



The Living Church

VOL. LI

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MILWAUKEE, NEW YORK, AND CHICAGO.—OCTOBER 17, 1914

NO. 25

Pastoral Letter of the House of Bishops

Issued at a special meeting held October 8, 1914, at
St. Mark's Church, Minneapolis, Minnesota

To the Clergy and People of the Protestant Episcopal Church:

YOUR House of Bishops, assembled in the City of Minneapolis to elect Missionary Bishops, cannot adjourn without sending you this message:

The war in Europe, with immeasurable and universal sorrow and distress, lays upon the Christian people of this country peculiar responsibilities and opportunities.

Accepting in loyalty and with gratitude the leadership of the President of the United States in the cause of peace in both Europe and America, we urge you that as brethren of the people of all nations, you sustain a spirit of forbearance, be careful in expressions of judgment; and while not unthoughtful, and still less unfeeling, that you encourage the exercise of an honest neutrality.

In the presence of this distress, we urge simplicity and economy in expenditure, and such restraint in pleasures and luxuries as will express the seriousness of temper consonant with the afflictions and sorrows of our brethren.

We urge all people to continue to pray earnestly to GOD for peace such as will bring justice and international good will.

We also urge that in view of the great destruction of property and shrinkage of incomes, the spirit of self-sacrifice be called into willing action, that the benevolences and beneficences of religion, charity, and missions may not suffer loss.

This is the more imperative in view of the fact that, for the time being, the burden of the world's work is likely to fall chiefly upon the shoulders of Christian America, and the leadership in these activities is thrust into our hands.

Amidst the shakings of the powers of the earth stand the eternal forces of God's Spirit; under His Providence these forces give protection and make for freedom, justice, and peace. Let our faith in them and the power of their might be strong, and when peace shall have been restored, may we with grateful hearts take up resolutely and cheerily the duties of peace.

EDITORIALS AND COMMENTS

BISHOP ANDERSON has met in a masterful manner the challenge addressed to him after his Peace Sunday address, that if he really believed in the Christian unity that he has so powerfully expounded on so many occasions he should appoint delegates to the local Federation of Churches in his see city. "When the Federation Council," he says, "proclaims itself to be 'real Christian unity' and practically identifies 'united Protestantism' (which in my judgment is not united) with world-wide Church Unity, I must respectfully take issue with the premises." "The Federation Council seems to be so constituted in its every-day workings that corporate affiliation commits participating bodies to certain principles and practices which I am, unhappily, unable to endorse, and to which the Church under whose authority I serve has not committed itself."

Bishop Anderson's
Reply

A better answer could not be given. The Federation of Churches is a loose bond existing between certain bodies that agree among themselves as to what constitutes a "Church," disagree on the same point with certain other bodies, and require acquiescence in their own view on the part of all participating bodies. Knowing that their view on that subject differs with the view held by the whole Christian world for fifteen centuries and by three-fourths of the Christian world to-day, they have yet elevated that view into their fundamental law, and have established a federal organization based upon it. So far we have no criticism to make. But when they then proceed to demand that other bodies, holding different views as to their fundamental tenet, should ignore those views and join the federation on the basis of the modern and minority view, in the interest of "unity," they are doing a very unreasonable thing.

These federated bodies, one and all, rejected a plan for unity based, among other fundamentals, upon the Historic Episcopate locally adapted. They thought it an unreasonable demand even in the interest of unity. Yet the Historic Episcopate obtains in three quarters of the Christian world to-day and was universal during three quarters of Christian history.

If to-day's minority is not willing to accept the majority hypothesis in Christendom in the interest of unity, we have no criticism to make. Majorities are not always right.

But when the minority insists that the majority shall accept the minority view of the Church and "federate" on principles that give the lie to the nineteenth-century long position of the historic Church in all its branches—a majority view at all times—they must pardon us for dissenting. There were, indeed, a number of generally thoughtful men in the last General Convention who somehow did not see this point and were willing to swallow the whole bait. That willingness, which the Church corporately did not share and could not share without its own stultification, has gone further to embitter our relations within and without the Church, than any other thing, we believe, that has happened in recent years.

If the Federation of Churches really desires to bring all Christendom together in mutually friendly relations, it will be necessary for the minority to stop framing the conditions and at least consult some of the representatives of the majority as to the principles of such unity. Perhaps the majority and minority views can be coordinated. Perhaps they cannot. Thus far the minority has made no attempt to coordinate them but demands from the Episcopal Church implicit acceptance of principles which it had no part in framing and which are contrary to the historic view of the historic Church.

Church unity, we submit, never will be the result of this species of minority rule with intolerance for men and bodies who dare to stand for the principles of the undivided Church.

WHETHER a "United Protestantism" would be a thing so feasible and useful as to suggest a duty on our part to help mould such a body, is also open to question. It is at least to be said that thus far in history there never has been a

A United
Protestantism

united Protestantism. Protestantism grew, indeed, out of abuses in the Church, but it grew on the wrong principle, that the individual was bound to no permanent loyalty to the Catholic Church but might abandon it at his pleasure and create a new organization as the expression of his spiritual sense. Thus, as many men adopted that principle and as they were antagonistic to each other as well as to the historic Church they had abandoned, the right to separate was necessarily a fundamental principle of Protestantism.

To-day Protestants are very largely recognizing the evil of these repeated separations and of the multiplication of "Churches," and are seeking to cure the divisions. The formation of the Federation of Churches is therefore a movement away from Protestantism and looking toward the stability that characterizes the historic Church. It is thus a hopeful movement. For it we have only commendation. It is an advance on the Protestant separatist principle. Yet it is far from an acceptance of the principle of Catholic unity. Very few are the Protestants who desire any larger measure of unity than that between certain "orthodox" Protestant Churches, each of which recognizes the supremacy of the individual rather than of the Church, none of which recognizes the inherent right either of "the Church" or "the Churches" to define the Catholic Faith authoritatively. Hence, though it is a step in advance for the Protestant bodies to effect this federation in the place of their former divisiveness, it would be a step backward for Churchmen to participate in it, even if the standards of the Federation were not directly counter to the old-time principle of One Catholic and Apostolic Church. We stand for the principle of Catholic Unity. That is far beyond any principle of a United Protestantism, even if such a thing as a United Protestantism were possible. The collective denials of the various Protestant sects are as much a part of their Protestantism as are their assertions. It is for this reason that a thoughtful editorial in the *North East*, the diocesan paper of Maine, recently said:

"Is it then worth while to struggle after a Protestant unity? It can give us no creed, it cannot tell us what is the faith once delivered to the saints, it can give us no standard of morality, it can promise us no absolution more definite than a mere hope. It can give us no grace to meet temptation, it can promise no salvation. On the other hand, it places before us only a series of denials on subjects far beyond our understanding, denials which can only impede God's progress in leading the soul to higher and better things."

The curious thing is that Protestants should feel that Churchmen are other than entirely logical in standing earnestly for the principle of unity and at the same time refusing to participate in the scheme of federation. The latter is a step in advance for those who deny the principle of the one Catholic Church. It is totally impossible for those who adhere to that principle.

SOME of our English contemporaries seem to misapprehend the character of the Intercessions for peace which, agreeably to the proclamation of the President, were very generally offered in this country on the first Sunday in October. Thus the *Church Times*, quoted in our London letter, while very kindly

English Views
of Peace Services

saying that "With the prayers of the American people for peace our own will be united," thinks it necessary to add: "but to our prayers we are bound to join the prayer that the cause on which the enemy of Europe has tried to trample may first triumph as a preliminary to peace."

The American people did not seek to advise Almighty God upon the terms of the peace for which they prayed. Most of us agree that a mere cessation of hostilities, could it come to-day, would not be peace, and we entirely agree with the *Church Times* that "a patched-up compromise would be worthless." It is just because the condition is, humanly speaking, so hopeless, that we

have, as one people, knelt before Almighty God and confided to Him the whole terrible tale of the world's woe, leaving to Him the question of how lasting peace can come out of it all.

For lasting peace throughout the world is what the American people earnestly desire, and nothing less than that. The disarmament, the breaking up of forts, the minimizing of armies and navies, can only come as a world-wide measure. Militarism has produced war—not peace. But without the degree of militarism that has prevailed in—we will say—Belgium, a bad matter would have been infinitely worse. The open frontier between the United States and Canada has been more effective than the chains of forts in Belgium or France, but it was possible only by the cordial consent of two nations. Neither of them could have done it alone. In praying earnestly for peace, we Americans are hoping with equal earnestness that no premature parody upon peace may come. If the war must still continue long before the spirit of militarism can be killed, let it continue, this generation being sacrificed that future generations may live and, with no elaborate armaments, learn to practise the brotherhood of all mankind.

The prayers of the American people were for true and lasting world-peace; but not for "peace at any price."

THE Pastoral Letter of the House of Bishops rightly lays stress upon that seriousness which should characterize American Christian people in this time of stress. Our neutrality is not a cloak for indifference. They are our brothers who are engaged in mortal combat, and we have the intimate concern of brothers in the losses and the sufferings as well as in the victories that come to any of them.

The Pastoral Letter

Rather is our neutrality the expression of our deep concern for all. Where any seems to be wrong, it is a wrong inflicted by our brothers upon our brothers.

Each nation has disavowed responsibility for beginning war; each thus tacitly agrees that it would be a colossal wrong to have begun it. Yet it was begun. It now continues. The sufferings of non-combatants equally with those of combatants are burning into the world's consciousness. The wiping out of homes is bringing a terrible desolation. The destruction of values—money values, art values, moral values—is weakening civilization. An epoch of world history has abruptly ended. A new epoch has begun.

"Amidst the shakings of the powers of the earth," rightly do our Bishops say, "stand the Eternal forces of God's Spirit." May the neutrality of the American people be not that of weakness or aloofness, but a plastic receptivity to the guidance of the Holy Spirit, which shall show them how they may serve.

BISHOPS for two dioceses and four missionary districts were chosen last week, and we have reason to believe that each one of the choices is an admirable one from the point of view of the field which he will directly serve. Should the Rev. Paul Matthews accept his election to be Bishop of New Jersey, he will bring to that diocese the gifts of a many-sided and very

The New Bishops-elect

attractive personality, a devout priest, an able administrator. The Bishop-elect of East Carolina, the Rev. T. C. Darst is called, we believe rightly, one of the finest men in Virginia. Dr. Page can give Spokane that impetus in its own local consciousness that must shortly result in the formation of a diocese. Mr. Jones for Utah and Mr. Hunting for Nevada are men who have been trained, as it were, by their illustrious predecessors for the work to which they are now called. Promotion is a right policy in such cases and we have no doubt it is here, in fields that differ in marked particulars from each other and from general missionary work of the Church. Lastly, Archdeacon Hulse has proven efficient in his work in New York and is understood to have those linguistic attainments which are necessary to our work in a Spanish-American republic.

THE LIVING CHURCH sends its congratulations to each of these Bishops-elect and also to the respective fields to which they are called for work.

There are now nine Bishops-elect in the American Church awaiting confirmation and consecration—an almost unprecedented number.

ANSWERS TO CORRESPONDENTS

G. T. G.—(1) The plan under which the canvass was made for clergy relief by a clerical agent was terminated by the last General Convention. —(2) The Anglican contention is regard to the interpretation of the "Thou art Peter" clause (Matt. 16:18) is that though in the Aramaic there may have been no distinction between the gender in the two uses of the word *Peter*, the practically contemporary expression of it in Greek in the gospel in such wise as to distinguish between the genders showed the understanding then current of the interpretation; an understanding that obviously is wholly inconsistent with the modern Roman interpretation.

TRUTH.—We understand it to be true that the British King and Queen attend Presbyterian worship when in Scotland, that being the "established" religion of the land.

SUBSCRIBER.—We do not understand your question. Membership in the Church is obtained by baptism. Voting rights at parochial meetings depend upon local laws.

ENQUIRER.—Dr. Faber and Dr. Brown have both accepted their election to the episcopate, and both have been canonically confirmed.

AUTUMN

The air is like wine,
And a scarlet vine
Transfigures a barren tree.
The ruby oaks glow
And maple boughs strew
Leaves resplendent o'er the lea.

The ruddy grass sways,
White birches sing praise,
And frost-flower buds unfold,
While purple grapes bloom
In the valley's gloom,
And hill-slopes flame red and gold.

Nature glorified
Waits on every side,
Transformed by a touch benign;
In this mystery,
Can there be for me
A symbol and pledge divine?

HARRIET APPLETON SPRAGUE.

A FRAGMENT

A garment I wove of the meadow's bright green,
And enmeshed in its fringe the dew's silver sheen,
While I dreamed, my Love, of thee.

I fashioned a robe of the dawn's crystal blue,
And o'er it strewed blossoms of roseate hue—
While I waited, Love, for thee.

Crowned with lilies, and clothed in raiment of white,
That glistened, revealing the sun's golden light,
Belovèd, I welcomed thee.

Of the cold, grey mist I will make me a shroud;
I will veil me in gloom of a midnight cloud,
While I mourn, O Love, for thee!

HARRIET APPLETON SPRAGUE.

THE APOCALYPSE

O wondrous Book, the Scripture's fitting end,
O'er which learned scholars ponder and contend;
Slow in the reading of thy mysteries,
And oft confused, except where vision sees.
For thou wert written for the soul alone,
To give man's spirit glimpses of the throne;
A revelation and a prophecy
Of things that are, and hidden things to be;
A warning bugle, fragrant with fate;
A later Daniel at the nation's gate.

FELIX CONNOP.

WHEN TROUBLES, restless fears, anxious fretfulness, strive to overpower the soul, our safety is in saying, "My God, I believe in Thy perfect goodness and wisdom and mercy. What Thou doest I cannot not now understand; but I shall one day see it all plainly. Meanwhile I accept Thy will, whatever it may be, unquestioning, without reserve." There would be no restless disturbance, no sense of utter discomfort and discomposure in our souls, if we were quite free from any—it may be almost unconscious—opposition to God's will. But we do struggle against it, we do resist; and so long as that resistance endures we cannot be at peace. Peace, and even joy, are quite compatible with a great deal of pain—even mental pain—but never with a condition of antagonism of resistance.—H. L. Sidney Lear.

THE INNER MAN

FOR THE NINETEENTH SUNDAY AFTER TRINITY

GRIEVE not the holy Spirit of God." In what way do we grieve Him; and what is the sin against the Holy Ghost, the unpardonable sin?

We may not say definitely what the unpardonable sin is. Our Lord did not tell us in so many words; and men have attempted to define it without agreeing among themselves. However, we may know something of the spirit of that sin, and of the attitude of life which can cause us to commit it; and that attitude is what the Scripture calls "quenching the Spirit." When we have, by whatever means, killed the capacity to respond to His promptings, we have quenched the Spirit and denied Him by whom we are sealed unto the day of redemption.

Our lives are governed by that which is within us and by that which is without us. In all probability we are all under the dominion of both in this life. The good have not quite forsaken the world; for the saints have, without exception, acknowledged sinful desires. The wicked may not have forsaken God entirely; for conversions among the most degraded do not surprise those who bear the message of God's love and saving grace to "them that are out of the way." But if any are lost the reason lies in the loss of the presence of God; and He is never far from them that seek Him. He will not leave us unless we shut Him out of our hearts, at the doors of which the Good Friend stands and knocks.

There was a time with us when that knocking was heard; when the room of the heart was fresh, sweet, and clean, and a fit place into which to receive Him. It was not filled with unworthy objects and desires, and there were no unlit corners that hid the loathsome thing. That was the time of the inner life, before the outer life threatened to overwhelm it; and we dwelt in the atmosphere of ideas instead of things. We asked only the opportunity to do, without thought of return; and it were reward enough if we might do well. We call that time childhood; but One said that unless we become as little children we cannot enter into the kingdom of God.

There was a childhood of the race, also, when men did their work for the love of the work rather than for gain. They wrought beautifully under no eye but God's; and the artisan was an artist. Their temples were surely forecasts of the buildings in the city of God; and earthly stone took on qualities that were heavenly. The bigness of those buildings was a bigness of spirit rather than of mass; and they were reared and they stood in the clear light of faith. Crudely drawn madonnas yet revealed the God-bearer; and that which was lacking after the flesh gained after the spirit. Poverty was no disgrace; it was the shining diadem that crowned the saints; for men were not yet judged by what they possessed, but for what they were. All things were possible because men could believe all things; and perhaps it is better to believe in absurdities than to believe nothing!

That which proceedeth out of a man is that which defiles—or glorifies him; that which he himself is in the inner man, not that with which he surrounds himself; and we are in danger of forgetting just that.

Deep within us stir the childlike, beautiful, faith-full things. Good desires lie beneath the accumulated rubbish of the worldly; and where these good things abide, the Holy Spirit of God strives with us and speaks. He is speaking when the heart moves us to kindness; when the voice of a fellow would rouse us to good; when the beautiful word or the melody or the good deed of another finds response within us; when sin-sickness fills us with agony; when we would show forth again the likeness to Himself in which He created us.

How can we please Him when we walk in the vanity of our minds, having the understanding darkened, being alienated from the life of God through the ignorance that is in us? But if we will become again as little children, seeking true life in the inner man, the Holy Spirit will in all things direct and rule our hearts; and we shall taste the fruits of the Spirit—peace, joy.

R. DE O.

THE ART OF LIFE consists in taking each event which befalls us with a contented mind, confident of good. This makes us grow younger as we grow older, for youth and joy come from the soul to the body more than from the body to the soul. With this method and art and temper of life, we live, though we may be dying. We rejoice always, though in the midst of sorrows; and possess all things, though destitute of everything.—*James Freeman Clarke.*

ENGLISH CLERGY MAY SERVE IN MEDICAL CORPS

Non-Combatant Forms of War Service Held to be Open to Them

VIEW OF ENGLISH ACTIVITIES IN WAR TIME

The Living Church News Bureau }
London, September 29, 1914 }

THE Government Press Bureau have issued the following letter from the Archbishop of Canterbury to Surgeon-General MacPherson, C. M. G.:

"Lambeth Palace, 22nd September.

"My Dear Sir:—I am asked to write to you with reference to clergy who desire to bear their part in our country's hour of need by active service of some sort at the front. I have, as you are aware, written a letter, which has become public, expressing my deliberate opinion that the position and duties of a combatant are not appropriate in the case of one who has received Holy Orders. I am now asked: Does this apply also to men who may be invited to go on active service as non-combatants—in connection, I suppose, with the royal army medical corps? It does not seem to me that the wholesome rule or usage which I have referred to is in that case applicable. The question has still to be considered in the case of every clergyman, whether the work to which he is going outweighs in importance at the present time the work which he is leaving. In very many cases quiet consideration will lead a thoughtful man who is in holy orders to the conclusion that in going to the front in any capacity he is leaving behind him opportunities of effective service to his country greater than those which he will take up in the field. But this does not apply to all clergy, and provided a man can rightly leave his home work I do not think that the fact of his being in holy orders ought in itself to be a bar to his undertaking work which is explicitly that of caring for the sick and wounded, and is distinctly non-combatant. The case of each man who desires to render this service ought, I think, to be considered on its merits, but I should be sorry to seem to apply to non-combatants the rule which I have followed in regard to the actual bearing of arms. I am, etc.

RANDALL CANTUAR."

A letter has been written by the Archbishop of Canterbury to the diocesan Bishops of his province setting forth an appeal to the clergy through him by Lord Kitchener. The Archbishop learns from official sources that there is still in many districts a lack of knowledge of the actual facts as to the character and amount of the assistance which is forthcoming from government sources for the wives and families of men in the navy and army who are on active service. In these circumstances Lord Kitchener appeals to the clergy through the Archbishop:

An Appeal
to the Clergy

"In his view the clergy can at this moment render an inestimable service to the community if they will explain to wives and dependents of soldiers who are serving in the army the exact conditions under which separation allowances can be given and remittances received; and if they are further willing to give any needful assistance in making out the papers necessary to obtain these allowances and remittances, reporting to the war-office any delay if such should occur.

"Many of our clergy are no doubt at this moment actively helping in such work. But in view of the importance of the appeal thus made I should like to feel assured that our responsibility and opportunity in the matter are everywhere recognized, and that we clergy are doing all that in us lies to smooth away difficulties which are sometimes formidable to persons who are unaccustomed to papers of the kind.

"It is necessary that the clergy should themselves understand the exact facts. I understand from the war-office that a paper, giving in clear form the latest information, is now obtainable at every postoffice in the country."

The Archbishop feels sure that the clergy will kindly help him in giving effect to Lord Kitchener's appeal in this matter.

The following letter, dated September 18th, has been addressed by the four Welsh Bishops to the clergy of Wales on the situation created by the unconstitutional Welsh Act:

On Welsh
Disestablishment

"Dear Brother:—In the midst of grave national peril, when we are praying for the Divine protection and guidance, a measure has to-day been passed to disestablish and disendow the four Welsh dioceses.

"When so many Welsh Churchmen have gone forth to defend their country, and when all are deeply absorbed in the duties laid upon us by the war, we cannot now summon our people for counsel and action, but this will be done as soon as may be possible.

"In this hour of distress and perplexity it will be our strength

and comfort to pray that God's Holy Spirit may give us a right judgment in all things.

Yours sincerely,
A. G. ASAPH. WATKIN BANGOR.
J. ST. DAVID'S. J. P. LLANDAFF."

Lord Parmoor, chairman of the Canterbury House of Laymen, has, with the sanction of the Archbishop, called an emergency meeting of the house to consider the position created by the very unfair action of the government in placing the Welsh Bill on the statute book during the present time of great national stress and anxiety. The meeting will be held at the Church House on October 15th.

**Very Unfair
Action**

The *Church Times* comments in a sub-leader as follows on the proclamation of the President of the United States for a Day of Prayer for the restoration of the peace of Europe:

"Peace Premature"

"The proclamation is written by the President himself, and is said to be the only one of its kind ever issued from the White House. With the prayers of the American people for peace our own will be united, but to our prayers we are bound to join the prayer that the cause on which the enemy of Europe has tried to trample may first triumph as a preliminary to peace. A patched-up compromise would be worthless; it would mean nothing more than to give Germany a breathing-space in which to recover her strength for a new campaign against the European States. To talk about peace at this stage is entirely premature. At all events, the allied nations have made it clear to the world that they intend to fight to the finish, after which they will be ready, no doubt, to listen to any overtures that may be reasonable coming from a friendly power."

There was a large congregation in Truro Cathedral on Sunday last, including some nurses of the United States Red

**Another Germany
Desired**

Cross ship now at Falmouth, when the Bishop of Edinburgh (Dr. Walpole) was the preacher. Many years ago the Bishop was succentor of Truro Cathedral. The collection of alms was for the medical charities of the city, and the mayor and members of the corporation were present in state. In the course of his sermon the Bishop of Edinburgh said that in the cruel strife into which we had been so unwillingly plunged we realized we were not fighting with that Germany which had shown such a different spirit in its beautiful hymns and its still more beautiful music. We were fighting against oppression, tyranny, arrogance, the contempt of honor and fine obligations. We were determined that that spirit must be absolutely and entirely crushed, "that out of those fair homes of Germany there might rise another nation more in harmony with the high ideals which so many German writers had so beautifully written about." If this most awful and desolating war the world had ever seen was to be justified, it could only be by the bringing in of a lasting and trustful peace, when men would have learnt that the foundation of true fellowship lay in righteousness and justice, as well as in what was called friendly fear.

The French Red Cross have sent an urgent request to the Church Army war hospital, now at work in northern France, to

**An Increase
of Beds**

increase the number of beds from one hundred as at present to two hundred.

Since the war began, 326 men have enlisted in the King's army from the Church Army's labor homes and lodging houses in all parts of the country.

The Bishop of Worcester proposes to erect and equip a recreation *marquee* for the troops on his lands in Codford St. Mary.

The keen lookout for the "foe within the gate," says the Plymouth *Western Morning News*, led recently to the temporary

**Two Clergymen
Suspected**

detention of two of the Plymouth clergy on suspicion of being German spies. Between six and seven o'clock one evening

they were conversing together in the vicinity of Freedom Park, when a civilian drew the attention of a police officer to them. The constable accosted the priests, who apparently were supposed to have donned clerical attire as a disguise, and at his request they walked to the central police station. There they were able to satisfy the authorities as to their identity.

The Rev. Father Waggett, S. S. J. E., has gone to the war as a chaplain with the 7th division of the expeditionary forces.

Ordinations took place in most of the dioceses of the two English provinces on Sunday last and Sunday week.

J. G. HALL.

**COLORED WORKERS IN CONFERENCE
IN NEW YORK**

Fifty Clergy and Many Laymen in Attendance

OTHER NEWS OF THE METROPOLIS

New York Office of The Living Church }
11 West 45th St. }
New York, October 12, 1914 }

THE thirtieth annual conference of Church Workers Among Colored People was held in St. Philip's Church, New York City, October 6th to 9th, by courtesy of the rector, the Rev. Hutchins Chew Bishop, and his people. About fifty clergy attended the sessions and more than one hundred laymen and women were visiting delegates. There was much interest in the sessions for consideration of varied topics; the services were well attended, the attendance was remarkably good in the evenings when from seven to nine hundred persons were present. Dioceses in the following states were well represented: Mississippi, Alabama, Florida, Georgia, South Carolina, North Carolina, Virginia, Maryland, Pennsylvania, Ohio, New Jersey, New York, Connecticut, and Massachusetts.

On Tuesday evening, after shortened Evensong, Bishop Burch made an address of welcome for the Bishop of New York, who was unable to be present on account of the Minneapolis meeting of the House of Bishops. The Ven. Henry Baird Delany, D.D., president of the conference, responded to the Bishop's cordial greeting. The annual sermon was preached by the Rev. George F. Miller of Brooklyn, and the necrologist's report was read by the Rev. Emmet E. Miller of Petersburg, Va.

Friday was Woman's Auxiliary Day. As on other mornings, the Holy Communion was celebrated at 7 o'clock. There were business meetings at 10 A. M. and 8 P. M.

At the closing session on Friday evening there was a solemn *Te Deum* and procession.

Besides the president's annual address and other official reports, a long series of subjects were treated by writers, appointed speakers, and volunteer speakers.

An address by Dr. Dillard of the Slater-Jeanes funds was of particular value. There was a fine address by Dr. Du Bois on the subject "War and Prejudice." The Rev. George Chalmers Richmond of Philadelphia made an impression by an address, and Miss Julia C. Emery of the Woman's Auxiliary took active and helpful part in the meeting of the women. A committee was appointed from membership in the several provinces to report whether the organization of Provincial conferences of Church workers would be useful. The need for a field secretary for work among the colored parishes and missions was reaffirmed. Commendation was given to work and investigations of Mr. C. W. Robinson, a layman of St. Philip's Church, New York, with respect to conditions in connection with the Brotherhood of St. Andrew and also to the plan of having a colored secretary in charge of work among the colored chapters. The plan for a racial missionary episcopate was enthusiastically approved again, no dissenting voice being heard. A general address to the Church at large was set forth in conclusion and was read at the closing session.

Officers of the Conference were as follows: President, the Ven. Henry Baird Delany, D.D., Raleigh, N. C.; Vice-President, Rev. Walter Dorsey McClane, B.D., Cambridge, Mass.; Secretary, Rev. George Freeman Bragg, D.D., Baltimore, Md.; Assistant Secretary, Rev. James K. Satterwhite, Raleigh, N. C.; Treasurer, Mr. Archie S. Nicholson, Philadelphia, Pa.; Historiographer, Rev. George Freeman Bragg, D.D., Baltimore, Md.; Necrologist, Rev. Emmet E. Miller, Petersburg, Va.

The academic year at the General Theological Seminary has begun auspiciously. Six fellows are in residence and one is at Oxford, England. The new Junior Class number 38 and the total student body is 142. It has been found necessary to make use of the old west building and a number of graduate students are now quartered in it. The Dean and all the faculty are now in residence except Professor Miller, who was detained in Italy by the illness and death of his mother. He expects to take up his work at the Seminary in a fortnight.

On the morning of September 27th, Bishop Burch, acting for the Bishop of New York, instituted the Rev. Charles W. Baldwin as rector of St. Mary's Church, Beechwood, Scarborough, N. Y., and preached the sermon. The new rector succeeds his brother, the late B. Oakley Baldwin, who died a few months ago.

SUCCESSFUL MISSIONARY WORK IN WEST PHILADELPHIA

Good Reports to the Convocation

ACTIVITIES OF THE QUAKER CITY

The Living Church News Bureau }
Philadelphia, October, 12, 1914 }

HERE was little business before the convocation of West Philadelphia at its meeting in the mission church of St. Barnabas, Thursday afternoon and evening, October 8th. After Evening Prayer the clergy and lay delegates met in the parish house with the Dean, the Rev. S. Lord Gilbertson, in the chair. The Bishop Suffragan was present. Upon the call for reports of the missions under the care of the convocation, St. Barnabas', through the treasurer and clerk of the parish, stated that the finances are in sound and healthy condition. The attendance upon the services of the church and Sunday school is increasing steadily. The report would indicate that the mission is rapidly approaching the status of a strong parish. Since the death of the Rev. William Smythe, the Rev. Samuel P. Kelly has been in charge. The missionary in charge of Epiphany mission reported most wonderful progress during the past few months. Several times the mission room has been filled to overflowing. The same has been true of the Sunday school. At a recent service the attendance was so large as to cause a little child to report to her parents that she "had to sit on a crack." She was seated between others on two chairs. The missionary made a strong appeal for funds to erect a much-needed new church. The report for St. Titus' mission was encouraging. The fair committee of the convocation reported that it has made plans for the fair to be conducted for the benefit of the Church of the Holy Comforter in January. The Rev. Clarence W. Bispham was placed upon the committee in place of the Rev. William Smythe, deceased. The rector of the Church of the Holy Comforter made an appeal for as generous support as possible of the fair. He said that all his work must be done practically in one room, and that the church building. All the departments of the Sunday school are compelled to meet in a room 40x70. There is a school numbering 300. In the evening the convocation decided to add to its budget for next year an item for the support of a deaconess to work at large in the convocation.

An Annual event in this city is a parade of the Sunday school children. In this a few of the parishes of the Church participate. Among these are the schools of the parish of the Holy Apostles. This parade took place Saturday afternoon September 26th, on the main thoroughfare of the city. There were from the Holy Apostles' 570 pupils. From all the schools represented there were several thousand.

Another parade for which preparation is being made is that of the "Protestant Churches of the city." For many years the Holy Name Society of the Roman communion has conducted a parade on a Sunday afternoon each year. This year it was decided to abandon it and have a celebration of some other kind. It may be that this parade of the "Protestant" churches was suggested by that of the Roman. There appears to exist considerable enthusiasm and the promise is made that a hundred thousand men will be in line.

St. Andrew's mission of the Church of St. Asaph began the celebration of its twenty-fifth anniversary, on Sunday, October 11th.

The mission was established twenty-five years ago, and has grown from a Sunday school of 12 children to 170, and has also 170 communicants. From a little wooden building on Rock Hill Road, where the mission started, the work has expanded until to-day it occupies in a strategic location a splendid three-story stone building containing a complete equipment with which to carry on its many varied activities. Many of the early members and supporters of the mission are still among the communicants. On Tuesday an Anniversary day supper will be served for the visiting clergy and their families. At 8:00 o'clock anniversary services will be held in the chapel, in which former pastors will participate; after that a reception be given to the former pastors. Founders' day will be observed on Friday by a supper for members and former members and there will be appropriate exercises. This work has been under the fostering care of Rev. Harrison B. Wright, rector of St. Asaph, and his lay reader, Paul S. Atkins.

For some years a number of free lectures have been given to the public by the University of Pennsylvania. The University has just issued a small pamphlet in which the dates, subjects and lecturers for the present year, beginning with October 10th and ending May 29th, is given. The members of the faculty will deliver the lectures.

The subjects range from the problems which confront the social worker to those which will interest the student of mental development. They are to be given at a convenient time, Saturday afternoons, at three o'clock. In addition to this course there will be given from time to time lectures by men prominent in all fields of activity from all parts of the world. In the past many of these have been of great value to the clergy of the Church. An invitation is given to all persons interested in these and similar lectures to send to George E. Nitzsche, Recorder, University of Pennsylvania, their names and addresses and they will be put on the mailing list.

Announcement has been made of the marriage of Miss Anne Warren of Wilmington, to the Rev. Benjamin N. Bird, rector of the Church of the Messiah, Gwynedd Valley. The wedding took place in Trinity Church, Wilmington, on Thursday, October 8th, and was performed by the Rev. Frederick M. Kirkus, rector of the church, assisted by the Rev. Francis M. Taitt. A number of the clergy from this city and New York acted as ushers.

Bishop Rhinelander with his family arrived in New York, from England on Friday and came to this city on Saturday.

As a result of a meeting held last March there have been funds collected for Bishop Aves' Hospital in Mexico and Bishop Kinsolving's School at Porto Alegre, Brazil. The treasurer of that fund, Mr. F. S. Houston, now makes his final statement to the effect that he has received in all \$265 for the first, and \$5,643 for the second of these funds, and has paid the amounts over to the appropriate officers. He still has on hand some silver spoons and nut picks that were given to be sold for the benefit of the school in Brazil.

RECOMMENDED READING ON THE HOLY EUCHARIST

WHEN this copy of the *North East* gets into the hands of our readers, writes the Bishop of Maine in his diocesan paper, most of them will have returned from their summer vacations and will have settled down for the winter's work. They will be asking, perhaps, for suggestions as to courses of reading and study during the coming winter. Nothing great can be accomplished without system, and system requires preparation, and an intelligent plan. We might suggest a course of Bible study, or a course in Church history, or mission study. But we would prefer a subject more intimately connected with spiritual devotion. We would suggest therefore a study of the Holy Eucharist, and more especially the service as it stands in the Prayer Book. It is the most important service in the Prayer Book. It is the one service in the Church which Christ Himself has commanded, and it is the service of all others which does the greatest number of people the greatest amount of good. A study of this service will not only open up many interesting questions, but will lead to a real development of our spiritual life and enable us to appreciate the value of a service which is held at least weekly in most of our churches. We recommend the following books:

Read in the first place two small pamphlets, in the following order: first, *Our Family Ways*, second, *The New Creation*. It is necessary to begin with the first to get the right conception of the Church, and to follow with the second to get hold of the right principle upon which all the teachings of the Church are based. Then should come Bishop Grafton's pamphlet, *The Holy Eucharist in the New Testament*. This is a careful study of the Scriptural teaching. We would then suggest *Five Plain Sermons on the Sacrament of the Altar*, by the Rev. W. H. Cleaver.

If the reader desires to go more deeply into the subject, we would suggest *The One Offering*, by Sadler; *Eucharistic Adoration*, by Keble; and *The Sacrament of the Altar*, by Newbolt. These are larger books, the former are pamphlets. Both the pamphlets and the books may be borrowed from the Peabody Library, care of the Sisters of the Holy Nativity, Fond du Lac, Wisconsin, and the pamphlets may be purchased, for a very small sum of money, from the Young Churchman Company, Milwaukee, Wisconsin. The Bishop would be very glad to hear from anyone who would like any more information.

IS IT supposable that God has permitted personal intercourse between man and man to be such a potent instrument in the building up of character, and yet has made all intercourse with Himself impossible? If the spirit of man can, through the power of influence and sympathy, bless and uplift the spirit of his fellow-man, much more, a thousand-fold more, shall God who, be it remembered, is a Spirit also, aid by intercourse and influence the creature spirit whom He permits to call himself His child.—W. R. Huntington.

BISHOP ANDERSON CHALLENGED ON FEDERATION

Remarkable Sequel to his Peace Sunday Address

ARRANGEMENTS FOR CHURCH SCHOOL OF RELIGIOUS INSTRUCTION

St. Luke's Church Evanston, Ready for Occupancy

OTHER NEWS OF CITY AND DIOCESE

The Living Church News Bureau }
Chicago, October 12, 1914 }

HERE has been a curious sequel to Bishop Anderson's powerful address at the Peace service mass meeting at the Auditorium on the Sunday of the President's proclamation. As he has so frequently done before, Bishop Anderson laid great stress in his address on the urgent need for unity among Christian people. Two days later there appeared in three Chicago morning papers an open letter to the Bishop from the Chicago Council of the Federation of Churches, calling the Bishop's attention to his Sunday plea for unity, asking him accordingly to appoint as an expression of unity official delegates to the Chicago Council of Federated Protestant Churches, now numbering six hundred churches of nine denominations with a quarter million members, etc. The Bishop at once replied, in a masterly letter, worded with utmost courtesy and yet in terms unmistakable and clear, filling nearly a column of Wednesday morning's papers.

"Federation is of commanding respect as a symptom of the yearning after unity," he wrote, "but the true friend of unity would not exalt federation into a synonym, or substitute for unity. I covet for myself the privilege of cooperating with members of all Protestant bodies in all sorts of good works. Such cooperation does not involve compromise of conviction. But when the Federation Council proclaims itself to be 'real Christian Unity' and practically identifies 'united Protestantism' (which, in my judgment, is not united), with world-wide Church unity, I must respectfully take issue with the premises. Recognizing the legitimate sphere of federation, and exhorting my people to enter into that sphere, I nevertheless cannot accept the underlying claim that your federation is the arrival of unity, or that it touches the real question at a vital point. United Protestantism, if it is a real, organic union and not a sentimental make-believe (I speak with respect), is a consummation devoutly to be wished. But why Protestantism only? Why not stand on the broad platform of the world-hope and world-prayer of Christ, 'that they all may be one'?" The Bishop stated that it is his pleasure to cooperate not only with Protestants, but with Roman Catholics, Unitarians, Hebrews, and Christian Scientists for social and civic betterment, but that such cooperation does not carry with it the sanction of the co-workers' beliefs. "On the other hand," he wrote, "the Federation Council seems to be so constituted in its every-day workings that corporate affiliation commits participating bodies to certain principles and practices which I am, unhappily, unable to endorse, and to which the Church under whose authority I serve has not committed itself. If I were to criticize the Federation, which I have no desire to do, it would be to say that it is too narrow in its scope, too tentative in its programme, too one-sided in its platform. Somewhat boastfully declaring itself to be a real, living unity, its membership is confined to that part of Christendom which, in spite of its magnificent achievements for Christ, has given to the world and still continues to give a sad exhibition of disintegration." The Bishop said, in closing: "I appreciate the courteous spirit of your letter. I firmly believe that notwithstanding some differences in our premises, we are one in this—that we are trying, you and I, to be prophets and apostles of unity."

Fuller reports as to the services on the Peace Sunday bear out entirely the information given in last week's issue of the large congregations everywhere registered, these, however, being generally confined to the morning hours, the evening congregations being not much larger than those of ordinary Sundays. In Chicago the leaflet issued by the The Young Churchman Company for this service was largely used, and in many cases the people took the copies home in order to use the prayers in their private devotions. In several congregations special offerings for the Red Cross fund were taken, and the flag was carried behind the Cross in the choir processions.

The diocesan Board of Religious Education held an important meeting on Monday, October 6th, in the Church Club rooms, and voted to accept the hospitable invitation of the Rev. Dr. James S. Stone, offering St. James' parish house on Thursday evenings, for the use of the proposed Church School of Religious Instruction, and including an offer to serve supper for a small charge to any members of the school who might prefer to come direct from down

town instead of first going to their homes after business. It was voted to select Thursday, November, 5th, as the date for opening the school, and pains will be taken to advertise the prospectus throughout the city and suburbs as far as possible. The Rev. F. G. Budlong was elected as principal of the school. The members of the faculty were asked to nominate to the next meeting of the board their collaborators, to take their places on any given evenings when they themselves might find it impossible to attend. The school is to meet every Thursday night, with recesses at the holidays, during the fall and winter. It was voted to ask all the members of the faculty to address the Round Table on Monday, October 12th, at 11 A. M., each member to speak for five or ten minutes in description of the work planned in his course of study. The board voted to request special speakers to present the plans for the school and to tell of its curriculum, at the next general meetings of the Brotherhood of St. Andrew, the Daughters of the King, the Girls' Friendly Society, the Woman's Auxiliary, as well as to ask the clergy to give wide publicity to this new enterprise and Sunday, St. Luke's Day, October 18th, when the G. B. R. E. has asked that the theme of preaching may be Religious Education.

The Rev. George Craig Stewart has arranged an interesting programme for St. Luke's week, signaling the opening of the completed St. Luke's Church, Evanston, and also his own tenth anniversary as rector, which falls on Monday, the 19th. At the benediction of the church on Sunday at 11 o'clock, Bishop Anderson will officiate and preach. Bishop Toll will preach at the 4:30 choral Evensong. On Monday, the rector's tenth anniversary, there will be a choral celebration at 11 A. M., Dean Larrabee being the preacher. The clergy of the diocese are invited. There will be a luncheon at 1 P. M. for the clergy. At the Evanston Woman's Club there will be a reception for Mr. and Mrs. Stewart in the evening. Tuesday will be "Religious Education day," and the Rev. Dr. Wm. T. Manning, rector of Trinity Church, New York City, will preach at a special service at 8 P. M., on "The Church and Our Youth." Wednesday will be "Evanston Day," and all the ministers and congregations in Evanston will be invited. The mayor and council will be in the procession at the 8 P. M. service, when the preacher will be Dean Marquis of Detroit, his theme being "The Contribution of the Church to the Community." On Thursday, "Parish Day," the special preacher at the 8 P. M. service will be Bishop Weller, on "The Real Life of the Parish." Friday will be "University Day," and the president and faculty of Northwestern University will be in the procession at the 8 P. M. service, Bishop McCormick being the preacher, his text being the university's motto, "Quaecumque Sunt Vera." The general committee of arrangements consists of twenty-five men, cooperating with the rector's council. Mr. W. J. Gunthorp is the chairman of the committee on advertising, Mr. F. W. Hamwell of that on hospitality, Mr. E. E. McLeod of that on the rector's anniversary, and Mr. G. P. Hoover chairman of the committee on finance.

On Friday evening, October 9th, at the club house of "The Sportsman's Club of America," 608-610 South Michigan avenue, the Rev. Norman O. Hutton, rector of St. Chrysostom's Church, was one of a number of speakers whose addresses described the object of this club, which is "to foster and encourage all athletic sports that tend to make American manhood better." All the clergymen in Chicago were invited to the meeting. The cost of membership is but \$5.00 a year, and liquors are barred from the club rooms.

On Monday evening, October 5th, Dr. Francis Hemington, the organist and director of music at the Church of the Epiphany (Rev. H. W. Prince, rector), commenced his bi-monthly free organ recitals, of which the two-hundredth programme was given just before last season's series closed, in the recent May. These programmes on Epiphany's fine organ have taken rank among Chicago's best known musical institutions, and are attended by music lovers from all parts of the city. They are given on the first and third Monday evenings in each month, from October to May, omitting Lent.

The organ in Trinity Church is being almost entirely rebuilt, and will probably be ready again for use on St. Luke's Day. A new altar of oak, is also being built, of larger proportions than the old one. When the organ is finished, there will be a recital on Sunday afternoons, and a vesper service. The Rev. John M. McGann, rector, announces that the Sunday evening suppers in the parish house, which were so successful last year, will soon be resumed.

TERTIUS.

ARE WE WILLING to give ourselves entirely to God; to let Him do with us whatever He pleases; to follow anywhere at His bidding; to renounce anything at His call; asking only, in return, that He will give us Himself, with all His infinite love, to be ours from this time forever? If we are thus willing, let us kneel down this moment and tell Him so. Alone with God, let us give Him ourselves, all we have and are and shall be, to be unreservedly His.—W. R. Huntington.

FOUR MISSIONARY BISHOPS ELECTED

THE House of Bishops of the American Church assembled in St. Mark's parish house in Minneapolis on Wednesday, October 7th, at eleven o'clock. The session was called to order by the Presiding Bishop, Rt. Rev. D. S. Tuttle, D.D., and opened with prayer. The Rt. Rev. Boyd Vincent, D.D., Bishop of Southern Ohio, and the Rev. Samuel Hart, D.D., served as heretofore as chairman and secretary and the Rev. Andrew D. Stowe was selected as assistant secretary. The official call for the meeting was read and the roll called. Fifty-four Bishops responded to the call, 48 of whom were entitled to vote, being one more than a quorum. After a short preliminary session adjournment was taken until half past two and the Bishops and visiting clergy, with the clergy of the city, were entertained at luncheon at the Minneapolis Club by the laymen. At three o'clock the house went into executive session for the nomination of candidates for the episcopate in the vacant missionary districts.

On Thursday at half-past nine the Holy Communion was celebrated in St. Mark's Church, the Presiding Bishop being the celebrant. Bishop Vincent read the epistle and Bishop Edsall the Gospel. Upon re-assembling in the parish house the election was proceeded with and resulted in the selection of the Rev. Herman Page, D.D., of Chicago, for the district of Spokane; the Ven. Paul Jones, Archdeacon of Utah, for the district of Utah; the Rev. George C. Hunting, Eighth Provincial missionary secretary, for the district of Nevada; and the Ven. Hiram R. Hulse of New York for the district of Cuba. After a recess for lunch, the Bishops reassembled to consider the condition of the Church and of the world and to prepare a pastoral letter on peace and war. They also enjoined a better observance of the Ember days.

The Pastoral Letter is printed on another page of this issue.

The Rev. Paul Jones, Bishop-elect of Utah, has spent his entire ministry in that state since his ordination in 1906. He had been in charge of the mission work at Logan until early in the present year, when he entered upon his new work in Salt Lake City. He has also been secretary of the convocation since 1908. He was graduated at Yale University with the degree of B.A. in 1902 and at the Cambridge Theological School with the degree of B.D. in 1906.

The Rev. George Coolidge Hunting, Bishop-elect of Nevada, is department secretary of the Eighth Province, a position which he entered upon in 1912. He was for several years engaged in missionary work in Nevada, first at Virginia City, and then as Archdeacon, under the late Bishop Robinson. He is a graduate of the Virginia Seminary, and was ordained deacon in 1894 and priest in 1897 by Bishop Leonard of Salt Lake. His first work was in Salt Lake City as superintendent and chaplain of St. Mark's Hospital. After that he was for some years in Nevada and in Wyoming, and in the former of these, to which he is now asked to return as Bishop, he has been secretary of the convention, examining chaplain, and editor of the *Nevada Churchman*, as well as delegate to General Convention.

The Rev. Herman Page, D.D., Bishop-elect of Spokane, is rector of St. Paul's Church, Chicago, where he has made a very excellent record and done an admirable work. He declined an election to be Bishop of New Mexico in 1912. Dr. Page is a graduate of Harvard 1888, and of the Cambridge Theological School 1891, and received his degree of D.D. from the University of Pittsburgh in 1906. He was ordained deacon in 1891 by the late Bishop Clark of Rhode Island, and priest a few months later by Bishop Talbot, now of Bethlehem, then of Wyoming and Idaho. He began his ministry in

Idaho, serving at Wallace and Coeur d'Alene. In 1893 he became rector of St. John's Church, Fall River, Mass., where he served until 1900. In the latter year he entered upon his present work in the diocese and city of Chicago. Dr. Page is a member of the Standing Committee in that diocese.

The Ven. Hiram R. Hulse, Bishop-elect of Cuba, is Archdeacon of Orange in the diocese of New York, and as such has charge of the missionary work of that part of the metropolitan diocese and is connected with the Cathedral. Ordained both deacon and priest in 1896, he afterward took his B.D. degree at the Philadelphia Divinity School. He began his ministry as vicar of the pro-Cathedral work established by Bishop Potter in New York, after which he was rector of St. Mary's, Lawrence street, in the same city. This position he resigned to become Archdeacon, as stated, in 1912. He is an examining chaplain in the diocese of New York, and is secretary of the American Church Missionary Society. He is author of the text books on *Old Testament Worthies* in the New York Sunday School Commission series.



REV. HERMAN PAGE, D.D.
Bishop-elect of Spokane
[Photo by Gibson, Sykes & Fowler, Chicago]

BISHOP ELECTED IN EAST CAROLINA

ON Thursday, October 8th, in St. Peter's Church, Washington, N. C., the Rev. Thomas C. Darst, rector of St. James' Church, Richmond, Va., was elected Bishop of the diocese of East Carolina to succeed the late lamented Bishop Strange. The Rev. Mr. Darst was elected on the twentieth ballot, and the following telegram, notifying him of his election, was immediately sent to him:

"In God's Providence you have been elected our Bishop. We ask your prayerful consideration and its acceptance."

The council assembled in St. Peter's Church on Wednesday, October 7th, at 11 A. M., and opened with Morning Prayer followed by a celebration of the Holy Communion. It was an inspiring service, with a crowded congregation and splendid music, bringing all into the spiritual atmosphere meet for the occasion. The sermon was a memorial to the late Bishop Robert Strange, and was preached by the Rev.

Wm. E. Cox, rector of St. John's Church, Wilmington.

Immediately after the service the council was called to order by the Rev. Morrison Bethea, secretary of the diocese, for organization. The Rev. Nathaniel Harding, who for forty-one years has been rector of the parish in which the council was assembled, was elected president, but declined on account of physical disability. The Rev. B. F. Huske, president of the Standing Committee, was then elected president. After the appointment of a committee on credentials and a committee on rules, the council took a recess for dinner.

Immediately after the opening of the afternoon session nominations were made in the following order: the Rev. Kirkman G. Finlay, rector of Trinity Church, Columbia, S. C.; the Rev. C. F. Smith, rector of Grace Church, Lynchburg, Va.; the Rev. Wm. H. Milton, D.D., rector of St. James' Church, Wilmington, N. C.; the Rev. John R. Harding, D.D., of New York, Missionary Secretary of the Second Province; the Rev. B. F. Huske, rector of Christ Church, New Bern, N. C., and president of the Standing Committee of this diocese; the Rev. Thomas C. Darst, rector of St. James' Church, Richmond, Va.; the Rev. C. A. Ashby, rector of Christ Church, Elizabeth City, N. C.; and the Rev. Robert W. Patton of Atlanta, Ga., secretary of the Fourth Province.

Balloting began early in the evening session, the first ballot resulting as follows:

Clergy: Finlay 2, Smith 4, Milton 5, Harding 8, Darst 3, Patton 1.

Parishes: Milton 5, Harding 10, Huske 3, Darst 3, Ashby 1, Patton 2.

For an election fifteen clerical votes and a majority of the parishes voting were necessary, and no one of the nominees came near

the required number. The next three ballots varied but slightly from the first. After the fifth ballot most of the votes went to Dr. Milton and Dr. Harding, these two, on the whole, running very nearly even. After the sixth ballot the council joined the Rev. Nathaniel Harding in united prayer. Following the eighth ballot the Rev. Alfred R. Berkeley, Holy Communion Chapel, Philadelphia, was placed in nomination. Following the twelfth ballot the Rev. R. S. Coupland, D.D., rector of Trinity Church, New Orleans, and the Rev. Francis M. Osborne, rector of the Atkinson Memorial Church, Charlotte, N. C., were nominated. A few votes went to the last two nominees, the remainder to Dr. Milton and Dr. Harding. After the fifteenth ballot the council joined in Evening Family Prayer and adjourned till 10 A. M. on Thursday.

Immediately after the opening of the council on Thursday morning, the Rev. Dr. Milton asked that his name be withdrawn to avoid what promised to be a deadlock. Dr. Milton stated in clear and impressive words that he was ready always to serve wherever God pleased to use him, and that he was willing to serve this diocese as best he could as its Bishop if the call came with something like the unanimity of a summons to duty, but that in view of the division of sentiment evident in the ballots he felt that he must withdraw. The council was much impressed by the candor and the evident sincerity of his statement. His friends, however, urged him to wait till a few more ballots indicated the attitude of the council after the night's rest. After one ballot, the name of Dr. Milton was withdrawn.

Several speeches were then made urging the name of the Rev. T. C. Darst. The Rev. John R. Matthews, rector of St. Paul's Church, Greenville, who but recently came into the diocese, was accorded the privilege of the floor, and he suggested to the council four names, but none of them was placed in nomination. With the exception of a few scattering votes the council concentrated on the Rev. Dr. Harding and the Rev. Mr. Darst with the latter in the lead. After the eighteenth ballot the name of Dr. Harding was withdrawn, though many of his admirers continued to vote for him. On the twentieth ballot Rev. Mr. Darst had eighteen clerical votes and the votes of twenty-three parishes, a clear majority of both orders, and was declared elected. On motion of the Rev. Nathaniel Harding the election of Mr. Darst was made unanimous by standing vote. All present then joined heartily in singing the Doxology.

The Rev. C. A. Ashby, the Rev. B. F. Huske, and Mr. J. G. Bragaw, Jr., were appointed a special committee to notify the Rev. Mr. Darst of his election. On motion of one of the vestrymen of the parish, an invitation was extended to Mr. Darst to come to the same parish for his consecration.

The spirit and temper of the council were exemplary from beginning to end. Not one hasty word was uttered, nor was there the slightest indication of ill feeling. All minds were open to reason, and full consideration was given to what every speaker had to say. No more harmonious meeting could have been desired, and all left it with graceful acceptance of the result. We hope and believe that its choice was a wise one, and all stand ready to give loyal allegiance to the newly elected Bishop.

According to the best information at our command, the Bishop-elect is a native of Pulaski county, Virginia, and is now forty years of age. He was educated at Roanoke College and the Theological Seminary of Virginia, where he graduated in 1902 and was ordained deacon by Bishop Peterkin. After a year as curate at Fairmount, W. Va., he was ordained priest by Bishop Gravatt and became rector of Meade and St. John's parishes, Virginia. He was rector of St. Mark's, Richmond, 1905-10, and from there went to Newport News and became rector of St. Paul's Church, that city. During his rectorship in Newport News his success was marked along all lines. From Newport News he was called to the rectorship of St. James' Church, Richmond, where his work speaks for itself. It is a singular coincidence that the church of which the Bishop-elect is now rector was named in honor of its first rector, the Rev. Dr. Adam Empie, and was named St. James in compliment to his old parish of St. James', Wilmington, in the diocese of East Carolina.

BISHOP ELECTED IN NEW JERSEY

THE special convention to elect the successor to the late John Scarborough, Bishop of New Jersey, was held in Trenton, Wednesday morning, October 7th. It was marked by the largest attendance on record, 121 clergy being present together with lay delegates from 88 parishes.

The convention was opened with a low celebration of the Holy Eucharist, the Rev. A. B. Baker, D.D., president of the Standing Committee, being the celebrant. The epistle was read by the Rev. James Stoddard, D.D., and the gospel by the Rev. C. M. Perkins. The Rev. Hamilton Schuyler and the Rev. S. N. Craven acted as servers.

The Rev. Howard E. Thompson, secretary, called the convention to order, and the Rev. Charles M. Perkins was elected chairman. The chair appointed as tellers the Rev. C. C. Silvester, the Rev. M. Stockett, and Mr. E. L. Thompson for the clerical and the Rev. Morgan Ashley, Mr. E. P. Brewer, and Mr. R. V. Whithead for the laity. Below is given the result of the votes.

On the fifth ballot, Dean Paul Matthews of the Cathedral at Faribault, Minn., was elected, and a committee composed of the Ven. R. Bowden Shepherd, the Rev. A. V. Baker, D.D., and Messrs. Wm. Wm. D'Olier and George A. Armour was appointed to notify the Bishop-elect of the action of the convention.

After singing the Doxology the convention adjourned.

The Very Rev. Paul Matthews, Bishop-elect, is Dean of the Cathedral of Minnesota at Faribault, and professor at Seabury Divinity School. He was born at Glendale, Ohio, December 25, 1866, the son of Justice Stanley Matthews of the United States Supreme Court. He took the degree of A.B. at Princeton in 1887 and that of B.D. at the General Theological Seminary in 1890. He was ordained deacon in the latter year by Bishop Vincent, and priest by Bishop Worthington in 1891. His diaconate was served as assistant at the Church of the Advent, Cincinnati, after which he was a priest of the Associate Mission in Omaha, 1891 to 1895. From 1896 till 1904 he was rector of St. Luke's Church, Cincinnati. He was married in 1897 to Miss Elsie Proctor of that city.

He became Dean of the Cathedral in Cincinnati in 1904 and continued in that capacity until last year; when he entered upon his present work in Faribault. Dean Matthews was elected Bishop Coadjutor of Milwaukee in 1905 but declined.



REV. PAUL MATTHEWS
Bishop-elect of New Jersey

NOMINEES	FIRST	SECOND	THIRD	FOURTH	FIFTH
	BALLOT	BALLOT	BALLOT	BALLOT	BALLOT
	Cl. Lay	Cl. Lay	Cl. Lay	Cl. Lay	Cl. Lay
Rev. Theodore Sedgwick....	5	7	9	10	12
Bp. Chas. S. Burch.....	3	4	4	6	1
Rev. R. B. Shepherd.....	20	6	16	5	8
Bp. S. M. Griswold.....	9	5	1	1	1
Rev. Paul Matthews.....	24	17	43	34	58
Rev. E. L. Parsons.....	6	3	2	1	41
Rev. Charles Fiske.....	1	2			
Rev. E. S. Rousmaniere....	3	3	3	1	
Rev. C. M. Perkins.....	1	1	1	1	1
Rev. Milo H. Gates.....	1	1	1		1
Rev. W. W. Bellinger.....	3	2			
Rev. J. Chauncey Linsley...	2	1		2	1
Rev. H. A. L. Sadtler.....	1	2			
Rev. C. M. Niles.....	1	1			
Rev. W. C. Whitaker.....	1	3	1	3	1
Bp. Thomas J. Garland....	1	1			
Rev. L. W. S. Stryker.....	2				
Rev. H. H. Gifford.....	2				

Single votes were also cast on one or more ballots for seventeen other priests and Bishops.

WE MAY SING beforehand, even in our winter storm, in the expectation of a summer sun at the turn of the year; no created powers can mar our Lord Jesus' music, nor spill our song of joy. Let us then be glad and rejoice in the salvation of our Lord; for faith had never yet cause to have wet cheeks, and hanging-down brows, or to droop or die.—*Samuel Rutherford.*

BOARD OF MISSIONS MEETING

Quarterly Session Held in Minneapolis, October 9th

COMING between the meeting of the House of Bishops and the convening of the primary synod of the Sixth Province, the work of the Board of Missions was necessarily somewhat cramped for room. The morning and afternoon of a single day were all that could be given, although under other circumstances the important matters which came before the board would have justified and demanded a longer session.

The executive committee met on Thursday, the 8th, though somewhat hampered in its work by the fact that the Bishops on the committee were obliged to spend most of the day in attendance upon the sessions of the House, where elections were being made to the missionary episcopate.

The board began its sessions with the celebration of the Holy Communion in the beautiful and stately St. Mark's Church at 10 A. M. Bishop Lloyd, president of the board, was celebrant, assisted by the Rev. Dr. Burleson, editorial secretary, and the Rev. Dr. Freeman, rector of St. Mark's. There was a large attendance, not only of members, but also of those who were already gathering for the sessions of the synod and the Woman's Auxiliary of the province.

At 11 A. M. the business sessions convened in the parish house. The roll call revealed the fact that twenty-five of the elected members were present, and there was an even larger number of the *ex officio* members—the Bishops of the Church. Territorially also the representation was satisfactory; at least one elected member of each of the provinces being present. The fact that the board now sits with open doors gave opportunity to the clergy and lay people of which they availed themselves in large numbers.

The president of the board delivered a most significant and timely address concerning the conditions which we are now facing, and the spirit in which the Church should meet them. This was later referred to a committee which recommended that it be sent to every clergyman of the Church.

The report of the treasurer was listened to with the utmost attention and the Church will be largely reassured and encouraged by its contents. Preceding his report upon the state of the treasury, the treasurer announced that he had received a communication from Miss Julia Emery, secretary of the Woman's Auxiliary, designating the final disposition of the fund raised by the Woman's Auxiliary and given last year for her use and that of her sister, Miss Margaret Emery. At their death they desire it to go to the board for investment, the interest to become a yearly contribution to general missions and to be credited to the Woman's Auxiliary. The treasurer also announced that the foreign mission boards of the United States, some eighteen in number, because of difficulty in transmitting funds to parts of the world involved in the present war, had arranged a plan by which this can be done through one agent, and that our assistant treasurer, Mr. E. Walter Roberts, because of his long experience and well-known ability, was unanimously chosen as that agent. The treasurer also stated that there was little difficulty in reaching our own missionaries. Two had been detained in Egypt and one in Switzerland, and had experienced some inconvenience thereby, but this had been relieved. Liberia, which at the beginning of the war was cut off from the world, was now being provided for by way of England. Then followed the report of the treasurer, the substance of which is given on another page.

The committee on Trust Funds report showed that \$3,600,000 are held in trust for various purposes. On most of these funds the interest is designated for specific purposes and was disbursed accordingly, but about \$16,000 was added last year to the principal.

At the suggestion of the president, the board was then asked to suspend its order of business and give a hearing to Mr. M. K. Sniffen, general agent of the Indian Rights Association, who at the request of that body, on the suggestion of Archdeacon Stuck, had visited Alaska to investigate conditions among the Indians of the Yukon Valley. Mr. Sniffen told a convincing and sad story of the results arising from their contact with a ruthless white element existing there, and the brave struggle which the missionaries are making to correct abuses. The Indian Rights Association desires to cooperate with the board in these matters.

The board then took up a matter which created considerable discussion. Last February it was voted that, as a beginning toward redeeming the undesignated legacies from being swallowed up in current expenses by retaining them for use in some enlargement of a permanent plant which could be in the nature of a memorial to the donors, 10 per cent. of last year's legacies should be reserved for equipment in the domestic continental field. This 10 per cent. amounted to \$10,700. It was felt by some that in view of the deficit it might be well to postpone the operation of this resolution and devote all the legacies to reducing the deficiency. After a spirited

debate the matter was referred with power to the executive committee at its November meeting. In the midst of this discussion adjournment was taken to the parish rooms of St. Paul's Church, where the board, the other visitors, together with the clergy of the diocese, were entertained at luncheon.

Some special matters regarding appropriations were taken up. Chief among these was the authorization to Bishop Graves to purchase land for the new St. Mary's Hall, Shanghai, and the question of the plans to be followed in the construction of St. Paul's College, Tokyo. This latter was also referred to the executive committee with power. On the appeal of the Bishop of Springfield the board restored to him, for the current year, the \$500 reduction which had been made in the appropriation to that district.

Bishop Brewer, of Montana, offered his services to the board for three months to press upon the Church the needs of the apportionment. The Bishops of Indianapolis and Springfield also expressed a willingness to give a portion of their time for that purpose. These offers the board gratefully acknowledged, and requested the Council of Advice to complete arrangements.

It having been brought to the attention of the board that the Rev. Hoong Neok Woo, of the missionary district of Shanghai, had just celebrated his eightieth birthday and completed fifty years in the missionary work, congratulations were extended to him.

A memorial from the Laymen's Missionary committee of the diocese of Massachusetts brought up the question of the change of the fiscal year. Last fall the board passed a resolution changing the date of closing the books from September 1st to December 1st, but in view of the financial situation and the apparent difficulty in making the adjustment without large losses of revenue, the operation of the resolution was later postponed. It was realized, however, that the petition presented was based upon sound reasoning, and would make for efficiency; the board therefore resolved to make the change by creating three fiscal years of thirteen months each, so that, beginning on September 1, 1915, the fiscal year would run to October 1, 1916, then to November 1, 1917, and finally to December 1, 1918, thus reaching the desired date.

On motion of the Bishop of Newark, a committee of five was appointed to confer with the Board of Religious Education and the Commission on Social Service with regard to matters wherein the interests of the three bodies are involved.

After other announcements and routine matters, the board adjourned at 5:20 to meet in New York on December 9th.

While the members of the board undoubtedly felt that a longer session would have been desirable, the business was promptly and satisfactorily dispatched, and beyond doubt the influence of having the meeting in the central portion of the country more than compensated for any difficulty it might have experienced in carrying on its work.

THE CHURCHES WERE CROWDED YESTERDAY; WHY NOT ALWAYS?

YESTERDAY the churches of Greater New York—for that matter, the churches of the whole nation—were crowded as never before by an humble, reverent, and hopeful throng lifting up their voices in supplication to Him who is at once the God of Battles and the God of Peace.

In richly rolling ritual and in the homely phrase of the exhorter, from dim and sculptured nave under the mosaic patterns of priceless stained glass and from the log churches of the western wilds, rose the same fervent appeal for Divine interference to stay the hand of the warrior and bring to mankind that peace of God which passeth all understanding.

It was the voice of the nation raised in the places of the Most High. After having appealed in vain to the rulers among men, the people, in their sorrow and in their hope, turned instinctively to their universal God.

Always a God-fearing people, owing their national existence to the purpose of the Pilgrim Fathers to worship God in their own way, it is natural for Americans to seek spiritual guidance and aid in a time of national perplexity or disaster. It needed but the suggestion to make of yesterday a moment of religious exaltation and aspiration such as our too busy and crowded lives seldom halt to observe.

Yet the day of prayer will have fallen far short of its greatest usefulness if it has not left in many hearts the germ of an awakened spirituality—if it has not sowed the seed from which shall spring a crop of new Churchgoers, men and women newly awakened to the discovery that a freer development of the spiritual side of their natures will aid them in solving the personal problems and healing the personal ills that, taken in the mass, make up the sum of human worry and distress.

There is complaint among the clergy that the habit of churchgoing is disappearing; that the influence of the Church among the people is steadily lessening. Perhaps this is true.

If it is, it is unfortunate for both Church and people—and more for the people than for the Church, for any new custom of thought, any habit of mind that leads men to neglect wholly the spiritual side of their natures, to consider alone the baser material side and to exalt material needs, desires, and pleasures above the spiritual, is to degrade man, to estrange him from his God, to leave him in the moment of sore trial and affliction without a refuge and without a consoler.

Man cannot wholly overcome his true spiritual nature by gross worship of matter, but he can so overlay and obscure it that only in a moment of great personal trial or great national sorrow, like the present, will it assert itself. To nurture this divine spark, to keep it alive, ready to glow with cheer and with hope in the darkest moments, is the function of the Church and churchgoing. The man who fails in the slight tribute to his spiritual nature of weekly attendance upon divine services obliterates that which, in the moment of anguish, would be his greatest stay and comfort.

It was well for the churches to be crowded yesterday. It would be better if they could be better filled every Sunday. If the peace of Europe is worth praying for one day, it is worth prayer on all days. If by prayer we can bring peace to these maddened and blood-deluged peoples, prayer will aid in solving some of the less frightful but not less pitiful wrongs our own people suffer at home.

Universal peace, love, and harmony are the natural conditions which mankind would enjoy were the spiritual side of man developed to perfection. Perhaps in our day that perfection cannot be attained; but the striving toward it in daily life and in regular Sunday worship is presently possible, and should be the aspiration of all men.—*New York American*.

JANE ADDAMS ON THE WAR

ALL is out of joint, out of character," said Miss Jane Addams in an interview printed in the *Chicago Tribune*. "Human sensibilities were more acute when this war began than ever before. The comradeship, the friendliness between nations had been brought upon a basis of mutual understanding further than ever before. By mechanical means we had been brought closer together in communication and in sympathy.

"Either we ought not to have equipped ourselves with these fine sensibilities or we ought not to have to face the horrors now confronting us. It is a too terrible inconsistency against which we should protest."

It was the world's ever growing consciousness of a strong social obligation, carefully nurtured through years, and now being blighted by brutal influences, to which Miss Addams recurred in discussing the war's effect upon her work.

"All organized social welfare activities are put back for years," she said. "We have to work up public opinion anew.

"The various woman's movements are greatly crippled, but that is only a small part of the harm done.

"When a million men are suffering in trenches wet and cold and wounded, what are a few children suffering under hard conditions in the factories? Take old age pensions, upon which England, France, and Germany have been working. With widows and fatherless children numbered by the thousands in each of those countries, what are a few old people more or less? It will be years before these things are taken up again. The whole social fabric is tortured and twisted.

"Infant mortality is one of the things which we are just beginning to deal with. We are trying to learn why such numbers of little children under two years of age die. In Germany the nation's statesmanship was challenged in the reichstag because, out of approximately 2,000,000 children annually born in that country, some 500,000, or one-fourth, die.

"But what are half a million new born children in comparison with such a slaughter—the hideous, wholesale slaughter of thousands of men a day?"

WHAT HELPLESS creatures we should all make of ourselves if we could persuade God to do for us as we ask! Our first cry, when a heavy burden strikes us, and our continued cry while the burden remains, is that God will take it away. Fortunately God is not so cruel as to do us the harm that we ask for. When our children beg us to let them omit certain school lessons, or give up school entirely, we love them too much to yield to their entreaty. How much better was this petition in a pastor's public prayer: "If any are here with special burdens, if Thou dost not lift the load, give them strength to bear it." The power to bear burdens makes a richer life than a weakening freedom from burdens.—*The Sunday School Times*.

WHAT HAS FAILED?

NEARLY nineteen hundred years ago the Spirit of God descended upon the Apostles. If those men could have known that in nineteen centuries 95 per cent. of the population of Europe would be Christian, if not professedly of the various branches of the faith, at least in standards and conceptions of conduct, would they not have regarded it as a greater fulfilment than the miracle of Pentecost?

And would they not have said that he Prince of Peace had come to reign, and that the world would take up arms no more? Would they have believed it possible that eight nations, all professedly Christian, would be embarked upon a war full of bitterness and acrimony, conducted with a ruthlessness not inferior to the historical invasion of the Turks?

What has failed? If our faith is worth anything at all, we cannot suppose that Christianity has failed. The question is one of last importance to commerce, industry, and finance, to say nothing of the administration of the law. People are not, in matters of personal conduct, questions of honor and just dealing, governed by statutes or police, but by something subtler—that sanction which we call public opinion. If Christianity has failed, what is there to take its place?

No thoughtful person really believing the high moral principles he professes can fail to see that the cause of this terrifying lapse from righteousness is the negation of Christianity. It is the deification of Force. The German of Carlyle was humble, reverent, industrious, brave but by no means warlike; loving peace and his home and his country, as a man should love those things. But the modern war machine has changed all this. It has substituted for these standards, so voluntary and so strong, the rigid discipline of the drill sergeant, the regulation of the individual down to one common level, the gradual substitution of a standard inferior, in some respects, to that of the Mohammedan invaders of the Middle Ages.

It is these standards that the world is fighting, not a new and different kind of culture, but a negation of culture in its truest and best sense. Progress is not mechanical, but moral. It is idle to suppose that when the war is over the incalculable mischief of these false ideals can be remedied in a short time. They must necessarily survive until a slow moving new body of progress is restored.

It is for this reason that peace without disarmament is unthinkable. All the Christianity we have, or that we can ever attain, is despised and defied, if the conditions which led up to the present war are allowed to survive. An armed peace will be a victory for the forces of wrong, and will perpetuate those things which have made so deadly an inroad upon the world's resources of justice and righteousness.—*Wall Street Journal*.

"DOIN' GOOD'S NO NEWS"

DOOLEY'S FRIEND said to him: "Dooley, the world is growing worse every day. Just look at the papers. There is nothing but murders and burglars and graft and divorces and all kinds of divilment reported." Dooley replied: "That's so, Hennessey, according to the reports, but ye must remember that doin' good's no news." Our Irish wit and philosopher spoke to the point. Evil attracts notice more than good because it is exceptional. It is sensational because it seldom happens. If evil were common and good rare, then good would be the sensational thing and would crowd evil off the front page of the newspapers and the newsboys would be crying it in special editions on the street. When a man beats his wife the whole town knows about it, but not even a remark is made about the many husbands who treat their wives with unflinching courtesy. When the sun is all splendor nobody looks at it, but when a tiny spot flecks its brightness everybody looks at it. If the sun were commonly dark a bright spot on its surface would set the astronomers agog and draw all eyes. It is because there is such an immense amount of good in the world and it stands at such a constant high level that it is not news and commands no attention. Evil is a great advertiser and knows how to get in the limelight, but good is modest and retiring and has little to say about its work. Just now the newspapers are all aflame with war news as though the whole planet had burst into a volcano of fire and blood. Hardly a good deed gets mentioned amidst the mass and flood of war stuff. But underneath the blackest storm the grass is still green and tender flowers are blooming, and underneath all these wars and rumors of war the old world is still green and fruitful with human affection and service and goodness. Goodness is in the majority. God is with it, and it will yet prevail.—*Presbyterian Banner*.

TO LIVE with a high ideal is a successful life. It is not what one does, but what one tries to do, that makes the soul strong and fit for a noble career.—*E. P. Tenney*.

THE RE-MARRIAGE OF DIVORCED PERSONS

OPINION RENDERED BY THE CHANCELLOR OF THE
DIOCESES OF GEORGIA

[For several years there has existed a loose fraternal organization of the chancellors of the several dioceses. By a recent arrangement it is provided that where any of these render an official opinion on the interpretation of the law of the Church, a copy of the opinion will be filed with the secretary of the organization, who at the present time is Hon. George F. Henry, chancellor of the diocese of Iowa. Through the courtesy of Mr. Henry an abridged digest of these several opinions, when rendered, will be published for the information of the Church at large, in the columns of THE LIVING CHURCH. The first of these to be made public in this way is an opinion of the chancellor of the diocese of Georgia on a specific case arising under Canon 40, Section 4, relating to the re-marriage of divorced persons, as follows.]

ONE A. B. was, on the twenty-second day of July, 1909, convicted by a court of proper jurisdiction in Macon county, Georgia, of the crime of adultery, committed on the fifteenth day of April, 1908. Thereafter his wife commenced divorce proceedings in Florida against the said A. B. This application for divorce alleged desertion and non-support, but not adultery, as ground thereof. Said A. B. appeared in such case and filed an answer. On October 20, 1910, a decree of absolute divorce was rendered by such court in Florida.

In November, 1910, such divorced woman was married to one C. D. Application was made by these parties to a clergyman of this Church in Florida to perform this marriage ceremony, but such clergyman refused and the parties were married by a Baptist minister. They were both baptized members of this Church, but refrained thereafter from attending the services of this Church until sometime in the year 1914, when they petitioned the Bishop of the diocese of Georgia, where they were then residing, to order that they be admitted to the Holy Communion of this Church.

Under these circumstances the chancellor of the diocese of Georgia advised the Bishop of Georgia that the questions involved arose under Section Four (4) of Canon Forty (40) of the canons of this Church, and that he was of the following opinion:

"1. That while Canon 40 has not in terms been complied with, yet as the adultery of the husband, the main fact required by the canon to justify divorce, has been judicially established by a public trial, Mrs. A. B. is entitled to the benefit thereof, and to be considered the innocent party under the canon of the Church permitting remarriage after divorce on this ground. She and her children were abandoned and deserted by the husband and father, and he convicted of adultery in the Georgia court. Surely, as to this she is the innocent party—the sufferer, and in my opinion should be classed as the innocent party under the canon, although her attorney did not rely upon this ground in her proceeding for divorce.

"2. I am further of the opinion that Mr. and Mrs. C. D. violated the discipline of the Church, when they married within one year after the decree of divorce, and are subject to be disciplined by you. True, they did not know of the law of the Church, as contained in Canon 40, until after their approaching marriage had been publicly announced, and when it would have been very embarrassing to have postponed it, but however that may be, they violated the law of the Church in such an early marriage, and if upon inquiry you find that they are willing to acknowledge their error in such hasty marriage in 1910—within a month or so after her divorce—and renew their request for restoration to Church membership, I think you should admit them, rendering at that time such 'Godly judgment' on the 'case,' as would tend to uphold the law of the Church and prevent others from violating the same."

In the course of his opinion, and after stating certain facts hereinafter referred to, the chancellor says:

"Where adultery has been judicially established, and the right to a divorce on such ground, and to remarry as a result, exists, the question as to how long the innocent party should wait before actually entering into another marriage has been fixed by the Church at one year. This was to prevent hasty and scandalous marriages; is largely a question of propriety, and is not fundamental as to the right of remarriage in the innocent party, but is a restraint on such party and the clergy to prevent rushing with undue haste into a subsequent matrimonial alliance. The clergy of the Church are prohibited from performing such marriages within one year—but such marriage is not void under the canon, if the divorced party actually mar-

ries within one year, but such would constitute a serious breach of the discipline of the Church.

"In this instance, it has been judicially established by the Georgia court that Mr. A. B. was guilty of adultery, and he had been duly sentenced under the state law, and his wife was thereupon entitled to bring an action for divorce on this ground as the innocent party. But apparently without her knowledge, and certainly without realizing the consequences of such omission, this ground was not insisted upon by her attorney in the suit for divorce in the Florida court, when all that was needed was to introduce in evidence in the Florida court a certified copy of the record of conviction for adultery in the Georgia court. There is a hesitancy in some minds of petitioning for a divorce on the ground of adultery, when it can be obtained on a less serious charge, and probably this is what actuated counsel in this case. But as the facts of adultery had been judicially and publicly established, I do not think that Mrs. A. B. should be deprived of its effect, because it was not referred to in the divorce proceedings. As stated, she did not know of the law of the Church which forbade a remarriage except on this ground, until the time for the remarriage had been publicly announced. About that time both she and her intended husband, Mr. C. D.—who were both members of the Church—were informed of the law of the Church, and yet notwithstanding the clergy of the Church refused to perform it, they went on and had the marriage performed by outside authority. Since that time they have refrained from attending Church, but now petition you to reinstate them in full membership."

FINAL MISSIONARY BULLETIN FOR 1913-14

NEW YORK, September 26, 1914

THE total of the gifts from Parishes, Individuals, the Sunday Schools, the Woman's Auxiliary, and the Junior Auxiliary for the year ending September 1, 1914, is \$1,047,312.92
Last year it was..... 1,019,087.05

Increase.....	\$ 28,987.05
Contributing Parishes 1914.....	6,024
Contributing Parishes 1913.....	5,888
Increase.....	136
Parishes Completing Apportionment 1914.....	2,826
Parishes Completing Apportionment 1913.....	2,737
Increase.....	89
Dioceses and Missionary Districts Completing Apportionment 1914.....	36
Dioceses and Missionary Districts Completing Apportionment 1913.....	33
Increase.....	3

Increases in all departments—such is the record. The Board of Missions is most deeply and truly grateful for the loyalty of the Children of the Faith; and with full courage, it will go on with its appointed task, well knowing it has the sympathy and the love of the Church. As the work has grown in material prosperity—grown enormously in recent years—may God grant that we have also grown in spirituality, and received a corresponding increase of faith and love.

In this poor sinful world of ours, many, many are to-day grief-stricken and lacerated by a cruel war. May we, in our prayers and in our deeds, remember them, and pray to the Father to bind up the broken hearted, and to give His Peace.

GEORGE GORDON KING, *Treasurer.*

IT IS RIGHT that we should have an aim of our own, determined by our individuality and our surroundings; but this may readily degenerate into exclusive narrowness, unless it has for a background the great thought that there is a Kingdom of God within us, around us, and above us, in which we, with all our powers and aims, are called to be conscious workers. Toward the forwarding of this silent, ever-advancing Kingdom, our little work, whatever it be, if good and true, may contribute something. And this thought lends to any calling, however lowly, a consecration which is wanting even to the loftiest self-chosen ideals. But even if our aim should be frustrated and our work come to naught, yet the failure of our most cherished plans may be more than compensated. In the thought that we are members of this Kingdom, already begun, here and now, yet reaching forward through all time, we shall have a reserve of consolation better than any which success without this could give.—*J. C. Shairp.*

The Century of Anglo-American Peace

Praise the Peacemakers

An Address Delivered at Westminster Abbey, Sunday, September 6th, by the REV. JAMES L. TRYON,

Secretary of Massachusetts Peace Society, Director of New England

Department of the American Peace Society

"Let us now praise famous men" (Eccles. 44:1).

TO speak of celebrating a century of peace while the greatest war in history is raging is characteristic of the optimism of the British and the American peoples. In days however dark they believe in the genuineness of their friendship with each other, and in the survival of their systems of government, which mean freedom for mankind. But if we persist in going on with the celebration, we shall doubtless have to modify some of the plans which its promoters originally hoped to carry out. We may have to come down to the bare essentials. We may be delayed. The international situation may prevent the participation of friends whom we had hoped might join us. But, whatever may be the programme of exercises, we can dwell upon the blessings of peace and the advantages of settling international disputes by pacific instead of warlike means. We can point to the security of the unfortified border line of more than three thousand miles between the United States and Canada, to the arbitrations that have decided some of our most difficult controversies, and to that wise diplomacy which has changed warlike situations, whenever they have threatened, into conditions of continued peace. These instances afford valuable lessons to ourselves for the future and are a message of hope for the whole world of to-day. We can commemorate especially the services of men and women who have helped to keep our people on terms of lasting good will. To the peacemakers let there be tributes of praise.

Who are some of the heroes of our hundred years of peace?

First of all, there are the signers of the Treaty of Ghent. And of these stands out preëminently Albert Gallatin; for to him probably, more than to any other man of that group of commissioners, is due the credit of bringing the negotiations of Ghent to a conclusion. Gallatin, with his conciliatory counsels, first brought his own colleagues into agreement, and then drew the British and American plenipotentiaries together upon common ground. As an old man, it was his proud satisfaction to say "I was ever a minister of peace," and that he had given the last twenty years of his political life to preventing war between our two nations, and after the restoration of peace, to settling as many points of difference as was at the time practicable. Gallatin, though an American citizen, was born and educated a Swiss. He may well stand for that type of men who, though not of British antecedents, have as ministers of the United States helped to keep the peace not only between our two countries, but among the other nations of the world. And let us not forget our friends in Belgium, the citizens of Ghent, who made a home for our commissioners and honored them with a notable banquet when they finished their work. We should remember with gratitude the services of those neutrals who as arbitrators have adjudged questions between us, like those involved in the *Alabama* case, which we could not settle equitably for ourselves.

But of British and American names distinctly there should be special recognition. Webster and Ashburton should be worthily remembered. Great patriots of their day, great, not because each was loyal to his own country in the conventional way in which all lovers of their own land are expected to be true to it; but because each studied his country's good in doing justice to the other's interests—these men are to be numbered among our immortals. An exhaustive correspondence, official interviews, even the arbitration of a friendly sovereign (the King of Holland) had failed in an endeavor to determine the true north-eastern boundary between the United States and Canada; and the controversy over it was complicated with other exasperating disputes, some of them concerning our border, others relating to the release of slaves, and still others to the rights of searching vessels on the high seas in times of peace. Military credits were voted, troops were placed under arms, our countries were on the verge of war, when Webster and Ashburton were selected by their governments to make a peaceful settlement by treaty. Not as champions of old, fighting a duel upon the chance issues

of which the fate of nations depended, but as the ambassadors of justice and reason, these men acted together to remove the obstacles to our peace. See them there in Washington, in the last years of their splendid lives, the renowned orator and the public-spirited banker, laboring day after day to bring harmony out of the disheartening chaos which then prevailed. Knowing that men are tempted to stand by their opinions when once they are put into writing, even though wrong, these commissioners resolve to keep no written protocol of their daily proceedings, lest either negotiator should hinder a settlement by stubbornly refusing to change his mind. It testifies to the unselfish purpose of Lord Ashburton, as shown in one of his own letters, that during a public service of thirty-five years in Parliament, his principal aim had been to impress on others the necessity of, and to promote himself, peace and harmony between our countries; and that, although the prevailing good sense of both prevented his entertaining any serious apprehensions on the subject, he was one of those who had always watched with anxiety any threatening circumstances, any clouds which however small might, through the neglect of some, or the malevolence of others, end in a storm, the disastrous consequences of which defy exaggeration. Such was the language, such the spirit of this statesman, who, it is regrettable to say, had to face criticisms in Parliament for his concessions. Webster, acting in a liberal manner for the federal government, was also criticized by opponents in the Senate as well as hampered by the demands of two exacting states, one of which had proprietary rights and the other rights of sovereignty in the disputed territory. Thus the orator, who was the son of a Revolutionary captain, and whose speeches supplied his countrymen with their watchwords of patriotism, exemplified in his own conduct those pacific sentiments of his Bunker Hill oration in which he said, "Let it not be supposed that our object is to perpetuate national hostility, or even to cherish a mere military spirit. It is higher, nobler. We consecrate our work to the spirit of national independence, and we wish that the light of peace may rest upon it forever."

Two other high-minded men who, at a critical moment, helped to save our countries from war with each other, were Prince Albert, the Prince Consort, and William H. Seward. Their service was in the *Trent* Affair. What was that case? To most of us it is a mere paragraph in our text-books of history; but it was the most perilous of all the misunderstandings that have occurred between our two countries. It also illustrates at once that good sense of our two peoples upon which Lord Ashburton rightly relied in moments when he might have felt apprehension, and those extraordinary contrasts in national feeling which among even the most neighbourly nations come with startling surprise. It happened in less than a year after our two governments had exchanged appreciative messages over the visit of the Prince of Wales to America.

It was November 1861. North and South were in the midst of their dreadful civil war. Captain Wilkes, an Antarctic hero and zealous federal officer, acting from patriotic motives, but on his own responsibility, had taken from the British Colonial steamer *Trent*, two distinguished commissioners of the Confederate government, Mr. Mason and Mr. Slidell, together with their secretaries, who were sent to secure for their cause the support of England and France. The *Trent* was, of course, a neutral vessel. It was plying between neutral ports. It carried no contraband. It was not chartered by the Confederacy. On board were no Confederate army or navy officers or soldiers. The gentlemen who were arrested were civilians. But at first sight these facts were overlooked, as was the resemblance of the case to instances that occurred before the War of 1812, when the United States complained of the violations of American ships by Great Britain. Many American lawyers and even judges therefore declared that the United States officer was within his rights. A storm of delirious joy swept over the Northern states upon the receipt of the news of the captures, which was followed by a resolution of Congress and a letter from

the Secretary of the Navy approving the action of Captain Wilkes. These signs of approval were in part due to a suspicion that British sympathies were with the South; and in part to a feeling that the seizure of the men was equivalent to a federal victory. But what was the attitude of the public mind in England? An equally tempestuous period of excitement followed there, where it was felt that the British flag had been insulted and the neutral rights of Great Britain transgressed. The indignant cry went from lip to lip, "Bear this, bear all!" Extensive preparations for war began. Troops were shipped to Canada to enforce, if necessary, the demands of the British government, which did not deem it wise to appear to be afraid of the United States.

Then came the far-sighted action of Prince Albert. It will be remembered that he was not only the devoted husband of the Queen, but one of her most trusted counsellors. He examined the somewhat peremptory despatch which the British government had prepared to send to the United States. His mind was impressed with the warlike nature of the crisis, and perhaps also with the horror of shedding more fraternal blood than was already being poured out in our then divided but now happily united country. He suggested in a letter which he prepared for the Queen, the intimation of a belief in the good intentions of the United States government; that she would have liked to see an expression of a hope that the federal naval officer had acted without authority, but that if he had acted with it, he must have misapprehended his instructions, and that it was believed that after due consideration the United States would spontaneously surrender the prisoners and make a suitable apology for the breach of international law that had been committed.

We can see now the gracious Prince, on the last working morning of his life, an invalid, scarcely able to hold his pen, writing his kindly comment on the draft and submitting it to the Queen for her approval. Queen Victoria, always a friend of the American people, makes a few slight changes in the text, before it is sent to the Government. The ideas which are contained in the draft are accepted in the right spirit by Lord Palmerston, the Prime Minister, and incorporated in a new despatch which is prepared by Lord Russell, the Minister of Foreign Affairs. The despatch is delivered in Washington by Lord Lyons, the British Minister there, whose forbearance up to that time has saved trouble, and whose courtesy now smooths the way for Mr. Seward, the American Secretary of State. President Lincoln and his cabinet meet, and the case is laid before them. The President is a true lover of peace. Up to this time he has been publicly non-committal, but he is one of a few federal leaders who think that a mistake has been made. The decision is reached that in accordance with long established American views on the points of law raised, the captives should be surrendered.

But the danger of conflict is not over yet. The sensitive feelings of the people of the North have to be considered in the official reply. Then Secretary Seward, at whose call to rise in defense of national honor they would have undertaken a new war, frames an answer which, because of its magnanimity and tactfulness, satisfies both parties to the controversy, and places him among the greatest peace-making diplomatists in our time. The Confederate commissioners are surrendered and there is no war between our two countries.

In these days when Christianity seeks more than ever to emphasize the good side of life rather than the evil, and when we should put a premium on wisely directed efforts for international conciliation, it is interesting to recall an incident with which the *Trent* affair finally closed. A contingent of British soldiers which was destined for Canada, where it was expected to support the diplomatic contention of the Home Government, arrived on the American side of the Atlantic. It was winter. Access to Canada through the proper seaport was impracticable because of frozen harbors. "Might these troops pass through the territory of the United States?" was asked of the American Secretary of State. Permission at once came from Mr. Seward for the landing and transporting to Canada or elsewhere of troops, stores, and munitions of any kind without exception or reservation! Here is a bright burst of international sunshine after a cloudy day. Two nations that are so self-disciplined as ours have proved themselves to be, and that can treat each other with the patience shown by them in the *Trent* affair, should never in the future even think of threatening each other with war, nor ever expect to forgive themselves if, laying aside their

good nature and their good sense, they should come to a clash of arms.

As for the humane Prince, he never lived to learn of the good results of his intervention in the official correspondence of our two nations. His modest but beneficent life, shortened by his devotion to his Queen and country, closed before the terms of the British note had been complied with. But the poet Tennyson, speaking for us in his *Idylls of the King*, says:

"Commingled with the gloom of imminent war,
The shadow of his loss drew like eclipse,
Darkening the world."

And then, after paying tribute to the self-effacement of the Prince, the poet asks:

"For where is he
Who dares foreshadow for an only son
A lovelier life, a more unstained, than his?
Oh how should England, dreaming of his sons
Hope more for these than some inheritance
Of such a life, a heart, a mind as thine,
Thou noble Father of her Kings to be,
Laborious for her people and her poor—
Voice in the rich dawn of an ampler day—
Far-sighted summoner of War and Waste
To fruitful strifes and rivalries of peace—
Sweet nature gilded by the gracious gleam
Of letters, dear to Science, dear to Art,
Dear to thy land and ours, a Prince indeed,
Beyond all titles, and a household name,
Hereafter, thro' all times, ALBERT THE GOOD."

These are types of men who have helped to keep peace among our people; but great as they are, they are types only. The unbiased judgment of Joshua Bates, a citizen of the United States, residing in England and acting as umpire in the settlement of financial claims between our countries, the insistence of Mr. Gladstone and Hamilton Fish upon the Geneva Arbitration, the initial steps taken by Sir John Rose to make a settlement by arbitration possible, the courage of Premier Sir John A. Macdonald in representing what he believed to be the best interests of Canada, in making the Treaty of Washington, the impartiality of Charles Francis Adams, staunch citizens of one of the litigating countries, impartial judge of both, together with the unimpeachable honor of the British Government in paying the award of \$15,500,000 in damages for the *Alabama* claims, deserve from us all grateful recognition.

Nor should we fail to record with gratitude the moderation of Lord Salisbury when, in responding to the demands of President Cleveland at the time of the dispute over the Venezuelan boundary, he decided for arbitration instead of proposing war. We should acknowledge in appropriate ways the debt we owe for our century of peace to all the Sovereigns of Great Britain and their friendly disposed ministers, to our Presidents, to the Governors-General and Ministers of Canada, with which the people of the United States are in closer relations than with any other of the British Dominions, and to the Ambassadors of both our countries. Time forbids mention of the various classes of men who, though not in official position, have strengthened the ties of good feeling between the United States and Great Britain; but it would be a worthy piece of work for some lover of our two lands to make up this record. There was George Peabody, the American business man, resident in London, friend of the poor, patron of education, benefactor of both countries, whose body, after it had rested in Westminster Abbey, was sent home with royal honors in a British warship; and there was George W. Childs, hospitable friend of British visitors in America, who gave the memorial fountain at Stratford-on-Avon, and memorials to our common authors in Westminster Abbey, St. Margaret's, and elsewhere. The American debt to British authors for our international friendship can never be repaid. To Dickens and Thackeray we look back with fond admiration. They are favorite writers who have helped to unite in literary sympathy the English-speaking world. Emerson, Hawthorne, and Arnold, though at times critical, have enabled each nation to understand the other. Scott, Browning, and Tennyson are loved in America as in Great Britain. The songs of Moore and Burns, of the Irish and Scotch poets, are the songs of America as of the whole British Empire. The British people have shown by memorials in Westminster Abbey their regard for Longfellow and Lowell. But we ought by united effort to honor in permanent form somewhere the name of Washington Irving. He, through his *Sketch-Book*, *Crayon*, and *Bracebridge Hall*, did, almost a century ago, a work in building up fraternal feeling, like that which we hope to cultivate by this celebration to-day. He portrayed to Americans beautiful pictures of English coun-

try life, with which by long residence he was familiar. He helped to give an enduring charm to Stratford-on-Avon, to Abbotsford and Newstead Abbays. He put before us our classic picture of Westminster Abbey. He helped to make Americans of British descent, who had been estranged by the war of 1812, look back to Great Britain as to their old home; and we shall never know how powerful have been his writings in making three generations of Americans, derived from all nationalities, feel their kinship with the British race. If ever there should be another place for the recognition of an American in yonder Abbey, which is sacred alike to America as to England, it might well be made for Washington Irving, first man of letters to lay the foundation of our hundred years of peace.

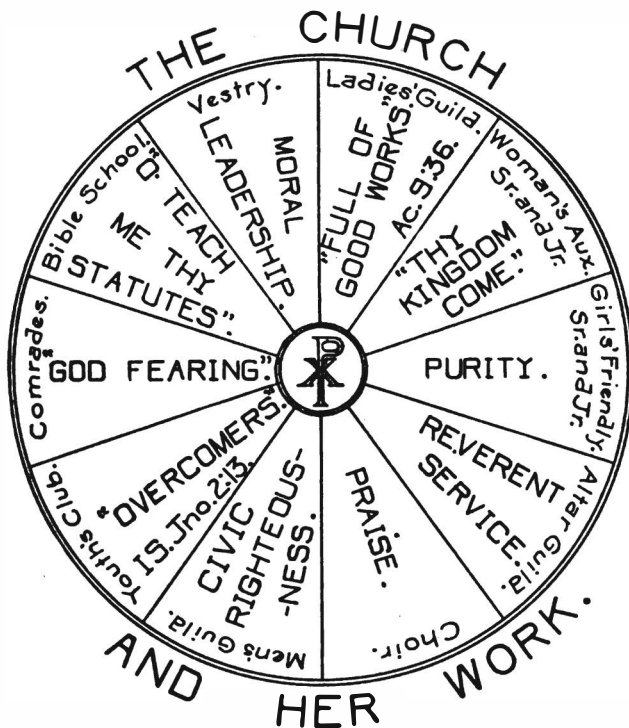
The British and the American peoples, their friendship made possible at the outset by ties of blood, by a common language and literature, by like systems of law, by the same conceptions of freedom, the government of each, though differing in form, being essentially a democracy, neither nation having ambitious designs upon the other, and yet bound together by no other alliance than what John Hay has aptly called "a partnership in the beneficent work of the world"; peoples with a record for pacific settlements between themselves which has borne the test of controversies for a hundred years, may their friendship, with its saving message to civilization, be preserved, strengthened, and hallowed throughout centuries of peace to come!

THE CORRELATION OF PARISH WORK

BY THE REV. HARVEY P. WALTER

CHURCH unity is in the air. Nearly everybody is talking about it, and praying for its accomplishment. It ought to come; it will come, for it is Christ's wish.

But while we are thinking about and working for this larger ideal, we often forget the local parish, which, in its diver-



sified work, ought to have a common aim as well, towards the realization of which all its forces should contribute.

So often the different organizations in a parish work as though they were entirely independent of each other, and of the Church. The accompanying circle is an attempt to visualize to the entire parish, what ought to be the goal of all its efforts—the "formation" of Christ in each character; and what virtue each organization may endeavor to "add" to the whole body.

The virtues or aims which have been selected for each organization are to be realized first in their own lives, and then to be inculcated into the lives of the members of every other organization, until "the whole lump be leavened" and each one may become "the perfect man in Christ Jesus."

Some of the virtues are taken from the literature of the particular society, and will be fully understood only locally; each parish can work out its own, and adopt such "catch words"

as may be especially needed in the parish and in the particular community.

The circle, which represents the Church, has been sent to every member of the parish with the following card:

"ST. MARY'S EPISCOPAL CHURCH

Front and Windsor Sts., Reading, Pa.

"WHAT SHALL I DO, LORD?"

"I believe I ought to do some definite Christian work for my fellow-men and for the Church. St. Mary's may count on me to work in one or more of the organizations, checked below, if I am needed.

- | | |
|--|---------------------------------------|
| <input type="checkbox"/> Sunday School | <input type="checkbox"/> The Choir |
| <input type="checkbox"/> Woman's Auxiliary | <input type="checkbox"/> Men's Guild |
| <input type="checkbox"/> Ladies' Guild | <input type="checkbox"/> Youths' Club |
| <input type="checkbox"/> Altar Guild | <input type="checkbox"/> Comrades |
| <input type="checkbox"/> Girls' Friendly Society | <input type="checkbox"/> Font Roll |

"TO HELP ME

"To stimulate me to live up to my best, I will make it the rule of my life to attend Church regularly, to pray for the Church daily, and to support all her-interests according to my ability.

"CAN ST. MARY'S COUNT ON YOU?"

"IF SO, MAKE A CROSS (X) IN THE SQUARE



"TO 'WIN ONE' PLEDGE

"I solemnly promise, God being my Helper, to make an earnest effort to bring at least one soul each year under the influence of the Church and to the Bishop for Confirmation. My good intentions are indicated by the cross (X) in this square.



"Have we 'a mind to work?' Let us, one and all, definitely indicate it by signing this card.

(Please hand it to the rector when signed.)

Name.....

Address....."

THE GENERAL EXPLANATION

1. Our Common Centre—the Christ—the Source and Exemplar of all the virtues;
2. Our Common Home—the Church—in which to acquire and to practice the Christly virtues;
3. Our Common Organizations—the Talents—which are to be used in "the perfecting of the saints";
4. Our Common Aim—Every Member of the Church a worker in one or more of these organizations.

LIBERAL CATHOLICISM

WE MUST be Catholic, then, and resist the temptation to be anything else. Even if the refusal to tolerate the spirit of Liberal Protestantism should lead to an exodus of deans from the Establishment, we must bear the loss. But while remaining Catholic we must be liberal too. We shall not assent to the teaching, popular in some quarters, that Catholic and liberal are exclusive terms, and that you cannot be both one and the other. This teaching has done enormous harm in the past. It has caused many people to believe that the Church stood for everything that was reactionary in politics and in science, and consequently to reject her claims. While the faith of the Church remains the same it needs a different defense at different times. The arguments that appeal to one generation are invalid or inconclusive for the next. There is no branch of theological literature that so soon becomes antiquated as apologetics. Let any one who doubts this read, we will not say Paley, but any of the earlier volumes of Bampton Lectures. They will be surprised to find how out-of-date they seem. The truth is, old weapons cannot be used, or if they are used, it will be at the cost of much of the Church's influence and efficiency. We want a new apologetic to defend Catholicism against the assaults of Liberal Protestantism. It seems that this will have to be found in some theory of development, and in the coming years it is likely that this subject will demand more and more attention from theologians. Liberal Catholicism must not be allowed to die.—(London) *Church Times*.

"THY WILL BE DONE." For instance, when you wish, and by every means endeavor, to be well, and yet remain ill,—then say, "Thy will be done." When you undertake something, and your undertaking does not succeed, say, "Thy will be done." When you do good to others, and they repay you with evil, say, "Thy will be done." Or when you would like to sleep, and are overtaken with sleeplessness, say, "Thy will be done." In general, do not become irritated when anything is not done in accordance with your will, but learn to submit in everything to the Will of the Heavenly Father.—*Father John*.

ST. STEPHEN'S COLLEGE

By THE REV. W. C. RODGERS, D.D., *President.*

THE new year opened on September 15th with about sixty-four students in residence and the possibility of a few more to come. There are twenty-four new men, all of them well prepared. About fifteen of them are regular course men and have entered the freshman class. Most of the others are regular course men but will not enter the freshman class until next year. We are looking forward to a good year so far as the work of the college is concerned. Every man in college is a worker and a very large number of them are athletes. Nothing could be more satisfactory than the spirit of the whole college. It is wholesome and full of enthusiasm.

We have the same story to tell of financial struggles, the intensity of which is being felt very severely at this time. During the last five years, it is needless to point out, prices have risen on the whole something like forty per cent., and our fees, which cover board, lodging, tuition, heat, and light, have, up to the present time, been only \$300.

The trustees have, therefore, been obliged to take a survey of the work of the institution and determine how to meet the financial condition. Their determination is that beginning September 1915, the inclusive fees should be raised to \$425 per annum. Each student costs in the neighborhood of \$450, so that this new step was felt to be necessary and reasonable.

St. Stephens' offers as good a course in the Liberal Arts as any college in the country. The equipment is each year being improved. The College with these moderate fees ought to appeal to the very large professional class, the members of which desire for their young men a good college course, with real academic surroundings, under religious influences, at a reasonable cost. There will be twenty-four scholarships of from \$200 to \$250 per annum which will be awarded annually to young men who intend to enter the ministry, who will go through to the B.A., or Ph.B. degree, and who are thoroughly qualified to undertake the work, and enter into the spirit, of the college. This new arrangement is not, of course, retro-active. The students now at the college will continue under the financial arrangements agreed on at their entrances.

On November 3rd (election day) it is proposed to restore the old custom of a formal matriculation of new men. It is expected that the trustees and friends of the college will spend the day at Annandale, to look over the plant and the personnel of this institution, and join in the function of matriculation to be followed by a function in "Commons."

The prospects of the college are most hopeful. New friends are constantly being enlisted and the money will surely come to help us on our way to still greater efficiency.

Ludlow and Willinck Hall, the former residence of the warden or president, is now used for the rooms of single professors and one married professor and his wife; also for recitation rooms. In the basement of this building, the chaplain of the college has a large room for his Boy Scouts gathered from the neighborhood. We should be very glad to make St. Stephen's the center and home of any and all activities which will in any way help the cause of religion and learning in the American Church, and assist the clergy in their labors.

The chapel has been beautifully restored and rearranged on academic lines. The enlarged altar and its adornments and the furnishings and decorations of the sanctuary are a Thanksgiving Offering from Mrs. Myles Standish of Millbrook, New York.

The guest room is at the disposal of any tired priest who needs change and rest for a few days? Alumni or former students will have first choice, but any one is welcome. It will be well to make application in food time. Meals will be provided in "Common" and the library is at the disposal of our guests.

BE NOT DISCOURAGED because of your soul's enemies. Are ye troubled with thoughts, fears, doubts, imaginations, reasonings? yea, do ye see, yet, much in you unsubdued to the power of life? Oh, do not fear it; do not look at it, so as to be discouraged by it; but look to Him! look up to the power which is over all their strength; wait for the descendings of the power upon you; abide in faith of the Lord's help, and wait in patience till the Lord arise; and see if His arm do not scatter what yours could not. So, be still before Him, and, in stillness, believe in His name; yea, enter not into the hurrying of the enemy, though they fill the soul; for, there is yet somewhat to which they cannot enter, from whence patience, faith, and hope, will spring up in you, even in the midst of all they can do.—*Isaac Penington.*

OUR WORK AMONG THE DEAF

THE Joint Committee of Advice for Church Workers among the Deaf, appointed by the General Convention of 1907 and reappointed in 1910 and 1913, desires to call attention to the following facts:

For more than half a century the Church has carried on religious work among the deaf and dumb people of the country. Originating in the efforts of individual mission workers in various places, this special form of mission work has gained recognition and support, until it has now gained noteworthy proportions. The report of the Committee of Advice, printed on page 498 of the Journal of the last General Convention, gives some interesting facts in regard to the extent of the work. It appears that at the present time forty-five dioceses and missionary districts make provision for work among the deaf; our missions minister to some 1,200 otherwise uncared-for people, of whom fully 2,500 are communicants of the Church; there are twelve ordained missionaries and thirteen lay-readers, and about \$17,000 is expended annually for support.

At the present time the work among the deaf is almost universally conducted through the voluntary coöperation of certain groups of from two to seven dioceses, the dioceses in each group contributing to the support of the missionary and sharing his services. This "inter-diocesan" character of the work is its most striking peculiarity, and, while advantageous in securing adequate support for the missionary, it appears to make practical administration difficult. The dioceses are in some instances disadvantageously grouped, some of the mission fields are disproportionately large, there is an absence of oversight and intelligent direction, and in some cases a lack of sympathy and practical coöperation. Obvious as the difficulties and defects are, there has been no way of dealing with these problems except through action by the General Convention, and that body meets too infrequently and is too much burdened with other matters to give any great attention to the needs of this special work. For this reason, the inauguration of the Provincial system in the American Church is welcomed as a means of remedying these defects and of removing the chief obstacles that have interfered with progress.

The work among the deaf is one that seems naturally to fall within the scope of Provincial control. It is inter-diocesan; in nearly every case a number of dioceses are jointly concerned with the matter. The dioceses are already grouped for the purposes of this work along lines closely coinciding with those of the Provinces. Only a few readjustments are necessary to bring each mission field entirely within the bounds of a single Province. And finally, it is evident that this is one of the minor questions of Church administration which the canon contemplates placing under the control of the Provinces.

The committee, therefore, believes that it can best promote those objects which the General Convention had in mind when it was appointed, by suggesting that this subject of mission work among the deaf be, if possible, brought to the attention of the approaching meetings of the Provincial Synods. While it is realized that probably not much more than organization will be attempted at the primary Synods, nevertheless a committee to consider and report upon the work among the deaf might very easily and properly be appointed, and such a step would be an important preliminary to future action of a constructive and highly beneficial character. The committee has already accumulated a mass of valuable information in regard to the work among the deaf in the Church as a whole, and it will be glad to supply information and afford any assistance in its power in connection with any effort to advance the interests of the work.

CHARLES T. OLMSTED,
FREDERICK BURGESS,
ROGERS ISRAEL,
ARTHUR S. JOHNS,
EVERETT P. WHEELER,

Joint Committee of the General Convention.

THE SPIRIT of prayer is a pressing forth of the soul out of this earthly life, it is a stretching with all its desire after the life of God, it is a leaving, as far as it can, all its own spirit, to receive a spirit from above, to be one life, one love, one spirit with Christ in God. For the love which God bears to the soul, His eternal, never-ceasing desire to enter into it, and to dwell in it, stays no longer than till the door of the heart opens for Him. For nothing does, or can keep God out of the soul, or hinder His holy union with it, but the desire of the heart turned from Him.—*William Luce.*

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

DIFFICULTIES IN MUNICIPAL OWNERSHIP

WHEN reviewing the present position of public supply of electricity in Great Britain and the progress that has been made since its inception, one is struck, declared President Shawfield of the English Electrical Engineers, by the fact that so far as the provinces are concerned, the great bulk of the industry is under municipal control, and the question immediately arises—Has the progress that has been made been in spite of, or because of, municipal ownership? As in most matters of policy in this country, public opinion appears to be sharply divided upon this question, and whilst one section asserts that municipal control is essential to the proper regulation of the supply of public necessities, another party as loudly condemns it as being economically unsound. In his annual address, Mr. Shawfield said:

"I must confess that after seventeen years of municipal work I am unable to give my adherence to either of these opinions, because, although it is perfectly true that in certain instances electricity supply has languished whilst under local government administration, there are other instances where magnificent results have been achieved, second to none that have been shown by any private enterprise. Moreover, it must be remembered that in certain cases the opponents of municipal trading have done their best to thwart and hinder those who were endeavoring to develop municipally owned undertakings on business lines, and when their efforts have been partially or wholly successful, they have pointed the finger of scorn at their victims and held them up as typical illustrations of municipal mismanagement."

PITTSBURGH AND MUNICIPAL PROBLEMS

Pittsburgh has been having a very interesting experience with a new form of government. Under the present law, the executive and legislative departments are separate. The mayor is elected at large, as are also the nine councilmen. Mr. H. D. W. English, formerly president of the Civic Commission, is authority for the statement that Pittsburgh "has as council nine good business and professional men, by far the best council the city ever had. They are personally honest and stand well in the business and professional life. Undoubtedly they went into office with the highest and best motives for the service of their city. We believe they have failed to live up to these ideals and the demands of the community because of a majority of them having permitted themselves to become entangled in the present state fight." This is a very suggestive statement and one which should be carefully pondered, especially by those who insist that a small council will solve the problem, or that an election at large will solve the problem, or that any other one thing will meet the case. A small council helps, under certain circumstances; election at large helps; but the municipal problem is larger and more far reaching than either of these things. One of the difficulties that Pittsburgh labors under is that she does not want good government persistently enough, whereas the politicians do follow their ends without let-up.

SAFETY CARNIVAL AT PHILADELPHIA

Philadelphia has been holding a safety carnival to educate the public and the children of the city in "safety first" principles and to afford a broad opportunity for all to secure an intimate knowledge of the elements of danger that lie in ignorance of those principles. In the words of the Home and School League which promoted the carnival:

"Accident prevention should be the aim of all, but there is a tendency upon the part of the public to demand protection, without making an effort to protect itself.

"Safety must not be considered alone from the unit line but from the community line of one for the other and each for all, with a strong conscience to preserve to the individual unit self-respect, health, and those energies which promote the progress of the race and safeguard the home.

"Forty thousand people a year are killed in the United States (in industrial accidents alone) and many millions are maimed, but there has been no record kept of those who have lowered the standards

of spiritual, moral, and mental safety into the realm of destruction through ignorance and criminality. It is time for the public to learn what safety means."

THE NORTHWEST ORDINANCE OF 1787

For years the old Northwest Ordinance of 1787 has been cropping up every time a new move or a progressive idea was advanced in Ohio, the contention being that nothing that was not permissible under the Ordinance drafted and enacted nearly 130 years ago would be permissible now. The Supreme Court of Ohio, however, has set this authority at rest, declaring that the ordinance of 1787 creating the Northwest Territory is not basic law for Ohio, but was superseded by the state constitution. In the language of the Court: "It is sufficient to say that when the constitution of Ohio was adopted and our state admitted in the Union by Congress, the provisions of the Ordinance of 1787 ceased to be operative in the territory comprised within the limits of the state."

AN ILLINOIS CONSTITUTIONAL CONVENTION

By its persistent and energetic campaign before the recent primaries, the Constitutional Convention League of Illinois obtained pledges from nearly 700 of the 1,050 legislative candidates in the state that they would, if elected, vote for a joint resolution to submit the question of holding a constitutional convention to the people. Now that the results of the primaries are known, it is found that of the 282 nominees of the four political parties for the house and senate of the state, 213 have already taken a position favorable to submitting the question of calling a constitutional convention.

APROPOS of the recent reference to the Washington alley bill, I am advised by Washington correspondents that the bill as passed was not the original one in which Mrs. Wilson was particularly interested, but that it does represent a material improvement over existing conditions. In other words, the bill passed is a step in the right direction, but did not traverse the whole way, as Mrs. Wilson and her coadjutors had hoped it would. The original paragraph was based upon statements sent out over the signatures of well known Washington correspondents.

A REPORT of the investigation of the Paterson strike of 1913 by the Executive Secretary of the Joint Commission on Social Service in cooperation with the representatives of the social service agencies of other communions in behalf of the Federal Council Commission on Church and Social Service will, it is expected, be submitted for publication sometime during this Autumn.

A Primer of Public School Progress is the title of a very attractive brochure issued by the New York Public Education Association. It gives a history of public schools and their activities throughout the country, arranged in a way to fasten the attention and give important information in an interesting and concise form.

AN IMPORTANT FACTOR in the constant increase of pauperism, in the opinion of Mrs. Lawrence, the superintendent of the Social Service Department of the Cook County Court, Illinois, is the constant increase of private charities.

THE HEALTH COMMISSIONER of Milwaukee is planning to establish free dispensaries and clinics in school buildings, at regular hours, not only for service to the children but to the general public.

THE BISHOP OF SOUTH CAROLINA, Rt. Rev. William A. Guerry, D.D., has been added to the Joint Commission on Social Service in succession to the late Bishop of Utah.



CORRESPONDENCE

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

THE BOARD OF MISSIONS AND THE APPORTIONMENT

To the Editor of *The Living Church*:

AN examination of the report from the Church Missions House concerning the apportionment for the year ending September 1, 1914, shows some facts which deserve consideration.

1. Only three more dioceses than last year have paid their apportionment in full; only six unaided dioceses in all, nine aided dioceses, twenty-one missionary districts.

2. Not a single diocese in the Second Province or in the Fifth paid in full, only four in the Third.

3. A considerable number of dioceses have paid less than the year before; for instance, four in New England, three in the Second Province; not less than twenty-five in all.

4. There must, I should think, be a printer's error in crediting only \$1,348 to Minnesota (against \$8,904 paid last year and \$13,169 asked), and in crediting only \$17.87 to Shanghai (against \$254 paid last year and \$250 asked.)

5. The failure of many dioceses which receive large appropriations to pay their apportionment (often considerably less), is to be noticed.

6. And what has been called attention to before, the number of dioceses which through their representatives on the board have a large, perhaps a predominating, share in determining the central expenses and in making the appointments, which fail to pay their apportionment.

Of the sixteen Episcopal members of the board (I do not include the president), only three have induced their dioceses to pay the apportionment asked by the board; five of these Bishops are on the executive committee; the diocese of only one of these made the contribution asked for.

Of the sixteen presbyters, only three were supported by their dioceses; five of these were on the executive committee, not one of them carrying his diocese with him.

Of the seventeen lay members of the board, five were supported by their dioceses; six were on the executive committee, of whom two carried their dioceses with them.

Of the thirty-eight dioceses and districts represented on the board only eight have paid the apportionment fixed by the board. Surely there is ground here for serious consideration.

Burlington, Vt., October 5, 1914. ARTHUR C. A. HALL.

STUDENTS AT POUGHKEEPSIE

To the Editor of *The Living Church*:

IF there are any of your readers who have sons or daughters in college at Poughkeepsie, and who would care to have them brought in touch with the Church life of this city, I shall be very glad to have their names given to me; and will do all I can to make them feel at home. There may be times when they may need some one to whom to turn for advice. From personal knowledge, I am fully aware that for many of the students of this city, their college life is a critical period in their spiritual growth, when they come in contact with various phases of modern thought for the first time, which sometimes leads to disastrous results. If we can be of any help therefore to college students, command us.

Yours faithfully,

Church of the Holy Comforter. CHARLES A. STRÖMBOM, Rector.

THE TIPPET

To the Editor of *The Living Church*:

IN the matter of use of tippet or black scarf for non-sacramental offices, in which you expressed disapproval in Answers to Correspondents, I cannot see why you should treat such usage with disfavor, when you admit that it is traditionally correct, the *Parson's Handbook* and other liturgical writers approve its use, the canons of Church of England since the Reformation give it, the leading seminaries of the country use it, and there has never been a time in this country when it was not used, though it would seem that many of the clergy in replacing the tippet with the colored stoles for the Holy Communion, did not discriminate and used the latter for all offices. I believe where tradition sustains the practise, its use has never been totally done away with. Liturgical writers commend it, and important places use it, besides having much in its favor as to appearance in ordinary services, its use should be general; likewise the adoption of the custom of turning to the east only at the Creed,

instead of at so many other places in the services where it appears to be overdone, and not sustained by the best tradition and practice, should be considered.

A. A. MYHAGEN.

CHURCH OR SUNDAY SCHOOL?

To the Editor of *The Living Church*:

THE articles in *THE LIVING CHURCH* for August 8th and 22nd, under "Sunday School Work" are of so important a character, and also Dr. Gwynne's letter in your issue of October 3rd, that I wish they could be put in tract form and circulated throughout the Church.

The articles call attention to the need of following the Church's order as given in the Prayer Book, that the children be taught the Catechism—that this be fundamental. They also point out, as does Dr. Gwynne (who is a well-known master on Sunday school teaching), that our extensive and elaborate systems have come to the breaking point and are not accomplishing the Church's object to train the children in the Church's ways and worship.

Unconsciously we seem to be teaching immorality—teaching the Christian religion and seeing it deliberately broken every Sunday by the children's absence from the Church's worship.

Which is more important, the Church's worship, so effective in developing the nature of the child, or the Sunday school, which in so many cases takes the place of the Church? It seems almost absurd to ask the question, yet it is a very practical one. Dr. Gwynne's suggestions seem to meet the case, and make the Sunday school what it ought to be—a nursery of the Church.

Cannot our Bishops see the danger, and issue a pastoral on a matter so vital to the Church?

W. H. TOMLINS.

Granite City, Ill.

To the Editor of *The Living Church*:

MR. GWYNNE is correct; we give too much time to the consideration of didactic methods in the religious care of our children. Knowledge is good but it will not make practical Christians. It may make well informed ones capable of approaching God with understanding (certainly desirable), but in our system we miss the end of all religious training, the development in the child of a keen realization of God's existence. As it is, I fear, to the majority of our children God is no more or very little more to them than a vague historical personage, no more real than Abraham or David, not as real as George Washington.

If we do not bring them to a recognition of God, if the Divine Father has no real influence or part in their lives, all our efforts are a wretched failure. And is not this the reason that 75 per cent. of the boys in Christian Sunday schools, as we are told by the General Convention's Committee on the State of the Church, disappear as active members of the Churches? How better teach our children to fear God, to believe that He is a *living* God, than through the worship of His Church? How better impress on the developing mind and heart of the boy or girl, God's existence, than by the sight of his or her elders engaged in worship? What better way is there to lead the young soul to a belief in the Divine Presence than the example of his earthly father kneeling in adoration to a present though invisible Being? The boy or girl in no better or more forcible way can be led to a recognition of God's reality. He cannot see God, but then his father would not kneel to that which does not exist; therefore God does exist.

Then, as to instruction, I know nothing more effective than the Church's well ordered services, as Mr. Gwynne puts it, with their "constant recitation of creed and canticle," and the knowledge which is given in the systematic reading of the lectionary, Epistles, and Gospels. By all means let us give in our Sunday schools, the best instruction available, but let us cease to substitute the Sunday school for the Church's services, as we have been doing now for several generations, and thus, as is only a natural consequence, raising a multitude without the idea of worship.

Let us give our children the inspiration and encouragement which can only be given in common acts of worship, participated in with, not apart from, their elders and parents.

How can there be anything but half-way success when we divide the family in its approach to God? As a Church we are supporting an abnormality, an unnatural process. The wonder is that there should be any success when we countenance, as we do, the separation

of our children from their parents in their approach to our God and heavenly Father.

Monroe, La., October 9.

Yours sincerely,

ARTHUR R. PRICE.

ON READING THE SERVICE

To the Editor of *The Living Church*:

A PROPOS to your recent editorial comment entitled "Plea for Distinct Reading," I beg to say that you have touched upon a subject which I think should be brought to the attention of the clergy with all the vigor and force of which the laity is possessed, and a remedy applied, if one can be found. Although not brought up in the Church, I have been a communicant for 37 years, and I have often wondered why such miserable reading on the part of a large percentage of our clergy. I have as yet been unable to learn the cause, and would like some one to ascertain the trouble and, if possible, the cure. I have always laid great stress upon the services of the Church, which if reverently rendered, are an inspiration and a comfort to those who engage in them. But if the priest gabbles and mumbles or races through the services at such a speed that he cannot be followed, then there cannot be that feeling of devotion and true prayer which should accompany every service.

In your editorial you state that "the laity of the Church long ago acquiesced in the toleration, in our ministry, of probably, on the whole, the worst group of readers that ever essayed publicly to read in English." This statement rather astounded me, since I had always tried to convince myself that perhaps I was over-sensitive about the matter. My individual experience however bears out fully the truth of your statement. What a terrible responsibility these priests assume who thus distort the services of the Church, and who thereby make themselves stumbling blocks to so many who are in the Church, and perhaps to a greater number who are thus kept out of the Church! May I ask whether these priests would approach in prayer our Saviour, were He visibly present in Church, in this cold, indifferent, heartless way? Would these priests, upon an important mission, approach a human being in the same tone of voice as they approach the Deity in prayer? I think not, and yet will they do less honor to God than to man? A heartless prayer, hurriedly uttered, cannot secure a blessing, but in itself is a sacrilegious act. Moreover, these priests not only blaspheme God by their indifference, but they hinder the members of a congregation from praying and worshipping in a true spirit of devotion, thus emphasizing the popular belief that our Church is a church of formalism. What is the trouble?

Is it chargeable to the theological seminaries?

Is it chargeable to the examining chaplains who pass upon the fitness of candidates for holy orders?

Is it chargeable to lukewarmness and indifference?

Is it chargeable to the lack of an elementary education?

Will some one answer?

Yours very truly,

Snow Hill, Md., October 8.

OLIVER D. COLLINS.

RELIGION OF LEADING BRITISH GENERALS

To the Editor of *The Living Church*:

THE "leading British generals," as also the leading British admirals, are members of the Church of England. Earl Kitchener and Sir John French are Churchmen, Admiral Jellicoe is a Churchman, and he has a brother in the ministry of the Church. Lord Roberts is a Churchman. The Scottish generals are usually Presbyterians, but many of the Irish officers are Churchmen.

Fully seventy-five per cent. of the members of the Canadian expeditionary force are Churchmen, and twenty-nine of the thirty-two chaplains appointed to the forces are clergymen of the Church.

Hallock, Minn., October 10, 1914.

J. F. Cox.

CLOSED CHURCH IN SUMMER

To the Editor of *The Living Church*:

THROUGH the Correspondence columns I was surprised to learn that in this twentieth century there is one of our churches whose doors are closed for two or three months in the summer. It reminds me of a picture I saw when a child: The rector is met at the church door on his return by Satan, who smilingly says, "Oh, I have taken good care of them while you were away!"

We can't call this custom "heathenish," for who could imagine the heathen abandoning their worship (even if of false gods) because of a little higher temperature! Wouldn't it be a good thing to import a few Simon-pure heathen to show some of us how to worship?

Yours truly,

October 4, 1914.

C. F. KELLOGG.

DUPLEX ENVELOPES FOR SPECIAL DAYS

To the Editor of *The Living Church*:

MANY supply houses now carry in stock offering envelopes for special occasions, such as Christmas, Easter, etc. The parish of which I am rector has ordered the Duplex Company of Richmond to print special envelopes for Ash Wednesday, Good

Friday, and Ascension. We have suggested to this firm that it carry these envelopes in stock. It occurs to me that if a number of our churches order envelopes for these days, the publishers will soon begin to include them in their regular stock. The Duplex Company made us a very good price and they will put the envelopes in the carton in the proper place according to date.

My belief is that in addition to an increase of offerings on these holy days, there will be an increase in attendance at the services, by reminding some who otherwise would let the day pass unobserved.

Yours truly,

W.M. WASHINGTON.

Cuyahoga Falls, Ohio, October 6, 1914.

THE PAIN OF THE WORLD

The pain of the world on my heart is lying,
I hear the deep moans of the sick and dying;
I hear the wild crying of beasts in pain,
In lone, deep forest, on blattle plain;
And my spirit singeth a plaintive song,
"How long, O Lord, how long?"

The pain of the world on my heart is lying,
The widow's lament, and the orphan's sighing;
The lives made bitter by faithless love,
The wrongs that cry to the heavens above;
And my spirit singeth a plaintive song,
"How long, O Lord, how long?"

The pain of the world on my heart is lying,
But the day of the world as the wind is flying;
I watch, I watch for the King of kings
Who cometh with healing in His wings.
I wait, I wait for His angels' song;
How long, O Lord, how long?

BESSIE BLAND.

THE FOURTH "R" IN EDUCATION

"READIN', 'ritin' and 'rithmetic" have for generations been regarded as the "three 'R's" in education. An illuminating article in a recent issue of an equally illuminating paper christens the sweeping recreation movement a "Fourth 'R' in Education."

Be it far from our pen to detract anything from the beneficial work of this modern movement of marvelous growth. However, we surely have the right to insist upon a straight look at this new subject before we place it upon our curriculum of learning. "Recreation" is the word used to express the content of this new subject of education. At a glance we can detect that the word itself is well born. Its root is "creation" and its suffix re (again) we are happy to add to anything which is worth repeating.

The quest for pleasure scarcely needs to be emphasized to-day. To be of benefit to the seeker it must consist of two things at once. It must both satisfy the desire for pleasure and it must give renewed strength and eagerness. It is nothing if it does not re-create life.

If recreation does not rise above self-indulgence it is misnamed. That education which uses recreation without educating the highest is defective education. Unless "recreation" becomes in reality "re-creation" it does not complete the course of study needed to-day for complete education.

Anyway, does it not seem evident to-day that we must add two "R's" to the historic three in order to complete our educational program? To "readin', 'ritin' and 'rithmetic" let us add "recreation" and to these let us add a fifth "R," reverence. And is not this perhaps the supreme need of modern education?

The most suggestive passage in Goethe's "Wilhelm Meister," according to Thomas Carlyle, and few have a better right to pass judgment upon Goethe's teaching, is the one in which three wise men who are instructing Wilhelm about education define reverence as "the soul of all religion that ever has been among men, or ever will be." "There are three reverences," says Goethe, "and to know these is to be educated."—*Northwestern Christian Advocate*.

DO NOT YIELD to the temptation of looking at everything at once, as if everything would happen at once, and all the events of the day be crowded into an hour. Do not thus forecast, but take each thing as it comes to you, and look upon it as the present expression of the will of God concerning you; then regard the next in the same way, and thus receive your day piece by piece from Him who will remember always when He gives you work to do, that you need strength to do it. Often, when you have almost fainted in spirit, the thought comes, "If thou hast run with the footmen, and they have wearied thee, what shalt thou do with the horsemen?" Put it from you, it is a faithless thought; if you need more strength, you will have it, be sure of that; or the call to greater exertion may never come to you. Your business is with the present; leave the future in His hands who will be sure to do the best, the very best for you.—*Priscilla Maurice*.



POLITICAL

The Judicial Interpretation of Political Theory. By William Bennet Bizzell, Ph.B., D.C.L. New York: G. P. Putnam's Sons. Price \$1.50.

This is a thoroughly interesting discussion of a question that has lately come to the fore: What attitude shall the courts take toward establishing political principles? As our author points out, the climax of opposition to the courts came in 1912 with the enunciation by Col. Roosevelt of the theory of the recall of judicial decisions, which is directly opposed to the long established doctrine that the courts have the power to declare a statute unconstitutional. Both Professor Beard of Columbia University and J. Hampden Dougherty have conclusively shown that this latter doctrine is the historic one established, and deliberately so, by the federal constitution makers. This volume shows that the doctrine has been consistently followed by the courts ever since.

In Dr. Bizzell's opinion this power of our courts is the unique characteristic of our judicial system, and in his chapter on "Judicial Power over Legislative Acts" he clearly establishes that opinion, which is shared by the great majority of lawyers, jurists, and publishers. They accept in good faith the power of the judiciary to uphold the sound and rescind the false.

When Woodrow Wilson declared that "a liberal construction of the Federal charter the people want, but not a false construction," he not only uttered a profound truth, but at the same time showed how far away from their traditions the Democrats of the present day have traveled. President Bizzell in his chapter on "The Theory of Constitutional Construction" adduces abundant argument for such a liberal interpretation. In a series of interesting chapters he shows how the most fundamental questions which have produced a difference of opinion between the political parties have found solution in the Federal Courts. Moreover he believes that to an increasing degree the American people are looking to the Federal Courts as the final arbiter of their political issues. As he declares, their willingness to abide their decrees is the best evidence of the supreme confidence that is imposed in these tribunals. He believes, as we believe do the great majority of our fellow countrymen, that it is fortunate that this confidence exists, "for it insures the country against riots and civil strife resulting from heated debate and party antagonism."

FOR SUNDAY SCHOOLS

TWO NEW BOOKS are at hand on the Old Testament suitable for older classes and for reading by those who are interested in the development of God's revelation through the Old Testament. The first is one of the volumes of the English Churchman's Library. Its title is *Here Beginneth: A Study in the Hebrew Scriptures*, by H. F. B. Comston, M.A., assistant professor in Hebrew and Old Testament Exegesis, King's College, London. Published by A. R. Mowbray & Co., London; and The Young Churchman Co., Milwaukee; price 40 cents. The second is *A Short Old Testament History from the Creation to the Time of Christ*, by the Rev. A. R. Whitham, M.A., principal of Culham Training College and examining chaplain to the Lord Bishop of Oxford. [Rivington's, \$1.00.]

Mr. Whitham's book is an abridgement of one that we have already reviewed and have found of great value by frequent use, the *Old Testament History*. The present volume is a shortened form of that work, intended for the use of junior forms at school and for the general reader who desires a plain summary of the Old Testament from a Christian point of view without technicalities or discussions of difficulties whether critical or historical. The general arrangement of the narrative, as the Church has received it, is followed. It is an excellent text book for higher grades and for Bible classes, and will be of real value in the senior department.

The contrast between this volume and that by Professor Comston is very marked. The latter is an attractively gotten up handbook which, after a brief introductory treatment of the Hebrew text, translations into English, and the Versions, and a chapter on the Hebrew language, passes to the history, or rather to the account of a reconstructed history, that proceeds upon critical lines. One wonders, as one reads the earlier chapters, what is truth. Reconstructed history is coupled with reconstruction of the religious content, and we have to learn afresh the progress of the revelation. The closing chapter serves as an attempt to steady the unrest which to many minds will follow the text. Its attitude may be seen in the closing words: 'And even if the new learning should not appear—as yet—to have had this result, the Churchman need have no misgivings. His Church was proclaiming a crucified and glorified Saviour for

some considerable time before the New Testament was written and before the Old Testament was definitely closed. And the Church will continue her testimony whatever may emerge from Biblical study." Of the two books the former is helpful, clear, and constructive; the latter, in our judgment, fails to attain these ends.

MISSIONARY

From Bombay to the Deccan. With a Preface by the Rev. O. D. Watkins, M.A. (formerly Archdeacon of Lucknow). Issued by the All Saints, Bombay, Association for Study Classes, in connection with the S.S.J.E. in India, together with the Sisters of All Saints and St. Mary the Virgin. London: A. R. Mowbray & Co. Milwaukee: The Young Churchman Co. Paper, 20 cents; by mail 24 cents.

This interesting pamphlet of 77 pages is of value to the general reader who would know something of the early work of the Bombay mission, pictured on a background of Indian history, and of the noble and devoted service of such men as Robert Lay Page and his associates, and of such consecrated women as the All Saints' and Wantage Sisters. The pamphlet answers many questions in regard to the various races of India, their position and influence, and lets us see the obstacles to the progress of Christianity among them, in spite of which so much good has been done. The pamphlet is in a measure supplementary to *Thirty-nine Years in Bombay* by Father Elwin, a book previously noticed in these columns.

The Cross, the Plus Sign in Our Minus Lives. Published by the Diocesan Missionary Committee of the Diocese of New York. 1914.

This admirable publication by a diocesan agency calls for hearty commendation. Starting with the proposition that the first business of the Church is to extend the benefits of Christianity, the little book aims to enlist every member of the Church, and hopes at last to engage the interest and cooperation of many, in the supreme task. We guarantee the interest of every reader in the book and share the hope of the editors. Its historic review of Church institutions, starting with what we see around us and tracing everything back step by step to its origin in Apostolic times, is calculated to stir one to ask why and to look with eagerness for the answer.

No indication of the publishers is given nor of the cost of the book; but as the Church publishers can doubtless procure copies at no large price, the clergy would do well to circulate it among their people.

THE PRINCIPAL text book for use in the mission study classes of the Church this season is to be *The Social Aspects of Foreign Missions*, by Wm. H. P. Faunce, president of Brown University. It treats of a phase of the modern missionary movement whose importance is not always recognized and, generally speaking, it does it well. But one could wish for a rather larger perspective than is shown. The treatment of our Lord in the earlier section has that familiarity of expression that is exceedingly unpleasant to those accustomed to the reverence of the Church, though of course it is not so intended; the reader would never dream that the Son of God was referred to. The pictures of the social progress made in many lands through the result of "Protestant" missions are generally well drawn; the reader would never dream that Christianity in other forms than "Protestant" had ever been at work, or that there was any other than "Protestant" Christianity in the world. And so there are opportunities that are missed, and there is a one-sided perspective that is less than accurate. The book is a useful one; but if constituents of our own missionary society are to be trained to support the work of that society as their own contribution to the missionary work of the world, it does seem as though the educational department of that society was making a glaring mistake in not providing its own literature for these classes, which, recognizing to the full the value of all missionary work, would at least proceed from the Church's point of view, and would evince some sympathy with the particular ideals which the missionary workers of this Church are trying to hold up. It will be increasingly difficult to maintain the particular missions for which this Church is responsible, if the authorities of this Church do not show some interest in promoting the study of that particular work in their study classes. It is curious that Churchmen cannot be found to provide text books fit for the educational department of the Missionary Board to use and to recommend. [New York: Missionary Education Movement of the United States and Canada.]



REV. CHARLES SMITH LEWIS, EDITOR

Communications intended for the Editor of this Department should be addressed to St. Mary's Rectory, Burlington, N. J.

TO-MORROW is the day set apart for intercessions for the religious work of the Church, and more especially for the Sunday schools.

It is well that we should be reminded from time to time of the fact that our work in these schools is not primarily intellectual but spiritual. The temptation is strong to forget this. We are so occupied with questions of curricula and text books and methods and the paraphernalia of the school side that the idea of training in religion often falls to the rear. And this is true quite as much of the older schools that were occupied simply with the Church Catechism as with the modern ones that stress more emphatically the idea of "school." To learn by rote the words of the Catechism, as we have all seen done, and to say those words with glibness and accuracy, unless this be accompanied with further work, is of no more avail than the model maps of Palestine and draw plans of the temple and pictures of the Divining Cup of Joseph, if these things be not accompanied with deeper training in the things that make for righteousness. The exhortation in the Baptismal office is one that should keep ringing in our teachers' ears. It bids the sponsors not only to teach, but to provide that the child be virtuously brought up to lead a Godly and a Christian life, remembering that Baptism represents their profession.

Therefore we say it is good at times to be reminded that the work of the Sunday schools is spiritual work by these days of special intercession. And even on these days it is important that we should not forget the spiritual aspect of the matter. The clergy will be wanting to preach about it, or to set the necessity of the work of training before their people. The people will be urged to make offerings for the support of that work, whether in our own diocese or in the larger fields of the Province or the national Church. Instruction and money may, they often do, crowd out the greater and far more important, as well as the primary purpose of these days.

And this is to pray for the work of the Church in her Sunday schools. The intercession for the whole of the educational work is our American addition to the original English plan. For these days of intercession are not only days of our appointment but they are days that our brethren in England are using for the same divine purpose.

INTERCESSION for the Sunday school is the high privilege of the parish as a whole. It is the greatest way in which the interest of the mass of the parish may be deepened in the work of the school. If we could make the day really a day of parochial intercession, a day in which the parishioners as a whole would pray particularly and would intercede for the religious training of the children, we would have taken a long step forward in this matter.

There are two groups that will be more especially interested and perhaps from this reason more ready to respond to the appeal for intercessions. We mean the parents and the teachers.

It should be possible to ask the parents of the pupils in the Sunday school to add to their prayers on that day—would that they would do it every day—special prayers for the school, first that it might fulfil its general purpose more adequately, then that the authorities might be more helped and the teachers guided by the Holy Spirit in what they say, and that the scholars might respond to the teaching more quickly and be more impressed with it.

THE OTHER GROUP is more easily appealed to. The teachers are those who have the greatest interest in the school. These intercession days for them should be simply a concertation as it were of what ought to be part of their daily life. And their intercessions should be even more particular than those of any one else. For them the prayers ought to be not only for the

work in general, but for the several children individually, who may be under their care.

We would urge that this day be marked first by a corporate communion of the teachers and officers of the school, and that at that celebration of the Holy Communion special prayers be used for the work of the Sunday school of the parish and for other schools and for the general educational work of the Church. Then at a later service, when the main body of the people are gathered together, after—or before—an address on the matter, special prayers could be used with the congregation so that their interceding may be voiced.

The result of some such definite and earnest pleading cannot fail to result in a deepening of the religious tone of the school, a quickening of interest in the work among the people, and a greater effectiveness on every side.

In this connection we quote with pleasure the following passages from the *Christ Church Messenger* of the diocese of Chicago:

"FOR OUR CHILDREN'S SAKE"

"Because we love our children we are beginning another year of work in our School of Religious Education. The life of the parish depends upon how well we shall do this work. If our children are trained to know and love God, and to find pleasure in doing what they know pleases Him, the future of the Church is secure. If they are permitted to be indifferent, or have no training at all, it will be a sorry day for the Church, and especially for them.

"The responsibility for the children's future lies upon the parents. No one can relieve them. They brought the children into the world. They are bound to give them true ideals of life, and to give them a foundation upon which they can build to those ideals. Parents who shirk their religious training of their children will have an awful awakening when they face the Judge. What do you suppose the parents who never pray, who never teach their children to pray, who never read their Bibles and never help their children to read theirs, who utterly disregard the Lord's Day, who are so selfish and lazy that they will not get up on Sunday morning, who really are training their children to think that God and religion are of little account—what, do you suppose, these parents will think when they face the Judge and He asks them where are the children He has given them? We suspect that one of the terrible pains of Hell will be caused by finding there some whom we might have helped had we wanted to, while on earth. . . .

"We begin every session with the worship of God in His house. We place first things first in training the boys and girls. The services are arranged attractively, and we believe our children love them. They do certainly enter heartily into them and say and sing their parts with vigor. Since we have given them this opportunity for learning how to worship, more boys and girls attend the other services than before. Parents can do a great deal to make worship a strong factor in the lives of the boys and girls by encouraging them to enter reverently into this service.

"Work up the lessons with your children. Help them to look up the references in the Bible and Prayer Book. Assist them in writing correct answers in their books. Discuss with them and explain difficult problems. Come with them and visit the school. If you are interested, they will be.

"We are teaching them to support the Church and her work by systematic offerings. All children from the fifth grade upward receive a package of small duplex envelopes with one end for parish and the other for missionary gifts. Talk over with your boys and girls the privilege it is to help in this way, and aid them in determining what they shall give. Get away from the idea of pennies for children. They spend nickels, dimes, and quarters for pleasure. Let them do as much for God."

The stress is rightly placed here. The responsibility of parents is put where it belongs, at the forefront; and the duty of the school to train children in their Church relationships, and not merely to instruct them in the topics set forth in the lesson books, is recognized. We especially would call attention to the last paragraph, on the offerings. To expect children, who have been trained to "put on the plate" what is not theirs, to give of their own, when they are grown, is to expect the impossible.

Even if the Sunday school offerings were much reduced by such a plan as is here advocated—we do not believe for a moment it would be—the gain in training far overpasses the loss in money. The deficit, if such should exist, could and should be made up by those upon whom the duty lies of training their children in the nurture and admonition of the Lord.

APPEAL OF AN OLD PARISH

I WANT a rector. My church is here, substantial and well appointed, with a big, roomy rectory at its side. The town in which I stand is one of those old New England communities from which much of the younger element of the population has departed. Yet there is plenty of opportunity here for good, practical, effective work for the Master and His Church. Will not some one respond to my appeal?

It is now several years since the centennial anniversary of the consecration of my church edifice was observed. Away back in the early part of the nineteenth century, certain folk desired to worship God according to the forms which their ancestors had known and loved for generations. The Puritan methods of church government and worship failed to satisfy them. Even the Congregational pastor felt the spirit of unrest, and turned with a number of his flock, back into the old ways of the Anglican communion. I was organized, under the name of Christ Church parish, the church was built and furnished, and later the rectory rose by its side. The church was of the approved style of architecture of those days, dignified and simple in its lines, without and within, with plain, square windows, side galleries, choir gallery in the rear and a three-decker pulpit, with altar and chancel rail in front of it at the eastern end. The rector read the service in his surplice, black stole and muslin bands, then descended by a stairway under the pulpit to the robing-room below, where he changed the surplice for the black silk gown, mounted the stairs to the high pulpit, and preached his sermon. In the pews before him was a goodly congregation of village folk, many of them farmers, driving in from their homes, several miles distant, and staying to the morning and afternoon services. Younger folk were in the galleries, the choir members ranging from the devout, ambitious mother of five little children, who walked the two miles or more from her home each Sunday, bringing the children as they grew old enough, along the "Shun-Pike" road, and the village doctor, to the youngsters, just beginning to use their fresh young voices in the canticles, psalms and hymns of the church service. They sang with a hearty good will, the often complicated "set pieces" of that day, with the congregation joining in the old familiar hymns.

From a church in the neighboring city came two tablets, on one the Apostles' Creed and the Lord's Prayer, on the other the Ten Commandments. All the s's were f's, for these tablets were a gift to the city church from across the water. They were deemed too old fashioned for their original possessor after a time, and were turned over to the country church, placed on either side of the high pulpit, against the rear wall. Children found them a valuable aid in learning the longer commandments, and probably studied them a good deal more than their catechisms. At Christmas, willing hands decked the church with green boughs, and illuminated it with candles in the window panes for the Christmas Eve service. So time went on, boys and girls growing up to take the places of the older folk as they laid down the burden of responsibility. The churchmanship of my people was sound, and though the services would seem very bare and plain beside those of to-day, they were truly spiritual and helpful. The rectors were godly men and their influence still remains.

Before people had learned to appreciate the value of the old things, a wave of so-called reform entered the parish. It swept away the old pulpit and replaced it with a recessed chancel and altar—a change which was not altogether to be deplored, for the result was certainly more in keeping with the symbolism of church architecture. The old tablets were stored in the woodshed of the rectory, from which they were reclaimed by the city church, restored and placed in the vestibule with an appropriate inscription telling their history. Now my people wish they had been retained, for they were in keeping with the general style of the old church. For some time the services were well attended. But now the population of the town has dwindled; the trolley has passed to one side; and only a handful remain to worship at the church, once so well filled.

The town is one highly desirable for those who wish a quiet, healthful summer home. In these days of the omnipresent automobile, it is no longer necessarily isolated. The telephone is here, the rural delivery, and it is quite possible to enjoy life in reasonable fashion. The rectory is large, with nine or ten good-sized rooms, in good order for living purposes. The clergyman who is beyond the years of hard work, but is yet able to hold regular services, visit his people, and guide the life of the parish along the lines that make for good, or who desires to devote a portion of his time to literary work, would find, in this old parish, an ideal home. The salary is sufficient to give a comfortable, plain living, and there is room for a garden and meadow. The people would respond readily to an effort to maintain the services so dear to them, and with a leader whose heart is filled with a desire to make the parish a power for good in the community, much could be done. The young, active worker might find the field too limited for his energies. But there are clergymen in this great church of ours, to whom this parish would be a haven of refuge for their riper years. We want such a man and will give him a cordial welcome.

If he has a little means of his own and can keep a car, he can have great enjoyment in a beautiful, healthful home, within reasonably quick and easy access to a city ten miles away, or a borough not quite so far distant in the opposite direction. He can find congenial society and the satisfaction of doing good work for Christ and the Church, with opportunity for quiet study and work, if he so desires. Who will come?

NEW ENGLAND PARISH.

LET THERE BE LIGHT

CO one who has watched for the morning for hours before it could dawn, whose heart was heavy with almost unhoping fatigue, the coming of the light was an influx of new life.

I went out on the balcony in the clear twilight of the winter morning, and with a lift of the heart greeted the white peaks clad in armor of white light. My sharpened sight received a shock of joy where the glory of the moon hung in the pale violet of the west, an unearthly clarity of atmosphere giving her a splendor which she did not possess at night. In the tender eastern blue hung Jupiter like a lambent lamp.

Later the spears of sunlight smote the peaks and woke them to new glory. Day follows night, surely life follows death; it were irrational to suppose otherwise, and as the peaks start into life, "Death with the might of his sunbeam touched her and she awoke."

C. G. M.

A WAR PRAYER

Lord God of Battles, shield, we pray,
Thine erring servants on this day
When nations rude, at sovereigns' plea,
Are crossing swords. Give victory,
In Thy good season, to the cause
Of greater right and holier laws;
E'en as Thyself triumphest still
O'er Satan's wiles, the Prince of Ill.

Lord, Prince of Peace, We beg of Thee,
Stretch forth Thy hand o'er earth and sea:
As on Tiberias, at Thy beck,
The boist'rous waves gave up their wreck,
So now, for death, oh, give us life;
Still Thy discordant children's strife.
'Tis Thine to make our sorrows cease,
Bring comfort back, and give us peace!

Lord Comforter, as at the first
O'er the dread void Thy splendor burst,
So now, where feeble man can see
Naught but distress, calamity,
Brood Thou, by Thy mysterious power;
O'er warring fleets and armies tower;
And, out of sorrow, there deploy
Thy host invincible of joy.

Lord God of Joy, great Trinity,
Rejoice those hearts which bleed so free:
Though thrones may crash and princes fail
And nations tread through fire and hail,
Vouchsafe to all, now and for aye,
That inward calm which cannot die:
And grant, when this fell war shall cease,
A reign of everlasting peace. Amen.

Church Kalendar



- Oct. 1—Thursday.
- " 4—Seventeenth Sunday after Trinity.
- " 11—Eighteenth Sunday after Trinity.
- " 18—Nineteenth Sunday after Trinity. St. Luke.
- " 25—Twentieth Sunday after Trinity.
- " 28—Wednesday. SS. Simon and Jude.
- " 31—Saturday. Eve of All Saints.

CALENDAR OF COMING EVENTS

- Oct. 20—First Provincial Synod, Springfield, Mass.
Convention of the Diocese of Atlanta, at La Grange, Ga.
- " 27—Annual Meeting S. S. Convention, 2nd Department, 170 Remsen street, Brooklyn, N. Y.
- Nov. 3—Church Congress, New Haven, Conn.
- " 3-7—Annual Meeting, Central Council, G. F. S., Memphis, Tenn.
- Second Provincial Synod, Brooklyn.
- " 10—Annual Council Diocese of West Missouri, Grace Church, Kansas City.
- " 17—Third Provincial Synod, Pittsburgh.
- " 18—Fourth Provincial Synod, New Orleans, La.

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

Rev. C. E. Betticher, Jr.
Miss M. S. Grider (in Fifth Province).

CHINA

Rev. Arthur M. Sherman.

ANKING

Rev. E. J. Lee.

HANKOW

Dr. Mary V. Clenton.
Miss S. H. Higgins.

SHANGHAI

Mrs. J. A. Ely.
Rev. J. M. B. Gill.
Rev. R. A. Griesser.
Dr. W. H. Jefferys.

IDAHO

Rt. Rev. J. B. Funsten, D.D.
Rev. S. B. Booth.

MEXICO

Rev. H. G. Limric (in Fifth Province).
Rev. L. H. Tracy (in Eighth Province).

WESTERN COLORADO

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

WORK AMONG THE INDIANS

Mrs. Balrd Sumner Cooper, of Wyoming. Address: The Covington, Chestnut and Thirty-seventh streets, Philadelphia.

Unless otherwise indicated, requests for appointments with all the above missionaries should be sent to

Mr. JOHN W. WOOD,
281 Fourth avenue,
New York.

Personal Mention

THE Rev. G. T. LE BOUTILLIER has removed from Rochester, N. Y., and taken permanent residence at Scottsville, N. Y., a few miles south.

THE Rev. GEORGE M. BREWIN has become minister in charge of St. Paul's Church, Grand Rapids, Mich.

THE address of the Rev. FRANCIS ALAN BROWN, 211 E. York street, Savannah, Ga., will be changed on October 28th to 101 Lawrence street, New York City.

THE address of the Rev. THADDEUS A. CHEALTHAM is now Pinehurst, N. C. After taking supply duty during the summer he now assumes charge of the important religious work at the Pinehurst chapel for the sixth season.

THE Rev. DR. CHARLES L. COODER, the newly appointed city missionary and representative of the city missionary society of Newark, N. J., should be addressed at the Diocesan House, 49 Halsey street. A telephone has just been installed and is No. 911 Mulberry.

THE Rev. A. A. HAUBERT, recently of New York, has been appointed priest in charge of Garrolton, Gillespie, Bunker Hill and Waverly, with residence at Carlinville, Ills., and has entered upon his duties.

THE Rev. JOHN H. HEADY, recently of the Holy Apostles' Church, New York City, has become rector of St. Clement's Church, Brooklyn, New York.

THE Rev. CHARLES A. JESSUP, D.D., for the past four years rector of the Church of the Ascension, Buffalo, has accepted the call to the rectorship of St. Paul's Church of the same city, succeeding the Rev. J. A. Register, D.D., retired as rector emeritus. Dr. Jessup will enter upon his new duties January 1, 1915. In the meantime Rev. Mr. Broughton will continue as priest in charge of St. Paul's.

THE Rev. ELMER T. MERRILL has accepted the position under Dean White of curate at St. Mark's Pro-Cathedral, Grand Rapids.

THE Governor of Tennessee has appointed the Rev. H. J. MIKELL, D.D., rector of Christ Church, Nashville, a delegate to represent the state at the Purity Congress to be held in Kansas City, November 5th.

THE Rev. CLARENCE S. SARGENT, D.D., of Hutchinson, Kas., diocese of Sallina, has accepted the rectorship of Trinity Church, Marshall, Texas.

THE Rev. EUGENE L. TOY, D.D., for more than thirteen years priest in charge of St. Elizabeth's chapel, North Babylon, Long Island, has resigned. His address after November 1st will be 517 West 147th street, New York City.

MR. CHARLES M. VAIL, lately organist of St. Phillip's Church, Garrison, New York, has been appointed as choirmaster and organist at the Cathedral at Quincy, Ill., and entered upon his new work the 1st of October.

AFTER a long summer abroad the Rev. Dr. W. H. VAN ALLEN returned on October 9th on the *Lusitania*, arriving in New York, and he came immediately over to Boston, where he received a cordial greeting from all his parishioners. Practically all of Dr. van Allen's time has been spent in Great Britain, and for some time before returning to America he was the guest of friends at Cambridge, England.

THE Rev. JOHN B. VAN FLEET, recently of Rapidan, Va., has entered upon his work as rector of St. Stephen's Church, Winton Place, Cincinnati.

THE address of the Rev. MILLIDGE WALKER is changed from Mechanicsville, N. J., to La Grange, Ga.

THE Rev. GLENN W. WHITE, rector of Christ Church, Albion, N. Y., diocese of Western New York, returned with Mrs. White on the *Philadelphia*, Sunday, September 27th, after spending most of August in Paris.

MARRIED

PARKER-GOODRICH.—At St. Paul's Church, Concord, N. H., on Thursday, October 1st, by the Rev. W. Stanley Emery, ISABELLA, daughter of the late Rev. James B. GOODRICH, to the Rt. Rev. EDWARD MELVILLE PARKER, D.D., Bishop of New Hampshire.

ORDINATIONS

DEACONS

MONTANA.—On Wednesday morning, September 30th, at Christ Church, Kallistell (Rev. Charles H. Linley, rector), the Bishop of the diocese ordained to the diaconate Mr. RALPH FRANKLIN BLANNING, formerly a Methodist minister. The ordination sermon was preached by the Rev. S. D. Hooker, Archdeacon of the diocese. The Rev. Mr. Blanning will continue in charge of a number of missions along the line of the Great Northern railway from Columbia Falls on the border of the Glacial Park to the Idaho line. The field is a difficult one.

DIED

DIXON.—Entered into life eternal on the morning of Peace Sunday, CATHERINE A. MEECH, widow of Hiram R. DIXON.

Peace, perfect peace.

GARDAM.—The Rev. WILLIAM HOTHERSALL GARDAM, D.D., rector of St. Luke's Church, Ypsilanti, Michigan. Entered into life October 1, 1914, at Atlantic City, New Jersey. Early service was held on October 2nd at St. James' Church, Atlantic City, the rector, the Rev. William W. Blatchford, officiating. The funeral was held at St. Luke's Church, Ypsilanti, Mich.

HUNTER.—In Martinsburg, W. Va., on Wednesday, September 23, 1914, HAMMOND HUNTER, in the seventy-first year of his age; eldest son of the late Rev. M. H., and Catherine Hammond Hunter, formerly of Detroit, Mich. Interment in Norbourne cemetery, Martinsburg.

"Father, in Thy gracious keeping
Leave we now, Thy servant, sleeping."

SEIBT.—JEANNETTE PARKER, widow of the Rev. Charles Theodore SEIBT, D.D., at the home of her daughter, Mrs. Charles H. Hanington of Denver, Colo., October 10th. Interment at Woodlawn cemetery, Detroit, Mich.

SHEERIN.—Died October 9th in Barnesville, Ohio, in his 41st year, ROBERT SHEERIN, M.D., brother of Rev. James Sheerin of Boston.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage notices, \$1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or 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

FOR DESIRABLE curacy in New York City—Conservative High Churchman. Priest, unmarried, young, strong, energetic, with preaching experience; references requested. "E. F. G.," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

A PRIEST desires parish. Experiences in a city, village, and country work. Testimonials. Address "X. Y. Z.," care LIVING CHURCH, Milwaukee, Wis.

SPECIAL Preaching and Mission services arranged. References given. Address "X.," care LIVING CHURCH, Milwaukee, Wis.

YOUNG married Priest desires early rectorship or good curacy. GRADUATE, care LIVING CHURCH, Milwaukee, Wis.

EASTERN Rector will exchange with Southern Rector. Apply "A.," care LIVING CHURCH, Milwaukee, Wis.

POSITION OFFERED—MISCELLANEOUS

ANY INTELLIGENT person may earn steady income corresponding for newspapers. Experience unnecessary. Address PRESS CORRESPONDENTS' BUREAU, Washington, D. C.

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

POSITIONS WANTED—MISCELLANEOUS

A DEACONESS, experienced and qualified for Catholic parochial organizations and instruction work amongst girls, women, and children, desires work. Eastern City preferred. Address DEACONESS, care LIVING CHURCH, Milwaukee, Wisconsin.

ORGANIST and Choirmaster desires position. In present position seven years. Thoroughly understands boy voice production. Recitalist. Address ORGANIST, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED ORGANIST AND CHOIR-MASTER, best references, desires position in Eastern state. Address "F.," care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—Organs for Episcopal churches now building: St. Clement's, Philadelphia, four manual; St. Stephen's, Sewickley, Pittsburgh, large three manual; Trinity, Chicago, three manual; Trinity, New Orleans, three manual; St. Clement's, Wilkes-Barre, Pa., large two manual; chapel Emanuel Church, Baltimore, two manual. Large factory addition just finished doubles our floor area. Information on request. AUSTIN ORGAN Co., Hartford, Connecticut.

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

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The Church is aided in 38 home Dioceses, in 23 domestic Missionary Districts, and in 10 foreign Missionary Districts.

\$1,600,000 is needed to meet the appropriations this year.

Full particulars about the Church's Missions can be had from

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

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

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

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

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

PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS

The National, official, incorporated society of the Church sorely needs offerings, gifts, bequests, legacies.

669 names on the lists, the last three years. \$30,000 required each quarter. Cost of administration five and five eighths per cent., provided by Royalties on Hymnals.

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

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

BROOKLYN:
Church of the Ascension.

BOSTON:
Old Corner Bookstore, 27 Bromfield St.
A. C. Lane, 57 and 59 Charles St.
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M. M. Getz, 1405 Columbus Ave.
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Otto Ubrich, 386 Main St.

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A. C. McClurg & Co., 222 S. Wabash Ave.
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The Young Churchman Co., 484 Milwaukee St.

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The Famous and Barr Dry Goods Co., 6th and Washington Sts.

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LONDON, ENGLAND:

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

BOOKS RECEIVED

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

SHERMAN, FRENCH & CO. Boston.

The Great Grey King and Other Poems Old and New. By Samuel Valentine Cole, author of *In Scipio's Gardens and Other Poems, The Life That Counts*, etc. Price \$1.00 net; \$1.10 postpaid.

A Summer Siege. A Story for Girls. By Lucy T. Poor. Price \$1.25 net; \$1.38 postpaid.

Civic Righteousness and Civic Pride. By Newton Marshall Hall, D.D., Minister of the North Congregational Church, Springfield, Mass., member-at-large of the Springfield Board of Education, author of *The Bible Story*, etc. Price \$1.25 net; \$1.35 postpaid.

A Captain of the King. By Chester L. Saxby. Price \$1.00 net; \$1.10 postpaid.

OPEN COURT PUBLISHING CO. Chicago.

Truth and Other Poems. By Paul Carus.

MACCALLA & CO. INC. Philadelphia.

The Priest's Private Record. For a Systematic Record of Personal and Official Acts, Services, etc. Arranged by the Rev. Henry S. Smart, B.D., Mission Priest in the Diocese of Newark.

MACMILLAN CO. New York.

Sword Blades and Poppy Seed. By Amy Lowell, author of *A Dome of Many Colored Glass*. Price \$1.25 net.

LOTHROP, LEE & SHEPARD CO. Boston.

Jean Cabot in Cap and Gown. By Gertrude Fisher Scott. Illustrated by Arthur O. Scott. Price \$1.00 net; \$1.10 postpaid.
Lost in the Fur Country. By D. Lange, author of *On the Trail of the Stouez*, and *The Silver Island of the Chippeua*. Illustrated by Griswold Tyng. Price \$1.00 net; \$1.10 postpaid.

CENTURY CO. New York.

The Old World in the Near. By Edward Alsworth Ross. Price \$2.40.

PAPER COVERED BOOKS

THE YOUNG CHURCHMAN CO. Milwaukee.
For **THE NEW YORK SUNDAY SCHOOL COMMISSION INC.**

Teachers' Notes on Our Book of Worship. Illustrated and Explained. How to Use the Prayer Book Services. Part of the Combined Course on Catechism, Church Year, and Prayer Book, of to be Used Separately as a Distinct Course. Prepared for The Sunday School Commission, Inc., by Margaretta Palmer, Ph.D., Assistant in Astronomical Observatory, Yale University. Third thousand. Price 25 cents net.

CHURCH MUSIC

THE H. W. GRAY CO. New York.

A Book of Anthems for General Use and Thanksgiving. September, 1914. Quarterly No. 27.

PAMPHLETS

Report of the Principal to the Trustees of the Tuskegee Normal and Industrial Institute for the Year Ending May 31, 1914.

THE CHURCH AT WORK

BRONZE TABLET AT EVANSTON

DURING the last week of September there was placed in the lady chapel of St. Luke's Church, Evanston, Ill. (Rev. George Craig Stewart, rector), a bronze tablet in memory of Mrs. George Guy Wilcox. The tablet was designed by Mr. Elmo Cameron Lowe, of the firm of Lowe & Bolenbacher, of Chicago, and the work was done by the Gorham Company of New York City. The tablet was



placed on the South wall of the chapel near the one on the west wall erected for Gaylord Sexton Wilcox, son of Mr. and Mrs. George S. Wilcox and to whose memory this beautiful chapel was erected in 1909. In a pamphlet at the dedication the lady chapel is described as having been built after the perpendicular style of English Gothic architecture of the fifteenth century. It is faced with Bedford Oolitic limestone inside and out, and has interior dimensions of sixty-seven feet in length, fifteen and a half feet in width, and thirty-one feet in height to the apex of the ceiling, with side walls twenty-three feet high. In shape it is a simple nave, with hexagonal apsidal sanctuary, and is lighted with stone traceried windows placed high in the walls. The floor is of white oak finished to a high polish; the ceiling is of oak paneling divided into four bays (in the nave) by impressive molded trusses supported by corbels of carved stone; the sanctuary has also a ceiling of paneled oak. At the northwest corner is the porch with a marble mosaic floor. On the south side of the nave is a door opening into the narthex of the church; this door, of carved oak, is framed by a series of beautiful stone bosses of Gothic design, culminating at the arch in an exquisitely carved face of the Blessed Virgin. To the east of this door a high arch opens into the memorial baptistry which in turn opens into the church. Still further east and beyond the organ console, a low paneled door opens into the sacristy. The ten crosses carved at intervals in the walls and paneling are the crosses of benediction, and indicate where the hand of the Bishop has been laid in blessing the chapel. The chapel has a seating capacity of ninety, and is fitted with oak pews. The ends of these pews are richly carved, this work, like all the other carving in the chapel, having been done by hand. There are six designs, each being used twice. The chapel is supplied with electric lights in clusters of antique, lantern-like design.

ACCEPTS MILWAUKEE RECTORSHIP

THE VACANCY in the rectorship of St. Stephen's Church, Milwaukee, has now been filled by the acceptance of the Ven. Walter G. Blossom, who is at present Archdeacon of Madison. Mr. Blossom is a nephew of the late Rev. Walter R. Gardner, D.D., sometime president of Nashotah House. He was himself graduated at Nashotah in 1895 with the

degree of B.D., and was ordained by Bishop Grafton as deacon in the same year and priest in 1887. His diaconate was spent as assistant at Wausau, Wis., after which he was priest in charge of Merrill and Tomahawk, Wis., then assistant at St. James' Church, Chicago, where he married. From 1905 until 1910 he was rector of St. Luke's Church, Racine, Wis., and since the latter year has been Archdeacon of Madison with oversight of missionary work in the southwestern part of the state. Mrs. Blossom died last spring, leaving two sons.

MEETING OF S. S. CONVENTION OF SECOND DEPARTMENT

THE ANNUAL meeting of the Sunday school convention of the second department will be held in the diocesan house, 170 Remsen street, Brooklyn, N. Y., on Tuesday, October 27th, at 10 A. M. Delegates to the provincial board of education, and where none such have been chosen, former delegates to the Sunday school convention, are entitled to seats. The executive committee of the Sunday school convention will meet at the same time and place.

INDUCTION OF DEAN ABBOTT

TWO FEATURES of special interest and importance were introduced into the morning office at Trinity Cathedral, Cleveland, Sunday, October 2nd. Immediately after recitation of the Creed, the Bishop of the diocese read the



VERY REV. H. P. ALMON ABBOTT
Dean of Trinity Cathedral, Cleveland, Ohio

president's proclamation calling the nation to prayer, and then engaged the great congregation in solemn intercessions for peace.

At the conclusion of morning prayer, the Bishop advanced to the entrance to the choir where he was met by the Cathedral clergy, the Dean-elect, and the vestry, and in a brief, beautiful service, ordered for the occasion, inducted into the office of rector of Trinity parish and Dean of the Cathedral the Rev. Henry Pryor Almon Abbott. The Rev. Mr. Abbott is the fourth to occupy the office of Dean at Trinity Cathedral, his predecessors being Yelverton Peyton Morgan, who died in 1899, the present Bishop of Michigan, Charles David Williams, and the Coadjutor of Ohio, Frank Du Moulin. Dean Abbott begins his work with the warm-hearted reception of a loyal and well-trained congregation, splendidly organized into working forces under the masterful hand of his predecessor, Bishop Du Moulin, and a parish equipment in the way

of buildings offering large opportunities for worship and service.

A CHURCH CLUB BUILDING FOR ST. PAUL

A UNIQUE ADDITION to Church property will be a Church clubhouse in St. Paul, now in course of erection at a cost of about \$110,000. The work is a branch of that of the Church of St. John the Evangelist, though the



CHURCH CLUB HOUSE, ST. PAUL

clubhouse is intended for the community regardless of Church affiliation, and will be governed by a board of directors chosen especially for the purpose. There will also be membership fees graded according to the privileges required. The clubhouse will therefore be a civic center for that part of the city in which it is located. There will be all those features which make an edifice of this kind useful to those who partake in its benefits, men and women, including a men's dormitory and an auditorium capable of seating 600 people.

CHURCH HOUSE AT NORMAN, OKLA.

THE NEW fire-proof addition to King Hall, the Church house for young women students at the state university, Norman, Oklahoma, was dedicated by the Bishop of Oklahoma on Sunday, October 4th. At the conclusion of the service of intercession for international peace held at St. John's Church, the vested choir composed of faculty members and students, the priest in charge, the Bishop, followed by the Knights Templar, and the congregation, singing the processional hymn, *Onward, Christian Soldiers*, marched in procession to King Hall, whose site adjoins the church lot on the south. Within the building, the assembled choir, and clergy in vestments, the Sir Knights in their uniforms, and the young girls who are guests in the house, all grouped beneath the ceiling of the pillared hall, made a picture which those privileged to witness will not soon forget, as the Bishop read the Scripture and asked God's blessing upon the work and the workers at King Hall. The work at King Hall was initiated four years ago in a modest dwelling, accommodating eleven students, next the church. Its name is in memory of Miss Mary Rhinelander King, of New York, whose bequest made possible the first payment on the property. The addition recently opened, which, though not quite completed, may be comfortably occupied and used, has room for seventeen students, making a total of twenty-eight, and the house mother. There is also a suite of parish rooms, which may be opened in connection with the hall, or may be separated entirely from it, for the use of the chaplain, who is the priest in charge of the mission. The house has delightful sleeping porches and a roof terrace, for study or for social purposes; and, in this climate, these are proving to be not the least

attractive portions of the house. The addition is erected of re-inforced concrete and terra cotta blocks, plastered without and within with Portland cement plaster. The concrete posts and beams were standardized, moulded and cast, and then assembled, after new methods, which have resulted in an attractive dwelling that is strictly fire-proof and built for the price of a good frame structure of corresponding size. The professor of sociology in the university, in his lectures, has mentioned King Hall as the best structure of its sort in the Southwest. It happens that the priest in charge, before taking orders, had been a fellow of the American Institute of Architects, and the building of the addition to King Hall has afforded him the delightful opportunity of serving the Church in the dual capacity of priest and architect.

ST. PAUL INDUSTRIAL SCHOOL IN NEED

AN APPEAL said to be almost *in extremis* comes from the St. Paul Normal and Industrial School, the well known institution of the Church for colored people at Lawrenceville, Va. The annual requirements for the work of the school are about \$40,000, of which its assured income is only \$23,000, leaving \$17,000 to be raised each year in order to carry on the work. The financial stress of the present fall has seriously cramped the institution, which finds it impossible to borrow at the local banks, and its contributions are greatly restricted by the conditions of the day. The present is, therefore, a very serious crisis in the work of the institution at the very beginning of a new season. It seems impossible to close any department of the work or to curtail expenses beyond the irreducible minimum already mentioned. The work is really in imminent distress, and appeals for support lest the Church's best work among colored people be lost. Contributions may be sent through the Board of Missions marked "Special," or to the Principal, the Rev. James S. Russell, Lawrenceville, Va.

SYRIAN ARCHBISHOP IN THIS COUNTRY

A DISTINGUISHED TRAVELER in the United States is His Grace Germanos, Metropolitan and Archbishop of Baalbeck and Sahla, Syria. He is in this country in the interest of an attempt to establish an agricultural college on modern lines in the Mt. Lebanon district. Thousands of acres of the most fertile land there lie unproductive and neglected, partly because of the migration of Syrians from their native land, and partly because the most primitive instruments of agriculture are still used. The Archbishop is hoping to correct these difficulties by making it profitable for the native young man to remain at home and carry on agriculture according to modern methods. It is of interest to learn that the Metropolitan has received the highest commendation of the Sultan of Turkey and has twice been decorated by him, and has received the promise that the implements for agriculture and other material for this purpose shall be admitted free of duty and the school be free of taxation.

OPENING OF BEXLEY HALL DIVINITY SCHOOL

BEXLEY HALL, the divinity school at Gambier, Ohio, opened for its ninety-first year with Evening Prayer, Tuesday, October 6th. The entering class includes several graduates of Kenyon College. As the renovation of the seminary building is not yet complete the students will for a few weeks be scattered through the college dormitories and in the village. Lectures will be given in the alumni library of Kenyon College and the religious services be held in the Church of the Holy

Spirit. The renovated Bexley Hall which will be ready for occupancy about November first contains rooms for over twenty-four students, four convenient lecture rooms and a beautiful chapel.

150th ANNIVERSARY OF ST. PETER'S CHURCH, MILFORD, CONN.

ST. PETER'S CHURCH, Milford, Conn., is another of the old New England parishes to commemorate the founding of the parish a century and a half ago. A large number of clergy, former members, and friends, gathered in the church and parish house on Saturday and Sunday, October 3rd and 4th, to do honor to the occasion. The opening service, conducted by five of the former rectors, ranging back over a period of 54 years, was a rare and truly impressive sight, and a most happy arrangement. The Very Rev. Samuel Hart, D.D., Dean of Berkeley, preached the historical sermon, "a sermon," said one of the papers, "to inspire and charm its listeners." The Bishop of the diocese, Rt. Rev. C. B. Brewster, D.D., presided, after a bountiful luncheon, at the afternoon session. After creed and prayers by the rector, greetings were received in person from several pastors of the local churches and a most cordial letter from the rector of St. Mary's (Roman Catholic) Church. Addresses were made by the several former rectors present and letters were read from the absent ones. A reception followed in the parish house. Sunday the Bishop confirmed a large class, received and set apart a beautiful chalice and paten, a gift of the congregation to mark the anniversary occasion, and preached an eloquent, instructive, and interesting sermon. The anniversary observance closed with a farewell service of praise and thanksgiving at 4 p. m. With the interest shown, the success of the occasion was assured from the beginning.

The document describing the initial steps toward the formation of the parish is carefully preserved in the archives of St. Peter's, and in substance is as follows:

"A. D. 1764

"We subscribers being desirous to Worship God according to The established Form of the Church of England, do Oblige ourselves to pay to some meet Persons hereafter to be agreed upon by the majr. part of the concerned One penny on the pound on the list of 1763 to be appropriated to the Use of securing & supporting the reading of Devine Service &c. in Milford."

The Rev. Samuel Johnson, pioneer rector in Connecticut, at Stratford, and who had given previous spiritual oversight to Milford Churchmen, became the first rector of Milford in conjunction with Stratford in 1766. The name of the parish was St. George's, so named after the donor of £500. The first church was consecrated for divine service in 1775, and was pewless. Later it was granted to each "to build his own pew." It was to be built "uniform, in a workmanlike manner and of good material," the church reserving the right to buy same when necessary at original cost.

The present substantial church edifice was erected in 1851 under the rectorship of the Rev. Jas. Dixon Carder, D.D., of beloved memory. Associated with him were an earnest, consecrated body of Churchmen, whose names are revered in the annals of the parish. The church at this time changed its name to St. Peter's. The present rector is the Rev. G. Everett Knollmeyer.

MARRIAGE OF THE BISHOP OF NEW HAMPSHIRE

ST. PAUL'S CHURCH, Concord, was filled with many friends and Church people from near and far at the marriage at noon on October 1st of the Bishop, Rt. Rev. Edward

M. Parker, and Miss Isabella Goodrich, of Concord. Miss Goodrich is a daughter of the late Rev. James B. Goodrich, who for almost his entire ministry of forty years was a priest of the diocese of New Hampshire, very much beloved, and who died in Cairo, Egypt, in 1913. The Bishop was attended by his brother, Professor Charles P. Parker, of Harvard University, and the maid of honor was the bride's sister, Miss Mary Goodrich, Edward Goodrich, the bride's brother, giving her away. The ceremony was performed by Rev. W. Stanley Emery, of St. Paul's Church, almost a life-long friend of Bishop Parker's. After some renovation of the Bishop's house, the Bishop and Mrs. Parker will take up their residence there late in the year.

TO OPEN A MOVING PICTURE SHOW

THE REV. HARRY E. ROBBINS, rector of St. James' Church, West Hartford, Conn., has leased the Star Theatre for a long term. He will open a moving picture show, coöperating with the various charitable organizations of the city with the idea of improving the environment and the conditions under which moving pictures are generally shown, and improving the standard of business in its general particulars by elimination of possible objectionable features. He has made arrangements for prominent speakers to be heard on Sunday afternoons. Ex-President William H. Taft will speak in January on "The Causes of Industrial Unrest and Remedies Therefor."

ACCEPTS ELECTION AS BISHOP COADJUTOR

THE REV. DR. FABER has signified his acceptance of his election as Bishop Coadjutor of Montana.

SCHOOL OF RELIGIOUS INSTRUCTION IN MILWAUKEE

AS AN OUTGROWTH of the enthusiasm created by the recent addresses of the Rev. Charles H. Young and the Rev. James Wise in the matter of a School of Religious Instruction, which were given in Milwaukee recently, there has been founded under the auspices of the diocesan Board of Religious Education the "Church School of Religious Instruction." Sunday school teachers in all the parishes have been invited to make selections from six courses and to pursue study in those courses. The principal will be the Rev. G. F. Burroughs, rector of St. Andrew's Church. The faculty is as follows, the second named in each case being substitute: Religious Pedagogy, the Very Rev. S. P. Delany, D.D., Rev. C. E. Huntington; Life of Christ, the Rev. A. H. Lord, Rev. F. H. Millett; Missions and Social Service, the Rev. G. W. Schroeder, Miss Mary, Clarkson; Church History, the Rev. E. R. Williams, Rev. H. D. Perkins; Prayer Book and Christian Year, the Rev. F. S. Penfold, Rev. H. B. St. George, D.D.; Old Testament, the Rev. Holmes Whitmore, Rev. C. W. Findlay. The sessions will be held on Tuesday evenings from November to February inclusive, a total of 16 lessons. Replies in the nature of enrollment are being received in very satisfactory manner.

PRIMARY SYNOD OF THE SECOND PROVINCE

THE PRIMARY SYNOD of the Second Province will be held at the Church of the Holy Trinity, Brooklyn, N. Y., on October 27th to 29th. A provisional programme has been prepared by a committee authorized by the convention of the diocese of Long Island. The opening sermon will be by the Bishop of Massachusetts. After a business session there will be a discussion on the missionary problem of the non-English speaking population in the province, led by Mr. John W. Wood, a deputy

from New York. "The Relation of the Church to Sunday Labor and Commercializing Sunday Amusements" will be considered in the afternoon of Wednesday, led by the Rev. Henry C. Staunton, a deputy from Central New York, and "The Church and State Agency for the Care of Dependent People," led by the Rev. Augustine Elmendorf, a deputy from Newark. This will be followed by a discussion on the Church and Education with speakers: "The Church and Religious Education," by Mr. William Fellowes Morgan, a deputy from Newark, and "The Need of a Higher Standard among Sunday School Teachers," by the Rev. D. L. Ferris, a deputy from Western New York. After adjournment there will be a conference on social service in the parish house and a conference in the diocesan house of archdeacons and other missionaries. In the evening the Right Rev. E. S. Lines, D.D., Bishop of Newark, will speak on social service, the Rev. Harry P. Nichols will speak on education, and the Rev. H. Percy Silver, chaplain U. S. Military Academy, West Point, will speak on missions. The Synod will close after a business session and an address on the Girls' Friendly Society on Thursday afternoon. The annual meeting of the Sunday school convention of the province will be held on Tuesday and meetings of the Long Island branch of the Woman's Auxiliary will be held on Wednesday and Thursday.

ANNUAL SERVICE FOR ACOLYTES

ON THURSDAY evening, November 5th, there will be a special service of solemn evensong and procession, for acolytes of the dioceses of Newark, New Jersey, New York, and Long Island, in All Saints' Church, Orange, New Jersey. The sermon will be preached by the Rev. Charles L. Gomph, rector of Grace Church, Newark. While this service is primarily for acolytes, a hearty invitation is extended to all interested persons to attend.

CHURCHMEN ENTERING YALE

OF THE 741 freshmen entering the two undergraduate departments of Yale 231 are Churchmen. The Congregationalists, who formerly always led in numbers, have in the entering classes 115 representatives, while of Presbyterians there are 103, and Roman Catholics 40.

EPISCOPAL THEOLOGICAL SCHOOL

THE CAMBRIDGE SCHOOL opened its forty-seventh year with the service of Evening Prayer in the school chapel on Wednesday afternoon, September 30th. Following a celebration of the Holy Communion with address by Dean Hodges at eight o'clock, the next day, lectures for the year began. The Rev. H. B. Washburn, professor of Church history, is giving his usual courses in that department, having put off his sabbatical until next year. Assistant Professor W. F. Gookin is presenting two new courses, one during the first half-year on "Studies in the Life of Christ" for seniors and the other on "Romans" during the second half-year for middlers. Through a reciprocal agreement arranged with the university last June, men at the school this year are enabled to take courses at Harvard to count toward their degree of bachelor of divinity from the school. Nearly every student has availed himself of that privilege, the courses mostly selected being those in the departments of history, philosophy, and social ethics.

MEMORIALS AND GIFTS

A TABLET will be unveiled in memory of the late J. Paul Nolting on Sunday morning, October 11th, in Grace Church, Plainfield, New Jersey. Mr. Nolting was a vestryman at

Grace Church for years. He died October 26th, 1913.

BY THE WILL of Miss Mary B. Proctor of Jamaica Plain, whose family had been old communicants of St. John's Church, the sum of \$10,000 is left to the Episcopal City Mission of Boston, conditional to an insane sister not making a valid will before her death. There are several other public bequests outside of the church, and several family servants are generously remembered.

TRINITY CHURCH, Moorestown, diocese of New Jersey, has recently been enriched by the addition of a beautiful memorial window, presented by Mr. E. W. Maule, in memory of his wife and son; and also a brass eagle lectern, given by Mr. W. W. Doughten as a memorial to his father, recently deceased. Mr. Doughten, Sr., bequeathed to the parish the sum of \$2,000, to be added to the endowment fund.

THE CATHEDRAL at Quincy, Ill., has been enriched by the addition of two new windows, made by the Tiffany Company. They are in memory of Mrs. H. A. Williamson and Miss Williamson, who were devoted members of the congregation. The larger window represents the Annunciation, and contains the figures of the Blessed Virgin and the Angel Gabriel. The other, which is a circular window over the choir, is a picture of the Ascension, with the form of the Saviour uplifted among the clouds. The service of benediction was held before the choral celebration on the 17th Sunday after Trinity. The Cathedral is undergoing repairs, a new roof having been completed last week, with other improvements to follow.

ATLANTA

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

The Dean at the Cathedral—Great Civic Peace Rally—Daily Celebrations at the Cathedral

THE REV. JOHN R. ATKINSON from St. Mark's, New York, has arrived in Atlanta to take charge of the Cathedral. He recognizes in the position of this as a down town parish the possibilities of great institutional work. Equipped with powers of leadership and business organization, and devoted to the ideal of service, his rectorship promises great development of the Church in the city of Atlanta.

AT THE great civic peace rally at the auditorium on October 4th, the Church was represented by Bishop Nelson, who had the Litany printed on the program. Read in his splendid voice that filled the vast hall and galleries, and responded to by the earnest voices of some eight thousand people, it made a wonderful service of intercession. He closed with special prayers for peace and unity, and guidance.

AT A RECENT meeting of the clericus of the city of Atlanta it was arranged that the daily celebration should be maintained at the Cathedral.

CONNECTICUT

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

Trinity Church, Wethersfield, Celebrates its Fortieth Anniversary of Consecration—Other News

AN EVENT of special interest in Wethersfield, on Thursday, October 1st, was the celebration of the fortieth anniversary of the consecration of Trinity Church (Rev. Henry S. Harte, rector). At an early celebration of the Holy Communion the memorials were blessed. Among them was a beautiful festive white dossal, a memorial offering, contributed by present and former communicants of the parish. Nearly two hundred contributed one dollar each to this memorial, and their names have been inscribed by Mrs. Henry S. Harte, wife of the rector, in a book bought especially

for the purpose which will be kept as a keepsake of the church. At the choral evensong the Rev. George T. Linsley, rector of the Church of the Good Shepherd, Hartford, preached. The church at the present time has 248 communicants and a Sunday school numbering 125. It has also a very active St. Cecilia's Guild of thirty-five members. The parish has always been self-supporting.

THE 292ND MEETING of the convocation of New Haven county was held at Grace Church, Hamden, Tuesday, October 6th. Dean A. P. Greenleaf was celebrant at the Holy Communion, and the Rev. J. F. Sexton was preacher. After the business session, W. Q. Rogers, lay reader at St. Timothy's Church, Athens, Georgia, made an appeal on behalf of the work among the colored people in his city. At the afternoon session Rev. J. H. Fitzgerald read an essay upon "Religious Education in Public Schools."

THE LOCAL committees having in charge the affairs pertaining to the Church Congress to be held at New Haven, November 3rd-6th, are busily engaged in perfecting their plans. Through the kindness of the officers of Yale University the evening meetings will be held in Woolsey Hall and the morning gatherings will be held in College Street Hall.

THE 34TH annual meeting of the Connecticut branch of the Woman's Auxiliary will be held in Christ Church, Norwich, Wednesday, November 11.

CUBA

Memorial to J. P. Rhoads

FOR MANY years the name of the late Mr. John P. Rhoads, of Philadelphia, has been intimately associated with the work of the Church in Cuba. His interest seems to have begun with a visit to the Island much earlier than the year 1880. Noting the unfortunate and miserable conditions under which the people were living at that time he determined that should the opportunity present itself he would do what he could for the spread of the Gospel in that interesting island. In the year 1880, being then the devoted manager of the Pennsylvania and Philadelphia Bible Societies, he heard the story of a lady who had tried in vain to buy a Bible in the Spanish language in Havana, which she wished to present to a little boy there, of German parentage, who was receiving the beginnings of his education in Spanish. Twenty-five years previously the Female Bible Society had attempted to send Bibles to Cuba, but the Spanish laws were against their introduction. Meanwhile the law had changed, granting religious toleration in Spain and all her colonies. Cuba was one of her colonies and this law should have been made to apply there also, but thus far it had not done so. Moved by the story of the lady, Mr. Rhoads determined to put this matter to the test. He acted at once, and in the course of a few months two colporteurs were at work in Cuba, one sent by the American Bible Society in New York, and the other by the Female Bible Society in Philadelphia. Subsequently these two men studied for the ministry, and one of them established the mission *Fideles à Jesus* in Matanzas, now one of the most flourishing of the Spanish speaking missions in Cuba, and where we have a chapel, a rectory, a resident minister, and a large congregation. Prior to that time, the Rev. A. H. Mellen had spent nine years in Havana, but his ministrations had been primarily to the foreign population, and not to the Spaniards or Cubans. Matanzas was the first mission to the Cuban people, and for the maintenance of that work, Mr. Rhoads in 1885 gained the interest of a number of ladies in Philadelphia, and formed the Cuban Guild. This guild collected money and paid the salary of the

missionary at Matanzas until the whole work in Cuba was taken over by the American Church Missionary Society, and after that the guild continued to work as an auxiliary to that society. None the less did the interest of Mr. Rhoads continue in the mission to Cuba. Owing to the various rebellions in Cuba, many refugees went to the United States, and Mr. Rhoads gathered as many as possible of those in Philadelphia, in a room at the Bible House, where regular services in Spanish were held for them for some time, the Rev. Mr. Anaya, who had studied at the Philadelphia Divinity School, being their minister. After the death in Philadelphia of Mr. Anaya, Mr. Rhoads, still devoted to this work, arranged that the Church of the Covenant, on Girard avenue near 28th street, should be the center of this work, especially in the way of Sunday school and Bible class work. It was in that church that Mr. Jose Ramon Peña was ordered deacon, who then went to Cuba and took charge of the mission at Jesus del Monte, Havana, known as Calvario, where is now a good congregation, and a very flourishing parochial school. In this school, one of the most faithful teachers is Mrs. Perez, who was a member of the Cuban congregation of the Church of the Covenant at that time. In addition to all this work for the Cuban mission, Mr. Rhoads was for many years a regular contributor to a scholarship at the Cathedral School for Girls in Havana. In view, therefore, of this devotion on the part of Mr. Rhoads to the work in Cuba, a fund has been accumulating in the hands of the Cuba Guild, which has been devoted to the making of a lectern of native mahogany, which was recently placed in the church at Matanzas as a memorial to him. The lectern, designed by a Philadelphia architect, consists of a Norman base, shaft, and capital, supporting the revolving desk. The letters on the base, in bas-relief, form the following inscriptions: In front, *En Memoria de John P. Rhoads* (In Memory of John P. Rhoads); at the rear, *A. D. 1914*; on the left side, looking towards the lectern, *Dador de Biblias*; and on the right side, *A Los Cubanos* (Giver of Bibles to the Cubans). At the base of the capital are the names of the four Evangelists. The lectern was made in Havana, by Spanish workmen. On the lectern rests a Bible in Spanish, which also is a memorial to Mr. Rhoads, and is so marked.

DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., Bishop
Mission Hall for St. Martin's, Hartley, Dedicated
—A New Rectory at Laurel—Other News

ON SUNDAY, October 4th, the Rev. Samuel D. Van Loan was instituted rector of St. Paul's, Georgetown, by Bishop Kinsman, in succession to the Rev. D. W. Gateson.

ON SATURDAY, October 3rd, the new mission hall for St. Martin's, Hartly, was formally dedicated. The Bishop was assisted by Archdeacon Thompson, who has had oversight of the work, by the Rev. T. G. Hill of Smyrna, and by the combined choirs of Smyrna and Dover. The altar was given by the Woman's Auxiliary of the diocese in memory of Bishop Coleman; the altar-cross by the Junior Auxiliary of St. John's, Wilmington; the altar candlesticks in memory of Mrs. M. K. D. Eldridge of Smyrna; the altar vases by St. Timothy's, Roxborough, Penn.; the altar-book rest and altar-book by the Junior Auxiliary of Trinity, Wilmington; the Bible by Mrs. Shearman of Wilmington; the font by St. Philip's, Laurel; the organ by Trinity, Wilmington; other furniture by St. Peter's, Smyrna.

A NEW RECTORY has been completed for St. Philip's, Laurel (Rev. C. T. Pfeiffer, rector). The Bishop held a service of benediction on the evening of October 5th.

ALL DAY services were held at Old Christ

Church, Broad Creek, on October 6th. In the morning, the Bishop sang the Litany and preached; in the afternoon, service was read by the rector of St. Philip's, Laurel, and the sermon preached by Archdeacon Thompson of Dover.

THE FALL MEETING of the Woman's Auxiliary was held in St. Andrew's Church, Wilmington (Rev. R. W. Trapnell, rector), on October 8th. The Bishop celebrated the Holy Communion, assisted by the Rev. W. H. Laird, the Rev. C. H. Holmead and the rector of the parish, and made an address. The other speakers were Mrs. H. A. Pillsbury, educational secretary of the diocese of Pennsylvania; Dr. Mary V. Glenton of the China mission, and Mrs. Baird Sumner Cooper, representing the mission work of Wyoming. The meeting was one of the largest in years.

GEORGIA

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

Diocesan Notes

THE NAME of the Bishop of Georgia should be added to the list of Bishops licensing the intercession service set forth by the Bishop of New York. The day of intercession was, of course, generally observed throughout the diocese. Sermons were delivered on appropriate themes, and offerings taken for the relief of sufferers from the war.

THE CLERGY generally have returned from their summer holidays, and the routine of parochial work is resumed. The diocese, however, is lamenting some removals. Since the convention in May the Rev. G. Croft Williams has removed from Christ Church, Augusta, to Charleston, S. C.; Rev. C. P. Holbrook has resigned the rectorship of the Church of the Atonement in the same city, and, as has

already been announced in your columns, the Rev. Francis Alan Brown is about leaving the mother parish of the diocese, Christ Church, Savannah, to take up the rectorship of a New York church whose last rector was also from this diocese.

MAINE

ROBT. CODMAN, D.D., Bishop

Codman House, Brunswick, Dedicated—New Church on Mt. Desert Island

CODMAN HOUSE, so named for the Bishop of the diocese, or the commodious dwelling on a lot adjacent to St. Paul's Church, Brunswick (Rev. E. D. Johnson, rector), recently purchased and refitted as a parish house, was dedicated late in the afternoon of the Feast of St. Michael and All Angels, the service consisting of brief addresses by the Bishop and the rector, and a collect. In the evening the parish house was thrown open to the public for inspection. The guests were received by Bishop Codman, the Rev. Mr. Johnson and Mrs. Johnson, Dean Sills of Bowdoin College, and others. On the first floor of the house there is a large hall, an office, a meeting room and an amusement room. The two upper floors of the building have been rented for the present as apartments, but will eventually be devoted to parochial uses. Codman House meets a need long felt, and will be attractive, among others, to the Church students of Bowdoin, of whom there are always many.

THE CONTRACT has been awarded for the erection of a church for St. Andrew's mission, Seal Cove, Mt. Desert Island (Rev. W. T. Forsythe, priest in charge). It will be of wood and will be all that a church in a rural community should be. Work will be begun at once, and it is hoped that the building will be ready for occupancy in a few months' time. St. Andrew's mission is only a few years old.

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and has been growing from the start. The Rev. Mr. Forsythe, who has charge of the work here and at several other points in the southwestern section of the island, has been holding services at Southwest Harbor, where he resides in a rectory recently purchased, during the summer, which have been well attended. Southwest harbor is yearly sought by many visitors, and it should not be long before a suitable church has been erected there for the benefit of the increasing number of Church people who make the place their summer home. It is thought that in course of time many of the regular residents, also, will be drawn to the Church services here, numbers of them having already evinced their interest in those that have thus far been held.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

A Banquet to the Bishop by the Brotherhood of St. George at Mount Savage—Other News

THE FIRST monthly meeting for the autumn and winter of the clerical association of Baltimore was held on Monday, October 5th, in the guild rooms of Grace and St. Peter's Church. The appointed speaker was the Rev. Edwin B. Niver, D.D., rector of Christ Church, who made a thoughtful address on the subject, "Modernism as seen in the life of Father Tyrrell."

ON MONDAY night, October 5th, in the parish house of St. George's Church, Mount Savage, Allegany county (Rev. Joseph T. Ware, rector), a banquet was given in honor of the Rt. Rev. John G. Murray, D.D., Bishop of the diocese, by the Brotherhood of St. George. State Road Commissioner Andrew Ramsey acted as toastmaster, and stirring addresses were delivered by former Judge Ferdinand Williams and F. Brooke Whiting of Cumberland, and Bishop Murray. Miss Erickson and Miss Murray, daughter of the Rev. G. Mosley Murray, both of Baltimore, furnished a delightful musical programme.

THE MEN'S CLUB of the Church of St. Michael and All Angels, Baltimore (Rev. Charles Fiske, D.D., rector), one of the largest and most successful of such clubs in the diocese, entered upon its fifth year on the evening of October 5th. The meeting was held in the parish house with a large attendance and officers were elected for the ensuing year. The principal speaker of the evening was the Rev. J. O. Spencer, president of Morgan College, Baltimore, who made a very interesting address on "Experiences of an American in the War Zone." The rector of the parish, the Rev. Dr. Fiske, was the guest of honor.

BISHOP MURRAY has returned to Baltimore from his summer home at Emmitsburg, Frederick county, and with his family is again settled for the winter in the episcopal residence on the Cathedral grounds. He has resumed his regular office hours at the Diocesan House. All the city clergy have also returned from their vacations and resumed their regular schedule of winter services, except at Emmanuel Church, where the interior improvements begun last June have not yet been completed. The Rev. Edwin B. Niver, D.D., rector of Christ Church, and the Rev. W. A. McClenthen, D.D., rector of Mount Calvary Church, Baltimore, were among the Americans abroad who were traveling in the war zone when war was declared. Both started at once for England, and after many exciting and trying incidents, reached there in safety and after some delay were able to sail for home.

MASSACHUSETTS

WM. LAWRENCE, D.D., LL.D., Bishop.
SAMUEL G. BARCOCK, Suffr. Bp.

Death of a Clergyman's Widow—A Series of Talks at Andover—Other News

MRS. SARAH ELIZABETH PALMER of

Jamaica Plain, widow of the Rev. Edmund B. Palmer, long prominent among the clergy of the diocese, died at her home on October 8th. Mrs. Palmer was eighty-two years of age, and had been in ill health for a year past. She was a native of Boston and was married to Mr. Palmer at the Church of the Advent fifty-five years ago. Mr. Palmer, who died eight years ago, was in his early days rector of St. Luke's, Chelsea, and of a parish in Lowell.

IN ORDER to stimulate interest in religion the Rev. Charles W. Henry, rector of Christ Church, Andover, has arranged a series of talks on Sunday afternoons. On October 11th it was "The Romance of Religion" on which he talked; and the succeeding topics are "Religion and Business," October 18; "Religion and Literature," October 25; "Religion and History," November 1; "Religion in Modern Life," November 8; and "Religion and Imperfection," November 15.

UNDER THE auspices of the Guild of St. Vincent there was a solemn high Eucharist at the Church of the Advent on the morning of October 12, Columbus Day. The service was in the interest of a national guild for servers. The preacher was the Rev. A. George E. Jenner of St. Ann's Church, Dorchester. There were many out of town delegates, some coming from rather distant places.

MICHIGAN CITY

JOHN HAZEN WHITE, D.D., Bishop.

Parish House Repaired at Marion, Ind.—Fire at the Rectory

THE PARISH HOUSE of Gethsemane Church, Marion, Indiana, having undergone extensive alterations and repairs, was formally reopened on Wednesday, September 30th.

FIRE FROM an unknown cause broke out in the rectory on Tuesday night of the same week, at 11:30 o'clock. For a time it threatened the destruction of the house, but was finally gotten under control. The loss, estimated at about \$700, is fully covered by insurance.

MILWAUKEE

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

St. John's Church Has a Parish Visitor

MISS KATHERINE PUTNAM, a graduate of the University of Chicago, who has recently been engaged in the Y. W. C. A. in Chicago, has been employed as a parish visitor at St. John's Church. A reception was given to her

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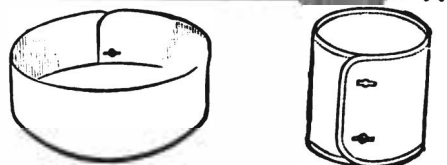
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and to the rector and Mrs. Stedman on Thursday evening, October 8th, by the congregation of St. John's.

MICHIGAN

CHARLES D. WILLIAMS, D.D., Bishop

A New Educational Secretary Appointed for the Diocese

THE REV. HERBERT H. H. FOX, rector of All Saints' Church, Pontiac, has been appointed educational secretary of the diocese, and will move to Detroit and enter upon his work on November 1st. Mr. Fox says of his new work that it will consist largely at present in organizing the Sunday school work where it is necessary and so far as it may be done; and especially to stimulate parishes and missions to give more time and thought to the great work of religious education, especially in the home. The work too will consist in developing leaders all through the diocese and urging those who have the ability to take more active concern in the work.

MISSISSIPPI

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

A Sunday School in Biloxi Resumes its Work

AFTER NEARLY three months of summer intermission, the Sunday school of the Church of the Redeemer, Biloxi (Rev. C. B. Crawford, rector), was resumed October 4th with the largest attendance during the present rectorship of nearly nine years—one hundred scholars and thirteen officers and teachers, and the mission branch Sunday school, North Oak street—with twenty-two scholars and five officers and teachers—making one hundred and forty in all.

MISSOURI

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

Christ Church Cathedral Reopened

CHRIST CHURCH CATHEDRAL, St. Louis (Very Rev. C. M. Davis, Dean), was opened for services, Sunday, October 4th, after having been closed for the summer that it might be renovated and redecorated. Peace services were held throughout the day, Bishop Tuttle preaching at the morning service and Dean Davis in the evening.

MONTANA

L. R. BREWER, D.D., Bishop

Trinity Church, Jeffers, Consecrated

ON THE Sixteenth Sunday after Trinity, September 27th, the Bishop of the diocese consecrated Trinity Church, Jeffers, in the Madison Valley, and in the evening held service in a country school house at Cameron, eighteen miles farther up the valley. The work in the Madison Valley is purely a rural work, and it is one of the very few places in the diocese where our Church has really gotten out among the farmers. It was begun many years ago by the Rev. E. G. Prout of Virginia City, who for many years crossed the range in heat and cold, in sunshine and in storm, to minister to the people in the Valley. The work grew slowly but surely and one family after another was reached and drawn in, until now many of the substantial families of the valley belong to the Church, and we have in the valley some fifty or sixty communicants, and among them some very faithful and devoted workers. While the Rev. Charles Quinney was in charge in Virginia City, a neat little frame church was built at Jeffers, though not without a debt. But this has recently been cleared off. For a number of years a Sunday school has been kept up by a few of the faithful women, as well as a hard-working guild. For a long time they have looked forward to the time when they could

have a resident pastor in the valley. And at last the Bishop has found a man to take up this work, and the people are very happy to have with them the Rev. Thomas W. Bennett of Philadelphia, who was graduated from the Philadelphia Divinity School last June. Mr. Bennett had never lived in the country before and knew little of country ways. But he is fast learning and can now ride a cayuse over his vast field which is seventy-five miles long and ten miles wide, with as much ease and pleasure as formerly he rode a trolley car. He is fifteen miles from a railroad, and, there being no hotel or boarding house in the neighborhood, he has learned to do his own cooking. A missionary in such a field needs not only to be all things to all men, but also needs to know how to do many things.

NEWARK

EDWIN S. LINES, D.D., Bishop

Missionary Work Stimulated—Guild of St. Barnabas' Hospital

THE DIOCESE of Newark at the last convention appointed a committee to consider the entire pension problem and the proposals of the Church Pension Fund, and the relation that the diocese of Newark should bear to the fund. The committee has held meetings and individually is in favor of the diocese of Newark entering into the system and if a majority of the parishes favor such action will recommend to the next diocesan convention that Newark become a part of the system.

THE MISSIONARY work of the Church, general and diocesan, will receive sympathetic attention at three archdeaconry meetings arranged for in the diocese of Newark. The Paterson archdeaconry meets in Christ Church, Ridgewood, N. J., on Monday, October 19th; the Jersey City archdeaconry meets in the Church of the Atonement, Tenafly, N. J., on Tuesday, October 20th; the Newark, Morristown, and Newton archdeaconries will

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THE YOUNG CHURCHMAN COMPANY
Milwaukee, Wis.

have a joint meeting in St. Andrew's Church, South Orange, on Monday, November 9th. The annual meeting of the Woman's Auxiliary of the diocese will be held in Grace Church, Orange, on Wednesday, November 11th.

THE FORTY-EIGHTH annual report of the Guild of St. Barnabas' Hospital, Newark, N. J., states that there are sixty-eight active members. Mrs. Edward H. Wright, president, has been a member for forty-seven years. During the past year the guild has raised nearly \$5,000 for the benefit of the hospital. In addition to this sum, Mrs. Arthur MacKie contributed the cost of building and furnishing a maternity ward as a memorial to her mother, Mrs. Nelson H. Wright, who was for many years a devoted member of the guild.

THE ANNUAL service of the Girls' Friendly Society in the diocese of Newark will be held in Trinity Church, Bayonne, N. J., on Sunday afternoon, October 25th. The Rev. Dr. Pascal Harrower will preach the sermon. The annual meeting and associates' conference will be held at St. Mark's Church, West Orange, on November 21st.

NEW JERSEY

Atlantic City Branch, G. F. S., Offers a Room

THE ATLANTIC CITY branch of the Girls' Friendly Society, organized in the spring, at the Ascension Church, 30 South Kentucky avenue, Atlantic City, has sent out notices that its room is open on Tuesdays and Thursdays, from five to six P. M., when G. F. S. members and visitors will be made welcome, and advice or assistance given to any in need. It is desired that this information shall be widely circulated, as those who are interested in the welfare of girls and young women have long felt the great need of such a meeting place at Atlantic City.

NORTH CAROLINA

JOS. B. CHESHIRE, D.D., Bishop

Chapel and Parish House of Christ Church, Raleigh, Blessed

THE NEW chapel and parish house of Christ Church, Raleigh (Rev. Milton A. Barber, rector), was solemnly blessed at the Feast of St. Michael and All Angels. The service began with a dedicatory prayer and a short address, after which the Holy Eucharist was celebrated. During the previous week, the parish house had been opened with less formal exercises, at which the different ministers of Raleigh made addresses. The group of parish buildings was designed in the Early English Gothic style, to correspond with the church, which was built some forty years ago and designed by the celebrated Richard M. Upjohn. The new buildings are from the design of the successor to the original architect. Standing directly opposite the state capitol, this group is a worthy representative of our Church in Raleigh.

ON OCTOBER 3rd the cornerstone of the new chapel of the Good Shepherd, at the Erlanger Cotton Mill, near Lexington, was laid with a brief service. This is a parochial mission of Grace Church, Lexington, and will serve all the people of the village without regard to church affiliation; hence, for the present at least, the work must be missionary in character. The new mill is one of the most up-to-date plants in the South.

OHIO

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

The Woman's Auxiliary Programme for Autumn

THE CLEVELAND CLERICUS met for the first time since adjournment in June in the parish house at Trinity Cathedral on Monday, Octo-

ber 5th. Committees were appointed for the year, and a carefully prepared paper was read by the Rev. Leslie E. Sunderland on the liquor question, in which the writer on grounds of health, economy, morals and religion advocated abolishment of the saloon. The subject was discussed at length and with ability, the debate being conducted on conservative lines with reference to the many phases of the question.

THERE WAS a note of unusual solemnity in the services of the Church throughout the diocese Sunday, October 4th. In many of the churches the President's proclamation calling the nation to prayer was read, and in all earnest intercessions offered for peace. In the evening in the great chapel of the Western Reserve University, Cleveland, under the direction of two local peace societies there was a mass meeting for prayer over which Mr. Samuel Mather, senior warden of Trinity Cathedral, presided, Bishop Leonard leading in the devotions.

THE WOMAN'S AUXILIARY of the diocese has made a programme for the autumn, winter, and early spring, with a series of six conferences on a variety of subjects, covering a wide and interesting field of missionary activities. The first was held at St. Luke's Church, Cleveland, Friday afternoon, October 9th, Mrs. Henry E. Cooke presiding. Papers were read on the three branches of the work of the Auxiliary, educational, by Miss Belle Armstrong; medical, by Miss Mary Taylor; and evangelistical, by Mrs. Frederick B. Avery. Nearly one hundred women were present. The afternoon was concluded with a social session in the parish house.

OREGON

Insurance Adjusters Disappoint the Trustees of St. Helen's Hall—Scadding House

A SEVERE disappointment came to the trustees of St. Helen's Hall, Portland, which was recently ravaged by fire, when a meeting with a representative of the insurance companies was held to adjust the loss. Instead of receiving \$53,000, the full amount of the insurance, \$19,000 was all that could be collected on the structure, as a contractor employed by the companies stood ready to restore the building for that amount. \$3,000 was also allowed for the furniture, making a total of \$22,000. For several reasons the restoration of the building as proposed by the insurance adjuster was deemed unfeasible. The Sisters of St. John the Baptist would not assume the responsibility of remaining in charge, deeming the risk too great, and their high efficiency together with financial considerations, made the alternative of replacing them with another staff seem altogether impractical. Also it was felt that the building would be as much a fire-trap as before and that parents would be unwilling to send their daughters there. Consequently, it was decided to tear the present structure down and secure a new site and build anew. At present the work of the school is progressing finely in its emergency quarters. The gymnasium is being utilized for classes, a new furnace having been installed. The sisters are in residence at Bishopcroft, and the Bishop's oratory is being used for a chapel. New quarters have been found for the boarders. The enrollment is seventy-eight, which is regarded as quite satisfactory, considering the handicap.

THE MEN'S READING ROOM in Portland has been re-named Scadding House. This was done out of just recognition of Bishop Scadding's great interest and invaluable assistance in establishing this work in behalf of needy men, and it stands as one of the monuments to his great Christian humanitarianism. Hav-



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ing been enlarged by the addition of lodging apartments accommodating sixty men, and providing a wholesome meal for five cents, Scadding House will be a haven of refuge for needy and deserving men during this coming winter. It has been characterized by the Rev. H. R. Talbot, chairman of the committee in charge, as a decent place provided by the Church for decent men to stop on their way to a decent job.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop
A Mission to be Held at Brookline, Pittsburgh

THE REV. PERCY C. WEBBER, missionary, is to hold a week's mission in the Church of the Advent, Brookline, Pittsburgh (Rev. C. D. Frankel, rector), during the week beginning October 12th.

PORTO RICO

C. B. COLMORE, Bishop
Activities of St. Luke's Hospital Guild, Ponce

DURING THE summer the few Americans remaining in Ponce banded themselves together under the name of St. Luke's Hospital Guild. The membership has increased until now all faiths and both Porto Ricans are represented. Originally, they were called together by Miss Robbins, superintendent of the hospital, who wished to interest the women of Ponce in the children and women of the charity wards. The reopening of the children's ward, long closed, is the first object. The guild is at present making rompers and sheets, and collecting books and toys. The ward will soon be ready for occupancy.

A NEW ORGAN has been installed in Holy Trinity Church Ponce, and adds much to the cheerfulness of the services. The old one was borrowed and had seen its best days long ago. Thanks to the efforts of a few women, who attend the English services of our Church, money was earned and solicited until the amount required, in all \$142.15, was raised. We are very grateful for all the assistance we have had in securing the much needed instrument.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop
New Y. M. C. A. Building Dedicated by the Bishop

THE NEW Young Men's Christian Association building in Providence was formally dedicated on Sunday afternoon, Bishop Perry offering the dedicatory prayer and pronouncing the benediction.

ST. JOHN'S CHURCH, Barrington, R. I. (Rev. Wm. M. Chapin, rector), held its thirty-sixth annual harvest festival on Wednesday evening, September 30th. This service assumes the character of a diocesan affair, so great is the interest in it. This year Bishop Perry preached the sermon, and there were the following priests attending vested, namely, the Rev. Messrs. Forster, Piper, Hobbs, and Sweetland of Providence and Nissen of Warren. The full choir of men and boys rendered the service beautifully, and a large congregation completely filled the church.

THE BOARD OF MANAGERS of St. Mary's Orphanage in East Providence tendered a reception to the general public on Monday, October 5th. This orphanage is one of the diocesan institutions, and the opportunity thus given to inspect the buildings and see the children was gladly seized by the people so that the institution was thronged with visitors from all over the diocese.

THE FORTIETH annual harvest festival was held at Trinity Church, Bristol (Rev. Charles E. McCoy, rector), on Wednesday, October

7th. The sermon was preached by the Rev. Charles F. Beatty, rector of the Church of St. John the Evangelist, Newport, and a number of visiting clergymen occupied seats in the chancel.

THE CLERICAL CLUB of Rhode Island resumed its meetings for the season at the Bishop McVickar House in Providence on Monday, October 5th. A large number of the clergy attended, and as it was the annual meeting the officers for the ensuing year were elected. The clergy were asked to make brief statements of interesting books read recently and many responded.

WASHINGTON

ALFRED HARDING, D.D., LL.D., Bishop
A Belated Discovery

REPORTS in the daily papers to the effect that a half million dollars has just been given for Cathedral work are unhappily not founded on fact. This appears to be a sudden discovery by some reporter of the gift made more than a year ago which was duly chronicled in the Church press at the time. But the will of Mrs. Charlotte T. Lake, of New York, lately probated, leaves \$5,000 to the Cathedral.

WESTERN MICHIGAN

JOHN N. McCORMICK, D.D., Bishop
Special Convocation of the Diocese in Hastings—Losses by Death—A New Parish House

A SPECIAL convocation of the clergy of the diocese will meet in Emmanuel Church, Hastings (Rev. Carroll L. Bates, rector), November 4th and 5th. Bishop McCormick will conduct a quiet hour, after which parish and mission problems and prospects will be discussed.

SEPTEMBER 29TH was kept by the Woman's Auxiliary throughout the diocese as a day when all should receive the Holy Communion and make their semi-annual returns of thank-offering money given through the united offering boxes. At St. Mark's and Grace, Grand Rapids, at Battle Creek and other places, the services were well attended and the offerings more than expected. The after meeting at Grace Church was addressed by Deaconess Louise Patterson, a Congregational missionary from China. She brought tears to the eyes of her hearers when she told what medical missions were doing for the children of China, and pointed out how heathen doctors

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were still pricking the skin of innocent children to drive out evil spirits.

A GROUP MEETING of the Woman's Auxiliary met at Hastings October 6th and 7th. On October 7th Miss Tillotson of New York conducted a missionary study class.

THE VESTRY of St. Mark's Church, Coldwater, has determined to proceed at once with the erection of a \$10,000 parish house.

ON OCTOBER 11th Bishop McCormick preached the first sermon of the year on the Governor Baldwin Foundation in St. Andrew's Church, Ann Arbor.

THE DIOCESE has experienced a great loss in the death of two prominent laymen, Mr. Edward H. Hunt, one of the wardens of St. Mark's Church, Grand Rapids, and Mr. Henry Lardner, a pillar of Trinity Church, Niles.

MR. ARTHUR R. FRAZER, organist of St. Luke's Church, Kalamazoo, will become organist in Grace Church, Oak Park, about November 1st.

ST. JOHN'S CHURCH, Ionia, Michigan, was closed during the month of August for the purpose of undergoing very necessary repairs.

SUNDAY, OCTOBER 4TH, was observed as a day of intercession for peace. These services were authorized by the Bishop of the diocese, and were well attended.

THE REV. AND MRS. A. R. MITCHELL left on Monday, October 5th, for London, Ontario, to be present at the marriage of their son, Mr. Percy D. Mitchell, of Toronto, to Miss Olive Weld of that city. The ceremony was performed by the Rev. Canon Tucker of St. Paul's Cathedral, assisted by the father of the groom, on Wednesday, October 7th.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop
Zion Church, Avon, to be Rebuilt

ZION CHURCH, Avon (Rev. A. O. Sykes, D.D., in charge), has drawn up plans for a new Gothic edifice which is to cost \$12,000. A rectory and parish house are contemplated to follow later.

ON THURSDAY, October 1st, the tenth anniversary of the rectorship of the Rev. Alfred Brittain was observed by a reception given by the members of St. James' Guild to the parishioners, friends, and the various ministers of the city.

CANADA

News of the Dioceses

Diocese of Niagara

DEAN ABBOTT made a farewell address at the annual banquet of the Anglican Young People's Association of Christ Church Cathedral, Hamilton, September 24th, before leaving for his new field of labor in Cleveland, Ohio. He thanked the members of the society for loyal support during the eight years that he had been rector of the parish.—VERY good papers were read at the combined meeting of the junior chapters of the Brotherhood of St. Andrew, connected with the city churches, which met in St. Mark's school room, Hamilton, September 22nd. The session was opened by the Brotherhood service, taken by the rector of St. Mark's, the Rev. C. A. Sparling.

Diocese of Quebec

THE CITY CLERGY in Quebec presented the Rev. Canon Scott, of St. Matthew's Church, with a fine pair of field glasses, before going to the front as chaplain with his regiment.

Diocese of Huron

A WEALTH of flowers was brought by the children at the annual flower service in St. John's Church, Strathroy, September 20th. The rector, Rural Dean Robinson, preached.

—THE rector of St. Jude's, Brantford, is preaching a series of sermons on "Christianity's Relation to War."

Diocese of Toronto

THE OFFICIATING clergy at the funeral service of the late Sir James Whitney, premier of Ontario, which took place in St. James' Cathedral, Toronto, September 29th, were the Bishop, Provost Macklem, and Canon Plumtre. The service was fully choral.—IN his sermon in St. James' on the 27th, Bishop Sweeney spoke of the loss to Canada in the death of Sir James Whitney.—A MEETING of the Dominion Council of the juniors of the Brotherhood of St. Andrew was held at the head office in Toronto, October 6th.—A CONFERENCE of the clergy and missionary committee men of the Laymen's Missionary Movement was arranged to be held in Toronto, October 10th.—AT THE time of the meeting of the rural deanery of East York, September 29th at Uxbridge, the Assistant Bishop, Right Rev. Dr. Reeve, inducted the new rector.

Diocese of Ottawa

THE MEETING of the House of Bishops was held in Ottawa, October 7th. The meeting of the executive committee of the General Mis-

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sionary Society was held on the same day there. The board of management met on the next day also. The apportionment committee met in Ottawa on the 6th.—WOMAN'S AUXILIARY work among non-Christian foreigners in Ottawa has been placed in charge of Miss Rosa Whitcaves, who has been in close touch with this work for many years.

The Magazines

To THE *Constructive Quarterly* for September Bishop Greer contributes a thoughtful "Study in Anthropomorphism," from which we may quote the introductory paragraph: "When Frederick William IV visited upon one occasion the University of Oxford, he is reported to have said to the assembled students there: 'Gentlemen, in your university everything that is new is old, and everything that is old is new.' Something like that sense of historical continuity, which, in connection with that famous seat of learning, the Prussian king experienced, is what we also experience when, standing to-day in the presence of a learned unbelief, we listen to what it has to say concerning religious faith." Mr. John H. Ritson writing on "The Scriptures as a Bond of Coöperation," says that on the shelves of the library of the British and Foreign Bible Society in London there are versions of the Scriptures in over six hundred different languages. "In the Church militant here on earth we are sundered politically, socially, nationally, racially, theologically, ecclesiastically; our unity around the Bible is largely hidden. But in the stillness of the Bible House library, away from storm and conflict, we recall those men who through the centuries have been translating the Holy Scriptures, and as we see the fruits of their toil, standing side by side, proclaiming the one Gospel in so many tongues, we realize that theirs was a common task, and we instinctively think of them not as men who differed, but men who in the perfect unity of the Church Triumphant are swelling the one great multitude which no man can number, out of every nation, and of all tribes and peoples and tongues." Mr. W. F. Lofthouse in "An Experiment in Coöperation," describes the remarkable summer conference of Social Service Unions at Swanwick and says: "If there is to be any future approach among the churches it will not be by way of 'pooling.' At the conference, Catholic and Quaker were actually the nearer because each had worshipped in his own fashion, at mass or meeting, in the beginning of the day. Inclusiveness must be the rule if we are to approximate to a common point. We may in time come to welcome each other's presence, as fellow Christians, and even as guides, at our meetings for worship and counsel; we shall be wise to respect the forms which those meetings, through the development of centuries, have slowly assumed." Father Bull, S. S. J. E., writes on "Spiritual Factors of Unity," and there are several other articles of great interest. One by the learned Benedictine Dom Morin we hope to return to in a later number.

UNDER the general title of "Lives that Have Helped," the *Spirit of Missions* begins in its October issue a series of articles designed not only to furnish lesson material for Sunday schools, Bible classes, and Auxiliary meetings, but also supplementary matter adapted to the general course of mission study for the coming year entitled "The Social Aspects of Missions." The first of the series deals with the life and work of the late Churchill Satterlee among the mountaineers and millworkers of the South. Each article will be accompanied by suggestions to teachers.

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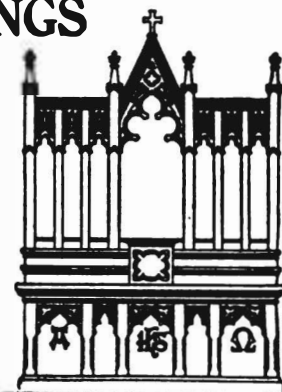
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