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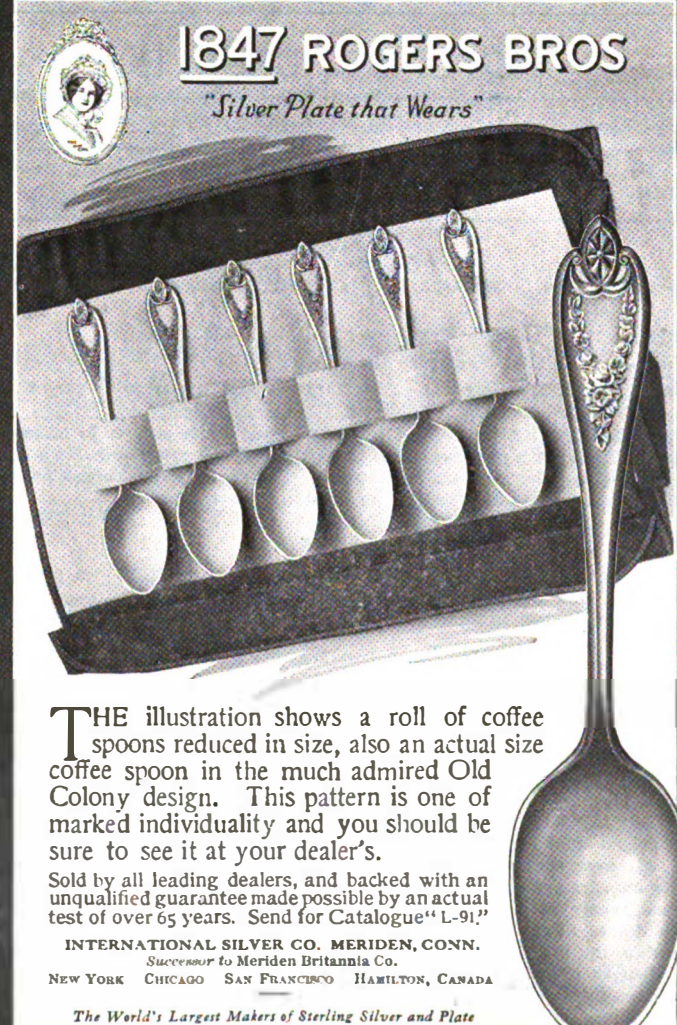
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Do NOT look forward to what might happen to-morrow; the same everlasting Father who cares for you to-day will take care of you to-morrow and every day. Either He will shield you from suffering or He will give you unflinching strength to bear it. Be at peace, then, and put aside all anxious thoughts and imaginations.—*St. Francis de Sales.*



Thanksgiving

BY JOHN POWER

Through our wide land from sea to sea, from northern lake to southern strand,
Where restless, crowded cities be, and where the scattered homesteads stand,
In wood close-grown, by open bay, in watered vales, on mesas dry,
Let each to-day glad tribute pay of thankful praise to God Most High.

For increase of the stall and fold, for vineyard's fruit and orchard's yield,
For the rich cornland's garnered gold, for fodder reaped from fertile field,
For miner's meed, for fisher's prey, for spoil of huntsman's hand and eye,
Let each to-day glad tribute pay of thankful praise to God Most High.

For rest from foes, for peace within; for widening visions of the right,
For keener sense of the foul sin of selfish strife and bloody fight,
For dawning promise of the day when hate shall cease and discord die,
Let each to-day glad tribute pay of thankful praise to God Most High.

For quickened zeal for civic good; for common toil for common weal;
For right upheld, for wrong withstood, for gentle hands outstretched to heal;
For old abuses done away, for equal justice drawing nigh,
Let each to-day glad tribute pay of thankful praise to God Most High.

For conquest of base lust and greed, for strength in that stern conflict won;
For brother's kindness shown at need, for kindness to a brother done;
For loving words said day by day, for loving words heard in reply,
Let each to-day glad homage pay of thankful praise to God Most High.

For Christ's rich grace on us bestowed; that at the altar of His love
We drain the chalice of His blood, eat living bread sent from above,
And, strengthened thus, press on our way to His dear home for which we sigh,
Let each to-day glad tribute pay of thankful praise to God Most High.

EDITORIALS AND COMMENTS

Social Justice and the Catholic Faith

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

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

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

WHEN with hardly a dissenting voice the General Convention passed the foregoing resolution on Social Service, introduced by Senator Rathbone Gardner of Rhode Island, the Church committed herself to the cause of social justice and to the progressive betterment of the existing social order until by the "elimination of the social causes of poverty and the gross waste of human life," the social preparation for the Kingdom of God shall have been achieved. The Church could not have done less without being false to her Head.

During the past quarter-century a large number of the literary champions of social justice have assumed that the fight for the redemption of the world from its existing sins means a break with Catholic tradition. One needs but to run over the list of such books, ending with the much-discussed *Inside of the Cup*, and including Mrs. Humphrey Ward's *Case of Richard Meynell*, her previous *Robert Elsmere*, Charles Rann Kennedy's *The Servant in the House*, and others of much the same nature, to see how a revolt against industrial tyranny is coupled with a revolt against creeds.

Whether these two things shall continue to be so joined in the minds of the children of this generation, depends largely upon the Church's following-up of the attitude frankly taken in the Gardner resolution. No one who is familiar with the teachings of the great fathers and doctors of the Church can have failed to see how they linked orthodoxy of faith with fearless championship of the cause of the downtrodden and oppressed. Chrysostom of Constantinople was hounded to death for assailing the money-lending interests of the corrupt Eastern capital. Ambrose, Gregory, Jerome, and Augustine, Thomas Aquinas—all those whom we look upon as models of orthodox propriety—were, in their day, horrible examples of what we would now call foreign agitators.

Why should Catholic orthodoxy be popularly linked with industrial and economic reaction? Why should it be thought that the maintenance of the economic *status quo* in the affairs of this world should be a duty resting upon the historic Church?

Surely, if our belief in the Incarnation is anything more than an intellectual assent to a series of metaphysical propositions, we are in duty bound to apply that test as the supreme standard for all things pertaining to the bodies of men. Are our current economies and our current politics organized on the

basis of the Incarnation? Is it the end and aim of the business world to extend the Incarnation—to bring all the fulness of Godhead into being in each child born into the world?

A glance at any mill-town, any industrial centre, will dispel any such illusion. Private profit, not the Extension of the Incarnation, is the object of our national worship. To the god of commerce, which is larger income for those in possession of social necessities, children, women, men, are sacrificed by hecatombs. Child labor of the modern mill is an insult to the Incarnation; so is excessive woman labor; so is involuntary unemployment. Kneeling at the *Incarnatus*—sometimes hardly more than a concurrence with an ancient usage—should surely express the conviction, burning and deep, that here is the solution of the riddle of the world; here is the answer to the ages. God really present in the Host upon the Altar is the pledge and surety of God really present in every human breast. God descending out of Heaven to become man is the motive power for exalting manhood to partake of divinity. Is the State organized for the purpose of making this come to pass? If not, it is unchristian.

Surely it is no coincidence that the Church Socialist Leagues of this country and of England are predominantly Catholic in their membership. The only reply to the materialism and atheism of many Socialists is for those who hold the doctrines of the Catholic faith to go these materialists and atheists one better in devotion to the cause of humanity redeemed from the curse of Mammon-worship.

The Gardner resolution commits every communicant to study. "Thou shalt worship the Lord thy God with all thy mind," said our Lord. Ignorant enthusiasm is harmful; un-inspired information is callous and mechanical.

With the glory of the Catholic faith burning behind a clear and well-trained intelligence, the Church will drive ahead far and fast. The most perfect of machinery is ineffective without a motive-power; and motive-power, however tremendous, is but wasteful explosion if it be not directed into channels of useful and scientific application.

"For the ideal of social justice." It is perfectly true that the distribution of alms is but a little thing, in the charity which is "the greatest of these." Justice is a far larger part of it; alms-giving a weak substitute for our failure to achieve justice. Shame on us, that alms-giving has sometimes seemed synonymous with charity!

Nothing less than social justice can satisfy the demands of the Incarnation. Justice means the true correlation of rights and duties for all men. We have rights because we have duties, and we can have no rights apart from duties. Yes, "seriously to take part and to study the complex conditions under which we are called upon to live," is the next step toward that correlation.

Every communicant, clerical and lay, must study, and study hard. Devotion need not necessarily be linked with ignorance. A vision, however inspiring, can be attained only if one knows the road. A road, however well-marked and clear, avails nothing if there be no strength to follow it.

This challenge to the Christian consciousness of our day must be met. It must be lived up to. The sins which our Lord came to take away were the sins of the world—of the social order; of the system; not only of individuals. We, by our baptism, are members of His Body. Our hands are His—they are the only hands He has, upon this earth. Our lips are His, and if we do not speak His words, we have made Him dumb?

Catholic devotion, scientific intelligence, a clearly-visioned ideal of social redemption—these are the things to which the Church is committed. The high calling is for each of us, clerical and lay. May God the Holy Spirit keep us true to it!

WHAT a curious perspective concerning the late General Convention is that which could lead the *Outlook* to use the remarkable expression which we have placed in italics in the following excerpt:

"As a matter of fact, there is a small group of men in the House of Bishops who have the genius of leadership. Unfortunately, they were not in control; and attention was more than once drawn to the fact that no piece of constructive legislation came from the House of Bishops to the House of Deputies; while, on the other hand several measures looking to the increased efficiency of the Church, such as the election of the Presiding Bishop, were vetoed, and other measures looking to the enlargement and liberation of the Church, such as the resolution introduced by Dr. Manning requiring a two-thirds vote to make changes in the Prayer Book, failed to secure the approval of the House."

How does it either "enlarge" or "liberate" the Church to tie it so completely to a present *status quo* that future amendments to the Prayer Book become almost impossible? To do so may be wise or unwise; expedient or inexpedient; but unless you "liberate" a dog when you tie him to a post, or "enlarge" a pound of candy when you enclose it in a pound box which it cannot burst, the Church would be neither "enlarged" nor "liberated" by tying its hands. Indeed, while practically everybody desired to accomplish that which Dr. Manning's resolution was intended to secure, many were dubious about the wisdom of enacting the particular measure because its certain effect would be, neither to "enlarge" nor to "liberate" the Church, but to narrow it and to tie it up. That is why some voted against the measure in the House of Deputies and many in the House of Bishops, so that it ultimately failed. Wisely or unwisely, the cause of "liberation" prevailed, and we are perfectly confident a moment's reflection will show this to the *Outlook*.

Neither is the criticism of the House of Bishops in the earlier part of the excerpt well founded. There were just two important pieces of "constructive legislation" finally enacted in this Convention. One was that relating to the Provincial System, which passed first in the House of Deputies, though it was recommended by a Joint Commission and thus was introduced in both Houses alike, and therefore cannot be credited to the lower House as though it was originated within it; the other, the canon on Religious Communities, which emanated from the House of Bishops. But the latter House also adopted the proposed canon on a Racial Episcopate which the House of Deputies turned down, and which, wise or unwise, was certainly "constructive legislation." The honors in this Convention were therefore certainly with the House of Bishops, so far as "genius of leadership" and "constructive legislation" were concerned, and the criticism of that House that has been current is absolutely unfounded.

The plain fact is, this was not a "constructive" Convention. By means of the circulation of a very unhappy sort of literature before the Convention, a state of suspicion and nervous tension had been created which made a perfectly impossible environment for the enactment of constructive legislation. Most of the deputies saw that at the outset and made no attempt to secure even the discussion of questions requiring much statesmanship. That suspicion was partly disarmed by the introduction of Dr. Manning's resolution; and that most of the deputies were able to conduct themselves at all times with courtesy and propriety toward each other, does not modify this condition. And here is the curious phase of it. Just as long as Protestant Churchmen were in control of General Convention nobody thought of challenging the right of a bare constitutional majority to rule. Now that they have lost that control they deem themselves greatly aggrieved if a new majority seeks to do the same thing.

We shall hope that the new majority will always have larger ideals than those of the majority in earlier Conventions, and thus that it will never force legislation by bare majorities where it is not necessary. We trust also that progressive Churchmen will not fail to see that the cause of Larger Churchmanship must prevail much more widely throughout the rank and file of the Church than it does now before much constructive legislation can be wisely attempted. In the meantime, if the *Outlook* would really help in the cause of "the enlargement and liberation of the Church," it could do very much to help to create a better environment; but to misuse those terms in the way they are used in this paragraph can only mislead the large constituency which looks to the *Outlook* for a greater degree of accuracy and a truer perspective.

WILL Thanksgiving Day find us at the beginning of a long and costly war?

At this writing it is difficult to say. That the American people do not want war, and least of all, want it with their next-door neighbors, is perfectly certain. That neither Mr. Wilson nor Mr. Bryan desires war also is perfectly plain. That wars must sometimes come, in the present condition of world-civilization, even though people do not want them, is most true.

To discuss international questions at so delicate a time, when unanimous support of our administration in its foreign policy is a duty which even ultra-partisans recognize, is difficult. We only hope that Mr. Wilson and Mr. Bryan will recognize that Anglo-Saxon ideals cannot be engrafted upon peoples of other races by ultimatums or by force of arms. To demand absolutely that the ideals of democracy shall be observed in another land raises the question whether real democracy is itself possible where the vast majority of the people are illiterate and untrained in the duties of self-government. Democracy also cannot be created by ultimatums, nor set up by armies of occupation. It can be created only by a people for themselves, who have trained themselves for it by educating themselves.

It is quite true that Americans and other foreigners must be protected in Mexico, and that the duty of affording such protection must fall chiefly, if not exclusively, upon this American government. That duty may, undoubtedly, involve intervention, unpleasant though the thought of it must be.

But we should be very clear that we do not enter upon such intervention through a confusion of issues on our own part. We cannot fight Mexicans into being Anglo-Saxons. We cannot educate the masses by the guns of our fleets. We cannot raise their ideals at the point of a bayonet. We cannot create democracy among them by deposing an autocrat. If their progress in civilization is such that only two things are possible—autocracy or anarchy—we do not help matters by destroying the former.

It is well to look far forward. Military intervention in Mexico must almost certainly mean exactly what nobody in this country desires, and what, we are confident, the administration desires least of all—the long-continued government of a conquered province; not because we want it to mean that, but because, after occupation of the land, we shall be unable to leave without leaving anarchy ten-fold worse than it is now. England was as sincere in disavowing any desire to remain in Egypt as we are in our desire to leave a happy, self-governing people to the south of us; but England still governs Egypt, and happy, self-governing peoples to the south of us cannot be created by our fiat, before or after intervention. It is well to think this through at the outset. After intervention, what?

We have the greatest confidence in our present administration. We fully believe these fundamental principles are well recognized by the President and by the Secretary of State. Mr. Choate's plea to the American people to stand by the administration elicits our warm approval.

And we are perfectly confident that the American people will support them in a policy that recognizes fully the impossibility of requiring Anglo-Saxon ideals to be immediately realized in the unhappy country to the south of us.

THANKSGIVING DAY is, indeed, peculiarly our American festival. It helps us to realize that we are essentially a God-fearing people. We do officially recognize His sovereignty. Now and then some exceptional individual, exalted into an office that is too great for him, may hold, as did a one-time governor of Texas, that he has "no official information that God ever did anything for Texas," but the people quietly repudiate that sordid sort of view. Ever since the custom became established, every President of the United States has regularly issued his call to the people to render thanks to Almighty God for His mercies to the nation, and practically every Governor of every state has reinforced the same by his own proclamation. Not a line of statute law compels these executives to proclaim the day. They do it freely and voluntarily—because they recognize that the whole people want it. There are neither atheists nor agnostics on Thanksgiving Day.

But the way in which, individually, we observe the day, is the test of our own vital appreciation of what God has done for us and for our nation. Some of us celebrate with our hearts and minds; some with our stomachs.

The Mexican Imbroglia

Our Peculiar Holiday

ANSWERS TO CORRESPONDENTS

A correspondent inquires where a copy of Dr. Hopkins' "Cornish Carol" may be obtained? Can any correspondent tell?

UNCERTAIN.—Lord Beaconsfield, born a Jew, was baptized at the age of 13, with his father and mother, and continued at least a nominal Churchman, so far as we know, throughout his life.

THE FACT

FOR THE FIRST SUNDAY IN ADVENT

SOME time ago there appeared a book entitled *When It Was Dark*. No doubt many readers of this column read it. It was a vivid portrayal of the world's dependence upon the fact of our Lord's coming as the Saviour of men, and of the truth of His resurrection from the dead. So, likewise, is the peace and security of the individual involved in his belief in the Incarnation. Not only is our civilization bound up in the precepts and teachings of Christ; but the home and each member of the home. Success or failure are in proportion to the accepting or the rejecting of Jesus.

Before passing from this statement let us consider some things. Is there such a thing as an atheist in this world? Or are there any who really do not believe in the Sonship of Jesus? Some have said, "I do not believe in God," or, "I do not believe that Jesus is the Son of God"; but when we probe the question and seek a definite declaration of unbelief, are not the statements exaggerated? In all probability, every intelligent person in a Christian community does believe in God, however choice is made of a name by which to call Him; and they who deny the Sonship of Jesus believe that He is Son, however they modify or explain the nature of His Sonship.

Whoever knows even a little of human nature recognizes the difference between an intellectual and an actual creed. We fight in anger over those beliefs that are metaphysical. A zealous "believer" might wish to boil his fellow in oil over a question that neither could possibly prove, while he would look merely with pity upon him who declares that the world is not round. There are all sorts of common occurrences which we accept as facts, and without argument; but how easily we may cross verbal swords in explanation of them! What conception does the average person form of the Trinity, or is there any mental image that approaches the quiet power of each Person upon our hearts and lives? And so the "unbeliever" is an *intellectual* agnostic. His daily living does not tally with his professions of unbelief; and he lives exactly as the man who says that he does believe.

Of course, by "unbeliever" we mean the man with intellectual difficulties. There is a type of man who, unwilling to live in decency and honor, says that he does not believe. He is the moral leper; and he *does* believe, and *tremble*. But the man who is truly agnostic, *because he makes the mistake of seeking to know God through the avenue of the mind*, that man believes in love and honor, in purity of life, and self-sacrifice, in all that Jesus sought to make our earthly lives become; and in his heart is erected an altar to "the unknown God." He does not know His Name, for he has searched for it with the wrong organ of sense, that is all. "Whom do men say that I the son of man am? Simon Peter answered: Thou art the Christ, the Son of the Living God. Jesus answered: Flesh and blood hath not revealed it unto thee, but my Father which is in heaven"; for the mind of man cannot reveal God, only the Incarnated Life of God can show forth God and declare His Name.

And that Incarnated Life is one of the most obvious things in the world to-day. Man never can live by bread alone; nor have any or all the conveniences and comforts of life with which science has surrounded man made him one whit happier or better. It is not knowledge or learning or culture in which the world of men find happiness and safety; but in the inner life of the spirit of Christ which has deepened and broadened the spirit of man since His first coming, and which has become the moral power that shapes the destinies of men after all. He came to His own and His own received Him not—knew Him not; but He came nevertheless, and the fruits of His coming are everywhere about us, if we will but see. No sane person would willingly have that fact forgotten; for none of the things which we hold precious could endure for long if Jesus were withdrawn from the world and the times. We may all acknowledge that, however we explain Him. *He came*, thank God for it; and there is every reason for believing that His Name is as He gave it—"I AM." R. DE O.

TRAVEL PICTURES

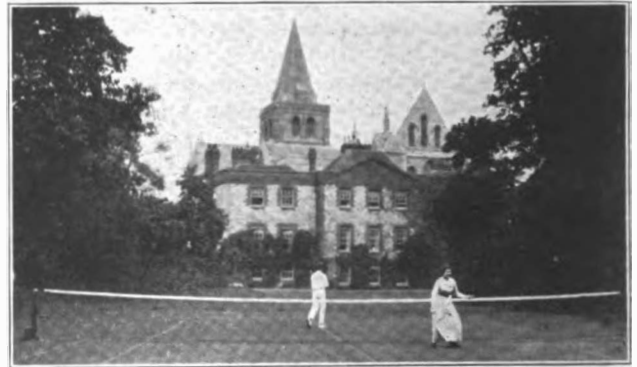
THIRD SERIES

By PRESBYTER IGNOTUS

X.

DOUBTLESS there are more beautiful Cathedrals in England than Rochester, even as there are larger ones; but surely, none is more interesting, or better worth a visit. And yet, of the thousands of Americans who pass by Rochester on their Canterbury pilgrimage, how few see more than the sombre square tower of the Norman castle and the tip of the Cathedral's lead spire, from the railway! There is a characteristic touch in H. G. Wells's *Mr. Polly* (I quote it from memory), where a middle-aged American lady is heard discoursing to this effect: "No, Mary, we haven't got any time for side-shows; what we want is the broad elementary Canterbury proposition. Let's see the Cathedral and the ruins, and have tea in the very inn where Chaucer stayed, and then catch the 4:53 back to London." It sounds as if stenographically reported!

But one who is historically minded, who loves Dickens,



ROCHESTER CATHEDRAL AND DEANERY

and who enjoys being a little off the too well-beaten track, will let London wait, and take time to see "Cloisterham." What a tribute to the magic of the great story-writer, that one's first thought is not of St. Augustine, who founded the Cathedral thirteen centuries ago, *Ethelberto regnante*, nor of Bishop Gundulf and Bishop Ernulf, the great Norman builders five hundred years later, but of Crisparkle the Minor Canon, and Jasper the gloomy chorister, opium-drenched, and Durdles. One looks in vain, among inscriptions of all ages, for the incomparable Sapsea epitaph; but *The Complete Edwin Drood*, just published, declares that Mr. Sapsea himself was drawn from life, and prints a cut of the very autioneer's pulpit which was his sign. So the visitor is not at all surprised to have Jasper's rooms in the Gate-house shown him, and rejoices as he recognizes Nun's House and the other scenes of the story. If only the tale could be completed!

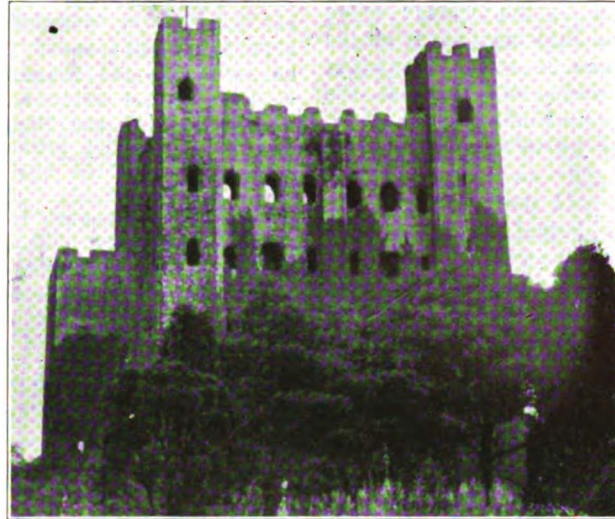
There is a verger at Rochester who is the very model of what a good verger should be, a worthy companion of one at Ely. The Cathedral is his dearest delight; he knows the age of every part, the precise joint in the masonry where newer work begins, the reason why this was left unfinished or that half-destroyed, tells with loving reverence the legend of Saint William of Perth, the Scottish baker murdered near Rochester, while on pilgrimage to the Holy Land, by a foundling lad he had brought up and taken with him as companion; and looks anxiously meanwhile to see whether he has an intelligently sympathetic hearer. Here are sermons in stone, surely; whoever masters Rochester Cathedral will have the history of England pretty well at his disposal. Don't be alarmed; I have no intention of expounding it all to you!

ROCHESTER is a sleepy old town, stretching along the Medway, which narrows there to its first really good bridgeable width as one comes up from the sea. The Britons and Romans saw that advantage; and a walled city grew up there, of which some remains are still to be seen in the Museum. There is

always something startling and significant about the sight of a bit of Roman pavement, still *in situ*, furrowed with chariot wheels whose drivers are dust and ashes and ghosts these fifty generations. A fragment of Roman wall, such as one finds in the Deanery garden, is eloquent, even if its sermon be only *Sic transit gloria mundi*; and a votive altar tells unmistakably that mankind, in every age, is incurably religious.

But the Normans have left more than the Romans. That mighty keep which stands four-square and four-storeyed on the hill above the Cathedral is unsurpassed in all England, I think. Founded by one Bishop and completed by another, it has dominated the city for eight hundred years; and from its summit one looks down upon the cruciform Cathedral with its low leaden spire, and out over Strood and Chatham and further across the meadows and hop-fields of Kent. To sit in the Deanery garden watching tennis, with the seventeenth century front of that fair mansion (itself much older) in the immediate background, the Cathedral and the Castle rising above it a little further off, is an enviable experience; and the society is worthy the setting, which is saying much. The present Dean, Dr. John Storrs, for many years vicar of St. Peter's, Eaton Square, is well known in America, and adorns his office with scholarship, eloquence, humor, and notable golfing skill.

It is a three-mile walk out over the river and through the ugly industrialism of Strood, to Gad's Hill, scene of Falstaff's exploits as highwayman. But the immortal Sir John, with all his men in buckram, fade into the background as one draw



ROCHESTER CASTLE

For Six Poor Travellers
 who, not being Rogues or Proctors,
 may receive gratis for one Night
 Lodging, Entertainment,
 and Fourpence each.

EVERYTHING is immaculate, without and within. The tiny bed-rooms are sweet and comfortable; the dining-room and kitchen are appetizing; and the provisions of the foundation are literally carried out, to this day. I thought of applying for a place, being neither a rogue nor a proctor; but my Very Reverend guide discouraged me—and, to say truth, I fancied the beds were too short for a full-sized American!

A little further along the street stands the Bull Inn, ever memorable as the scene of Mr. Jingle's *debut* in Mr. Winkle's club uniform, with all its consequences, but to-day rather stuffy and stodgy, like too many provincial taverns that are "citified" only in the amount of their charges. Turning back toward Chatham, one finds the little Church of St. Bartholomew, with the oldest Norman apse in England; and a few minutes further on brings the traveler to Chatham itself, still as dock-yard and barrack as Mr. Jingle described it.

There are green hill-sides, open squares full of rosy children playing, enchanted bowers for fortunate Canons, and lovely old mansions like Satis House and Restoration House. But always the eye returns to the majestic tower of the Castle, stand-



GATEHOUSE, ROCHESTER CLOSE



GADSHILL PLACE

near; for Gadshill Place was Dickens' last home, object of his boyhood's ambition, and modest seat of his final triumphs. Exteriorly, the house remains as it was, even the little statue of Fame with a trumpet, perched on the gable, bearing witness to the author's childlike satisfaction at his own success. From the garden you look out over the lovely Cobham woods—toward Dingley Dell, no doubt; and all the country road about seems familiar (even though you had never seen it before), as you remember *Pickwick* and *Great Expectations* and the other pages whereon the great artist painted Kentish pictures far more vivid than if done with brush and colors. The present owner very kindly sets apart one day a week for the multitude of Dickens-lovers who come on pilgrimage there; but one advantage of being a guest at the Deanery is that such limitations lose their force, and one has full access to the inner shrines.

Who has forgotten "The Seven Poor Travellers"? On Rochester High street there stands the veritable Elizabethan almshouse which Dickens made the setting for that most interesting of his slighter works; and after reading the inscription, the devout Dickensian would not be surprised to meet Mr. Pumblechook, Alfred Jingle, Esquire, or even the ghastly Miss Havisham herself, a little further on:

RICHARD WATTS, Esquire,
 by his Will dated 22nd August, 1579,
 founded this Charity

ing sentinel above the venerable Cathedral. And from overseas, the unforgetting visitor finds his heart going back to the Dean's garden, and the altogether delightful company he found there.

PRESBYTER IGNOTUS

THE DISCIPLINE OF DISAPPOINTMENT

SOMEONE has aptly said that "Disappointment is the grandmother of reflection," and that is only a quaint way of putting what we recognize at a second glance as a familiar truth. For, while the first result of a disappointment is likely to be sorrowful complaints and perhaps tears, a little sober afterthought often convinces us that the experience has a brighter as well as a darker side. Sometimes reflection shows us that we have been making a mountain out of a mole-hill, and that the trifle we missed was not worth making ourselves unhappy about. Sometimes, we even see that what we sought was "better lost than won," and that the disappointment we wept over was really a blessing in disguise. God's greater plan for us, and for all things, is, so to speak, outside our little plans, and it is always working forward to fulfilment. Reflection may help us to understand that our failure was a concession to the success of God's wiser purpose, and that, in itself, ought to content us, for all God's plans are the deep laid schemes of a Loving Father for our highest good. But the most useful discipline of disappointment is to show us our own shortcomings. Perhaps our methods have been crude and faulty, perhaps we have not put our whole heart into the task before us. Nobody with a resolute spirit accepts failure tamely, and a bitter disappointment not infrequently paves the way to more successful effort.—*East and West.*

GOOD LITERATURE AND SOCIAL SERVICE

English Meetings on Behalf of These

LINCOLN MINSTER WILL BE COMPLETELY RESTORED

The Living Church News Bureau)
London, November 11, 1913 }

THE National Council of Public Morals has held a conference at the Guild Hall upon the subject of "The Control of Reports and Literature of Demoralizing Tendency." The Rt. Rev. Dr. Boyd-Carpenter presided, and the company included publishers, editors, booksellers, and representatives of public and circulating libraries. In the course of the discussion Mr. Aitken, principal clerk of the Home Office, announced that a bill had been drafted on the lines of the report of the Joint Select Committee of both Houses, which had considered the subject, and an effort would be made to lay the measure before Parliament next session. Mr. St. Loe Strachey, editor of the *Spectator*, wrote: "What I feel strongest about the circulating libraries is the absurdity, nay, impertinence, of the people who try to force them to trade in a particular kind of goods which they do not want to trade in, and also try to force them to do this in the name of liberty and by silly and irrelevant talk about a censorship." The chairman said that what the promoters of the conference particularly desired was the suggestion of methods for the improvement of the general moral tone of the people. In accordance with this suggestion many of those present expressed their views, which, though not productive of any definite proposals, gave, as the chairman expressed it, great cause for thankfulness.

At the time of the King's Coronation in 1911 there was formed an association in the West End of London called the Cavendish Club, the object of which was to impress the claims of national, municipal, and social service on public school and university men and others of the so-called "upper classes." At the remarkable gathering which led to the formation of the club there were more than 1,700 men present, and addresses were delivered by the then Lord Chancellor (Lord Loveburn), the Archbishop of York, and the Bishop of London. The important work for which the Cavendish association, as the club is now called, was formed to promote, was made the subject of a widespread appeal at meetings held by the association last Wednesday in various principal centres of the kingdom. The Duke of Devonshire (whose family name has been given to the association), presided at the London meeting in Queen's hall, where both the Primate and the Prime Minister addressed 1,700 men of the class for which the club was formed. The speeches were preceded by an inspiring rendering by all present of the hymn, "O God, our help in ages past." The Archbishop of Canterbury said he did not suppose that anything like those gatherings in London and elsewhere had ever before taken place in the history of this country—gatherings of public school and Oxford and Cambridge men to consider what the opportunities, used or unused, were of public service under God to their fellow-men. The significance of what they were doing lay partly in this—"that they had from the first made no secret and had no hesitation about the religious basis and background which belonged to all that they had taken in hand; and at this juncture in the history of our times such a gathering was in the finest and most sacred sense opportune." Mr. Asquith, in his speech, thought there was no reason in nature or experience why men should not accomplish great things under the stress of common convictions which for the moment and for the purpose in hand were neither competitive nor aggressive. "The sharing of such convictions, the Archbishop has reminded us," said the prime minister "is here assumed to be the basis of the common work. In these days some of the outward and traditional modes of religious expression and communion do not seem to make the same appeal, whether by way of attraction or by way of obligation, to every serious-minded Englishman as they used to do. But however that may be, and whatever may be the cause, there is no evidence whatever to show that Christian ideals have grown less powerful or less dim."

Lord Selborne, who spoke at the Norwich meeting, pointed out that the great danger of the present age was materialism. The Cavendish association asked them to enlist in an army which was going to fight that materialism, and the weapon they were asked to use was "the old weapon of duty—duty to God and to their neighbors." If only the whole nation would accept the Christian message of the duty of each man to one another, the responsibility of each for the talents he possessed, then the movement among manual laborers, instead of being only material, "would have its moral and intellectual side, and we could prophesy that nothing but good would come out of what we now called industrial unrest." The Archbishop of York, who addressed the meeting in York, said that it was really in the gardens of Bishopthorpe (the Northern Pri-

mate's Palace), that the scheme and plan of the great coronation meeting at which the Cavendish club was formed had been conceived.

The Precentor of Lincoln, Canon Wakeford, makes the very welcome announcement in the November issue of the *Minster Gazette* that the Dean and chapter have now come to a definite point at which it has been felt by them that they might contemplate a scheme for the complete restoration of the Cathedral—nave and chapels—as a whole. At a chapter meeting held in October, an outline plan was laid upon the table and the proposal passed its first reading. Each of the six chapels in the great transept is to be devoted to some particular society or group of persons for restoration, and to be named appropriately to such groups. St. Edward's chapel is assigned to the chapters, the chapel of St. Anne to the Mother's Union and the Girls' Friendly Society, the chapel of St. Giles to farmers and village-folk of Lincolnshire. These are the chapels in the south great transept. In the north great transept beginning at the choir screen are the chapel of St. George for soldiers, the chapel of St. Nicholas for fishermen and seamen, and the chapel of St. Dunstan for foundrymen, which it is hoped the C. E. M. S. will restore. The names are all taken from the list of ancient names the designation of the chapels having varied considerably in past centuries. Four chapels in the little transept will also be restored, and "the nave, when all is complete, will itself be a glorious church solemnized by the Rood, a beam from capital to capital across the first bay of the nave supporting the Crucifixion and the attendant figures (of the Blessed Virgin Mary and St. John), and beneath this the Altar of Holy Cross as it was anciently termed." It is estimated that from £200 to £250 will restore a chapel; and the great work in the Nave will cost about £3,000. We must not be impatient, Canon Wakeford adds, to complete all this work. "But when we are able we must go on steadily with our great Gospel in stone and wood, and beautify the place of His Sanctuary."

Canon Wakeford incidentally states, in connection with the proposed great Rood in Lincoln Minster, that at Wells Cathedral a Churchwoman has recently given the whole cost of the great Crucifix that is being set up there in much beauty. It appears that the rector of All Saints, Stansfield, in Suffolk, a short time ago found the old Jacobian altar of the church, which had been riddled with shot by Cromwell's Protestant fanatics, serving as a potting bench at the village inn. He has now restored it to its former sacred use and placed it where the Lady altar formerly stood. It is also gratifying to learn that the sung Eucharist—the Lord's Service on the Lord's Day—has been restored at Stansfield church, with the approbations of increasing numbers of the parishioners.

The *Church Times* publishes with all reserve the information that has reached it from a usually reliable source, that the Bishop of Zanzibar has addressed to the Archbishop of Canterbury a letter of remonstrance against the action of the Bishops of Wanda and Mombasa (C. M. S. Mission) at the Kikuyu conference in June last.

J. G. HALL.

THE THANKSGIVING SPIRIT

PROVERBS xvii: 22, "A merry heart doeth good like a medicine."

It is customary to deliver political discourses on Thanksgiving Day; but instead of politics we offer both a prescription and a provision.

I. The value of a cheerful spirit.

Not jollity, but joy; not the gladness dependent on outward circumstances, but the sunshiny frame which comes from health of heart.

1. It helps bodily health. A good dose of Divine grace, with a few grains of gratitude for His mercies, and a frequent bracing walk of benevolence in helping other people, is better than all the drugs of the apothecary.

2. It is a clarifier and invigorator of the mind. Many giants in the Christian Church have been men of exuberant cheerfulness. Luther, Lyman Beecher, Spurgeon, Phillips Brooks, Newman Hall, and Guthrie are examples.

3. It lubricates the wearing machinery of business and daily care. The cheerful heart is a "continual feast"—Thanksgiving Day every day in the year.

II. How attain this spirit?

1. Look at your mercies with both eyes; your troubles with only one eye.

2. Learn St. Paul's secret. "In whatsoever state I am, therewith to be content."

3. Be useful. Light somebody's torch, and your own will burn brighter.

4. Make God your trustee. Believe in His care of your welfare.—From a Sermon by the Rev. T. L. Cuyler, D.D.

IN TROUBLED WATER you can scarce see your face, or see it very little, till the water be quiet and stand still. So in troubled times you can see little truth: when times are quiet and settled, then truth appears.—John Selden.

**GREAT WORK AMONG NEEDY SICK
IN NEW YORK**

**St. John's Guild Listens to Reports of Seaside and
Floating Hospitals**

**IMPROVEMENTS AND GIFTS TO SEVERAL
CITY CHURCHES**

*New York Office of The Living Church
37 East 28th St.
New York, November 25, 1913*

OVER 1,000 members and friends of St. John's Guild at its annual meeting on November 18th heard Seymour L. Cromwell, the president, report for the trustees on the new Seaside Hospital for the treatment of the convalescent poor of New York. During its summer service this hospital admitted 2,134 patients, of which 2,088 have been discharged cured or improved, and 25 unimproved. Two hundred have been admitted since September 15th, and 108 of these have been discharged. At midnight, November 17, 1913, there were 81 patients: 26 women, 29 children, and 26 babies. Accommodation for 150 patients is possible, and these accommodations can be increased as needed.

Mr. Cromwell also reported on the Floating Hospital. In the 51 trips made this summer, this hospital carried 57,887 people, of whom 15,252 were women, 23,254 were children of six years or more, and 14,381 were babies. This makes an average of 1,135 a trip, and a total of 2,270 more than last year. The president supplemented his statistical report with a few illustrations taken from the incidents of last summer's service.

During the summer very extensive improvements were made to the Church of the Incarnation, and on last Sunday morning, a service of re-dedication was held. The rector, the Rev. Howard C. Robbins, read the service. The special dedication prayers were said by Bishop Greer and addresses were made by the Bishop, Dean Grosvenor, a former rector of this parish, and the senior warden, Mr. Francis Lynde Stetson.

**Church is
Re-dedicated**

Several memorial gifts have recently been placed in the Church of St. Joseph of Arimathea, Elmsford, of which the Rev. H. L. R. Thomas is rector. On All Saints' Day there was consecrated a sanctuary lamp of seven lights, given "in reverent memory of two saints, William Reed Thomas, D.D., and Mary Louisa Eldridge Thomas, the loving tribute of their son, Harold Livingston Reed Thomas, on the Feast-day of All Saints." The lamp was lighted, and burned at service for the first time at the celebration of the Holy Eucharist on the day of the commemoration of All Souls. At the same service a processional cross was carried for the first time, given in memory of William Lanman Bull, Jr., by his parents. Another gift dedicated on the octave of All Saints is a lamp of ruby glass, in memory of William Reed Thomas, priest and doctor, whose birthday anniversary falls on November 8th. The church, which is, in its entirety, a memorial gift to the diocese of New York, is of great interior beauty, having a choir and sanctuary of white marble, emphasized by a three-sided wall covered with gold-leaf, and lightened by a three-mullioned window of brilliant glass.

**Some
Memorial Gifts**

The Church of Zion and St. Timothy, in West Fifty-seventh street, New York City, has received a set of altar linen and book-markers for the Bible and Prayer Book, given in memory of a member of the Altar chapter. The work was designed and executed by the Sisters of the Community of St. John the Baptist.

**Gift of
Altar Linen**

Bishop Greer has appointed the Rev. Robert C. Masterton as minister in charge of All Saints' Church, Henry and Seammell streets, which was recently re-dedicated as a "neighborhood centre." Mr. Dudley Tyng Upjohn, who has had experience in the direction of the All Night Mission in the Bowery, will assist Mr. Masterton in this work.

**In Charge of
New Work**

The Rev. Dr. George Alexander Strong has been made rector emeritus of Christ Church, Broadway and Seventy-first street, Manhattan. Dr. Strong will leave this port on November 29th, for an extended tour around the world. The Rev. Stanley Brown-Sherman, has charge of this parish during the vacancy in the rectorship.

**Dr. Strong
Will Travel**

The new deanery within the Cathedral Close has been completed, and is now occupied. The house cost about \$100,000: it was a gift of Mrs. Clinton Ogilvie, who built it as a memorial.

By the will of Mrs. Mary Llewellyn Parsons, Calvary Church receives the sum of \$9,000.

PHILADELPHIA NOTES

THE Topic committee of the Clerical Brotherhood was most fortunate in its selection of both subject and speaker at the regular Monday meeting last week. The Rev. Thomas S. Cline, of Grace Church, Mount Airy, was the speaker, and his paper was on "Churchmanship." The paper was treated with an open-mindedness most remarkable, considering the subject. The writer first read a parable of a king and three princes. The three princes he named the strong, the wise, and the happy. He then likened the attitude of each to a phase of Churchmanship. He summed the paper up by showing the need of all three in the proper working of the Church.

Our Bishop's determination to unite the clergy of the diocese and to provide incentive for better effort and results was clearly indicated on Monday, November 17th, when he entertained all the clergy at a luncheon at the Bishop's house. During the luncheon he did all possible to promote the social feature. At the close of the luncheon the Bishop introduced Bishop Rowe, of Alaska, who spoke in a very interesting way of his work. The Bishop of Tokyo was then presented and in an humorous way told of many of his experiences both in his field and at home in this country. These addresses are proving to be of great inspiration to the clergy.

**Bishop Entertains
Clergy**

The fifty-ninth local assembly of the Daughters of the King of the diocese was held in the Church house, Tuesday evening, November 18th. Owing to illness in the family, the president, Mrs. Charles Henry Arndt, was unable to be present. Mrs. Holden, the vice-president, took charge of the meeting. The afternoon session was devoted to reports from the General Assembly held in New York. election of officers, and reports of the parish chapters. These reports were all very encouraging, and showed quiet growth and large work. The result of the election of officers was: President, Mrs. Charles Henry Arndt; Vice-President, Mrs. Norman Stockett; Secretary, Miss Jane Welte, and Treasurer, Miss Louisa McDevitt. In the evening Bishop Rhinelander preached a splendid devotional sermon. The attendance at both sessions was good. The meeting in the Church house was an innovation. Heretofore they have all been in parish churches, but the executive committee felt that a central location would be better.

**Daughters of
the King**

The meeting of the American Guild of Organists has become a recognized feature in the Church each year. The annual meeting, which was the twenty-eighth, was held in the Memorial Church of the Advocate, the Rev. Henry Martyn Medary, rector. The choirs present and singing were from St. James' parish, St. Luke's, St. Mark's, St. Peter's, and Grace Church, Mount Airy. The organists playing were, S. Wesley Sears, George Alex. A. West, F. Avery Jones, and Lewis A. Wadlow. The service was intoned by the Rev. Thomas S. Cline. Lessons were read by the Rev. Henry Martyn Medary and the service conducted by Mr. Geo. Alex. A. Sears, and Mr. S. Wesley Sears. As has been usual the church was filled.

**Annual Meeting
of Organists**

On Tuesday afternoon, November 18th, Bishop Beecher addressed the Missionary Society of the Philadelphia Divinity School. This society has done splendid work in directing men to the missionary field. The Bishop's address was an added incentive to students who feel called to that work.

**Bishop Beecher
Addresses Students**

The resourceful missionary in charge of St. John Evangelist, the Rev. H. Cresson McHenry, has introduced several new features which are adding to the development of that old and run-down work. In January he expects to have an anniversary and clearing up Sunday. An effort will be made to have all the members of the parish present at the morning service for a reunion, and at that service to make complete payment of all the obligations to the parish. If this meets with the same success as past efforts of similar nature have, there will not be one cent owing by the parish after that Sunday.

**New Features
at Services**

An innovation in Church services has been made in the old and historic parish of St. Andrew, the Rev. J. J. Joyce Moore, rector. On Sunday evenings, under the direction of the rector and of Mr. Long of the Inasmuch Mission, a cornetist will play several hymns on the steps of the church. After this, those who may be gathered will be invited into the church, where one of the characteristic services with which Mr. Long has been so successful will be conducted. The invitation will be extended to all alike, rich and poor.

**A Cornetist
at St. Andrew's**

In last week's Letter it should have been stated that St. John Chrysostom's Church was "consecrated," rather than "dedicated," at the function of November 16th.

THE CROSS means simply that you are to go the road which you see to be the straight one; carrying whatever is given you to carry as well as you can, without making faces or calling people to come and look at you.—*Ruskin.*

IF, INSTEAD of a gem, or even a flower, we could cast the gift of a lovely thought into the heart of a friend, that would be giving as the angels must give.—*George MacDonald.*

UNIVERSITY WORK IN CHICAGO

Men and Women Church Students are Organized

NORTHEASTERN DEANERY APPOINTS COMMITTEES

Many Improvements at Calvary Church

OTHER LATE NEWS OF CITY AND SUBURBS

The Living Church News Bureau }
Chicago, November 25, 1913 }

A PROMISING movement has lately been inaugurated among the Churchmen attending the University of Chicago. There are about one hundred of them this year, being a larger group than those of the Presbyterians or Baptists. A dinner was given on the university grounds on Thursday evening, at which an address was made by the secretary of the university Y. M. C. A., under whose direction the dinner was arranged, the other speakers of the evening being one of the neighboring rectors and several of the students. The result was the appointment of a committee to perfect an organization among the university Churchmen, to meet at such a dinner on the first Thursday evening in each month, these meetings to be addressed by one of the neighboring rectors. A similar plan has been adopted by the club of Churchwomen attending the university, of whom there are also about one hundred, and they are to meet at 4:30 p. m. in Lexington Hall of the university, on the first Thursdays throughout most of the year, and are likewise to be addressed by one of the neighboring rectors on Church history themes.

At the Northeastern Deanery meeting, held last week at St. Peter's, the morning paper was by the Rev. Arthur Rogers, D.D., rector of St. Mark's, Evanston, on "The Right and Left of Modern Liberalism," and in the afternoon there were missionary addresses by the Rev. H. P. Corser of Alaska and the Rev. E. A. Sibley of the Philippines. Committees were appointed as follows: on Civic Topics, the Rev. Dr. J. H. Hopkins, Dean Sumner, and the Rev. Bernard Iddings Bell; on Ecclesiastical Topics, the Rev. F. G. Budlong, the Rev. J. D. McLaughlan, and the Rev. John M. McGann; on Law and Order Enforcement, the Rev. H. B. Gwyn, the Rev. Dr. W. O. Waters, the Rev. G. W. Laidlaw; on Missionary Outlook (a new committee), the Rev. Dr. Herman Page, the Rev. Dr. C. E. Deuel, the Rev. R. H. F. Gairdner. The Rev. E. J. Randall was re-elected as the deanery's representative on the Illinois Anti-Saloon League.

The Rev. H. P. Corser of Alaska also addressed the Round Table on Monday morning of last week, the Rev. C. K. Thomson being chairman of the meeting.

Calvary parish has been added to the Chicago churches where incense is used at the children's Eucharists. The new censer is a thank-offering from a son and daughter for the recovery of their mother from an operation. Many other improvements have lately been made in the way of increased ornamentation, including a new chasuble, the gilding of the organ pipes, and the placing of a Calvary Group on the rood screen. Provision is made on Sundays for care for the little children of mothers who otherwise would be debarred from church-going. A boiler is being installed in the basement, which will supply the parish house and sacristy with hot water. The culinary department of the parish house is being well furnished from recent donations. The whole church has been wired for electric lights, through the efforts of a committee of the men. The "house-warming" of the parish house took place recently, with a large and enthusiastic turn-out of the parishioners. The Rev. G. M. Babcock has led Calvary parish into a great enlargement of its work, during his rectorate, which will reach its third anniversary on January 1, 1914.

An important meeting of the subscriptions committee for the new building of the Church Home for Aged Persons was held at the Church Club rooms on Saturday afternoon, November 15th. Mr. F. F. Ainsworth being in the chair. Plans were discussed at length for arousing the utmost interest and cooperation in the new enterprise. A good beginning has been made, some \$12,000 having been already promised, much of it in small sums.

The Junior Auxiliary branches in all parts of the diocese have been busily at work, all the fall, preparing their boxes of Christmas presents for Sunday schools in the mission field. Probably the earliest shipment of any of these boxes this year was of one prepared by the Juniors at the Church of the Atonement, Edgewater, containing some two hundred presents for St. Mary's mission, Honolulu. It started on its long journey in the early part of November.

A number of our parishes have for several seasons helped their young men to join leagues for athletic contests in various sections

Athletic Activities

of the city—baseball in summer and basketball in winter. The baseball team of St. Barnabas' parish was lately entertained by the rector and his wife, in appreciation of the record made by the team during the past season, they having won 11 out of 14 league games, and 22 out of 36 games played during the season. The Rev. E. J. Randall, rector, completed in October his twentieth year at St. Barnabas', he having begun his connection with this, his only charge, as lay reader, and having served as deacon, priest in charge, and, since 1908, as rector.

One of the many new departures which the very successful regime now in progress at the Chicago Homes for Boys has established under the directorship of the Rev. K. O. Crosby, is that of publishing in the monthly paper of the Homes the public school reports of the best three and the poorest three records made by the boys each month. The best three in a recent month were by Irving Griffiths, William Miller, and Eric Laing, all of them receiving marks of between 90 and 100 in nine different studies. The Boy Scout life at the Homes is especially active, often taking the boys out into the country for relay races, water-boiling, and tent-pitching contests, and the like. There are now about one hundred boys in the homes, some fifteen per cent. being absolutely free, and over fifty per cent. being on part pay. The boys supply the choir for the Cathedral, and the acolytes as well. They have a dancing class, and a fine ball team, and many other organizations dear to the hearts of boys.

The Men's Club of St. Mark's, Evanston, is one of the larger ones in the diocese. At its November meeting a notable address was given by the Hon. William J. Calhoun, from his experiences as our nation's representative in China, his theme being "Some Observations in China." The Men's Club of St. Martin's, Austin, is the largest in the diocese. It includes scores and dozens of men recruited from beyond the membership of the parish. At the November meeting the music was furnished by the Swedish Baptist orchestra, and the address was given by the neighboring Presbyterian minister, who is also on the editorial staff of a Chicago daily paper.

Men Hear of China

Two Swedish priests of the diocese have lately established a new school, called the Scandia Academy, located in Lake View, and designed to effect notable reforms in expediting the schooling of pupils in the grammar and high school grades, as well as those more advanced. The Rev. Dr. O. A. Toffteen and the Rev. Carl A. Nybladh are at the head of this new school, and are assisted by a corps of other teachers. Their new departure is being studied with great interest by those concerned with educational problems.

New School Started

The Rt. Rev. Charles Scadding, D.D., Bishop of Oregon, was a guest in Chicago a few days before Thanksgiving. A reception was given to him and Mrs. Scadding by Mr. and Mrs. E. K. Boisot of Hyde Park on Wednesday evening, November 19th, which was attended by Chicagoans who, like Mr. and Mrs. Boisot, had been in former years the Bishop's La Grange parishioners. Bishop Anderson was among the guests at this reception. Bishop Scadding preached at the Church of the Redeemer, Hyde Park, at the mid-day service on the Sunday next before Advent.

Reception to Bishop Scadding

The latest contribution in Chicago to the restoration of the Plainsong music of the Church was the singing of Canon Douglas' edition of the *Missa De Angelis* by the choir of the Church of the Redeemer on the Twenty-sixth Sunday after Trinity. This Mass will be repeated at mid-day on the Second Sunday in Advent at this church.

New Plainsong Music

The Rev. Herbert W. Prince, rector of the Church of the Epiphany, was the preacher at the annual service of the diocesan council of the Girls' Friendly Society, held at St. James' Church on the morning of Tuesday, November 18th. The diocesan officers were elected as follows: Diocesan President, Mrs. Robert B. Gregory; First Vice-president, Miss M. D. Hutchison; Second Vice-president, Mrs. Henry L. Field; Secretary, Miss Janet Irwin; Treasurer, Mrs. F. H. Bartholomew. The diocesan officers, the parochial secretaries, and fifteen associates elected by the council at large, comprise the diocesan council of the Girls' Friendly Society.

A handsome silver service was presented to the Rev. and Mrs. George R. Hewlett by the parishioners of St. Luke's parish, Evanston, at the farewell reception tendered them at the Woman's Club, Evanston, on Tuesday evening, the 18th of November. Mr. Hewlett, who has been assistant at St. Luke's for the past year and a half, leaves on Thanksgiving Day for his new work as rector of St. James', Skaneateles, N. Y.

The Rev. Leonard W. S. Stryker of Wheeling, W. Va., has accepted the call to Emmanuel Church, La Grange. He expects to commence his new work at La Grange on the first Sunday in January.

TERTIUS.

I AM not careful for what may be a hundred years hence. He who governed the world before I was born will take care of it likewise when I am dead. My part is to improve the present moment.—
John Wesley.

Ninth International Old Catholic Congress

By the Rev. A. A. MÜLLER, B. D., Th. Lic.

THE Congress, to which Bishops and other clergy and leading laymen of the Old Catholic Churches of the Utrecht Union from Germany, Switzerland, Holland, Austria, Russia, and America, and one English Bishop, Dr. Perrin of Willesden, as representative of the Archbishop of Canterbury, and the Rev. A. A. Müller as representative of the Commission for World Conference on Faith and Order from the Episcopal Church in the United States, had hastened to Cologne, was formally opened with an address of welcome in the "Lese," Langgasse, Tuesday evening, September 9th.

On Wednesday at 8 A. M. the Eucharistic service for the Divine blessing on the deliberations of the Congress was celebrated by the Rev. Mr. Bommer, rector of the local Old Catholic

Congress," says the *Altkatholisches Volksblatt*, "has been attended by as many distinguished men."

At 10 o'clock the Congress organized for business by the election of the following officers: Councillor of Justice Dr. Licht, President; Secret Councillor Dr. Von Schulte, Honorary President; Vice-Presidents, the Rev. Prof. Kenninck of Amersfoort, the Rev. A. A. Müller of the American Church, the Rev. Mr. Volet of Paris, Dr. Schindelar of Vienna; Dr. Steinwachs of Mannheim, Secretary, with the Rev. van Vlijmen of Egmond-on-Zee as assistant. Dr. Schulte, whom infirmities of old age compelled to be absent in the body, was notified by wire of the honor conferred on him by the Congress; a similar tribute was bestowed on the other absent Old Catholic leader, Prof. Dr. Friedrich, noted historian of the Vatican Synod at Munich. Messages of loyalty were despatched to the German Emperor, the



OLD CATHOLIC CONGRESS AT COLOGNE

At the head of the table in the foreground, facing the reader, is Dr. Jur Licht, Cologne, President; at his right (the reader's left) are, successively, Episcopal Administrator Czech, Warnsdorf, Austria; Bishop Spitt, Rotterdam; Bishop Suffragan Golembiowski, Lodz; Bishop Suffragan Prochniewski, Warsaw; Bishop Kowalski, Plock, Russia; Bishop Herzog, Bern; Bishop Moog, Bonn.

At the President's left, Rev. A. A. Müller, American Church (Vice-Pres.); Prof. Kenninck, Amersfoort (Vice-Pres.); Dr. Steinwachs, Mannheim (Secretary); Archbishop Gul, Utrecht; Bishop Prins, Amsterdam; Bishop Perrin, Willesden (representing the Archbishop of Canterbury); Bishop Hodur, Scranton, Pa. (Polish American Bishop).

parish of the Resurrection, the Right Reverend Bishop Dr. Moog of Bonn delivering an appropriate sermon. Some of those present were: Archbishop Gul of Utrecht, Bishops Spit of Deventer in Rotterdam, Prins of Haarlem in Amsterdam, Dr. Herzog of Bern, Episcopal Administrator Amandus Czech of Warnsdorf, Bishop Hodur of Scranton, Pa., Dr. Kowalski of Plock, with his two Suffragans Prochniewski and Golembiowski of the Russian-Polish Mariavite Church; State Councillor Lodyginsky, and the Rev. Dr. Jakschitsch, Chaplain of the Russian Embassy at Dresden, representing the Holy Synod of Russia; Bishop Perrin of Willesden.

Bishop Lawrence of Massachusetts being unable to attend, the formal eleventh hour invitation making it impossible for the venerable Presiding Bishop, Dr. Tuttle, to make a more timely appointment, the Rev. A. A. Müller, who presented credentials from our Commission for World Conference, was received as representative of this Church, while the Rev. Mr. Volet appeared as delegate from the Gallican Church. "No

Grand Dukes of Baden and Hessen, and the Prince Regent of Bavaria.

The order of business having been determined, Prof. Dr. Keussen, of Bonn, read an able plea for the *Internationale Kirchliche Zeitschrift* (International Church Review), successor to the famous *Revue Internationale de Theologie*, as being the centre of the scientific activity of Old Catholicism and of its friends. The essayist expressed the hope that hereafter theologians of the English, American, Russian, Oriental, and other Christian communions will again make the *Review* the organ of their learned contributions to theological and ecclesiastical science, and that the subscription list might be increased substantially. The Rev. Mr. Kury, rector of the Basel church, followed with a lucid explanation of the policy of the *Review* under its new management: the riches of the Catholic religion of our Lord, hidden under Romish debris, to be resurrected; our attitude towards Catholic reform and Modernism in the Church of Rome to be defined; the realization of *communio in sacris* with the Churches of England and of the United States to be labored for; the proof to be made good that Romanism and Catholicism are not identical, likewise that the way to heaven does not necessarily lead over Wittenberg, Geneva, or Zurich. It was more especially to the

Oriental Churches, he asserted, that Old Catholicism owed such explanation, in order to disabuse them of their confusion of Old Catholicism with ultra-Protestantism. (One cannot but wish that the pleas for the *Internationale Kirchliche Zeitschrift* may be heeded; scarcely anything could be more auspicious for the World Conference movement, inaugurated by the American Episcopal Church, than the greatest possible subscription list on this side of the Atlantic, as well as increased contributions by some of our learned theologians. The appeal of the *International Church Review* will be found on another page.)

Dr. Perrin, Bishop of Willesden, delivered a message of fraternal greeting in English, which was interpreted by the Rev. A. A. Müller in German. The Bishop referred to the desire fostered by the Anglican Churches, and solemnly expressed by the Lambeth Conference of 1908, for the reunion of Christendom, particularly for intercommunion between the Anglican and Old Catholic Churches. If the progress of the movement for intercommunion had been slow, it was nevertheless sure: if the English Church required a century to achieve her "Reformation Settlement," and if her expansion over the whole world was proceeding slowly, then both Churches have acted wisely in moving in the direction of *communio in sacris* with caution. He insisted that the differentiation of Anglican theology into low, high, broad, and ritualistic was, rightly appreciated, no evil; on the comprehensive basis of the Reformation Settlement the rise of the Low Church school with its ideal of the Bible and first four centuries; of the High Church school with its dogmatic consensus of the undivided Church; and of the Broad Church school with its passion for modernity, would be perfectly natural; only the rise of the neo-scholastic movement was deplorable with its Romeward tendencies and converts to the Church of Rome. All the loyal schools of thought were alike rooted in the essential Catholicity of the reformed Church and Faith, as embodied in the Book of Common Prayer. When these things were duly considered, it would be seen that Anglicanism and Old Catholicism are one in the purity of their doctrines, worship, and discipline, and nothing can long delay formal intercommunion.

State Councillor Lodygensky then conveyed greetings and good wishes from the Holy Synod of Russia, and stated that the Reply of the Holy Synod to the Rotterdam Old Catholic Declaration of eight years ago was now in the hands of the Old Catholic Commission on Intercommunion with the Russian Church, and that, after dealing with the *Filioque* and certain other technicalities, the hope was therein expressed of eventual intercommunion.

The Rev. Messrs. Horst and Rambaud, representing the Society for the Propagation of the Gospel, of the Evangelical Church of Prussia, spoke in favor of the general circulation of the Bible, and were followed by the Rev. Mr. Way, of Pusey House, in a paper on "Authority and Freedom in the Anglican Church." The Rev. Mr. Sussli of Zurich then moved the creation of a new permanent commission of nine for the preparation and holding of Congresses every two years; adopted.

In the evening a service was held in the Old Catholic Church at which the several Old Catholic Bishops present made addresses.

Dr. Moog showed conclusively that the Churches of the Utrecht Union are truly Catholic, and discussed the essence of true Catholicity. Archbishop Gul reminded the audience that it was this very month of September which marked the two hundredth anniversary of the issue of the Bull *Unigenitus* by the Jesuit-ridden Pope Clement XI. His Grace exhorted his brethren to continue ever loyally to bear witness to the truth against error, as did the fathers in their day, with one heart and one mind. Dr. Herzog, the Nestor of the Old Catholic bench of Bishops, said it was the task of the National Catholic Churches to overcome the evil in the Church by that which is good and true; not merely to criticize but to reform. Referring to a letter addressed to himself by the late lamented G. Tyrell, he showed, in controverting the quibble of visionaries to the effect that the Old Catholics ought to have remained within the Roman Communion "under protest," that the formation of reformed Catholic Communions was a necessity of the situation, and that in these communions the evils introduced into doctrine, worship, and discipline under Romish ascendancy were overcome by restoring the ancient purity, yet without parting with anything really Catholic.

The Episcopal Administrator Amandus Czech then gave an historical synopsis of the successive extension of the Old Catholic reform and its realization in six organized national Catholic Churches. Bishop Hodur said the several national Churches, now happily united in the bonds of love and truth, had looked in vain to Rome for their due measure of freedom; though far removed, the Polish National Church in the United States would abide faithful to the common faith of the Utrecht Union of Old Catholic Bishops. Bishop Kowalski conveyed cordial greetings from the Mariavite clergy and laity; he declared the Mariavites of Russian Poland would ever be found fighting valiantly in the ranks of Old Catholicism; he pointed out that it is by frequent communion that they endeavor to grow in the spirit of divine love, and besought his brethren in the faith to pray earnestly for the sorely tried Mariavite congregations.

On Thursday at 8 A. M. a Communion service commemorative of the deceased leaders of the Old Catholic movement was celebrated by Prof. Dr. Mulhaupt of Bonn. Prof. Mulhaupt preached on "The

Master is here and calleth thee"; he said that as "the Master called our deceased confessors and leaders, so He calls us, first to labor faithfully for the truth, and then, like them, to receive the crown of life eternal."

The second closed meeting in the "Lese" opened at 10:30 A. M. The Rev. Mr. Gilg of Bern moved that a conference of international theologians be made a feature of the Congresses; he argued that the mixed attendance precluded the scientific discussion of theological problems; such discussion of different types of doctrine of the Churches represented at these Congresses would be conducive to reunion. Prof. Dr. Thurlings of Bern objected to the scheme, and the motion was referred to the newly created Congress Commission. Finally the Rev. Mr. Dahler of Schaffhausen, moved that the Congress appoint a committee to select a centre for foreign mission work that thus the Old Catholics might share in carrying out the Lord's command "to evangelize all nations." The Rev. Mr. Bommer stated that a letter had been presented from the Anglican Bishop of Capetown, stating that a number of Old Catholic congregations could at once be organized in Capeland. In the course of debate the Rev. Mr. Dahler withdrew his motion in favor of one by Dr. Kirsch, to the effect that the matter be referred to a committee for study and investigation. At the close of the meeting a number of fraternal messages were read, among them one from the Evangelical Alliance of the Rhine Province. The letter of Bishop Tuttle was especially notable. He declared his belief that every step in the direction of intercommunion between our Church and the Old Catholics "is according to the mind of Christ and adds strength to the Church, which is His Body." Letters also were received from Bishop Vincent of Southern Ohio and Bishop Weller of Fond du Lac. The Archbishop of Canterbury and many English, Irish, and Scottish Bishops also had written most encouraging letters.

The afternoon was devoted to deliberations by the several societies represented at the Congress: the Old Catholic Press and Tract Society, the Old Catholic Women's Guilds, Young Men's Societies, the International Old Catholic Aid Society, the Old Catholic Union "I Serve," the General Conference of the Old Catholic clergy of Germany, which latter resolved to petition the Bundesrat and the Reichstag to enact an imperial law protecting the youth against the dangers of the cinematograph theatres.

At the public session held in the "Lese" in the evening, Prof. Dr. Keussen of Bonn spoke on "Catholicism, Modernism, and Philosophy." The speaker argued that although the discussion by the secular press of the anti-Modernist Encyclical is at an end, yet the effect of that encyclical abides. It bars Roman Catholic theologians from using the historical and critical method of modern science, as applied to the History of the Christian Religion and of the Ancient Church, and ties philosophy to St. Thomas. The speaker demanded whether this course was calculated to benefit the Catholic religion. Is it true, he asked, that the Catholic Church has always thus eschewed the philosophy and science of the time? He showed from history that the fathers and the great scholastics sustained the most cordial relations to the philosophy and science of their day. A fusion of Platonism, or Aristotelianism, with their Christian faith was clearly demonstrable. It was only during the past few centuries that the tendency prevailed to check scientific investigation, and to exclude all but Neo-scholasticism. The Roman Catholic Church no longer sustains a normal relation to scientific study; her attitude is marked by distrust. Its supposed errors are met with nothing but disciplinary measures. The speaker recommended toleration as the ideal attitude of Catholicism, and openness of mind towards its methods and results, even in cases of conflict. Genuine Catholicism, a Catholicism sure of its ground, must join organically what the Encyclical of Pius X. has put asunder—Catholicism, Modernism, and Philosophy. Bishop Prins, the successor of Bishop van Thiel of blessed memory, then explained that those not of the Old Catholic fold who participated in the Congress did so because they believed in the possibility of the reunion of Christendom, an ideal for whose realization Old Catholicism had battled from the start. He was followed by the Rev. Mr. Rahlenbeck of the Cologne Evangelical Church, who remarked on the note of assurance which characterized the addresses made by the Bishops on the previous evening, and exhorted all to grow in love of the brotherhood. The Rev. Mr. Gatzmeier of Munich then gave a connected review of Döllinger's religious attitude from 1870 to his death in 1890, both reviving the memory of that great man and justifying the religious and ecclesiastical position of the Old Catholics. The Rev. E. Meier of Olten, Switzerland, followed with an able essay on "Pope Pius X. as a Promoter of the Old Catholic Cause." He showed how Pius X.'s *Motu propria*, etc., have put into execution the Universal Episcopacy assigned to Pius IX. in 1870; he pointed out the bearings of the papal supremacy in the political sphere, as, in the prohibition issued to Romanists in Italy not to participate in national elections.

The Congress found its fitting close in a solemn celebration of the Holy Communion by the Most Rev. Archbishop Gul. The Bishops and other clergy marched in procession from the rectory to the adjacent church, the Rev. Messrs. Barber and Müller preceded by the Rev. Mr. Plumptre, acting as chaplains to the Bishop of Willesden. The sermon was preached by Bishop Moog from Ephes. 4, his theme being "The Lord of the Church and the True Object of the Church."

The great banquet in the White Room of the Zoological Garden

was participated in by 250 members of the Congress and their friends, among the guests of honor being the General Superintendent of the Evangelical Church in the Rhine Province, Dr. Klingman, and Superintendent Ammer of Aachen.

The Congress, which goes into history as the equal of the most successful of them all, was preceded on Monday by the meeting of the Synod of the German Old Catholic Church under the presidency of Bishop Moog, while the Bishops' Conference of the Utrecht Union of Old Catholic Bishops held its sessions in the course of the Congress itself. It was at one of these sessions that the Rev. A. A. Müller of Chicago formally presented the invitation to appoint a commission to cooperate with the Protestant Episcopal and other Christian Commissions in preparing the World Conference on Faith and Order. Bishop Herzog moved that the invitation be favorably acted upon, and a resolution unanimously prevailed authorizing Bishop Moog to appoint such commission and representative thereof.

The next Congress will take place in 1915, probably at Olten, Switzerland.

OLD CATHOLIC PROGRESS

By THE REV. WILLIAM HARMAN VAN ALLEN, D.D.,

American Secretary of the Society of St. Willibrord

MAY I venture to use your columns for giving news of the Old Catholic Movement to members of the Society of St. Willibrord and others interested?

Following the death of the beloved Bishop of Gibraltar, the first president of the society, the Bishop of Willesden, Dr. W. W. Perrin (known to many Canadians and Americans as for years the Bishop of Victoria, B. C.) was chosen president. The work of the society in England has been much furthered by the complete severance of all relations between the Continental Old Catholics and the notorious Bishop Arnold Mathew, *soi-disant* "Earl of Llandaff and Bishop of the Western Orthodox Catholic Church in Great Britain and Ireland." Bishop Mathew, in 1908, was consecrated by the Archbishop of Utrecht, who has since disavowed any responsibility for him and his methods.

The Church of St. Mary, Charing Cross Road, is now used by Continental Old Catholics for services according to their rite. On St. Willibrord's Day, November 7th, the Rt. Rev. the Bishop of Haarlem, Mgr. Prins, was present at a festival service there, the rector of Gouda saying Mass in Dutch and the Bishop of Willesden celebrating in English. Fr. Puller, S.S.J.E., was preacher. Bishop Prins was received by the Archbishop of Canterbury, the Bishop of London, and the Bishop of Oxford. The vernacular liturgy is now in general use throughout the Dutch Church.

The recent Old Catholic Congress at Cologne was most successful, and encouraging reports were received from Germany, Austria, and Switzerland. In Bavaria, *e.g.*, the last year showed an increase of over two thousand. A notable conversion reported from Frankfort-on-the-Main was that of Dr. Christian Alberti, a priest in Roman orders, sometime professor of New Testament Exegesis in the Theological College of Oblates at Liège. A mob of Roman Catholics assailed him, after his first sermon in the Frankfort Old Catholic church, shouting "Into the Main with him!" He was finally rescued by the police. The *Frankfurter Volksblatt*, a Roman paper, had urged such violence, which, the *Katholik* (the Old Catholic organ) well said, would have been more suitable to Albania than to a centre of education like Frankfort.

The Polish Old Catholic Church, numbering about three hundred thousand, who renounced the Papal obedience a few years ago under the leadership of Father Kowalski, the famous Franciscan, continues to grow rapidly. It is now fully constituted, with three Bishops of its own.

The quarterly review, the *Internationale Kirchliche Zeitschrift*, edited by Pfarrer Küry, Klingentale 13, Basel, Switzerland, publishes articles in English as well as German. The English church at Thun is now at the disposal of Swiss Old Catholics for their services.

THE great, true socialism of the future, the great thing that is going to make us all work together as the generations pass by, is the mutual need and the assurance that for such vast work as has got to be done in this world before all shines perfectly with true lustre, God is going to require service of every man with every other man, and all true serving men are brethren. And the work that any of us do is so great, and the work that any of us do is so little, that we may well join hands in doing it, and never question which is the strongest, if we can only be one in the brotherhood of united souls.—*Phillips Brooks*.

QUINCY DIOCESAN SYNOD

THE Rev. James H. Dew-Brittain was the celebrant at the opening service of the thirty-seventh annual synod of the diocese of Quincy, held in the Cathedral Church of St. John on November 12th. The Rev. John Forbes Mitchell was the preacher, his sermon on "Submission and Responsibility" being apt and inspiring.

Aside from routine business the chief event of the gathering was a missionary address given by the Rev. A. H. Lord, rector of St. James' Church, Milwaukee, before a large congregation of delegates and Quincy Churchmen, than which no finer or more persuasive address has been heard.

Few changes were made among the officers, the same secretary and registrar, the same treasurer, and the same Standing Committee being elected as in the preceding year.

The Bishop's address was largely a discussion of Christian unity and what is involved in it. Telling how men had first separated for often trivial differences in discipline, and had afterward divided and subdivided into many small organizations, he presented the serious harm that had been done by such division, first, on the financial side, then on the spiritual side. He showed the appalling results of such division in the rural districts of the country, and then asked that we should consider our own responsibility in the matter. "I believe," he said, "we may fairly say that this Church is involved and responsible just in so far as it condones or ministers to sectarian principles. Identity in spirit means responsibility in the fault. Condoning evil is itself evil. Compromise with a false principle makes one participant in its evils. Does not this explain the fervent longing of multitudes in this Church to be freed from a name which surely conveys to the minds of multitudes the idea that this Church is but one of the sectarian organizations?"

Pursuing this line of thought, he showed how our present local title ministers to the sectarian idea. Coming then to our present duty with respect to unity, he declared that though we are now at the season between sowing and reaping, it should be remembered that that season does not represent lost time. "Feverish anxiety for immediate results, or for the semblance of results, which too often characterize religious work, may lead to a partial harvest." The end for which we work is complete unity. On the side of co-operation he quite recognized the desirability of such work in, for instance, the realm of social service. Co-operation however could become "antagonistic to the idea of the real perpetuity of the Christian Church." "For instance," he said, "in the recent General Convention, the proposition formally to approve of the 'Federal Churches of America' carried with it an endorsement of the idea that there is now 'an essential oneness of the Christian Churches of America.' There is an essential unity of baptized Christians, but according to our view point this unity scarce extends to the many organizations. . . . Federation is not visible unity. It has its uses, but it should not be mistaken for the Christ ideal. Co-operation with Christian brethren is a delightful privilege, but when a pre-requisite is a denial of historical facts, the loyal may well refuse."

The Bishop's report showed the average number of Confirmations: four ordinations each to the diaconate and the priesthood; two clergy received and two transferred.

The total number of communicants in the diocese shows a gain over last year, being now 2,941. This is rather remarkable in view of the fact that 252 names were reported as having been "Dropped" from the parish registers. Grace Church, Galesburg, reported that 54 names had been removed, who "never were there"; and St. Paul's, Peoria, reported 30 and St. Stephen's, Peoria, 55 as "Dropped." A significant fact, throwing some light on the difficulty of advance in numbers in this region, is found in the fact that only 84 persons have been "received by letter" in the whole diocese, within a year, and doubtless many of these are from within the diocese.

Plans for missionary advance were earnestly considered. No little pleasure was afforded by the report that the diocese had very nearly completed its apportionment for missions by September 1st. As this means a gain approaching 500 per cent. in ten years the reason for the pleasure is plain.

The Swedish parish of St. John's, Galesburg, whose new church was consecrated in September, was complimented on the victory. "When humble folk, few in number, few of whom are native born, and all of whom are of limited means, are able to secure property, build a fine house of worship, and pay for the whole to the estimated value of \$10,000 in six years, their deed is notable."

The work of the synod was completed before lunch of the second day, indicating a lack both of contests in election and of tiresome debates on the floor.

The next, the thirty-eighth synod, is to meet in Grace Church, Galesburg, November 11, 1914.

TO DISTRUST SCIENCE is to seek God blindfolded. That religion is most irreligious that is not consciously and lovingly in league with the forces that work from the glacier to the rhythmic pulsings of the human heart.—*J. L. Jones*.

ENTHRONIZATION OF THE BISHOP OF ALBANY AND THE CONVENTION OF THE DIOCESE

THE forty-fifth annual convention of the diocese of Albany was held at the Cathedral of All Saints, Albany, on Tuesday and Wednesday of last week, with the opening services in the Cathedral itself, and the business sessions in Graduates' Hall of St. Agnes' School, which for years has served as the convention hall of the diocese.

The convention service had a special interest this year, since it was opened by the enthronization of the second Bishop of Albany, the Rt. Rev. Richard Henry Nelson, D.D.

Since Bishop Doane's last visit to the Cathedral, a few days before his death, the episcopal throne has not been entered by his successor, and has stood untenanted, a mute but eloquent symbol of mourning.

But on the morning of Tuesday, the 18th, the second Bishop of Albany was conducted to his throne by a procession which represented the entire diocese. First the crucifer and Cathedral choir, followed by the clergy of the diocese; then the verger heading the lay members of the Board of Missions, the Standing Committee, and the Cathedral Chapter; next the clerical members of the Board of Missions, of the deputation to General Convention, and of the Standing Committee, the Archdeacons, the Cathedral clergy, the Bishop's chaplain, the Rev. Dr. E. D. Tibbits, then the Bishop.

Standing before the throne the Bishop with uplifted hand took the oath:

"I, Richard Henry Nelson, by the grace of God, Bishop of Albany, promise that I will be faithful to the Cathedral Church of All Saints in the city of Albany; its rights and liberties I will defend; its statutes as they now stand or as they shall be legally amended, and also its approved and wonted customs I will observe; and the rights and maintenance of my See I will not alienate from the purpose to which they are dedicated: So help me God. Amen."

The Dean of All Saints, the Very Rev. D. M. Brookman, standing with the congregation as the Bishop knelt, then said the prayer:

"O God, the fountain of all the honors and dignities that adorn the divers Orders of the Ministry in Thy Holy Church; grant unto this Thy servant, whom Thou hast given unto us to be our Bishop and Chief Priest, the abundance of thy Heavenly Grace, that he may ascend this Throne for the wise and healthful government of Thy Church, and may rule over a clergy and people united under him in truth and righteousness, and in constant love and peace together: through JESUS CHRIST our LORD. Amen."

The Bishop then rose from his knees and sat in the episcopal chair and was addressed by the Dean, who said:

"In the name and behalf of the chapter of this Cathedral. I acknowledge, Reverend Father in God, your right to the use of this Throne in the Choir of All Saints' Cathedral Church in the city of Albany; and I welcome you as Bishop thereof. The Lord preserve thy coming in and thy going out: from this time forth even for evermore. Amen."

The president of the Standing Committee, the Rev. James Caird, then presented the pastoral staff; the Bishop knelt in the throne, while all the rest stood and the Lord's Prayer and other devotions followed.

The enthronization was concluded by the singing of the festival *Te Deum*, after which the clergy took their places in the nave to listen to the Bishop's address, which took the form of a review of the work of the recent General Convention.

The Bishop was the celebrant at the Holy Eucharist which followed, and was assisted by the Archdeacons.

The musical setting and its rendering deserve more than passing mention. The choice of the service, which was Brewer's, was admirable for the purpose, and its rendering by organ, soloist, or full chorus showed the taste and skill that brought the service nearer than ever before to Bishop Doane's long cherished ideal of a pattern for the diocese.

After the luncheon for the delegates in the gymnasium of St. Agnes' school, Bishop Nelson took the chair to open his first convention as Diocesan. The convention rose at once to listen to a memorial minute on the death of Bishop Doane. The Rev. James Caird, with deep emotion, read a feeling tribute offered by the Standing Committee. By unanimous vote it was ordered spread upon the minutes of convention.

The experienced secretaries and other executive officers were then re-elected, the routine business was rapidly transacted, and the regular reports received. After the members of the Standing Committee had been re-elected on the motion of the secretary to suspend the rules of order that the secretary be instructed to cast one ballot;

a delegate moved that hereafter the Standing Committee be subject to the regular form of election by ballot, and the motion readily prevailed. This destroys the last vestige of an old abuse, and tends to open the convention to action.

A motion looking toward woman suffrage in the diocese was laid upon the table promptly and almost unanimously.

It was decided to sell the house in Elk street which has been the official residence of the Bishop for many years, and a committee was appointed for that purpose.

One thousand dollars was ordered apportioned among the four archdeacons in order to provide for the rental of a house for the Bishop.

Dr. Enos, of the committee appointed a year ago to consider the reorganization of the work of the archdeacons, read the report of that committee. Two resolutions were appended; the first to determine whether the convention did desire a change. When that was carried, a second resolution was offered appointing a committee to suggest changes to the next convention. This was also carried. The committee were excused from considering the question of the powers and duties of archdeacons on the ground that both are clear at present and need only to be exercised.

The one contested election held this year was for delegates to the primary meeting of the Provincial Synod. On Tuesday eight clergymen and eight laymen were nominated for the four clerical and four lay posts on the delegation, and the formal election by ballot took place at noon on Wednesday. The count showed that the delegation will be made up of the following: The Rev. Messrs. Paul Birdsall, Walter H. Larom, Charles E. S. Rasay, and Oliver S. Newell; and Messrs. Walter H. Cluett, De Lancey M. Ellis, Levi Hasbrouck, and William G. Rice.

Business was concluded and adjournment taken at half past one on the afternoon of the second day.

Tuesday evening the graduates of the General Theological Seminary connected with the diocese held their annual reunion and dinner at the Hotel Hampton arranged by their president, the Rev. D. Charles White, and the secretary, the Ven. Guy Harte Purdy.

The annual missionary service took place on the night of Tuesday the 18th, when the preacher was the Rev. Dr. Manning, rector of Trinity Church, New York, who came by the invitation of the Bishop to speak of the purpose and the work of the Commission on Faith and Order.

WEST TEXAS ELECTS A COADJUTOR

WEST TEXAS has chosen the Rev. William T. Capers of Philadelphia to be its Bishop Coadjutor, Bishop Johnston having assigned all his episcopal duties to the Coadjutor on his consecration. Mr. Capers declined an election as Missionary Bishop of Spokane at the recent General Convention.

A special session of the diocesan council was, in obedience to the call issued last May, held on Thursday, November 18th, at St. Mark's Church and parish house, San Antonio (the Rev. Philip Cook, rector). In the call were named as matters of business to be transacted at this time, the election of a Bishop Coadjutor, the election of delegates to the Department Council, and proposed amendments to diocesan Canon 25. The attendance was unusually large. Of the twenty-four clergymen enrolled only three were absent; fifteen of the nineteen parishes in the diocese were represented, beside six organized missions.

Holy Communion was celebrated at 9:30 A. M., by the Bishop, assisted by the Rev. A. W. S. Garden, the Rev. Richard Mercer, and the Rev. Philip Cook. The session was then called to order and the Rev. John W. Sykes appointed chairman; the Rev. Upton B. Bowden, secretary of the diocese, being in his place.



REV. WM. T. CAPERS

Mr. J. A. Chase of Beeville presented a report for the committee on Constitution and Canons, recommending amendments to Canon 25, which were adopted. The Rev. A. W. Burroughs, and other members of the special finance committee, reported on provision for the Coadjutor, and the committee was continued.

The council went from the parish house to the church at 3:30 P. M. and entered upon the election of a Coadjutor for the diocese. The election was completed at 5:30 o'clock, the actual balloting consuming only twenty-five minutes. The Bishop's request for the election was first read and recorded, Bishop Johnston relinquishing to the Coadjutor upon his election and consecration "all of the ecclesiastical authority and all duties which I, as Bishop of the diocese, am required to perform."

The roll of the clergy in order of diocesan residence was called,

for nominations. The Rev. Dr. J. T. Hutcheson, for thirty-seven years in the service of West Texas, was first offered the floor. He nominated the Rev. William Theodotus Capers, rector of the Church of the Holy Apostles, Philadelphia. The nomination of the Rev. Mr. Capers was seconded by the next clergyman in line, the Rev. A. W. Burroughs, and by eleven other clergymen. That is, of the twenty-one priests present, thirteen nominated Mr. Capers.

The roll of the parishes and missions was then called. Seventeen of these offered nominations, of which twelve seconded the nomination of the Rev. W. T. Capers. In all, six names were presented to the council, but only two of these received more than one second.

The Rev. Philip Cook, rector of St. Mark's Church, San Antonio, was nominated by the Rev. A. W. S. Garden, seconded by four other priests and by two prominent laymen. As soon as his name was proposed, the Rev. Mr. Cook positively declined to be considered as a possible candidate. As head of the parish containing a third of all the communicants in the diocese, Mr. Cook spoke of the hope to make St. Mark's a Cathedral church worthy of West Texas, and of the service which such a parish, with its leadership uninterrupted, could and should be to a great diocese. Mr. Cook himself seconded the nomination of Mr. Capers, and at his repeated request his own name was withdrawn.

Only one ballot was taken. Twenty-two clerical votes (including the Bishop's) were cast, making twelve the number necessary for an election. The Rev. W. T. Capers received nineteen votes of the clergy.

Eighteen lay votes were cast (the delegates from each parish voting as a unit), with twelve necessary for an election. The Rev. W. T. Capers received fifteen votes of the laity. His election was announced, and was formally and heartily made unanimous. After the signing of the testimonials the Bishop addressed the council, expressing his unfeigned pleasure at the result. All present then joined in the *Te Deum*.

The Bishop of the diocese, the Rev. Dr. Sykes, chairman of the council, the Rev. Albert Massey, president of the Standing Committee, and Judge R. W. Hudson, representing the body of the laity, were directed to go to Philadelphia and present the call of the diocese to Mr. Capers.

The Bishop Coadjutor-elect was born in 1867, at Greenville, S. C., and is a son of the late Bishop of South Carolina, Dr. Ellison Capers, and his wife, Charlotte Rebecca (Palmer) Capers. Bishop Capers was first a General in the Confederate Army, and Secretary of the State of South Carolina, and was admitted to holy orders after the War.

The Rev. W. T. Capers was educated at South Carolina College and Furman University. He was engaged in business between 1887 and 1890. In 1889 he married the daughter of General Goode Bryan, of Augusta, Ga. Mr. and Mrs. Capers have three sons. He was graduated from the Theological Seminary of Virginia in 1894, and in the same year was ordered deacon, and the following year was ordained to the priesthood, by his father.

From 1895 to 1901 Mr. Capers was rector of Grace Church, Anderson, S. C., then for three years rector of Holy Trinity, Vicksburg, Miss., and for two years thereafter rector of Trinity, Asheville, N. C. In November, 1905, he was made Dean of Christ Church Cathedral, Lexington, Ky., in which office he remained seven years, when he accepted the rectorship of his present parish, Holy Apostles, Philadelphia. He was elected Missionary Bishop of Spokane at the late General Convention but declined the election.

THANKSGIVING A MEANS OF GRACE

GOD'S GOODNESS and greatness have been shown to us in the tiny good things of our ordinary daily enjoyment, as well as in the march of the mighty events of the nation. Let the remembrance of all God's goodness, from the daily bread He has given to the individual, to the larger prosperity He has given to our lands, move our grateful hearts.

The spirit of thanksgiving is the power which magnifies and continues God's gifts. It hath a miracle power like that of Christ. But as Christ took the loaves and fishes, so let us take all good in and from God, and let us "give thanks," and not forget to "distribute," for God's good grows not by selfish hoarding, but by sharing. The golden age of the world is in the future, when will be actualized this prophetic picture of Christ. Man will take God's gifts, return thanks, break and distribute them. The materialistic and atheistic trend of all reformatory and philanthropic movements surely prophesies failure, as all greedy accumulations of selfish wealth presage overthrow. The conflict of capital and labor can be harmonized, all the wrongs of humanity can be righted, the unrest of society can be calmed, by the actualization of that scene in the desert of Palestine. The secret of the world's good is in Jesus Christ of Nazareth. Let the nations acknowledge Him, and the generations of men catch His spirit. "Then shall thy light break forth as the morning, and thine health shall spring forth speedily, and thy righteousness shall go before thee; the glory of the Lord shall be thy reward."—*Pulpit Treasury*.

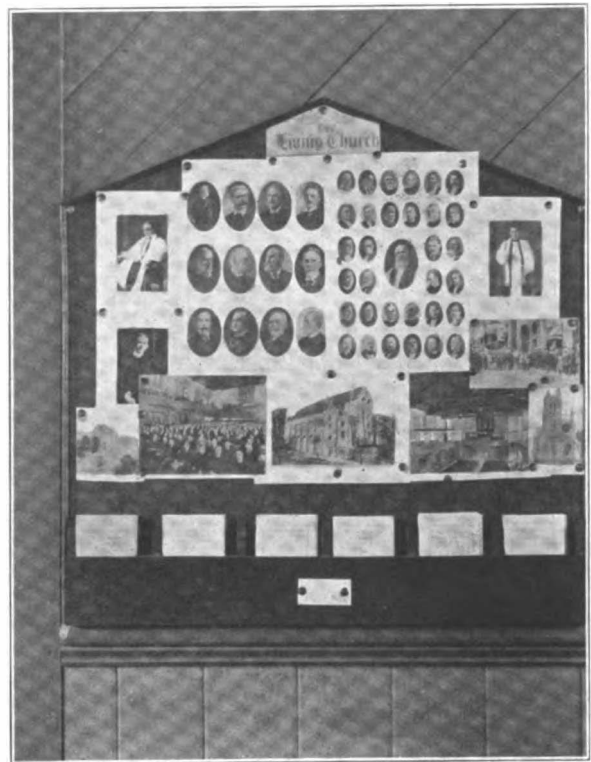
GOD BLESS the goodnatured, for they bless everybody else.—*Beecher*.

A SUCCESSFUL CHURCH TRACT CABINET

BY THE REV. C. BERTRAM RUNNALLS

HERE are many ways of securing interest in the work of the Church, but they are not always practicable in the smaller parishes and missions owing to the cost of introducing the same. The accompanying picture is sent in as a further suggestion in the campaign for religious instruction. It is not entirely a new idea, but it has one feature which is somewhat novel and perhaps worth consideration.

This Church Tract Cabinet consists of a board to which is affixed six slots for the purpose of holding tracts, which set forth in a clear and interesting manner the why and wherefore of the customs and teaching of the Anglican Church. The board to which this is attached is covered with pictures cut out of *THE LIVING CHURCH*, illustrating the work of the Church throughout the country, the same being entirely changed on the first Sunday of every month. The cabinet was made by a



A TRACT CABINET

local carpenter for the small cost of two dollars, and the tracts are furnished by The Young Churchman Company at the nominal price of one and two cents each.

This is the third parish in which the writer has introduced this cabinet, and it has become so popular and has proved of so great a worth to him in the creation of a lively interest in the matters of the Faith, that he feels it is not presumption to suggest that it be copied in some of the missions and smaller parishes of the Church throughout the great wide West. Since the introduction of this cabinet into his present field (the Church of the Good Samaritan, Corvallis, Ore.) the goodly number of three hundred and sixty tracts have been taken by those attending the services of the Church. If this can be done in a small town in five weeks, it is possible that it can be repeated with equal or greater success in larger fields of activity.

The direct result of the above cabinet has been the formation of a Church Study Class, in which the average attendance is twenty-two, including many men.

DECLINES CUBAN BISHOPRIC

THE Rev. Dr. William Cabell Brown has declined his election as Missionary Bishop of Cuba, stating that he believes it his duty to remain in Brazil, where his work is very important.

WE REQUIRE higher tasks because we do not recognize the height of those we have. Trying to be kind and honest seems an affair too simple and too inconsequential for gentlemen of our heroic mould.—*Stevenson*.

The Belfry at Nashotah

THE dismantling of the old Belfry at Nashotah House has been watched with no little interest.

Probably the most popular thing at "The Mission" in the eyes at least of the streams of visitors and tourists who pass through the grounds in the summer time, is the old Belfry where hangs the big bell "Michael." The Chapel with its beautiful interior, so close by, the massive stone cloister of Sabine Hall, and the exquisite new Library may be overlooked, but not the Belfry. Perhaps it is because the Belfry is nothing if not rustic, and to visitors from town, glad to have escaped for a time from brick and stone surroundings, it naturally makes its appeal. As, surrounded by roses and overhung with clematis, it rises from the smooth-cut lawn, it has, no doubt, a charm of its own.

In historic association there are things much older, as there are things newer, very close by. Within a stone's throw is the old red chapel used in the early days of the Mission until, over

grounds. Of those who took part in the service of blessing very many have now gone to their rest: Dr. Cole, the venerable President of the House, who, in his academic gown, received the guests; the Rev. Dr. Delafield, then of Terre Haute, who presented the bell in memory of his father; Bishop Seymour, of Springfield, who gave the sermon on this occasion at the newly erected "Preaching Cross" which was set up to mark the site of the original Altar; Bishop Burgess of Quincy, and many others. Among the clergy who were present was quite a young man, ordained priest only the week before, the Rev. Mr. Weller, now better known as the Bishop of Fond du Lac.

After the sermon at the Cross, the clergy, students, and visitors moved in procession to the chapel where the Holy Eucharist was celebrated by Bishop Welles, assisted by Bishop Seymour.

Regularly "Michael" has rung out from his tower from that day to this. Every morning he summons to the early Euchar-



The Library

The Dean's Cottage

The Belfry

NASHOTAH HOUSE. VIEW OF A SECTION OF THE GROUNDS

fifty years ago, it was replaced by the stone chapel in use now, and equally near, the old "Blue house," the first building on the grounds, erected as a home for the missionaries in the midst of the wilderness Wisconsin was then.

Be this as it may, it is curious to note the attraction of the Belfry. The motor cars that come sweeping up the drive stop near the chapel door. The tourists get out. The ladies adjust their hats and shake out their skirts. Ah! They are going into the chapel, or into the library? Not at all. They are making straight for St. Michael!

See, they are grouping themselves in front of the Belfry door. One of the party steps out from the rest and moves a little away. Yes, he has a camera. They are going to have their pictures taken. There, that is over. They get in again now, and speed away happy.

Perhaps they do not care for such things, but there is an older bell than Michael hanging on the walls of the cloister. It has a history, too, as it was a gift of the Oneida Indians in the first days of the Mission, and was ringing out day by day over these lakes near forty years before Michael and his Belfry were heard of.

And yet the Belfry too is interesting. It was a great day at Nashotah when, on a superb autumn morning twenty-nine years ago this last Michaelmas, "Michael," having previously been put in place, was duly blessed. It was the opening day of the Seminary year. Visitors arrived on the early train, and after Matins in the chapel, assembled in large numbers on the

ist, and every evening to Evensong, at which the student body in surplices form the choir. He has been heard in joyous peals on certain occasions of joy, and many will remember the wild notes of alarm he sent forth when the destructive fire broke out in May 1910.

Summer visitors would doubtless be sadly distressed could they see their shrine in its present dismantled condition. Time and the weather have told upon the Belfry, and the heavy timbers close to the ground were becoming unsafe. The unsound parts have been removed and replaced with new timbers. As soon as tamaracks can be brought from the swamp, the now denuded Belfry will again be clothed in its rustic dress, and will await its stream of pilgrims when summer comes again.

THE PSALTER was written to be sung. Our Venite shows that—"O Come Let Us Sing." And then we proceed to read. But if, in deference to a mere custom which has not one word that can be said in its defence, we still read the Psalter, we still may think some things about it. The most solemn and reverent worship of God is that which goes on unmarred by mechanical direction, announced by the officiating minister. In a Church like ours, with hymn tablets on the wall and printed slips in the pews, it is evidently superfluous to tell the congregation what is the day of the month. It would set some to thinking in a refreshing way if they would attend the Evening Prayer which the Sunday school carries on at 3:30 P.M. Then they would observe that neither the Psalter nor the hymns are announced, and yet everyone is ready.—*Parish Bulletin of St. James' Church, Philadelphia.*

Lessons From the General Convention

An Address Delivered at the Third Annual Conference of the Diocese of Atlanta, November 19th

By the RT. REV. C. K. NELSON, D.D., Bishop of Atlanta

AFTER the occurrence of a meeting of such numerical magnitude and so thoroughly representative of the Church's deepest thought and devoutest aspirations like the late General Convention, it would seem a reasonable expectation that our Church leaders would bring back to their several jurisdictions some valuable and definite impressions of the things which form the staple of the deliberations of eighteen days of diligent work. Neither the newspaper reports, nor the opening charge, nor the pastoral letter, would suffice to impart or to gather up the convictions there formed by one who took an active and conscientious part in the deliberations, prayers, and the worship of this assembly.

Each one of us should bring a message in his own way; with perhaps some difference of interpretation; just as in an orchestra composed of a great variety of pieces each instrument has its distinct score, although all are necessary to the harmony.

While in your reading of the daily or weekly reports of the proceedings you formed certain views of that which was accomplished, it may be that I can contribute something to the meaning and value to you of this very interesting body of Churchmen.

You should first bear in mind the conditions of our legislation; that a House composed solely of Bishops sits apart, and another House is composed of four clergymen and four laymen from each diocese, along with smaller delegations from the missionary districts.

In our plan each diocese is a complete unit or entity in itself. The General Convention is formed by the union of such diocesan units on a plane of perfect parity and equality. Every diocese which adopts and consents to the Constitution and Canons of the General Convention agrees to be bound by the acts of the majority of them all in the determination of any question of common interest and mutual welfare; and this determination is reached by action of both Houses on any proposition.

You will perceive then from this brief description that it is a matter of prime importance that each diocese should be fully and truly represented, not only by its Bishop or Bishops, but also by the clergy and laymen who are elected as deputies faithfully to represent their respective constituencies.

I.

A most pronounced mark of this Convention was its *alertness to the conditions and needs of our time*. There was a combined use of history, opportunity, and prospect, with a deep purpose to perform our full share of the obligations made upon His Church by our Divine Lord and Master.

How to perform those duties to humanity as we find it here and now, in our own time and country, with its enlarged consciousness and new aspirations, its mixed motives and various, often variant, methods, and to conform all things to the purposes of His will, was the chief study for every one of us.

Here is a great lesson to our diocesan life. It conveys a doctrine singularly opposed to the parochialism or congregationalism with which so many of our churches are infected; which thus lose both the strength of combination and the enthusiasm created by a number engaged in the same occupation and stirred by the same calls to duty and to privilege.

In every church (as in every family) men are prone to magnify what they call their peculiar difficulties. In such an assembly these either diminish in intensity or become more enduring, or a parallel is brought out which enables and equips us to meet situations that seem to belong to us alone. Hence many a Bishop, who has abundant causes for discouragement, takes heart from those who are laboring under similar or greater disabilities; so too, many a diocese which feels its weakness and incapacity is strengthened to renew its efforts by the familiarity gained with the obstacles and hindrances of its ecclesiastical sisters. The eagerness with which all entered their contributions evinced the prevalence of an animated spirit and of a keen desire to fulfil their parts.

I know of nothing more stimulating than the united dem-

onstrations there given that this Church is fully alive to all the world-movements, and the singleness of purpose to watch for every opportunity and to meet each new condition as it arises. Had this been the total result of the meeting, it could not be pronounced a failure.

II.

Chief among the subjects stressed was *the importance of definite Religious Education*, which was emphasized in almost every public utterance. It was again and again pointed out that the trend of the enlarged and expanding provisions for education, while not positively anti-Christian in tone, do not undertake to make provision for the life of the spirit or the instilling and maintaining of a definite Faith. Christian ethics are rather an implication (not always that) than a feature of modern education; hence there is an avowed necessity for the most persistent cultivation of the spiritual element and the most abundant and painstaking use of all the means at our command, beginning with the Sunday school and extending up to the Christian university.

Organization has been completed and officers appointed for a system of Christian Education which is to permeate every diocese; and there is nothing which I feel compelled more distinctly to authorize and commend to attentive and sympathetic consideration than the work of this Board; with such an adaptation of its suggestions and methods as local peculiarities demand to produce effective and permanent results.

It must be obvious to any thinking man that in the struggle for existence, in the exploitation of rights, and in the demands for public service of every kind, including education, the Church, to continue and disseminate her benign influence, must not confine herself to simple evangelism of those who may come to hear, but must make provision to rival or match the training in arts, sciences, and trades, with a well-considered and studiously applied programme of religious training. Primarily the clergy must feel the responsibility as leaders, but the question is one which touches the laity at the very heart of good citizenship; and the field is one which does not demand for successful venture that the workers be men in holy orders, but only requires a deep sense of the tremendous significance of religion and a personal consecration to a great cause.

III.

Pursuing the conception of the new vision of a Church whose activities are not confined to diocese or parish, and whose sympathies are as full-orbed as the habitations of men, we naturally adopt a new ideal of missions, and see clearly the duty expressed in the parting command, "Go ye into all the world," opposite to the unhealthy temper which makes men practically poor, so well expressed by Bishop Lloyd:

"The point of view of the whole body is affected by its wrong conservatism, and nothing could be more damaging. The diocese becomes certain that no obligation rests upon it till its last need is provided for. The parish is certain it owes nobody anything until it has done all it would like to do for itself. Naturally and logically the individual concludes that he owes nothing to either of them till he has provided himself with all he would like to have."

And this will be so as long "as it easy for men to believe that this work of extension is something apart from the regular and normal work of the Church; to be undertaken if the pious are moved thereto, after they have provided for themselves . . . The results that have followed such methods are about what might have been expected."

How different from all this is the spirit of hearty Christianity breathed in the pastoral letter:

"In every land, in new and wonderful opportunities of service, the voice of Christ is calling; behind the slowly, but surely, dissolving mists of misunderstanding and prejudice that have clouded Christendom, the face of Christ is shining; and through the manifold activities, movements, changes, aspirations, and yearnings of our social, individual, intellectual life, the love of Christ is throbbing like a great heart to the world—the unchanging, unfailing dynamic of truth and peace."

It is most interesting in this connection to find one of a different speech note as a point of American individuality in

religion the enthusiasm throughout the United States for missionary work.

More and more it is being carried on, not only by theological students, but also by the engineer, teacher, chemist, and doctor, who through the Christian environment in the Universities have received, along with their scientific training, a simple enthusiasm and inspiration for the cause of Christianity throughout the world. This unselfish programme to accomplish the universal mission of Christianity, places, he thinks, the American people at the front of the movement to civilize the world according to the ideals of Christian altruism. A whole-hearted acceptance of idealism enables the United States to bring its influence to bear upon Japan and China far more effectually than could be done by political meanness.*

IV.

The Convention took pains to deny in debate and joint sessions of the Houses that this is a class Church, and to disprove by verbal overtures and by enactments that she is unsympathetic with or indifferent to the working classes.

Much attention was given to the subjects of work among mountaineers, the factory-folk, and the other toilers of all races, North and South.

V.

Sociological efforts were not only constantly referred to as matters for deliberation, but developed marked advance in the planning and direction for social betterment of every kind.

Social service was defined as the normal outlet of Christian love and as an opportunity for reasonable and proper personal sacrifice.

Quoting again the language of the pastoral letter:

"The Spirit of Christ is the Spirit of service; and the law of Christ is the law of unselfishness; and everyone who follows Him must be doing some service and making some sacrifice."

VI.

The direction and consent given to plans in the interest of Christian Unity were tangible and concrete. Not only the Commission on Faith and Order was continued with cordial favor, but two standing committees as well were authorized to act in concert with the Federal Council of Churches, and the Committee on the Laymen's Missionary Movement was enlarged and continued.

It is not true then, as some have asserted, that the Church does not sympathize with the purpose to promote fellowship and coöperation among those bodies which recognize Jesus Christ as Lord and Saviour. The incident of refusal of the House of Bishops to consent to a resolution in the House of Deputies proposing a new method of representation in the Federal Council of Churches was due largely if not wholly to the wording of the first paragraph of the resolution, which announced as the basis of the proposed plan of coöperation what on its face is open to criticism for exactness, namely, "recognizing the 'essential oneness' of the Churches, etc."

Either we have Christian Unity, which no one affirms, or are laboring to secure it, which all ought to desire. If there be "essential oneness," what is the Christian Unity that we have not and are striving for? Is that a dream, or does "essential oneness" already exist?

Missionary expression has deepened the sense of urgency to grapple with the problem of unity. But this wider expression has fostered the conviction that if the Anglican Communion is to succeed in its ministry of reconciliation, all short cuts and flickering expedients must be avoided, and no concordats or unions may be promoted or accepted in one direction which would nullify efforts towards reunion in other directions.

"Conscious of proving to an unique degree points of vital contact with both of the opposite groups of Communions into which the Christian world is divided, the Anglican Church is instinctively cautious and patient, because it aims ultimately to bring about visible unity among all who confess one Lord Jesus Christ as God and Saviour."

* Professor Bornhausen of the University of Marburg in the last number of the *Harvard Theological Review*, cited by the *Churchman*, November 8, 1913, page 619.

† Rev. Francis J. Hall, D.D., in *Constructive Quarterly*, September 19, 1913, page 533.

EFFORTS to be permanently useful must be uniformly joyous—a spirit all sunshine, graceful from every gladness, beautiful because bright.—*Carlyle*.

RELIGIOUS WORK IN THE UNIVERSITY OF PENNSYLVANIA

BY THOMAS ST. CLAIR EVANS,

For Fifteen Years Secretary of the Local Christian Association

DURING the early years of my work in the University, I felt independent of the Church, and sought only to be vitally connected with the Intercollegiate Y. M. C. A. After some six or eight years of experience, I woke up one day to discover that the Association had developed exactly along the lines of the Church, with its internal activities of Chapel, Bible study, and prayer meetings, corresponding to the normal Church and Sunday school; with the University Settlement of Philadelphia as our Home Mission Department, and the Medical Work in China as our Foreign Mission Department. I found, that, all unconscious to myself and the students, we were developing a new Church without the organic union or Sacraments of the real Church. Ever since that time, I have been gradually trying to bring our Association closer to the Church, until at the present time I feel that we must lose the Association-consciousness so far as possible in the Church, and become simply the Church at work among the students.

It is not sufficient to be the "Servant of the Church," or the "Agent of the Church"; the local organization must simply be *the Church in action*, under the control of the Church itself.

Except in the case of the Roman Catholics, whose international policy will not permit them to recognize any other religious body, our organization has been accepted by the churches of Philadelphia as their means of approach to their own students in the University; and even with the Roman Catholic chaplain there is the heartiest coöperation. The Episcopalians, Presbyterians, Lutherans, Methodists, and Baptists have their official representatives on our "staff" of workers.

This condition is altogether exceptional, and would be impossible if the Association had not officially placed itself in the hands of the churches and entirely at the disposal of their leaders. For example Dr. M. W. Lampe is the Presbyterian pastor and the Religious Education secretary of the University, with the understanding that in all of his work on behalf of the Presbyterians he is under the direct supervision of Dr. Hughes, of the Presbyterian Board of Education, although for the sake of unity his salary and reports pass through the Association offices.

The Episcopal and Methodist bishops select and direct their representatives through the Clearing House Association, while the Lutheran Committee requests the Association to supervise the work of its representatives. The splendid result of this experiment thus far has been that the Association has been recaptured by the Church and now rejoices to be absorbed again in its organic life.

The Student Y. M. C. A. is doing splendid work in the smaller Colleges and Universities, but in the larger Cosmopolitan Institutions it must lose itself in the great organic Church if it is to cope with the tremendous obstacles to be encountered in the class room and on the campus. The direct contact of the Church in its various divisions with its own students and through its own students with the non-Christian students is the most direct and most permanently effective method of doing student work.

There is need therefore for the Student Y. M. C. A. to become a Church Student Christian Movement. All members of Christian churches in a local institution should constitute the working force. Boards of control should consist of representatives of the local churches which enter the movement. Student pastors, secretaries, or other local employed workers should represent some church and should constitute the "staff" of the local organization.

The national organization should be democratic, being formed by the representatives of the local units, and the national leaders should be Churchmen capable of ranking as Bishops and leaders in their several denominations. The organization should be churchly and democratic throughout, with recognized Churchmen in its national and local positions, and should be affiliated with the Worlds' Student Christian Federation. A work based on some such principles would unite the local pastor movements and the denominational societies and the Student Y. M. C. A. with the United Church behind it and its impact on our great University communities would be almost irresistible.

SOCIAL SERVICE

← Clinton Rogers Woodruff, Editor →

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

Y. M. C. A. WORK AMONG SOLDIERS AND SAILORS

THE Young Men's Christian Association among soldiers and sailors does some direct, and very much more indirect, social service. The matter of the distribution of a body of from one thousand to ten thousand men in a city for liberty purposes after confinement on board ship is in itself preëminently a social service problem.

Although the Association must provide for the men as individuals, the ample provision by the Association for sanitary intercourse, games, reading matter, as well as banking privileges, make for very definite results in social as well as individual service. For instance, the Association in the Navy handles for safekeeping and permanent deposit something over \$700,000 a year for the sailors.

Another distinct service rendered by the organization, both at Army posts and Naval stations, related to liberty life, is its influence toward temperance and purity. Something over 6,000 men have joined the Total Abstinence League in the past three years and those uncounted results in the way of the prevention of the social evil rank high.

The methods and influence of the organization follows the fleet wherever it goes, and the Association movement in South America, China, Cuba, as well as in the Philippine Islands and at the home ports, invariably plan for the reception and care of the great mass of men whenever the fleet comes to port.

The moving picture machines are being increasingly used for the purpose of entertainment and education.

A striking feature of the camp work in the Philippine Islands, in connection with the Association equipment, is the continual supply of ice cold water (for which over a thousand pounds of ice are used daily) much to the surprise and delight of officers and men for whom such refreshment means more, perhaps, than any other provision.

WORK IN HONOLULU

From St. Elizabeth's Church, Honolulu, comes word that during the past year the Men's Club, an organization started at the Cathedral, but intended to be fairly representative of the district, has undertaken some features of social work, and at a recent meeting gave, through its various committees, reports of helpful service in boys' work, tuberculosis campaign, civic service, district visiting, etc. Financial aid to needy patients suffering from tuberculosis, and aid to the territorial hospital caring for such patients was reported. At St. Mary's mission for mixed races a trained nurse cares for a great many cases of minor ailments each day. The nurse is paid by the city.

At St. Elizabeth's, where the Rev. W. E. Potwine is the priest in charge, a plan has been carried out, in part, to furnish proper homes for poor families, by building on land adjoining the church and parish house, seven single and four double cottages where fifteen families are comfortably and decently housed at rates of rent within the reach of the poorest. A two-story lodging house, where twenty-two single men are accommodated with good rooms at \$2.00 per month, has been erected. The land was given by Churchmen. A debt of \$12,000 incurred in doing this has been reduced by application of the income from rents alone to \$7,800, and it is hoped to clear it all off from income in the next five years. There is a space for ten more cottages and applications for them all, but these must wait until more money before building further. Proximity to the church and the Church schools, and access to these families by reason of the relations to them, have resulted in nearly all becoming Christians. The lodging house, with the two lots on which it stands, cost \$3,010. The income from it is \$500 per year. Mr. Potwine is looking for a philanthropic Churchman who will be content with 4% interest on his money in view of the use to be made of it, who will loan \$25,000 to build a concrete building on the site of the lodging house, to accommodate, under fine auspices and strong Christian influence, seventy-five

young Chinese men. The St. Elizabeth's scheme is paying well on a seven per cent. basis, but if he could get cheaper money he could do more than he is now permitted to do.

WORK IN THE Y. M. C. A.

Within the past three years the educational social service interests of the Y. M. C. A. have increased about thirty-eight per cent. as a whole: (a) The men enrolled in advertising schools, salesmanship courses, and similar schools in finance, real estate, poultry raising, etc., covering over twenty different lines of effort, have increased about 4,000 men or to a total now of 11,000 men. (b) Employed men and boys have taken advantage of the technical and industrial facilities in our continuation, apprentice, and other forms of similar vocational schools, covering forty different lines of work with an increase of about 10,000 males or to a total of 30,000 at present in such courses.

Employed men and boys in commercial, business, and office courses, in which the association now reports thirty-five different lines of study, have increased by 9,000 or to a total of about 37,000 males.

The student department has placed on its staff three men who are giving all of their time to promoting social study and service. One of these men (Dr. Exner) is directing a campaign of sex education in the colleges, employing the services of three able lecturers who will cover the principal institutions of the country each year, working through local associations. Printed matter has been issued, setting forth the social service programme, in which students can coöperate.

The alumni movement which, in brief, has to do with the relating of college graduates to all forms of service through the Church and other agencies in the cities and rural communities where college graduates locate, is being actively promoted.

The department, too, is conducting an aggressive campaign for recruits for professional social service and is able to relate them to the organizations that are needing their services.

WORK IN INDIANAPOLIS

The most important social service development in the diocese of Indianapolis has been the opening of a home for working girls about a year ago. At present it has forty girls in residence. The home is for the benefit of girls who do not earn more than ten dollars a week. The rule is that each girl pays one-half of her earnings into the home. The average amount received from each girl is a little less than three dollars a week. The home is under the auspices of the Church, but any girl of good character, whatever the ecclesiastical affiliations may be, is received.

The Social Service Commission, under the chairmanship of Dean Lewis, has been making a study of conditions in the penal institutions and has also been endeavoring to arouse interest in social service throughout the diocese.

THERE IS ONE feature about the Scranton Boys' Industrial Association, to which I have already referred in these columns, that is interesting and, so far as I know, unique. It is that in the government department, where there is an election held every three months for the various officers, every boy from the president down to the least officer is paid for his services, the money coming from the dues of the club. Each boy upon becoming a member of the group is assigned to represent a state. Boys are fined for disorderly conduct and are given three days in which to pay the fine or be expelled.

A COLORADO Social Welfare Conference has been organized in connection with the University Extension Division of the University of Colorado. It expects to discuss the problems of social welfare, to disseminate information and promote reform. It does not formulate platforms.

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.

REPORT FROM THE BISHOP OF TENNESSEE

To the Editor of *The Living Church*:

ON September 25th, I made an appeal, by letter, to the Church papers, for the family of a clergyman, who was suddenly stricken by a fatal disease and who asked that his wife and children might be provided with a home.

I received fifty-nine answers to the appeal and have written replies to all of them, except two, which were anonymous. The total amount received by me was \$749.10—which, with the amount received from the people of the diocese to which the clergyman belonged—(he was not a clergyman of my diocese), has enabled the widow to buy a lot and build a comfortable home for herself and her four children.

The clergyman died, as the physicians predicted, two months after the illness suddenly seized him. He was very brave and confident to the end: and, lying upon his bed, only a few days before his death, he presented his last Confirmation class to the Bishop, who wept with the candidates, while pronouncing the benediction.

I am grateful to those, who responded to the appeal and have closed the account. [Signed] THOMAS F. GAILOR.

Memphis, Tenn., November 18th. *Bishop of Tennessee.*

ROMAN PRACTICE OF LAY BAPTISM

To the Editor of *The Living Church*:

IT requires so many weeks for your paper to reach this out-of-the-way corner of the world and for a letter to reach you from here, that perhaps in this year of the General Convention your readers will have forgotten that in the summer your correspondence columns contained some letters referring to the Roman Catholic custom regarding Lay Baptism. It so happened that just as I was reading those letters our China missionary magazine, *The Chinese Recorder*, contained an article on Roman Catholic Missions in China, reprinted from the *Oxford and Cambridge Review*, which mentions in a most casual way that the children brought to their orphanage in Shanghai are christened by one of the women workers or by one of the catechists. I am sending you the magazine, marked at the reference. This article is by a Roman Catholic priest, a Jesuit, who visited their missions here and is writing of what he saw. The reference to Lay Baptism is not at all in the line of controversy, but simply a statement of what was seen, and a statement made as of a matter-of-course custom in their work. Thinking it may shed some light on the discussion in question is my reason for sending it to you.

Sincerely yours,

GOUVERNEUR FRANK MOSHER.

American Church Mission, Wusih, Kiangsu, China,
St. Luke's Day, October 18th.

MARRIAGE DISCIPLINE

To the Editor of *The Living Church*:

THE law of consanguinity is founded on the law of nature. The law of affinity is based on a totally different concept. It derives from the Mosaic law.

Christ clearly distinguished between the Divine law based on the law of nature and the Mosaic law. Moses indeed made a law, but "from the beginning it was not so." A return to the law of nature, by which only one kind of union is clearly excluded, viz., that between a man and a woman in the direct ascending and descending line, would seem to be His teaching. All other prohibitions should be referred to the human law, the true objective of which should be the better safeguarding of the family.

The English table of kindred and affinity is no part of the English Prayer Book, though it is often appended to it, and it certainly is disputable whether the position of the English Church with reference thereto is an essential point of discipline.

This Church does not receive the idea of spiritual kinship as applied to sponsors, and many impediments set up by the medieval Church have been implicitly condemned as not of Divine law.

In general, the fewer the impediments, outside of the natural law, the better for morality.

LEWIS STOCKTON.

CHAPLAINCIES IN THE ARMY

To the Editor of *The Living Church*:

IT seems probable that the much needed increase in our Army will take place in the not distant future, and if there are any of the clergy who are desirous of making application for chaplaincies they should begin at once. There are two prime requisites for

the position: the love of hard work, and a special vocation for work among men. Those possessing the above qualifications will find great happiness in the Army.

I will be only too glad to furnish any further information.

HERBERT STANLEY SMITH,
Chaplain 3d Infantry.

Madison Barracks, N. Y., November 18th.

ORGANIZATIONS OF YOUNG PEOPLE

To the Editor of *The Living Church*:

IT has often occurred to me that we are losing an opportunity with the growing young people of the Church and the community, in not providing for them some devotional exercises analogous to the work of the Christian Endeavor, which is featured in the sectarian churches. Critically, one may say that there is nothing much to these meetings, but the fact remains that young people are attracted to them and it seems to be the means of developing a certain type of loyalty. No doubt the underlying principles which contributes to this success is to be found in the psychological law, "impression through expression." If no other good has been gained from the meeting than that the individual by his sharing in it, through the reading merely of a verse of Scripture, or the expression of an idea, has had that idea crystalized in his mind, that in itself surely is worth something.

May we not have a discussion upon this point by those who have not only a wide experience, but also some particular experience in solving the problem of keeping the young people interested in their church?

J. PHILIP ANSHUTZ.

St. Luke's Church, Billings, Mont.

"GOOD BYE"

To the Editor of *The Living Church*:

IN the November 22nd issue of THE LIVING CHURCH, I notice that the Rev. Dr. Andrew Gray rather takes exception to my using the word "Good bye" in a recent poem. He gives an excellent explanation of the meaning of the term, for which I am indeed grateful. Plainly there can be nothing "bitter" or "sad" about saying or writing to anyone, "God be with you"; although a poetic imagination might conjure up several sad and bitter thoughts (or ought I to say "regretful" thoughts?) in connection with one person having to forsake irrevocably some other person of whom he or she was inordinately fond.

But I cannot refrain from observing that I would be still more grateful had Mr. Gray suggested some term which I might have used in place of that really expressive "Good bye." My dictionary (Webster's) is somewhat brief on the subject, giving the meaning of "Good bye" as simply "farewell, adieu." Now "farewell," which really is a contraction of "fare thee well," seems to deal not at all with the state of mind or body of the one left behind; "adieu" is nothing more or less than French for "farewell." Roget's *Thesaurus* (which is exhaustively complete) gives the following in connection with "Good bye": "farewell! adieu! good bye! good day! *au revoir!* fare you well! God bless you! God-speed!"

Now, really, in that verse of mine, what is there that I could possibly have used to express my meaning more clearly than "Good bye," which is used in this day and generation to mean that some one is going, or has gone, away as a final act, and may not return: perhaps will not be received in case of ultimate return, on account of existing circumstances? I have known persons who, when departing for some distant place, refused to say "Good bye," arguing that "Good bye" meant something final and depressing; whereas "farewell" or "*au revoir*," or something of that sort, meant that they would be away only for a space. Has Dr. Gray forgotten that popular ditty of some years ago, called "Say *Au Revoir*, but not Good bye"? Not that a great deal can be proven by the words of popular songs; but people certainly grasped the import. Tosti unhesitatingly loads a very mountain of meaning and prophecy onto his "Good bye"; he even adds the tragic and terrible "forever," as though to impress upon his hearers that there is nothing flimsy or trifling about his "Good bye."

Please believe that I am not in the remotest sense objecting to Dr. Gray's correction. Only, in case one wished to express final leave-taking in prose or verse, will he kindly suggest some one word which would exactly express just that thought and nothing more or less? I fancy that the entire world of writers would feel that it owed him a debt, for truly "Good bye" has been worn to rags by both poet and prose writer.

LILLA B. N. WESTON.

Milwaukee, Wis., November 20, 1913.

SUNDAY SCHOOL WORK

Rev. Charles Smith Lewis, Editor

Communications intended for the Editor of this Department should be addressed to 1535 Central Avenue, Indianapolis, Indiana

A NEW emphasis is being insisted upon in education. We have heard a good deal about vocational work, and we have heard a good deal about training character as the end of education. And now our leaders are telling us of the importance of moral training. It is no new note, though it is being newly struck. Back to the standards of the Church, ages and ages ago, this emphasis carries us, St. Paul insisting that children should be brought up in the nurture and admonition of the Lord; the Prayer Book bidding the minister of Holy Baptism tell the godparents that they are "to take care that the child be virtuously brought up to lead a godly and a Christian life," the modern educationalist urging the importance of moral training, are all after the same thing, and the last is but repeating the first.

A recent book treating of this subject lies before us as we write, and deserves a careful reading by everyone who has any interest, or responsibility, in the matter. [*Moral Instruction, Its Theory and Practice*, by F. J. Goned. Published under the auspices of the Moral Education League, London. Longmans, Green & Co. Price 90 cents.] The very opening of the book strikes an important distinction between moral education and moral instruction. Moral education, naturally, is the larger, and implies "training for the good life." Moral instruction is putting the ideal of the good life before the children in a logical and systematic way. This distinction we should have constantly in mind. It goes far beyond the limitations which Mr. Goned puts upon it when he describes his subject as moral education and moral instruction. The distinction is what underlies the purpose of the General Board of Religious Education when it distinguishes between the wider aim of training the children of the school in all those things which go to make up a Christian life, and the detailed instruction by which the ideal is developed before the child's mind.

That one author goes further. In his mind the proper end of all education is "training for the good life." He shows how it must touch the outside world, that it must be quickened by the interests springing from the life of men. He touches upon the modern fetish of self-realization, and shows that unless there is the moral element in it, there is no value to it. He discusses the question of character and tells us that it is "the result of the combined action of the whole of the instincts, feelings, and thoughts, expressing themselves statically in habits, or dynamically in more or less creative acts of the will," and says, "the key word in this statement is *result*." In short, our author, in a very clear and interesting way, discusses the subject of the theory of moral education, and the manner of moral instruction.

The book does more. It gives a series of concrete examples of method, carefully worked out lessons on Self-Control, Courage, Truthfulness, Kindness, Respect, the Public Good, Humble Material, Loss and Gain, Self and Character. Beside this there are three tables which give "a scheme for the correlation of certain subjects of instruction" in such a wise as to subordinate them to the aim of moral and civil training, the material being so arranged as to exhibit, in three stages, the progress and evolution of mankind, with special reference to the natural life and history.

It is interesting to see that the fundamental subject of this scheme of instruction is *history*. The progress and evolution of mankind are treated as the natural and proper vehicle for instruction, in a logical and systematic way, in morals. He boldly says, what to our American system of secular education will sound most heretical, "arithmetic and geography and writing, etc., must be held subordinate to this wider outlook." And yet, after all, is he not right? Is there not a very much higher, and nobler, and better end than to teach children to add and subtract, to multiply and divide, to calculate interest and the size of a room? Measurements, all that is involved in "figuring," or "number work," have an important place in life; but are they, or rather ought they to be the very climax of every-

thing? How all essential they are in school life to-day is shown in the experience of a well-known writer in an Eastern city. His two children were, for reasons of health, taken from school. For a year they had no lessons save a few minutes a day in "numbers." But they read, they saw, they lived in the atmosphere in which human living was constantly in the foreground. At the end of the year they went back to school—and it is the first school in repute in New York City—and entered the class in which they would have been had they not left school. Their fifteen minutes of "numbers" had kept them up to the grade in that, and the rest did not count. In fact their gain in what, for lack of a better word, we might call the "humanities," far overpassed their technical loss.

We would urge all those who are interested in the highest education of their children to read these pages. They will not always agree, but they will be stimulated and helped, we are sure.

THE IMPORTANCE of this subject of moral training cannot be overestimated. Our Sunday schools ought to do more than is done, we fear, in most of them, along this line. For after all, what is the aim and purpose of the schools but to train its children to live a good life? Bishop Westcott tells us that "the essence of righteousness lies in the recognition and fulfillment of what is due from one to another." If this is true—and who can question it?—is not the most perfect ideal of righteousness the revelation of God in our Lord Jesus Christ? And are we not failing utterly, in all our religious training, when we fail to make vital this ideal?

There is a great danger, we believe, in the instruction of the present day, that it plays no part in real education. Too much of the Biblical material is wholly and entirely "historical." We teach the history of the Jews, we teach the history of our Lord, we teach the history of the apostles and of the Church. We draw maps and make models. We picture the scenes and events of the past days, and we find that they do not satisfy the children's soul-longing. Is it not because we lose sight of the greater value in the less? We must know the life story of the Israelites, as of the Lord Himself, but unless somehow those things which we learn serve to clarify and perfect our vision of the ideal of a good life, and of what our good life ought to be, they fail, just that far.

The keynote of the three periods of child life find their echo in moral training. The earlier period of childhood can but create the atmosphere in which later these other things will grow, but it can create the atmosphere. Little children, kindergarten and primary boys and girls, ought to be made to feel, not to have definite instruction in the great principles of right and wrong. They should see the life of good men, the Life of God, so beautiful and so beautifying that they will come to feel that it is the ideal life.

In the next age, when the imagination is strongest, the appeal will be to it. Then is the time, and this is the reason, for putting before the children examples of holy living. It would be a capital climax to this period if the whole ideal could be summed up by a year's instruction, not on the specific duties, as the Standard Curriculum grade would suggest, but by a series of vision. First we would propose a few of the Old Testament worthies, not for the story of their lives, but for their vision of life, for what they stand for in the unfolding of the perfect life. Then a strongly worked out presentation of the Life of Jesus, again not for the story but as unfolding the ideal life, and finally a few glimpses of the way men, under the inspiration of that life, and with its help, have wrought their lives along its pathway. The adolescent age would be the time when the ideal of living would take on its particularly social aspect. Then when boys and girls are keenly alert to their relation to each other, to the social life about them, the more formal social duties ought to be developed, and, because it is the age of reason, then, as we have said before this, the mate-

rial for forming conclusions should be given them so they can use it, in this way, and they should be guided to draw the proper conclusions from it.

THIS QUESTION of training in morals ought to occupy more attention than it often does. We can think of no more profitable subject for the catechizing than this. The priest of the parish is the one person beyond all others who is responsible for the children having this right ideal of a good life. He can work it out. He can give the essential instruction. He, and, we believe, he alone, can do this most effectively, and by so doing bring into a living whole the work that is being done in the different grades. It is worth trying. It will repay the effort.

THE REV. GEORGE LYNDE RICHARDSON, rector of St. Mary's parish, West Philadelphia, writes of the Teacher Training Course in the convocation of West Philadelphia, which has now entered upon its second year. It is under the auspices of the West Philadelphia Sunday School Institute. Mr. Richardson acts as principal of the classes. "All teachers are welcome to attend and the committee is especially anxious that young people who have never taught should take this course and thus fit themselves for teaching." About forty were enrolled last year and they hope to double the enrolment this year. The scheme calls for weekly meetings, two subjects each evening, three-quarters of an hour being given to each. The standard course of the G. B. R. E. is being followed. There is a strong faculty. The first year classes meet in the parish house of the Church of the Atonement, the second year in the parish house of Calvary Church.

CATHOLICISM AND REVOLUTION

BY THE REV. BERNARD IDDINGS BELL

THE most apparent result, to the layman in criticism, of the exhaustive study that has been going on of late years of the New Testament, is the ever-increasing certainty that the teachings of Christ can be rendered intelligible and coherent only by assuming in His mind a definitely Messianic and transcendental point of view.* With each passing year of late we have seen the naturalistic interpretation of His doctrine more and more discredited. It seems plain nowadays that Christ spoke as though His second coming in judgment were a matter of imminent importance. It seems equally plain that the Apostles and Evangelists and the writers of the Epistles definitely believed the same thing themselves, and wished their followers so to live as to be ready at any time for a transcendental cataclysm.

With increased certainty in critical minds upon this point has come the necessity for believers to explain why the Christ and His followers should have sought to give this impression, this expectation which has not yet, after all these years, been fulfilled. They must either reject the divinity and wisdom of Christ altogether, or else they must arrive at some explanation, some justification of such a procedure.

The present writer offers an explanation which has proven sufficient for him, and which has a very practical bearing upon certain imminent modern problems. It is within the range of possibility that Christianity was presented in the way it was because Christ wished its members to have the strength to be, in all times, revolutionists against the world's established orders and standards. Who would dare despise worldly conventions, worldly morality, worldly expediency, more than those who regarded them as ephemeral and of no importance? As Christ looked Pilate in the face and said, with calmness, "My Kingdom is not of this world,"† so His followers could with equal calmness ignore the Pilates of the ages. Such a Christianity could take the morality of the Sermon on the Mount as literal command, not poetic, idealistic elaboration of principles. Such a Christ would expect, as Christ did, that His followers were sure of the world's bitter hate.‡ Such a Christianity would have the force and power in it to be not merely unworldly but anti-worldly, super-worldly.

It has been the genius of Catholicism to keep alive, in her dogma, in her sacramental system, this super-worldliness. The Catholic Church has time and again denied her dogma, denied her sacraments, denied this essence of herself, in the

realm of conduct. The history of the Church, after the first century or two, is a history of attempts made to reconcile super-worldly Christianity with worldly wisdom. Inevitably, in every age, the attempt has failed. To mix and fuse the crafty wisdom of the world with the divine fire of religion is to mix and fuse oil and water, ice and flame. The religious tragedy in most people's lives, the religious tragedy in most Church lives, is that they have sought to compromise the battle of Armageddon, they have attempted to serve God and Mammon at the same time.

Nevertheless it is true to say that Catholicism, the inner genius of the Church, has ever borne witness to the revolutionary fire within her. No sooner had the Church been captured by the empire than the great monastic movement swept through the world as a protest. No sooner had the monastic movement made its peace with Mammon than the friars arose to voice protest in their age. They in turn became ruined by the great refusal. Then the Reformation, in its beginnings a demand that the Church be ransomed from the worldly world, rent Christendom asunder. Protestantism, in its turn, was captured by the world.

And now, to-day, we seem on the eve of another great revolt, a revolt against the wisdom of the world and all that it stands for, a renewed iteration that things practical and proper from a worldly standpoint are at least suspect from the viewpoint of the Christian religion. At present this utterance is coming from strange quarters. The soap-box Socialist on the corner, the fiery I. W. W. man with his cry of "No Master, no God," they are preaching an idealism, an impractical programme, a Utopian dream, an "impossible" ethics, which is profoundly akin to the essence of Catholicism. They do not know it as such. They hate Catholicism, so they say. They hate it because they know it not. They hate it because they who call themselves Catholics are to be found attempting to compromise with Mammon, trying to believe in the transcendental, supernatural Kingdom of Christ when they go to the Sacrament, say their prayers, make their confessions, and to deny that Kingdom of God in business, in industry, and everywhere else where worldly wisdom makes its claim to rule. The most damning thing that can be said about our Church in regard to her claim to be Catholic, is that the world, her enemy, considers her respectable.

"GIVING THANKS TO GOD"

BY ZOAR

GIVING thanks to God and the Father by "Him!" Oh! for words to express the thankfulness of one who, falling almost under the wheels of a rushing automobile, was saved from death or serious injuries, through God's unspeakable mercy and love. And yet—wonderful as the escape seems, it is, after all, but one link more in the golden chain which binds a thankful heart to her God and Father; but one more jewel set in the precious chain, priceless treasure of every Christian. Shall we, in this Thanksgiving week, count its golden links?

Ah! who can tell the wonders of God's protecting, forgiving love? Who, looking back on the past, can count His mercies, even for one year? Realizing then the greatness of our debt, shall we not fall prostrate before Him, truly giving thanks to God and the Father by Him, and asking that to us may be given, ere our time of probation is over, to prove the sincerity of our thankfulness, not by words only, but by doing to others as we would be done by; and by forgiving them even as God for Christ's sake has forgiven us?

A THOUGHT FOR THOSE GONE ON

THANKSGIVING DAY is so fully and sacredly the home day in our dear country, that we must never suffer its glory to wane, nor allow its celebration to fall into decadence. The land over, trains are loaded with the children going back to the homestead, fathers bringing their boys and girls to visit the dear old people who grow young with their grand-children about them, sons hastening to the mother's side once more, city folks seeing the country, country folks turning to the town. Homeward ply the shuttles, and roll the wheels; the very winds grow merrier as they blow on Thanksgiving Eve, and the snow, if it happens to come, falls with an air of holiday. And in our grateful thanks let us never leave out a memory of those for whom defeat and strife and struggle are over, for those, still ours, and still dearly beloved, who are safe in the city of the King, beyond the last river, beyond the touch of death, forever free, and forever living! Thanks be unto God for the great company of our kindred and friends who dwell where the song of praise is endless, in "Jerusalem the golden."—Selected.

* Cf., for instance, Mathews, *Messianic Hope in the New Testament*.
† St. John 18: 36.

‡ *E.g.*, St. John 15: 18 et. seq. and 16: 33.

Church Kalendar



- Nov. 30—First Sunday in Advent.
- Dec. 7—Second Sunday in Advent.
- " 14—Third Sunday in Advent.
- " 21—Fourth Sunday in Advent.
- " 25—Christmas Day.
- " 26—St. Stephen's Day.
- " 27—St. John Evangelist Day.
- " 28—Holy Innocents' Day.

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 Agnes Huntoon (in Department V).
 Deaconess Adda Knox (in Department VI).
 Mr. C. W. Williams (in Department V).

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

CHINA
 Rev. Arthur M. Sherman.

HANKOW
 Dr. Mary V. Glenton.

SHANGHAI
 Miss S. H. Reid.

JAPAN
 KYOTO
 Miss Lella Bull.

TOKYO
 Deaconess V. D. Carlsen.
 Rev. P. C. Daito (in Department V).

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

WORK AMONG MOUNTAIN PEOPLE
 Rev. S. L. Tyson, of Sewanee.
 Address: Bay Shore, N. Y.

Personal Mention

THE REV. CLINTON WEBBER ABBSON, for the past two years and a half assistant at Trinity Church, Bridgeport, Conn., has been elected to the rectorship, and will assume his new duties on December 1st. He succeeds the Rev. C. L. Gomph, who resigned to become the rector of Grace Church, Newark, N. J.

THE REV. CLARENCE E. BALL has resigned the rectorship of St. Luke's Church, Seaford, Delaware, and he may now be addressed at Aldan, Pa.

THE REV. EGISTO F. CHAUNCEY, rector of St. Mark's Church, Mt. Kisco, N. Y., has accepted a call to Trinity Church, Columbus, Ohio.

THE REV. WALTER EDWIN DAKIN of Columbus, Miss., has accepted the rectorship of the Church of The Advent, Nashville, Tenn., and will enter upon his duties the first of December. His street address will be 1102 Seventeenth avenue South.

THE REV. FRANK DURANT, for eleven years rector of Christ Church, Hibbing, Minn., diocese of Duluth, has accepted a call to Miles City, Mont. Mr. Durant will leave Hibbing the first of the year.

THE REV. Z. S. FARLAND, rector of St. Stephen's Church, Richmond, Va., has been called as curate to the Rev. W. A. R. Goodwin, rector of St. Paul's Church, Rochester, N. Y., and will enter upon his new work the first of the year.

THE REV. HAROLD E. FORD, one of the general missionaries recently appointed by Bishop Longley of Iowa, has assumed his duties, with residence in Des Moines. He will care for a number of missions contiguous to that city, will act as Bishop Longley's secretary, and has been appointed as the new treasurer of the board of missions.

THE REV. GEORGE S. GIBBS, a diocesan missionary of Louisiana, resident at Crowley, is reported as much improved in health, though as yet unable to attend to his duties.

THE REV. ALEX H. GRANT, recently elected rector of St. Paul's Church, Des Moines, Iowa, assumed his duties on Sunday, November 23rd.

THE REV. LAURENCE H. GRANT, one of the curates of the Church of the Transfiguration, New York city, has accepted the rectorship of St. James' Church, Albion, in the diocese of Western Michigan.

THE address of the REV. FRANK P. HARRINGTON has been changed to Pascoag, R. I.

THE REV. THOMAS HORTON, who has been in charge of Grace Church, Boone, Iowa, for some time, has been called to St. James' Church, Oskaloosa. He enters upon his new work the first Sunday in Advent.

THE REV. BERNARD P. T. JENKINS has resigned the charge of Trinity Church, Neenah, Wis., and accepted a call to St. Paul's Church, Plymouth, also in the diocese of Fond du Lac. He entered upon his duties at Plymouth on Sunday, November 16th.

THE REV. J. L. MARTIN, rector of St. Philip's Church, Baltimore, has accepted a call to the rectorship of St. John's Church, Frostburg, Md., and will begin his new duties December 1st. He succeeds the Rev. F. M. C. Bedell, who has accepted the position of warden of Howard Hall, a school for candidates for holy orders at South Bethlehem, Pa.

THE REV. WILLIAM A. MASKER, JR., should now be addressed at 1318 Rhode Island avenue, N. W., Washington, D. C.

THE REV. J. M. McGRATH, should be addressed for the winter at Ormond, Fla., instead of at 223 W. Seventh avenue, Cincinnati, Ohio.

THE REV. JONATHAN W. MILLER of the diocese of Bethlehem, has accepted the rectorship of the Church of the Ascension, Wellsville, Ohio. He will also be priest in charge of two congregations in the diocese of Pittsburgh, St. Luke's Georgetown, and St. Paul's Fairview, but will reside at Wellsville.

THE address of Rev. J. ORSON MILLER, rector of St. Andrew's Church, New Orleans, is now 1311 St. Charles avenue.

THE REV. E. RUPERT NOEL has been appointed curate at Christ Church, Ridgewood, N. J., to enable the work to be done more effectively in the neighboring districts of the Ho-Ho-Kus, Upper Ridgewood and Glen Rock.

THE REV. STEPHEN C. POWER, of Yuma, Arizona, has been elected to the rectorship of St. Paul's Church, Kittanning, Pa., and will enter upon his work in the parish with the opening of the new year.

THE REV. LEONARD W. S. STRYKER, rector of St. Matthew's Church, Wheeling, West Virginia, has resigned to take effect in January, 1914, and has accepted a call to Emmanuel Church, La Grange, Illinois, where he will take charge at Epiphany.

THE REV. SIDNEY L. VAIL was operated on for appendicitis at the Touro Infirmary, New Orleans, La., and at last reports was doing well. He was taken ill while at his home in Natchitoches, La., his headquarters as a diocesan missionary.

THE REV. FREDERICK D. WARD, rector of St. Elisabeth's Church, Philadelphia, who has been absent for a month on account of illness, will return early in December. During his absence, the Rev. William B. P. Harrison, assistant, has been in charge of the parish, the Rev. C. Thacher Pfeiffer also being temporarily on the staff.

THE REV. FRANK A. ZIMMERMAN of Wyoming, has accepted the rectorship of Grace Church, Defiance, Ohio, and the missions of St. John's, Napoleon, and St. Paul's, Hicksville. His residence will be at Defiance.

ORDINATIONS

DEACONS

ATLANTA.—On Sunday, November 16th, at Trinity Church, Columbus, Ga., the Bishop of Atlanta ordained to the diaconate Mr. WILLIAM BEECHER CURTIS. The candidate was presented by his former rector, the Rev. S. Alston Wragg, and the sermon was preached by the Rev. Henry D. Phillips, with whom Mr. Curtis is to labor in the Church settlement work at LaGrange, Ga.

PRIESTS

ATLANTA.—On Monday, November 17th, at the Church of St. Christopher, Columbus, Ga., the Bishop of Atlanta advanced to the priesthood the Rev. JAMES STEWART-BRAITHWAITE. The candidate was presented by the Ven. E. L. Henderson, Archdeacon for Work among Colored People, and the sermon was preached by the Rev. S. Alston Wragg.

OKLAHOMA.—On Tuesday, November 18th, at St. Philip's Church, Ardmore, the Rt. Rev. Francis K. Brooke, Bishop of Oklahoma, advanced to the priesthood the Rev. THOMAS W. BUCKLEE, deacon in charge of St. Andrew's, Lawton, and associated missions. The sermon was preached by the Very Rev. William Neely Colton of St.

Paul's Cathedral, Oklahoma City, who also presented the candidate, and, with the Rev. V. C. Griffith of Norman, united with the Bishop in the laying on of hands.

DIED

DYER.—In Rutland, Vt., on November 19th, aged 70 years, Mrs. ABIGAIL JANE (HITCHCOCK) DYER, widow of the Hon. Horace Hoxie Dyer, one of the best known and most patriotic women of Vermont. She was descended in a direct line from Governor Ira Allen, a brother of Col. Ethan Allen. Col. H. E. Dyer, commander of the Vermont National Guard, is her son.

LINES.—Entered into rest, November 11th, 1913, at her home, Montrose, Pa. SUSAN LINES, wife of Orrin A. Lines. A devoted and loyal Churchwoman.

MORSE.—In Rutland, Vt., on November 9th, aged 60 years, Mrs. MINNIE GRAY MORSE, wife of Edmund R. Morse, and daughter of the late Mr. and Mrs. Benjamin H. Burt.

PAGE.—EVEN BLAKE PAGE died at his home in Winchester, Mass., October 27th, in the seventy-seventh year of his age. The burial service was held at the Church of the Epiphany, October 31st, and the interment was at Forest Hills Cemetery, Boston. Mr. Page was a lifelong and devoted Churchman. He is survived by a widow and two sons, Rev. Herman Page of Chicago, and John E. Page of Winchester.

RODMAN.—Entered into rest, November 15, 1913, at her late residence, 2100 Spruce street, Philadelphia, DEBORAH KIRKHAM RODMAN, widow of Lewis Rodman, M.D., and daughter of the late William Kirkham. Funeral from St. James' Church on Wednesday morning, November 19th. Interment private.

STONE.—Entered into rest on Sunday, All Souls Day, at Swanton, Vermont, in her eighty-first year, OLIVE BARKER STONE. On November 4th, in Holy Trinity Church, after the office for the Burial of the Dead, there was a Requiem celebration, at which the Rev. G. Y. Bliss, D.D., of Burlington, was celebrant, the Rt. Rev. W. F. Weeks, D.D., Bishop Coadjutor of Vermont, giving the absolution and blessing, and the Rev. Albert Gale of St. Albans, assisting.

"Grant her, O Lord, eternal rest. May light perpetual shine upon her."

MEMORIALS

THE REV. RICHARD LUCIUS CHITTENDEN

The following resolutions were passed by the Bishop, clergy and laity, gathered at All Saints', in the quiet village of Paradise, Lancaster county, Pa., to pay their last respects to a priest, who has spent thirty years in faithfully ministering to an affectionate people in three associated congregations:

WHEREAS: On November 10th, RICHARD LUCIUS CHITTENDEN, priest, entered into life in the eighty-fourth year of his age.

Resolved, That we, the committee appointed, desire to place on record the high spiritual value to the diocese and the Church, as well as to his own people, of a life unselfishly consecrated to the highest ideals of the Christian priesthood. It is not often that a man of such wide experience, strength of character, and independent resources, gives himself so devotedly to one people in a quiet countryside for twenty-seven years.

Applying his own means largely to the erection of the new stone church, fittingly called All Saints', in the pretty village of Paradise, driving in all weathers over country roads, through the fertile fields of Lancaster county, to Old Christ Church, Leacock; and through the hills to Grace Church, Nickle Mines, where he ministered summer and winter to a people who gave him of their love and affection, as he unstintedly gave to them; always modest and deeply humble, he bore many trials with the great patience of a sure confidence in his Heavenly Father. An evidence of character is given by his last official report, in which he says, "I desire to testify to the many blessings vouchsafed to me, among which is the privilege of still learning, praying for, and in some degree helping in the missionary and benevolent work of the Church."

These things we desire to gratefully commemorate upon the day of his funeral, offering thanks to Almighty God for the good example to future generations in the Church of Christ.

F. GARDNER,
 G. I. BROWN,
 C. N. REYNOLDS,
 H. W. HARTMAN.

RETREATS

The City Mission Altar Guild invite all who desire to attend a Day of Devotion, to be held at the Church of the Transfiguration, 1 East Twenty-ninth street, New York, on Tuesday, December 9th. Conductor, the Rt. Rev. Reginald H. Weller, D.D. Holy Communion at 9:30. Meditations at 10, 12, and 3 o'clock.

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—Young, single man for curate in city parish. Good salary with furnished room in parish house. Apply to the rector, Rev. HARRY S. MUSSON, Church of the Advent, Louisville, Ky.

POSITIONS WANTED—CLERICAL

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

POSITIONS OFFERED—MISCELLANEOUS

WANTED—Organist, unmarried man and Catholic. Must be competent to teach organ and voice. Services fully Catholic. Fine new organ, electrical action. Salary \$50 a month with room and studio at church. Must reorganize and train boys and men's choir, and give all of time for present to choir work. Fine field in city for teaching voice and organ. Present organist F.G.O., who is more than doubling salary by teaching, is leaving because, having a large family, must devote so much time to teaching that he is unable to give sufficient time to choir work. Address "UNMARRIED ORGANIST," care LIVING CHURCH, Milwaukee, Wis.

MOTHER'S HELPER. A competent, refined young woman to have care of a child 3½ years old, under mother's supervision. Must have experience with children. Give references. "M. H." care LIVING CHURCH, Milwaukee, Wis.

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

WANTED—Pupil Nurses for Training School. Apply, Supt., St. Timothy's Hospital, Roxborough, Philadelphia, Pa.

POSITIONS WANTED—MISCELLANEOUS

EXPERIENCED Matron or Housemother seeks responsible position in institution or private family. "ADVERTISER," 2622 Prairie avenue, Evanston, Illinois.

CHURCHMAN desires position as lay assistant in parish or school. Study under rector for Holy Orders. Excellent reader, earnest worker. Address "D. W.," care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS. Four important large contracts for Episcopal churches in a few months: Grace Cathedral, San Francisco; four-manual for St. James', Richmond, Va.; Chapel of Intercession, New York, and the most recent, a large four manual for St. Paul's, Brooklyn, with gallery and sanctuary organs separated, both playable from gallery console, and smaller organ with independent console. This is a very interesting tonal scheme. Literature on request. AUSTIN ORGAN Co., Hartford, Conn.

OVER-AMMERGAU CRUCIFIXES. CARVED BY THE PASSION PLAYERS. 9-in., 21-in. Cross \$5.00; 6-in., 15-in. Cross, \$3.00; 3-in., 6-in. 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 cat-combe lamps, carbons and other Italian Christmas gifts. M. ZARA, 324 Hansberry st., Germantown, Pa.

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

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

POST CARDS.—Views of Episcopal Churches throughout the country. Send for catalogue. A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

FOR SALE—Hand-tinted card, with charming verse, "The Christmas Dawn." Price 15 cts. M. PUTMAN, 191 Pleasant street, Marblehead, Mass.

POST CARDS of Episcopal churches 5 cents each, 50 cents dozen; send stamp for list. M. L. CRANE, Roselle Park, N. J.

FOR SALE—Genuine Rose Reads, 75 cents a string up. Mrs. HEWLETT, 359 W. Fifth avenue, Pomona, Cal.

INTERNATIONAL CHOIR EXCHANGE

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

UNLEAVENED BREAD—INCENSE

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

SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

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

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

CLERICAL REGISTRY, NEW YORK.

PARISH OPPORTUNITIES for Rectors and Assistants. For Terms, please write 147 East Fifteenth street, New York. VACANCIES ALWAYS.

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

HEALTH RESORTS

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

BOARDING—NEW YORK

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

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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, 1625 Locust street, Philadelphia.

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

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

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

GENERAL CLERGY RELIEF FUND,

ALFRED J. P. McCLURE,
Treasurer and Financial Agent,
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BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

The Brotherhood is an organization of laymen of the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

There are two rules. The Rule of Prayer is to pray daily for the spread of Christ's Kingdom among men, especially young men, and for God's blessing upon the labors of the Brotherhood.

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PUBLICATIONS

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THE STUDY OF CHURCH HISTORY

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

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

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

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

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

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

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TWO DAINTY CHRISTMAS BOOKS

Christmas Thoughts. By the Bishop of Ossoy. Stiff board cover, silk paper, gold stamped. Price 60 cents; by mail 65 cents. Consists of seven devotional chapters, all on the Christmas theme, and very helpful, and cannot fail to please, as a gift, any Christian reader.

In Praise of Legend. By the Ven. E. E. Holmes, author of *The Meaning of the Months, The Days of the Week,* etc. Six

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Any book by Archdeacon Holmes will be eagerly welcomed; and the dainty style of binding and illustrating makes it one of the prettiest little books of the season as a Christmas gift. Both of the above are made by Mowbray, and sold in this country by THE YOUNG CHURCHMAN Co., Milwaukee, Wis.

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 S. La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

THE LIVING CHURCH

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

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Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.)
E. S. Gorham, 37 East 28th St.
R. W. Crothers, 122 East 19th St.
M. J. Whaley, 430 Fifth Ave.
Brentano's, Fifth Ave. above Madison Sq.

BROOKLYN:

Church of the Ascension.

BOSTON:

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

SOMERVILLE, MASS:

Fred I. Farwell, 87 Hudson St.

PROVIDENCE, R. I.:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

Jacobs' Book Store, 1210 Walnut St.
John Wanamaker.

Broad Street Railway Station.
Strawbridge & Clothier.
M. M. Getz, 1405 Columbus Ave.
A. J. Neler, Chelton Ave. and Chew St.

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Wm. Ballantyne & Sons, 1409 F St., N. W.
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Lycett, 317 N. Charles St.

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Otto Ulbrich, 386 Main St.

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Church of the Redeemer, Washington Ave. and 56th St.
A. C. McClurg & Co., 222 S. Wabash Ave.
Morris Co., 104 S. Wabash Ave.
A. Carroll, 720 N. State St.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:

Lehman Art Co., 3526 Franklin Ave.
The Famous and Barr Dry Goods Co., 6th and Washington Sts.

LOUISVILLE:

Grace Church.

LONDON, ENGLAND:

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

KINGSTON, JAMAICA:

Jamaica Public Supply Stores.

AUCKLAND, NEW ZEALAND:

R. C. Hawkins.

BOOKS RECEIVED

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

UNIVERSITY OF CHICAGO PRESS. Chicago.
Social Programmes in the West. By Henderson.

MACMILLAN CO. New York.

The Valley of the Moon. By Jack London. author of *Martin Eden*, *Burning Daylight*, *Sea Wolf*, etc. With frontispiece in Colors by George Harper. Price \$1.35 net.

The Stranger at the Gate. A Story of Christmas. By Mabel Osgood Wright, author of *The Garden of a Commuter's Wife*, *Poppea of the Post Office*, etc. With a frontispiece by Herman C. Wall, and decorations by Bertha Stuart. Price \$1.25 net.

The Gospel Story in Art. By John La Farge. With eighty full page illustrations. Price \$5.00 net.

LONGMANS, GREEN & CO. New York.

The World's Redemption. By C. E. Rolt. Vicar of Newbold Pacey, Warwick. Price \$2.25 net; postpaid \$2.38.

FROM THE AUTHOR.

The Twentieth Century Outlook upon Holy Scripture. A Familiar Literary Review. By Edward Lowe Temple, M.A., author of *The Church in the Prayer Book*, *Old World Memories*, *Shakespeare, the Man and His Art*, etc., Price \$3.50 with illustrations; \$2.50 without.

PAMPHLETS

FROM THE AUTHOR.

Some Great Christian Jews. By the Rev. John Stockton Littell, D.D., Rector of St. James' Church, Keene, N. H. Stories of Cross and Flag No. 2. Second Edition. Revised and Enlarged.

Do We Want a Uniform Divorce Law; or What is the Remedy? By Ralph E. Prime, Yonkers, New York.

YEAR BOOKS

Year Book of St. George's Church in the City of New York, A. D. 1913.

THE CHURCH AT WORK

A TEXAS COLORED MISSION NEEDS HELP

THE REV. THOMAS G. BROWN, priest in charge of St. Phillip's Church, San Antonio, Texas, has issued an appeal for \$2,000, which has the endorsement of the Bishop, to be used in replacing the old roof with a new one, and in building a new sanctuary and sacristy, improvements absolutely necessary if the work of this mission for colored people is to go forward. It is hoped to raise the desired amount by December 31st of this year. Subscriptions may be sent to Mr. J. T. Woodhull, Frost National Bank, San Antonio, Texas.

WILL OF AN OHIO CHURCHMAN

THE WILL of the late William Watts Taylor of Cincinnati, a Churchman, and the head of the world-famed Rookwood pottery, disposing of an estate of \$55,000, has several items of interest to the Church. After providing for the development of the artistic side of the art pottery, and leaving bequests to relatives, to employees of Rookwood, and several charities, he leaves \$500 to the children's hospital of the diocese of Ohio, \$1,000 to the Domestic and Foreign Missionary Society, and \$3,000 to St. Paul's Cathedral. Of this latter sum \$1,000 is to be added to the endowment fund, \$1,000 is to be invested for use of the Cathedral school of art needlework, and if this be discontinued is to go to the endowment fund. and \$1,000 to the sanctuary chapter, the income to be

used to furnish altar vestments for poor parishes. These bequests are in memory of his mother, who was a devoted Churchwoman, and the founder of the sanctuary chapter of the Cathedral.

NEW SOLARIUM AT CINCINNATI INSTITUTION

THE ANNUAL donation day at the diocesan children's hospital, Mt. Auburn, Cincinnati, Ohio, was held on November 20th. There



SOLARIUM
New Addition to Children's Hospital, Cincinnati

was the largest attendance in years, a liberal offering of money, provisions and supplies, and a class of six nurses graduated. Bishop Vincent made the annual address, and was assisted by the chaplain, the Rev. J. Hollister Lynch, rector of the Church of Our Saviour, Mt. Auburn. The most important event was the dedication of a large and well-equipped

Solarium, made possible through the active interest and untiring efforts of Miss L. Anderson.

A MISSISSIPPI CHURCH FINISHED

ST. ANDREW'S CHURCH, Jackson, Miss. (the Rev. William Mercer Green, rector), was reopened on the Twenty-sixth Sunday after Trinity, having been closed for over three months, while undergoing extensive work on its interior. The church was erected in 1902-3, its exterior being entirely completed, but the congregation, for lack of funds, left the interior rough and unfinished. No serious effort to complete it was made until the early part of the present year. On August 4th the church was closed, and since that date work requiring an outlay of over \$10,000 has been done. With the exception of the ceiling, the floors, the pews, organ, lectern, chancel front and altar rail, the eye sees an entirely new interior. The walls have been plastered and painted to the window sills, and wainscoted below, the rough arches have been cased, the iron columns covered with quarter-foil oak columns surmounted by corinthian capitols, from which extend graceful arches between the columns and to the aisle walls. The choir has been panelled in oak, and a beautiful altar, reredos, and panelling, with Bishop's chair and clergy sedilia, all in hand-carved oak, the work of the Fond du Lac Church Furniture Company, installed in the sanctuary. A steam heating system for church, chapel, and vestry rooms,

takes the place of the hot air furnace and stoves formerly in use. In addition, sanitary conveniences have been installed, the roof generally repaired, and outside drainage put in to carry off the roof down-pour of water which was hurting the foundations. The re-carpeting of the chancel and aisles, and the installation of new lighting fixtures will follow at once. The church has been entirely re-wired to meet inspection demands, and to improve the lighting of the church. This work gives this congregation one of the most comfortable and attractive churches in the South. It has put a new life into the congregation, whose efficiency and success, being the largest parish in the diocese, means much to the work of Mississippi.

CONSECRATION OF THE BISHOP OF NORTH DAKOTA

THE PRESIDING BISHOP has taken order for the Ordination and Consecration of the Rev. John Poyntz Tyler, Bishop-elect of the missionary district of North Dakota, as follows:

Time, Feast of the Epiphany, Tuesday, January 6, 1914; place, St. John's Church, Hagerstown, Md.; consecrators, the Presiding Bishop, the Rt. Rev. A. M. Randolph, D.D., Bishop of Southern Virginia, the Rt. Rev. J. G. Murray, D.D., Bishop of Maryland; presenters, the Rt. Rev. G. W. Peterkin, D.D., Bishop of West Virginia, the Rt. Rev. R. A. Gibson, D.D., Bishop of Virginia; preacher, the Rt. Rev. B. D. Tucker, D.D., Bishop Coadjutor of Southern Virginia; attending presbyters, the Rev. George P. Mayo and the Rev. Edward T. Helfenstein.

INTERNATIONAL PURITY CONGRESS

THE REV. W. T. ALLAN, rector of St. Luke's Church, Jacksonville, Ala., delivered an address at the seventh annual international congress of the World's Purity Federation, held in Minneapolis, Minn., from November 7th to 12th. His subject was "The White Cross Single Standard League of America; Its Distinctive Features and Method." He is chairman of this league. A supreme chapter meeting of the league was held at the congress. The Rev. J. S. Budlong, rector of All Saints' Church, Minneapolis, was appointed vice-president, to supervise the work in Minnesota and adjacent states; the Rev. Dr. T. Albert Moore of Canada was appointed vice-president, to supervise the work in Canada, and Prof. T. W. Shannon, international lecturer, and Mrs. M. M. Southard were appointed organizers in and for the United States. It was decided to edit an official organ of the league as soon as financial conditions will permit. Mr. Allan organized a chapter for men, and another for women in All Saints' Church, Minneapolis, and partly organized two chapters in Bethlehem Presbyterian Church, in both of which he made addresses on the league. His address before the congress will be printed in pamphlet form for distribution.

DEATH OF A LAY DEPUTY FROM LOUISIANA

CHARLES M. WHITNEY, one of the most active laymen of the diocese of Louisiana, died on Friday, November 14th, after a stroke of paralysis at Hotel Albemarle, New York City, whither he had gone to attend the General Convention. He was chosen chairman of the lay delegation, and had been a member of several Conventions since his first election in 1882. He is survived by his widow. He was prominent in all forms of Church work, as vestryman of St. Paul's Church, New Orleans, as treasurer, vice-president, and president of the Church Club, and delegate to the diocesan councils. At

the time of his death he was vice-president of the Whitney-Central bank, and president of the eye, ear, nose and throat hospital of New Orleans. The funeral was held on Tuesday, November 18th, from St. Paul's Church.

RELIGIOUS STATISTICS FOR CINCINNATI

Cincinnati Ten Years Ago and Now, 1903-1913. This is the title of a little pamphlet issued by the Rev. John F. Herget, pastor of the Ninth Street Baptist Church. He admits that there is much justification for the reputation the city has of being the most amusement-loving city in the United States, and a difficult place in which to do religious work, but says there are many encouraging facts in the religious situation, and states that the down-town section is better cared for in a religious way than that of any other city of its size in the land. He credits the Episcopal Church with its liberal aid to the mission among the Hungarians, and with taking part in open-air Gospel services. He makes a comparison of the churches which is very interesting:

CHURCH	Churches		Pastors		Membership			PerCent. of Gain
	1903	1913	1903	1913	1903	1913	Gain	
Baptist	24	27	21	25	6,250	8,176	1,926	30.8
Congregational	7	6	1,046	1,093	47	4.5
Presbyterian	60	76	74	84	11,493	12,071	1,178	10.1
Methodist	46	61	40	61	8,660	11,340	2,671	30.7
Episcopal	23	23	3,952	6,147	2,195	55.66
Disciples	15	18	15	18	2,830	3,900	1,070	34.2
Roman Catholics	*59	*82	86	110	203,297	218,985	15,690	7.7

* Includes Chapels.

During the decade the city has grown approximately 11.8 per cent.

Omitting the Roman Catholics, the Episcopal Church stands fourth in membership, and shows the largest increase, both in actual figures and in percentage.

A summary of annual per capita contributions shows the Episcopalians led all in 1903, with \$21.47 for home expenses, and \$4.52 for beneficence, a total of \$25.99. In 1913, although salaries are higher and expenses of living greater, contributions for church purposes have been cut, and the figures show us second among six churches, with \$15.60 for home expenses, and \$3.61 for beneficence, a total of \$19.21, the Congregationalists leading us with a total of \$22.71, though only giving \$1.91 for benefices. This is explained by recent church building among the Congregationalists. If this were not considered we would still be in the first place in this respect.

TENTH ANNIVERSARY OF THE CONSECRATION OF BISHOP LINES

HUNDREDS OF MEN, representing nearly every parish in the diocese of Newark, attended a reception given in honor of Bishop Lines at the Young Women's Christian Association on Monday evening, November 17th. The affair, which marked the tenth anniversary of the prelate's elevation to the episcopacy, was conducted by the Church club of the diocese.

The speakers were Archdeacon Frederick B. Carter of Montclair, who spoke for the clergy; Dr. Hamilton Wright Mabie, who expressed the congratulations of the laity; Bishop David H. Greer of New York, who extended the felicitations of that diocese; Suffragan Bishop Charles S. Burch of the New York diocese, and Bishop Lines, who in a humorous vein, replied to the many tributes paid him.

There was a special service at Grace Church, on Tuesday, November 18th. In attendance were the clergy from practically every church in the diocese. Assisting the Bishop in the celebration of the Holy Communion were Archdeacon J. A. McCleary, and the Rev. M. A. Barnes, priest in charge of Grace parish. The Rev. Dr. George S. Bennett, rector of Grace Church of Jersey City, read a communication from the clergy of the diocese. This expressed the congratulations of the clergy on the anniversary of the diocesan head and pledged them to cooperate fully in the work to be done.

A gift of \$1,500, from the Woman's Auxiliary of the diocese, was presented to Bishop Lines. The Bishop, in accepting the gift, has thanked the donors and has stated that he would expend the money furthering Church extension in the diocese.

NEW CHURCH AT IOWA FALLS, IOWA

THE HANDSOME new St. Matthew's Church, Iowa Falls, Iowa, was dedicated by Bishop Longley on Sunday, November 2nd. It is one of the most beautiful of the smaller

church buildings in Iowa, and has been erected near to the business district of the city, on the bank of the Iowa river, and overlooking the beautiful valley. The interior is finished in mission style, and the exterior is pebble-dash cement. The total cost was about \$4,000.

NEEDS OF A NEGRO SCHOOL

IN KEELING, TENN., in the southwestern part of the state, there has been established St. Mary-Hoffman Industrial School for the training of colored girls. Within a radius of fifty miles there are 150,000 negroes, and the educational facilities are extremely limited. The building and the land were given by the late Rev. Dr. Charles F. Hoffman. There are now needed sewing machines, cooking furniture for kitchen, farming implements, a horse and cow, and other accessories, besides money to provide scholarships at \$50 each. The Archdeacon in charge of colored work within the diocese, the Rev. E. Thomas Demby, 423 South Cynthia Place, Memphis, expresses the hope that assistance may be given for the purpose, and his appeal is endorsed by the Bishop of the diocese.

OPENING OF NEW CHURCH AT BELLEVUE, PA.

THE HANDSOME new stone Church of the Epiphany of Bellevue, Pa., was opened with a service of benediction, on Friday evening, November 21st, by the Bishop of Pittsburgh, assisted by the rector, the Rev. Dr. Hills, and other clergymen of the diocese. Addresses were made by Bishop Whitehead, the Rev. Dr. Dyess, a former rector, and the Rev. Dr. Wightman, secretary of the Standing Committee. The edifice includes a commodious parish house connected with the church building proper.

A NOVELTY IN A PEWED CHURCH

A NOVELTY in financing a church whereby the voluntary system of contribution may be arranged in connection with assigned pews is reported from St. Luke's Church, Rossville, Staten Island. The pew holder fills out, on a blank provided for the purpose, the amount which he desires to give, in consideration of having a fixed pew assigned to him. There is thus no distinction between the wealthy and the poor, and the opportunity for family pews is retained.

JUDGE BRADFORD ON THE GENERAL CONVENTION

THE CHURCH CLUB of Delaware listened to a striking exposition of the late General Convention by Judge Edward G. Bradford, one of the lay deputies from that diocese, on the evening of November 20th. Judge Bradford expressed himself as favorably impressed with the Convention, more favorably indeed than with the last one. "The Convention of 1913," he said, "stands out preëminently as one of peace and kindly and generous consideration." He recalled the warm discussion before it began, as a result of which there had even been fears of a split in the Church, and an "intensity of feeling" had been created "on the part of many of those wishing the retention of the name 'Protestant Episcopal Church in the United States of America' amounting well-nigh to hysteria." With respect to the name, his information was "that a clear majority of the members of the House of Deputies, to say nothing of the Bishops, were in favor of a change, although not then agreed on what the change should be. But that majority, perceiving the disturbance and distress of mind of the opponents of a change, for the peace of the Church, and believing that none should be made save by a substantial majority, not only agreed that none should be proposed at that time, but further agreed that the Constitution should be so amended as to require a two-thirds vote by dioceses and orders to effect such a change. Thus by the action of those favoring a change none can possibly be made before the expiration of six years." He doubted whether there was a parallel in parliamentary history to this action. That the Church would "ultimately and before the lapse of many years by a large majority of her representatives in General Convention change the name as appearing on the title page of the Book of Common Prayer, and provide for the use of a more appropriate title," he had no doubt. Discussing the history of the Church, he showed the inadequacy of the present title, and afterward proceeded to other subjects, speaking of the adoption of the Provincial System, which he described, and to which he declared himself a convert, with others of those who had previously opposed but who had now supported the establishment of the system by canon. On the subject of proportionate representation, he felt that "the Convention showed sound judgment and due circumspection in omitting to take final action on such proposals." It seemed impossible to base such representation on an increased size of the House of Deputies. "The time will come," he said, "when no speaker without the use of a megaphone will be able to make himself heard by all of the deputies, even if a room could be obtained large enough to hold them." Any measure to restrict the basic representation of the dioceses would certainly be unpopular, while the plan to retain the present membership but grade the voting power of the delegations he pronounced "an impracticable scheme." In the failure to adopt the Federal Council of Churches measure, he stated that the Church did not in any sense repudiate the desire for conference between different com-

munions, but held that the Convention "was not prepared to affirm or recognize under existing conditions 'essential oneness of the Christian Churches of America.'"

The Bishop of Pennsylvania was another speaker, and paid a warm tribute to the Bishop of the diocese, who was not present. Chancellor Charles M. Curtis, president of the club, was in the chair.

BROTHERHOOD OBSERVANCE OF ST. ANDREW'S DAY IN CHICAGO

THE MEMBERS of the Brotherhood of St. Andrew in Chicago will make their corporate Communion on Advent Sunday, which is also St. Andrew's Day, at eight o'clock at St. Andrew's chapel (the James L. Houghteling memorial) of St. James' Church in that city, the Rev. Dr. Stone being celebrant. The day will mark the thirtieth anniversary of the foundation of the Brotherhood, and the chapel in which the celebration will be held is on the site of the original room in which the Brotherhood was born.

PAROCHIAL PROGRESS

PROGRESS in the diocese of New Jersey may be noted and measured by many definite facts concerning parishes and missions. Trinity Church, Matawan; the Church of Our Saviour, Chesnaquick; St. Mark's, Carteret; Grace Church, Linden; Trinity Church, West Berlin, and St. Peter's, Woodbury Heights, are being faithfully served by lay readers from the General Theological Seminary or the Philadelphia Divinity School.—TRINITY CHURCH, Princeton, has made an important enlargement of its building, and by an offering of \$20,000 from one parishioner will soon have a larger chancel, which will be a memorial of the long and faithful rectorship of the Rev. Alfred B. Baker, D.D., who is about to become *rector emeritus*; and also in memory of the late Mrs. Baker. In the last entering class of Princeton University there are more than one hundred Churchmen, making about four hundred Churchmen in the student body, out of which continues, more fruitfully than ever, the already long-continued work of the St. Paul's Society, under the direction of the senior curate of the parish, the Rev. Ralph B. Pomeroy. Mr. Pomeroy holds Bible classes in several of the university clubs and the graduate college, and also celebrates the Holy Communion each month at Lawrenceville School.—ST. BERNARD'S CHURCH, Bernardsville, observed, early in November, the fifteenth anniversary of its consecration. The Rev. Thomas A. Conover has been rector of the parish since 1899, and is assisted by three curates. The parish includes St. John's, Bernardsville, missions at Basking Ridge, Gladstone, Far Hills, and Union school house, and a successful boys' school at Gladstone.—ST. JOHN'S, Maple Shade (the Rev. Harold Morse, rector), has recently installed a new heating plant, at a cost of \$500.—A NUMBER of pledges have been made, of \$15 per year, for an extension fund to be used by the Archdeacon for the missionary work of the diocese.—THE REV. HERBERT W. BRUENINGHAUSEN, rector of St. Mary's, Keyport, held summer services for the first time, with good attendance, at Keensburgh. St. Mary's, Keyport, has recently had gifts of a church porch costing \$1,600, and a memorial window.—A COMMODIOUS parish house has recently been built for St. James' Church, Piscataway.—THE SUM of \$9,000 has been spent in repairs at St. Paul's Church, Rahway, and no debt remaining.—THE CLERGY of Plainfield give services, including a monthly celebration of the Holy Communion, at Bonnie Burn Sanitarium. Services and visits at public institutions are an important and effective part of the diocesan ministrations.

WITH THE installation of the choir stalls, the alterations to the interior of Christ Church, Baltimore, Md., started some two years ago, have been completed. The work includes a thorough renovation of the interior, so that it now stands complete in every detail. What was formerly a type of Gothic, prevalent in 1870, is now finished in true English decorated Gothic. The work has been completed from the designs, and under the direction, of Mr. Hobart B. Upjohn, of the firm of Upjohn & Conable, architects of New York. Mr. Upjohn is the son and grandson of the architects of that name, who were famous in Church work during the nineteenth century.

QUITE EXTENSIVE improvements have been made recently in the parish house of the Church of the Good Shepherd, Allegan, Mich. (the Rev. Otway Colvin, rector), at an expense of some \$600, borne by the women's guild. Three new rooms were added upstairs, and an open stairway, leading up from the hall; a new lavatory was built, and the kitchen enlarged. This is now one of the most completely equipped parish houses in the diocese.

ONE OF the churches which suffered most severely from the flood of last March was Holy Trinity, Hamilton, Ohio (the Rev. J. Benjamin Myers, rector). It has now been restored to almost its original beauty, and the fine organ has been practically rebuilt. On the evening of November 19th Karl Otto Staps, A.R.A.M., organist of St. Paul's Cathedral, Cincinnati, opened the restored organ with a recital.

ST. JOHN'S CHURCH, Keokuk, Iowa (the Rev. John C. Sage, rector), has recently added to its staff of workers, as parish visitor, Miss Emma J. Smith, who has had much experience in this work. The rector, assisted by a curate, a parish visitor, and seven lay readers, cares for four outside missions, including the one colored mission in Iowa, St. Mary the Virgin, Keokuk.

THE INTERIOR of St. Barnabas' Church, Montrose, Iowa, has recently been re-decorated, new carpets purchased, and a furnace installed. This small parish church is built of stone, and is one of the handsomest in the diocese serving a small community.

ALL SAINTS' CHURCH, Seattle, Wash. (the Rev. L. T. James, rector), is building a three-story parish house, which will serve as a social centre for the suburb of Dunlap, and also house the many activities of this growing parish.

AT ST. STEPHEN'S CHURCH, Newton, Iowa, a new furnace has been installed.

MEMORIALS AND GIFTS

A PAIR of very handsome massive Eucharistic candlesticks were used for the first time at St. Paul's mission, Waxahachie, in the diocese of Dallas, on Sunday, November 16th. They were presented by Mr. Wilmer Beard of New York, son of the Rev. Dr. T. J. Beard of Birmingham, Ala., as a memorial to his mother, Mrs. Margaret Riché Beard. They are the design and work of J. & R. Lamb.

THE CHURCH OF THE HOLY COMMUNION, Buffalo, N. Y. (the Rev. Percy Isherwood, in charge), has recently been the recipient of a gift of the pipe organ formerly used in St. John's Church, Mount Morris, N. Y. This makes a very substantial addition to the furnishings of this comparatively new, but rapidly growing, mission.

TRINITY CHURCH, Miami, Fla., has been enriched by a beautiful memorial window in the south transept, subject, "The Worship of the Magi," from the studio of Ford Brothers, Minneapolis. This makes the third memorial

window presented to the parish since the opening of the new church.

THERE was given to Trinity Church, Brooklyn, Conn., on the feast of All Saints, a very beautiful brass eagle lectern, in loving memory of the Rev. Isaac Peck, rector of the parish from 1909 to 1911. It is the gift of his widow and son.

THE REV. DR. F. W. NORRIS, rector of St. Matthew's Church, Brooklyn, N. Y., has made a gift to the missions in the diocese of Dallas in charge of the Rev. C. R. D. Crittenton of two patens and two chalices, which will be gladly used.

MR. KARL N. HAPGOOD of Henrietta, Texas, has presented to St. Aidan's mission, of which he is the treasurer, a pair of handsome brass Eucharistic candlesticks.

A NEW ALTAR, beautifully finished but simple in construction, has been given to Grace Church, Decorah, Iowa, by the junior class of the Daughters of the King.

ATLANTA

C. K. NELSON, D.D., Bishop

Annual Diocesan Conference—Meeting of the Woman's Auxiliary

THE ANNUAL diocesan conference met in St. Peter's Church, Rome, for a three days' session, November 18th to 20th. A large representation of the clergy, with some laymen, attended, making the meetings of wide interest and helpfulness, and deep spirituality. The opening sermon was preached by Bishop Knight, Vice-Chancellor-elect of the University of the South, whose theme was "Religious Education." At the early celebration Wednesday, Dean Pise gave a meditation on the theme of true life being an adjustment to a spiritual environment. At the late celebration Bishop Nelson preached on the tendency of materialism in Church life, where stepping stones in efficiency were in danger of supplanting real spiritual growth. He counselled times of seclusion, alone with God. The Rev. C. B. Wilmer, D.D., gave some impressions of the General Convention, followed by Bishop Nelson on the same subject. An evening session was devoted to social service, when the Bishop gave an account of the work among mill operatives at La Grange, Ga., under the Rev. Henry D. Philips, and Mr. Joseph Logan, secretary of the Atlanta associated charities, told of preventive work. On the third day the Rev. C. B. Hudgins told of the Zurich conference, and Mr. D. W. Sims led in a symposium on Sunday school problems. All the addresses were followed by full discussion, and some by recommendations. Perhaps the action that attracted most comment in the daily press was the resolution passed condemning certain customs and amusements of the day, with understood reference to the fashion of the day in dress, the dance and the theatre. A committee was appointed, with the Rev. Troy Beatty, chairman, to confer with such other Christian bodies as might care to take up the matter, and organize a campaign of protest and influence against such practices.

THE WOMAN'S AUXILIARY held a conference at the same time, when an address was made by Mrs. C. L. Pettigrew on the subject of missions at the General Convention, by Miss Rosa Woodberry on religious education at the General Convention, and by Miss Mary Pearson, junior president, on the Junior Auxiliary. The Auxiliary resolved to give \$500 to the International Hospital in Tokyo, and to request each parish to assume a part of the diocesan apportionment for general missions.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop

Work of Cathedral Aid Society—Mission Study Class of Woman's Auxiliary

THE CATHEDRAL aid society of St. John's Cathedral, Denver, is paying for the cloister

recently constructed, joining by a covered way the chapter house with the Cathedral. The sum of \$500 was donated by one of the older members of this society, the rest of the cost of \$2,000 being paid by the society. The society has already contributed \$7,000 towards the building fund.

MRS. HOFFMAN, the educational secretary of the Woman's Auxiliary, is holding her usual mission study class for members from all parishes, the subject being "The Emergency in China."

CONNECTICUT

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

Annual Meeting of the Woman's Auxiliary—Other News

THE ANNUAL MEETING of the diocesan branch of the Woman's Auxiliary, held at Trinity Church, New Haven, on November 12th, was attended by nearly five hundred members. The sermon by the Rev. E. DeF. Miel, D.D., on the prayer life was followed by addresses on the work by Bishop Paddock, Bishop Huntington, Bishop Thurston, and Archdeacon Russell. The convention then pledged itself to contribute \$2,950 during the coming year, to be distributed for needs in China, Japan, Alaska, Mexico, Asheville, Raleigh, Lawrenceville, Oklahoma, South Dakota, and also for missionary life insurance, education of daughters of the clergy, and the work of the Church Missions Publishing Company.

BISHOP BREWSTER has called the attention of the diocese to a neglected field in our own territory. In the mill town of Plainfield, seventy-five English operatives, and as many Sunday school children, are worshipping in a hall over a railroad warehouse. As this is the only house of worship in a region of several hundred square miles, the Bishop asks that all Advent offerings of the Sunday schools of the diocese be devoted to building a church at Plainfield.

THE ITALIAN missionary of the diocese, the Rev. Pier F. Vodola, having gathered a congregation of fifty-two members in Hartford, investigated conditions in New Haven, with a view to forming an Italian Church there. In a house to house canvass he found that eighty-five per cent. of the Italian population in New Haven did not attend church at all, and the others only attended irregularly. Mr. Vodola now divides his time between Hartford and New Haven, being assisted by Mr. Paolo Vasquez, a student who hopes to enter the ministry.

DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., Bishop

Reception to Delavan College Society—To Pay Off Debt

THE ST. PAUL'S SOCIETY, composed of students of Delavan College at Newark, was entertained at a reception in St. Thomas' parish house, Newark, Monday night, November 17th. The Bishop of the diocese, its honorary president, was present and addressed the students.

A MOVEMENT to pay off the debt of St. Thomas' Church, Newark, had its inception last Sunday in a gift of \$300 from its oldest communicant, Mrs. Harriet L. Curtis, who is nearly ninety-two years old.

GEORGIA

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

Autumn Meeting of Albany Archdeaconry

THE archdeaconry of Albany held its autumn meeting in Christ Church, Valdosta, November 12th to 14th. The first address was given by the Rev. William H. Higgins, rector of St. Thomas' Church, Thomasville,

Ga., on the subject of "Duty"; the Rev. James B. Lawrence of Americus spoke on "Our Enemies," and the Rev. William B. Sams of Bainbridge made an appealing address on "Prayer." The Rev. Gerald A. Cornell, rector of St. Paul's Church, Albany, spoke on the subject of "Obligation." The concluding address was made by the Bishop, who explained the simple faith, the reverent worship, and the discipline of the Church. At the business meetings of the congregation, various aspects of the local missionary problems were discussed.

IOWA

T. N. MORRISON, D.D., LL.D., Bishop
H. S. LONGLEY, D.D., Suffr. Bp.

Meetings of the Muscatine and Waverly Deaneries—Other News

AN INTERESTING meeting of the Muscatine deanery was held in St. Andrew's Church, Chariton (the Rev. George R. Chambers, rector), November 11th and 12th. The sermon at the opening service on Tuesday evening was preached by the Rev. Dr. Edward H. Rudd, rector of St. Luke's Church, Fort Madison. On the morning of the second day, after a corporate Communion of the clergy, the Rt. Rev. Harry Sherman Longley, D.D., delivered a helpful address. The evening session was occupied with three addresses, by the Hon. George F. Henry of Des Moines, who spoke of the recent General Convention; the Rev. John C. Sage, rector of St. John's Church, Keokuk, who made an address on "The Mission of the Church to the World," and Bishop Longley, who concluded with an appeal for loyalty and devotion to the Church in Iowa. The branches of the Woman's Auxiliary in the deanery held a conference under the leadership of Mrs. J. W. Watzek, president of the Iowa branch, and Mrs. Crawford, treasurer of the United Offering. Reports were made of impressions of the General Convention by Mrs. Watzek and Mrs. Crawford, and an address on "The Best Methods of Missionary Work in the Parish" was delivered by the Rev. W. T. Jackson, Ph.D., rector of St. Michael's Church, Mt. Pleasant.

THE FALL MEETING of the Waverly deanery, the Rev. Wellington McVettie, Dean, was held in St. John's Church, Mason City, November 11th and 12th. On the evening of the 11th, the Rev. George W. Hinkle of Waterloo preached the convocation sermon. On the 12th there was a celebration of the Holy Communion, followed by a quiet hour for the clergy, conducted by Bishop Morrison. At the same hour a conference was held for the benefit of the members of the Woman's Auxiliary in attendance, at which there were interesting discussions led by Mrs. H. S. Longley of Des Moines, and Mrs. John S. Cole, deanery president of the Woman's Auxiliary. There was a business session with addresses by the Dean and the Rev. Mr. Hinkle. In the afternoon several papers were read and discussed: "The Prophet Amos," by the Rev. W. V. Whitten of Charles City; "The Coming Man and the Coming

THE OLD RELIABLE
ROYAL
Baking Powder
ABSOLUTELY PURE
THERE IS NO SUBSTITUTE

Woman." by the Dean; "The Coming Songs of the Times," the Rev. H. L. A. Fick of Independence. In the evening there was a short devotional service, followed by three addresses: "The Relation of the Church to the Labor Question," by the Rev. T. H. Gilbert, Ph. D., of Oelwein; "The Church as a Social Factor in the Community," by the Rev. John Dysart, D.C.L., of Dubuque; "Christianity in its Relation to Other Religions," by the Bishop.

THE SIOUX CITY DEANERY held its fall meeting at St. Paul's Church, Sioux City (the Rev. E. H. Gaynor, rector), on Tuesday and Wednesday, November 18th and 19th. At the opening service on Tuesday evening there were two addresses on the recent General Convention, one by the Rev. Dr. W. D. Morrow of Spencer, a delegate to the Convention, and the second by Bishop Morrison. Wednesday morning the Holy Communion was celebrated by the Bishop, assisted by the rector of the parish. Next followed the Bishop's "Quiet Hour," with the clergy in the church, and the meeting of the Auxiliary in the Sunday school room. Mrs. John Arthur of Cedar Rapids presided at the Auxiliary meeting, and gave several addresses. There was a very good attendance from the deanery, as well as from the two parishes in the city.

THE NEW method of missionary administration, which is being developed by the Suffragan Bishop, appears to be meeting with unqualified success. By this plan, every mission or parish dependent upon the Board of Missions for support, is required to send to Bishop Longley each month, in advance, the stipend promised the officiating priest. All clergy in mission work are now paid from a common fund, their stipends now reaching them on the first of each month.

MR. S. P. BAWDEN, who has been treasurer of the board of missions for several years past, has resigned, owing to the large increase of work made necessary for that officer under the development of the new plan of administration of the missions of the diocese by Bishop Longley. Mr. Bawden has resigned only because of the press of other duties, and will continue as treasurer of the diocese, an office which he has filled for some time.

UNDER the new plan of grouping a number of mission stations, with a priest living at a central point, recently put into effect by Bishop Longley, the Rev. Charles Burton Upson has come into residence at Dubuque, with the care of St. George's, Farley; Christ Church, Dyersville; Church of Our Saviour, Clermont; Grace Church, Cresco; St. Paul's Church, Belleview, and the mission at McGregor.

ST. PAUL'S PARISH, Sioux City, has given notice that after January 1, 1914, it will relinquish all aid from the Board of Missions. This parish has made excellent progress under the faithful administration of the Rev. E. H. Gaynor, who has served it many years.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Forty-first Anniversary of Woman's Auxiliary

THE WOMAN'S AUXILIARY of Long Island held its forty-first anniversary on November 13th, at the Church of the Good Shepherd, Brooklyn. Bishop Burgess celebrated the Holy Communion, assisted by the clergy of the parish. The sermon was preached by the Rev. Wilson R. Stearly, rector of St. Luke's Church, Montclair, N. J. The offering amounted to nearly \$400, which was subsequently designated for the work at St. Luke's Hospital, at Tokyo, Japan, and for St. Mary's School for Women, at Shanghai, China. At the afternoon session addresses were made by

Bishop Paddock, Bishop Rowe, and Bishop Huntington. Nearly one hundred parishes were represented in the unusually large attendance of women at this gathering.

LOUISIANA

DAVIS SESSUMS, D.D., Bishop

Quarterly Meeting of Woman's Auxiliary—Ministers Address Railroad Men

BEGINNING with an excellent programme meeting at Trinity parish house, New Orleans, the quarterly meeting of the Louisiana branch of the Woman's Auxiliary was held on November 14th and 15th. Following a celebration of the Holy Communion at St. George's Church, the business meetings of the Junior and Woman's Auxiliaries were held in that church, and most interesting reports were made by the branches present, and by the delegates to the Triennial convention.

BY INVITATION of the officers and members of the four unions that were out on a strike on the Southern Pacific R. R. system, the Rev. W. S. Slack, rector of Mt. Olivet Church (Algiers), New Orleans, and the Rev. Mr. Brown of the M. E. Church South were invited to address the men, the former to open the meeting with prayer, and the latter to give the benediction, at their meeting on November 17th, which proved to be the last meeting, as the notice to the effect that the strike had been officially declared "off" was announced at that time.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Semi-Annual Meeting of the Woman's Auxiliary—Other News

THE SEMI-ANNUAL meeting of the Maryland branch of the Woman's Auxiliary opened on Tuesday, November 18th, in Grace and St. Peter's Church, Baltimore. After luncheon in the parish house a missionary meeting, attended by a large number of delegates and clergy, was held in Hazazer's Hall, and stirring addresses were made by the Bishop of Maryland, the Rt. Rev. L. L. Kinsolving, D.D., Bishop of Southern Brazil, the Rt. Rev. P. T. Rowe, D.D., Bishop of Alaska,

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BALTIMORE is making great preparations for having what is known as a "Community Christmas Tree." A huge tree, illuminated with thousands of lights, is erected in some prominent place in the city, about which people of every creed, rich and poor, can gather, listen to inspiring music in harmony with the season, and catch the true Christmas spirit. This beautiful idea was successfully carried out last Christmas in Boston and New York. Among the committee of six appointed by the Mayor of Baltimore to have charge of the affair, is the Bishop of the diocese.

AT THE state convention of the Christian Endeavor Society, held in Baltimore, November 17th to 19th, Mr. William F. Cochran, a prominent Churchman of the diocese, spoke on "Social Service," and the closing address of the convention was delivered by the Rev. Floyd W. Tomkins, D.D., rector of the Church of the Holy Trinity, Philadelphia, on the subject, "The Way into the Holiest."

THE REV. SMITH HILTON ORBICK, rector of the Church of the Ascension, Westminster, Carroll county, and Miss Ellen Waring Powell of Baltimore were married on November 15th in the chapel of Emmanuel Church, Baltimore, Bishop Murray officiating, assisted by the Rev. Dr. Hugh Birkhead, the rector.

MRS. C. L. ATWATER, wife of the rector of St. Mark's parish, Frederick county, who was seriously ill of typhoid fever at the home of her parents in Pennsylvania, is convalescent, and has returned to the rectory at Brunswick.

MASSACHUSETTS


WM. LAWRENCE, D.D., LL.D., D.C.L., Bishop.
SAMUEL G. BARCOCK, Suffr. Ep.

Advent Services at Boston Cathedral—Other News

PLANS FOR services at St. Paul's Cathedral, Boston, during Advent include addresses at noon-day services by two laymen and a priest, the three having been invited by the social service commission, who will be heard during the first week. These are Grafton D. Cushing, who is head of the Society for the Prevention of Cruelty to Children, and has been a conspicuous figure in the state legislature, and Richard H. Dana, one of the able laymen of the diocese, who has served on many boards and committees. The third is the Rev. Arthur W. Moulton of Lawrence, who spoke frequently following the famous Lawrence strike. The list of speakers at the noon services has not been entirely mapped out by Dean Rousmaniere. For three days in the week of December 15th Bishop Lawrence will speak, and Phillips Brooks' birthday will be observed on Saturday, December 13th. Beginning December 1st the Cathedral will be open every week-day evening, when there will be a lecture, or a programme of music, or a class for instruction.

THE PARISH of the Redeemer, Chestnut Hill, Newton, is to have a new church, after the design of Henry Vaughan, who designed the chapel at Groton School, and two of the chapels at the Cathedral of St. John the Divine, New York. The cornerstone was laid on Monday, November 24th, by Bishop Lawrence, in the presence of a large company of parishioners and parish officers. The new edifice will seat 350 persons, and the outer walls will be constructed of local stone. Eventually there will be a tower added. The estimated cost is \$30,000.

THE BOSTON assembly of the Junior Brotherhood of St. Andrew met at Waltham on Saturday afternoon. Late in the afternoon there was a bonfire on a hill top, and a talk by the Rev. Francis E. Webster. Fol-




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Following a supper there was a conference in the Church of the Ascension.

THE TWENTIETH ANNIVERSARY of St. Ansgarius' Church, Boston, was observed on Sunday, November 23rd. The preacher was the Rev. John G. Hammarskold of Yonkers, N. Y. On Tuesday evening Bishop Babcock was the guest of the parish at a banquet.

MICHIGAN

CHARLES D. WILLIAMS, D.D., Bishop
Meeting of the Central Convocation

THE CENTRAL CONVOCATION of the diocese met at St. Paul's Church, Flint, on November 17th and 18th. Matters brought up for discussion included the proposed change from the convocational system in the diocese to that of the archidiaconal. The Rev. W. F. Faber, D.D., rector of St. John's Church, Detroit, and a delegate to the General Convention, was present, and gave a splendid resumé of the more important doings. The members extended a very cordial welcome to the new rector of the parish, the Rev. J. B. Pengelly, and wished him every success. A very welcome visitor was the Rev. R. E. Macduff, a former rector of the parish. Those who knew him more than twenty-five years ago could not speak too highly of the good work he had done in the parish. The convocation concluded its sessions with a missionary service, when addresses were given by the Very Rev. J. Munday, Dean of the convocation, and the Ven. W. S. Sayres, D.D., general missionary.

MINNESOTA

S. C. EDSALL, D.D., Bishop
FRANK A. MCELWAIN, D.D., Bp. Suff.
Affairs at Three Educational Institutions

AN ADJOURNED meeting of the trustees of Seabury Divinity School was held in the warden's lodge in Faribault on Wednesday, November 19th. Both Bishops were present, and seven other members. The death of the Rev. William P. Ten Broeck, D.D., a member of the faculty, was announced as having occurred on October 12th, and a committee consisting of the warden and the Rev. C. C. Rollit was appointed to prepare suitable resolutions. The resignation of the Rt. Rev. Cameron Mann, Bishop of North Dakota, by reason of his transfer to Florida, was accepted with much regret. The finance committee reported improvements made to the extent of \$1,100, and a healthy condition of the finances, also the receipt of a legacy of \$4,000 from Mrs. Fryphost Wells of Waupun, Wis. The warden reported a fine body of students, seven in the junior class, and an improved condition in the school. Upon motion, the Rev. Irving P. Johnson, D.D., was elected professor of Ecclesiastical History and Canon Law. The Rev. John Robertson, LL.D., was appointed instructor in Old Testament Exegesis.

THE TRUSTEES of the Shattuck School met on Friday, November 21st, at the school. The Rev. E. F. Mathison was introduced to the board as associate rector. The rector reported an enrollment of 198 boys. The trustees authorized the drawing of plans and the erection of an additional dormitory to cost \$30,000, to be located on the east of the campus, and to be ready for occupancy by September 1914.

THE TRUSTEES of St. Mary's Hall met at the hall on Thursday, November 20th. The superintendent reported the school in excellent condition, with ninety-seven pupils and seven day scholars.

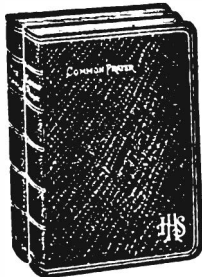
NEWARK

EDWIN S. LINES, D.D., Bishop
Gatherings of Various Archdeacons—Anniversary of Woman's Auxiliary

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ning service, the archdeacons of Newark, Morristown, and Newton, met in the morning and afternoon of November 11th, in St. Peter's Church, Morristown, N. J. There was a large attendance. At the afternoon session the Rev. Professor Miller of the General Theological Seminary spoke on "Psychotherapy and Pastoral Work." The Rev. Augustine Elmendorf presented the subject of Social Service work in the diocese.

THE NEWLY organized archdeaconry of Paterson (Archdeacon Henry M. Ladd), and the archdeaconry of Jersey City (Archdeacon Albert L. Longley), had a joint meeting in St. George's Church, Passaic, N. J., on Monday, November 3rd. Various matters of missionary efficiency were discussed at the afternoon session. An evening service was held, and a sermon was preached by the Rev. James W. Jackson. Bishop Lines was present and made an address.

ON THURSDAY, November 19th, an anniversary meeting of the Newark branch of the Woman's Auxiliary was held at St. Paul's Church, Paterson. Bishop Lines celebrated the Holy Communion, assisted by the rector of the parish, the Rev. D. Stuart Hamilton. Addresses were made by Bishop Rowe of Alaska, the Ven. Rowland S. Nichols, Archdeacon of Porto Rico, the Rev. Mr. Daito of Japan, and Dr. Mary Y. Glenton of China.

NEW JERSEY

JOHN SCARBOROUGH, D.D., LL.D., Bishop
Work of the Board of Religious Education

THE BOARD of religious education of the diocese, which has canonically succeeded the former Sunday school commission, is actively and efficiently engaged, especially in the interest of Sunday school work. The following meetings have been held: At St. James' Church, Long Branch, when "Child Study" was discussed, on October 2nd; at Plainfield, October 29th, when the Rev. F. F. German spoke on "The Sunday School Teacher," and the Rev. Dr. H. P. Nichols on "The Church in the Acts and Epistles"; at St. Paul's Church, Trenton, November 11th, when addresses were made by Miss Huff on "The Font Roll," the Rev. Thomas A. Conover on "The Home Department," and the Rev. Lester Bradner on "The Aim of Religious Education"; at Christ Church, Woodbury, with addresses on "Child Study" by the Rev. W. Herbert Burk, "The Spiritual Side of the Sunday School" by the Rev. Howard E. Thompson, and "The Modern Ideal of the Sunday School" by the Rev. George L. Richardson of Philadelphia, and at St. Luke's, Metuchen, November 15th, when "Teacher Training" was the theme. Other meetings are to be held at Camden, Red Bank, and Riverside. The Plainfield association has completed the first year of the Teacher Training Course, and is taking up the second year for this winter's work.

OHIO

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

Meeting of the G. F. S.—New Offices for Cleveland City Mission

THE SEVERAL branches of the Girls' Friendly Society of Cleveland held a meeting at Cathedral hall, Tuesday evening, November 18th. Dean Du Moulin presided, and there was an attendance of about one hundred and fifty. Miss Marian Andrews Parsons gave a most interesting report of the workings of the society in London and Paris, as viewed by herself on a recent visit to those cities, and on the annual national meeting in Brooklyn, the last week in October, and the Rev. W. Ashton Thompson, rector of the Ascension, Lakewood, spoke on "The Highest Use of the Christian Life."

THE OFFICES of the Church's city mission, Cleveland, have been moved from the secular building in which the work has been housed

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for some time, to rooms in the parish house of Grace Church (the Rev. Charles C. Bubb, rector), still a downtown section near the business centre of the city, and easy of access from all directions. The superintendent, the Rev. Leslie E. Sunderland, has recently called to his assistance, in his large and growing missionary operations, the Rev. Milton S. Kanaga, for some time rector of St. Mark's, Cleveland, and is also aided by two women workers.

OLYMPIA

FREDERICK W. KEATOR, D.D., Bishop

Conference of Social Service Workers—Harvest Home Festival in Seattle

A CONFERENCE of social workers in the diocese was held at St. Mark's and Trinity Churches, Seattle, on November 17th and 18th. Social service, child labor, social hygiene, delinquency, and lumber camps were the topics. The Bishop of the diocese, Rabbi Koch, and the Rev. Sidney Strong, a Congregational minister, presided at the different sessions. The whole work was planned and directed by the Rev. Edgar M. Rogers, president of the diocesan social service commission.

AN INNOVATION for Seattle was a harvest home festival, held at the Church of the Epiphany (the Rev. Wood Stewart, rector), on Thursday evening, November 6th, and continuing over the following Sunday. The Rev. E. V. Shayler of St. Mark's was the preacher at the opening service, and the rector of Epiphany on Sunday.

PENNSYLVANIA

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

Annual Missionary Meeting of Woman's Auxiliary

THE ANNUAL missionary meeting of the Pennsylvania branch of the Woman's Auxil-



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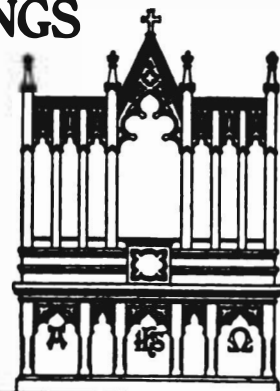
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ary was held on Friday, November 14th, in the Church of St. Luke and the Epiphany, opening with a celebration of the Holy Communion, the celebrant being the Bishop Suffragan. The Bishop of the diocese made the address. The Rt. Rev. L. C. Sanford, D.D., Bishop of San Joaquin, talked on domestic missions. A business meeting was held in the parish house, when reports were heard from various committees and from delegates to General Convention. The afternoon meeting began with intercessions, followed by addresses. The Rt. Rev. J. B. Cheshire, D.D., Bishop of North Carolina, presented the vital subject of the colored people in the United States. The Rt. Rev. D. T. Huntington, D.D., Bishop of Anking, China, spoke of conditions produced by revolution in China. The Rt. Rev. P. T. Rowe, D.D., Bishop of Alaska, told a thrilling story of the Arctic circle. The Rt. Rev. G. A. Beecher, D.D., Bishop of Western Nebraska, spoke of work for boys. Bishop Rhinelander dismissed the meeting with the benediction.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop
Church Club Dinner—Marriage of the Rev. E. S. Travers

THE FIRST DINNER of the Church club, for the season of 1913-1914, was held on Wednesday, November 19th, at the Hotel Schenley. In addition to the members of the club, a large proportion of the clergy in the city and vicinity were present. The addresses were nine in number, being made by the Bishop of the diocese, and the clerical and lay deputies to General Convention, the subject for the evening being "Impressions of the General Convention of 1913." Mr. C. S. Shoemaker, president of the club, was toastmaster, and introduced the speakers. The clergy speaking were the Rev. Dr. McIlvaine, and the Rev. Messrs. Young, Richards, and Howell; and the laymen, Messrs. G. C. Burgwin, H. A. Phillips, C. L. Snowdon, and J. E. Brown.

ON TUESDAY evening, November 18th, the rector of Trinity Church, Pittsburgh, the Rev. Edward Schofield Travers, was married in the parish church, to Miss Louise Ellen Alderdice, the Rev. Karl Reiland of New York, a very intimate friend of Mr. Travers', officiating. The vested choir rendered appropriate vocal selections. The wardens, and vestrymen of the church served as ushers.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop
Associates of G. F. S. Elect Officers

THE ASSOCIATES of the Girls' Friendly Society in Rhode Island held their annual meeting and election of officers on Saturday, November 15th, at the Bishop McVickar House, Providence. The meeting was preceded by a celebration of the Holy Communion at the Church of the Redeemer, with sermon by the rector, the Rev. Frederick J. Bassett, D.D. Reports were read from the officers of the association, heads of departments, and from the committees in charge of the Girls' Friendly Lodge in Providence, and the Holiday House at Plum Beach, Saunderstown. The elections resulted as follows: President, Miss Mary B. Anthony; Vice-president, Mrs. E. W. Blodgett; Hon. Vice-president, Miss Elizabeth D. Potter; Secretary, Miss Elizabeth B. Cluine; Treasurer, Mrs. George M. Tyler; Executive Committee, Mrs. Harold Brown, Mrs. Giles W. Easterbrooks, Miss Annie P. Walker. Mrs. E. I. Wilcox was appointed head of the candidates department.

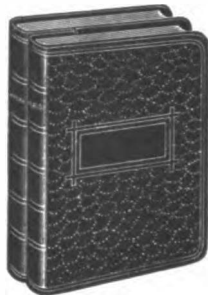
SOUTHERN OHIO

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

Annual Service of G. F. S.—Other News

THE ANNUAL SERVICE of the Girls' Friendly Society, on November 18th, crowded St.

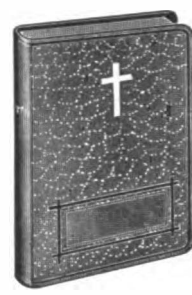
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 - No. 607 —Tan, ooze calf, enameled brown cross, red and gold edge..... 2.40
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 - No. 606 —Royal purple morocco, gold cross on side 4.50
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Paul's Cathedral, Cincinnati, with 700 members and their friends. The vicar, Canon Stuart B. Purves, preached a strong sermon on "Woman and Christianity; Their Relation." and the Bishop and sixteen other clergymen were in the chancel.

AT A recent meeting of the St. Barnabas' guild for nurses at St. Paul's Cathedral, Cincinnati, Mr. Caspar H. Burton, Jr., gave an interesting talk on Dr. Greenfell's work on the Labrador coast. He returns to his work there this month.

WESTERN NEW YORK

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

Lay Readers Elect Officers—Annual Meeting of Buffalo District of Woman's Auxiliary

THE LAYMEN'S MISSIONARY LEAGUE of Buffalo held its annual meeting at the guild house of the Church of the Ascension on Tuesday evening, November 18th. This marked the close of the twenty-second year, and the reports showed that the work has not materially lessened, nor the interest abated. More than thirty men were present, including Bishop Walker, Archdeacon Ayres, and several of the local clergy. Bishop Walker addressed the meeting, telling of different items of interest in connection with the General Convention, and speaking of the great possibilities the lay reader has for helping the spiritual lives of the people to whom he reads the services of the Church each week. Archdeacon Ayres spoke of the development of the work, especially the new mission on the pagan end of the Cattaraugus reservation, and expressed his appreciation for the labors of the members in the country. The report of the treasurer showed healthy balances in both the building and in the general funds, and the report of the superintendent stated that over six hundred services had been read by members during the year in parishes, missions, and institutions. The election of officers resulted as follows: President, George T. Ballachey; Secretary, Arthur Penfold; Treasurer, Fred A. Ballachey; Superintendent, G. C. Foerch; Executive Committee, Messrs. H. J. Dickinson, W. O. Lewis, W. E. Townsend, Henry A. Bull, and E. C. Airey.

THE ANNUAL MEETING of the Buffalo district of the Woman's Auxiliary was held at St. Paul's parish house, Buffalo, on Monday afternoon, November 18th. With Mrs. W. Bowen Moore presiding, the reports were received, and several who had attended the Triennial in New York gave brief accounts of it. Many of the clergy came in after the clericus luncheon, which greatly added to the enthusiasm of the meeting. The Bishop of the diocese gave an interesting account of his summer's tour, speaking particularly on the religious conditions existing in Spain and Africa. The Rev. Yaroo M. Neesan of Uramia, Persia, gave a most interesting account of his work. Dr. Neesan is a graduate of the General Theological Seminary, and went back to his native country to take up missionary work under the direction of the Archbishop of Canterbury.

CANADA

News of the Dioceses

Diocese of Toronto

ST. LUKE'S CHURCH, Toronto, is to have a new organ which will be ready for use by Christmas.—THE FIRST branch, in Toronto, of the Church Unity League was formed in the parish house of St. James' Cathedral, November 17th. A large number of the city clergy were present, and Canon Plumtre was elected president.

Diocese of Huron

THE NEW parish hall for St. James' parish, Paris, was opened by Bishop Williams,

November 13th. The cost of the hall was \$8,000.

The Magazine

"THE period through which we are living, in its display of scientific accomplishment and clashing social forces is the most broadly significant and humanly spectacular in the forty-three years of the existence of *The Century Magazine*," says an editorial in *The Century*. It is the avowed ambition of the magazine, say its publishers, to be as nearly as possible representative of the times in which we live. Believing that fiction is virtually the only effective means of approaching the minds of millions of intelligent persons, *The Century* will devote about half of each issue during the coming year to fiction. In a magazine of the size of *The Century*, this amount of space given to fiction leaves a great many pages which as usual will be devoted to art and poetry and to such papers as those on immigration by Professor Edward A. Ross of the University of Wisconsin, by W. Morgan Shuster, author of *The Strangling of Persia*, on subjects of international interest; for example, "Have We a Foreign Policy?" and "Shall the Filipinos have a Fourth of July?" Characteristic of the

"New Spirit of the Century" are the genuinely important papers: Theodore Roosevelt on "The Progressive Party"; Edna Kenton on "The Militant Woman—and Women" which gives the case for the feminists, and "The Modern Quest for a Religion," a serious and reverent study by Winston Churchill, author of *The Inside of the Cup*, which will be a feature of the December *Century*.

THANKSGIVING

THE FIRST recorded Thanksgiving was the Hebrew feast of the tabernacles.

The first national Thanksgiving proclamation was by Congress during the Revolutionary War.

The first national English Thanksgiving was on September 8, 1588, for the defeat of the Spanish Armada.

The New England Thanksgiving dates from 1633, when the Massachusetts Bay Colony set apart a day for thanksgiving.

The first great American Thanksgiving Day was in 1784, for the declaration of peace. There was one more national thanksgiving in 1789, and no other till 1863, when President Lincoln issued a national proclamation for a day of thanksgiving. Since that time the President has issued an annual proclamation.—*Selected*.

NEW PUBLICATIONS

The Work of the Church in the South During the Period of Reconstruction

By the Rev. BOWYER STEWART, B.D., M.A., Principal of St. John's Military School, Salina, Kansas. 8vo, paper, 80 pages. Price 10 cents; by mail 12 cents.

This pamphlet, comprising the Hale Memorial Sermon for 1913, is pronounced by *The Living Church* to be "exceptionally interesting." "It is in fact," continues *The Living Church*, "much more than a sermon, being an expansion of the sermon preached under the terms of the Bishop Hale bequest with foot-notes and historical appendices in the back. The period covered is one of which singularly little has been written. Bishop Cheshire has well covered the period of the Confederacy, but the story of the Church in the years immediately succeeding, in which society in the South was undergoing a rapid transition and there was almost social anarchy, has hardly been told. Mr. Stewart has now told it concisely and impartially, though briefly, and his pamphlet is an important addition to the history of the American Church."

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- VOLUME III., Chapters VII.-IX.

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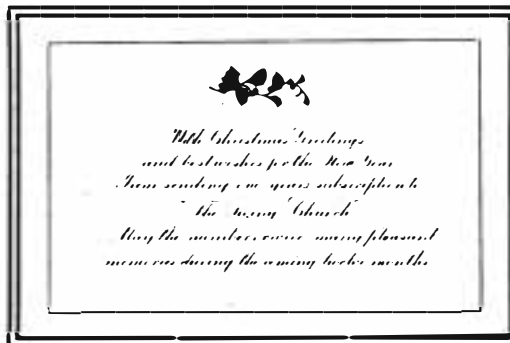
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