern creditor Time who, every day, calls with twenty-four new hours. No one can ignore time; it must be killed or filled. The number of retired men, men who retired out of business and could not retire into anything, who drank themselves to death, or fretted themselves into madmen or cut their throats is large enough to warrant study. Note that if a ragged man throws himself into the river no one will deny that he drowned himself because he had nothing to do. If a wealthy man commits suicide because he cannot bear the unfilled days we may be told that his mind was unbalanced by a fever.

A successful business man said lately that he had gone to the seashore, and found himself so bored that he had gone to the same vaudeville performance four times in three days. This man has large buildings to oversee, material to buy, wages to pay, competitors to watch, correspondents many, and enjoys a fairly comfortable life because every day has its profits and losses. But what would he do or could he do if he was obliged to withdraw from business? Another man drank something to make him doubly sleepy every Saturday night, dozed or yawned all Sunday, and gave as his reason that he could not eat all the time. Not long since the writer saw a retired man, who for several years has been vainly trying to pass the time, and who looked as if a little more leisure would kill him. No Hebrew or Sanskrit could have been more unintelligible to him than the saying of John Quincy Adams, "If each day had forty-eight hours I could welcome them all so long as I could read and write." Neither could he have understood the cheery old man, (remembered by hundreds), who had some minor business on hand, went on a round of charitable work, kept up his Grand Army associations, was an active Mason, and had religious appointments he never failed to keep.

When Anthony Trollope was in the British postal service he was ordered to go to a lonely country house because the owner had written a lengthy complaint of the mails. It was a roundabout journey, and as a chilly evening settled down, Trollope reached the mansion. Hearty, almost boisterous welcome greeted him, his request to know the details of the matter was met by "We cannot talk of that before dinner," and an excellent dinner it was. Further postponement was caused by the daughter's visit to the piano, and the evening passed off rather cheerily. Early in the morning the lord of the manor showed Trollope several fine views, then came a capital breakfast, and the impatient visitor said "I must return. Pray tell me the specific points of your complaint." "Well, Mr. Trollope, that would be difficult. You must make a report, and—and—do not spare me. I have not much to occupy my mind here, and I like to write letters." Apparently, the complaint was made in order that some person of intelligence might call on him.

There was a retired clergyman who, for about twenty-five years, scrupulously paid his board, and seemed to have little sense of any other obligations. However, a sermon of his was so well thought out, and so well expressed, that a young man stopped to pour out the admiration he really felt. "I wrote it out, long ago," said the languid speaker—"I've some old sermons at home, but I've got out of the way of studying or doing anything of that sort now." The sermon was twenty years old, and the man who had written it was nothing more than a lounge—a strictly decorous one. It never occurred to the man that he might do something, even though he was not in the full tide of vigor. How his last days were past was never told me.

Charles Lamb has a clever paper on "The Superannuated Man." It occurred to me that a neighbor, who had passed nearly forty years in one position, and then been pensioned, might be a good judge of the essay, but never asked him, and now to ask would be fruitless. But the contrast between the old man who reads, and thinks, and the old man who merely keeps others from reading and thinking, the octogenarian who writes or teaches, and the octogenarian who merely grumbles over grievances, between the ripened sheaves, and what is dried up, and withered is a contrast. The liberality of others may secure us an old-age pension that is paid in cash, yet there is another one that we must provide for ourselves.

Do you observe why the wise men saw the King when all the others that night at Bethlehem were blind to Him? The simple reason is that they were seeking Him, and just because they were seeking Him, they saw.—G. H. Morrison.

MONKS FIND A NEW HOME**Loyal Remnant of Caldey Benedictines to Live at Pershore Abbey****Women to Participate in Church Management**

The Living Church News Bureau }
London, September 30, 1913 }

LEARN, on good authority, that the loyal remnant of Caldey Benedictine monks have now found a permanent home at Pershore Abbey, in Worcestershire. Pershore, which was one of the important Benedictine monasteries within the English Church in the Middle Ages, was given by its loyal lay owner to the Caldey community while it was still in communion with the See of Canterbury, but has now been taken away from that community and given to the monks who have remained faithful to their holy mother the Church in this country. The donor rightly considered that the seceding monks had forfeited all right to the gift, and represent only a schismatic Benedictinism. It was decided by the committee appointed to inquire into the financial questions raised by the Caldey secession, that if the donor of Pershore should be unwilling to have the seceders hold the property, it should revert to him.

A resolution has been carried at the Carlisle diocesan conference favoring the admission of women to parochial councils and ruridecanal and diocesan conferences. The Lichfield diocesan conference, which was presided over for the first time by the new Bishop of the diocese (Dr. Kempthorne), passed a resolution that the qualification for women electors in parochial Church matters should be the same as for men, except that the minimum age be 25.

The ninety-first report of the Commissioners of Woods, Forests, and Land Revenues refers to the work done during the past year for the preservation of the ruins of Tintern Abbey, which is one of the properties controlled by the commissioners. So far as can be ascertained, the state of the abbey church, especially the clerestory, is very bad indeed.

The Church Congress is being held this year at Southampton, where it has not met since 1870, and opens officially to-day. The meeting promises to be a special notable one, not only in point of attendance, but also for the discussion that takes place on the vitally important subjects of the ideals of manhood and womanhood and marriage, under the general heading of, "The Kingdom of God and the Sexes." The debate on the former subject is unfortunately to be participated in by suffragists, as the Bishop of Winchester as President has made it known that he cannot, as he thinks, rule out the political question of woman suffrage. The present Congress is not divided into sections, as in former years, and this would seem to be a wise departure, or at any rate, well worth an experiment.

The Ecclesiastical Art Exhibition, organized by Mr. John Hart, and always such a valuable and popular adjunct of the Church Congress, was opened on Saturday by the Bishop of Winchester. It consists, as usual, of the trade section and the loan collection. The latter part of the exhibition naturally attracts most attention from Congress goers. Among the most interesting exhibits is the pastoral staff of the Bishop of Winchester (a full size replica of the great William of Wykeham's staff, preserved in New College Chapel, Oxford); a Prayer Book that belonged to King Charles the Martyr, and used by his Majesty when imprisoned at Carisbrooke; a very antique looking set of mediaeval church ornaments in latten metal, including a large gilded crucifix, which was recently discovered in a closet in the wall of the bell tower of St. Sampson's Church in Guernsey; a paten given by Bishop William of Wykeham to a Hampshire church; and Bishop Ken's watch, ring, and Greek Testament, which recall his connection with Winchester College and the Cathedral, prior to his consecration to the See of Wells.

A Commemoration service for Bishop Lancelot Andrewes of Winchester, *obit* September 25, 1626, was held last Thursday in Southwark Cathedral. There was a procession to the tomb of the Bishop in the retrochoir.

Among the thanksgivings offered throughout the Confraternity of the Blessed Sacrament to Almighty God on Sunday last, in the Intercession paper for September, was one for God's blessing, received through the Confraternity by "One received back from the Church of Rome."
J. G. HALL.

WE MUST ask God for patience and faith and surrender every morning; and so the peace of God will keep our hearts and minds, and we shall learn to take all the discipline of life as part of God's education. So shall we find there will grow up in our heart by degrees, such faith and submission and patience, by the power of God the Holy Ghost, that we shall be delivered from the fretting disquiet which disturbs so many souls in this difficult age.—*Bishop Wilkinson.*

"VITAL ISSUES IN THE CHURCH"**Extensive Programme Held at St. Mark's-in-the-Bouwerie****OTHER HAPPENINGS OF THE WEEK**

Branch Office of The Living Church }
416 Lafayette St. }
New York, October 7, 1913 }

AT the several meetings of the pre-Convention conference on "Vital Issues in the Church," which was held at St. Mark's in-the-Bouwerie, New York, October 5th to 7th, despite the inclement weather, it was estimated that from 75 to 200 persons were in attendance.

Widely divergent views were expressed on the following subjects:

Vitalizing our Worship: The Prayer Book, the Hymnal, the Creeds, the Rubrics, in relation to the spirit of the hour.

The Representative Principle in Church Government: Autocratic Vestries; rings in diocesan control; national representation and its true basis.

Priesthood and Democracy: Is the Priesthood a Caste, or a representative principle of world-wide union? In what does its authority reside—tradition or the necessity for continued existence of organized religion? Social nature of the Sacraments as counteracting undue individualism.

The Church and Modern Womanhood: Ethics of Marriage; Feminism and sex-consciousness; The contribution of the Church to the Emancipation of Woman.

Mechanism and the Holy Spirit: Materialism and the power of Ideal; the social revolt against supernaturalism and traditional morality; The power of the Past and the Living God.

Christ and the Submerged: The Labor problem; strikes; ethics of sabotage; the poverty-line; social reform and revolution.

On Thursday evening, October 9th, a brilliant reception was tendered by the trustees of the Metropolitan Museum of Art and the Bishop of New York, to the Bishops, Clerical Deputies, and Lay Deputies of the Triennial Convention now assembled in this city. The reception was held at the Museum, Fifth avenue and Eighty-second street. About 5,000 guests attended.

Joseph H. Choate, former Ambassador to the Court of St. James, headed the receiving line and introduced the guests to Bishop Greer. Next to the Bishop, in order, stood Mrs. Greer, Mr. and Mrs. Robert W. De Forest, Howard Mansfield, treasurer of the museum; Mrs. Edward Robinson and E. S. Harkness.

Music was played during the evening by the New York Symphony Orchestra.

Headquarters of the Church Periodical Club during the Convention are at St. Michael's parish house, Amsterdam avenue and Ninety-ninth street. The room is open every day, and officials of the club are there to talk on the work. With the aid of an interesting map, which shows the many places, far and near, where books are sent, the vastness of the work is more perfectly comprehended. The C. P. C. rooms at 281 Fourth avenue are also open every day. No cards of admission to any of the meetings, but a cordial word of welcome to all who are or may become interested in the club.

Wednesday evening, October 8th, the second annual dinner was held at St. Martha's in the Bronx, the Rev. Percy R. Stockman, rector. The church has recently had many improvements, and the parish hall was wonderfully bright with lights and flowers.

Among the visitors and speakers were Archdeacon Pott, the Rev. Dr. Pelton, and the Rev. W. B. Stevens. Deaconess Simpson received an enthusiastic greeting, and a handsome suit case was presented to Deaconess Armstrong, now at St. James', Fordham.

The Rev. Melville K. Bailey, who has been during the past year at the Church of the Holy Communion, New York City, has been appointed minister in charge of the mission of the Holy Spirit, in the Bronx. Address, 1037 Faile street. The Rev. R. H. Wevill, and the lay reader, Mr. Hamilton, will continue their work there. On Monday evening, October 13th, a reception was tendered to the new minister in charge and Mrs. Bailey, the occasion marking the advent of Mr. Bailey to take up his work in this congregation.

The Rev. Frederick Edwards, was instituted as vicar of Grace Chapel, East Fourteenth street, New York City, on October 5th. Mr. Edwards succeeds the late Rev. George H. Bottome, who died last spring after having been vicar twenty-five years. Mr. Edwards came from Milwaukee, Wis., last winter to become "select preacher" at Grace Church.

STRENGTH is the ideal of a noble life. Victoriousness is the characteristic of a life of faith. Indeed, the only hope of blessedness is through overcoming. Heaven's heights lie beyond the plains of earthly struggle, and can be reached only by him who is strong and who overcometh.—*J. R. Miller.*

CHURCH ACTIVITIES IN CHICAGO

Much Accomplished by Clergy and Laity During the Week

MEETINGS OF VARIOUS ORGANIZATIONS

The Living Church News Bureau }
Chicago, October 14, 1913 }

CHIE first meeting for the current season held by the round table of the Chicago clergy took place on Monday morning, October 6th, at the Church Club rooms, the Rev. E. R. Pancoast being in the chair. He was elected secretary for the new series of meetings, during the business meeting. The paper of the morning was by the Rev. J. B. Massiah, priest in charge of St. Thomas' Church, which is the second largest congregation of colored people in the American Church, numbering 830 communicants. His paper was entitled "The General Convention and the Negro Problem," and was a thoughtful, temperate, and able review of the entire history of the legislation proposed and enacted by the General Convention of the Church during the past few decades along these lines. He took strong ground against the plan of organizing colored missionary districts out of contiguous dioceses or districts, and gave cogent reasons for his opposition to this project. In this he voiced the opinion of a large number of leading colored priests of the Church, as well as of their laymen, and also of several leading Bishops, in whose dioceses the colored population is numerous. He gave other weighty reasons for the opinion that the election of Bishops Suffragan for the colored work in the dioceses where they are needed, would be by far the wisest and most acceptable solution of this difficult question. His address will be printed, and will be circulated among the deputies now in General Convention. A collection was taken at this round table meeting in order that additional copies might be published sufficient to provide all the clergy of this diocese with this valuable address. A number of the clergy joined in the discussion following the paper, and all commented on its statesmanlike and thorough handling of the subject.

The northern deanery met at St. Mark's Church, Geneva, about 35 miles from Chicago, on Tuesday and Wednesday, October 7th and 8th, the Rev. Henry Grattan Moore being the host, and Dean Fleetwood presiding. The opening service was held on Tuesday evening, and was missionary in character, the sermon being by the Rev. John Henry Hopkins, D.D., on "The Open Door." Dean Fleetwood, Canon Moore, and the Rev. Gerald G. Moore of Belvidere shared the service. There was a large congregation, including many who are not Churchmen. This was the first time in the history of Geneva that the northern deanery had met within its borders. The Holy Eucharist was celebrated at 7:30 A.M. on Wednesday, and Morning Prayer followed at 10:00 A.M. The address at this mid-morning service was by the Rev. Gerald G. Moore, on "Work among Young People." The address at the business meeting, at 11:00 A.M., was by the Rev. F. C. Grant, priest in charge of St. Paul's Church, De Kalb, on, "The Bible in the Public Schools." The Rev. F. E. Wilson, rector of St. Andrew's, Chicago, and secretary of the diocesan board of religious education, also addressed this business meeting on the subject of the board's plans for helping the Sunday school situation throughout the diocese. The clergy at once decided to devote a large share of their deanery discussions during the remaining meetings of this year to Sunday school methods and problems. Mrs. R. C. Richards entertained the clergy at luncheon on Wednesday, at her residence.

The first meeting of the Federation of the women of the Church of the Redeemer, Chicago, for the current season, was held on Wednesday, October 8th, in the parish house, the address of the afternoon being by Professor B. S. Terry, of the University of Chicago, his subject being "The High Cost of Living." He incidentally described the new coöperative grocery and market, which has been established by some 300 families in Hyde Park and Woodlawn during the past year, on the general pattern followed by the Rochdale coöperative stores of England. This new enterprise has already reduced the household expenses of its members by some twenty per cent., though it has been but recently established.

The social service committee of Trinity parish, Aurora, the Rev. F. E. Brandt, rector, lately employed Miss Anne Forsythe, a magazine writer and social worker, to investigate the conditions obtaining in Aurora among working girls. Miss Forsythe began work as a wage earner in an Aurora factory last June, and she has lately given in her report of the conditions she has discovered during the summer. Dance halls, moving picture shows, and public parks were especially investigated, with reference to their possible dangers to young girls, and the report showed that much more oversight is

necessary, and stricter regulation. The indifference of the public is the chief factor in the seriousness of these conditions. Trinity parish's social service committee will find close at hand a large sphere of activity in which to work, for the bettering of local conditions, after digesting this report. It was published at length in the Aurora papers last week.

St. Bartholomew's parish paper, the Rev. H. W. Shniwind, rector, publishes an explicit statement concerning the series of dances

Ban on "New Dances"

arranged by the the young men's athletic association of the parish for the current season, to the effect that none of the so-called "up-to-date" dances will be allowed at their socials. The dances will be given once a month until Lent, in the Hamilton Park ball room. The dancing club of Trinity parish, Chicago—the largest in the diocese, is likewise warring against the "new dances," as is also the men's club of the Church of the Redeemer, Chicago.

The kindergarten at Grace parish house, Washash avenue, re-opened early in the fall with a large enrolment, and is adding to its previous equipment a set of frames similar to some which Dr. Maria Montessori of Rome has invented, and which have become so widely known throughout the educational world. The children are largely from Italian and other foreign-born families in the neighborhood of the parish house. Miss Anna Williams has been employed as teacher, and, under the auspices of the National Kindergarten College, she is introducing this new system at Grace parish house. Miss V. Oma Grace, who was in charge of all this work at Grace parish house last year, was married during the summer to Mr. Francis W. Oliver, and is now residing on Malden avenue. She has been at Grace parish house for the past four years, and her work in the surrounding tenements, among the adults as well as the children, has greatly endeared her to them all. She and her co-workers have made Grace parish house a neighborhood center of manifold service and help, and this work, which is greatly needed, is being supported this year with increasing effectiveness.

Dr. Francis Hemington, Epiphany's gifted organist and music-director, gave the opening recital of his 16th season on the fine organ in the parish church, on Monday evening, October 6th. It was the 187th programme which Dr. Hemington has given at the Church of the Epiphany. So far as we know the musical history of Chicago, this is an unprecedented series of week-night organ recitals, given in a church building. Their popularity is widespread, inasmuch as people from all parts of Chicago, and even from the suburbs, attend these recitals, which are entirely free. An offering is taken for expenses at each recital. Two vocal numbers, of sacred song, are usually included in each programme.

Saturday, October 11th, was devoted to a house-to-house canvass of the entire neighborhood included by Kinzie and Twelfth streets, Hamlin and Fiftieth avenues, on the West Side. The Rev. E. J. Randall, rector of St. Barnabas' Church, coöperated with the pastors of the nearest Presbyterian and Methodist congregations in arranging the canvass. Thirty or more of St. Barnabas' parishioners were asked to assist in the calling, and uniform cards were given to each volunteer. The work was all done on this Saturday afternoon, the object being to learn the religious affiliation of every family in this district.

The building fund of the new Providence day nursery is rapidly approaching completion. It now amounts to nearly \$11,200, with more in sight. The street on which the new building is located has been renamed of late.

Building Fund Growing

It is now called Gratten avenue, and the Day Nursery is at No. 3052. It is expected that the building will be ready for occupancy by the middle of October. Some of the special needs for further furnishing were announced to the Chicago Auxiliary at its monthly meeting on October 2nd. The annual reports of the Chicago Auxiliary for the year closing April 30, 1913, were distributed at this meeting. The report is a pamphlet of 64 pages. It shows a grand total of \$35,988.68 in money and boxes for the year, and states that 90 parishes and missions are represented in this total. Of this total, \$11,990 was the estimated value of the boxes, the balance being gifts of money.

The record reported from the new mission of St. Lawrence, at Libertyville, the Rev. Edward Sidney White, deacon-in-charge, is such, that out of some 80 communicants enrolled, from 40 to 50 receive at every early celebration of the Holy Communion. The Rev. J. H. Edwards, rector of the Church of the Holy Spirit, Lake Forest, visits Libertyville when possible, in order to provide the celebrations.

The Rev. George B. Pratt, serving as "locum tenens" in the diocese under the direction of the Bishops, is supplying at Trinity, Aurora, during the absence of the Rev. F. E. Brandt at the General Convention. The Rev. J. J. Steffens, curate at the Church of the Redeemer, is taking most of the services at Christ Church, Woodlawn, in the absence of the Rev. C. H. Young, who is one of Chicago's deputies at the General Convention. The Rev. Edwin Johnson has been supplying at the Church of the Epiphany since early September.

TERTIUS.

Social Service Through the Church

An Address Delivered at the Brotherhood of St. Andrew Convention, in New York City, October 2nd, by the
Very Rev. W. T. SUMNER, D.D., Dean of the Cathedral of SS. Peter and Paul, Chicago, Ill.

REEN competition compels every man to-day to live at his best. That which takes from us the powers to meet the demands that labor and society puts upon him is the thing to shun. We may give addresses, publish tracts, preach sermons, upon intemperance, upon lust, upon vice, upon vicious practices, but none will be so far reaching as that which will convince the intelligent person that these are not only things which he must answer at the great bar of justice, but they are also things which are taking away his power to live at his best to-day.

The only thing which commands respect in business and professional life is efficiency, next to honesty; and the laws of efficiency hang upon a man's output, either in quantity or quality, or both.

Plainly it is the part of wisdom to have man so conserve his energy, to develop his genius, that his output shall not be inferior in quality, or smaller in quantity, than that of his competitor. As is it in business, I take it it is in citizenship.

We come together to-night as citizens. More than that, we come together as Christian citizens. What is our output in citizenship, in the community from which we come, either in quantity, or quality, or both? There are three requisities of citizenship, in my judgment. The first is knowledge. In these days of the enlightened press, of wide magazine reading, there is absolutely no excuse for ignorance on the part of citizens. Now, every man here to-night is securing from his community, if not a fortune, at least a living wage, or a living salary. You owe something to the community in return for that community's support. Among other things you owe it your loyalty. No city ever reached her pinnacle of power and beauty unless she was believed in by her sons and daughters.

A third requisite is necessary. That citizen who is gifted, who is beyond, perhaps, the point where he has to think of the necessities of life, who has been blessed with education, who has ample opportunity for full knowledge, and yet is so indifferent that he will not contribute his share to the solution of these problems, or so indifferent that he will not stand for office, or take an interest in civic administration, or of public affairs, or so indifferent that he will not even cast his ballot, is not only indifferent, but an undesirable citizen, taking community support, and giving back nothing in community interest. (Applause.)

I do not want to seem ungracious. I am going to ask that you will not applaud until the close of my remarks, and I am reminded of a story of a New Hampshire man. He was approached by a Simmons College graduate, who wanted to study sociology at first hand. He plied him with a great many questions. He said, "What do you do these long winter evenings; you have no Shakespearian clubs, no symphony concerts; what do you do?" He answered, "Well, sometimes we set and think, and sometimes we only set."

I am very anxious that you should think. I was told by a platform manager some time ago that he thought I made a great mistake in asking audiences not to applaud, because he said very frequently that will wake up the people.

If in efficient citizenship we measure our efficiency by action, what do we call that action? It is sometimes called social service. You have heard some definitions to-night of what constitutes social service, and what does not constitute social service. I want to give you one definition, a definition which appeals to me. We sometimes say that social service is caring for the poor, the sick, infirm, or aged.

This definition I think is inclusive and conclusive. It is this, the study of character under adversity, and the attempt to remove that adversity. The study of character under adversity, and the attempt to remove that adversity. That gives us a wide scope of effort. What kind of social service shall we do? That social service which is nearest to us; that is not spectacular. It is not unique, it is not particularly new to teach a Sunday school class; it gives very much less material for conversation than it does to go to a settlement house and there conduct a class of boys or girls; but there is no comparison between the building up of character—the building up of simply the exterior and superficial, and the lifting of characters here upon earth.

We may have a great many changes in our housing conditions; our health conditions may be materially changed, and yet our souls may be lost to the Kingdom of God. The study of character under adversity, and the attempt to remove that adversity. There opens up for us four avenues at least. We will traverse them to-night.

The first is along the lines of civic welfare. We shall never make any great advance along the avenues of justice, of honest and efficient administration of our affairs at the primaries or polls, until first we escape, until we are removed from those conditions where the best men are not selected for office.

To return again to my opening statement. Efficiency. The one thing demanded in business and character alike, the one thing which

is overlooked in political life. The man is placed in office for his value to the party. We shall never reach the fringe of the solution of our civic problems until men of righteousness are willing to hold office, and until men of righteousness will support those men when they are once placed in office. Can we approach social service, religious service, human service, or whatever we may call it, through the avenues of industry?

Here is the Church of the Living God, the Church of the Carpenter, and it is pitiful what a hold, or lack of hold, we have to-day upon the working man, the man who labors most, the man who labors in the most humble walks of life. What a tremendous reflection upon the Church to-day that the laboring man looks askance, or with indifference, upon that which would give him the strength to bear the burden of the labor and industry placed upon him.

One department of effort must be along the lines of the laboring man. But the laboring woman! Primarily the sphere of woman is the home. There is no higher calling than the call to motherhood. But what are we going to do with the ten million women to-day in this country in industry, who have no homes? She is our problem; a condition unique in the history of the world. Almost twice as many as ten years before in the industrial ranks; an oversupply of untrained, unskilled women workers, competing unjustly with men and machinery.

And we must not forget the child. The prosperity of this country does not demand two million five hundred thousand children in industrial life to-day, and I challenge you to name one article, to manufacture which the skill of a child is necessary. The only reason children are employed is the greed and avarice of men, who will exploit child labor for the small wage, thereby doing injustice to the child of future generations and to the laborer. And shall the Church stand idly by and raise no voice in this situation? Can we approach the child? There can be no finer service than to insure to every child born into the world that it shall be well born. We guard our business with a great deal of care. If a man or group of men desire to form a corporation they must secure permission of legislature, and if a man desires to carry on an insignificant trade, such as the selling of shoe strings, in the city of Chicago, and elsewhere, he must get a citizen to vouch for his responsibility.

On the other hand, if some man desires to get married, he goes to the City Hall, and although he may be a degenerate, and the disease of the social evil may be coursing through his veins, he passes his name and the name of a similarly unknown woman through the wicket of a window; they are allowed to propagate their kind, passing into future generations the physical, mental, and moral deficiencies which they possess. Is it any wonder, therefore, when we are giving so much time and attention to the question of environment, but almost no time to the question of heredity, that we have in this United States to-day three million abnormal people in our public institutions; costing the nation two hundred million dollars for their upkeep? And they are increasing far in proportion to the increase in population of this country. You may differ with me with reference to whether the Church should take action with regard to demanding health certificates before marriage; you might differ with me further with reference to divorce legislation also. That does not enter into the discussion, so far as the proceeding of this movement is concerned. It does not matter whether we have had one wedding, or fifty, or no weddings since 1912 in the Cathedral, when we took the stand that thereafter we would marry no one, unless they presented a certificate of health signed by a reputable physician that they had no infectious or incurable disease. What is the importance of this? That fifteen states now have legislation pending, or five states have passed legislation, 3,500 clergy of every denomination from Maine to California have agreed they will make likewise demand, twenty-five medical societies, in national as well as local conventions, have passed resolutions calling upon legislatures to pass enactments. The legal profession has not been indifferent: the American Bar Association has passed similar resolutions. But what is of more vital importance than all this; important as it may be! Mothers and fathers are now giving their attention to this question. They are commencing to realize that there is in existence a condition which is leaving in its wake a condition more to be feared than a leprous plague. Mothers are commencing to understand for the first time that eighty per cent. of all operations peculiar to women and to womanhood are due to guilty infection of the husband, and the wife has never known it. Mothers are commencing to realize that those conditions are leaving in their wake sterility, insanity, paralysis, locomotor-ataxia, blinded eyes of little babes, and twisted limbs of deformed children, physical rot and mental decay inflicting misery, not only upon the guilty, but upon the innocent wife and child in the home with a sickening certainty. And young women, as knowledge takes.

the place of ignorance, are commencing to realize that if they are to be safe from infection, they must, in turn, have a similar assurance. But what is better than all this, boys are now learning that there is a call as noble and as holy as the call to motherhood, and that is the call to fatherhood, and if they are to qualify when that great duty and responsibility comes to them, they must lead such lives that there can be no question as to the results. The child again.

And now we approach the child through the home, the greatest avenue to-day for the protection of the child, and the most discouraging phase of all effort in the interest of the child, because of the ignorance, the indifference, and the irresponsibility of parents. And here the Church can make herself felt tremendously in forcing back upon the parent that responsibility. And what an avenue opens up through the street. Do you know what conditions are in your own community in the interest of childhood, institutions which are breaking down the characters of the child? I refer to the vicious pool room, the gambling devices intended for the child, the moving picture shows, not the pictures with reference to the picture, but the environment of the show, or the vicious dance hall, the most prolific place for the downfall of the girl. All of these open up a wonderful avenue of effort on the part of individuals and organizations, not only on the part of organizations in the Church, but through coöperative agents outside of the Church.

And then we approach the child through the Church. I refer to teaching in the Sunday school. There is, in my judgment, no more bountiful source of effort on the part of men and women in doing social service, than in teaching a Sunday school class. What a fine thing it is for a young college graduate, man or woman, to take a group of boys or girls, and teach them good citizenship, teach them social service, teach them purity of life. Where is there such an opportunity for the study of character under adversity than in the class in the Sunday school, and with our advanced pedagogic methods there is ample opportunity for wide reasoning and wide effort. Again, we have an opportunity, as the good Bishop of New York has pointed out, to break down the double standard. I do not refer to the standard or the standards of which he spoke. I refer rather to that standard which has never been demanded by womanhood, and men have been so ungracious and unchristian as to never grant to womanhood the single standard of morality, sex morality for man and woman alike. And we can never hope to reach even the fringe of this great social evil problem until we can approach it from this standpoint. We sometimes say that this is a necessary evil. Very well. To whom is it necessary? Is it necessary to manhood? Ask any physician or physiologist; what a reflection upon your son, upon every unmarried man in the community, what an insult to the celibate clergy of the great religious community. Absolutely and unequivocally never.

Is it necessary to womanhood? What an ignorance of the very instincts of womanhood; what a lack of knowledge of the abhorrence on the part of womanhood; what an insult to the honor of womanhood. Is it necessary to the progressiveness and the prosperity of a town that commercialized vice should be exploited? The vice commission of Chicago was the first municipal vice commission ever established to study, and to deliberate, and to return a report. Twenty other vice commissions have been appointed. The remarkable thing about it is, their decisions are unanimous. They are worthy, therefore, of your respect and attention. They are naturally official, and unexaggerated, and recognize commercialized vice. Segregation does not segregate, and never has. Segregation does not solve even the remotest phase of it. Regulation does not regulate, and never has, but rather gives a false security. The only method to pursue is constant and persistent repression, as the immediate method. Absolute annihilation is the ideal. Who is to lead in this movement? Commercial organizations? City clubs? Social settlements? Never! The Church of God, which stands for morality first, and social conditions second. But one thing more. It is necessary to the sanctity of the home, that the purity of the wife and the daughter may be protected. This is the old Philosopher Lecke's argument, if you will recall. Can anybody argue that question when they know that 60 per cent. of all the profits come from married men? Have we sunk so low in civilization that the marital state is considered so lightly that man will make a business contract, and give his life in order to hold it inviolate, and yet will kneel before the altar of God and there make the most holy contract that man can make, and that is to be true to one that he loves, and then deliberately go out and break it? We pay a price for the privilege and for the prizes of civilization. If a man is not willing to pay the price, then let him go to some uncivilized part of the world, and there carry on his infamous and immoral practices; but so long as he is a member of society and accepts its prizes, he must pay the price by clean and decent living.

One great menace, which is not popular nowadays in public discussions, the greatest contributing force to these conditions of which I speak, is the organized liquor interest. There is no more damnable influence in the community to-day than the organized liquor traffic, breaking down the integrity of the home, the integrity of the nation, and the integrity of government itself. And while you and I may differ with the great advance which may come with the franchise of election to women, because some day it will be

theirs, of this I am absolutely certain—that when the franchise is theirs, you will find, standing shoulder to shoulder, those who have suffered the greatest injustice, and misery, and wretchedness, because of the liquor traffic. Women, native born and alien, rich and poor, ignorant and educated, and voting practically as a unit for the suppression of the liquor traffic. I am not going into a discussion of the question of the supply. That is not the important question. Too long we have given consideration to such questions as this. Where does she come from? What is the economic condition that drives her into this life? What can we do to reform her and rescue her? Those are not the questions. The question is, who are the 5,990,000 men who furnish the \$16,000,000 profit in the city of Chicago each year? Where do they come from? Whose fathers, whose sons, brothers, and husbands are these, and why does the boy go wrong? When we answer that last question there will be but little occasion to ask the question, Why does the girl go wrong? Too long we have approached this business from the supply side. It is time to discuss it from the demand side, because so long as there is a demand there is going to be a form of supply. And the change is not coming with vice commissions; it is not coming with legislation; it is not coming with prosecution; it is only coming with the change in the hearts of men. And I know of nothing finer or better than to take a boy and say to him something like this: Will you not make this resolution? Some day I expect to marry. I am determined to bring to my wife as pure a life as I expect of her. Or this suggestion: Somewhere some girl is keeping herself pure, and sweet, and clean, for you. Can't you do as much for her? We take the shop-girl as a type frequently. Thousands and hundreds of thousands, in the face of a small wage, are putting up a hard fight, and are winning out. There is a type of girl, however, and we see her constantly, who makes the mistake of thinking that the prize is in the city, when it is not; it is in the smaller community, and she comes here and finds a place in the department store. All day long she is handling fine fabrics, she is tempted to petty thievery; she is trading with people who have an artificial standard of living, and of dress, and she is tempted through a longing for fine clothes. Is that not the great temptation? I repeat again, a false standard of living, and of dress, especially dress, for the indecent and immoral dressing of women to-day is one answer to the question, Why does the girl go wrong? And as she leaves her little place of employment at night to go to a little cheap boarding-house, see her as she is jostled by vulgar male companions; she is alone, more lonely in a city than she would be in a forest; she is tired to the point of recklessness; she is starving, not only for food and shelter, but for a kind word and a friend; and now she meets her temptation. The advances of men who have not a spark of honor, aye, a spark of sportsmanship, if you please, who will hunt down as their prey this poor, tired, lonesome, defenseless child of poverty. She goes down, he goes free; she is forced into a clandestine, professional life; he walks the streets as a romancer; she is lost to her family, and herself, and her God; he is accepted everywhere as a sower of wild oats. I tell you it is not just, and we shall never reach anything like a solution until we can instill into boys and men a finer instinct of chivalry, and a more splendid honor for womanhood, and a higher desire for sacrifice in the interest of woman's purity, and the conviction that fight for woman's honor is indeed the occasion for a valiant fight. Do you remember when the Magdalene was brought to the Saviour? It was not what He said to the scribes and Pharisees that caused them to leave and go out. It is rather interesting, is it not, that it has never been revealed to man what He wrote there? Wilbur Nesbit, of the *Chicago Evening Post*, has written a little poem on this theme:

"BUT WHAT SAYEST THOU?"

(St. John 8: 3-11.)

We have saved the soul of the man that killed,
We have turned to shrive the thief;
We restored the pride of the man that lied
And we gave him our belief;
But for her that fell have we fashioned hell
With a faith all stern and just—
It was so of old; and no man has told
What our Lord wrote in the dust.

We have sighed betimes of our brothers' crimes
And have bade them be of cheer,
For the flesh is weak, and the soul grown meek
May yet read its title clear.
But we draw away from the one astray
As the truly righteous must.
She is cursed, indeed! and we did not read
What our Lord wrote in the dust.

For the men who thieved, and who killed and lied—
Who have slain the woman's soul—
We have worked and prayed, and have seen them made
All clean and all pure and whole.
But we drive her out with a righteous shout
In our Pharisaic trust.
So the man goes free—but we did not see
What our Lord wrote in the dust.

for the groups of organized individuals, in civic, in social, and in moral uplift. What a fine thing it is for a man or a woman to choose as their life vocation a profession or vocation where social service is their constant work. The teacher of our public school, the physician, the nurse, the social worker, and above them all in power, in opportunity, in satisfaction of life, is the minister of the Church of God. And yet the Church languishes because we have not the men. I tell you, the Brotherhood of St. Andrew must vindicate itself in the service of the Church. Hundreds of thousands are offering up their prayers to God. That is good and well, but there are hundreds of thousands of men, a tremendous force in any community, that might be doing service, and should be doing service for the Master. And where can they find a better opportunity than in the consecrated ministry of Christ Himself? I appeal, therefore, to the Brotherhood of St. Andrew to give to the Church that sacrifice of service, not only that you may administer the sacraments of the altar, but that you may carry on the other work in connection with the study of character, and the attempt to remove the adversities that are breaking down character. And if I were to give a definition of a service in Christ's Kingdom which would measure up to the ideals which we would paint for ourselves, it would be something like this: The man who would give of himself, and of his best, that there should be efficiency in the work of the Church; that there should be purity of life in his own personal religious experience; that he would build up bulwarks against misadministration and dishonesty in public affairs; the man would have his ear attuned to hear the far-off cry of those in want, the groan of the sick, and the moan of the sinful, who, hearing the cry, answers it. Such a man as to whom might well be applied the words of Cromwell, which he used in speaking of his men: I raised up under me such men as had the fear of God in their hearts, and made each conscious of all that they did, and I must say to you that from that day forward whenever they engaged the enemy they were never beaten, but they beat continually. Men of conscience, men of knowledge, men of loyalty, men of action.

THE REPERTOIRE OF THE CONGREGATION

By JOHN NICHOLL BROWN

Organist and Choirmaster of St. John's Church,
Ogdensburg, N. Y.

IN these days, when the music of the Church service is almost exclusively performed by choirs, the suggestion that the congregations might also have a musical repertoire, may be received with incredulity.

Worship in song by the people may be said to be nearly obsolete and a veracious *Venite* would read, "O come, let those versed in music sing unto the Lord." It is true a few rare examples, such as St. George's in New York, may be cited, where the people are encouraged to sing; but in our churches generally the people are vocally suppressed. This suppression has not been intentional, save in a very few churches in large cities, where strangers of unquestionable vocal ability have actually been requested to cease singing when they sought to join in the hymns; but has been gradually effected by certain forces, the operation of which has been scarcely noticed.

One of these which has been responsible for a decrease in congregational singing, is the universal decrease in the use of the singing voice, and the gradual disappearance of both sacred and secular music suitable for use in the home. Fifty years ago there was a good volume of congregational singing in all churches. Choirs then led the singing, instead of monopolizing it. The songs to which the Civil War gave birth, and those eulogistic of home and kindred which followed, were strong in sentiment and melody, inviting the people to use their voices. They were in constant use in the homes and served as a natural and effective training of the voice, the results of which were evident in the music of the Churches.

After these came the more elaborate love songs, which dispensed with the chorus, and the advent of trained vocalists. As these achieved local reputation for vocal superiority, those less capable became secretly ashamed of their vocal deficiencies and ceased singing in the home. This led to a consequent deterioration in the singing in the Churches, amounting in many cases to a renunciation of congregational rights in singing and the turning of these over to trained singers who more and more constituted the choirs.

Organists and choirmasters, although having the best intentions and an ardent desire to elevate the popular musical taste, have very materially, though unconsciously, aided in the suppression of congregational singing by striving for an artistic ideal in the whole musical service, which is only possible of execution by a much trained choir.

The remaining destructive influence is the Hymnal itself.

Presumptively the peoples song book, it has been musically edited out of their reach. The Church seems to have had no realization of the value as a Church asset of a Hymnal for the people, when it turned over its perhaps too carefully revised collection of religious poetry to private enterprise, to be fitted or misfitted with music. It was inevitable that private enterprise, which undertook the work with the most laudable intentions, could have only its own personal point of view, and would follow its own musical inclinations and preferences. The result was therefore two Hymnals, both admirable as compilations of the more or less successful productions of many composers of hymn tunes, and both containing a large amount of material which was purely experimental, in that it was impossible to the congregations and to many choirs as well. It is unnecessary to give specific examples. Any clergyman could supply these in a list of the useful, uplifting hymns which he habitually refrains from using, because he has learned from experience that he would be handing out hopeless musical puzzles which exert a depressing influence on the service.

That the compilers had their misgivings is evidenced by the presence of alternative tunes, and the existence of an authorized Mission Hymnal is virtually a confession by the Church that its Hymnals are inefficient.

It is generally assumed that the decadence of congregational singing is due to a disinclination to sing on the part of the people, but this is erroneous. The primal instinct to give expression to the joyous part of worship in song cannot be destroyed. The people can sing, and long to sing, and the conditions alone keep them voiceless; and although well trained choirs may render the masterpieces of ecclesiastical music in a faultless manner, the people are conscious that they have been cleverly robbed of their part in the service of praise and are reduced to mere participation in the verbal responses.

Is it not natural that they should feel a discontent, a sense of something unsatisfactory and incomplete, which they are unable to formulate? Can we not find here the source of that unreasonable hypercriticism toward rector, organist and choir which has been so detrimental to "the peace of Jerusalem" in churches where the vocal suppression of the people is complete? To me as an organist, unwillingly compelled by conditions to aid in this congregational suppression, there has always been a pathetic element in the silent people in the pews. They seem shut out from a worship whose activities are confined to the chancel, and coupled with this is the reflection that it is all so needless, because they could so easily acquire a repertoire of hymns which would lift the service musically to a higher plane.

The restoration of congregational singing in our churches can only be effected by giving the people music which they are able to sing, at a pitch within the compass of the average voice.

Because the idea of congregational singing has become associated with certain feeble tunes, formerly much used in Evangelical Churches, or with the musically weak but undeniably aggressive Gospel Song, there might be some apprehension that a Hymnal for the people would be one of which musically cultured Churchmen would be ashamed. Such an assumption could be based only on ignorance of the splendid material available. In fact, a Hymnal musically rehabilitated expressly for the use of the people would be a treasury of some of the world's noblest music. The great and inspired thoughts, in music as in literature, have invariably been simple. Moreover, in all great music there is a high spiritual content and an element of religious aspiration. The choral theme of Beethoven's ninth symphony is a hymn of praise, and the *Andante* of Haydn's sixteenth symphony a musical paraphrase of the twenty-third Psalm. Through the whole range of great instrumental music can be found themes which are prayers without words, and curiously, in form and meter, they are so perfectly fitted to many of our hymns that it is easy to imagine the composers had these hymns in mind. But if this rich supply, representing the supreme inspirations of many great composers, were left untouched, there could be found in existing Hymnals, including the choral books of continental Europe, more than enough hymn tunes, which have been proven adaptable to congregational use, to fit every one of our six hundred and seventy-nine hymns with music which will restore to the people their rights in the service of praise.

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.

PRAYER BOOK POSSIBILITIES

To the Editor of *The Living Church*:

IN your issue of October 4th there appears a list of questions in connection with a revision of the Prayer Book. As a priest of the Church, will you allow me space to answer them?

1. Why not more selections of single psalms and shorter ones? Because both Morning and Evening Prayer are built around the recitation of the Psalter. All else might be omitted and the offices would still be complete. The psalms contain within themselves all that is necessary for such offices. In them are moral teaching, prayer, praise, prophecy, and confession of sin. It would be a serious error to abbreviate their use.

2. Why not treat the psalms as we have done the *Venite*? In the opinion of all who have considered the matter seriously, a grave error was made when the *Venite* was mutilated. From both a literary and a spiritual standpoint the whole point of the psalm was lost when the inappropriate ending was added. The inspired Word of God is not bettered by the encroachments of men. To the man who has been led for twenty years over the "hot burning coals" of sin the words objected to are full of meaning and warning. The remedy lies not in omission but in a spiritual teaching; if the writer of the letter will study these passages on his knees, he will ask for some more "road mending" for his soul. Every valley will be exalted and every hill brought low, and the crooked will be made straight and the rough places plain, and the glory of the Lord will be revealed to himself and to his congregation.

3. We have already lost too much by the ignoring of the festivals of the Church to wish to give up the few that remain. In these days of hurry and overwork, can anything be better than to teach people to worship oftener? We have far too many churches now where the "Protestant God is absent until next Sunday."

4. The suggestion that in the Trinity season the lesson be selected to suit the sermon sounds very funny to those loyal priests of the Church who, knowing her authority and guidance, have been making the sermon suit the lesson. There is already too much congregationalism and individualism without adding to it.

5. An alternative preface is not needed for the Confirmation Office for the reason assigned, though it might well be changed for the better for another reason: Middle-aged and white-haired candidates are still children in the eyes of the Church. They have not yet received the strengthening Spirit, no matter what their physical age may be.

6. It is a peculiar state of mind which reads into the close of the Burial Office anything gloomy. It is true that the service is incomplete; let us not change what we have but rather restore the requiem prayers and all will be well.

7. By what stretch of imagination the writer can conceive of "Jehovah" as endearing to the Old Testament Jews, I cannot imagine. The spirit of reverence is exactly suited by "Almighty God," and, moreover, the phrase is needed in these days of Church pessimism, when omnipotence is ascribed to the devil and impotence to God.
Bloomington, Ill., October 13, 1913. WILLIAM BAKER.

FRIDAY: A FAST DAY

To the Editor of *The Living Church*:

I KNOW you have quite a number of interesting subjects for your editorials in *THE LIVING CHURCH* until November 1st, but I would very much like to see you write, in your very able way, an editorial on Friday being observed as a Fast Day as it should be.

I find that in most places all the attractions in the way of amusements are reserved for Friday night, because the public school authorities insist that the children shall not go to places of amusement during the week, because it interferes with their studies. Saturday of course is too busy a day with their parents. Therefore on Friday the mind is filled with gaiety and so forth, instead of it being filled with the most holy thoughts of the world's Redemption by the memory of the Crucifixion of our Blessed Lord.

This Friday amusement may not apply to the larger cities of course, but it does certainly apply to cities with the population numbering about 30,000 down.

I feel more and more each day that a right observance of Friday is absolutely essential to the growth of a healthy Christian life. The failure in these days to observe it is due to Protestant ideas. I feel it would be better to make Sunday the same as a week-day, because it is a day of rejoicing, than to have our minds filled with all kinds of pleasure on a Friday.

I hope that you can find a little space in your editorial to suggest a remedy for this evil. Yours in His glad service,
Marianna, Ark., October 2, 1913. C. C. BURKE.

HYMNAL REVISION

To the Editor of *The Living Church*:

THE statistical portion of the Michigan Report on Hymnal Revision contains a number of inaccuracies, which the committee would doubtless wish corrected.

It may be said in the first place that the index of our present hymnal has several errors in recording "such hymns as were in the old hymnal" by their numbers in parenthesis. Twenty-three (old 346) 42 (old 9), 48 (old 16), and 641 (old 325), are not so indicated at all. Three of these differ from the former versions in the opening word, but are otherwise unchanged. In the cases of 336 and 414 the old numbers should be 531 and 530 respectively, instead of 391 and 505, which are different versions having the same first lines. The compilers appear to have compared the indexes rather than the bodies of the respective books. On the other hand, 73 and old 430 are not the same, though each is a translation of *Alleluia dulce carmen*. One hundred and two and old 87 are quite different except in the final stanza. One hundred and eighty-nine and old 172 are unlike, except the first stanza, the second (and last) of the old being much altered to form the fifth of the new, and three other stanzas inserted between. If these are rightfully placed in the index, then 127 should be set against 380, as both are translations of *Veni Creator Spiritus*, though differing throughout.

The Michigan Committee appears to have been misled by most of these errors, though detecting those as to 48 and 641. Of the hymns which the Report indicates as found in one of our earlier American collections, the following are found in both: 201 (310 of 1871-81 of 1827), 316 (4-222), 334 (55-Ps. 104 part), 345 (237-243), 434 (455-253), 465 (423-Ps. 118, part), 480 (407-Ps. 50, part), 643 (339-173), 645 (334-171). If 380 is to be counted as in one, it is in both, for the other translation, 127 of 1871, is found also as 74 of 1827.

Of those indicated as in one, 73 and 416 are not found, in the present versions, though other translations of the same originals appear in 1871 as 430 and 397.

Of those indicated as in neither earlier collection, the following are found in one: 23 (346 of 1871), 42 (9), 158 (181), 185 (170), 372 (114), 391 (188, somewhat altered), 417 (326, slightly altered), and 634 (263 of 1865).

Not counting 73 and 416, the foregoing corrections will make the totals read: in both earlier collections, 148; in one, 170; new in 1892, 361. Not enough difference, perhaps, to affect the argument; but statistics, when used, should be accurate.

With the English and Canadian hymnals mentioned by the committee I am not acquainted, except *Ancient and Modern*, and with that not very thoroughly; but what particular reason is there for giving the *Hymnal Companion* two votes, as it were, to the others' one each?

In the recommendations for excision I note with some surprise 41 (one of the four dropped in 1871 restored in 1892), an ancient hymn, in a translation easily sung. I have wondered whether possibly this may be a misprint for 40—good as an anthem, maybe, but in a metre difficult for congregational use.

There are two omissions in the analysis as printed in the Report, 291 and 644, which appear upon comparison of figures to belong in classes E (1) and G (2) respectively. JAMES R. SHARP.

Nashville, Tenn., October 9, 1913.

CAPITALISM AND PROPERTY

To the Editor of *The Living Church*:

WILL you allow me the space to offer the Rev. William Miller Gamble the apology he seems to demand? Not having a full file of *THE LIVING CHURCH* by me, I cannot look up his first letters, but am willing to accept his correction, beg his pardon for my carelessness, and substitute the term "Capitalism" for "Property."

After this I refer him to the quotations in my first letter. They refer to the social system now in force, without regard to the name by which it may be designated, and, also, to the way in which the origin and foundations of that system are now regarded by modern Socialist leaders and writers. If he insists upon the term "Capitalist System," I can offer other references, e.g., *Karl Marx*, etc., by Spargo, pp. 111-113.

"People" who say the present system is based upon robbery are reviving a theory discredited since Marx showed Capitalism to be "a logical and necessary stage in social evolution," and cleared the subject of the misconceptions arising from applying to a practically world-wide system those moral tests which can only be applied

rightly to the conduct of individuals living in that system. Even the so-called "Trusts," which are the extreme manifestations of the Capitalist System, are now accorded courteous discussion. Mr. Victor Berger, when he was the representative of the Socialist party in Congress, replied to a question upon this subject, that he had no more objection to the Trusts than to the Atlantic Ocean; thus asserting the position of Scientific Socialism, that the Capitalist System is the result of Evolutionary forces and not of a successful crime.

B. P. ATTWOOD.

Ashfield, Mass., October 6, 1913.

[The discussion of this subject in these columns is now at an end.—EDITOR L. C.]

THE POET'S DREAM

A PARABLE.

BY LENORA SILL ASHTON

HERE was once a poet, who wrote some wondrous verses, which were hailed with joy by men in the world, who hungered for the beautiful. And when these latter discovered their creator, they led him out from the secret place where he had been to a lofty height, where all might do him homage.

As these made their grateful acknowledgment of his gift, they lifted up their hands to him, crying: "More, more,—give us more of thy lovely thought."

But it was very pleasant on the height, and the breath of praise was sweet to the poet; so he did not hasten to comply with their request; and when he paid no attention to them, the people grew weary of asking, and went away.

So joyous was he, however, in the contemplation of what had been taking place, that he did not notice their departure until he found himself entirely alone.

Then for nothing better to do he wandered back into the old path, towards the silent place he had known in days gone by. When he reached his old haunts, a homesickness came over him and he longed for the gay applause once more. "I will return to it tomorrow," he said to himself, and lay down, as if to sleep. And as he lay, he felt another presence in the room, one that he seemed to know, yet he could see nothing.

Then he fell to thinking of the years past in that place—of the hopes and failures that had come to him there—of the triumph at last.

As he pondered, a warm feeling of regret came over him; that he should have been willing to stay away so long, and he thought he would not leave on the morrow.

As these thoughts came to him, the presence became more and more real, and dimly at first, then more clearly, he distinguished a little figure by the bed. It seemed to be dressed in a robe like a white cloud, and it was crowned with a star, but though the star gleamed with light, the tiny figure drooped pitifully.

"What is the matter, little one?" asked the poet, but she did not speak. "Why do you look so sorrowful?" he asked again, but there came no answer.

A strange thrill went through the poet's veins. "Come here to me, my child, and tell me who you are," he commanded.

At these words, the little creature quivered like a silvery flame, but still hovered just out of reach.

Then the poet stretched out his hands, and drew her slowly to him by her cloud-like robe. At the touch of his hands, she smiled. "I knew you would let me come at last," she said. "At last," echoed the poet, trembling; "Again, who are you?"

"I am thy Beautiful Fancy," answered she. "Forth into the world you sent me, where I met with love from all mankind, but when I wished to return to mine own, ugly shapes surrounded thee and would not let me come."

The poet shuddered, but he held her close. "What were these shapes?" he asked. "I knew them not," she answered, "nor can I remember what they were, save that they were hideous, and gave their names as Conceit, and Pride, and Love of Praise, and—"

"And what?" breathed the poet in agony.

"And one, a grey and shadowy creature, whispered low; 'He has forgotten'."

"Not that, Ah, never that," cried the poet; and he drew her closer, till her child breath touched his cheek. Never should he lose her again. But lo, as the thought declared itself, she was gone. The night wind was blowing over him, and in the moonlight, in a corner of the room, he saw his writing table covered with dust.

For many weeks thereafter, did the poet stay within the

silent place, while golden words flowed from thence, into the hungry world. And as the world satisfied its soul again, it cried of him: "He is greater than before."

But their acclaim never reached the poet. If the merest echo of it came to his ears; he would go far away by himself, and lie for a long time looking up at the white clouds, floating over the summer sky.

LIKE A BOLT FROM THE BLUE

THE question may be asked, do not many of us, while on one's knees in Church, feel just a little like hypocrites in sending up the prayer for deliverance from sudden death?

"The Lord was good to him," commented a hospital nurse, in speaking of the death of a cancer patient. "He was operated on in less than a week after he came to us, and passed away under the influence of the anaesthetic. Some of them linger in the hospital for months, waiting for the end."

"When I read the Litany," said a recently-ordained priest, "I wish my hearers to understand that when I say sudden, I mean unprepared death."

If many of his hearers had a voice in the matter, they would have petitioned to have the latter word substituted for the former, so that their children might understand that, when praying for deliverance from sudden death, they were not praying for a prolonged illness before the drawing of the final breath. Those struck by lightning are spoken of as having death come upon them without warning, and yet, when condoling with their friends or relatives, we find ourselves dwelling on the fact that a speedy and painless passing away, such as their's, should be regarded as a happy escape from that last illness so dreaded by us all when we allow ourselves to think of such matters. Those who die suddenly may be said to live till they die. Existence for weeks or months after all hope of recovery has been abandoned, might be regarded as a punishment, were it not that the godless and the godly are in this respect afflicted in like manner. Death comes in "consumption's awful form" to thousands who would be described by their friends as "Angels ready made for heaven." The death-in-life of paralysis has held in its grip for years regiments of good folk who, when in health, used hands and feet in the performance of good works. No one who had ever walked through the wards of a cancer hospital, and marked the faces of those lying there, waiting to be discharged by death, would ever afterwards speak of cancer as a punishment for sin. To go from such a hospital to a church, and there utter a heartfelt prayer to be delivered from sudden death, is out of the power of the average human, who knows but one meaning—instantaneous—for the adjective sudden. As long, then, as the latter word retains its place in our venerable Litany, all who use it should be taught that deliverance from sudden death does not mean being granted the privilege of dying by inches.

C. M.

CURIOUSLY enough, the simple principles which everyone takes for granted in reference to other letters appear to be forgotten when it comes to dealing with the letters of an apostle, as if they were somehow rendered inapplicable by the fact of his inspiration. People who could see the absurdity and the wrong of lifting a sentence out of its context and giving it an absolute meaning without regard to what precedes or follows, fail to recognize that they are guilty of very similar misconduct when they treat a letter of St. Paul—written on a definite occasion to very definite individuals—as if it were encyclical *ad orbem*. They wonder why First Corinthians insists at such length that women must wear veils in church, and says not a word about the Virgin birth of our Lord! They entangle themselves in the intricacies of Romans, lose sight of its practical and immediate purpose, and read into it the theories which Luther or Calvin or Arminius invented 1,500 years later! They miss all the winning charm and playfulness of Philemon, and are troubled by the parenthetical injunction to the beloved Timothy, "Drink no longer water, but use a little wine for thy stomach's sake and that of thine infirmities." They waste long hours and many pages trying to harmonize exactly Galatians I. and II., with Acts XI. and XV., as if private letters and public letters could ever be made to coincide! How often the ponderous Germans (and their American followers) say, "Paul knows nothing of" a fact or a doctrine he happens not to mention, perhaps because it was so well known! How many talk about "the Pauline theology" as if it had no background of general Christian faith and practice! How easy it is to point out inconsistencies and contradictions in successive Epistles, and so to argue against their authenticity, because no account is taken of changing circumstances, moral issues, and passing years.

W. M. THACKERAY, CHRISTIAN GENTLEMAN

By ROY TEMPLE HOUSE.

THACKERAY died on Christmas Eve, 1863. This year, then, will mark the fiftieth anniversary of his death; and it seemed particularly appropriate that this loving soul, so filled with the Christmas spirit, should have found release on the night of our Savior's birth. If the chief purpose of the Christmas anniversary is to encourage generosity and devotion by recalling the coming to earth of Him who gave Himself for men, the life of William Makepiece Thackeray is the most fitting of Christmas themes.

Nobody knows how much money he gave away. For several years he enjoyed a princely income, and yet he was always poor; partly, it is true, because of bad management, but largely because he was unable to refrain from helping anybody whom he saw in financial straits. We know of one occasion, when, finding an old friend and former publisher in Fleet Prison, he made him a present of £500 (nearly \$2,500). I know of nothing else quite so princely as this, but over and over in the dozens of reminiscent articles which have been appearing ever since his death, there is mention of small gratuities which seem to have flowed from his purse in a steady stream, whenever the purse was not empty. The year before his death, when his health was feeble and his fortune compromised in what seemed at the time a risky real estate venture, he made a public address for the sufferers from the cotton famine, and himself gave £50 toward their relief. During the same year there are two notes of public assistance he gave to impecunious artists—it will be remembered that he was a sort of artist himself—and this was the least active year of his mature life.

His gratuities during his impecunious youth were perhaps not so large in amount, but the will was just as good. There is an amusing and at the same time pathetic story of a visit of his to the Irish novelist Lever, in 1842, in the course of which, then a little known and poorly paid hack writer, scarcely able to keep his own head above water financially, he offered the Irishman pecuniary assistance to locate in London, where the opportunities for literary work were much better than in Dublin. "I remember his once asking me," said Dickens, ". . . whether I felt as he did, in regard of never seeing a boy without wanting instantly to give him a sovereign."

And he gave other and more precious gifts than sovereigns. There are those still living, in at least three countries, whose hearts are still warm with memories of his kindnesses. Only a few years after his marriage, his wife, *née* Isabella Shaw of County Cork, Ireland, became ill with a mental disorder and was kept for the remainder of her life in an asylum; but his love for her remained so keen that many years after, when an old Irishman said to him: "You are always making fun of the Irish; you don't like us," the novelist moaned, with eyes brimming with tears, "God help me! all that I have loved best in the world is Irish." His affection for his mother, who outlived him one year, for his step-father, who is to a large degree at least, the original of his noble and guileless hero Colonel Newcome, for his bright and charming daughters, one of whom became in her turn a celebrated writer, is evidenced again and again in the most beautiful fashion.

For all that has been said about his cynicism, he was at heart the most kindly and gentle of men. Even in his writings the vices and foibles of mankind make him sad rather than bitter. One of his biographers very fitly calls attention to the kindness with which, in his lectures on the Humorists, he treats the caustic poet Pope, "the gallant little cripple" as he calls him; and contrasts it with the harshness displayed toward Pope's character by the French critic, who among Thackeray's contemporaries made the most competent study of the same subject, the historian of English literature, Taine. "He was the most good-natured man alive," said Lever. "Such an unsophisticated gentle creature as he was!" exclaims Lester Wallack, the American actor. Carlyle wrote at his death: "No guile or malice against any mortal; a big mass of a soul." And Charlotte Brontë, when reminded of the comparison, still very common to-day, between Thackeray and Fielding, burst out: "He resembles Fielding as an eagle does a vulture!"

His sense of obligation toward others was so keen that certain brave efforts of his to set himself right stand out as startlingly convincing evidences of his nobility of soul. His dislike for a certain acquaintance had been genuine and rather too freely expressed; but one day, having learned in the most accidental fashion of a kindness this man had done some children, he rushed off instantly to see the man's wife, who happened

to be staying in the neighborhood, and offered the most abject and earnest apologies for having misjudged him. A difficulty over a criticism of Thackeray written by a young friend of Dickens, caused an estrangement between the two novelists; but the estrangement came to an abrupt end one day, when Thackeray met Dickens and insisted on shaking hands with him and letting bygones be bygones. In the course of the second American tour one series of lectures proved a financial loss. Thackeray accepted payment from his American manager, a young Philadelphia book dealer; but after he had sailed and it was too late to protest, the manager was informed by a New York bank that the lecturer had instructed them to pay him an amount which amply covered the loss.

He was singularly free from the resentment which some of us are able to reconcile, to our own satisfaction at least, with our profession of Christianity. In 1850, after he had published "Vanity Fair" and become one of the three or four most talked-of novelists in England, he applied for admission to membership in the exclusive Athenaeum Club in London. That organization, for what reason it is hard to determine, refused him. This slight, which to a man of his considerable and blameless reputation, amounted to an insult, was received without a sign of animosity on his part, and a letter to one of his friends even tries to find for them honest reasons for having rejected him. And seven years later, when he ran for Parliament but was defeated, his conduct from beginning to end was that of an absolute gentleman. In his speech to his constituents after the election, he confessed that his opponent was probably the better fitted for the position—which was probably true, although few men would have been inclined to make such an admission in the first angry flush of defeat.

And all these things were possible because Thackeray was a profoundly religious man, in the old orthodox sense. He never showed the slightest doubt of the providence of God, the constant presence of a personal Savior, of a future life which will atone for the shortcomings of this. His consciousness of immortality was particularly vivid. In one of his letters, which deals with the death of a young girl, he says: "I don't pity anybody who leaves the world, not even a fair young girl in her prime. I pity those remaining . . . Would you care about going on the voyage, only for the dear souls left on the other shore?" There is a record of a written prayer of his, in which he asks "that he might never write a word inconsistent with the love of God, or the love of man; that he might never propagate his own prejudices or pander to those of others; that he might always speak the truth with his pen, and that he might never be actuated by a love of greed." And his stories and essays were increasingly full of the Christ spirit. "His last fugitive pieces in the 'Cornhill,'" said Cardinal Newman, "have been almost sermons." In spite of the cheerfulness which he radiated in congenial company, he seemed to feel, largely, perhaps, because of the unusual amount of trouble and sorrow in his own life, that this world is a melancholy place, with more of tears than laughter but since the conduct of the world was not his affair, he wrote the motto, and lived up to it himself most admirably:

Come wealth or want, come good or ill,
Let old and young accept their part,
And bow before the Awful Will,
And hear it with an honest heart.
Who misses or who wins the prize?
Go, lose or conquer if you can;
But if you fall, or if you rise,
Be each, pray God, a gentleman.

BREVITY IN PRAYER

THE LATE William Arnot tells us in his diary that, as he grew older, he grew more brief and simple in his closet devotions. He tersely says: "I suppose there are really two kinds of brevity in prayer—one, because you are far off, and one because you are far in." This is pithily put, and contains a profound truth. No one can judge for another as to just how much time that other needs to spend on his knees. We can not safely take the example of anybody else as an absolute guide in our own case. Many things need to be considered—our household duties, our business engagements, our special perplexities, our mastery of perpetual prayer. We must not, of course, let prayer be crowded out or crushed down through mere selfishness or worldly absorptions; but neither need we feel it always incumbent on us to spend just so much time in the exercise, or write ourselves down delinquent if we can pass whole hours in special supplication, like some one we have read about. It is better certainly to be far in than far off; but the former must not despise the latter, nor the latter judge the former. "Strength in prayer is better than length in prayer."—Zion's Herald, Google

Church Calendar



- Oct. 5—Twentieth Sunday after Trinity.
- " 12—Twenty-first Sunday after Trinity.
- " 18—Saturday, St. Luke.
- " 19—Twenty-second Sunday after Trinity.
- " 26—Twenty-third Sunday after Trinity.
- " 28—SS. Simon and Jude.

CALENDAR OF COMING EVENTS

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

MISSIONARIES AVAILABLE FOR APPOINTMENTS

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

ALASKA

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

BRAZIL

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

CAPE PALMAS

- Rt. Rev. S. D. Ferguson, D.D.

EASTERN OREGON.

- Rt. Rev. R. L. Paddock, D.D.

HANKOW

- Dr. Mary V. Glenton.

IDAHO

- Rt. Rev. J. B. Funsten, D.D.

KYOTO

- Rt. Rev. H. St. G. Tucker, D.D.
- Rev. I. H. Correll, D.D.

MEXICO

- Rt. Rev. H. D. Aves, D.D.
- Rev. William Watson.

NEVADA

- Rt. Rev. H. D. Robinson, D.D.

NORTH DAKOTA

- Rt. Rev. Cameron Mann, D.D.

OKLAHOMA

- Rt. Rev. F. K. Brooke, D.D.

PHILIPPINE ISLANDS

- Rev. E. A. Sibley (in 5th Department).

SAN JOAQUIN

- Rt. Rev. L. C. Sanford, D.D.

SOUTH DAKOTA

- Rev. P. J. Deloria.
- Rev. Luke Walker.

TOKYO

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

WESTERN COLORADO

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

WUHU

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

WORK AMONG MILL PEOPLE IN THE SOUTH
Rev. H. D. Phillips.

WORK AMONG THE NEGROES

- Ven. J. S. Russell, D.D.

Personal Mention

THE address of the Rev. GEORGE M. BARCOCK, rector of Calvary Church, Chicago, is changed from 3403 Jackson Boulevard, to 3532 West Monroe street.

THE Rev. CHARLES CLINGMAN has accepted the rectorship of the Church of the Incarnation, Dallas, Texas, and has entered upon his duties.

THE Rev. CLARENCE M. CONANT, M.D., priest in charge of St. John's Church, Kane, and St. Margaret's Church, Mt. Jewett, diocese of Erie,

has resigned charge of these missions, and will reside for the present with his son, Stuart M. Conant, in Baltimore, Md., retaining, however, canonical residence in the diocese of Erie.

THE Rev. HENRY EVAN COTTON has resigned the rectorship of the American Church of St. John, Dresden, Germany, and is staying for the fall at his summer home on the Damariscotta river, Maine.

THE Rev. ELLIS B. DEAN of the Church of the Holy Trinity, Middletown, Conn., has accepted the rectorship of St. Andrew's Church, Wellesley, Mass.

DURING October the address of the Rev. H. J. ELLIS will be St. Andrew's parish house, Fort Worth, Texas.

THE Rev. J. H. GIBBONEY, Jr., formerly curate of Christ Church, Savannah, Ga., on October 1st became rector of Grace Church, Anderson, S. C.

THE Rev. GEORGE C. GRAHAM of Carbondale, Pa., has been elected rector of St. Phillip's Church, Laurel, Del., in succession to the Rev. Alfred E. Race.

THE Rev. HOYT E. HENRIQUES has resigned as secretary of the missionary district of Nevada, because of his removal to the district of Utah; and the Bishop has appointed in his place the Rev. Joseph W. Gunn, Box 502, Ely, Nev.

THE Bishop Coadjutor of Missouri has appointed the Rev. JOHN HOWARD LEVER of Pascoag, R. I., to the vacant post of hospital missionary in the city of St. Louis, and Mr. Lever will enter on the work the first of November. He is a graduate of Brown University and of the Episcopal Theological School, Cambridge, Mass.

THE address of the Rev. H. H. P. ROCHE is changed from De Land, Fla., to Rutherford Associate Mission, Rutherford, N. C., post office box 75.

THE Rev. URBAN E. SARGENT of Williamsport, Pa., has been elected rector of Calvary Church, Wilmington, Del., and will take charge on November 1st.

THE Rev. RICHARD W. TRAPNELL of Amarillo, Texas, has been elected rector of St. Andrew's Church, Wilmington, Del., in succession to the Rev. H. N. Wells.

ORDINATIONS

DEACONS

INDIANAPOLIS.—On Sunday, September 28th, in St. Paul's Church, Indianapolis, the Bishop of the diocese ordained to the diaconate Mr. CHARLES EDWARD WILLIAMS. The candidate was presented by the Rev. Lewis Brown, Ph.D., who was also the preacher.

MARYLAND.—In the Pro-Cathedral, Baltimore, on Friday, October 3rd, the Rt. Rev. J. G. Murray, D.D., Bishop of Maryland, ordained to the diaconate Mr. WILLIAM WELTON SHEARER. The Rev. William Cleveland Hicks, rector of Emmanuel Church, Cumberland, presented the candidate, and the Rev. Percy Foster Hall, formerly of Catonsville, preached the sermon. Mr. Shearer will take charge of St. Matthew's parish, Oakland, Garrett county.

PRIESTS

MICHIGAN CITY.—At St. James' Church, South Bend, on the Feast of St. Michael and All Angels, Bishop White ordained to the priesthood the Rev. CLEON E. BIGLER of Trinity Church, Kendallville, and Emmanuel Church, Garrett. The candidate was presented by the Rev. H. R. White, vicar of St. James', and the sermon was preached by the Very Rev. W. E. Trowbridge, Dean of the Cathedral of Michigan City. The Rev. William Wyckoff of Gary read the Litany, the Ven. Archdeacon Boynton was deacon, and the Rev. L. C. Rogers of Mishawaka was sub deacon. The Rev. M. M. Day acted as the Bishop's chaplain. Mr. Bigler will continue work in Kendallville and Garrett.

MARRIED

HILLS-MARSH.—At the residence of the bride's sister in Milwaukee, October 7th, 1913, VIOLET HEATHCOTE HILLS, youngest daughter of the Rev. George Heathcote Hills, rector of Grace Church, Avondale, Cincinnati, and EVERETT T. MARSH of Evanston, Ill., the ceremony being solemnized by the bride's father.

DIED

CONANT.—On September 22, 1913, in Kane, Pa., CHARLOTTE GEDNEY OSTROM CONANT, wife of the Rev. Clarence M. Conant, M.D., and daughter of the late Dr. J. W. and Charlotte Emily Ostrom of Goshen, N. Y. Funeral services were conducted by Archdeacon Radcliffe

of Ridgway, assisted by many clergy of the diocese of Erie, in St. John's Church, Kane, on Wednesday, September 24th.

Of your goodness, kind reader, pray for the repose of her soul.

HARTWELL.—In Oil City, Pa., Sunday, October 5th, CHARLES FREDERICK HARTWELL, in the seventy-second year of his age. Mr. Hartwell was a Civil War veteran, serving in the U. S. Navy. Funeral from Christ Church, Oil City, the Rev. Dr. Reilly officiating.

CLASSIFIED NOTICES AND ADVERTISEMENTS

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

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

WANTED

POSITIONS OFFERED—CLERICAL.

WANTED—A Curate to assist in St. Paul's Parish, Akron, Ohio, and in two neighboring Missions. Also a young woman experienced in Sunday School Work and in Social Service. Address, THE Rev. FRANKLYN COLE SHERMAN, Akron, Ohio.

POSITIONS WANTED—CLERICAL.

DEACON, two years experience in the mission field, wishes curacy or charge in an Eastern or Southern diocese. Graduate of N. Y. U. Married, no children. Good Churchman. Can furnish references as to ability, etc. Address "CHURCHMAN," care LIVING CHURCH, Milwaukee, Wis.

A PRIEST, experienced in city and town work, good speaker, hard worker, graduate of college, seminary and university—age 40, desires to make a change. Address M. J., LIVING CHURCH, Milwaukee, Wis.

MARRIED PRIEST desires call to Catholic parish. Successful, graduate, musical. "GRADUATE," care LIVING CHURCH, Milwaukee, Wis.

PARISH, Town or City, good preacher, loyal Churchman, Social Worker, References. Address PRIEST, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS.

ST. ANDREW'S SCHOOL, Sewanee, Tenn., wants a male teacher immediately. Young, unmarried, Catholic. Address Rev. FATHER HUGHSON, O.H.C. Sewanee, Tenn.

WANTED—Several honest, industrious people to distribute religious literature. Salary \$60 a month. NICHOLS Co., Naperville, Ill.

POSITIONS WANTED—MISCELLANEOUS.

ORGANIST desires better position. Expert Solo and Chorus trainer. Recitals, Cantatas, Organizer, Churchman. Unexcelled commendations, including New York Clergy and Musicians. "ORGANIST," care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED institutional matron and E manager (middle-aged) desires position. Thoroughly understands children. Might consider private family. "ADVERTISER," 2622 Prairie avenue, Evanston, Illinois.

REFINED, capable Churchwoman would like position in November as housemother or assistant matron. Has had experience in the work. Address "ENERGETIC," care LIVING CHURCH, Milwaukee, Wis.

YOUNG Priest of cultivated tastes, desires to travel for short or long trip as companion to person of refinement. Good reader. References. Address: A. F., care LIVING CHURCH, Milwaukee, Wis.

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

PARISH AND CHURCH

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

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Cross, \$2.00. White wood figures, oak cross. T. CROWHURST, 568 10th street, Oakland, Cal.

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

FLORENTINE CHRISTMAS CARDS and calendars from 5c up. Also little bronze catacombe lamps, carbons and other Italian Christmas gifts. M. ZARA, 324 Hainsberry st., Germantown, Pa.

CHURCH EMBROIDERY—The St. Dunstan School—MISS WELLS, having spent a year abroad, returns with many new ideas from the study of old Italian works. 417 Main St., Geneva, N. Y.

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

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

CLERICAL OUTFITS

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

HEALTH RESORTS

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

BOARDING—NEW YORK

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

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NOTICES

THE AMERICAN CHURCH UNION

for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as

enshrined in the Book of Common Prayer. For further particulars and application blanks, address the Corresponding Secretary, REV. ELLIOT WHITE, 960 Broad street, Newark, N. J.

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

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

669 names have been on our lists during the last three years. 67 dioceses and missionary districts depend alone upon the General Clergy Relief Fund.

See interesting Report to General Convention with "Message of Trustees" and Tables.

GENERAL CLERGY RELIEF FUND, ALFRED J. P. MCCLURE, *Treasurer and Financial Agent*, Church House, Philadelphia.

APPEAL

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

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

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

ANNOUNCEMENT

Mrs. J. L. Chapin, secretary of the C. P. C., and Mrs. W. M. S. Hammond (formerly of Virginia and Pittsburgh), will be informally at home to their friends every evening during the General Convention. Spencer Arms, corner of Sixty-ninth street and Broadway, New York.

NEW READERS

During the sessions of General Convention there will be several thousand new readers of the LIVING CHURCH. The Young Churchman Co. therefore calls attention to their Book Department. We publish a complete catalogue of the books carried in stock, which is very large and varied. Any reader, new or old, wishing a copy of our catalogue will be promptly supplied by addressing THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

PUBLICATIONS

HANDBOOK OF THE CHURCH'S MISSIONS TO THE INDIANS

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BOOK BY THE BISHOP OF CHICAGO

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

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

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

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

PUBLISHED BY THE YOUNG CHURCHMAN CO.

HARVEST HOME AND THANKSGIVING

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

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

PLAIN COMMENTARIES ON THE HOLY GOSPELS

By the Rev. G. M. MAC DERMOTT. Price of each volume 35 cents; by mail 38 cents. St. Matthew, St. Mark, St. Luke and St. John, in separate volumes.

It will be noticed that there is no commentary made at so low a price and of so great value. This is the Season for Sunday Schools to get material for the year; and individual teachers and Bible class scholars should provide themselves with one or more of these volumes. The *St. Andrew's Cross* says of the volumes: "They are compact, concise, scholarly, and put up in an admirably convenient shape. They can easily be slipped into a pocket and read anywhere at any time. The comments are unusually full, considering the small space they occupy, and will prove very useful indeed. They show wide study and careful preparation and are full of suggestive thoughts. Their point of view is that 'the Bible is the text book and reference book of the teaching Church; the infallible witness, but not the sole authority for her teaching.'"

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BOOKS RECEIVED

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

THE YOUNG CHURCHMAN CO., Milwaukee, Wis
Drake's Bay and Other Poems. By Mrs. J. D. H. Browne. Price \$1.00; by mail \$1.10.

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Christmas Tree House. By Mary F. Leonard, author of *Everyday Susan*. Illustrated. Price \$1.50.

MACMILLAN CO. New York.
Home Life in Colonial Days. Written by Alice Morse Earle in the year MDCCCXC VII. Illustrated by Photographs gathered by the Author of *Real Things, Works and Happenings of Olden Times*. Price 50 cents net.

The Making of Character. Some Educational Aspects of Ethics. By John MacCunn, M.A., LL.D. Balliol College, Oxford, Professor of Philosophy in University College, Liverpool. Price \$1.25 net; by mail \$1.35.

HOUGHTON MIFFLIN CO. Boston.
Revelation and the Ideal. By George A. Gordon, D.D., Minister of the Old South Church, Boston. Price \$1.50 net.

OPEN COURT PUBLISHING CO. Chicago
The Mechanistic Principle and the Non-Mechanical. An Inquiry into Fundamentals with Extracts from Representatives of either Side. By Paul Carus. Price \$1.00.

FROM THE AUTHOR.
An Appeal for Unity in Faith. Being an Appeal to Anglicans (Protestant Episcopalians) and Protestants of Other Denominations to Return to the Unity of the Faith. By Rev. John Phelan.

DEVAN-ADAIR CO. New York.
A Primer of Social Science. By the Rt. Rev. Monsignor Henry Parkinson, D.D., Ph.D.

THE CHURCH AT WORK

OPEN-AIR MEETINGS IN PITTSBURGH

IN THE early part of July a movement, with the full approval of the Bishop of the diocese of Pittsburgh, was started in conducting open air meetings every Sunday afternoon throughout the summer months. The Rev. William Porkess, rector of Grace Church, Pittsburgh, called a number of the younger clergy of the city parishes into conference, and outlined a plan. The Rev. W.

eighteen parishes of the diocese of Pittsburgh. Many requests have been received that the movement be continued and plans are being considered for carrying on these open air meetings on an even more extended scale next summer.

DEATH OF THE REV. W. S. ADAMSON

THE REV. W. S. ADAMSON, rector of the Church of the Holy Spirit, Nice, France, died

year her asthma became acute, and she steadily declined. She suffered greatly, but bore it all with wonderful patience, and gentleness, and a serene trust in God. She was married to Dr. Conant in 1874, when he was practicing medicine in Cornwall, N. Y. She leaves to mourn her loss, her husband, a daughter, and two sons, and her sister, the wife of the Rev. Henry A. Dows of New York, besides the many loving friends in her hus-



A CHURCH STREET MEETING IN PITTSBURGH

Inset is picture of Rev. William Porkess. Larger picture taken while street meeting, in Second avenue, was in progress

N. Clapp, vicar of St. Mary's Church, was made vice-chairman, and six rectors and the Archdeacon of Pittsburgh formed a committee. The site selected for the services was one of the downtown busy corners and in a neighborhood that represented the worst part of the city. The press gave considerable prominence to the movement, and while it was regarded as a decided innovation for the Church in Pittsburgh, it has more than justified itself. The closing service was held the last Sunday of September, with the Rev. R. F. Schulz and the Rev. C. M. Young as preachers. There have been two different speakers every Sunday, representing in all

on Wednesday, October 8th, at an advanced age. He had been living at Nice for a number of years, and was well known to many Americans who winter there.

DEATH OF MRS. C. M. CONANT

ON MONDAY, September 22nd, Charlotte Ostrom, wife of the Rev. Clarence M. Conant, M.D., rector of St. John's Church, Kane, Pa., died at the rectory. She had suffered for many years from heart trouble, complicated by an asthmatic tendency. Dr. Conant came to Kane from Pittsburgh three years ago, in order to prolong his wife's life, but the last

band's pastorates, who will grieve to hear of her death. The funeral was held from St. John's Church, Kane, on Wednesday, September 24th, Archdeacon Radcliffe of Ridgway officiating, assisted by the Rev. H. A. Dows. The body was afterwards taken to Buffalo, as Mrs. Conant had desired, for cremation.

MARRIAGE OF THE REV. C. E. M'COY

GREAT INTEREST has been taken in the marriage of Miss Anna Waterman Jackson, daughter of the Rev. William F. B. Jackson, to the Rev. Charles Everett McCoy, until September 1st the senior curate at St. Ste-

phen's Church, Providence, R. I., but since that date the rector of Trinity Church, Bristol. The ceremony took place in St. Stephen's Church, Providence, at noon October 1st. The Rt. Rev. James DeWolf Perry, D.D., officiated, assisted by the Rev. George McC. Fiske, D.D., rector of the parish, and the full church choir.

SOME CHURCH BEQUESTS

THE WILL of Mrs. Mary Llewellyn Parsons of Northport, L. I., has been probated at Riverhead. The total estate is very large. Several large bequests to Church institutions are made. Among them is the Domestic and Foreign Missionary Society, \$5,000; Trinity Church, Columbus, Ohio, \$2,000; Church Home for Disabled Colored People, Lawrenceville, Va., \$5,000; Calvary Church, New York City, \$9,000; New York Post-Graduate School and Hospital, \$2,000; St. Paul's Normal and Industrial School, Lawrenceville, Va., \$9,000; American Society for the Prevention of Cruelty to Animals, \$5,000; New York Society for the Relief of the Destitute Blind, \$5,000.

OPENING OF WATERMAN HALL

WATERMAN HALL, Sycamore, Ill., entered upon its twenty-fifth academic year on September 25th, with an excellent attendance.

One of the most encouraging features of the present registration is the large number of girls who entered through the influence of former patrons. While this has always been the case, yet this year the unusual feature is the registration of two young women whose mothers attended in their school days. Also, two others, cousins of former pupils, have registered.

A strong faculty, many members of late appointment, guarantees good discipline and effective work.

NEW CHURCH IN WEST PHILADELPHIA

THE CORNERSTONE of the new Church of the Redemption, West Philadelphia (the Rev. Albert E. Clay, rector), was laid on Saturday, October 4th, by the Ven. S. L. Gilbertson, Dean of the West Philadelphia convocation, assisted by the rector, and the Rev. Messrs. C. L. Steel, W. J. Cox, W. Smythe, and G. L. Smith. The church is to cost \$40,000, and it is hoped that it will be ready for use on Easter Day.

CLERGYMEN'S MUTUAL INSURANCE LEAGUE

THE ANNUAL meeting of the Clergymen's Mutual Insurance League was held in the Church Missions House, New York, on September 25th. The secretary reported the loss by death of three members during the year; the Rev. Joshua Kimber, the Rev. Dr. Farrington, and the Rev. Ching-jen-Chang of the missionary district of Shanghai. Twelve new members had been gained, and considerable interest was being shown, as evinced by the large correspondence carried on by the secretary asking for information concerning the League. Special efforts are to be made this coming year to greatly increase the membership. The treasurer reported the prompt payment of the mortuary benefit to the heirs of the deceased members, with all other expenses paid, and with a good balance in the treasury, sufficient to pay the next mortuary call.

The following were elected members of the board of trustees for the ensuing year: The Rev. Drs. Dunnell, G. S. Baker, L. W. Batten, W. W. Bellinger, W. W. Holley, John P. Peters, and the Rev. Messrs. F. B. Carter, A. B. Howard, Edwin B. Rice, Robert B. Kimber, Frank R. Jones, Robert P. Kreidler,

and John C. Seagle. The Rev. Dr. Dunnell was re-elected president, and the Rev. Edwin B. Rice was re-elected secretary and treasurer.

DIOCESE OF ERIE EPISCOPAL RESIDENCE

THE DIOCESE of Erie, some months ago, purchased the Admiral Brooks property on West Sixth street, Erie, for the Episcopal residence, and has since remodeled it, and put it into good repair. The Bishop has been living in it some time, having moved into it before the workmen had moved out. The house is now in excellent condition, and recently the Bishop invited Bishop Whitehead of Pittsburgh to bless it. The wardens of the local parishes, and their wives, and a few other invited guests were present. After a Psalm and short lesson the house was set apart for its Christian uses, and a blessing invoked upon it and all who should dwell therein. The Bishop, who had long known and loved his son in the Faith, ordaining him priest, and consecrating him Bishop, and rejoicing in his efficiency in administering the new diocese of Erie, appreciated keenly the privilege thus accorded him of invoking God's further blessing upon Bishop Israel and his family in their new home.

ARKANSAS CHURCH TO BE REMODELED

THE VESTRY of St. James' parish, Eureka Springs, Ark. (the Rev. L. W. Heaton, rector), has awarded a contract for the remodeling and renovating of the church to local contractors. The proposed alterations are extensive, and will add much to the appearance and efficiency of the building. With the balance of the fund in hand it is proposed to install a small pipe organ. As Eureka Springs

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"I began to use Postum 8 years ago, not because I wanted to, but because coffee, which I dearly loved, made my nights long, weary periods to be dreaded and unfitting me for business during the day.

"On advice of a friend, I first tried Postum, making it carefully as suggested on the package. As I had always used "cream and no sugar," I mixed my Postum so. It looked good, was clear and fragrant, and it was a pleasure to see the cream color it as my Kentucky friend wanted her coffee to look—"like a new saddle."

"Then I tasted it critically, for I had tried many "substitutes" for coffee. I was pleased, yes, satisfied with my Postum in taste and effect, and am yet, being a constant user of it, all these years, I continually assure my friends and acquaintances that they will like it in place of coffee, and receive benefit from its use. I have gained weight, can sleep and am not nervous."

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Instant Postum is a soluble powder. A teaspoonful dissolves quickly in a cup of hot water and, with cream and sugar, makes a delicious beverage *instantly*. Grocers sell both kinds.

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BOOKS ON THE

Life After Death

Death in the Light of the Epiphany

A Sermon preached before their Majesties the King and Queen of England, January 29, 1911. By the Lord Bishop of London, Dr. INGRAM. Second Edition. Price 20 cents; by mail 21 cents.

Every season of the year is sacred to the memories of the departed; and while the Bishop of London preached the above named sermon in Epiphany-tide, its beautiful and comforting messages touch the heart at all times. The sermon was preached before the King and Queen, but it is the same simplicity of language that the good Bishop used when preaching to the humble people in the West End of London. The American public is not familiar with this sermon, and it is commended to all—not to the afflicted only, but to every soul journeying on to the Land afar off.

Reflected Lights from Paradise

Comfort-Thoughts for Those who Grieve. Compiled by Mrs. MARY DUNNICA MICOU. Price 50 cents; by mail 55 cents.

Mrs. Micou has given from her own researches the comfort she gained in her affliction after the death of a beloved son, who had lived to reach priest's orders in the American Church. Since its compilation, she has been further afflicted by the death of her husband—the late Professor Micou of the Virginia Theological Seminary. It is pathetic to read the comforting words, knowing how every line was drawn in the sorrow of deep affliction; and as it would seem in preparation for an even deeper struggle. The book is daintily bound in blue and gold, printed with red lines around pages, and made suitable as a gift to send to other sorrowing people. The words comforted the compiler, and they will also assuage other griefs.

Some Purposes of Paradise

By the Rev. WALKER GWYNNE, D.D. On the Life of the Soul between Death and Resurrection. Price 75 cents; by mail 80 cents.

The title and the sub-title explain the nature of the book. It is helpful and satisfying. It answers to the reader the questions that come to the mind of every person.

The Deathless Soul

Common Sense Reasons for Believing in Existence after Death. By CHILLINGHAM HUNT. With many selected passages on Immortality, from Scientists, Philosophers, and Poets. Parchment cover, 40 cents; by mail 44 cents.

The Publishers commend all of the above books as suited to the needs for which they were written.

Life After Death

By the Rev. S. C. GAYFORD, M.A. Price \$1.00; by mail \$1.06.

This book deals with all phases of the question, such as "The Sources of our Knowledge," "The Intermediate State," "The Last Things," "The Resurrection," "Heaven." It is a sane, helpful, and comforting book.

The First Five Minutes After Death; and the Future Crown

By the late CANON LIDDON. Price 5 cents; in quantities of 10 or more copies, at the rate of \$4.00 per hundred, carriage additional.

These two famous sermons of the late Canon Liddon in one small pamphlet, at the low price named above. The title explains the contents.

With Our Dead

A Little Book of Prayers and Thoughts for Loving Hearts at all Times of Need. *Flour de Lis Booklet* series. Bound in ocre leather, very pretty and dainty. Price 40 cents; by mail 42 cents.

Prayers and Intercessions for the departed, comforting words for the sorrowing, and a companion for those who love to spend an hour with their beloved ones who are at rest.

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is a widely known and popular health resort, visited annually by thousands of tourists, these improvements will be appreciated by a large number of Churchmen.

FIFTIETH YEAR OF BROWNELL HALL

THE FIFTIETH year of Brownell Hall, Omaha, Neb., opened with the largest enrollment for some years. Every room in the school is taken and the class rooms are crowded. A branch day school has been opened in the western part of town for the junior department. On the Feast of St. Michael and All Angels there was a choral Eucharist at which the Bishop addressed the school. Afterward the seventeen members of the Jubilee class were presented to the Bishop. On the Eve of All Saints a reunion of alumnae is planned to prepare for the celebration of the Jubilee commencement. A Festival Evensong will be held in the chapel of St. Matthias, with the Rev. Mr. Tyner as special preacher.

NEW EDITION OF FAMOUS SERMON

MANY READERS will readily recall Bishop Quintard's famous "Samson Sermon," which was probably more widely preached than any other sermon of its time. The original manuscript of the sermon is now in the hands of The University Press of Sewanee, for publication, and it is desirable to learn as early as possible how many copies will be required to supply the wants of those who have repeatedly urged its publication. If those who wish copies will drop a card to the Rev. Arthur Howard Noll, Sewanee, Tenn., they will assist in determining the number of copies to be printed, and the cost of the same per copy, which in any case will probably not exceed 25 cents.

PAROCHIAL PROGRESS

SOME MONTHS ago the vestry of St. Paul's parish, Wilmington, N. C., decided to move that church out into one of the growing suburban districts of the city. The church lot and rectory were accordingly sold, a new lot purchased, and the old church taken down and moved. A splendid brick parish house has been erected on the new lot, and is now practically completed, and a residence already on the lot will serve as a rectory. The new parish house will be used as a church for the regular services of the parish until the church edifice proper can be erected. Already a movement is on foot to call a rector and begin work in the new church.

THE CONGREGATION of St. Thomas' Church, Windsor, N. C., have recently enlarged and practically rebuilt their church. The gallery has been taken out, and an addition of twenty feet made to the church. The chancel and choir stalls are beautifully arranged. The wainscoting and furnishings are of oak. The Communion rail is supported by brass pillars. A large vesting room has been added for the use of the choir, and for the guilds and auxiliaries of the parish. This is a splendid achievement for a small congregation, and it bears witness to noble sacrifice and loyal service.

MEMORIALS AND GIFTS

A UNIQUE memorial, which bears silent testimonial to the living strength of apostolic succession, was dedicated by Bishop Brewster on September 24th, in old Trinity Church, Brooklyn, Conn. It consists of two tablets of glass mosaic, Tiffany ware, framed in bronze, one placed on either side of the memorial credence commemorating the consecration of Bishop Seabury at Aberdeen in 1784. The first reads: "One generation shall praise Thy Name unto another." In grateful appre-

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By the Author of "THE GREAT LAW." 8vo. Pp. xii+453. \$4.50 net. (Postage 21 cents.)

The kernel of the book may be said to lie in the chapter on The Mystic Christ, which deals with the stages on the Path of Holiness symbolized by the Birth, the Baptism, the Transfiguration, the Death and Resurrection, and the Ascension in the Gospel story.

"The book will find many readers and is likely to help those who feel the difficulties of materialism."—*Contemporary Review*.

Beneath the Southern Cross.

Being the Impressions Gained on a Tour through Australasia and South Africa on Behalf of the Church of England Men's Society. By the Rev. H. S. WOOLLCOMBE, Chaplain to His Grace the Archbishop of York and sometime Traveling Secretary of the Church of England Men's Society. With 28 Illustrations from Photographs. Crown 8vo. Pp. xiv+166. \$1.35 net. (Postage 9 cents.)

Catholic and Protestant.

By FREDERICK JOSEPH KINSMAN, D.D., LL.D., Bishop of Delaware, Author of "Principles of Anglicanism." Crown 8vo. Pp. x+123. \$0.90 net; by mail, \$0.96.

CONTENTS:—I. The Sacramental Principle. II. Catholic and Protestant. III. Sacramental Character. IV. The Ideals of American Christianity. APPENDIX: The Church, One, Holy, Catholic and Apostolic.

The Authority of Religious Experience.

By CHARLES LEWIS SLATTERY, D.D., Rector of Grace Church in New York. Crown 8vo. Pp. viii+299. \$1.80 net; by mail, \$1.92.

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Congreve, Rev. George, S.S.J.E.

The Interior Life, and Other Addresses. 2.00; by mail 2.11.

Father Congreve has given us in this book of over 350 pages, twenty-eight addresses on diverse subjects. The book will be heartily welcomed by Father Congreve's many friends in the American Church.

Churton, Edward, D.D., formerly Bishop of Nassau.

The Use of Penitence. Second Edition, largely revised, with an Explanatory Note by Dr. Darwell Stone. 2.40; by mail 2.52.

Bishop Churton had entirely revised his book before his death, as explained by Dr. Stone, and the changes are numerous, so that it is really a new book. The book has long been the standard on the subject.

Duckworth, Robinson, D.D.

Occasional Sermons. 1.50; by mail 1.60.

The late Dr. Duckworth, Canon and Sub-dean of Westminster, was one of the great preachers of England; and these sermons are full of "meat" for the clergy to read. Particular attention is called to the sermon on "The Call to Perseverance." It is so full of material suggestive for various occasions, but particularly for baccalaureate sermons, so much called for at this season of the year. There are seventeen sermons in all, one of them being out of the ordinary as it is in the French language.

Alcuin Club Tracts, No. XI.

The Bread of the Eucharist. By Reginald Maxwell Woolley, B.D. Illustrated. 1.80; by mail 1.89.

The Church is indebted to the Alcuin Club for another of its invaluable "Tracts" of permanent historical interest, and this one is of greatest value.

Smith-Damplier, Rev. J. L.

Our Father: Meditations on the Lord's Prayer. More especially intended for use in Lent. .60; by mail .64.

Addresses made on the Thursday evenings during Lent 1912, but only just published. These are spiritual addresses which may be read to edifying at any season of the year.

Murray, Rev. J. O. F., D.D.

The Revelation of the Lamb. A Course of Addresses given to the Clergy in Retreat, Cuddesdon, October 1912. .60; by mail .64.

A book of ten addresses on the "Sacrifice of the Death of Jesus Christ."

The Church and Citizenship Series.

No. 1. *The Social Obligations of a Christian.* By Rt. Rev. Charles Gore, D.D. And *The Attitude of the Church Towards Social Problems.* By Rev. G. W. Hockley. .10; by mail .11.

The two Addresses in one pamphlet by the eminent writers named above.

No. 2. *Sweated Labour.* By R. Latter, with a Preface by the Bishop of Hull. .15; by mail .16.

A pamphlet, as the title indicates, on the "Wages Question."

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ciation of the good foundation of this parish laid by Rev. Daniel Fogg, M.A., 1771-1815." The second reads: "That Thy Power, Thy Glory, and the Mightiness of Thy Kingdom might be known unto men." In loving remembrance of the faithful rectorship of Rev. Samuel Fermor Jarvis, M.A., 1874-1909." The tablets are the gift of the widow of the late rector of the parish.

At a memorial service held in St. John's Church, Waverly, Baltimore (the Rev. William D. Morgan, rector), on the evening of Sunday, October 5th, fifteen beautiful memorial electric lamps were dedicated by Bishop Murray. One was given in memory of the Rev. Francis H. Stubbs, a former rector; the large sanctuary lamp by Mrs. William F. Beasley in memory of her mother, Mrs. Sydney Hewitt; the baptistry lamp in memory of John Carter Murray; another, a thank-offering for recovery from sickness, in memory of Henry C. Huff, and the others in memory of Dr. Richard Sappington, for many years a vestryman of the parish, Professor Frank T. Barrington, Mr. John Barron and wife, Mrs. Anna J. Reif, Mr. J. H. Carter and wife, Herbert Winston Lewis, and Henry and Mary Bonthron. The entire cost was about \$900.

By THE will of the late Miss Eleanor Elizabeth Perego, who died at the home of the All Saints' Sisters, Baltimore, Md., on July 17th, all her property is bequeathed to Mt. Calvary Church, Baltimore, and to the Home of the All Saints' Sisters of the Poor at Walbrook, connected with Mt. Calvary. All Miss Perego's silver, gold, and precious stones are given to the Mother Superior of the Home, to be made into a large chalice, inscribed to the memory of the late Rev. Robert H. Paine, former rector of the church, to be used at the Holy Communion services at Mt. Calvary. The vestry of Mt. Calvary Church is bequeathed \$10,000, to be invested, and the income applied to the payment of the salary of one of the curates.

A HANDSOME bronze tablet in memory of the late Abbott Augustus Low, the well-known Churchman and philanthropist, was unveiled on Michaelmas evening in the meeting room of the Church Club of the diocese of Long Island, 170 Remsen street, Brooklyn. The inscription reads, "In loving memory of Abbott Augustus Low, Second President of the Church Club. Erected by his associates on the Board of Trustees. Ascension Day, 1913."

ON SUNDAY, September 21st, the rector of St. John's Church, Wilmington, N. C., dedicated the memorial window recently put in to the memory of Mrs. Janie Northrop Carmichael. The window was made by the Montague-Castle-London Company of New York, and represents the Virgin Mother with the Child Jesus at the visitation of the Wise Men.

TWO HANDSOME brass candlesticks with Eucharistic candles were recently presented to the Church of St. Michael and All Angels, Baltimore, Md., by Miss Margarette Crisp, in memory of her parents, Frederick and Alverta Jane Crisp. The candles were lighted for the first time at the consecration of the church on September 29th.

A MEMORIAL gift of \$10,000 has been given to St. Paul's Church, Duluth, Minn., for solo singing, under the name of the Francis Salisbury Adams Fund. It was given by Mr. and Mrs. Cuyler Adams of Deerwood, in memory of their son, Mr. Francis Salisbury Adams, lately deceased.

BY THE WILL of the late Charles F. Bishop, former mayor of Buffalo, N. Y., the Church Charity Foundation of that city receives the bequest of \$1,000.

EAST CAROLINA

ROBERT STRANGE, D.D., Bishop

Rector Observes Fortieth Anniversary

ON SUNDAY, September 21st, the Rev. Nathaniel Harding, rector of St. Peter's Church, Washington, N. C., celebrated the fortieth anniversary of his rectorship in that parish. Assisting in the services were the Rev. Robert B. Drane, D.D., rector of St. Paul's parish, Edenton, N. C., the rector's well-beloved friend; the Rev. Charles D. Malone, his able assistant; the Rev. John R. Harding, D.D., of New York, his nephew; the Rev. Israel Harding Hughes of Raleigh, N. C., his greatnephew, and Mr. J. G. Bragaw, Jr., St. Peter's efficient lay reader. The Rev. John R. Harding, D.D., preached at the morning service, and the Rev. Israel Harding Hughes preached at night. Mr. Harding was born near Washington. His present parish was his first charge, and there he has lived and labored ever since, loved and honored by all who know him. For years he has been a clerical deputy from this diocese to the General Convention, and there is general regret that physical disability prevents his continuing to represent the diocese in that capacity.

ERIE

ROGERS ISRAEL, D.D., Bishop

Unique Anniversary at Meadville

THE EIGHTIETH anniversary of the founding of the sewing society of Christ Church, Meadville (the Rev. Lefferd M. A. Haughwout, rector), was fittingly celebrated on September 25th. The original minute book of the organization was placed on exhibition, and the minutes of the first meeting were read. The sewing society, as it is still fondly known out of reverence for its origin, has been a mainstay of the parish through all its history. It has developed into a business and social organization of great usefulness. It was organized on the evening of July 5, 1833, only eight years after the founding of the parish. The present president, Mrs. Charles A. Hutchinson, is a great granddaughter of one of its charter members.

MICHIGAN CITY

JOHN HAZEN WHITE, D.D., Bishop.

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MARYLAND

JOHN G. MURRAY, D.D., Bishop

Fall Meeting of Annapolis Archdeaconry—Other News

THE FALL meeting of the archdeaconry of Annapolis was held at Christ Church, Port Republic, Calvert county (the Rev. T. B. A. Allison, rector), on Tuesday, September 30th, and Wednesday, October 1st, being the first time in fourteen years that it had met in this parish. The business session was held in the parish hall Tuesday afternoon immediately after the arrival of the delegates on the state steamer, kindly loaned by the governor. The Bishop presided and made an address on general and diocesan missions. The Rev. Robert A. Castleman of Elkridge was elected treasurer in place of the Rev. B. B. Lorett about to remove to Baltimore.

MONDAY, OCTOBER 6th marked the fifty-sixth anniversary of Mr. E. Glenn Perine as treasurer of the Church of the Redeemer, Govans, Baltimore county. Mr. Perine has been connected with the parish as treasurer and vestryman from its beginning, and to him and his family, more than to any other, is the parish indebted for its fine property and beautiful church.

It is an interesting fact that St. Paul's chapel, Baltimore (the Rev. Frank H. Staples, vicar), has the largest senior chapter of the Brotherhood of St. Andrew in the world. The chapter has held weekly meetings throughout the summer, and is the only society that did not disband for at least three months. Six members and two from the junior chapter were present at the annual convention held in New York.

MILWAUKEE

W. W. WISS, D.D., Bishop

Social Service Commission Appointed

THE BISHOP has appointed the following as members of the Social Service Commission: the Rev. Messrs. Holmes Whitmore (chairman), S. P. Delany, George W. Schroeder, Arthur H. Lord, and Messrs. Frederic C. Morehouse, H. N. Laffin, Loyal Durand, and Professor R. T. Ely, LL.D.

PENNSYLVANIA

PHILIP M. RHINELANDER, D.D., Bishop

THOMAS J. GARLAND, D.D., Bp. SuT.

Anniversary of a Philadelphia Church

THE 27TH ANNIVERSARY of the commencement of work at the Memorial Chapel of the Holy Communion, Philadelphia (the Rev. Alfred R. Berkeley, vicar), was observed on Sunday, October 5th. The sermon at the morning service was preached by the Rev. William F. Ayer, who had charge of the work for twenty years from its inception. Rally Day in the Sunday school, and a reunion of former members, brought together a large number in the afternoon, and in the evening the rector of the parish, the Rev. William T. Capers, and the other clergy were present, and the sermon was preached by the Rt. Rev. Lucien Lee Kinsolving, D.D., Missionary Bishop of Southern Brazil. Bishop Kinsolving mentioned the coincidence that the day was also the twenty-fourth anniversary of his beginning work in Brazil.

It is an interesting fact that the sermon at the opening of this chapel, which was built by the late George C. Thomas, was preached by the Rev. Phillips Brooks, then rector of Trinity Church, Boston; and it was while on the way to the service that he and the Rev.



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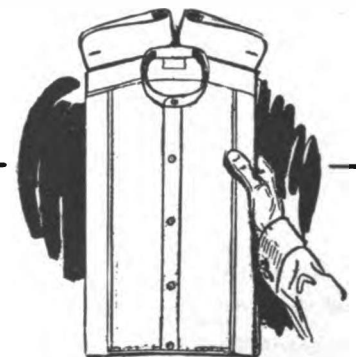
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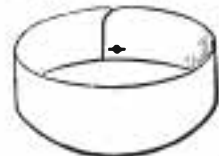


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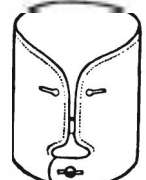
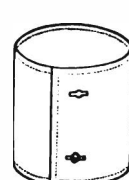
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Dr. McVickar, afterward Bishop of Rhode Island, narrowly escaped death by the collision of the carriage in which they were riding with a train. The incident was recalled by the Rev. Mr. Ayer, the morning preacher, who was in charge of the chapel at the time.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop
Church for Colored People at Providence

AFTER MANY years of work amongst the colored people of Providence by the clergy of St. Stephen's, under the active leadership of the rector, the Rev. George McC. Fiske, D.D., the Bishop has found the time favorable to establish a separate mission for them, and to inaugurate Sunday services. The old wooden church on Broad street, formerly known as the Broad Street Christian Church, has been rented and on Sunday, October 5th, St. Augustine's Church for colored people held services there. Bishop Perry has charge of the work, and will appoint a colored lay reader to assist him, and will call upon the priests of the city churches for sacramental ministrations until some better arrangement can be made.

WASHINGTON

ALFRED HARDING, D.D., Bishop
Cathedral Service for Knights Templar

THE CATHEDRAL was the scene of a beautiful service last Sunday afternoon when a special service was held for the Knights Templar of Washington and Virginia. The Knights in the congregation were members of the five district commanderies and attended the service in full uniform, led by Grand Commander Henry K. Simpson. The service was conducted by Canon Williams and Canon De Vries of the Cathedral. The sermon was preached by Bishop Winchester of Arkansas, a thirty-second degree Mason, a Knight Templar, and chaplain of the Masonic Veterans' Association.

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The semi-centennial of St. Alban's, Holborn, is this year being celebrated in England.

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to obey men; to shape his ideals through association with men. And it is just as important for every girl to have part of her training under men as it is that every boy should have part of his training under women.

A letter from Dr. Charles W. Eliot, president emeritus of Harvard University, with reference to the case of Mrs. Bridget C. Peixotto, the New York school teacher accused of neglect of duty in absenting herself from school to bear a child, has been made public by Thomas W. Churchill, president of the Board of Education. In full it is as follows:

"I have read the paper signed by you on the employment of married women in the public schools, issued from the hall of the Board of Education of New York City, June 19, 1913, and agree in general with its conclusion.

"In my opinion the employment of married women in the schools is not for the interest of the pupils, the teachers or the community as a whole. Furthermore, I believe that it is not for the interest of the community that young women should in practice work as teachers more than five years on the average. Within that time the great majority of normal school graduates can make an ample return for their education at public expense. To this practice there would always be valuable exceptions.

"It follows from these premises that the proportion of male teachers in the public schools should be increased, whatever the necessary cost."

Whatever should be said about the principal question at issue in the letter of Dr. Eliot, the last sentence of his letter is one which deserves most thoughtful attention. We need more manhood in our schools; more manhood in the church; more manhood in the home.

God give us more men, and better men.—
The Advance.

WORK FOR CONVALESCENT CONSUMPTIVES

THE state forester of Wisconsin, Mr. E. M. Griffith, proposes to put a portion of the State Forest Reserves, comprising some four hundred thousand acres and lying within the wonderful lake region of northern Wisconsin, at the disposal of convalescent consumptives.

The state is planning to reforest, within the next year or two, two thousand acres of land, and Mr. Griffith thinks that work in the forest nursery and in planting the seedlings is especially suitable to the weakened condition of a convalescent consumptive patient. The legislature is therefore to be asked for an appropriation of five thousand dollars a year, which will cover the cost of building and keeping in repair the wooden shacks in which the patients would live and also the salaries of a doctor and nurse.

At first a patient might not be able to work more than four hours a day, but at fifteen cents an hour, he would have earned sixty cents, or more than his board for one day, and all that he earned above the cost of his board would be credited to him, so that when cured he could leave the sanatorium with at least a small amount of money.

Wisconsin already has a splendidly equipped tuberculosis sanatorium at Wales, but the chief difficulty there, as elsewhere, is to secure light outdoor work for patients. Many of them are from cities, and because of their very slender means are obliged to return too soon to their work in factory or office, where the long hours, combined with the lack of fresh air, frequently result in a serious relapse and sometimes death.

For these reasons the doctors of the state have welcomed enthusiastically Forester Griffith's plan.—*The Independent.*

Mediterranean

MADERIA
GIBRALTAR
NAPLES and GENOA
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By the

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