

# The Living Church

VOL. LI

MILWAUKEE, WISCONSIN.—OCTOBER 24, 1914

NO. 26

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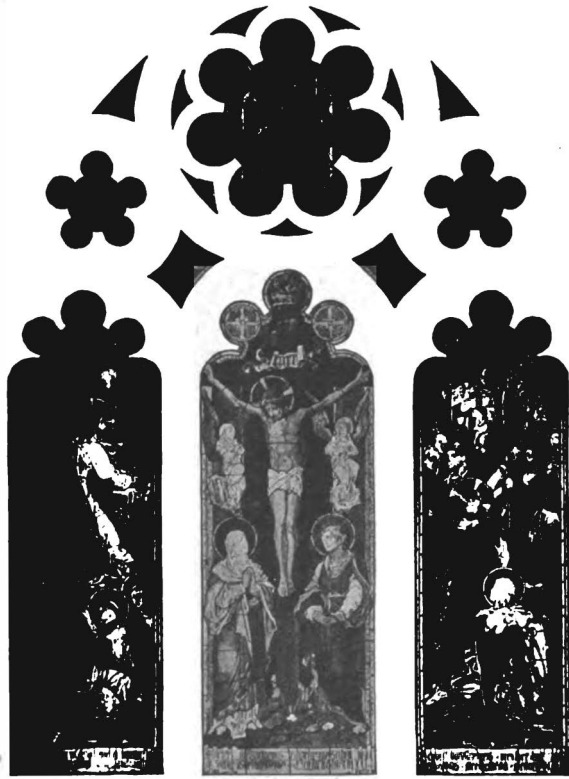
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WE ARE LIVING out these lives of ours too much apart from God. We toil on dismally, as if the making or the marring of our destinies rested wholly with ourselves. It is not so. We are not the lonely, orphaned creatures we let ourselves suppose ourselves to be. The earth, rolling on its way through space, does not go unattended. The Maker and Controller of it is with it, and around it, and upon it. He is with us here and now. He knows us infinitely more thoroughly than we know ourselves. He loves us better than we have ever dared to believe could be possible.—*W. R. Huntington.*

# The Living Church

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VOL. LI

MILWAUKEE, NEW YORK, AND CHICAGO.—OCTOBER 24, 1914

NO. 26

## EDITORIALS AND COMMENTS

### Snobbishness

**S**NOBS die hard, even in a Republic; perhaps especially in a Republic. For when all men are free and equal, a man has to invent for himself some way of asserting his superiority, and that is the very heart and core of snobbishness. Most of us have enough common sense left to laugh at snobbery, for most of it is singularly ineffective and futile. Yet few of us escape its spirit entirely. It has no place in the Kingdom of Heaven. Certainly not. Then why should snobbishness find lodging in the citizens of the Kingdom? Because it has gone out of fashion to be surprised that we are citizens of that Kingdom, and with the surprise has gone nearly all curiosity to read or examine, much less to study, the constitution of the Kingdom. It is to be feared that familiarity has bred something akin to contempt, and contempt is one of the ingredients of snobbery.

Snobbishness is only dangerous when unperceived by the one inoculated. If few of us escape it entirely (and none of us wishes to be a snob), then it might be well to unmask it a little and see what this dreadful thing is.

Its bulwark is ignorance. One-half of the world does not know how the other half lives; nothing could be truer or more trite and commonplace. The snob does not want to know how the other half lives. Knowledge would upset all his most cherished notions of his own superiority. It is so much easier to speak of the "classes." When King George V. visited Glasgow recently and went through the shipyards, with caustic Scotch wit a huge banner displayed a bold legend: "The workingman is a ferocious animal and consumes large quantities of beer." The King laughed. He knows the workingman better. He laughed with sympathy, because he knew that the legend set forth in barbed words the rankling sense of injustice that is eating the hearts of the toilers. With equal truth the millionaire's club might inscroll on a banner: "The club man is an empty-headed dandy who consumes large quantities of champagne." Either description saves a deal of careful thinking. It is far easier to jumble men up in a class. That is the breeding place of snobbery, for a man is always of more value than a crowd. A man can despise a mob, but he must measure swords with another man. And snobbery is built on contempt.

The wise old Romans had many a shrewd saw, but none shrewder or more caustic than this: "*Fas est ab hoste doceri.*" ("There is no rule against going to school to an enemy.") It is hopeless to attempt a translation. The intense irony that underlies the phrase *fas est* can only be felt by those who know the old Roman religion. The keen observation of the writer of the proverb is shown by his singling out one from the mass of the enemy. Only the Latin tongue can give due weight to the unexpected conclusion of the proverb, whose sting lies in its tail. You might look for anything else in the world from an enemy sooner than instruction. What instruction can snobbery give us? It is of the earth, earthy; of the world, worldly. What kindly lesson can our bitter, implacable foe deign to teach the children of light?

FIRST OF ALL, the snob may look down on all the world, but he never looks down on himself. Now we are always looking down on the Church. We are always consumed with anxiety for its future. The Church is going to the dogs, because it is not alive to the needs of huge centers of population, or because it is not alive to the dangers of religious disunity, or because it does not check rash speakers on behalf of religious federations, or, perhaps, because it does not "go in," enthusiastically for federation. At any rate it is going to the dogs.

The snob never takes that attitude. He may become abjectly poor, but he is sure that other men have lost more by the seclusion which his poverty entails on him than he has lost by his exclusion from the feasts of the rich. Of course he is wrong. He has based his conclusion on insufficient evidence of his intrinsic value. We have sufficient evidence of the intrinsic worth of the Church, and then form our conclusions with a fine disregard for the evidence. We know the Church is Divine, and then we look only to the human components in seeking grounds for our fears. The snob has no fears with no reason. We have no reason for fears.

Again, the snob refuses to measure swords with men as men. He divides the world into classes, and looks down on all who are not in his class. It is a highly artificial class. It is mainly concerned with Society. And the workers can well afford to laugh at the foibles and the struts of the idlers. But there is one thing that the snob does not forget. He needs servants to minister to his wants, and he will not rest till he gets them. He may speak of the "servant class." But Louis, the Grand Monarch, was spokesman of a greater truth than he knew when he said that no man is a hero to his valet. "A man's a man for a' that." And Louis XIV. was only another man to his valet. Yet the valet was carefully selected, one might almost say he was hand-picked.

Unfortunately valets and servants are not the only ministers required to feed men's lusts and appetites. But even so, has the man of the world no lesson to teach the children of the Church? Liquor dealers do not assume that any class of men is beyond its reach. The gamblers find men and women of all ranks ready to tempt the fickle goddess of luck. How do they set to work? One and all do it by personal approach. The only liquor problem is either how to get John Smith to drink or to keep John Smith from a desire to get drunk. The sex problem is only how to make John and Mary chaste or unchaste. The gambling problem is only how to induce John or Mary to play for money or to refrain from so doing. And the way to get John and Mary to do one thing or the other is that Thomas or Jane shall bring his or her personal influence to bear upon John and Mary.

We all know that. The Brotherhood of St. Andrew is based upon that principle. And the officers of the Brotherhood of St. Andrew are often nearly in despair of driving that principle home. What charges are laid against the Church in the press to-day? Every one of those charges falls back on the

head of its maker and on the head of him who hears them. True, there is a visible Church. Yet the visible Church must work through its visible members. There is no other way. The corporate responsibility extends to the individual member. Perhaps more of us are discharging that duty than we realize. But the failure of the Church, when there is failure, is due to the slackness of the Churchman. There is no need to blame the clergy. Each man has his own gift of God. To one is given eloquence, to another limpid simplicity of thinking, to another philosophic depth, to another personal sympathy, to another wonderful powers of organization. Yet it is one and the self-same Spirit who makes these gifts and who uses them. A parish may be doing little for the welfare of the people, even though its rector may have read and digested the whole bibliography of housing problems. What is needed is that Mary shall help Jane to keep house better, and that Jane shall impart to Mary some of her cheerfulness under great hardships. Mary and Jane must get to know each other, and both must know and be known to the landlord. There were few strikes when the apprentices lived in their masters' houses. That may be a reason why domestic servants have never formed a trades union. The personal relation has not yet been merged in their case into a mere class relation.

The failures of the Church are the failures of Churchmen to bring in more children to the family of Christ. No man will let his children starve. No brother will see his brother in want and make no effort to relieve him. But a parish church too often takes on the tone of a respectable club. No man is surprised that he has been elected to a club. He knew before he applied that he could fulfil the conditions of membership. He had the money, he had the social graces required. No more was asked than he had to give. The same spirit may conceivably animate a congregation. A quasi-religious requirement is added. It has gone out of fashion to feel any sense of amazement that we have been chosen out of the world to join the Divine Society. We feel that we have it as a right, which none can contest, so long as we keep the accepted rules, and play the game fairly. The priest may prate of the need of repentance. But if we had done things of which our religious set is ashamed, then obviously we should not be at church. And that is all there is to it. In language more technical it may be put thus: a man is justified by his works. And no snob will refuse to subscribe to this doctrine. The world has invaded the Church without ceasing to be the world. God forbid that we should even hint that such an attitude was consciously held by any communicant. Yet few of us escape entirely from its unconscious action. The unusual always brings terror in its train. If a tramp were to sit in our pew, we should give him plenty of room, for a tramp is unusual in church. Yet the tramp is a man; if a thorough tramp, a tragedy, and a tragedy is always dignified. Nothing is more tragic than wasted human powers. But the Church can give life through the Sacraments. Who will bring this lost soul to the Saviour?

To OFFSET the snobs we need a club of lost souls. The snobs have no place for failures. They cannot forgive a breach of good form. A club of lost souls would look tenderly on the failures of others. And that is why Christ Jesus our Lord made repentance the gateway to Holy Baptism. Repentance is truly a sign of weakness, of need, of loss. Repentance is the sign of lost souls. It was lost souls that He came to seek. And He made them into a great and tender Brotherhood, a Family over which He is Head. It is a club of lost souls, who no longer are lost, but who always remember that they were lost souls and now are redeemed. There is no room for snobbery among slaves, and we are bond-servants to Jesus Christ. We are unprofitable servants. Our failures must teach us to regard other failures with sympathy. A man who loses a hard set at tennis feels for the man who is beaten in the last game of a championship tourney. A good runner loves a good partner. Old Kaspar telling of his battles inspires his youthful audience to like deeds of heroism for the fatherland. The old athlete finds his greatest joy in teaching eager youths his feats of strength. The old graduate comes back to train the football squad, or to coach the crew. And every baseball man is trying tooth and nail to unearth some wonderful youngster, that the national game may ever grow in popularity.

But in the Church, recruits are often made to feel cold shoulders and a thousand little hints and signs are given that their presence is not wanted. From a merely worldly standpoint this is great unwisdom. To succeed, the Church must

have others to carry on our work when we are gone. There are far too many missions closed for us to feel that all is well. But the saddest thing of all is to contemplate the ~~sums~~ of our Blessed Lord to find His ~~precious work of redemption~~ all undone because the ~~members of the family~~ ~~do~~ ~~not~~ ~~welcome~~ for the wanderer returned.

Snobbishness can have no place in God's Kingdom. It is an ugly thing. But at least it has the merit of understanding what it wants and getting it. The Church, in spite of many failures, is the home of brotherly kindness. And it is as yet the highest exemplification of that spirit upon earth. It remains only that every member of Christ's Holy Family should be inspired with brotherly love. Then snobs and snobbishness, and all the problems raised by them, would disappear together like a bad dream when the sun has risen.

The Church must never consent to the suggestion that any class of men is beyond her pale. No class of men is hopeless. Publicans and sinners, harlots and outcasts, were welcomed by our Lord. We dare not pass by any man because his occupation has not given many members to the Church. If all the saloon-keepers were communicants, the license inspectors would have a sinecure. If all the managers of theaters were active members of the Church, there would be no call for a censor of plays. Anyone who knows the Actors' Church Alliance knows that if all the actors and actresses were numbered in its ranks, the stage doors would present a very different picture from the one too often seen to-day when the curtain is rung down. But no Churchman dare admit that the Church has no message for every actor, every dancer, every bookmaker, every saloonkeeper, every boxer, every scavenger, every hobo. And every Churchman will have to fly so far in the face of convention as to see that he places no stumbling block in the way of the carrying of that message. But the oddest and saddest danger is that Church members will hold aloof from the converted sinner more than from the unconverted. That is an unconscious relic of the days of snobbery. But there is no greater danger to the welfare of the Church to-day than this unhallowed spirit of the snob.

In scriptural times snobbery was known as Pharisaism. Names change while things remain. While we are learning lessons from the snobs we need not copy their bad examples. The Pharisees moved heaven and earth to get one proselyte, and when they had gained him, they made him tenfold more the child of hell than they themselves. The Divine Society has commanded its lay folk to bring children to Holy Baptism. A holy emulation to make the convert tenfold more the child of God than we have been is just the one thing needed in the Church life of to-day. At least it would improve the breed of Christians.

It could not be attempted, much less succeed, without humility. And where humility reigns, there snobbery cannot raise its head.

IN the London Letter printed in THE LIVING CHURCH of October 10th, there was a quotation from a letter that had appeared in the columns of the *Church Times* having reference to the subject of the clergy bearing arms—a subject that has been considerably under discussion in England at the present time. A writer had cited the case of Bishop Polk of Louisiana, who became a general in the Confederate army, as precedent for military service by one in holy orders. Another correspondent signing himself "*Presb. Amer.*" had in reply stated—

"that the Bishop's action in abandoning his diocese, and drawing his sword against his country, they are not called upon to judge at this late day; but the Church in the United States did, in effect, warn him that he would not be allowed to resume his place in the House of Bishops, when by a joint resolution of the two houses of General Convention it was—

"*Resolved*, That it is the sense of the . . . Church in the United States of America, that it is incompatible with the duty, position, and sacred calling of the clergy of this Church to bear arms."

That the general and almost universal impression among Churchmen in this country is adverse to the clergy bearing arms is beyond question, but in the interest of accuracy we feel that a correction should be made of the correspondent who somewhat misstated the case in connection with the resolution above quoted.

That resolution was adopted in the General Convention of 1865, which was more than a year after the death of Bishop

Polk, and had, therefore, no reference to any possible discipline that might conceivably have been applied to that Bishop had he returned to the House of Bishops. Whether he would have been received in the House is a question that was not determined, and cannot now be determined. A standing order was made by the same General Convention that this resolution be printed as an appendix to the canons, but with the interpretation of the committee on Canons "that, in their judgment, the spirit and intent of the resolution do not extend to the office of chaplain in either branch of the military service, nor to that of professor or instructor in any military or naval academy; the duties of these officers are civil, and entirely compatible with the duties of the sacred ministry." American Churchmen will be a little amused at a further explanation gravely vouchsafed the *Church Times* by another correspondent, that Bishop Polk acted with permission of "his metropolitan, the Archbishop of Virginia."

We may add that to our knowledge a presbyter of the American Church served as a private during the Spanish-American war and was not made the subject of discipline by reason of the fact. It does not follow that in the judgment of the Church at large he acted wisely.

**C**URIOS reading indeed is furnished by the reports of the Sarajevo trial, where a group of men are being tried, in the most orderly course, for the murder of the Austrian archduke and his wife last June.

And yet war is raging throughout the world because Austria was unwilling to await due process of law for the punishment of these assassins. Instead of waiting for the trial and then

making such demands upon Serbia as might be justified by the evidence, Austria presented an ultimatum with the terms of which Serbia could not possibly comply, then declared war and was backed up by Germany. The world-wide war was the inevitable result. And now the trial proceeds in the most orderly fashion, as though nobody had thought of war. The culprits will be judicially sentenced to their just deserts.

That there was official complicity in the crime by Serbia appears conclusively to have been established. That all the Powers would have backed Austria up in a demand for redress from Serbia cannot be doubted. Russia's only interest would be to see that Servian territory was preserved intact, precisely the condition that the United States has insisted upon when Great Britain was obliged to punish Central American bandit-nations. From the beginning of diplomatic exchanges on the subject none of the Powers sought to protect Serbia from just punishment.

Thus the Servian incident was not a reasonable *casus belli* even from the warrior's point of view. It was not even strong enough as a pretext to fool the world. Diplomacy could have fulfilled every requirement and not even have been strained. It was a case for a policeman and a patrol wagon, followed by a demand upon Serbia with the united support of all the Powers first obtained. Greater international difficulties are peacefully settled every year.

Let it never be supposed, then, that neutral people or history can assume that the Sarajevo murder was the real cause of the war.

**T**HE Provinces are now being organized and must speedily get down to real work. The reports of the primary Synods of the Fifth and Sixth, to be known respectively as the Provinces of the Mid-West and the Northwest, will be found in this issue.

#### The Provinces Organized

Visions of geographical anarchy may possibly loom before one as he realizes that the ecclesiastical Mid-West is actually a sort of mid-east on the continent, hundreds of miles east of the center, while the ecclesiastical Northwest is a couple of thousand miles distant from the real Northwest; so that the unfortunate Province that occupies the geographical Northwest must probably describe itself as the Province of the Crowded-Off-from-the-Continent. But accurate terminology never has been the strong point of the Church commonly known as This, and it would be strange if the Provinces did not reflect the characteristics of the Church that created them.

Nowhere have we seen the purpose of the Provincial Synods better stated than in an article of the constitution adopted in the Sixth Province—where the opinion of distinguished canon-

ists that the term "constitution" was inappropriate to the Provinces was cheerfully set at naught and a "constitution" and "canons" were adopted. It is this:

"In this Province the Synod shall act as the Provincial Board of Missions, of Religious Education, and of Social Service, provided for in the Canons of the General Convention, and it may provide for Standing Committees or Commissions of the Provincial Synod upon the subjects."

Thus does it succinctly appear that the Provincial Synod is intended to be a working body, not a law-making body that delegates other bodies to do the work.

An interesting incident of the Mid-West Province is that for twenty-four hours it, and therefore the American Church, rejoiced in the possession of a "Primus." Carried away by a burst of eloquence on the part of one of the Bishops, the Synod voted to describe its presiding officer in the ordinances as a "Primus." Primus, therefore, the distinguished successor of McIlvaine, Bishop Leonard, was—over-night; and he was a worthy and a graceful bearer of the title. But next day the Synod had a change of heart. The embarrassment from giving a more exalted title to the Bishop presiding in a Province than to him who presides over the national Church, the lack of precedent for giving that title to one who may be a Metropolitan, and ought to be an Archbishop, but is not a "Primus," and the unwisdom of beginning the Provincial Synod with decorations, were cogently presented, and by a practically unanimous vote the presiding officer was stripped of his title. "President of the Synod" is he now—which title is as lacking in precedent as the other, but otherwise surpasses it in tact, until all the Provinces alike are properly headed by Archbishops—who will probably be termed Foremen or Archangels when they appear, so that we may continue to be different!

We shall hope that after the first or second year, the Provinces will have completed their body of laws, by whatever name they be called, so that they may thereafter give their whole time to the questions that grow out of actual work.

**W**E are this week adding Boston to the cities from which regular news letters may be expected, New York, Philadelphia, Chicago, and London being already treated in that manner. There are other cities of this country whose manifold Church activities might well entitle them to be treated with these cities, but

#### A Boston Letter

the constant pressure upon space demands rigid condensation and precludes the addition of other news letters.

It is our desire to treat the news of all parts of the country adequately. It cannot be treated in great detail, for the country is large and the Church is, happily, very active in all its parts.

### ANSWERS TO CORRESPONDENTS

R. S.—(1) Neither government aid, nor taxes, are given to the Church in England or in Wales. Its income is from "tithes" or shares in the production of land which are as much the property of the Church as the remaining shares are the property of their owners.—(2) The disendowment law divides the proceeds from the Church's property among various philanthropic agencies.—(3) Among English statesmen who are on record as asserting this fact are the late Lord Salisbury, Mr. Gladstone, etc.

M. G.—We know of no ecclesiastical significance in the initials S.D.T.

### HARD KNOCKS

THEY ARE bound to come in this world. Sometimes we keep out of range, either by our caution or skill or good luck, for a time; but sooner or later the hard knocks come and no amount of dodging or running will keep them off. They are good for us, too. It does not appear at the moment just how they will do us good; in the end, however, we find out that the advantage was on our side as a result of the experience.

How shall we meet them? The answer to the question is important. We must not lose our heads or our hearts or our temper. If we lose our heads we are undone; for it requires steadiness and good calculation to handle ourselves successfully in the school of hard knocks. Good judgment is developed if we keep our heads under the blows. If we lose our heart we are beaten; to be a winner means to keep up courage—and the very word *courage* means *heart*. The man of courage bears himself through the discipline and conquers. If we lose our temper we are vanquished. Thy servant must not fly into a passion. Anger fogs the whole field of endeavor and makes us uncertain in aim and weak in action. But if we keep head, heart, and temper under the experience of hard knocks, we are more than conquerors.—*Zion's Herald*.

## CHEERFULLY

FOR THE TWENTIETH SUNDAY AFTER TRINITY

**S**INGING and making melody in your hearts to the Lord; giving thanks always for all things unto God." In such a spirit are we advised to live the Christian life.

If the inward spiritual condition be manifested by outward visible signs, there is anything but melody and thanksgiving in the hearts of many earnest, conscientious Christians. So many faces give expression to "duty" rather than "joy." If we defined "duty" as God must define it—as loving, joyful, service—Christianity might make swifter headway in the world; but we do not think of duty as joyous, sometimes. Instead, duty becomes the distasteful but necessary thing to be done; or else a cold, hard manner of doing it makes it so. We are all familiar with that type of conscientious person whose sense of duty is almost invariably a burden to all about him; with the housewife who looks upon the misplacing of a chair as a crime and who makes cleanliness anything but next to godliness; with the strict observer of proprieties who robs every gathering of ease and joyousness; with the guardians of our comforts who succeed only in making us thoroughly uncomfortable; in short, with the cheerless persons who are so good!

There are gatherings for public and private prayer that are a little less depressing than a hanging; and like those who "enjoy poor health," there are still Christians who have never learned to "be joyful in the Lord." The old puritanical "Sabbath" was a cross to many a poor child, through no fault of God's, surely; for He makes the smiles and the laughter of little children. There was much truth, and no little philosophy, in that witty saying: "The Puritans objected to bear-baiting, not because they had any sympathy for the bear, but because it afforded pleasure to the spectators"; and there are still those who resent the joy that comes with the Christian experience—the love of praise and thanksgiving rather than a love of never ending lamentation for sin. With the lengthening years of our fellowship with Christ there should be a decreasing need for the confession of sin, more time for the rapture of the beauty of holiness with our invitation to the presence of the King.

The king, in the parable of the Gospel for the day, had prepared a feast. There were to be music, food, and drink, and merry hearts; for the feast was in honor of his beloved son. They that were invited were intent upon their own ways; the king's feast made no real appeal to them, and they refused all that he had to offer; and when one, compelled to come, was found without a festive garment, he incurred the swift displeasure of the king. Perhaps the first invited considered themselves loyal subjects of their lord. Many, no doubt, offered the excuse of "duty"; but the king had invited them to his feast as friends, and that they might find joy. Their duty was to obey the king, to accept his present command cheerfully and gladly. Their idea of duty was the fulfilling of fixed tasks that were intended to mark the routine of life. They made the channel of the expression of loyalty a restraint instead of the doorway of freedom.

And some of us do so still. The rules of our religion are for the desert places, paths to lighten dreariness and uncertainty; but present opportunity makes room for "the glorious liberty of the sons of God." It must be a weak faith that walks only by rule—that does the allotted tale of labor without heart and without enthusiasm. He is not the God of the dead, of apostles and prophets only. He is *our* God who live. And His will should reach us afresh and adapted to the demands of each place and circumstance. As He is Life, so should His will be alive in us. It should come with all the force of personal relationship, awakening in us all the joy of service; "for unto us was the Gospel preached, as well as unto them." "O come, let us sing unto the Lord: let us heartily rejoice in the strength of our salvation. Let us come before His presence with thanksgiving: and show ourselves glad in Him with psalms."

And let us serve before our brethren cheerfully.

R. DE O.

THE IMMEDIATE result of the coming of these good tidings of great joy to me was no outward change in anything, but an inward change of everything, making everything translucent with the light within and beyond. The sum of it all was always that the universe is full of God, and God is love. We are His, and all things are His; therefore in Him all things are ours. In the home, in society, in nature, our beloved moors and woods, and rivers and glens and seas, there was the touch, the breath of God's living, real presence.—*Elizabeth Rundt Charles.*

## THE OUTBREAK OF THE WAR

Our European Correspondent Writes from  
Switzerland of Many Incidents

WAR WAS WELCOMED  
ONLY BY ARMY CLASS

LAUSANNE, SWITZERLAND, September 16, 1914.

**T**HIS is the first letter which I have been able to write since about August 1st, the eve of this lamentable war. I have been busy, most of the time, about fourteen hours of the day with the cares of others and have had neither time nor heart to write. Besides, letters of any size, especially on news subjects, and in English, would hardly get out of the country unless carried to the seaboard and mailed from there. It is not so with incoming mail. For nearly three weeks after the beginning of the French mobilization we were shut off from the outside world in Switzerland, but since then we have had letters, usually very late, and newspapers and periodicals from America in fairly good time. I have had three copies of THE LIVING CHURCH since August 1st, and I can assure you I appreciate them, especially the editorials, which, of course, are on the war.

One of the astonishments to us, situated in the middle of this whirlpool, and getting all the points of view, was to read the first journals from the United States, and to see what, in many cases, passed for news there, and the comments. A fair and judicious judgment as to the responsibility for the war is impossible at this stage of it. We have not all or even most of the important facts on both sides. We have only statements of belligerents interested in their own cases. Diplomatic preparations which lead up to war, and which belong to the past, are always obscure because of facts concealed. Later, perhaps, those who have played the great roles and whose mouths are closed to-day, will speak and reveal their professional secrets. Later, also, documents of whose value it will be impossible to doubt may be given to the public. But not now. The publicists who in 1870 treated of the origin of the Franco-Prussian war, very little suspected that twenty years would have passed before real light was thrown upon the question which they pretended to clear up. To-day, experience should make us prudent.

Just now, let me say a word as to the suddenness with which this storm broke.

On the night before the German ultimatum to Russia, the great square of the place St. Francois in Lausanne was filled with thousands of young people, boys and girls from the schools and colleges, holding the annual carnival after closing time. Strings of them, from two to three rods long, holding each other by the hands, would race through the streets, and, arriving at the Place St. Francois, would form in huge circles, three deep, and, whirling in opposite directions, would sing and dance through about thirty verses of a folk song; and then, in the same long strings, they would race off again and disappear. Nothing could be imagined more gay and lively than these joyous young groups and their hilarious sport.

The next night, the same great square was filled with a funereal horde of silent forms, waiting for the confirmation of the ominous news of war. When it came, the crowd melted away like ghosts, scarcely speaking a word—for at that time, Switzerland being a short cut from Germany into France, was as likely as Belgium to become a battle field. On the two succeeding nights the same crowd gathered to learn of the promulgation of martial law and the order for mobilization. The silence of the people was impressive and the atmosphere was one of calamity. I heard reports from people, coming from all parts of Europe, and they said it was the same everywhere; the sudden storm, gloom and depression.

The impression made upon me was irresistible that this is not a people's war, but a war of governments and the army classes. In my letter published in THE LIVING CHURCH of June 6th, I mentioned an interview with a naval officer (he was a retired rear admiral) who spoke of the difficulties in the way of peace from the great growth of armaments, and especially the growth to enormous proportions of the officer class to keep pace with the increased size of the armies. This class largely represents the aristocracy and wealth of the countries; and its influence for war is enormous in case of a real *casus belli*. Rulers who have a record of half a century of peace should not be too hastily condemned without taking account of this pressure. Certainly the tension between the countries through trade and colonial interests was accentuated by this eager military element with its enormous influence.

As for the people themselves, including the men who make up the rank and file of the armies, nothing that I have ever seen or known was more pathetic than the way all the people who came under my observation or knowledge took the summons to war. The inspired newspaper reports of popular enthusiasm were preposterous in the face of the perfectly disinterested statements to me of many neutral

travelers. Some American ladies who were caught in the little town of Chamounix in France told me that opposite to where they were stopping was the "hotel de ville" (city hall). An officer came out of the building into the middle of the street bearing a document, and accompanied by a drummer. The drum sounded a long roll and the people came running out into the street with pale faces. The long roll of the drum meant a serious alarm. The officer read the document, which was a call to arms. The women everywhere screamed and wrung their hands, and many threw their arms about the necks of husbands and sons while the tears poured down their cheeks. What was true of this hamlet was true of most of the others of which I heard. Dr. Thomas Linn of Nice, who came out of the interior of France during the mobilization, was on a train which gathered up soldiers at the stations as it proceeded. He told me that everywhere the scenes were heartrending; patriotic songs, and tears, and farewells.

Here is an incident which I personally witnessed. A company of some four hundred Frenchmen called to the colors was on its way to the railroad station. The brass bands and drum corps had all gone to the front before, so the men, who were in civilian dress, marched without music. A sturdy mechanic, at the head of the company, was carrying a French flag, while he, and the men behind him, were singing the *Marseillaise*, not with the vim of enthusiasm, but as one sings a hymn in a trying hour. Marching behind the men were some hundreds of their women and children, not singing, but weeping. A few hours later, in another town, I witnessed another procession of a different type, but with the same spirit. A company of some eight hundred soldiers were marching to the front behind a stirring band. In their rear, an equal company of young men and women were marching in ranks, arm in arm, singing a hymn. They were evidently not doing it to express their enthusiasm for the war, but to cheer the silent soldiers with their sympathy. While it sounded splendid, it sounded melancholy. They would better have left the heartening to the band. I was given to understand, by many assertions of German press writers and individuals, that it was otherwise in Germany; that there the people wanted the war. I doubt it. From the best information I could gather, which is too full to give, the people did not want war any more than did the Emperor; but the same cannot be said of the Crown Prince and the army officers. As for the Austrians, I spoke to dozens of men, called home by the mobilization. They went without heart or enthusiasm, quite freely saying that it was a war brought on by the heads of the army. This feeling, then, seemed to be so general that it was impressive.

A brief account of conditions, especially as affecting Americans, during the first four weeks of the war, will perhaps be interesting. Many have published their own personal experiences, and those letters that I have seen are rather under than overdrawn. Everything seemed to be thrown into confusion by the suddenness with which the war came. It was impossible to realize, till the experience came, what a war condition meant. The day after the declaration of martial law in Germany, a scared young man introduced himself to me and handed me his card with a Ph.D. after his name. He had been studying chemistry in Frankfurt. He said he had crossed the Rhine bridge on an errand, and an hour afterward, when he wanted to return, he found the bridge guarded by soldiers, and all communications cut. He could not go back even to get his hand baggage, so he came into Switzerland without it and landed in Lausanne. His feelings were a mixture of disgust and admiration on the subject of German efficiency. This little case goes a good way toward explaining the impression left on the minds of foreigners in Europe during the first two or three weeks of the war—an impression of panic as to what was coming from this terribly efficient fighting machine. Then came the declaration of war, and the invasion of Belgium. The whole thing seemed to take place in hours instead of days. To add to the fear, the allies succeeded in cutting the German cables, so that Germany played the unwilling roll of sphinx, while the allies got their side of the trouble before the world, and incidentally Germany's, though not, perhaps, as she would have stated it. This made trouble for Americans, and some of our countrymen and women coming out of Germany during the mobilization had true stories to tell of drastic searches, and rather rough handling. Some ladies told me of their experiences coming through in an automobile. Their party was stopped many times by officials, generally hostile. On one occasion when they explained that they were Americans and showed their passports, they were met by the hostile remark, "We know you are Americans, but you might as well be English. You are in sympathy with them." The German wrath against Americans, with its touch of injury, was due to the attitude of the body of the American press, whose hostility was reported back to Germany. This attitude was soon changed, however, by the sane advice of President Wilson to Americans and the conviction which it left of our sincere neutrality. Americans in Germany are now very well treated and comfortable.

At the beginning, however, the German hostility helped the panicky feeling among Americans, who believed they were safe nowhere in Europe, as the military colossus was in a war of conquest and that no neutral country would long be a refuge. The state of mind of many of them can be imagined when the banks stopped

paying on letters of credit, and express checks and similar papers were unhonored. Many were well to do, but many others had planned a vacation trip with just enough money to bring them home at a stated time, and many such, besides, had bought their return tickets in America on German liners, or on other lines for dates which would elapse before the ticket holders could get through. So that their money for return passage was locked up. The situation was difficult for all, whether with much or little, but it was happily much relieved by the attitude of hotels and pensions everywhere. They freely took the risk of boarding the unfortunates to the limit of their ability until their money was available. It was not until the situation had become quite acute that news was received that the United States government would act in the direction of helping to repatriate the embarrassed Americans. In the meanwhile, the situation had to be handled. It had to be handled at the beginning, in fact. This is what we did at Lausanne (and it was much the same at other centers).

On the first day of the German mobilization, I called together some seven or eight American men in Lausanne, and organized an "American Committee of Advice." The object of this committee was to procure authentic information from the Legation at Berne, and from the consulate of the district, and on the basis of this information, to advise Americans. On the authority of the consul, the committee saw all those Americans in Lausanne who would have gone to the consular office merely for information. As both the consul and the consular agent, as well as the minister at Berne, were working eighteen hours a day, the committee was able greatly to relieve the congestion, as well as save Americans trips to Berne or Geneva. At the end of ten days of the committee's work the influx of Americans into Lausanne became so great that the hotels and pensions were crowded. By that time also the duties of chairman became so onerous and expensive that I persuaded the Hon. Remsen Whitehouse, at one time United States ambassador at Rome, but now living in Lausanne, to relieve me; so at a public meeting, called at the Hotel Gibbon, the committee was reorganized and he was elected chairman, with Dr. Thomas Linn of Nice, secretary. I then accepted the chairmanship of a sub-committee of relief, whose duties were to pass on cases of distressed Americans who needed government money to get home. Too much cannot be said for the value of the work of committees, of American men, formed at many European centers, and working in coöperation with the legations and consulates. The crowds could not have been handled without them, and the distraction would have been many times multiplied.

As for cases for relief other than those deserving repatriation, most of those in Lausanne fell to my pastoral care, with, at that time, no funds on hand. Everything came about so quickly, that foresight was out of the question. We simply had to act on the emergency. American teachers thrown out of employment by the closing of summer schools, governesses and children's nurses dismissed without further notice by heartless, panicky people for economical reasons; mothers with children who could not get remittances and living in apartments; people in small pensions that threatened to close for lack of credit; school girls unwisely placed in small and irresponsible private schools, that gave notice of closing; and many others. In some cases the emergency was met by kind Americans in apartments, who offered shelter; in others, ladies and girls were taken in by one or two of the best girls' schools with plenty of room during the summer vacation. I personally guaranteed the expense, but in no case had anything to pay. In two cases we interviewed employers who heartlessly broke contracts, and induced them to change their minds.

These are just a few samples of how the American Church was of use. No doubt most of the other American clergy had much the same experiences.

Speaking of the closing of some of the small private schools, I will take this occasion to give some advice to American parents desiring to take advantage of the excellent and cheap schools of Europe. *Communicate with the American clergy where the schools are located and get reliable and disinterested information before completing arrangements.*

Before leaving the subject of the pastoral cases I want to tell of a dainty little Russian mother with three handsome children. She came to me in great distress. Her husband, who was in Russia, was accustomed to send her a weekly remittance by mail. The pension where she was boarding would not give her credit beyond the week, and with Germany and Austria between her and Russia no telegrams nor mail could go either way, and there was no telling when they would. She had been to her consul, but he was in the same situation as she with regard to telegrams and mail, and had already exhausted his last available ruble. She had also been to the Russian Society in Lausanne. They could give advice, but no money. Then she tried some of the wealthy Russians individually. They had plenty of paper rubles, but nobody would accept them, not even the banks, at any price. A Russian lady ablaze with diamonds told me she had been to her jeweler's at Geneva and asked him to buy some of them at his own price. "Madam," he said to her, "you may have my store on credit, but I cannot give you a franc for your diamonds." She showed me a bill for some 3,000 rubles, representing fourteen hundred and some dollars. "With that," she said, "I cannot buy a news-

paper." Poor rich! Well, the poor little Russian mother was at her wits' end, and so was I, for a while. Of course I could have told her that I had troubles enough of my own with my Americans; but we are all human beings first and Americans after. So I tried to help her. I asked her if she had been to the Archimandrite of the Russian Church in town. She had not, as she had heard that he could do little or nothing. Well, I asked her to go again and take my card, on which I wrote a note. If she did not succeed in getting help, I promised to look out for her case till she was able to hear from her husband. She succeeded.

The American women in Europe everywhere have made a splendid impression by their willingness and efficiency in contributing and working for the soldiers, the hospitals, and the Red Cross. The society I organized in Lausanne may serve as a sample. It began with over a hundred members, but many, of course, have left for America. With new additions there are now about eighty at work. They contribute their own funds for materials and the report of results from August 12th to September 11th was 676 outing flannel garments for soldiers, and 233 articles for hospital use. Since the report another 150 francs has been contributed and the ladies are going on with the work.

Our far-seeing Bishop, the Rt. Rev. G. Mott Williams, D.D., in his convocation address to the European churches, June, 1913, referring to the English opposition to the starting of American Episcopal churches on the Continent, said "it was not inconceivable that the time might come when an American church would be a safer place for an Englishman than his own. Our Church cannot be made to wear a political aspect," etc. What the feeling is in Germany, not only against the English themselves but against anything that suggests them, may be gathered from the following paragraph which I have clipped from the Dresden *American Monthly*, the organ of the American Church there. The Rev. J. C. Welwood, the rector, says he is well and happy, and working hard with a diminished congregation:

"Remarks humorous and otherwise have been made about our church sign. It was set in position when the sentiment was raging that effected a great many changes from French and English to German. The sign is conspicuous. That we admit. It is a trifle larger and higher than was intended. But we have had reason to be glad the change was made promptly. Within a week or ten days anonymous letters have been received by many persons to take down their English or French names and replace them with German. We are glad that we were not compelled to put up the new lettering because of anonymous letters. The Dresden authorities are particularly kind to us, but we are at the mercy of the unthinking. Moreover the police would have protected us, but it would hardly have been considerate to have given them any more responsibility when they are carrying so much already. We sincerely hope that we shall have no further reason to be glad that we have announced in such a startling way that we are the 'Amerikanische Kirche.' But let it be understood that we take no chances when it is a question of the Church."

I have not, as yet, heard from the other American rectors, but will send you what I can learn in my next letter. The new method of mail censorship is efficient but annoying. Letters are held up for about fifteen days. By that time any embarrassing news they may contain has gotten too stale to do any harm. We are safe and quiet in Switzerland with plenty to eat, and prices normal. Last night I enjoyed the luxury of some American corn on the cob—the first time in four years.

W. E. NIES.

### EFFECT OF THE WAR IN PALESTINE

**T**HOUGH Turkey and its dominions have not yet entered into the war, there is a general mobilization of the Turkish army. A letter from an English Churchman in that land states that men from 19 to 45 have been drafted into the army and no excuses were accepted, though Jews and Christians were allowed to pay \$40 each to escape serving. No attempt has been made to feed or clothe those who were left in the thousands of homes from which the bread-winners had been taken, and the government has commandeered flour, oil, meat, clothing, bread, etc., from the shops. At Haifa, on one day they took 415 sheep from the shepherds; and the next day commandeered all the meat from the butchers' shops. This will entail suffering almost beyond belief.

YOU HAVE TRUSTED Him in a few things, and He has not failed you. Trust Him now for everything, and see if He does not do for you exceeding abundantly above all that you could ever have asked or thought, not according to your power or capacity, but according to His own mighty power, that will work in you all the good pleasure of His most blessed will. You find no difficulty in trusting the Lord with the management of the universe and all the outward creation, and can your case be any more complex or difficult than these, that you need to be anxious or troubled about His management of it?—*Hannah Whitall Smith.*

## BRITISH ECCLESIASTICS REPLY TO GERMAN THEOLOGAINS

### The European War Treated From English Point of View

#### BISHOP OF LONDON TELLS HIS EXPERIENCE WITH THE ARMY

#### Many Sides of the Struggle Related from the Church's Perspective

#### SUCCESSOR NAMED TO BISHOP BLYTH IN JERUSALEM

The Living Church News Bureau }  
London, October 6, 1914 }

**A** NUMBER of eminent representatives of the religious world in Great Britain and Ireland, including the Archbishops of Canterbury, York, and Armagh, have issued a reply to a document which has obtained circulation here and over seas in the form of an appeal by German professors with regard to the war.

It fills these signatories with amazement that those who occupy the position held by the signatories of this appeal should commit themselves to a statement of the political causes of the war which departs so strangely from what seems to them to be the plain facts of this grave crisis in European history. It has not been a light thing for them to give their assent to the action of the government of this country in taking part in the war. But the facts of the case as they know them have made it impossible for them to do otherwise. "It is upon these facts that we rest our assured conviction that, for men who desire to maintain the paramount obligation of fidelity to plighted word, and the duty of defending weaker nations against violence and wrong, no possible course was open but that which our country has taken."

There follows a concise summary of the events leading up to the outbreak of the war, and the reply proceeds: "The facts recited are in our belief incontestable. We can only suppose, incredible as it seems, that those honorable and gifted men who signed the German appeal were unaware of the obligations by which we were bound and also of the story of the negotiations. A violation of such promises on our part would have been an act of basest perfidy."

When these British apologists for the war turn to the generalities which the document contains about German thought and policy and plans, they seek in vain for any reference to the pernicious teaching of such writers as Tretschke and Bernhardt:

"Does it mean that those who have signed the German appeal regard those leaders and teachers as negligible, or that their own opposition to what those widely-read books contain is so well known as to need no assertion? We cannot tell. But the facts of the hour correspond so clearly with what is inculcated and driven home in those writings that we at least find it impossible to separate the one from the other."

Again the signatories to the reply cannot pass in silence the statement in the manifesto that "unnameable horrors have been committed against Germans living peaceably abroad." They do not know to what is referred in this general statement, but they may be permitted to speak of what is within their personal knowledge. Peaceful and well-disposed Germans in this country are being treated with all possible consideration and kindness, and the Home Secretary has taken them under his own protection. They unite wholeheartedly, they continue, with their German brethren in deploring the disastrous consequences of the war, and in particular its effect in diverting the energies and resources of the Christian nations from the great constructive tasks to which they were called in God's providence on behalf of the people of Asia and Africa. But there must be no mistake about their own position:

"Eagerly desirous of peace, foremost to the best of our power in furthering it, keen especially to promote the close fellowship of Germany and England, we have, nevertheless, been driven to declare that, dear to us as peace is, the principles of truth and honor are yet more dear. To have acted otherwise than we have acted would have meant deliberate unfaithfulness to an engagement by which we had solemnly bound ourselves, and a refusal of our responsibilities and duties in regard to the maintenance of the public law of Europe. We have taken our stand for international good faith, for the safeguarding of smaller nationalities, and for the upholding of the essential conditions of brotherhood among the nations of the world."

In his annual presidential message to the Church of England Men's Society, which appears in the current issue of the Society's magazine, the Archbishop of York does not hesitate to attribute the origin of the war to the Germans' being possessed by the spirit of Anti-Christ. This most reverend prelate says:

"Speaking for myself, when I put together the political principles of Tretschke and Bernhardt, the ethics of Nietzsche, the words of the



imperial chancellor to our own ambassador and his speech to the Reichstag, interpreted by the invasion and devastation of Belgium, and such acts as the sacking and burning of Louvain, I feel as if we were confronting a spirit of Anti-Christ which must be humiliated and crushed for the sake of the peace and liberty of the civilized world. Therefore we are called, both as Christians and citizens, to take our part in this 'great arbitrament between Right and Might.'"

In his *Diocesan Magazine* for October, the Bishop of Lincoln states the case why the clergy should not be allowed to enlist as soldiers. He can find nowhere any law of the Church which allows a clerk in holy orders to bear arms. One of the Constitutions of Archbishop Peckham, 1281 A. D., which has been incorporated in English Canon Law, is expressly directed against the clergy bearing arms; and the secularization of the "superior" clergy of those times made the prohibition necessary.

#### Why the Clergy May not Enlist

"These prohibitions," says the Bishop, "of course did but register, fix, reassert, what was the prevailing conviction of the corporate Christian conscience. You will find everywhere in Church law the assumption that no clerk may bear arms or serve in the wars. This is why the statute law makes an exemption in favor of the clergy; they cannot be called upon to serve." Two reasons seem to the Bishop to underlie this prohibition: "One is, that the work of the priest is so necessary for the community that he must not leave it for anything else. The moral soundness of a nation is as vital to its safety and prosperity as the size and courage of its fleets and armies. The present war is a war of Christian *versus* anti-Christian ideals; and if the war is protracted England will need her clergy at home more than ever. Even now every parish priest is more than busy." The other reason surely is, the Bishop thinks, that was is felt to be an abnormal condition of human society: "God is 'the Author of Peace and Lover of Concord,' and warfare is a violation of the religious ideal. But the life of the clergy is intended to represent and exemplify the religious and Christian ideal. To engage in war would sacrifice this great advantage, and thereby do harm and not good to the national cause." The Bishop of Lincoln adds that he has heard from his Metropolitan the Archbishop of Canterbury, whose deliberate judgment (as has already been announced in this correspondence) is to the same effect.

In a letter to his *Diocesan Magazine*, the Bishop of London details some of his experiences as chaplain of the London Rifle Brigade from the outbreak of the war until the date of writing. After a long period of waiting in billets in London,

#### The Bishop as Chaplain

where the Bishop had two brigades on his hands besides his own, the orders came to start, and the first camp at Bisby was a happy time. The only thing left out of the arrangements at first starting "was religion," and when he went down "on my own" to join the camp there were no chaplains on the strength of the whole London division of 15,000 men, and the first Church parade which he took consisted of 5,000 men. The general of the division soon altered that, and after a long consultation with the Bishop, arranged that there should be six chaplains for the division, two for each camp of 5,000 men. The general also arranged that there should also be a Roman Church and a Wesleyan chaplain for the division.

"Our Church people will be pleased to hear," writes the Bishop, "that the early service of the Holy Communion at 7 A. M. was attended each Monday by 130 communicants, and that as the tents were visited every evening one by one, I found that 99 out of 100 of the young men were in touch, so far as our diocese was concerned, with one or other of our clergy, and with regard to those who came from the dioceses of Southwark and St. Albans, the same appeared to be the case, although I did not, of course, personally know the clergy in the same way."

From Bisby they received orders to march to Crowborough, and here they were encamped at the top of a hill, 800 feet above the sea (the highest point in Sussex). They arrived at 11 A. M., and halted on a bare heath, with no tents and no food, nor did any arrive till the evening, and the biting wind after the heat of the march tried many tempers and constitutions; but, although many of them went to bed on two or three biscuits, it was felt that this was only practice for the "real thing" if it came. The biting east wind lasted for several days, and then gave way to most glorious sunny and warm weather. The Bishop's own camp of the Second Brigade (5,000 men) was a busy scene of drilling (he himself having had "stretcher drill" daily at Bisby), bugles, signalling, digging trenches, and so on. Now, why did he write about all this at all, he asks:

"Partly that you may have some idea of what your Bishop has been doing during the two months he has been away from you. He has been away from London but not from Londoners, and it would

have been a sad pity if these 15,000 Londoners, nearly all young men between seventeen and twenty-five, had had no spiritual friend near them to help them to face what will be the ordeal of their lives. As it is they pour in morning and evening, before and after drill, and talk about their most private affairs.

"But I have a further object—to encourage the clergy and lay-workers in their work. The immense majority of all these men are Churchmen, and nearly all, as I have said, I find in touch with the clergy of their parish as having been in some club or guild or choir. Their faces light up when they find I know Mr. So-and-So, and many of them tell me that I have confirmed them."

The Bishop concludes his letter by saying that he will go back from his two months with the London Rifle Brigade more convinced than ever that the "daily round and common task" on which the clergy are engaged in their spiritual work, are achieving a good result which will last for ever.

The chaplain-general of the navy writes privately as follows with regard to the sailors of the grand fleet:

"The whole attitude of our men afloat is admirable. I get letters every day from the North Sea, and they all tell the same tale, viz, how splendid the men are; so cheery, and never a growl. The war is bringing out all their sterling qualities. They are, too, in a most impressionable frame of mind as regards the higher and better things, and chaplains have a unique opportunity."

In some ships, adds the chaplain, there is a daily Eucharist, which is well attended.

It is officially announced that the Archbishop of Canterbury has formally accepted the resignation of the Right Reverend Bishop Blyth, who has since 1887 been the English Bishop in Jerusalem. After consultation with the Archbishop of York and the Bishop of London, the Archbishop has nominated the Rev. Canon MacInnes to be Bishop Blyth's successor. Canon MacInnes has worked in Cairo for fifteen years, and has a wide experience both of Egypt and Palestine, and is thoroughly conversant with the Arabic language. For many years, moreover, he has been in friendly relations with the authorities of the Oriental Churches.

J. G. HALL.

## EFFICIENCY CONVENTION IN NEW YORK

### Laymen Pledge Themselves to Personal Service

#### CLERGY ASKED TO PREACH ON "GOD IN HISTORY"

New York Office of The Living Church }  
11 West 45th St. }  
New York, October 19, 1914 }

A LARGE number of men assembled in Synod Hall on the Cathedral grounds, Friday evening, October 16th, at the opening meeting of the Laymen's Efficiency convention. The principal speakers were John Grier Hibben, LL.D., president of Princeton University, and the Hon. John K. Sague, once mayor of Poughkeepsie and now appraiser of the Port of New York. Mr. L. O. Morny, chairman of the Laymen's Efficiency League of Metropolitan New York, presided at this session. Bishop Greer was present and pronounced the benediction at the close of the meeting.

The Convention, which will meet four days, has declared its purpose in unambiguously adopting the following:

"Reaffirming our belief in the historic creeds and our loyalty to Jesus Christ and His Church,

"Be it Resolved, That we laymen and citizens of the metropolitan district of New York pledge ourselves with such ability as God has given us, and in such ways as we may be best qualified for, to personal service through the Church in the cause of spiritual, moral, civic, and social advance."

The official programme of the Convention is headed "Clarion Calls to Men! The War! The City! The Church!" The addresses on Friday evening were under these captions.

President Hibben of Princeton, the first speaker, laid the present war to Nietzschean ideals, which had gradually attained acceptance in Europe. The basis of these was that might makes right. He said they formed the negation of all Christian religion. The strangest feature of the situation, he added, was that no age had ever spoken more of the brotherhood of man, and that in none had there been such a denial of it as there was at present. Had it been accepted as the real motive of our civilization there could have been no war. The war has proved that the world is no more advanced from a religious point of view than it was at the time of Christ.

"The religious and moral beliefs of that age had become purely formal," said Dr. Hibben. "There was the letter of conviction, but not the spirit of it. And so to-day our beliefs have lost vitality be-

cause we have been content to indulge in formulas oft repeated, which have ceased to have significance for our feelings.

"The fatherhood of God" and "the brotherhood of man" have been so oft upon our lips as to become trite, but their real meaning has disappeared. There is perhaps no age in the history of the world which has so emphasized the brotherhood of man as our own, and never in all history has there been such a denial of this idea as by the present European war, if the brotherhood of man had been the dominant idea of our civilization, could this present tragedy of the nations have occurred?

"In the teachings of Christ there is a remarkable expansion of the idea of God—that 'God hath made of one blood all nations for to dwell on all the face of the earth.' This conception was very foreign to the popular notions current in the time of Christ, and it seems still further away from our ideas in the present day.

"Christ gave to the world of His day an enlarged idea of the area of moral obligation. He insisted upon the expansion of the scope of individual responsibility. The area of moral obligation is as wide as the world itself; there are no racial nor national lines which can limit it. The world to-day needs to learn this lesson anew. The time has come for us to take better and larger views of the world, of man, and of God."

Mr. Sague began by objecting to the title of "reformer," with which the programme had labelled him. Then he described some things of his political knowledge which were in strong need of reformation. One of these, he said, was that "it cost anywhere from \$500 to \$100,000 to hold office in New York. It costs anywhere from \$25,000 to \$50,000 to be made a justice of the Supreme Court," he continued, "and I have known a man to pay \$25,000 for a nomination to Congress, and at that he was beaten. This sort of thing comes from machine rule, and under such a rule you will sooner or later have an engineer who will be the real leader, the boss, of this state.

"I have known as much as \$250,000 paid to prevent a certain man's getting a nomination, and you will often find men paying more than the salary of an office in order to attain it. The best of men in politics will take orders from a boss and do things they wouldn't think of doing in private life. And yet the majority of men in politics are honest.

"There's hardly an assessor in New York that doesn't perjure himself like a gentleman. He values country property at fifteen per cent. of its actual value and your property here in New York at almost 100 per cent. of its value."

In one important respect the Convention was unique. There have been many meetings at which missions, religious education, social service and other causes, backed by organizations, went to men to secure help for their causes. This Convention reversed the order. It was the act of men themselves going to causes; considering how best to go, what to do when they arrived. On Saturday night, in the undercroft of Synod Hall, exhibits of work by laymen were shown, and six forms of work were considered. Secretary William E. Gardner talked of the home—the man and his children, the beginning of religious education at the proper place to begin it. Work for boys, clean politics, the problem of the unemployed, and finally the parish as a community service centre, properly organized and manned by trained laymen under direction of rector and vestry to help not one cause but all, and to lend this help without expense or appeal from beyond parish boundaries. It was voted to make the Efficiency League a permanent committee.

On Sunday, October 18th, which in New York was observed by some churches as "Go to Church Sunday," more than sixty rectors preached in their respective pulpits on the subject "The Call to Men" and in more than twenty churches Men's clubs took charge of attendance and brought in men of their communities. These churches included the Cathedral of St. John the Divine, St. Thomas', Grace, Intercession chapel, St. Michael's, Holy Trinity, Messiah, and St. Ann's, Brooklyn, Trinity and St. Paul's Newark, St. Paul's, Paterson, Grace and St. Paul's, Orange, St. John's, Yonkers, and Trinity, New Rochelle.

The City Mission Society will hold its first annual mass meeting in the New Synod Hall, on Thursday evening, October 29th, at eight o'clock. The combined choirs of the mission chapels will conduct the music. Four addresses will be given by selected chaplains on Immigration, the Hospitals, the Prisons, and the Chapel Work, and a view of the wide field by the superintendent.

As part of the exercises to be held in this city under the auspices of the New York Commercial Tercentenary Commission, clergy and ministers of all the churches have been asked to set aside Sunday, October 25th, and take as the subject of sermons or addresses, "God in History." On the afternoon of the same day it is purposed to hold a great religious meeting in the Hippodrome or Madison Square Garden.

THE CHRISTIAN life must be in its own degree something like the Master's own life, luminous with His hope, and surrounded by a bracing atmosphere which uplifts all who even touch its outer fringe.—*Hugh Black.*

## CITY MISSION WORK IN PHILADELPHIA

### Report Tells Many Incidents of the Work of a Year

#### LARGE ATTENDANCE AT THE DIVINITY SCHOOL

(The Living Church News Bureau )  
Philadelphia, October, 19, 1914 )

THE annual report of the Philadelphia City Mission has been issued this week. It is full of matter of interest to every Churchman in this city. Considerable space is devoted to the resignation of the Rev. Herman L. Duhring, D.D., who was superintendent for twenty-five years. A letter from Bishop Rhinelander and an address made by the Rev. J. De Wolf Perry, D.D., are embodied in the report of the resignation. There is much food for thought in the report of the assistant superintendent, the Rev. H. Cresson McHenry. The record of work for the year shows 34,541 missionary visits to prisoners, sick and poor persons; 3,172 religious services held; 530 celebrations of the Holy Communion; 343 baptisms; 459 burials; 72 confirmations, and 21 marriages. An explanation is appended that the results could have been much larger had there been an adequate working force.

The Story of the Year, as Mr. McHenry puts it, is of intense interest. He says: "Although our staff is so small and the work is so great, nevertheless the story we have to tell is so full of heart interest that no communicant of the Church need feel ashamed of our record. It is a story of men and women brought from the darkness of sin to the light of salvation; of husbands and wives reunited; of families reconstructed; of convicts redeemed; of drunkards and drug fiends snatched as brands from the burning of their evil desires; of unmarried mothers provided with homes and means of livelihood; of neglected, delinquent, orphaned children sheltered; of immigrants welcomed to our shores and helped on to their destinations; of homeless men and women given shelter; of aged men and women provided with permanent homes; of employment for the idle; of diet, rolling-chairs, and a variety of surgical appliances for the sick and injured; of sick and convalescent women sent to the James C. Smith Memorial Home, Oakbourne; of men and women, boys and girls, suffering from the ravages of that dread disease, tuberculosis, sent to the Home for Consumptives, Chestnut Hill; of the summer outings on the river, to the park, to the country, and to the seashore for women and children; of Christmas and Thanksgiving cheer provided for the destitute to remind them of the providence and love of our Heavenly Father; of poor families given fuel, food, clothing, rent, and work; and best of all, of the souls won for Christ and His Kingdom.

Then, too, there is the story of our prison missionary work, which is growing in importance every year; of the number of baptisms, confirmations, celebrations of Holy Communion; individual convicts visited in their cells; letters written; paroles secured; convicts pardoned; some restored to the bosom of their families; Bibles, Prayer Books, Hymnals, religious papers, periodicals, and devotional books supplied; ex-convicts provided with work, clothing, tools, transportation, food, and shelter until they could care for themselves—all this tells, in part, the absorbing tale of the activities of our missionaries."

The report tells of the Social Service department; Altar Guild; Employment Bureau; Old St. Paul's Club, and the homes and hospitals under the care of the mission. The "Story" and the report are a wonderful survey of a remarkable work among the poor and suffering of the city.

There is a call for help to provide for the immediate needs. Chaplains are needed for the Eastern State Penitentiary; for the County Prison; House of Correction; Hospital for Contagious Diseases; and for Brown's Farm, Torresdale. At the present time only such services as the missionaries can render on Sundays are possible at any of these institutions and very little visiting, comparatively speaking, can be done.

The Divinity School held a reception for the faculty and students on Thursday evening. Good fellowship was the order of the evening and a hearty spirit characteristic of the school prevailed. Many times the regard and affection of the students for the members of the faculty was unmistakably shown. The dean, the Rev. William N. Groton, D.D., was the favorite of the evening. Under his wise and tactful direction the school has grown until this year every room is occupied and some of the students have been compelled to find sleeping quarters in the homes about the school. This year gives the promise of far excelling any in the history of the school.

Bishop Rhinelander has appointed the Rev. Joseph Manuel, rector of St. Luke's Church, Kensington, to take charge of the mission of St. Barnabas, Haddington. He will enter upon his duties December 1st. Mr. Manuel has been in charge of St. Luke's Church for fourteen years. During that time he has built a church and parish

house and installed a new organ. The work has had remarkable growth under his direction although done under difficult conditions. Kensington is purely a textile district and has a shifting population, and for some reason the people of the Church have been moving out for some time. Since their places are not always taken by Churchmen, the struggle there has been a hard one. We are quite sure that under the wise care of Mr. Manuel the great work of the late Rev. William Smythe will be carried on most successfully.

The chapel of St. Simon the Cyrenian, a chapel for colored people under the care of the Church of the Holy Apostles, was dedicated last Sunday morning by the Bishop of the diocese. An address was made by the rector, the Rev. George P. Toop. This chapel is doing an important work among the colored people in the southwestern section of the city, and this new building will add considerably to its efficiency.

An appeal has been made to the clergy of the Church and denominations by the Student Employment Bureau of the University of Pennsylvania for help in its work. The secretary says that over two hundred men have filed applications with him for employment, and that many of these men must have work or leave the university. The appeal is for the clergy to move their congregations to make some effort to help the bureau to solve the problem. This is the first time for many years that such an appeal has come from this direction, and it shows the acute state of affairs in the business world.

**THE MISSIONARY RECORD OF MASSACHUSETTS**

**Apportionment Paid by Cooperation of Parishes Generally**

**GUILD FOR ACOLYTES ORGANIZED IN BOSTON**

**Work Among Italians Started**

**OTHER NEWS OF BOSTON**

*The Living Church News Bureau }  
Boston, October 19, 1914 }*

THE Bishop of Massachusetts recently sent out a letter showing that the diocese has again met its apportionment for General Missions and that "every parish and mission has had a part in the good work." On an apportionment of \$75,044 there was paid a total of \$75,443. Massachusetts has made a record unsurpassed by any other diocese in the American Church, 133 parishes and missions out of 191 having completed, and in many cases more than completed by a large margin, their apportionments. A great deal of the credit for this good record is due to the committee on general missions composed of laymen, but the Bishop's own leadership in the meeting of the apportionment a few years ago gave the work an impetus which is still felt.

The figures for the six years are interesting:

Year	Apportionment	Contributions	Percentage
1908-09	\$34,700	\$35,415	102
1909-10	34,700	36,660	105½
1910-11	39,000	42,304	108
*1911-12	73,000	73,482	100½
1912-13	74,250	77,863	105
1913-14	75,044	75,443	100½

\*Beginning with this year the offerings of the Sunday schools and Woman's Auxiliary are included in the apportionment and in the total of contributions.

At the Church of the Advent, on Columbus Day, October 12th, a solemn High Eucharist was offered for the furtherance of the organization of a national guild of acolytes, the guilds of several Boston, suburban, and New England parishes and a considerable congregation assisting. The celebrant was Rev. J. H. Cabot, Ph.D., and the preacher, the Rev. A. G. E. Jenner, rector of St. Ann's, Dorchester. After the service a meeting was held at which luncheon was served and steps taken towards a national organization. Mr. Robert Walker, ceremoniarus of the Church of the Advent, was elected secretary, and the Rev. K. R. Forbes, vicar of St. Mary's, East Boston, and Rev. C. E. McCoy, rector of Trinity Church, Bristol, R. I., were elected to form, with the secretary and four other laymen who are servers, a committee to work towards a national organization. In addition to the larger delegations, there were present at the service representatives from St. Mary the Virgin's, New York, St. Luke's, Germantown, Pa., and St. Peter's, Rochelle Park, New Jersey. Eighty replies were also received, in answer to the letter sent out, from parishes all over this country and over seas, including letters from the Philippines, China, and California. A national organization in this country such as "The Servants of the Sanctuary" in England should tend to the greater dignity of the office of a server, both in the eyes of the servers themselves and Church people at large. It is to be hoped that the rectors and servers of all parishes in which

**A Guild for Acolytes**

there are servers throughout the whole American Church will join in this movement. Least of all do those already interested, from the province of New England, want this effort to be thought of as at all confined to the Atlantic seaboard or the thirteen colonial states. It is for all.

Work among the Italians of East Boston was started last week at St. Mary's Church, the Rev. K. R. Forbes vicar. Miss Lillian M. Skinner, who was recently engaged in Italian settlement work in the North End, and in connection with Christ Church, has just come

**Work Among Italians**

into residence at St. Mary's. This means a great advance in the work of St. Mary's, which was originally a church for sailors and still ministers to them as they come into port on the great ocean liners and to the longshoremen; but the church has been increasingly surrounded by Italians, opening up an entirely new field for its care. St. Mary's also has a large English speaking congregation and is quite like a parish church in its organized life. Mr. Forbes has started the Italian work entirely on his own initiative, raising the funds himself, but he has the hearty endorsement of the authorities of the archdeaconry of Boston.

The American congregation of the Society of St. John the Evangelist, having been in retreat at Foxborough during the week preceding, held its first chapter on Monday, October 12th, and elected Father Powell as superior.

**An American S. S. J. E.**

Bishop Lawrence, in writing of the retiring Archdeacon of Boston, and the incoming Archdeacon, Rev. Ernest J. Dennen, says:

**The New Archdeacon**

"His sympathy with the poor, his administrative ability, his single-hearted interest, his tact and ability to work with all sorts of people, and especially his deep religious character, which has never allowed the details of administration to smother the spiritual elements of the work, have amply justified his appointment. Rev. Mr. Dennen, who has been chosen to succeed Mr. Allen, has shown the same qualities in his ministry at St. Stephen's Church, Boston; St. John's, East Boston; Trinity Church, Newport; and at St. Stephen's Church, Lynn. He will, therefore, I am confident, carry on and develop the missionary work of the Church in Boston in the spirit of Mr. Allen, and as Mr. Allen did in his day, so Mr. Dennen will lead the work out into larger fields."

The Bishop explains that the last diocesan convention so changed the administration of missions in Boston that the Archdeacon will not only be superintendent of the city mission but will, under the Bishop, have charge of all the missionary work of the Church in the city, except that undertaken by the parishes.

The branches of the Sunday school union of the diocese are in quick succession holding their fall meetings. All branches will have met before the first Wednesday in November, the date set for the annual meeting of the Union. Each branch consists of the officers and teachers of the Sunday schools of from 12 to 18 parishes, grouped according to location. The union is composed of all these teachers and officers, and the annual meeting is made up of the rector and two delegates chosen from the Sunday school officers and teachers of all the parishes and missions connected in the union. This organization has done a great deal to increase interest in religious education and to bring about the feeling of cooperation in the work of Sunday school teaching.

**Branches of the S. S. Union**

At the Cathedral a slight change has been made in the daily services. The Holy Eucharist is celebrated every day at 8:00 A. M. The celebrants are as follows: Monday, Rev. A. B. Parson; Tuesday, the Dean; Wednesday, Rev. H. E. W. Fosbroke, D.D.; Thursday, Rev. R. K. Storrs, D.D.; Friday, Rev. F. W. Fitts; Saturday, Rev. K. R. Forbes. The other services continue at the same hours as last year—Morning Prayer daily at 10 o'clock, noon-day service at 12:10 P. M., Evening Prayer daily at 5:00 P. M. The Interscenary Service for peace is held every Wednesday at noon. Both the Sunday and weekday congregations at the Cathedral continue to be most encouraging.

**Changes at the Cathedral**

The Ven. Dr. Cunningham, Archdeacon of Ely, is giving a course of lectures in Boston on "Christianity and Politics," under the auspices of the Lowell Institute.

IT IS POSSIBLE. I dare say, for those who will indeed draw on their Lord's power for deliverance and victory, to live a life in which His promises are taken as they stand, and found to be true. It is possible to see the will of God in everything, and to find it, as one has said, no longer a sigh, but a song. It is possible, in the world of inner act and motion, to put away, to get put away, all bitterness, and wrath, and anger, and evil speaking, daily and hourly. It is possible, by unreserved resort to divine power, under divine conditions, to become strongest, through and through, at our weakest point; to find the thing which yesterday upset all our obligations to patience, or to purity, or to humility, an occasion to-day, through Him who loveth us, and worketh in us, for a joyful consent to His will, and a delightful sense of His presence and sin-annulling power. These are things divinely possible.—H. C. G. Moule.

## PLANS FOR GENERAL MISSION IN CHICAGO

## List of Missioners is Fairly Complete

## OTHER NEWS OF THE LAKE CITY

The Living Church News Bureau }  
Chicago, October 19, 1914 }

THE arrangements for the several parochial missions to be held from November 1st to 8th, or, in some cases, to November 12th, are rapidly being completed, and the committee on missioners has lately published the following as the list of parishes where missions are to be held, and of the Bishops and other clergy who are to take charge:

Cathedral, Chicago, the Rev. Fr. Bull, S.S.J.E.  
Trinity, Aurora, the Rev. Dr. Irving P. Johnson.  
St. Mark's, Berwyn, the Rev. C. H. Young.  
All Saints', Ravenswood, the Rev. C. M. Hall, D.D.  
Epiphany, Chicago, Bishop Morrison and Bishop Longley.  
St. Mark's, Chicago, Bishop McElwain.  
St. Paul's, Chicago, Dean Rousmaniere.  
St. Paul's-by-the-Lake, the Rev. Dr. Wilmer.  
St. Peter's, Chicago, the Rev. Dr. Johnstone.  
St. Simon's, Chicago, the Rev. James B. Halsey.  
Redeemer, Chicago, Bishop Webb.  
Trinity, Highland Park, the Rev. Dr. Page.  
Christ Church, Joliet, the Rev. D. L. Ferris.  
St. Paul's, Kankakee, the Rev. Percy Webber.  
Holy Communion, Maywood, the Rev. G. C. Stewart.  
Grace Church, Oak Park, the Rev. Harvey Officer, O.H.C.  
Grace Church, Pontiac, the Rev. J. D. McLauchlan.  
Ascension, Chicago, Rev. Fr. Field, S.S.J.E.  
Trinity, Belvidere, Archdeacon Dodshon.  
St. Bartholomew's, Chicago, Bishop Weller.  
Redeemer, Elgin.  
Christ Church, Streator.

At Elgin and Streator, at this writing, plans are being made, but missioners have not yet been found.

A well attended meeting of the Round Table of the Chicago clergy was held at the Church Club rooms on Monday, October 12th, the speakers being the members of the faculty of the new School of Religious Instruction, of which we have spoken in recent letters.

School of  
Religious Instruction

Each speaker told of the course which he has been asked to lead, and in most cases the text books recommended by the G. B. R. E. were on hand, and were exhibited. An attractive leaflet about this new enterprise has just been printed by the D. B. R. E., and has been sent to the clergy of the diocese, with hopes that the clergy would use them on St. Luke's Day, the theme of which day, by the request of the G. B. R. E., was "Religious Education." Enrollment blanks have been sent to all the city and suburban parishes, together with the leaflet about this new school.

The diocesan officers of the Girls' Friendly Society are much gratified at the reports of the past summer, lately received from "Holiday House," at Glenn, Michigan, the summer home of our diocesan G. F. S. It was the most prosperous season in the history of this excellent resort, and the books show a balance, instead of the usual deficit, at the close of the vacation season. Miss Helen Sutcliffe was the house-mother this year, it being her first summer with "Holiday House," and a trained nurse was also in attendance during the season. The new chapel was opened for services after the first of August, the Rev. Edwin W. Hughes of South Haven, Michigan, officiating. The Rev. W. B. Stoskopf, rector of the Church of the Ascension, officiated on one of the August Sundays. The G. F. S. in Chicago is steadily gaining in membership, and in popularity.

Girls' Friendly  
Society

The Church of the Advent, Chicago, has just received several handsome gifts, for the adornment of its chancel and for use at the Holy Eucharist. Mr. W. E. Furber has given, in memory of his mother, Elvira A. Furber, the following: silver chalice and two patens, a full set of green silk Eucharistic vestments, a missal, and white hangings for lecturn and pulpit. A full set of white silk eucharistic vestments has been given by Mr. and Mrs. T. G. Arnott, and Miss Agnes Clothier gave a full set of red vestments in memory of her nephew, Albert E. Clothier. A purple set of vestments was given by the Altar guild. The parish has for some time owned a black set, so that the outfit is now complete. Mr. Joseph W. Lane gave a handsome ewer for the font, in memory of his wife. The Rev. Oscar Hamburger is now in charge of the Church of the Advent.

Handsome  
Gifts

The week of rejoicing in connection with the opening of St. Luke's Church, Evanston, began on Sunday, according to the arrangements already published. The matter will be reported in next week's issue.

## EDUCATIONAL VIEW POINTS

To the Friends of the General Board:

SEPTEMBER found the General Board of Religious Education office in full swing, and October has only increased the pace.

*Conference of General Secretary and Directors.*—The general secretary, Dr. Bradner, and Mr. Kilbourne met at Dr. Bradner's summer home in Saunderson, R. I., on September 3rd and 4th. The plan of the winter's work was discussed. The synods were divided as follows: Mr. Kilbourne was expected to cover the sixth and eighth, Dr. Bradner the first and third, Mr. Gardner the second and fourth.

It was decided that the officers should meet personally as many diocesan boards of religious education as possible. Plans are being made by which Mr. Kilbourne will meet many diocesan boards west of the Mississippi, Dr. Bradner will meet many in the Fifth Province, and the general secretary will meet nearly all of the Fourth Province. The object of these meetings is to discuss the programme for the organization of a diocesan board of religious education. This programme has been formulated by the officers and invites discussion. It will come up for consideration at the regular meeting of the board in November.

The itinerary of the officers follows the schedule given above, Mr. Kilbourne devoting a large amount of time to college work west of the Mississippi, Dr. Bradner centering his energies in the Fifth Province and the general secretary in the South. All of the officers between their trips will devote themselves to conferences and parochial appointments in New England and around New York.

*Diocesan "Schools of Religion."*—Efforts are under way to establish city schools of religion after the example so finely set in St. Louis last year, in Rochester, Detroit, Cincinnati, Milwaukee, and Chicago. The plan requires the joint effort of a number of city parishes. The correspondence school courses are used as a basis of work. A faculty for the school is chosen from among the clergy of the city, each man selecting the course or courses he would teach. These he prepares with the instructor of the correspondence school and subsequently teaches to his class. The schools are intended for lay members of parishes, whether Sunday school workers or not. In St. Louis about two hundred and fifty were enrolled.

*Day of Intercession.*—In response to the circular sent to all the rectors of the Church, we have received about five hundred requests for special material to aid in the preparation of an appropriate sermon for that day. This correspondence reveals an awakening of the Church to the problems of religious education.

*The Correspondence School.*—A new course just about ready in the correspondence school is on child study, and consists of ten lessons. It carries the student further into the subject than is possible in the course on religious pedagogy, and would be of special benefit to teachers of younger classes, as well as to parents. Enrollment and instruction together will cost \$1.50.

The October report of the correspondence school shows twenty-one new enrollments for September. Religious pedagogy still leads the list, but the course on the Gospels is a close second. The present enrollment of teachers totals 396. Many of these enrollments, however, represent leaders of classes, so that the number actually studying our material is well over 1,000.

*The Sunday School Under Scientific Management.*—A very recent book in the Sunday school field is *The Sunday School Under Scientific Management*, by the Rev. E. J. Dennen, rector of St. Stephen's Church, Lynn, Mass. This book is one of the first produced as the indirect result of the correspondence school, the Rev. Mr. Dennen being our instructor in the course on Sunday school organization, and this book being a text book for use in that course. Those interested in the Sunday school will find here a new presentation of effective management, and many valuable suggestions. It is published by The Young Churchman Co., at 90 cents.

*The Forward Movement in Teacher Training.*—In Cincinnati, on September 15th, a meeting was held of teacher training representatives from various denominations, to discuss standards in the training of Sunday school teachers. A

(Continued on page 866)

## Two Provinces Organized

### SIXTH PROVINCE

THE organization of the Synod of the Sixth Province took place in St. Paul on Saturday, October 10th, following a series of interesting ecclesiastical events in the Twin Cities, which included meetings of the House of Bishops and the Board of Missions.

A preliminary session of the council of the Sixth Department was held in St. Mark's Church, Minneapolis, on Friday, October 9th, at 8 o'clock. Fifty-one clergymen and thirty Bishops appeared in line. The Rt. Rev. J. D. Morrison, D.D., Bishop of Duluth, preached from the text: "The work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever" (Isa. 32: 17). It was a strong and inspiring presentation of the foundations of peace.

At 9 A. M., on Saturday the Holy Communion was celebrated in St. John's Church, St. Paul, and at ten o'clock the delegates assembled in the new club house of St. John's Church, and proceeded to organize the Synod of the Sixth Province. Bishop Brewer, as senior Bishop of the Province, presided as temporary chairman, and the Rev. A. E. Knickerbocker was chosen temporary secretary.

Bishop Edsall, after conference by correspondence with the Bishops in the proposed Province and the members of the committee appointed at the last meeting of the Department, had prepared a draft of a constitution and canons which he reported, and which was discussed, amended, and finally adopted. The name selected was "Province of the Northwest." The presiding officer is to be elected for three years.

After the organization, Bishop Brewer of Montana was unanimously chosen president, and the Rev. A. E. Knickerbocker, secretary. The department secretary, the Rev. C. C. Rollit, presented a most encouraging and satisfactory report. His report was the best possible evidence of the value of such an officer when the right man is in the right place. He was unanimously nominated to the Board of Missions as the representative of the Sixth Province. The matter of the continuance of the office as a permanent arrangement was referred to a committee for consideration and report.

On Saturday evening the Church Club of Minnesota entertained the Bishops, visiting clergy, and delegates to the Woman's Auxiliary at a banquet at the St. Paul Hotel, which taxed the facilities of the hotel. It was the largest meeting in the history of the club. Mr. Allen D. Abert, president of the club, presided. Addresses were made by Mr. George Gordon King; Bishop Lawrence of Massachusetts; Bishop Greer of New York; and Mr. Wm. C. Sturgis of Colorado.

On Sunday the visiting Bishops who were able to remain, preached in the various churches of St. Paul and Minneapolis, and at half-past three there was held in the Auditorium building in St. Paul the grandest missionary rally that has ever been held in the twin cities. The vested choirs from both cities assembled at Christ Church to the number of five hundred and marched to the Auditorium two blocks away. The choirs were followed by the clergy of the diocese, the visiting clergy and delegates to the Synod; the members of the Board of Missions, and the Bishops. The day was beautiful, the Auditorium was packed and the occasion most inspiring. Bishop Lloyd spoke on "The Church's World Wide Mission"; Mr. John W. Wood on "Mobilizing the Church's Forces for World Conquest"; and the climax was reached when amid the cheers of the great congregation, the Presiding Bishop arose and spoke on the theme, "Standing Steady in the Ranks." An offering was taken for the Red Cross Society.

The extraordinary activities of the Church in this section were continued through Monday and Tuesday by the Woman's Auxiliary in a Mission Study Institute with Normal Study classes, addresses by Bishop Lloyd and others, and closing with a quiet half hour.

While the Board of Missions was in session the diocesan officers of the Woman's Auxiliary of the Department met for conference in St. Paul's parish house at two o'clock. A devotional service was conducted by the Suffragan Bishop, Rt. Rev. F. A. McElwain, D.D. A preliminary report of the committee on organization of the Auxiliary of the Province was presented by Miss Mary Peabody of South Dakota. The Junior Auxiliary work was presented by Miss Grace Lindley of New York, after which the visiting delegates were taken for an auto ride and entertained at the home of Mrs. Henry C. Clarke.

IF WE MAY take one test or sign by which to judge of advance in the spiritual life, it would be this—whether more and more calmness is being maintained in the midst of all the disturbances and troubles which are wont to come, which may ever be looked for in some form or other—whether there be peacefulness of mind, and order of thought in the midst of all that once too much distracted and agitated the soul.—*T. T. Carter.*

### FIFTH PROVINCE

THE Synod of the Fifth Province was held in the parish house of St. Paul's Cathedral, Detroit, Michigan, on Wednesday and Thursday, October 14th and 15th. The work of each day was begun with a celebration at 7:30 in the Cathedral.

It was found on roll call that there were eleven Bishops and 41 clerical and 35 lay deputies present, a total of 87 out of a possible 111.

The business of the sessions consisted mostly of the adoption of ordinances governing the province. Among the most important items which were decided were the following:

The province is to be known as "The Province of the Mid-West." On the first day of the Synod the president of the Synod was given the title "Primus," but on the second day this action was reversed by a practically unanimous vote. The meetings of the province are to be held each year. It was decided that this Synod "shall be" rather than "shall elect" a Board of Missions, and a committee was appointed to make a complete survey of the "missionary resources and responsibilities of the province." A committee was appointed to draft ordinances on missions and religious education, these not being completed during the session; another to make a survey of religious education in all its branches in the province; another to draft an ordinance looking to the incorporation of trustees of the province.

A committee reported that a hymnal of 64 pages giving the tunes and words selected from the Church Hymnal could be published at the rate of \$5.00 per hundred copies, and an enlarged committee was given power to act in this matter.

The invitation to the Synod to meet next year in Chicago was accepted.

The following officers were elected:

President, the Bishop of Ohio.

Secretary, Rev. Canon Charles G. Reade, Southern Ohio.

Treasurer, W. R. Stirling, of Chicago.

During the first day the greetings of the Synod were sent through Bishop Williams to the 105th annual convention of the American Board of Foreign Missions (Congregational) which was meeting in Detroit near the Cathedral, and on the following day the greetings were returned in person through the Rev. Dr. Barton, senior secretary of the American Board. On the first day of the sessions also the Synod was addressed by Bishop Lloyd, president of the General Board of Missions, and by Bishop Lawrence as chairman of the Commission on Clergy Pensions.

Elections and appointments were as follows:

Court of Review: The Bishop of Southern Ohio, Rev. B. Talbot Rogers, D.D. (Fond du Lac), Rev. John H. McKenzie, L.H.D. (Michigan City), Very Rev. Samuel S. Marquis, D.D. (Michigan), William Ritchie (Chicago), Miles F. Gilbert (Springfield), Thomas M. Sloan (Ohio).

Committee to draft an ordinance looking to the incorporation of trustees of the province: Rev. B. Talbot Rogers (Fond du Lac), the Bishop of Marquette, Miles F. Gilbert.

Committee on Survey of Missionary Resources and Responsibilities: The Bishops of Chicago, Marquette, Milwaukee, Western Michigan, Coadjutor of Southern Ohio; the Rev. Messrs. Henry Tatlock, D.D. (Michigan), W. S. Trowbridge (Michigan City), George Long (Quincy), G. C. Dunlop (Springfield), B. T. Rogers, D.D. (Fond du Lac), Messrs. Charles Shaler (Indianapolis), F. E. Abbot (Ohio), Mortimer Wilson, M.D. (Michigan), Frederic C. Morehouse (Milwaukee), W. R. Stirling (Chicago).

Board of Social Service: The Bishops of Michigan, Chicago, Coadjutor of Southern Ohio, Coadjutor of Ohio, Springfield; The Rev. Messrs. Joseph A. Ten Broeck (Marquette), W. H. Poole (Michigan), Samuel Tyler (Southern Ohio), Bernard I. Bell (Fond du Lac), William Baker (Springfield); Messrs. E. L. Worthington (Ohio), F. C. Morehouse (Milwaukee), Mrs. Joseph T. Bowen (Chicago), Mrs. George P. Wanty (Western Michigan), Hon. James A. Collins (Indianapolis).

The Very Rev. Selden P. Delany, D.D. (Milwaukee) was elected as clerical representative on the General Board of Missions in succession to the Rev. Dr. W. F. Faber.

Committee to Make a Survey of Religious Education in the Province: The Bishops of Milwaukee, Coadjutor of Southern Ohio, Springfield; The Rev. Messrs. W. C. De Witt, D.D. (Chicago), W. F. Peirce, D.D. (Ohio), J. H. McKenzie, D.D. (Michigan City), F. C. Sherman (Ohio), George Long (Quincy), H. H. Fox (Michigan), D. C. Huntington (Western Michigan); Messrs. F. C. Morehouse (Milwaukee), L. A. Pradt (Fond du Lac), Miles F. Gilbert (Springfield), E. L. Sternberger (Southern Ohio), Judge William J. Stuart (Western Michigan).

Committee on Ordinances for Missions and Religious Education: The Bishops of Southern Ohio, Michigan, Springfield; The Rev. Messrs. W. C. De Witt, D.D. (Chicago), Paul Faude (Michigan), W. R. Breed, D.D. (Ohio); Messrs. W. J. Kleinhans (Western Michi-

gan), Mortimer Matthews (Southern Ohio), J. C. Smith (Michigan).

A missionary mass meeting was held in St. John's Church on the evening before the Synod and was addressed by Mr. John W. Wood, secretary of the General Board of Missions, Bishop Anderson, and Bishop Weller. Mr. Wood said that the past year had been one of steady progress. The Church has demonstrated for each one of the past twelve years that it can go forward. The offerings in this province were increased last year by \$5,000.48; a larger number of congregations and individuals made offerings, and, while no single diocese in the province reached its apportionment, ten dioceses surpassed previous records and only two fell behind and those only in small amounts. It will not do to Christianize the oriental cities, he said, if New York, Chicago, Denver, and San Francisco are allowed to drop back. There are two new words which have been added to our popular vocabulary: conservation and reclamation; these words stand for the responsibility of the present generation to hand on what has been given to us unimpaired and even enriched by our use.

Bishop Anderson said that he was not going to try to persuade or convert this congregation to the righteousness of the cause of missions, but to assume this, as ought to be possible in this Christian Church. Every person believes in missions who believes in raising up a person who has fallen or is oppressed, for the mission of the Church is to bring to pass those requirements that bring the Kingdom of God, which "is not meat and drink but righteousness, joy, peace in the Holy Ghost." But one thing that cannot be assumed is that all persons believing in good works link these good works to Christ. Our inspiration for social progress and civic betterment is going to be found in the Christian faith. Christ laid the foundations; Christ preached liberty, fraternity, equality, before the French Revolution, which did not so much invent these ideals as invert them.

Bishop Weller said that there was once a sign on the banks of a great river: "Don't throw girl babies in here"; and we must stop again to realize the tenderness that the religion of Christ has thrown around childhood. There are some who would not be moved by coming upon that sign by the river, but the great heart of humanity is essentially sound. All ignorance calls for knowledge, and the whole world of sin calls for a Saviour, and God's love knows no step-children. The consciousness of the love of God for all men lies at the basis of all our efforts for our fellow men; otherwise human life is cheap.

At the dinner of the Church Club held in connection with the Synod there were 235 in attendance. Bishop Vincent spoke on the advantages of the provincial system; the Rev. Dr. Lester Bradner on the province and religious education; Bishop Reese on the province and social service; and Bishop Francis on the province and missions.

### WILLIAM HOTHERSALL GARDAM

BY THE REV. W. D. MAXON, D.D.

THE death of the rector of St. Luke's Church, Ypsilanti, diocese of Michigan, has removed from the counsels and work of the Church a personality excellently endowed with Christian wisdom and devotion. The end came peacefully on October 1st, at Atlantic City, where shortly before he had gone in quest of renewed health. His last hours were ministered unto by the rector of St. James' Church, Atlantic City, the Rev. W. W. Blatchford, who also gave careful consideration to the details incident to the transmission of the body to Ypsilanti. On Sunday, October 4th, the body reposed within the choir of St. Luke's Church, and throughout the day was viewed by a multitude of parishioners and citizens, old and young. The Monday afternoon following, the burial office was said in the church, which was filled to its capacity. Besides the Bishop and clergy of the diocese, the ministers of the various Christian bodies in the city, representatives of the Normal Training College, the Knights' Templar, and other organizations, civic and social, joined with the sorrow-stricken parishioners in tribute to the beloved rector, who was also a chief citizen and a universal friend. An especially impressive feature of the service was the reading, by one of the officiating clergy, of the last message of Dr. Gardam to his people. The message was: "I just wish to say a word to my dear people and to this community to which a large share of my public service has been rendered. I have served, as you know, the ministry of the Church on both sides of the Atlantic, but my main service and the most interesting part of my ministry have been rendered to American Christianity. I have endeavored to make my ministry as all-embracing as the Church. Feebly and imperfectly as I have done this, I have sought to present the mission and message of the Church in such broad terms as should include every interest touching the welfare and well-being of all God's people, and so I have sought that my theology should include every social interest touching business, touching the pleasures of life, touching the affairs of state. I have done nothing well, but my three great principles which have been part of my life, possessing and dominating all my

faith and conviction, have been the Fatherhood of God, the Supremacy and Brotherhood of Jesus Christ, God of God, Light of Light, and the Universal Brotherhood of Man, irrespective of color, or race, or clime. I do not know whether I may speak again to you as your servant. I send my blessing laden with every hope for the enrichment and essential gain of my dear people."

The truth and spirit of this message are characteristic of Dr. Gardam's ministry both in Ypsilanti, where he served nearly nineteen years, and in Faribault, where he was Dean of the Cathedral, 1887-1896. Unwaveringly loyal to his faith as a Churchman, and giving always his best with rare devotion to his own parishioners, he was also effectively sympathetic toward Christians of whatever name. A leader for unity among the various Christian bodies of Ypsilanti, he well-deserved the title of Parish Priest of the Town. But his interests were extensive. By the faculty, teachers, and students of the Normal Training School, he was appreciated as a wise counsellor; with the literary, artistic, and social life of the community he was in familiar touch; he took a leading place in all movements of civic improvements; of wide reading in theology, history, and politics,

and possessing an excellent literary skill, he was for many years a welcomed contributor to the metropolitan, religious, and secular press. He was president of the Standing Committee in the diocese of Michigan for several years, serving as such till his death. He was deputy to the General Convention in 1895, 1904, and 1910.

Born and educated in England, on casting his lot in 1880 with the Church in America, he developed the keenest appreciation of American ideals, adapting himself genuinely to conditions in the new world, while always holding in reverent loyalty the traditions of culture and control derived from his older ancestral home.

But beyond all these interests and expressions of his thoughts and activities, Dr. Gardam's supreme and most



THE LATE  
REV. W. H. GARDAM, D.D.

effective power was the exquisite refinement and charm of personality. It was as genuine as the goodness of his heart. By it he made and held a host of personal friends and won and kept the love of his parishioners. His courtesy to all people was spiritually connected with his vital faith in the Incarnation and came forth as a surpassing fruit of the Spirit. Old and young, men and women alike, coming under its influence, were the better and finer for it.

In 1882 Dr. Gardam was united in marriage to Miss Mary Chase Smith, great-granddaughter of Bishop Philander Chase, a woman of rare culture and charm, a true help-meet to her husband in every interest of Church, artistic, and social life; whose death in 1912 severed the earthly bond of an ideal wedlock.

So on that fair October afternoon, as his friends among the clergy, his parishioners, and fellow-citizens stood by the open grave in Highland Cemetery, Ypsilanti, and heard the last solemn words of the Church's confidence in eternal life, all felt how necessarily true they were concerning the life and service of William Hothersall Gardam. Loving pastor, faithful priest, loyal friend, wise counsellor, lover of truth, lover of hospitality, who being humble before God, was exalted in the confidence and affection of men, and who, in all relationships of his ministry, lived and served as a Christian gentleman.

IT IS THE HABIT of making sacrifices in small things that enables us for making them in great, when it is asked of us. Temper, love of pre-eminence, bodily indulgence, the quick retort, the sharp irony,—in checking these let us find our cross and carry it. Or, when the moment comes for some really great service, the heart will be petrified for it, and the blinded eyes will not see the occasion of love.—*Anthony W. Thorold.*

## Brotherhood of St. Andrew Convention

Atlanta, Ga., October 14-17

**W**ITH true Southern hospitality Atlanta welcomed the Brotherhood of St. Andrew for its twenty-ninth annual convention the local arrangements for the comfort of the delegates could hardly have been improved, and the Bishop, clergy, Brotherhood men, and laymen in general, all had their share in making this possible. Convention headquarters were at Hotel Ansley, here were held all the sessions of the convention except the public meetings and Church services. The visiting clergy, of whom there were a large number, were entertained in the homes of Atlanta Churchmen, and the Juniors "camped" together in St. Luke's parish house. The total registration was about four hundred.

During the past year the leaders in the Brotherhood movement have endeavored to have every chapter throughout the country concentrate its corporate work on three definite lines—Bible classes, increasing the attendance of men at the services of the Church, and establishing a monthly men's corporate Communion: It was but natural then that the convention should centre around this threefold endeavor. Thursday was Bible Class day; Friday, Church Attendance day; Saturday, Men's Communion day, and Sunday, Inspiration day. The morning devotional service sounded the keynote for the day, emphasizing especially the spiritual side of the subject as it affected the individual doing the work. Then followed an institute, at which definite and concrete suggestions were given; and the general conference in the afternoon had two addresses by leaders in the particular work being discussed, who told of chapters which had made the work successful and how it was accomplished. The evening's meeting, except on Friday, discussed the wider and more general view of the work as it related to every Churchman and not alone to Brotherhood men.

The earnestness and enthusiasm of the delegates were evident to a marked degree. They came not to "see Atlanta," but to take part in serious conferences and meetings, the better to fit themselves to be about the King's business. Nor did they forget their brothers on the other side of the water, for scarcely was a meeting or a service held at which there was not intercession for peace among the nations, and for God's comfort and strength to those who are in such sore need.

Strengthened by their intercourse with each other in conference and session, refreshed and given power in the great sacrament of His love, Brotherhood men went back to their home parishes with new vision, with greater consecration, and with more earnest purpose.

On Wednesday evening the delegates assembled for the first service of the Convention, the Quiet Hour, which was held at St.

### The Quiet Hour

Philip's Cathedral. The conductor was the Rev. Floyd W. Tomkins, D.D., rector of Holy Trinity Church, Philadelphia. Dr. Tomkins, before beginning his meditations, reminded the men that the Quiet Hour was a time for coming consciously into God's Presence, forgetting everything save the dear Christ and looking up into His face. He read part of the twenty-first chapter of St. Luke's Gospel wherein our Lord tells the disciples of the evil times which are to come when nation shall fight against nation. These verses, Dr. Tomkins said, seemed appropriate in a certain sense because of the conditions in which the world finds itself to-day, although he had no idea of referring to the great troubles which our brothers are suffering on the other side of the water. He chose them because the closing words, "Look up, and lift up your heads," on which he would base his meditations, show how our Lord Jesus Christ would have us act under all circumstances no matter how trying.

The first meditation was on this looking up into Christ's face as the expression of our love for Him. Whatever we love we delight to look upon. Christ loves us with an infinite love and yearns for our love in return. Do we ever think to tell Him of our love? Dr. Tomkins spoke particularly on prayer in its relation to our love for God, and said he thought one reason why our prayers are so faulty is that we do all the talking. Prayer is fellowship with God, communion with God, and that implies that God is to speak as well as we. He gave five suggestions with regard to prayer which he personally had found helpful; first, adoration, thinking of Him into whose presence we have come; second, silence, that God may have an opportunity to speak to us first; third, thanksgiving for all that God has done for us; fourth, intercession for others, and fifth, prayer for ourselves.

The second meditation was on trust. Looking up and lifting up our hearts implies love and it also implies trust. Trust and love

naturally go together. The Lord Jesus longs for our love, but doesn't He long for our trust too, that trust will not question, that will not want to know everything on this earth and under the earth; that trust that is big enough to say, "I do not wish to know until God pleases to reveal it to me," that trust that in the midst of struggles and difficulties finds a relief in lying back upon God and saying "He knows; that is enough for me"?

If we love God and if we trust Him, then our cry will be that of Paul, "Lord, what wilt thou have me to do"? This desire to serve is the splendid sign of conversion and nobody is converted who does not feel a desire in his heart to do something for God each day. There must be absolute self-surrender, nothing half-way about it. The man who is afraid of wearing himself out by doing too much or who cares more for what men think than for what God thinks has not surrendered himself. That is the Ananias spirit—keeping back part of the price. Putting one's self in God's hands and saying, "Dear Lord, use me," that is surrender, and the outcome of this service is partnership with God and joy and comfort in the fulfilment of it.

These simple meditations and the heart-searching questions which Dr. Tomkins suggested in the intervals between the addresses made a strong impression on the men and helped greatly to put them in a proper frame of mind to receive the best which the Convention had to offer.

### BIBLE CLASS DAY

The convention officially opened on Thursday morning with a celebration of the Holy Communion at the Cathedral, the celebrant being

#### Preparation Through Study

the Bishop of the diocese, the Rt. Rev. C. K. Nelson, D.D. At ten o'clock the Convention assembled for a devotional meeting led by the Rev. Dr. John Henry Hopkins of Chicago. As this was Bible Class Day, the subject for the address was "Preparation through Study." Two of the most trenchant descriptions of the Holy Bible, said Dr. Hopkins, are that it is "a lantern unto my feet, and a light unto my path," and "the sword of the Spirit." The light we need amid the baffling mysteries of being and of duty. The sword we need for self-defence against the attacks of evil, and for active righteousness in our efforts to advance Christ's Kingdom. Stimulating is the recent increase in the study of the Holy Scripture. Thousands of young men and young women in colleges and universities the nation over are regularly enrolled in classes studying the Bible. The Bible is to teach us what we cannot learn for ourselves. It is possible to align the opening chapters of Genesis with the latest findings of geology and astronomy, and many a so-called modern platform of social betterment can be found in the Old Testament by those who search and understand; yet we seek the Bible not primarily for these. We seek its hallowed pages because they teach us of God, of God's love, of God's atoning Love, as Christ, who is both God and Man, has set it forth upon the Cross. God is not called Father by any except those who know and believe the Bible. No one knows how to love God, as we all should love Him, unless the person and the reasons have been learned from Holy Writ.

The Convention organized for business with the following officers: Chairman, John M. Locke, Oakland, Cal.; Vice-Chairmen, Dr.

#### Business Session

C. M. Barnwell, Atlanta, William A. Gallup, North Adams, Mass., and F. W. Fairbairn, Trinity Cathedral, Cleveland; Secretaries, Frank H. Longshore, Philadelphia, Robert W. Gumbel, Brooklyn, N. Y., and Howard Burt, Buffalo, N. Y.

In cordial words Bishop Nelson welcomed the Convention to Atlanta, saying that it was the first time any Convention of Churchmen of a national character had met in the diocese. He spoke in an appreciative way of the work being done by Brotherhood men and of his hope that the movement would spread largely in the diocese. He asked the men to cultivate especially the spirit of brotherliness which is much more than brotherhood, and pointed out the many opportunities awaiting them.

At the institute which followed on "Bible Classes," Mr. Franklin H. Spencer, Chicago district secretary of the Brotherhood, gave what he considered to be the necessary qualifications for a successful Bible Class. He brought out strongly the necessity of men working as earnestly at the Church's business as they do in the business by which they earn their living.

#### The Institute on Bible Classes

The noon hour having come, Bishop Woodcock led the Convention in the prayer for missions. Dr. Carleton was in charge of the question box and answered question after question without hesitation, illustrating his answers with his usual stories, of which he seems to have an unlimited supply. Owing to the inclement weather the outdoor meetings which had been planned had to be omitted.

Four sectional conferences were held in the afternoon: for clergy,

conducted by President Bonsall; for chapter officers, conducted by George H. Randall, associate secretary of the Brotherhood; for personal workers, conducted by John A. Birmingham, Toronto, Canada, and for juniors, conducted by Courtenay Barber, second vice-president of the Brotherhood.

#### Sectional Conferences

The subject for the general conference at 4 P. M., was "The Parish and Men—The Bible." Mr. Finney, who was in charge of the first part of the conference, called on men from different parts of the country to tell of successful Bible classes. Among those called on was Mr. John Howe Peyton, president of the N. C. & St. L. Railway, a member of Christ Church chapter, Nashville, and who, though a railroad executive, finds time to attend chapter meetings and to teach a men's Bible class in his parish.

The latter part of the conference was devoted to an address by Mr. Frank W. Goodall of Scranton, Pa., who told of his class of one hundred and twenty-five men, which has been organized for over eleven years. Mr. Goodall's enthusiastic and impassioned address made a strong appeal.

The evening public meeting was held at All Saints' Church and was very largely attended. The addresses on "American Problems"

#### "American Problems"

were delivered by Franklin S. Edmonds of Philadelphia, and J. H. Dillard, L.L.D., formerly president of Tulane University, New Orleans. Mr. JOHN HOWE PEYTON presided. He said in part: "American problems are not problems of America alone but of the whole Christian world. The whole world is now looking toward this country to establish peace and set an example to mankind of humanity and brotherhood. The nation's opportunity is greater than human vision can imagine. For America to become exalted among the nations of the world and fulfil its present great mission of restoring peace to humanity, she must become righteous. As citizens and as members of the Brotherhood of St. Andrew we must pray that our country become righteous in order that she may fulfil the greatest opportunity of a nation that the human race ever dreamed of. Often I have heard the question asked, if the present war was due to the nations of Europe forgetting God. Is this the cause of war? Is this nation also forgetting God? Brothers, I say to you, we must humble ourselves before God to meet successfully this world-wide opportunity."

MR. EDMONDS had the sub-division of the topic "Our Country's Need" and said in part: "The happy nation is the one that finds God's pattern for it and proceeds to mold itself accordingly. Our country's need is to maintain the fibre of American character and pass down to posterity a nobler and finer fibre of character. The fibre of national character may be injured by commercial and industrial prosperity, and likewise it may be bolstered by industrial and commercial setbacks. I pray God that in these hard times our national character will take on a finer fibre.

"The problem of the United States to-day is to maintain the fibre of Christian manhood and Christian womanhood, not necessarily by eliminating the unfit but protecting the weak; not necessarily by excluding those who cannot come up to a common standard but by seeing that they are obliged to take such training as will bring them up to the standard. How is it to be done? I venture to believe there is big work before us in the Brotherhood? The ideals of Prayer and Service are before the Brotherhood, and with these ideals, what cannot we do to maintain the fine grade of character? We cannot do it in the world of politics for we live at a transition period in politics. It is for us to find the pattern that God has for us and to fulfil that pattern. It is the duty of the Christian citizen to listen to God's voice and then to fulfil His commands. Does not that help us somewhat in simplyfying the manifold problems of life? What are all these but suggestions as to where we can find the voice of God and how that voice may become audible to us? The Word of God, why, it is given to us in the record of Holy Writ. The Bible, my friends, is filled with messages that give us an insight into God's plan for us, and so the Brotherhood has laid stress upon Bible study as one of the essential parts of its work.

"What do we need? We need men of poise, men of balance, men of Christian charity, men who can denounce sin but with charity to the sinner. If we would do our duty well in this world it must be by making ourselves familiar with God's plan for men as revealed in His Word."

Speaking on "Our Country's Opportunity," DR. DILLARD said in part: "My purpose is to call to mind, first, that while we have always had the opportunity, we have now arrived at a wonderful time for exhibiting before the world an example of fundamental democracy, and secondly, that this democracy is the fulfilment of the teachings of the Bible, and can be maintained only by these teachings. The awful events of the past ten weeks have reawakened and tremendously emphasized the call to this nation to be a sign to the people of the earth by showing forth in this new America a government of democracy which shall guide the world to righteousness and peace. No nation has been so blessed as ours in its natural possessions, and in its inheritance of civilization and religion. If we prove ourselves worthy of the blessings we have received, if we are guided by rules of right, if we wish that every man shall find fair field and just reward for his labor, if we love freedom and equity, if we follow the

path of peace, we may be sure that the peoples of the earth will not fail to heed and follow.

"The answer to the question, How shall we rise to our country's opportunity, is that we must deeply resolve to work with all our might and enthusiasm to strengthen and further our country's religion, until it shall infuse all government, all trade, all education, all political and social life. . . . If our country is to be a sign to the nations, if we are to be faithful to the great opportunity of setting forward the world in progress and civilization, these things can only be through the power of religion. There must be the solid conviction in our hearts and minds that the old sayings are still true, that it is true, now as ever, that the fear of the Lord is the beginning of wisdom, and that it is righteousness that exalteth a nation. Our text book must be the Bible."

#### CHURCH ATTENDANCE DAY

The sun shone Friday morning for the first time since the delegates arrived. The day began with celebrations of the Holy Communion in two of the city parishes, and at ten o'clock the whole Convention assembled for the devotional meeting led by Dr. Hopkins, whose theme was "Reverence through Worship."

#### Reverence Through Worship

DR. HOPKINS brought out strongly the fact that the great difference between man and other parts of God's creation is man's ability to worship. The man who does not go to church is not living a manly life, he asserted; he is living an animal life, because he is leaving out that which distinctly makes him a man, namely, the ability to believe and to pray and to praise and to acknowledge the existence of God. Dr. Hopkins made a strong appeal to the men to observe outward forms of reverence and to make a strong fight against the prevailing profanity among men.

At the business session which followed, Mr. Bonsall read the report of the council and Mr. Alexander M. Hadden made his report as treasurer. Discussion was deferred until the business session on Saturday. The report of the committee on nominations for the national council was received and adopted. Those of the new council who were present were called to the platform that the men might see their governing body. Greetings were received from various parts of the country.

MR. B. F. FINNEY, Southern Field Secretary, had charge of the institute on "Church Attendance." He asserted that it was his personal experience that there were more men attending church than is generally supposed. He called on several men to tell of the Church Attendance campaigns held in their parishes. A specialty has been made of this work throughout the South with gratifying results.

The juniors had their opportunity at the general conference for all seniors and juniors in the afternoon, it being the one conference where the men had no right to the floor. The subject was "The Brotherhood Boy," with the following subdivisions and speakers: "His Church," Robert C. Hubbs, St. Michael's Junior Chapter, Philadelphia; "His Chapter," William B. Hardick, Ascension Junior Chapter, Brooklyn, N. Y.; "His Friends," Kerlin Lehman, St. Simon's Junior Chapter, Chicago, and "Himself," Howard Burt, St. John's Junior Chapter, Buffalo. The speakers were a fine type of American boy and their papers showed definite Church teaching.

The speakers at the general conference in the afternoon on "The Parish and Men—Church Attendance," were W. P. Johnson, New Orleans, and J. A. Birmingham, Toronto, Canada. Mr. Johnson spoke of the work as it had been done in New Orleans, giving in detail methods and suggestions, while Mr. Birmingham spoke of the subject more generally.

The evening meeting was devoted to "The Campaign," when what has been done and what is to be done in the future was touched upon. James L. Houghteling, Jr., spoke especially of the value of the Brotherhood to the Church, and G. Frank Shelby and Franklin H. Spencer briefly reviewed the work in their fields.

The inspirational address of the evening was given by the Rev. WILSON R. STEARLY, Montclair, N. J., who pointed out three things for the success of a Chapter: the value of careful preparation for the work that the Chapter intends to do, the importance of concentration, both on the part of the Chapter and the individual, and lastly, constancy and fidelity in sticking to it. After the addresses, cards were passed out to the Brotherhood men for pledges to the Brotherhood Fund. A photograph of the Convention was taken and was followed by a social hour.

#### SATURDAY SESSION

The REV. DR. HOPKINS' theme at the morning devotional meeting on Saturday was "Power through the Sacraments," in which he

#### Power Through the Sacraments

strongly set forth the Church's sacramental system. These forceful talks of Dr. Hopkins, so replete with practical suggestions for the deepening of the spiritual life, and the intercessions which followed, were among the most helpful parts of the whole Convention.

At the business session which followed, an amendment was made to the constitution whereby in addition to the sixty members of the National Council elected by the National Convention, each diocesan organization having fifteen or more Senior and Junior Chapters is entitled to elect a representative on the Council, the election to be subject to the approval of the Bishop. The officers of the Brotherhood remain as before, except that John A. Birmingham, formerly



general secretary of the Brotherhood in Canada, becomes assistant secretary; Mr. Heyes, the former secretary, having resigned in April after eleven years of faithful service. Great enthusiasm was created when Mr. Fry, a delegate from New Orleans, suggested that a deficit from last year be made up. Delegate after delegate arose and pledged sums of not less than \$5 until the amount was over-subscribed, and the Convention rose and sang the Doxology. Mr. J. R. Coghlan of Los Angeles extended an invitation for the Convention of 1915 to meet in that city and the invitation was accepted. The dates to be August 24th to 29th. Invitations were received for 1916 from St. Louis and Cleveland. Owing to the long business session the institute was postponed until afternoon.

Dr. Carleton's Question Box was its usual success. The institute

the means of grace, a new grasp upon the things which endure. Do we step out with enthusiasm, intelligent because God-given? Can we attempt even the seemingly impossible? Is Christ our all in all for power and courage? After each meditation there was silence for private prayer and examination.

SUNDAY

The annual Corporate Communion was celebrated early in St. Luke's Church by Bishop Nelson, and all over the country, chapters met in their home churches at the same time to offer their thanksgiving and join their intercessions with those of their brothers at

The Services

the Convention.

The subject of the sermons in many of the city churches at the



BROTHERHOOD CONVENTION IN SESSION, ATLANTA, GA.

which was held after luncheon was on "Men's Communions" and was especially helpful in definite suggestions. This was also true of the general conference on the same subject at which the speakers were C. A. Housfon, Zion and St. Timothy Chapter, New York, and Frank C. DuMoulin, St. Thomas' Chapter, Brooklyn.

The Preparation for the annual Corporate Communion was held at St. Luke's Church, with the REV. DR. TOMKINS as conductor. A

Preparation for Corporate Communion

preparation for the Holy Communion, he said, has a special significance for us. It is not only individual but collective when we come to a Brotherhood service. As a body we are bound together and bear one another's burdens. In a measure this is always so for a true Churchman. He is a child of God; but he is also a brother of men. He cannot separate himself from his brethren, yet he cannot hide his personal responsibility in the corporate body. Dr. Tomkins gave three meditations, the first being on sin. It is that which hurts God, and which crucifies the Son of God afresh. It must be confessed with sorrow and entrusted to the Precious Blood with hope. Think of your besetting sin, of things neglected or carelessly attempted, of thoughts unworthy, and words that may do hurt. The next is on charity or love. This involves forgiveness. Do we know true philanthropy? Is there anyone for whom we cannot pray? Have we forgiven even when forgiveness was not asked? Finally Consecration—leading a new life. This means new in hope and power, seeing a vision, growing daily better and purer, new use of

late service was "The Brotherhood of St. Andrew," visiting clergy being the preachers.

The great mass meeting of the Convention was held in the Opera House on Sunday afternoon, the building being crowded. Mr. Bonsall presided. "Christ and the Republic" was the subject, with the Rev. Dr. John Henry Hopkins and the Bishop of Kentucky as the speakers.

DR. HOPKINS in a strong address pleaded that worldly possessions be valued at par and not at a premium. We should hate evil without identifying men with their sins. He prayed for the time when capital and labor shall mutually confer, and so may mutually understand each other. He urged men to mingle with those who are evidently opposed to them in order that they may gain the viewpoint of others, and in this connection he related personal experiences in attending meetings of the International Workers of the World.

BISHOP WOODCOCK said the subject of Christ and the Republic must not be thought of as implying two separate things capable of being united or divided. Without Christ there would be no republic. We cannot stand for "Christ or a Republic," but only Christ in a republic. There is only one problem and—God help you men and women—you are the problem. The problem is to take your religion and translate it into personal faith, personal character, personal contact, personal experience. If you cannot do that, then apologize for calling yourself a Christian. The first duty of the Church is to worship God and to save souls. Then will follow in right order institu-

tional work as our expression of faith in God. The message for us to give from Christ to the republic is the gospel of hope, help, pardon, peace. The proof that the Church has these gifts must be found in the kind of men and women she turns out.

The last gathering of the Convention was at St. Philip's Cathedral, when the Rev. W. R. Stearly delivered a forceful "Charge to the Brotherhood." His subject was "The equality of our Christian witnessing." It was the glory of the Brotherhood, he said, to be founded on the idea of the priesthood of all believers. Every baptized man is a steward of the mysteries of Heaven and is called to be a witness for Christ, a messenger of the great King. A Convention is a school of methods, a council of war, a conference as to plans of work; it is also a call to better consecration. The speaker urged that the men's witnessing should be distinctive, impressive, and attractive. Dwelling upon these words he pointed out the special features of present day life which requires the utmost endeavor along these lines.

Immediately after the service many of the delegates left for Sewanee, where they were the guests of the University of the South.  
S. G.

### OBSERVANCE OF THE EMBER DAYS

THE following preamble and resolution were adopted by the House of Bishops at its recent session.

WHEREAS, This House has learned of a sentiment among devoted laymen of the Church, that there is a deplorable and growing disregard of the Church's Ember seasons, and that the appointed services on its Ember Days should be more generally announced and held, in order that our laity may be given better opportunity for publicly joining in supplication to God in behalf of the Church's ministry and those preparing therefor;

Resolved, That we, the Bishops, determine ourselves and earnestly exhort the other clergy to make diligent use of the Ember days for gathering our people in public prayer to God that He will put it into the hearts of many faithful men to seek the sacred ministry in this age of the world's great need for Christ; and that He will mightily enable them by His Holy Spirit to teach men to learn of Jesus how they ought to walk and to please Him and to abound in righteous living more and more.

### EDUCATIONAL VIEW POINTS

(Continued from page 860)

number of recommendations were made, to be presented later to the Sunday school council of evangelical denominations. Among the most important were those relating to what has been known in the other denominations as the "Elementary or First Standard Course." It is generally conceded now that this course, requiring only fifty hours of lessons, or about a year's work, is not producing the results desired, and the new proposal is to eliminate it henceforth as a standard course, and substitute for it a certain section of the "Advanced Standard Course." In such case there will be but one standard course and one diploma, the plan on which the G. B. R. E. has long been working, in spite of some urging toward an elementary standard.

*New Educational Secretaries.*—Two dioceses put educational secretaries into the field this autumn: Michigan, the Rev. Herbert H. Fox of Pontiac; Western New York, the Rev. J. W. D. Cooper of Geneseo. Each of these secretaries will consider the whole educational work of his diocese as his field. Mr. Cooper spent a good part of a week at the general office, familiarizing himself with the plans and methods of the general board and of the Sunday school work in particular.

*Autumn Board Meeting.*—The board will hold its regular autumn meeting at Pittsburgh, on November 11th, 12th, and 13th. The departments of collegiate education and parochial education will meet on Wednesday night, and these meetings will be carried through Thursday morning. The formal board meeting will open at noon on Thursday and last as long as necessary into Friday. On Friday evening there will be local institutes and mass meetings in the various Pittsburgh churches, with addresses by members of the board.

GOD VISITS A SOUL when He brings before it a new vision of truth or duty, a new range of opportunities, a new endowment of force as well as insight, at some time to which all that precedes has led up, and from which all that follows depends in its solemn history. No Divine visitation leaves us where it found us; it always leaves us better or worse; if not better, then certainly worse.—*H. Liddon.*

### PSYCHOPATHIC LABORATORY FOR A CRIMINAL COURT

THE new psychopathic laboratory of the Chicago Municipal Court was opened May 1st with Dr. W. J. Hickson in charge. Persons charged with offenses who act or look suspiciously are sent to the laboratory and there receive the most thorough tests physically and psychologically to determine their intellectual rating, if abnormal, and to learn their physical condition. The intention is to get light upon the accountability of the subjects to criminal law and to ascertain what form of sentence will be best suited to protect society. In view of the strides made by psychology in recent years, it is inevitable that criminal courts will have increased responsibilities in the future, and it is the belief of Judge Olson and his colleagues that they will have to come to rely more and more upon the findings of expert psychologists.

It is a new science in this country, but in France, Germany, and Switzerland it has reached a state of standardization so that results are said to be dependable. It has brought about there a classification of defectives from idiocy to normality. Information about it comes to illuminate the way at a time when we were learning that a considerable share of offenders are "feeble-minded," as well as a large proportion of society's dependents.

Many defectives arrive, when mature, at a development comparable with that of an eight year old, or ten, or twelve year old child. These are called morons. They will never become normal. These make up the bulk of petty offenders, criminals, prostitutes, and economic dependents. Possessing about the same intelligence as children, they have but little inhibition, and are generally unstable, though they may conduct themselves so as to become useful members of society as long as the environment is favorable.

The new Boys' court in Chicago is admirably adapted to furnish material as it takes youths from 17 to 21, the ages when the defectives are beginning to meet and be vanquished by the struggles of life. Chicago will speedily be plunged into the problem of disposing of these defectives. With the acceptance of this problem and its faithful solution begins, what prison and judicial reformers believe to be, the first great constructive social and racial reforms.

Ever since civilization began, charity has been concerned with the seemingly ceaseless treadmill of protecting incompetents so that they could breed their kind. Now for the first time a truly constructive programme appears to emerge. These incompetents cannot be endured in crowded cities once we are able definitely to identify them. We have murders frequently from this source. Dr. Hickson recently tested a boy arrested here who had brained three people with a club on an Ohio farm. The boy was a moron, quite irresponsible, but back home a mob was waiting to lynch him.

There must be a place provided where suitable restraint will be thrown around these unfortunates, and where they can become economically valuable; there must be a development of criminal law to meet the accepted results of science, when they are established.

It is probable that within a year the first Illinois colony of defectives will be started. It will be a farm with varied industries, and should give a good environment, as beneficial to the defectives as to the public. The greatest feature will be prevention of propagation, so that every generation will see advance in the prevention of crime and poverty.

Then the law must arrive at new definitions of mental competency. In Illinois and most states the test for mental responsibility at this time is the one laid down in 1848. We can learn something from the German code, which is recent and is based upon the work of leading scientists. Sec. 51 is translated to read:

"There is no punishable act, if at the time of doing it the actor was in a state of unconsciousness or of morbid disturbance of the mental faculties which excluded the free determination of his will."

DON'T MEASURE God's mind by your own. It would be a poor love that depended not on itself, but on the feelings of the person loved. A crying baby turns away from its mother's breast, but she does not put it away till it stops crying. She holds it closer. For my part, in the worst mood I am ever in, when I don't feel I love God at all, I just look up to His love. I say to Him, "Look at me. See what state I am in. Help me!" Ah! you would wonder how that makes peace. And the love comes of itself; sometimes so strong, it nearly breaks my heart.—*George McDonald.*



REV. T. C. DARST  
Bishop-elect of East Carolina



REV. PAUL JONES  
Bishop-elect of Utah



VIEW OF THE HOUSE OF BISHOPS AT MINNEAPOLIS  
[Photo by Randolph Studio]

# SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

## SUPPRESSION OF SOCIAL EVIL

OF the more important happenings of the past year along the line of suppressing the social evil, James B. Reynolds, counsel for the American Social Hygiene Association, puts first the state-wide investigation of the vice problem in Massachusetts, Wisconsin, and Maryland. Numerous commissions have investigated the intimate relations of vice to the physical and moral welfare of their respective communities. A result of these investigations has been the disclosure of inter-urban relations in vice. Massachusetts and Maryland have, therefore, appointed state vice or morals commissions. The Massachusetts commission presented its report to the legislature this year. The document is particularly instructive as to the defective mentality of the prostitute class. The high standing of the chairman, Dr. Walter H. Fernald, is a guarantee of the reliability of its statistics regarding mental deficiency.

An insistent demand for the safeguarding of young women at the Panama-Pacific Exposition has been made by individuals and organizations throughout the country. This is significant of the aroused determination better to protect young men under conditions of unusual danger to their moral welfare. Previous expositions in this country have been the occasion for the debauchery of young women because of the "wide open" town believed to be essential for the enjoyment of the heterogeneous crowd attending these expositions. This debauchery has been caused not through positive official dereliction, but because the need of positive protective measures was not realized and the public did not demand such measures. Now the awakened public conscience exacts that exposition authorities shall not tolerate questionable shows and shall protect the moral safety of women visitors.

The consolidation of two national organizations concerned with social hygiene and the problems of vice is another important development of the past year. These societies were the American Vigilance Association and the American Federation for Sex Hygiene. They were merged into a new organization called the American Social Hygiene Association, with Dr. Charles W. Eliot as president. The scope and purposes of the new organization are thus phrased by Dr. Eliot:

"To acquire and diffuse knowledge of the established principles and practices and of any new methods which promote, or give assurance of promoting, social health; to advocate the highest standards of private and public morality; to suppress commercialized vice; to organize the defense of the community by every available means, educational, sanitary, or legislative, against the diseases of vice; to conduct on request inquiries into the present condition of prostitution, and the venereal diseases in American towns and cities; and to secure mutual acquaintance and sympathy and cooperation among the local societies for these or similar purposes."

## WE ARE ORGANIZED

"Every idea we have is run into a constitution," is the opinion of Gerald Stanley Lee in the book on *Crowds*. "We cannot think without a chairman. Our whims have secretaries; our fads have by-laws. Literature is a club. Philosophy is a society. Our reforms are mass meetings. Our culture is a summer school. We cannot mourn our mighty dead without Carnegie Hall and forty vice-presidents. We remember our poets with trustees and the immortality of a genius is watched by a standing committee. Charity is an association. Theology is a set of resolutions. . . . What Socrates and Solomon would have come to if they had only had the advantage of conventions, it would be hard to say. Everything convenes, resolves, petitions, adjourns. Nothing stays adjourned. We have reports that think for us, committees that do right for us, and platforms that spread their wooden lengths over all the things we love, until there is hardly an inch of the dear old earth to stand on where, fresh and sweet and from day to day, we can live our lives ourselves, pick the flowers, look at the stars, guess at God, garner our grain, and die."

## LORD BRYCE ON MUNICIPAL POLITICS

Lord Bryce, while representing Great Britain in this country, declared that some of our political reformers have dwelt on the difficulties which party organization, especially powerful in the United States, places in the way of educated and public-spirited men seeking to enter politics. "There may be truth in this," he said, "as regards the lower districts of the larger cities, but one can scarcely think it generally true even of the cities. More frequently it is alleged that the work of local politics is disagreeable, bringing a man into contact with vulgar people and exposing him to misrepresentation and abuse. This is an excuse for abstention which ought never to be heard in a democratic country. If politics are anywhere vulgar, they ought not to be suffered to remain vulgar, as they will remain if the better educated citizens keep aloof. They involve the highest interests of the nation or the city. The way in which they are handled is a lesson to the people either in honesty or in knavery. The best element in a community cannot afford to let its interests be the sport of self-seekers or rogues."

## RECREATION IN SAN FRANCISCO

The San Francisco Recreation League since its establishment has been an important factor in bringing about a substitution of publicly provided recreation for commercialized amusements. For dance halls, penny arcades, and beach resorts, the league has striven to substitute social centers, parks and playgrounds, civic and social clubs. Under its supervision, athletic teams have been organized among school children and working boys. Recently, under its auspices, one thousand persons participated in six tableaux representing the maritime history of the world, and the philharmonic section of the league is now training one thousand voices to sing the masterpieces of Handel, Mendelssohn, and Haydn at the exposition in 1915.

## MUNICIPAL BALL PARK

The voters of Rock Island by a good majority have endorsed the project to purchase a ball park and establish a league team. Five hundred women, voting for the first time under the new Illinois suffrage law, were nearly unanimous in favor of the project, and helped to swell the majority. The fact that the \$20,000 bond issue approved provides for the purchase of six acres outside the park for a municipal field, made the proposition specially attractive to the women voters. The baseball club to be put in the field next spring will be permitted to use the park for games at home. While the team is away the grounds will be used by amateur clubs and teams of youngsters.

## SOCIAL SERVICE BY MASSACHUSETTS CLERGY

Many of the clergy of the diocese of Massachusetts are reported as having been diligent in educating their people in social service. In response to a recent questionnaire, seventy-five per cent. of those responding reported that they taught social service through sermons and addresses; eighty per cent. of them reported that the subject was taught in the Sunday school, and forty-five per cent. in adult study classes. The report on this phase of the questionnaire concluded with the query: "But what of the ninety-nine clergy who have vouchsafed no answer?"

THE ADDRESS of the Rev. Henry B. Wilson (of Boonton, N. J.) on *The Municipal Treatment of the Common Drunkard*, already referred to in this column, has been published in pamphlet form. It is a most interesting study of the development of education on the subject of drunkenness.

SOME HUNDRED YEARS ago Lord Falkland, in speaking to the House of Lords, said: "When it is not necessary to change, it is necessary not to change"—a truth we all should take to heart in these days when so many feel that change in itself constitutes progress.



## 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.

### CHRISTIANITY AND WAR

To the Editor of *The Living Church*:

**A**SSUREDLY, when our Lord said His yoke was easy and His burden light, He did not mean He would never require His disciples to do anything very hard. And assuredly what he said about not resisting evil is a very hard saying. It will not do to say, in an off-hand way, "Those texts are not to be taken literally," as if that made it unnecessary to think any more about the matter. He must have meant *something* by those startling words; He must have meant a great deal; and Christians are bound to face the question what He really did mean.

Hard though it be to accept, I cannot avoid the conclusion that, if we would live up to the standard of Christ's teaching and example, we must never, under any circumstances, hurt our neighbor for the sake of our own profit or gratification. If we loved him as ourselves, we should not wish to.

On the other hand, it may sometimes be our right and duty to hurt him for his own good or that of the community. (It cannot be our right to hurt, except when it is our duty.) And here we come upon puzzling problems. Life is so complex that it is often impossible to see at the first glance whether any interests besides our own require the punishment of an offender.

It is woefully easy to deceive ourselves, too. How many times, when someone has angered us and yet we cannot forget that revenge is unchristian, do we excuse our retaliation by saying, "It will be a good lesson to him." Nobody can safely be trusted to judge when or how much his adversary ought to be hurt; that is one reason why civilized communities entrust the punishment of crime to courts. And no less do we need a court to give judgment in the quarrels of nations; for nations, even more than individuals, always believe that their opponents are wholly and flagrantly in the wrong.

R. G. HENSHAW.

### THE ANGLICAN THIRD ORDER

To the Editor of *The Living Church*:

**I**NQUIRIES *re* the "Third Order" have fallen on me like snowflakes during the last fortnight. I try to answer all, but I think it would be more adequate to write a few short articles on the matter. I feel confident you will help me out by publishing the articles through your widely read paper.

May I remind inquirers that it costs two cents to mail a letter? If replies are expected, a two-cent stamp must be enclosed.

The object of the order is to bring all working branches in the Church under one head. We do not interfere with existing organizations, but we do ask all to report, once a month, quarterly, half-yearly, or at least once a year to this central body.

These meetings are held in the open church or parish house. From the vestry to the smallest branch of Church workers report, and then there is a general discussion. The order includes young and old, rich and poor, with the motto, "Ready to Every Good Work."

The badge, which is as potential as that of the Masons, is an inconspicuous cross. The rules of the order are simple, viz.:

1. To give willing service to the Church, as to the advancement of the kingdom of our Saviour Christ.
2. To remember the vows that are upon us in our baptism and confirmation.
3. To say daily one or more of the collects, especially that of St. Barnabas' Day, the Seventh Sunday after Trinity, Easter Day, with Psalm 130.
4. To make a firm stand against intemperance of any kind; gambling, dishonesty, and non-payment of just debts; immorality, infidelity, and profane swearing.
5. To show moderation in all things.
6. To give alms according to our ability, and to help in parish work. Members of this order may volunteer for work where it is known to be required, or their services may be applied for.
7. To be duly subordinated to the ordained clergy, as taking part in the parochial system in which they are placed.
8. To wear a small cross, the badge of the order. Women, when desiring it, or needing it for work or traveling, may wear the simple gray dress of the order. Also, that, following the example of St. Francis, all members of the order should show and teach kindness and love to all created things.

The order has the endorsement of the Bishop, and a circle of lay readers was established during my time in Williamsport, and

are doing splendid work. Thanking you, my dear Mr. Editor, for your courtesy in giving me this privilege, I am

Your obedient servant,

F. W. B. DORSET,  
Organizing Secretary, U. S. A.

### CAPITAL VERSUS LABOR

To the Editor of *The Living Church*:

**T**HE germ of discontent responsible for industrial strife is the old question of Capital *versus* Labor which we, as schoolboys, loved to debate; and if we got no nearer to a solution of the problem than to make certain resolutions, I fail to see where we were any further from the true solution than we, as grown men, now seem to be.

As one who is neither a capitalist nor a laborer but whose aims in this life include some of the joys of each class, it may be permitted me to say that both classes are right in some respects and wrong in others. To the extent that each class seeks to conserve its own interests, each is right; but, where one does this without respect and consideration for the interests of the other, it is wholly in the wrong. When one has learned that another has rights that must be respected, he has gotten a new view of life; and when he goes further and grants his brother the privilege of demanding and receiving his rights, he has taken a step toward the universal Brotherhood of Man. Then, when he has realized the absolute interdependence of fellow beings and has taken such action as will give proof of such realization, he has come nearer to a solution of the vexing problem than any mere theorist will ever get.

The principle expressed in the dictum, "Live and let live!" is frequently overlooked by the two parties to industrial strife: the truism that "Two wrongs do not make a right," is likewise lost sight of. Both the capitalist and the laborer must live and each needs the help of the other to do so: as each recognizes the rightful claims of the other, each one is doing his share toward pleasant and profitable mutual relations.

Just how this most desirable relationship may be created and sustained concerns thinking people more than any outbreak on the part of either side. It will be granted that mutual relationship should prevail but we ask ourselves the question again and again, "How can we accomplish it?" To the writer the only possible way is by educating both classes to recognize the inalienable rights possessed and rightfully demanded by each one. In the narrow and restricted sense of the word I am not a reformer: I detest the word "reform"; it has for me an unpleasant sound. I am, however, an educator and this term includes the other in its broadest and most humanitarian meaning. I believe in education: my whole life is devoted to it: I actually *live* it. To my way of thinking this is the only possible solution of the matter. When we have educated the capitalist to respect the rights of the laborer and to treat him as a fellow being, and, at the same time, have educated the laborer to have a proper consideration for the rights of the capitalist, we will have moved considerably near pleasant and profitable relations.

Yours for *this* education,

ALAN PRESSLEY WILSON.

Baltimore, Md., October 14, 1914.

### THE LAITY ARE BLAMED

To the Editor of *The Living Church*:

**T**HERE have been several letters from laymen and women in your columns lately about the truly lamentable fault of many of our clergy who render the service almost unintelligibly; and the manner of rendering too common in our churches has been contrasted with the better reading to be found among other Christian bodies.

There is room for a difference of opinion about this contrast. For among the ministers of other denominations one feels a sort of artificiality and rhetorical overdoing of the rendering of Scripture which grates almost as much as the monotone of some of our own priests.

But there is another side of the story. I believe that—in a great many cases—the rapid, sing-song reading which we hear too much of has grown upon our clergy through the effort to get the prescribed service of the day into the time allowed by the impatience of the congregation for short services. No one can begin morning service at 10:45 or 11 A. M. and get through before the clock strikes

12, allowing for the choir's elaborations and a sermon which contains anything worth hearing, without hurrying the rendering of the service itself altogether too much for intelligent understanding of the words used.

If the clergyman refuses to be hurried, he hears from all sides that the reason men do not go to church is because the services are so long! Then the people revenge themselves by leaving the church before the service is over. It would seem to me that the laity have the matter in their own hand. Let them say less about getting out at noon sharp, and give their whole hearts and minds to the proper rendering of the worship of God on the one occasion in the week when they are to be found in church, keeping their watches in their pockets, and remaining reverently until the whole service for the day is properly and devoutly done, and we will soon see a great improvement in the manner of the clergy. A reverent and devout people will soon have a reverent and intelligible minister.

D. L. SANFORD.

#### AN ENGLISH LIBRARY IN CENTRAL CHINA

To the Editor of *The Living Church*:

HERE is a mountain in Central China, some 500 miles from the coast, which plays an important part in the development of the "Far East." It encloses between its peaks a long narrow valley, in which is situated the famous sanatorium and summer resort for foreigners—Kuling. Here, about four thousand feet above the hot unhealthy plain, assemble every summer some thirteen hundred foreigners from a thousand miles of the Yangtse valley.

Kuling has revolutionized life for foreigners in this section of China. Formerly every summer took its tragic toll of foreign lives, especially of children, and those who escaped would be weakened and pulled down. Now, at Kuling, the children flourish almost as at home, and tired missionaries, after a month or six weeks there, go back with new vigor to their work.

As the community has grown in size, different facilities have been introduced to add to the pleasures and profit of the time spent there. One conspicuous defect, however, only began to be remedied last summer with the opening in a small way of a circulating library.

The Kuling Community is preëminently one of students and readers. Perhaps three-fourths of its members are missionaries, who find in the few weeks spent there the best opportunity for reading in their busy lives. All but a very few live far removed from any library, while their limited means make it impossible for them personally to purchase many books.

A library committee was appointed during the season of 1912. An appeal for books was sent out in China during the following winter, and the next summer a bungalow was rented at Kuling, and the books donated placed at the disposal of the community. Though the library opened late, and though its stock of books was pitifully small, it was enthusiastically patronized, proving how great a boon a really well equipped library would be to Kuling.

The committee in charge wish to secure such a library as soon as possible. They are taking steps now to raise money for the erection of a permanent library building. The immediate and pressing need, however, is for more and better books, and it is to secure these that they especially request assistance. The present stock consists of a miscellaneous collection of 1,000 volumes. There are few recent books among them, and many important subjects are not represented at all on our shelves. Books on all subjects, therefore, will be welcome. It is only asked that they be of real value and in good condition.

Money for the purchase of new books is even more desired, as this can be used for buying books known to be needed and not likely to be contributed.

Books should be addressed to Kuling Library, 281 Fourth avenue, New York. They will be forwarded from there to China. Money should be sent to the same address, checks and money orders being made payable to the Rev. E. J. Lee, Treasurer, who will also be glad to give any further information desired.

It would be hard to find a community the size of Kuling, the influence of which is counting so much for the progress of humanity and the development of the Kingdom of God. It is composed of men and women who are powerful moulding influence in the new China. This library will definitely promote their efficiency.

EDMUND J. LEE.

Secretary Kuling Library Committee.

Church Missions House, New York, October 16th.

#### THE CHURCH CONGRESS

To the Editor of *The Living Church*:

WILL you allow me the privilege of writing a few words about the Church Congress, which is to meet in New Haven on Tuesday, November 3, and the three days following?

The first session of the Church Congress was held in New Haven forty years ago. This session is, therefore, especially significant. You have already kindly printed the attractive programme which has been prepared. This programme presents vital subjects which are sure to be vitally treated by the appointed writers and speakers.

And it is hoped that there will be many volunteer speakers to widen the range of the discussion.

May I make an especial plea to the younger clergy? The first Church Congress which I happened to attend was in St. Paul, and I remember that Bishop Whipple and Bishop Gilbert made every effort to have all the clergy of Minnesota at all the meetings of the Congress. I am sure that we derived inspiration which made us more profitable as both preachers and pastors during the year. I wonder if Church leaders throughout New England and its neighborhood will not endeavor to make it possible for all the clergy, especially the younger clergy, to be in New Haven the first week in November.

And of course the Church Congress always wants the laity.  
New York, October 15. CHARLES LEWIS SLATTERY,  
General Chairman of the Church Congress in the United States.

#### THE LITANY PRAYERS FOR PEACE

To the Editor of *The Living Church*:

I WISH to call attention to the fact that the Church has, just where we should expect to find them, in the Litany, a magnificent series of petitions, exactly applicable as Peace Prayers, etc., to the present world-war situation.

"We beseech Thee, good Lord, that it may please Thee to bless and keep all Thy people. That it may please Thee to give to all nations unity, peace, and concord. That it may please Thee to give us an heart to love and fear Thee, and diligently to live after Thy commandments. That it may please Thee to give to all Thy people increase of grace to hear meekly Thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit. That it may please Thee to bring into the way of truth all such as have erred and are deceived. That it may please Thee to strengthen such as do stand; to comfort and help the weak hearted; to raise up those who fall; and finally to beat down Satan under our feet. That it may please Thee to succor, help, and comfort, all who are in danger, necessity, and tribulation. That it may please Thee to preserve all who travel by land or water; all women in the perils of childbirth; all sick persons and young children; and to show Thy pity upon all prisoners and captives. That it may please Thee to defend and provide for the fatherless children, and widows, and all who are desolate and oppressed. That it may please Thee to have mercy upon all men. We beseech Thee to hear us, good Lord."

Yours truly,

OSCAR WOODWARD ZEIGLER.

Baltimore, Md., October 11, 1914.

#### HOW TO MAKE THE CHURCH A POWER

IT HAS BEEN said that if we could ask St. Paul to preach for us, and tell us how to make our Church a power in the city, he would say, "I charge you first of all to pray" (I. Tim. 2: 1). He would say: the first thing is not to secure pledges, to provide elaborate music, or to see how many rich people you can persuade to come to church. The question is, Do the people pray? You cannot prosper without prayer.

Prayer is crowded out of modern life, while crowds of people run about to hear preaching. The Catholic Church was not three days old when two of its chief bishops were arrested and sent to jail. The Christians at once began to pray, and "great grace fell upon them all" (Acts 4: 31, 33). The Church was without money to support a single Bishop or priest or missionary. They prayed, and at once there was a great outpouring of offerings. Men sold houses and lands, brought the proceeds and laid them down at the Apostles' feet (Acts 4: 38).

Consider the frantic efforts, the desperate expedients of Christian people to-day to raise money for the Church, and the neglect of the simple remedy—prayer.

St. Paul once wrote a letter to a struggling mission, advising it how to become strong. He said not a word about bazaars or dramas. He utterly overlooked the advantages of giving a dance for the young people, or getting up a world's fair, or running to and fro selling tickets for the salvation of the world. He simply told the people to pray. "Continue steadfastly in prayer and persevere in the same" (Col. 4: 2). When he wrote to large city parishes like those in Rome and Corinth, his advice was the same: "Continue instant in prayer," "Pray without ceasing" (Rom 12: 11; I. Thess. v. 17).—*St. John Evangelist Messenger*.

IF WE are so led by the Spirit, where we go, and what we do, is of comparatively little moment; we may be forced by the circumstances of our life into surroundings that seem full of peril, but if God sent us there, such surroundings can do us no harm, though they may dull our *feeling* of happiness. Only let us remember that if, by God's mercy, we are free agents, and can choose our own way of life, then it is simple mockery to talk of aspirations for the higher life, if we deliberately indulge our lower nature, by living in an atmosphere of worldliness, or by doing something which is, perhaps, quite innocent for others, but consciously works us harm.—*George H. Wilkinson*.

# WOMAN'S WORK IN THE CHURCH

SARAH S. PRATT, EDITOR

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Avenue, Indianapolis, Indiana

THE woman who has the habit of being late at the Auxiliary meeting is going to have a hard time keeping up with *The Social Aspect of Foreign Missions*. Some books, such as *China's New Day* and *Japan Advancing Whither*, are in such style that the entertainment committee may go out and stir the coffee and arrange the doughnuts without losing much of the thread of the narrative. This new book offered for our instruction is very different. It requires close attention, and the mind bent on "refreshments" will have to resign itself to missing something. Dr. Faunce, the author, says in the preface that the book was not intended as a tour of missions—a mere finding-out of facts—but that his desire was to meet the natives themselves, "to look through their eyes, gain some glimpse of their racial characteristics and their point of view. I soon found that the best possible approach to the soul of India or China was not through the European government official or the European trader, both of them aloof and sometimes cynical, but through the missionary whose life has been poured into the lives about him." Dr. Faunce uses facts only to illustrate principles.

The book may be called philosophical and demands close attention. The opening chapter, "The Relation of the Individual to Society," with some wonderful quotations which should not be skipped, together with the introductory note and the preface, may well make the study of the first afternoon. It is a custom for the programme committee to pass the Auxiliary book around to any woman who is willing to take it; she, in turn, picks up the book on the morning of Auxiliary day and looks over it to see if there are any words or proper names which she cannot pronounce, and that is sometimes the sole preparation. Perhaps it is a little late to speak of the opening chapter of this book—as the societies which have adopted it have doubtless begun the course—but the task of introducing this book should be allotted very carefully unless it is the intention merely to read it aloud.

Passages and quotations may be selected from it which will very definitely show the trend of thought, but they must be selected beforehand as one follows a clew and not on the spur of the moment. The later chapters are less abstract and gain the interest more easily, but the book demands intellectual effort throughout. Its scope is very wide and educational and will be a surprise to many who have heretofore seen in missions only the simple proposition of "teaching religion."

We should be glad to know if any branch has made the experiment of allowing one woman to act as leader during the entire reading of any Auxiliary book? Diplomatically this might not be successful, but it would have some advantages. The chapters might then be announced from month to month, with suggestions from the leader about collateral reading which could be assigned to other members.

In connection with this book, this department has a paper prepared a few years since, a resumé of Professor Peabody's noted book, *Jesus Christ and the Social Question*, which might be used in connection with the opening chapter. The paper is about a half-hour long and may be borrowed.

A LETTER from a suggestive and practical friend of the Auxiliary opens with a gentle murmur: "I once saw your name and address at the top of your page, which was a help, but now little angels with trumpets fail to tell where you live; fortunately I have an old number of THE LIVING CHURCH which I had not sent away, as I usually do." The burden of the letter is a description of work suitable for such societies as were recently spoken of as being perhaps too weak to undertake consecutive literary programmes.

"May I suggest what one Auxiliary which meets every other Monday is doing with a fifteen minute study class? We are studying 'The Missionary Districts and their Bishops.' One fifteen cent map of the United States, a box of small United States flags, the

*Spirit of Missions* and a Church almanac or our Missionary Calendar, with two blank books, is the outfit. We will begin with Arizona. Write facts about the work in Arizona from the Church Almanac. Take the St. Luke's Home at Phoenix and Miss Thackara's work at Ft. Defiance. Read aloud 'The Land of the Grand Canyon' in the August *Spirit of Missions*. Put up the United States map, pin a flag on Arizona, and write the name of 'Atwood' on the flag. An interesting meeting will have been held. Next take New Mexico; take the districts in order, not jumping from one part of the country to another. Each time have a regular review until each Bishop is learned and identified with his field and one or two important facts well (talked over) and (read about). In this easy way we learn our own Bishops and their work. Make it simple and let the leader choose different persons to read the articles or to lead the afternoon work. I have *The Social Aspect of Foreign Missions* but it is not an easy book for a small society to begin with."

Such a programme as this has some advantage over the reading of any book. Few Auxiliaries meet oftener than once in the month, and it is the experience of literary clubs meeting thus often, that sustained work or continued work neither provides the entertainment nor is as well remembered as is a programme which is complete in itself. While the book system introduced in the last few years has been of great value to the Auxiliary, it must be said that no society could ever have lacked for material with the splendid output of our Church press giving us all that was to be known in every phase of Church life. The point is to get officers who shall recognize this fact and leaders who shall enthusiastically present the current life of the Church. The plan described here will be much better suited to newly organized and inexperienced branches of the Auxiliary, than even the fine systematic studies which the Auxiliary is so generally adopting.

THE FIFTH MEETING of the Woman's Auxiliary in the Fifth Province was held in St. John's Church, Detroit, Mich., on Thursday, October 15th. Thirty-seven women were present at the opening service. Mrs. Frederic B. Stevens, president of the Michigan branch, presided at the business sessions and proffered hospitable greetings to the delegates assembled from the twelve dioceses. Eight of these dioceses were represented by one or more women and four had their full complement of five delegates.

"Ohio's plan for increasing interest" was the subject of Mrs. Homer Knapp. "The United Offering in Chicago for 1916," was discussed by Mrs. Hermon Butler, while Miss Elizabeth Thomas of Michigan spoke of "Junior Work in all of its Departments." Miss Thomas said that there was a lack of junior leaders but that the summer conferences and schools of religion offered the best of training to those who would go. The junior department was becoming a stepping-stone to higher service for the Little Helpers. A junior campaign of extension will be started to revive weak and lapsing branches in the diocese. Miss Thomas said that the conferences at Silver Bay and Geneva opened a wonderful vision of new love and new power not to be conveyed by words.

Mrs. Clarkson spoke of the "Milwaukee Plan," which is that every branch in the Fifth Province give one dollar yearly to some mission within the Province. Her report was accepted and it was moved that she continue to be secretary and treasurer of this fund until it was decided what power will be invested in the Synod.

Miss Tillotson, of the Church Missions House, spoke on "The Importance and Value of Mission Study." The Woman's Auxiliary, she said, was the one organization whose aim was to establish Christ's Kingdom on earth. Mission study classes give an increase in the working power of the Church. Christ trusts us to do His work; and shall we not prepare to do it in the best way? Study classes show why Christianity is not a failure. Last year 1,800 such classes were held in our country.

Chicago reported that in the matter of the United Offering, their aim had never yet been reached. At parochial meetings all who do not take part in other work are asked to share in this. Miss Griswold said that during Lent 1,000 women and girls in Chicago attended study classes. Hope was expressed that all Churchmen, whether member of the Woman's Auxiliary or not, would attend classes. The promoter, who is responsible for assembling the class, is even more important than the leader.





so child-like, simple, and winning was her faith. For many years confined to her bed through sickness, and suffering intensely both in mind and body, still her constant prayer was to be of some use in this world.

She was the founder and first president of the Church League of the Baptized, and it was due to her inspiration and efforts that it has continued its beneficent work year after year, collecting funds for the aged and infirm clergy of the Church. Many prominent men and women from widely separated parts of this land were drawn to her bedside as to a shrine, and departed afterwards filled with a new zeal to help the worn out veterans of the Church and their families. The League will not die with her death. Letters from her many friends show that an increased zeal and courage have come to the officers of the League, and that "being dead she yet speaketh."

Able to do almost nothing herself in the way of correspondence or money raising, with her body growing thinner and weaker every day, she betook herself constantly to prayer, and through the power of her effectual supplications, prevailed, until her representatives in scores of parishes of our Church strove to carry on the work she planned for the enlargement of the Clergy Relief and the Five Million Dollar Fund.

May she rest in peace, and may light perpetual shine upon her!

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*The War and America.* By Hugo Münsterberg. Price \$1.00 net.

## A. R. MOWBRAY CO. London.

## THE YOUNG CHURCHMAN CO. Milwaukee, American Agents.

*God and Our Soldiers.* By Paul B. Bull, M.A., of the Community of the Resurrection, Mirfield. New Edition. With Foreword by Gen. Sir Charles Douglas, G.C.B., Chief of Imperial General Staff, and Inspector-General of H. M. Home Forces. Price, paper 40 cents net, cloth 60 cents net.

## MERRYMOUNT PRESS. Boston.

*A Platonic Discourse upon Love.* By Pico Della Mirandola. Edited by Edmund G. Gardner. Humanist's Library, edited by Lewis Einstein. VII. Price \$3.00 net.

*Galateo of Manners and Behaviours.* By Giovanni Della Casa. A Renaissance Courtesy-Book. With Introduction by J. E. Spingarn. Humanist's Library, edited by Lewis Einstein. VIII. Price \$3.00 net.

## RAND MCNALLY CO. Chicago.

*The Dons of the Old Pueblo.* By Percival J. Cooney. Price \$1.35 net.

## E. P. DUTTON CO. New York.

*Christopher Quarles, College Professor and Master Detective.* By Percy James Brebner, author of *Princess Maritza, The Little Grey Shoe*, etc. Price \$1.35 net.

## LOTHROP, LEE &amp; SHEPARD CO. Boston.

*The Commodore.* By Maud Howard Peterson, author of *The Potter and the Clay*, and *The Sanctuary*. Illustrated by Alice Barber Stephens. Price \$1.25 net; by mail \$1.40.

## PAMPHLETS

## THE YOUNG CHURCHMAN CO. Milwaukee.

*Ordinances Proposed for the Governance of the Provinces.* Drawn up (by request) by the Rev. Edwin A. White, D.C.L., Chairman of the Committee on Canons in General Convention in collaboration with other canonists and experts. (Reprinted from *The Living Church* of September 26, 1914.) Price 2 cents net.

## FROM THE AUTHOR.

*War and Peace.* A Sermon Preached on the "Peace Supplication," Sunday, October 4, 1914. By the Dean, H. Martyn Hart, D.D., LL.D. Denver Cathedral Sermons No. 28. Price 5 cents.

## CHURCH MUSIC

## BROWN BROS. Box 584, Chicago.

*Benedicite.* For Congregational Use. By John Nicholl Brown. Price 10 cents, 25 to 50 copies 8 cents each, 50 to 100 copies 6 cents each, 100 to 500 copies 4 cents each, net.

## A RAT-POWER MOTOR

A WRITER in *Coal Age* describes a rat-power motor.

It seems that rat power is actually being produced at certain coal mines for the dual purpose of detecting dangerous gas and illuminating gloomy passages in the mines. The apparatus employed for the utilization of rat power is quite simple.

The motive power is furnished by "a nimble and sinewy mine rat, which, for best results should weigh approximately three pounds." The account proceeds:

It is well known that all animals are easily susceptible to the action of mine gases, and the presence of the latter could therefore be easily detected from the behavior of the rat, thus dispensing with the necessity of carrying an innocent and attractive song bird to a hideous death. Furthermore, all animals work best when in their natural environment. In the dark and cavernous mines the rat, above all other creatures, should be strictly at home, and he should be capable of proceeding at top speed (say fifteen to seventeen knots per hour) for as long a time as the oxygen will last in the helmet cartridges, or while the fire boss is making his nocturnal peregrination.

As soon as the gas inspection is finished, or the helmet man returns to his base of supplies, the faithful animal upon the treadmill may be gently removed, carefully carried and rubbed down, given food and water, and allowed to recuperate until the next shift.—*The Outlook*.

# THE CHURCH AT WORK

## ORDER FOR CONSECRRATION

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. William Cabell Brown, D.D., Bishop Coadjutor-elect of the Diocese of Virginia, as follows:

Time: Festival of St. Simon and St. Jude, Wednesday, October 28, 1914.

Place: St. James Church, Richmond, Va.

Consecrators: The Presiding Bishop; The Bishop of Virginia; The Bishop of West Virginia.

Presenters: The Bishop Coadjutor of West Virginia; The Bishop Coadjutor of Southern Virginia.

Preacher: The Bishop of Southern Brazil.

Attending Presbyters: Rev. Berryman Green, D.D.; Rev. James W. Morris, D.D.

## A PROVINCIAL BRANCH OF THE AUXILIARY

THE WOMEN in the Province of the Northwest met in the Twin Cities during the Synod, October 9th and 10th, and organized a Provincial Branch of the Woman's Auxiliary with one officer, Mrs. A. K. Gault, of Omaha, as secretary-treasurer. Thirty-three delegates were present from eight dioceses and missionary jurisdictions. Miss Lindley of New York, Mrs. G. G. Ware of Western Nebraska, Miss Pauline Colby of Leach Lake, and others spoke at the conferences on October 12th and 13th. A provincial institute for leaders of Mission Study was arranged by Miss Mary Smith, educational secretary for Minnesota. Fifty-five women registered for the four classes which were led by Miss Tillotson of New York, Mrs. Paul Matthews of Minnesota, Miss Mary Clarkson of Milwaukee, and Miss Hilliard of Omaha. The institute was called by the women the gem of the Provincial Synod.

## A CATHEDRAL AT ERIE

THE VESTRY of St. Paul's parish has offered the church to the Bishop as his Cathedral. After overtures to the Bishop a parish meeting was held last week, and the church formally tendered to Bishop Israel for this purpose. He has promised to accept it on condition that the floating debt of \$3,000 be paid off. This the people have undertaken to do and the court has been asked for permission to make the necessary amendments to the charter. After this shall be consummated the Bishop has indicated that he would appoint a Dean and one Canon as the Cathedral staff.

## IN MEMORY OF BISHOP SPALDING

ON THE FEAST of St. Michael and All Angels, memorial services were held in St. Paul's, Erie, to the late Bishop Spalding of Utah, who was rector of the parish from 1896 to 1904, and consecrated to the Episcopate there. A requiem celebration of the Holy Communion was said by the Rev. John Hewitt, locum tenens of St. Paul's, at which about fifty persons were present. In the evening the church was filled to the doors with people of every name from all over the city of Erie who came to refresh their memories of the late Bishop, to thank God for his virtues, and to commend him to God's grace. The service consisted of the burial office, the lesson being followed by the *Nunc Dimittis*, Apostles' Creed, and prayers from the com-

mittal. The clergy present were the Bishop, the Rev. John Hewitt, the Venerable Archdeacon Taylor, and the Rev. Dr. Taylor of Trinity Church, Erie. Bishop Israel delivered a memorial address, after which the whole congregation stood while the organ played the Dead March from *Saul*. They then knelt for prayers and benediction and thus these remarkable and solemn memorial services closed.

## SILVER ANNIVERSARY OF THE BISHOP OF OHIO

MONDAY, OCTOBER 12th, was the twenty-fifth anniversary of the consecration of the Bishop of the diocese, Rt. Rev. William Andrew Leonard, D.D. Nearly a year ago a movement was initiated by some of the



RT. REV. W. A. LEONARD, D.D.  
Bishop of Ohio

clergy and laity of the diocese looking to a celebration of the event in a large way, but on the grounds that the twentieth anniversary of his consecration had been given such generous attention by the diocese as a whole and the near approach of the centennial of the organization of the diocese, the Bishop requested that the celebration of the twenty-fifth anniversary be omitted. There was, however, a local observance of the day at Trinity Cathedral, Cleveland, by a celebration of the Holy Communion by the Bishop, assisted by the Cathedral clergy, followed with a quiet hour and a luncheon in the parish house, at which the Cathedral clergy were the guests of the Bishop, 26 being present. On Thursday, October 31st, 1889, 19 days after his consecration in St. Thomas' Church, New York, the Bishop held his inaugural service, that of the Holy Communion, in Ohio in St. Paul's Church, Cleveland, and delivered an address in which, unconsciously enough no doubt, he announced what has proven to be the programme of his episcopate and the spirit that has animated and controlled his constructive administration of the diocese: "Dearly beloved in the Lord, I bring you the apostolic greeting of grace, mercy, and peace through Jesus Christ, our Saviour." At their meeting, October 5th, the Cleveland clericus passed resolutions in reference to the Bishop's twenty-fifth anniversary, which reflect as well,

perhaps, as words can, the heart of the diocese: "We view with pride and pleasure the large and constructive work which has been inspired by and wrought under his wise and devoted leadership in the diocese. We are thankful to him for the many blessings that have come to us through his high example of Christian manhood, his kindness, generosity, and manifold Christian graces, and we congratulate him upon these happy accomplishments and wish for him many years of health, peace, and happiness in the episcopate."

## A LAYMEN'S LEAGUE AT HOBART COLLEGE

THE LAYMEN'S LEAGUE of Hobart College has reorganized for the college year with the following officers: President, Kenneth C. Hyde of Buffalo, N. Y., vice-president, C. C. Jatho of Roslyn, L. I., secretary, Seth Wakeman of Batavia, N. Y., treasurer, Horton N. Meyer of Chicago, Ill. The league is composed of all men in college who are studying for the ministry, and has a membership of about twenty-five. The opening meeting was held on October 16th with an address by President Powell on "The Dangers of the Ministry."

## GUILD OF ST. BARNABAS FOR NURSES

THE ANNUAL COUNCIL of the United States Guild of St. Barnabas for Nurses was held at Portland, Maine, on October 14th. There was a celebration of the Holy Communion in the Cathedral, and the business session opened in the Cathedral parish hall, the Dean, the Very Rev. F. L. Vernon, D.D., presiding. About fifty delegates were in attendance. The following officers were elected: Chaplain-General, the Rt. Rev. Philip M. Rhineland, Bishop of Pennsylvania; Vice-Chaplain-General, the Very Rev. C. M. Davis, Dean of Christ Church Cathedral, St. Louis, Mo.; secretary-general, Mrs. William Read Howe, West Orange, N. J.; treasurer-general, Mrs. Arthur Van Harlinger, Bryn Mawr, Pa. Mr. D. W. Graham of Orange, N. J., was re-elected editor of the *News Letter*, the official publication. After the morning business had been transacted, Miss Edith M. Soule of Portland Maine, read an excellent paper on "How to Make the Guild More Effective," and Dean Vernon followed with some commendatory remarks. Luncheon was served at the Falmouth Hotel. The afternoon session was followed by tea served by the ladies at the Cathedral.

## CHURCH CONGRESS PROGRAMME

IN ADDITION to the programme of the forthcoming Church Congress already printed, a discussion has been added for Wednesday afternoon, November 4th, on the topic, "Christianity and the War," with the Rev. George Wm. Douglas, D.D., of New York, and the Rev. C. George Currie, D.D., of Philadelphia, writers, and the Rev. Herbert Shipman of New York and Prof. Wm. C. Sturgis of Colorado Springs as speakers. Other changes to be noted in the programme are that the speakers on the subject of "Church Finance" will be Mr. George Zabriskie, New York, and Mr. Monell Sayre, secretary of the Church Pension Fund, and on the subject "The Relation of the Clergy to the Public Life of the Community" an additional writer will be Mr. Lewis Stockton of Buffalo.

### NEW PARISH HOUSE AT RALEIGH, N. C.

THE FIFTEENTH SUNDAY after Trinity was a day of rejoicing for the congregation of Christ Church, Raleigh, for on that day their splendid new parish house was duly opened. There was a brief service in the spacious auditorium at 4:30 P. M., when greetings were extended by representatives of the other Sunday schools in the city. After the service, visiting friends were shown through the building. The new building conforms admirably to the architecture of the beautiful church



NEW PARISH HOUSE, CHRIST CHURCH  
Raleigh, N. C.

which belongs to the early English period of Gothic architecture. The church was designed by Richard Upjohn in 1846. The designer of the new building is Hobart B. Upjohn, a grandson of Richard Upjohn. The building is 142 feet long and an average of 44 feet deep. It consists of two stories and a basement. There is an auditorium or assembly hall that will seat 250, a large stage and dressing rooms. There is a large reception room on the first floor and individual class and guild rooms on both floors. From the entrance hall and auditorium a long corridor leads to the choir room and to the morning chapel. The chapel is perhaps the most beautiful feature of the building. The seating capacity is 75. There are eight lancet windows and one large rose or circular window in the west end. These windows were made by the Gorham Company of New York and are of the finest workmanship. One window was given as a thank-offering and the others as memorials to departed loved ones. The altar and reredos of carved oak were given by the senior warden of the parish as memorials to his mother and daughter. In the central panel of the reredos is a beautiful copy of Murillo's "Annunciation," which was purchased in Europe many years ago. All the chapel fittings were given as memorials. In the basement of the parish house are the kitchen and lavatories. By means of a dumb-waiter refreshments may easily be served on either the first or second floors. This splendid new building with the stately church forms one of the most impressive groups of ecclesiastical architecture in the South. The new building cost, including the memorials in the chapel, about \$40,000.

The erection of this building marks the fruition of the hope and dream of the rector of the parish, Rev. Milton A. Barber, who came to the parish in 1907. His first constructive work, in the way of building, was the erection of a well planned parish house for St. Saviour's chapel, the parish mission, situated in the mill section of the city. This was built in 1908 and has done a blessed work in the section in which it stands. The entire

expense of the mission parish house was borne by the mother parish. Now they have erected this new commodious building for themselves which it first seemed to many too great an undertaking for the parish to face. But under the inspiration and leadership of the rector, whose faith never faltered, and to whom in large measure the accomplishment of the great undertaking is due, they now rejoice in the acquisition of this helpful adjunct to the parish life. The chapel was used for the first time on the Feast of St. Michael and All Angels, when a service of benediction was said

by the Bishop of the diocese and the Holy Communion celebrated. The Bishop was celebrant and made a brief address. Others taking part were the rector, Rev. M. A. Barber, Archdeacon Hughes, and Rev. I. McK. Pittinger, D.D.

During the erection of the new building the parish has not been over-absorbed in itself, but has given more to diocesan and general objects than ever before in its long and honored history.

### BROWN UNIVERSITY CELEBRATES

BROWN UNIVERSITY, Providence, R. I., celebrated its one hundred and fiftieth anniversary for five days beginning Sunday afternoon, October 11th, with the university sermon preached by President Faunce at the First Baptist Church.

Placed in the forefront of this notable occasion was the commemoration of the religious history of the university, and the university sermon was a fitting prelude to the great addresses delivered on Monday. In this one hundred and fiftieth anniversary the Church has a prominent part, and the occasion has brought to this city many members of this communion both clerical and lay from many distant places. Besides the Church the three denominations prominent in this colony in 1764 were the Baptists, Quakers, and Congregationalists, and these four bodies were given perpetual representation on the governing board by the charter.

The Rev. Frank Warfield Crowder, Ph.D., rector of Grace Church, Providence, assisted in the service on Sunday. On Monday morning one of the speakers was the Rt. Rev. Frederick Burgess, Bishop of Long Island, whose topic was "The University and the Christian Ministry." In the afternoon the speakers chosen were representatives of the religious bodies mentioned in the charter, and the Rt. Rev. James De Wolf Perry, D.D., gave the address for the Church.

There are many Churchmen among the invited guests, among them the Rt. Rev.

Edward M. Parker representing the University of Oxford; Ven. Archdeacon William Cunningham and Prof. Frank Morley, representing Cambridge, England; Dean William L. Robbins, representing the General Theological Seminary; Rev. Flavel S. Luther of Trinity College, and Prof. Carl R. Fish representing the University of Wisconsin. Among those who received degrees on Thursday, the last day of the celebration, were Ven. Archdeacon Cunningham the degree of Litt.D., and the Very Rev. George Hodges, Dean of the Episcopal Theological School, the degree of D.D.

### RETIREMENT OF DR. ASHTON

AS ALREADY STATED, the Rev. Dr. J. W. Ashton has retired from active service as rector of St. Stephen's Church, Olean, N. Y., and has become *rector emeritus*, his resignation of the rectorship having taken effect October 15th. On the Sunday prior to that date Dr. Ashton preached a sermon in retrospect of the long years of service, over thirty-one years in the parish. His recollections included things national and world-wide as well as local, culminating with the present war. He spoke finally of the "second growth" of the forests which has come about during his long rectorship as typical of the new generation of men and women now filling the places of those who were contemporaneous with his coming to the church, many of whom have passed away.

### DR. PAGE ACCEPTS

THE REV. DR. HERMAN PAGE has signified his acceptance of his election as Bishop of Spokane, subject to canonical confirmation by the Standing Committees. Dr. Page began his ministry in the Coeur d'Alene country near Spokane, and the work is therefore entirely familiar to him.

### TRINITY VACATION COTTAGE

TRINITY CHURCH, New Haven, Conn., is one of the few New England parishes that carry on an extensive summer work. About seven years ago a large cottage at Morris Cove, Conn., was given to the parish as a memorial to Mr. John Addison Porter, and since that time the parish has been able to carry on a very important work. The cottage, known as the Trinity Vacation Cottage, has an ideal location on New Haven harbor not far from Lighthouse Point, about thirty minutes trolley ride from the city. There is a fine beach, one of the best in and about New Haven, and, moreover, it is perfectly safe bathing. This past summer—the work has recently closed for the season—has been one of the most successful in the history of the cottage, due in very large part to the splendid work of Deaconess Victoria Ives. The work began early in May with the sewing school picnic. Every Saturday during May and June found an eager, interested band of boys and girls down to plant their gardens, that they might be ready for cultivation during vacation. Early in June several invalids and convalescents went to the cottage, some of them spending two months. During the last week in June the Font Roll department and the Sunday school held their annual outing. All the holidays, Decoration Day, Fourth of July, and Labor Day, were given over to the Girls' Friendly Society and the Young Men's Guild for all-day picnics, with dancing on the porch in the evenings. Trinity choir boys, to the number of thirty-four, had a good time the first week in August, spending the entire week at the shore. Every afternoon a motor boat took the boys for a sail on the river and sound. The ladies from the Trinity Church Home also spent an entire week at the cottage.

The daily outings were planned as last year, the girls of the parish spending two days a week, Mondays and Thursdays, and the boys two days a week, Tuesdays and Fridays. The most popular day, however, was Wednesday, when the German mothers and their babies spent the entire day at the shore; on this day there were usually from seventy to one hundred persons, and there were served one hundred to one hundred and fifty meals.

The Garden School is one of the features of the work. About seventy-five of the children had their individual gardens; and not one ever expressed the slightest weariness over the work. It was a great delight to watch them tumble off the cars every morning and rush pellmell for the garden gate. The children were allowed to take the vegetables and flowers from their own gardens home. One day some one hundred and fifty cars of corn were distributed among fifty children, and they made a fine sight as they boarded the cars for home at the end of the day. This year there was added a water garden in order to give the children some idea of the growth of this kind of plant life. The garden pool was well stocked with gold fish, much to the delight of the children. In spite of the cool weather and backward summer the kitchen garden supplied the cottage table with a good variety of vegetables of the best quality. The men's club will bear out this statement, for when they had their dinner on the porch in June, they were filled to utter satisfaction with the best from the garden. The kitchen garden is of very great value to the cottage, especially in these days of high prices. The butter, eggs, and milk alone cost about \$200. To run the cottage from June to September it requires about \$800, and this money is raised by means of personal subscription and church offerings.

Some idea of the work may be conveyed when it is known that four thousand visits were paid to the cottage, and over four thousand meals were served, absolutely free. Including the choir boys, one hundred weeks board were given. The entire work of the parish for the summer months centers about the cottage, and the clergy find it of great help to them in getting and keeping them in touch with the people. The possibilities of this work are very great, and another summer will probably find the cottage doing a still greater work.

### BISHOP WEEKS VERY LOW

GRAVE ANXIETY is felt at the condition of the Bishop Coadjutor of Vermont, who has been seriously ill for several months and who is now in a very critical condition. He has formally resigned into the Bishop's hands the authority that had been delegated to him. Bishop Weeks was consecrated in January 1913.

### MEMORIALS AND GIFTS

A GIFT of \$1,000 has recently been received by Grace Church, Waterville, N. Y., from Mrs. Earl B. Putnam of Philadelphia, who has a summer home in Waterville. It is to be known as the Rector's Discretionary Fund, and is to be used for needed improvements in the church, and for the relief of the sick and needy in the parish.

ST. PAUL'S CHURCH, The Dalles, missionary district of Eastern Oregon, is the recipient of a large Bible for use on the eagle lectern just given by Mrs. Alice Schenck Sheldon as a memorial to her brother, Mr. John S. Schenck. The Bible is the gift of Mr. Schenck's widow, and was originally a wedding present from his mother.

### CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop  
Sunday School Convention and Convocation—  
Bishop Olmsted at a Sanitorium

THE AUTUMN MEETING of the Woman's Auxiliary of the fourth district was held in Grace Church, Baldwinsville, on Wednesday, October 14th. There was a celebration of the Holy Communion at eleven o'clock in the morning at which the rector of the parish, the Rev. Charles S. Champlin, officiated and preached the sermon. He was assisted by the Rev. Walter E. Jones and the Rev. Almon A. Jaynes. At the business meeting in the afternoon there were over one hundred and fifty delegates, representing twenty-three parishes, present. Mrs. Henry C. Lyon presided, and interesting papers were read on the different fields of missionary enterprise for which the women are to work during the coming winter. The claims of the General Missions apportionment were presented by Miss Mary Jackson, diocesan president of the auxiliary; and Miss Lillian V. Moser spoke in behalf of the Church periodical club.

THE FOURTH DISTRICT Sunday school convention met at the Church of the Saviour, Syracuse (Rev. Karl Schwartz, Ph.D., rector), on Tuesday, October 6th. At the afternoon session Mrs. Clayton R. Lusk of Cortland, N. Y., spoke on "Telling Bible Stories to Children." Her address was full of helpful suggestions and brought forth many inquiries from those present. The Rev. Edward H. Coley, D.D., of Calvary Church, Utica, and the Rev. Lester Bradner, Ph.D., of New York City, spoke at the evening conference on "Teacher Training." The convention was well attended, the neighboring rural parishes being particularly well represented, and a lively interest was manifested by all.

IMMEDIATELY FOLLOWING the Sunday school convention there was a meeting of the Fourth District Convocation at the Church of the Saviour, Syracuse, on Wednesday, October 7th. At the celebration of the Holy Communion the Rev. John T. Rose, dean of the district, officiated, assisted by the rector of the parish. The Rev. Warren W. Way, rector of Grace Church, Cortland, was the preacher. Most of the business considered had reference to the extension of the work of the Church to the small villages and farming districts in this section of the state.

BISHOP OLMSTED, whose health has not been good for the past few weeks and who has been taking a much needed rest at the Sanitorium at Clifton Springs, N. Y., is reported as being quite restored to health. He expects to return to his home in Utica this week.

AT THE first meeting of the Syracuse clericus on Monday, October 5th, the Rev. Charles S. Champlin, rector of Grace Church, Baldwinsville, read an interesting and timely paper on "The Parish Priest of the Town."

### COLORADO

CHARLES S. OLMSTED, D.D., Bishop  
Change in Editorship of the "Colorado Churchman"

THE EDITORSHIP of the *Colorado Churchman* has passed from the hands of the Rev. C. H. Shutt into those of the Rev. J. Attwood Stansfield, rector of St. Peter's Church, Denver. Mr. Shutt being stationed at Fort Collins felt he was too far away from the chief center of population and Church work to be kept properly informed of parochial activities.

THE YOUNG WOMAN'S FRIENDLY CLUB, of Denver, has resigned its house into the hands of the owner, Miss Agnes Hart, who is about to reopen it as a home for business women

where bed, board, baths, laundry, piano, library, and roof garden can be enjoyed for four dollars a week. This venture will supply a well-known want and it is hoped it will attract a large number of guests for whom there is ample accommodation.

### CONNECTICUT

C. B. BREWSTER, D.D., Bishop  
Commemoration of a Victory on Lake Champlain

ON SATURDAY, October 10th, the cornerstone of St. Paul's Church, Plainfield, was laid by the Archdeacon of New London, assisted by the missionary in charge, the Rev. James H. George, Jr., in the presence of a large gathering of the clergy of Eastern Connecticut and people of Plainfield and surrounding villages. This mission is regarded as the basis for Church operations in a large district not yet occupied. Although the work has been established but two years there are already eighty communicants and a Sunday school numbering nearly a hundred. Thirteen were confirmed at the last visitation of the Bishop.

IN COMMEMORATION of the one hundredth anniversary of the victory of Lake Champlain in which Commodore Thomas Macdonough commanded the American squadron, service was held at the hero's grave in Riverside Cemetery, Middletown, by the Rev. E. C. Acheson, rector of Holy Trinity Church. On behalf of the Plattsburgh centenary commission of the state of New York, a wreath was placed upon the tomb by Dr. Samuel Hart, who made the address. Commodore Macdonough was a vestryman in the Church, and the burial service was read, nearly a hundred years ago, by the Rev. T. C. Brownell. He was, as the inscription on his tomb reads, "distinguished in the world as the hero of Lake Champlain; in the Church of Christ as a faithful, zealous, and consistent Christian; in this community as an amicable, upright, and valuable citizen."

### DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., Bishop  
Cornerstone Laying at Wilmington—College President Inaugurated

ON SUNDAY, October 11th, was laid the cornerstone of the new Immanuel Church, Wilmington, the walls of which have now risen fifteen feet from the ground. It is expected that the new church, which will be one of the most beautiful in Wilmington, will be completed in the spring. The choir, vestry, and clergy of the parish, together with a number of neighboring clergy of the diocese, marched in procession from the old church to the northeastern corner of the new building, where the cornerstone was laid by Bishop Kinsman in the presence of a large gathering of people. The brief service was very impressive, and the hymns excellently sung. The lesson was read by the Rev. A. E. Clattenberg, vicar of the parish, the list of articles deposited in the stone by the Rev. William H. Laird, the rector. The Bishop spoke briefly from Ezra 3:10-11 on thanksgiving as the note of the occasion, prompted both by the memories of Immanuel's past of thirty years and the hopes for its future.

ON SATURDAY, October 10th, Dr. Samuel Chiles Mitchell was inaugurated president of Delaware College in Newark, and Miss Winifred Robinson dean of the new Delaware College for Women. There are a large number of young Churchmen and Churchwomen in Delaware College; and many of the leading laymen of the diocese are Delaware graduates. It was significant of the great interest taken by members of our Church in the state college that at the inauguration of the new president five of the six speakers were Churchmen.

Chancellor Charles M. Curtis presided; Bishop Kinsman read the prayers; and addresses were made by Federal Judge Victor B. Wooley, Dr. George A. Harter of Newark, and Henry Ridgeley, Esq., of Dover.

#### EAST CAROLINA

Notable Service at St. Peter's Church, Washington

A NOTABLE service was held in St. Peter's Church, Washington, N. C. (Rev. Nathaniel Harding, rector), on the third Sunday in September. It celebrated the forty-first anniversary of the present rectorship and was participated in by a large number of people, many coming from neighboring parishes and from other communions. At the morning service the sermon was preached by the Rev. Frederick Harriman Harding, of Grace Church, Camden, S. C., a son of the rector, and his text was the same from which his father delivered his first sermon in the parish 41 years ago. In the evening the Rev. Isaac W. Hughes, of Henderson, N. C., was the preacher.

#### ERIE

ROGERS ISRAEL, D.D., Bishop

Archdeaconry of Meadville Meets at Corry

TUESDAY AND WEDNESDAY, October 13th and 14th, the archdeaconry of Meadville met in Emmanuel Church, Corry. In the evening of the first day the peace service, authorized by the Bishop, was used with missionary hymns and an address by the Ven. Archdeacon Radcliffe of Ridgway, on reminiscences of missionary work in Colorado in Bishop John F. Spalding's time. Then followed a reception at the rectory given by the vestrymen and their wives to the delegates, to which many of the parishioners came. The next morning began with a celebration of the Holy Communion by the Archdeacon, assisted by the Ven. Archdeacon as Gospeller, the Rev. Martin Aigner of Franklin as Epistoler, and Capt. Brown of Corry as acolyte. After breakfast and matins the Rev. Dr. Roscamp of Newcastle preached the sermon from Job 37: 21, "Men see not the bright light which is in the clouds." Alluding to the present war in Europe, he showed from history what blessings have come out of the dark passages of life, and predicted the good which is likely to come out of this present strife. At 10:30 the Rev. John Hewitt of Erie, under the caption of A Book Review, told some very interesting things which were related to him about *Ben Hur* by the author, which were very illuminating to all those present who had read the book. At noon the ladies of Emmanuel Guild gave a luncheon for the delegates, in the rectory, which was followed by a social hour. The afternoon was taken up with election of officers, reports of missionary work, and a quiet hour. The quiet hour was an address on the subject of prayer, given by the Bishop, to which many of the towns-people came, including ministers of the local denominational churches. The archdeaconry adjourned after Evening Prayer, to meet at Titusville in the spring.

#### KENTUCKY

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

Doings of the Woman's Auxiliary and of the Girls' Friendly Society

NOW THAT all of the clergy of the see city have returned from their summer vacations all of the Louisville parishes and missions are resuming their usual parochial activities and an active campaign of fall and winter work is being planned. The diocesan board of religious education after several meetings has announced that it has secured the services of the Rev. William E. Gardner to conduct a Sunday school institute during the week of

November 22nd. Besides general meetings held at the Cathedral, there will be some for groups of teachers of similar grades and a mass meeting of all the local Sunday schools on that Sunday afternoon which will also be observed as a day of intercession.

THE AUTUMN quarterly meeting of the executive board of the Woman's Auxiliary was held in the Cathedral House on Thursday, October 8th, after the corporate Communion service in the Cathedral at which the Dean was celebrant and which was attended by a larger proportion of the board members than usual. Excellent and encouraging reports were read from all departments. The diocese of Kentucky largely through the efforts of the Auxiliary has again met its apportionment in full, the Auxiliary having given more generously to this fund than ever before. Special interest centers in the educational department and in its well mapped out plans for the coming year. Programmes were distributed for a diocesan Auxiliary institute to be held at Christ Church Cathedral November 10th, 11th, and 12th, including a study class led by Miss Emily Tillotson of the Church Missions House on "The Gospel Revelation," and one on "The Social Aspects of Foreign Missions," led by Miss Elizabeth Matthews, educational secretary of the diocese of Southern Ohio, which will be held each morning following the corporate celebrations of the Holy Communion. A specially encouraging feature is the fact that a number of branches outside of Louisville have promised to send delegates some of which have never before been represented at diocesan gatherings. In view of this fact, it was decided to hold the first semi-annual meeting as provided for in the new diocesan constitution at this time in connection with the institute. On the morning of the third day, the annual presentation service of the united offering will be held, and in the afternoon of that day the stereopticon lecture will be on the subject of the united offering and the amount collected during the year officially announced. In addition to the Churchwomen in Kentucky, it is expected that those of Southern Indiana and other dioceses will also participate in the institute. Two of the evenings will also be devoted to conference on Girls' Friendly Society work.

ADDITIONS TO the Girls' Friendly Inn are progressing favorably; it will be recalled that last spring the adjoining house was purchased with a view of uniting the two and thus increasing the capacity of the Inn. A third story has already been added to the old building, and when the work is completed it is expected that 65 girls can be accommodated—more than double the number in the original Inn. To meet the additional expense of building and equipment a campaign was begun to raise the sum of \$25,000, about half of which has been secured in cash and pledges. When this has been raised in full the Inn will be entirely self-supporting under the capable and efficient management of the resident house mother, Miss Josephine Kremm. Owing to

the growth of the work it has been necessary to secure an assistant, which has been done in the person of Miss Helen Whitman, who will assume the position about November 15th, shortly after which it is hoped to hold the formal opening of the enlarged plant.

#### LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Annual Dinner of the Choir, Acolytes, and Vestry of St. Paul's Church, Brooklyn

STARTING THE real work of the 1914-15 fiscal year under auspicious circumstances, St. Paul's Church, Brooklyn, was the scene last Thursday night of the annual dinner of the choir, acolytes, and vestry. But on this occasion it was not confined to members of the above organizations. Such interest had been manifested by other men of the congregation that the Rev. Andrew Chalmers Wilson, the rector, invited many to participate and the result was that over 100 men and boys were present. One of the interesting events was the presentation of watches to four of the boys of the choir. It has been the custom for the past five years to present the two boys having the best record in attendance and having made the most advance in vocal proficiency. These watches, one gold and the other gun-metal, both of fine workmanship, were the gift of one of the senior members of the choir. This year the boys made a particularly fine showing, with the result that three were tied for second place. In that event two other watches were forthcoming, and the boys who were successful were Frank H. Sacken, who received the gold watch, Russell Schmidt, Edward Schmidt, and John Fletcher. As to the work of the parish Dr. G. L. Southmayd in an address brought out the fact that St. Paul's is really a "Men's Church". So great has become the interest of men in the work carried on in this parish that a very large percentage of the enrolled members is men, and at all services, early Mass, High Mass, and Evensong, the men equal and sometimes predominate over the women in attendance. This is an unusual state of affairs, and has been brought about through the sincere feeling of devotion which has been the keynote of the present administration. St. Paul's is truly a Catholic church, in every sense of the word. The watch-word is "Prayer," and the beautiful equipment of the edifice lends to the charm and atmosphere which prevails. Another point which Dr. Southmayd brought out was the fact that St. Paul's is not entirely a "Sunday church," where its members offer their devotion to God on Sunday only, but that at all times during the week, especially at early Mass, there are people, many not members of the parish, but visitors, entering its doors for a few minutes devotion before the high altar or at its shrines. As for the actual work of the choir Professor Charles S. Yerbery, organist and choirmaster, sounded the beginning of a new departure when he said that in future, beginning about the first of November, there will

**NO ALUM  
IN  
ROYAL BAKING POWDER**

be rendered a series of oratorios at Evensong. This service has been plain Evensong during the past five years, and is well attended. The choir is probably one of the best in this city and from now on there will be special music at the afternoon services and there will be special preachers. Many visiting priests were present at the dinner, among them being the Rev. R. F. Duffield, Archdeacon of Queens and Nassau counties, and the Rev. C. H. Webb, Archdeacon of Brooklyn, both of whom made short addresses. Others who spoke were the senior warden, Mr. George Ford, E. B. Lombard, and Herbert Brown, the builder of the organ which was used for the first time on Palm Sunday of this year.

THE SINKING FUND COMMISSION has just adopted a new policy in considering applications from churches and religious institutions in Brooklyn, asking to be exempted from taxation and the refund of assessments levied for special improvements. About 200 applications are now on file, and scores of others are expected from churches and institutions for which the road to relief is now open. Under the late Mayor Gaynor the sinking fund commission adopted a restrictive policy, which enumerated three wards in Brooklyn in which no cancellations of taxes and assessments were to be allowed religious institutions. By the new policy the ban is removed by the commission, and every application will be considered on its merits. It is stated, however, that the commission will not entertain the application of churches or other religious institutions which are in a flourishing condition financially. Only the applications of those which are struggling to establish themselves will be received and considered by the commission. It was contended at the meeting which rescinded the former limitations, that some of the churches which received no remission were in financial straits. Until this action was taken the sinking fund commission was powerless to help them.

THE REV. CLIFTON H. BEWER and Mrs. Brewer were tendered a reception by parishioners and friends in Trinity parish house, Roslyn, Long Island, on Monday evening, October 12th—the fifth anniversary of their marriage. A silver loving cup was presented to the rector by Mr. Samuel Andrews on behalf of the congregation. Mr. David H. Rogers, the parish organist, assisted by members of the choir, gave a musical programme. There was a very large attendance at the reception.

**MICHIGAN**

**CHARLES D. WILLIAMS, D.D., Bishop**

**Sunday School Institute Holds Great Meetings**

THE TWO annual events of the Detroit Sunday School Institute were held on Sunday and Monday, October 11th and 12th. The annual festival service for Sunday schools was held in the Cathedral on Sunday afternoon. There were about thirteen hundred children and teachers present, nearly every school in the convocation being represented. The service, which is attractively printed in full and a copy in the hands of each child to take home, consists of creed, prayers, hymns, and Magnificat. The Bishop takes the whole service alone, catechising the children and preaching a sermon story. The offering is taken for Sunday school extension, the fund which is raised at this service now amounting to over \$280. The aim of the service, which is being realized more clearly every year, is the cultivation of a spirit of Church fellowship among teachers and children, and the stressing of the diocesan idea.

THE ANNUAL INSTITUTE was held the following day in Christ Church parish house. The conference for superintendents and leading workers was held at 3 o'clock. The object

of the conference was to discuss the idea of a diocesan school of religion. The chairman, the Rev. Wm. L. Torrance, reported on the preliminary steps which had been taken, after which Dr. Bradner, chairman of the parochial department of the general board of religious education, pointed out the advantages of the proposed plan. Supper was served at which 163 teachers and workers were the guests of the institute. The Bishop presided as president of the institute. Dr. C. E. Chadsey, superintendent of schools of Detroit, gave an address on the relation of the public schools to religious education. Dr. Bradner closed a most successful meeting by pointing out the wide scope of the work of the general board and the importance of bringing the appreciation of this home as widely as possible.

**MISSOURI**

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

Provincial Secretary Addresses the St. Louis Clericus

REV. F. M. WEDDELL, formerly of Poplar Bluff, Missouri, has been appointed general missionary with home in St. Louis. He will visit once or twice a month Valley Park, Sherman, Montgomery, Jennings, and Baden, small places near St. Louis which have not had the advantage previously of a priest's services.

REV. E. H. ECKEL, provincial secretary for the seventh province, spoke to the St. Louis clericus on the morning of October 12th, and in the evening addressed a meeting of the various vestries of the city at St. Peter's Church. Among other things he spoke of the fact that the province covers 600,000 square miles. He urged on all men the use of the board of strategy as a step toward efficiency.

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He also said that the next step in apportionment must now be taken, namely, clergy to apportion to every communicant.

#### NEW YORK

D. H. GREER, D.D., LL.D., Bishop  
C. S. BURCH, D.D., Bp. Suff.

The Rev. H. B. Heald and Wife Tendered a Brilliant Reception at Port Chester

THE Rev. H. B. HEALD, formerly of St. Augustine's Church, Wilmette, diocese of Chicago, has entered upon his work as rector of St. Peter's Church, Port Chester, with the hearty good will of his many parishioners. A reception was given to him and Mrs. Heald on Tuesday evening, October 6th, at which over 400 persons were present. The church parlors were beautifully decorated, and an orchestra of ten pieces played throughout the evening. Letters of regret because of inability to be present were read from Bishop Greer, Bishop Suffragan Burch, and Archdeacon Pott of West Chester. A large number of clergymen, with their wives, were present from neighboring parishes.

#### OHIO

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

Convention of the Daughters of the King

THE THIRTY-FOURTH annual convention of the Daughters of the King of the diocese was held at St. John's Church, Cuyahoga Falls, Friday and Saturday, October 16th and 17th. The opening service was on Friday evening, at which a sermon was preached by the Rev. Stephen Edward Keeler, senior curate at St. Paul's Church, Cleveland. Saturday morning there was a celebration of the Holy Communion by the rector of the parish, Rev. Wm. M. Washington, Ph.D., and sermon by the Rev. Franklin Cole Sherman, rector of St. Paul's Church, Akron. After luncheon served by the ladies of the parish at noon, twelve chapters answered to the roll call and gave in their annual reports, and exhibit of earnest, effective work in their respective parishes. Money was appropriated from the treasury for a missionary in China, Miss Richmond, who is being supported by the order, and for the National Red Cross Society. Brief addresses were made by the president, Miss Lettie Brenneman, Archdeacon Abbott, Rev. Francis Mellwain, and papers were read by Miss Marietta Attwood on "Intercessory Prayer," and by Mrs. A. G. Hill on "What a Rector may Expect from a Daughter." All officers were reelected, and the convention accepted an invitation to meet next year at Christ Church, Kent.

#### OREGON

Church of the Good Samaritan, Corvallis, Reopened

ON SUNDAY, October 4th, the Church of the Good Samaritan, Corvallis (Rev. C. Bertram Runnalls, rector) was reopened after having undergone a complete restoration. The church building, which is near sixty years old, has been in a bad state of repair for some time and in the early spring of this year it was felt to be a matter of absolute necessity that the entire building should be overhauled and renovated accordingly. The services on the opening day were of a very special nature, being a combination of the old-time harvest festival and a service of dedication. The Rev. John E. Simpson, rector of St. Mark's Church, Portland, was the guest of the parish for the occasion, and his timely message will long be remembered by the many who had the good fortune to be present. There were two celebrations of the Holy Eucharist, at which nearly the entire communicant list received, being in all about seventy-two. At the mid-

day service the church building was taxed to its utmost capacity with a congregation which proves to be the largest that has ever been known in the history of this field. Although the field is small and its financial resources very limited, the people have not been unmindful of their duty to others. The diocesan assessments and missionary apportionments have been paid in full and the children's Lenten mite-box offering increased fifty per cent. on all other years. It may be some years before a new church can be considered, but it is felt by every one in this community that it will not be a long season before a larger church will be absolutely necessary.

#### PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop  
Choir Festivals in Pittsburgh Churches

ON WEDNESDAY EVENING, October 14th, the Bishop of the diocese instituted into the rectorship of the Church of the Good Shepherd, Pittsburgh, the Rev. Henry Lowndes Drew. Bishop Whitehead preached the sermon. There were present and taking part in the service the Rev. Messrs. Barlow, Bigham, Clapp, Schulz, and Tucker.

THE FIRST of a series of choir festivals to be given during the winter took place on Wednesday evening, October 14th, at Trinity Church, Pittsburgh, the combined vested choirs of Calvary and Trinity Churches, numbering one hundred and ten choristers, taking part. The festival was preceded by a half hour's organ recital by Mr. Harvey B. Gaul, the organist of Calvary parish. The festival was under the direction of Mr. Stuart Maclean, choirmaster at Trinity, who was accompanied on the organ by Mr. Henry Austin, Trinity's organist. The service consisted of shortened Evening Prayer, read by the rector, the Rev. E. S. Travers, with festival settings of the *Magnificat* and *Nunc Dimittis*, two anthems, and a solemn *Te Deum* after the benediction. The Rev. Dr. McIlvaine, of Calvary Church, made a most appropriate address

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on "The Discovery and Uses of Music." The church was crowded to its utmost capacity, the three galleries going completely filled, while chairs were placed in the aisles for those coming late.

TRINITY'S FINE new organ will be formally opened and dedicated on Sunday evening, October 25th; and on Wednesday evening, the 28th, Mr. T. Tertius Noble, organist and choir-master of St. Thomas' Church, New York, will give a recital. On Wednesday afternoons in November the organist of Trinity will give twilight recitals on the organ, assisted by the soloists of Trinity choir.

THE CHURCH OF THE ATONEMENT, Carnegie, has been enlarged, repaired and beautified at an expense of \$4,000, a large proportion of which has been already paid, and was opened by the Bishop of the diocese with a service of benediction on Thursday evening, October 15th. The service was a special one prepared by the Bishop, and was participated in by the Rev. L. F. Cole, the Rev. W. L. H. Benton, rector of the nearest parish to Carnegie, Archdeacons De Coux and Bigham, and the Rev. William Forkess. Mr. Martin, an efficient layman who had given his time during the summer and autumn to the oversight of the work, made a short address; the clergyman in charge, the Rev. John Fairburn, asked for large contributions towards the remaining indebtedness; the choir sang admirably, and the congregation filled the church. After the services and addresses of congratulation, all were entertained by the ladies of the parish in the parish hall.

**SOUTHERN OHIO**

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

Rev. Dr. Mackenzie of Gallipolis, Celebrates an Anniversary

ON SEPTEMBER 21st, St. Matthew's Day, the Rev. Charles Elliott Mackenzie, D.D., rector of St. Peter's Church, Gallipolis, quietly celebrated the thirtieth anniversary of his ordination to the priesthood by the Rt. Rev. Hibbert Binney, D.D., Bishop of Nova Scotia. After a successful ministry in his native land he came over to the diocese of Albany, became naturalized, and has given over twenty years of loyal and effective service in the American Church.

**SOUTHERN VIRGINIA**

A. M. RANDOLPH, D.D., LL.D., Bishop  
E. D. TUCKER, D.D., Bp. Coadj.

The Convocation of Southwest Virginia Meets

THE CONVOCATION of Southwest Virginia met for its usual fall session at St. Stephen's Church, near Forest Depot, Bedford County, on Tuesday, October 6th. The arrangement for this convocation was most excellent and especially adapted to the transaction of much business. Dinner was served on each day at the church under the trees, and on Thursday the last day of the convocation, supper was also served. This enabled all of the clergy of this large convocation to be together and no time was lost in going back and forth. The Dean convened the convocation at ten o'clock in the morning and adjourned at five in the afternoon.

There was only one night service, which was held Thursday. This was as usual devoted to missions. The first speaker was the Rev. E. A. Rich, Archdeacon of Southwest Virginia, and the other speaker was the Rev. Arthur Thompson, secretary of the diocesan missionary committee. The two essays read before this convocation were most interesting. That by the Rev. W. I. Roberts on Tuesday afternoon, and the other by the Rev. Jos. B. Dunn, on "The Agnostic of the Street." Mr. C. C. Thurber, superintendent of the home for Homeless Boys situated near Covington, Va.,

reported conditions in splendid shape at the Home. The Rev. R. C. Jett reported for the Virginia Episcopal School for Boys of which he is the rector. On Thursday afternoon, the subject for discussion was the problem of the Country Church, which was opened with a practical address by the Rev. Frank Mezzick of Nelson. He was followed by the Rev. Robert Nelson of Blacksburg, who gave a most excellent address and brought forth some startling facts in regard to the country church. The consideration of this subject made a profound impression upon the convocation. The matter of religious education, especially through the medium of Sunday schools, was discussed and the Rev. Mr. Page of Bedford City offered a resolution which was unanimously adopted. It was decided to make the summer school which has been held the past two summers at Roanoke and called the "Roanoke Summer School" of more general character, so the name is to be hereafter "The Summer Normal School of Southwest Virginia."

**WESTERN MICHIGAN**

JOHN N. MCCORMICK, D.D., Bishop

Autumn Meeting of the Grand Rapids W. A.

ON TUESDAY AND WEDNESDAY, October 6th and 7th, the Grand Rapids group of the Woman's Auxiliary held its autumn meeting at Emmanuel Church, Hastings. The programme was as follows: Tuesday, October 6th, Holy Communion with address by Rev. C. L. Bates; business session and reports of parishes; paper, "How to Make the Auxiliary Attractive," Mrs. Van Vliet of Grand Rapids; Mission Study Class, Miss Emily Tillotson of New York; The Geneva Missionary Conference, Miss Sybil Hopkins, Grand Rapids; Mission Study Class, Miss Tillotson. In the evening there were exercises and recitations by children in Chinese costumes under the direction of Miss Minnie Matthews of Hastings; a scene from Chinese life, "The Real Price," from Everywhere, enacted by Messrs. Chidister and Osborne and Misses McMaster, Bates, and Ringoldt. On the next day mission study classes were conducted by Miss Tillotson and the Chinese exhibit from the Church Missions House was displayed in the parish house. It interested not only the visitors attending the group meeting but the town in general. Grades of school children came with their teachers and had the exhibit explained to them and they were very appreciative and enthusiastic. Mrs. Johnston of Grand Rapids, the diocesan president, presided at the meetings. The reports were interesting, the discussion free, and the meetings most profitable to all.

**WESTERN NEW YORK**

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

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in celebrating St. Luke's Day. In addition to the usual observance a harvest home service was held in the morning with an anniversary sermon by the rector while the evening service was given over entirely to a Bidwell memorial service to which members of the city G. A. R. posts were invited. General Bidwell was killed at Cedar Creek on October 19, 1864, and in memory of the semi-centennial of his death members of the family are having a reunion in Buffalo. Among the visitors is Mrs. Gunnison of Chicago, Gen. Bidwell's daughter, who, with Mrs. Armstrong, organized the little parlor Sunday school out of which grew St. Luke's parish. Members of the Bidwell family were not only instrumental in the founding of St. Luke's 57 years ago, but have given towards its support ever since. The annual St. Luke's Day reception was held in the parish house on Monday evening, when the wives of the vestrymen and officers of the various organizations formed the reception committee. Dr. North has been rector of St. Luke's for over forty years.

A BOOKLET has been issued by the laymen's missionary league of Buffalo containing the records of the past five years' work, reports by superintendents as well as regulations, suggestions, and hints for lay-readers. The laymen's league is a body of lay-readers whose purpose it is to carry on and extend systematically the work of the Church in Western New York under the direction of the Bishop and the Archdeacon. Forty-six men from business and professional walks of life are members of the organization, thirty of these being on the active membership list. In 1891 the league was organized to give the services of the Church to congregations in the outlying towns which are too small to support a rector. At present services are conducted at eighteen stations, eight of which are city stations, such as hospitals, almshouse, jails and missions; and ten are in country towns. The league was the first one organized on this plan, and has met with success. The league aids new mission stations financially by paying the expenses of its readers until the stations to which they are sent become self-supporting. There are no expenses connected with the supervision and conduct of the work except the cost of railroad fare where missions are not self-supporting. The league has a building fund of \$1,200, portions of which it lends upon long terms to small congregations building churches at its stations. Through its work and its building fund the league has inspired and aided the building of churches at Springville, Silver Creek, Irving, Gowanda, Depew, and also on the Cattaraugus Indian Reservation.

**WEST VIRGINIA**

GEO. W. PETERKIN, D.D., LL.D., Bishop  
WM. L. GRAVATT, Bp. Coadj.

**Growth of Work Among Colored Church People**

THE EASTERN CONVOCATION of the diocese of West Virginia met in Trinity Church, Shepherdstown, Tuesday, October 13th. Evening Prayer was read by the Rev. G. A. Gibbons and the sermon was preached by the Dean, the Rev. R. E. L. Strider, of Keyser. On Wednesday morning the Holy Communion was celebrated by the Bishop Coadjutor of the diocese, the Rt. Rev. W. L. Gravatt, D.D., and the sermon was preached by the Rev. G. A. Gibbons. In the afternoon, following a delightful luncheon served by the ladies of the parish in the Fireman's Hall, the convocation met in business session. For a long time this has been the only convocation in the diocese paying regular stipends to missionaries employed within its bounds. Lately the northwestern convocation has also adopted the same plan with good results. Reports of the clergy indicated continued growth, that of the Rev. Alonzo Johnson, a colored priest in

charge of work at St. Philip's, Charles Town, and St. Andrew's mission, Shepherdstown, being particularly interesting. It is encouraging to know that the Church is alive to her responsibility toward the colored population, and that her work is bearing results. In Charles Town, with less than 3,000 population, all told, St. Philip's colored church has about seventy communicants, with a flourishing Sunday school. A service in the interest of missions was held Wednesday night, the speakers being Archdeacon Chrisman, the Rev. Charles C. Durkee, and the Rev. P. Le Bas Cross. To further the work of the Sunday schools an institute was held Thursday afternoon when well prepared and effective addresses were delivered by Archdeacon Chrisman on "The Leak at the Top," and by the Rev. S. U. Mitman, Ph.D., secretary of the Sunday school convention of the third department, on "The Teacher's Opportunity." At the closing service Thursday night, October 15th, the preacher was the Rev. A. B. Mitchell of Middleway. The next meeting will be held in Mt. Zion Church, Hedgesville, W. Va., May 11, 12, and 13, 1915.

THE REV. G. FREELAND PETER, formerly assistant rector of Epiphany Church, Washington, D. C., has accepted a call to the rectorship of St. Matthew's Church, Wheeling, and has already taken up the work there. St. Matthew's is the largest and perhaps the most important parish in the diocese, and it is cause for congratulation that this place made vacant by the resignation of the Rev. L. W. S. Stryker is now filled. This was the only vacancy in the whole diocese, every other parish now either having a rector, or provision made in other ways for its care.

BISHOP PETERKIN, who for some months has given his diocese much anxiety by reason of his continued ill health, is now much

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improved. The Standing Committee, reinforced by all the convocations of the diocese, earnestly desiring to see the Bishop completely restored and anxious to contribute to that end, has voted him a vacation, so to speak, and begged him to rest from all work, both within and without the diocese, for a period of twelve months.

THE REV. MATTHIAS MADERT, a priest of the Roman communion, who renounced the Roman Church last June and was received into the Episcopal Church by Bishop Gravatt, has since returned to Rome. He was assigned to work at Union, but remained there only a short time.

CANADA

News of the Various Dioceses

Diocese of Montreal

THE ORGAN in All Saints' Church, Montreal, erected in memory of Canon Evans, first rector, was dedicated by Bishop Farthing, September 27th. In the large congregation many of those who helped Canon Evans in the old pioneer days were present.—A solemn requiem Communion was celebrated in the Church of St. John the Evangelist, Montreal, September 26th, for the late Rev. Edmund Wood, first rector and founder of the Church, who passed away suddenly September 26th, 1909. The Rev. Arthur French was the celebrant, the present rector. The annual dedication festival of the church was held October 4th.—THE "Peace Bell" is sounded daily in St. Saviour's Church, Lacotte, to remind the faithful of the request that has been made to pray to Almighty God daily, at that hour, for the establishment of an honorable peace among the millions now engaged in war.

ONE OF THE subjects discussed at the annual meeting of the alumni association of the Montreal diocesan theological college, in the college, Montreal, was the revision of the Prayer Book. A paper was read on "The Church in Relation to Social Life and Institutional Work."

Diocese of Quebec

BISHOP DUNN takes leave of the diocese, finally, November 5th, when he sails for England. While waiting for the election of a new Bishop, a committee of the Church Society, Quebec, has been appointed to take charge of the see.—THE diocesan board of the Woman's Auxiliary resumed the season's work, October 6th. An appeal has been made to them not to allow the work for the soldiers, which is so engrossing, to interfere with their regular missionary work.

Diocese of Rupert's Land

THE OPENING of the new St. Jude's Church, Winnipeg, will take place on St. Jude's Day. The building is a fine one.—BISHOP STRINGER, of the Yukon, who was in Winnipeg the last week in September, was warmly welcomed when he preached in St. Luke's Church, and at St. Matthew's. He and Mrs. Stringer were on their way home to Dawson City with their four sons.—IT IS THOUGHT that the classes in St. John's College, Winnipeg, will be well filled this winter.

IT WAS arranged at the September meeting of the rural deanery of Portage La Prairie that there should be a general exchange of pulpits throughout the deanery on the last Sunday in October. The object is to raise money for diocesan purposes.—THE DEBT on St. John's parsonage, Pilot Mound, has been reduced to \$300.

Diocese of Toronto

THE REOPENING of Wycliffe College, Toronto, took place October 15th. An address

was given by Canon Gould, on "News of Wycliffe Graduates in the Foreign Mission Field."—BISHOP SWEENEY dedicated the new window in St. Barnabas' Church, Toronto, October 11th. It was given as a memorial to the late rector, the Rev. W. H. Clarke.—THERE was a large attendance at the meeting of the rural deanery of East York, September 29th, which was held at Uxbridge. When the subject of a missionary campaign in the diocese was brought up, it was carried unanimously that such an effort should be made throughout the deanery in November.—THE NEW rector of St. Paul's Church, Uxbridge (Rev. R. S. Mason), was inducted to his rectory by Bishop Reeve, on the evening of the day on which the deanery meeting was held.—THE FORMER dean of Trinity College, Canon Rigby, has been appointed by Bishop Sweeney vicar of St. Bartholomew's Church, Toronto.—AT THE October meeting of the diocesan board of the Woman's Auxiliary in St. John's parish, Toronto, it was reported amongst other items of work that eight bales had been sent to foreign missions and forty-eight to domestic and foreign fields. The next meeting will be held November 5th at Christ Church, Deer Park.

Diocese of Ontario

THE BISHOP of Ontario and Mrs. Mills, who have been spending the months of August and September in the west, have returned to Kingston. The Bishop is now in very good health. He speaks in the highest terms of the Canadian west, and its possibilities.

Diocese of Huron

THE ACTING Principal of Huron College, during the absence of Principal Waller in England, is the Rev. Prof. Young. He has had some disagreeable experiences this summer. He was in Germany just before the war broke out. He arrived at his home in London, Ontario, September 30th.—THE PARISHIONERS of Trinity Church, St. Thomas, came to the school house in large numbers, to bid farewell to their late rector, the Rev. H. P. Westgate, and his wife. Archdeacon Hill, who was in the chair, spoke of the good work which had been done by Mr. and Mrs. Westgate during his incumbency.

Diocese of Calgary

THE DIOCESAN CLERICUS in a recent resolution have asked the Bishop to express disapproval of the plan of allowing children to canvass for money for church purposes. The Bishop has done so and begs the clergy to discourage the practice.—THREE NEW churches have been dedicated in the diocese lately.—ARCHDEACON HOGGIN, who has been twenty-two years at work in the diocese, is about to seek another field of labor.

Diocese of Niagara

SINCE THE departure of Dean Abbott for Cleveland, Bishop Clark has been in charge of the parish of Christ Church Cathedral, Hamilton, of which Dean Abbott has been rector for several years.—SINCE the beginning of the war, a short daily service of intercession has been held in St. George's Church, St. Catherine's.

Diocese of Athabasca

MUCH ANXIETY is felt in this diocese at the difficulty of raising funds for diocesan purposes, on account of the war. Much of the mission school work and church building has had to be curtailed.—BISHOP ROBINS has gone to eastern Canada to attend several business meetings, the quarterly of the Woman's Auxiliary and General Missionary Society, with others.

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## The Magazines

THE NOVEMBER NUMBER of *The Christian Socialist* will be a "Bishop Spalding Memorial Number," devoted entirely to the life, work, sayings and writings of the late Bishop of Utah. There will be a collection of extracts from his personal and intimate letters, prepared for publication by his successor, the Ven. Paul Jones, showing how he dealt with the subject of the Labor movement. These are said to give a glimpse into the Bishop's great heart, unflinching kindness and tact, and uncompromising convictions. The editor of *The Christian Socialist*, who is a priest of the Church, suggests that any priest or layman desiring to circulate this memorial to Bishop Spalding may order copies at the price of \$1 per hundred, \$4.50 for five hundred, \$8 a thousand, from *The Christian Socialist*, 5463 Drexel Boulevard, Chicago.

### A GIRL EXILE IN SIBERIA

SENTENCED to Siberia for life, Marie Sukloff now at twenty-eight years of age one of the most feared of Russian revolutionists, began as a girl of eighteen the immemorial march to exile "first made by the priest, Avvakum, in 1658 and increasingly trod ever since by the feet of religious and political nonconformists, until the yearly average of exiles has swelled to 20,000!"

Her experiences are sketched in *The Survey* by Winthrop D. Lane. In the village of Alexandrovskoye, 3,000 miles from home and 150 miles from a railway station, "many of the villagers were prone to regard all exiles as dangerous and bad, so her prospects for companionship seemed slight."

"The government gave her eight rubles a month, or four dollars, for living expenses. The vigilance of the officials toward her, very constant at first, was relaxed as the days went by. She seemed too young and timid to escape. Once again the government was being blind. It had made her a revolutionist; it did not know to what lengths she would go. One night, three months after her arrival at Alexandrovskoye, she was helped by peasants to get safely out of the village.

"She started to walk home, but again the peasants came to her aid. For fifty cents they let her ride a long way in their carts, and this became the chief mode of travel. Much of the journey was made at night. Villages are few and far between in Siberia and the peasants, when going to market, often travel day and night without coming to one. So huts have been built along the road as way stations. In these Marie slept sometimes, but often a whole night was passed in the cart, sleeping or pushing on."

She finally escaped to Paris. Imprisonment and exile have made her an impassioned revolutionist. She returned to Russia to take part in the uprising of ten years ago, was again sent to Siberia and finally escaped to America.

### PHILANTHROPY AND JUSTICE

THE appeal to justice is good but it is not enough. Not theology only but social economy makes Portia's confession that in the course of justice none of us should see salvation. The total annihilation of injustice might leave us bankrupt of progress, prosperity, and good will. The appeal of the future as of all the past is for a genuine philanthropy of which justice is a part, for a passionate concern that our neighbor shall have from us not just dealing only, but the electric touch of human sympathy and understanding, the partnership of man with man which keeps us above the brutes and below the gods on the more congenial levels of our common humanity.—EDWARD T. DEVINE in *The Survey*.

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