



The Living Church

VOL. LIII

MILWAUKEE, WISCONSIN.—OCTOBER 16, 1915

NO. 25

NEW YORK 11 WEST 45th STREET

Entered as Second Class Mail Matter at the Postoffice in Milwaukee

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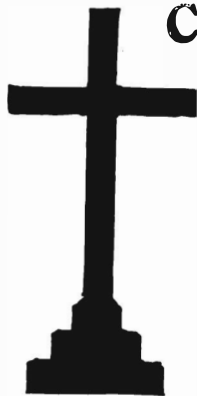
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A Weekly Record of the News, the Work, and the Thought of the Church

Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street,
Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES

Milwaukee: 484 Milwaukee Street (Editorial headquarters and publica-
tion office).
Chicago: 19 S. La Salle Street (Advertising headquarters).
New York: 11 West Forty-fifth Street.
London: A. B. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

SPECIAL NOTICE.—In order that subscribers may not be annoyed by failure to
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SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$2.50 per year in
advance. To the Clergy, \$2.00 per year. Postage on foreign subscrip-
tions \$1.00 per year.

CANADA: Subscription price (Clerical and Lay), \$2.50 per year in
advance.

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CLASSIFIED ADS., OBITUARIES, AND APPEALS: Two cents per word.
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should be sent to the publication office, Milwaukee, Wis.

DISPLAY RATE: Per agate line, 20 cents. Special rates to publishers
and schools and for long time or large contracts.

All copy subject to the approval of the publishers. To secure yearly
rate for variable space, at least five lines must be used each issue. Copy
must reach Chicago office not later than Monday morning, for the issue
of that week.

Length of column, 160 lines. Width of column, 2 1/2 inches. Pages,
480 lines total.

Address advertising business (except classified) to 19 S. La Salle
Street, Chicago. C. A. Goodwin, Advertising Manager.

PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS:	855
The Panama Protest Against the Panama Congress—American	
Erastianism—Death of the Bishop of Maine—Chicago's Saloons	
—The War Relief Fund	
ANSWERS TO CORRESPONDENTS.	857
WAVE-WOVEN MUSIC. Louis Tucker. (Poetry.)	857
PURITY OF HEART. H. C. Tolman, D.D., LL.D.	858
BLUE MONDAY MUSINGS. Presbyter Ignotus. [Illustrated.]	858
THE DEATH OF A PRIEST. Rev. L. A. C. Pitcaithley.	859
ENGLISH HYMNAL FINDS DEFENDERS. London Letter. John G. Hall.	860
OPENING OF GENERAL SEMINARY. New York Letter.	860
R. J. CAMPBELL COMES INTO THE CHURCH.	861
SCHOOLS OF CITIZENSHIP IN BOSTON. Boston Letter. Rev. Dr.	
J. H. Cabot.	861
PHILADELPHIA CHURCH TRAINING SCHOOL FOR TEACHERS. Phila-	
delphia Letter. [Illustrated.]	862
CHICAGO'S FIRST DRY SUNDAY IN MANY YEARS. Chicago Letter.	
Rev. H. B. Gwyn.	863
DEATH OF BISHOP CODMAN. [Illustrated.]	864
AS PANAMA SEES THE APPROACHING "CONGRESS." The Bishop of	
Panama.	865
THE EMERGENCY FUND.	865
SERMON AT THE CONSECRATION OF BISHOP FISKE. The Bishop of	
Fond du Lac.	866
SOCIAL SERVICE. Clinton Rogers Woodruff, Editor.	868
CORRESPONDENCE:	869
South Carolina and the Episcopate (The Bishop of North Caro-	
lina)—The Panama Congress (Rev. Dr. Randolph H. McKim,	
Rev. Dr. John Henry Hopkins, Rev. A. L. Byron-Curtiss)—	
Mere Personal Piety (Durlin S. Benedict, LL.D.)—Liturgical	
Enrichment (Rev. J. S. Hartzell)—The War and the Church	
(Ralph S. Manz)—"A Clergyman's Right to Omicrate" (Rev.	
Elmer N. Schmuck)	
LITERARY.	872
RELIGIOUS EDUCATION. Rev. Charles Smith Lewis, Editor.	873
IN PRAISE OF NARROWNESS. The Bishop of Marquette.	874
PAGANS. The Retired Bishop of Porto Rico.	875
PERSONAL MENTION, ETC.	880
THE CHURCH AT WORK. [Illustrated.]	882

THE SUITOR for human favor is liable to continual disappoint-
ment;—if he knocks at the door of his patron, there is probably a
general order not to admit him. In the higher case, there is a special
promise, that "to him that knocks it shall be opened." The human
patron hates importunity; the Heavenly Patron invites it. The one
receives his suitor according to his humor, or refuses his admission
from the caprice of the moment; with the other, there is no variable-
ness, nor shadow of turning. "Come unto me," is His uniform invita-
tion.—*Hannah More.*



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VOL. LII

MILWAUKEE, NEW YORK, AND CHICAGO.—OCTOBER 16, 1915

NO. 25

EDITORIALS AND COMMENTS

The Panama Protest Against the Panama Congress

ON another page we are printing a translation of the Pastoral Letter of protest against the proposed Latin-American Congress which has been issued by the (Roman Catholic) Bishop of Panama, and in which he prohibits, "under penalty of mortal sin, all Catholics subject to [his] jurisdiction to assist at the sessions of the proposed Protestant Congress."

Of course this confirms the view that Mr. Barrett, THE LIVING CHURCH, and many others have taken with respect to the effect that this unhappy movement would have upon Latin-America. That there was not enough informed imagination on the part of the promoters of the movement to see this in advance is one more indication of how little the American Anglo-Saxon appreciates Latin-American civilization. Just as our State Department was trying harder than ever has been tried before to remove the long-standing suspicions and prejudices of Latin-America against us, just as some progress in promoting better relations between the United States and at least the A. B. C. nations really seemed to have been made, comes this setback, which has undoubtedly done more harm to the relations between North and South America than can be overcome by the best efforts that the Pan-American Bureau at Washington can make for years to come.

For let no one suppose that the Bishop of Panama speaks for himself or for his little nation alone. His is the voice of Latin-America in reply to what Latin-America deems the gratuitous insult that has been cast upon it by Anglo-Saxon America.

It is of no use now to explain that no insult was intended. The men who are responsible for the impression that has gone out in the name of the Congress undoubtedly "knew not what they did," but they ought to have known. Their pure motives and good intentions will, through the grace of God, save them at the bar of eternity, but they cannot undo the harm to the cause of better Pan-American relations for which they are responsible.

It may indeed be said that American citizens cannot be shut out of Panama by this protest of a Roman Catholic Bishop, backed up, as it is, by the President of the little republic. Of course they cannot; but most of us do not care to propagate our religion by an appeal to force, and it is enough for us to know simply that for the purposes that have been advertised we are not wanted in Panama; not wanted, very likely, in Latin-America at all. Let it be remembered that the city of Panama is not in the Canal Zone; the United States has no control over it whatever. Neither do we care to appeal to the United States navy to overawe our youngest neighbor among the nations.

Churchly and Protestant conceptions of the purpose of missions in South America differ so radically, however, that there may very likely be some on the Protestant side who will deem this protest a challenge which they will wish to meet;

we doubt whether there will be any such among Churchmen. Indeed this protest from Panama may have the happy result of restoring the unanimity of American Churchmen, which has been so badly shattered.

As for this American Church, though it is partly compromised through the unhappy chain of circumstances which has been related in these pages, it is not too late to undo the full measure of harm. Perfectly confident as we have been that the Board of Missions acted without full knowledge of what was involved in its conditional determination to participate, we are equally confident that, with all the facts now in their possession—or in possession of such of them as care for the assistance of the Church press—they will recede from the unfortunate position which they were on the verge of taking, and will decline to compromise the Church at Panama. The statesmanship that won, over innumerable difficulties, at Edinburgh, has been conspicuously lacking in this present movement. Indeed if—but this is impossible—the Board of Missions should persist, in spite of the light which it now has, we shall hope that the Commission on the World Conference on Faith and Order will resolve to dissolve, and will report to General Convention that the interference in its work by an official but unauthorized body in the Church has made it impossible for the duties laid upon it by General Convention to be carried out.

ONE THING more must be added. Seeking, as THE LIVING CHURCH has done, to obtain and to present all the information on the subject that was possible, we had entirely overlooked the connection of this plan with the anniversary of Martin Luther. The Bishop of Panama points out that the date of the proposed Congress coincides with the 370th anniversary of the death of "the father of Protestantism," and that this event is to be commemorated "by holding three congresses, one in New York, another in Panama, and a third elsewhere." What may be the fact as to the three congresses we cannot say, and such publications as we have received from the "Committee on Coöperation in Latin-America" in preparation for the Panama Congress seem to throw no light on the subject. The Bishop may or may not be informed correctly. It is our impression that he has confounded a preliminary conference of those interested, held in New York in February 1915, with the plans for February 1916, but the latter event is to be supplemented by other conferences to be held later.

There is no doubt that the two dates accord as the Bishop of Panama states. Martin Luther died on February 18, 1546. The dates for the Panama Congress are February 10-20, 1916—thus marking the 370th anniversary. The question arises whether this has somewhere been advertised as a Luther anniversary event, and whether our own missionary administration at the Missions House realized the fact. This concurrence of dates may be entirely fortuitous, and if it is not, it may

entirely have escaped the notice of the members of our missionary administration, as it escaped ours. But it did not escape the notice of the Bishop of Panama, and he seems to have no doubt of the accuracy of his information—which he treats as “first” in expressing his protest—that by this Congress “it is proposed to celebrate the 370th anniversary of the death of Martin Luther, the father of Protestantism.” Indeed it seems quite reasonable to assume that those who are ardently concerned in the propagation of the Protestant religion would not have been forgetful of this concurrence in dates.

We, for our part, yield to no man in our appreciation of some part of the work of Martin Luther, one of the most difficult characters in all history rightly to appraise. But the Anglican Churches do not recognize Martin Luther as related to them in the sense that he is related to the Protestant movement of Europe and America. He is the “father of Protestantism”; but the Anglican Churches still cling to that religion of which the Father is Jesus Christ, who alone planted and sustains it. That the Protestant world should have chosen that particular anniversary for the occasion of its demonstration in Latin-America is one more curious illustration of the tactlessness that amateur diplomacy is pretty sure to exhibit, in Church or in State.

The Board of Missions will deal with this matter finally at its session which is to be held on October 26th. When the danger is over, when the proposition is safely killed and buried, we shall all wish to begin to forget the mistakes of this unhappy year. When our missionary administration calls us to active, united support of its endeavors in the interest of the missions of this Church, it will find a unanimous Church, eager for its leadership, anxious to do its duty, ready to commend the splendid enthusiasm that, through the emergency fund, has repaired the breaches of the necessary overdrafts of recent years.

Earnestly is the Church waiting for that call.

SOME weeks ago the Bishop of Marquette, in these columns,* quoted that eminent Churchman, Mr. George Wharton Pepper, as denying that the Board of Missions was created to be the agent of General Convention in providing for the missionary work of the Church, and as holding rather that, the Domestic and Foreign Missionary Society being a corporation created by the state of New York, the Society, and therefore the Board of Missions, derived authority solely from the State and not from the Church. According to Mr. Pepper, if he was rightly understood by the Bishop of Marquette, “the Domestic and Foreign Missionary Society can go ahead and do things by virtue of its charter, quite irrespective of whether certain resolutions empowering it to do such and such things pass the General Convention or not.”

American Erastianism

We have been rather surprised that this curious doctrine has not elicited more attention—as, undoubtedly, it would have done if the Church were not pretty thoroughly worked up over the specific matter connected with the Board of Missions and were not therefore perhaps somewhat impatient of dry legal considerations. But the issue is too important to be passed over without discussion, and it must be considered on its merits and not merely as bearing on the present controversy.

We do not think Mr. Pepper would have avowed this position had he not been in a rather tight place, where it became necessary for him to defend himself and his associates in the Board of Missions against the charge of acting in contempt of the view of General Convention. No one has been more active, no one more efficient, in seeking to bring home to the individual Churchman, be he in Pennsylvania or in Oregon, the sense of his personal responsibility for doing his part in the great missionary movement in the Church, and in bringing parishes and dioceses to assume their rightful share of the missionary burden.

Yet of course it is clear that a citizen of Pennsylvania or of Oregon can, as such, owe no duties to a local New York corporation; much less can a New York corporation levy apportionments upon churches in other states.

For this doctrine as stated is the pure Erastianism of the English lawyer reproduced on American soil. There is something in the contention, but, unless the limitation of the principle is accepted with the principle itself, the principle becomes a dangerous one. Applying the principle without the

limitation to the Domestic and Foreign Missionary Society, it becomes possible to hold that that Society is bound in no way to express the will of the Church, as Mr. Pepper declares. That is the lawyer's side of it. But if the authorities of the said Society conceive it to be purely a statutory corporation, independent of the Church, we think that Churchmen in turn will hold that the said Society can do its own financing, and need not appeal to Churchmen to furnish it with money. The lawyer's view of the Society would make it impossible for one cent of revenue to be raised for its purposes. The principle works both ways.

But there is also a Churchman's view of the subject; and we submit that when a person is elected in the Church to a representative office, such as membership in the Board of Missions, he is elected *qua* Churchman and not *qua* lawyer. It is the eminent spiritual character of Mr. Pepper, in which he is an example to the whole body of the laity, that impels us, who for the most part are spiritually not his peers, to ask him to serve as our representative in ecclesiastical bodies.

The Churchman's view of the matter is this. The Domestic and Foreign Missionary Society was created by joint action of the two Houses of General Convention in 1820, and its constitution was then and there adopted for it by that body. The Society was complete for all its purposes before the State of New York had taken cognizance of it. It could proceed in its spiritual capacity as a Church organization to plant and administer the missions of the Church to the end of time without a line of statutory authority from the State.

But it could not receive or hold bequests, and it could not conveniently or safely administer its own finances without incorporation. Thus it was incorporated as a matter of business prudence, and as a corporation of the state of New York it can receive, hold, and transfer property, it can sue and be sued. For these latter purposes it is vested with the authority of the State. For all other purposes it derives its authority from the Church. It did not surrender the latter authority when it received the former.

And even under the state law it cannot make its own rules. It must accept for itself and be bound by such constitution as General Convention may from time to time adopt for it. Even the lawyer's view can hardly get away from that. The State itself binds the Society to the Church.

If the Bishop of Marquette rightly presents the view of the eminent lawyer whom he quotes, it is obvious that the Board of Missions and the Church must choose between the two views.

If the lawyer's view prevails, the Board of Missions may then declare its independence of the Church. And the Church would, as a matter of course, declare also its independence of the Board of Missions and find other methods by which to carry on its missionary work.

But we should deplore a prolonged discussion on these lines. When Mr. Pepper stands before an enthusiastic audience of Church people to present to them their missionary duty, he does not present this Erastian view of the Missionary Society of which he is an honored official, nor does he then declare that the Church has no rights in the mission field that the Board is bound to respect, as he now seems to maintain in his quite laudable desire to justify his colleagues in action that most people, we think, hold to be in contempt of General Convention. From Mr. Pepper the eminent lawyer we appeal to Pepper the devout, spiritual-minded Churchman; from the writer of the circular letter to the members of the Board of Missions, to the orator whose magnificent presentation of the missionary duty is one of the most cherished memories of those who attended the New York General Convention.

THE news of the death of Bishop Codman comes as a sudden shock, the intelligence of his serious illness, published last week, not having prepared us for it. Bishop Codman had made an admirable record both in his diocese and in the House of Bishops. Reared in the atmosphere of the Church of the Advent, Boston, he brought to the episcopate a staunch Churchmanship coupled with a wide sympathy. His diocese will not easily recover from the blow caused by his death.

Death of the Bishop of Maine

God give him rest and light and bless him eternally!

CHICAGO passed its first Sunday of law enforcement, with all the saloons closed throughout the day, and according to the *Herald* of Monday, this was the result:

	Total saloons in Chicago	7,152
Chicago's Saloons	Number of saloons closed	7,146
	Number of saloon employees resting	20,000
Violations of closing law		28
Number of saloons found open Sunday		6
Number technically violators		21
Saloon-keeper found treating luncheon guests		1
Number of arrests for drunkenness Saturday		47
Number of arrests for drunkenness Sunday		16
Usual number of arrests on same two days		243
Number of suicides	None	
Usual number of suicides	Two to three	
Number of murders	None	
Usual number of murders	20 a month	
Automobile fatalities	Four	
Average number	18 a month	
Every downtown theatre packed.		
Movie theatres filled to capacity.		
Church attendance considerably increased.		
Cafés almost deserted.		

"The courts Monday morning will tell the story of comparative order or disorder," had said the secretary of the "United Societies" that represent the saloon interests. Quite so. We are all willing to accept the test, and it has amply vindicated the closing order.

And then comes the question: Why have saloon-keepers been a privileged class during all these years, who were exempted from obedience to the law? Why do they still peremptorily demand such exemption? The rest of us have to obey the law lest the policeman enter our homes and carry us ignominiously to the lockup. Who made the saloon-keeper of such superior clay that he is exempt from a like obedience? Yet, in nearly if not quite every city in this country in which prohibition is not in force, there is the calm expectation that the saloon-keeper will not be compelled to obey the law.

Which leads us to say, as we have written so many times before: When Prohibition finally comes, let the gentlemen of the liquor interests assume the full credit to themselves, for they are the ones who, by their attitude toward law and toward decency and morality, are bringing it about.

INFORMATION concerning conditions and probable needs for the coming winter continues to be received from the American churches on the continent of Europe. The rector at Florence reports that the normal income of that church is about 25,000 francs annually. Last year there was received about 17,000 and this year he anticipates not more than 12,000

from local contributions. He thinks, therefore, that it will be necessary to raise nearly or quite 13,000 francs from this country during the coming year. He believes that about half of the usual resident members will continue in Florence and, he says, they "will certainly do what they can." The American colony in that city is, however, supporting a large military hospital at a cost of about 10,000 francs per month, which will necessarily affect their ability to give through the Church. There is maintained by the church a day nursery for the children of soldiers at an expense of about 300 francs per month. The buildings and property are free from any debt, and there is an income from rentals of between \$100 and \$200, which latter is devoted to a fund for repairs of the church property. Current receipts are from offerings and subscriptions. Last year the offerings fell to about one-third of the normal sum but the subscriptions continued almost at their usual figure. Mr. Wadleigh anticipates a further decrease of offerings, and he fears that the subscriptions cannot hold their own.

Thus the report from Florence, like those from the other European centers, undoubtedly indicates the necessity for continuing this fund during the coming winter; and while we fear that our readers may be tired of hearing the matter so frequently rehearsed, we earnestly trust that they will enable us to keep the American churches on the continent of Europe

"going concerns" and able to continue both spiritual and material ministrations during the period of the war.

The following is the list of contributions for the week ending Monday, October 11th:

A friend in Boston	\$	100.00
Mrs. George S. Read, Belle Haven, Va.		2.00
Christ Church Missions, Raleigh, N. C.		20.00
S., Norristown, Pa.		10.00
E. S. J., Ellenville, N. Y.		10.00
M. H. T., New York		2.00
Rev. C. L. Hutchins, D.D., Concord, Mass.		25.00
A member of St. Mark's Church, Seattle*		5.00
A friend, Brookline, Mass.*		25.00
L. Benton, Perth Amboy, N. J.†		10.00
In memory J. M. S.‡		25.00
Total for the week	\$	234.00
Previously acknowledged		15,127.98
		\$15,361.98

* For Belgian relief.

† For French evacués in Geneva.

‡ For relief work in Geneva.

ANSWERS TO CORRESPONDENTS

W.—We cannot give the information desired.

J. C. P.—The Church has no different standing in army posts than have other religious bodies.

ENQUIRER.—The question is one of theological speculation in which neither side represents "Catholic teaching" and both sides are hypotheses of particular writers. Dr. Darwell Stone's *History of the Doctrine of the Holy Eucharist* gives a thorough study.

SUBSCRIBER.—(1) The Maundy Thursday evening Communion is generally deprecated on the ground that it discourages the practice of fasting and gives the last rather than the first of the day to the sacrament. In earlier days when the custom arose, the Communion was administered at the close of a rigid, all-day fast. No objection would be raised on Catholic grounds to a like provision to-day.—(2) Genuflexion is the act of kneeling, for the purpose of showing reverence, and of quickly recovering the standing position. It is a devout recognition of the divine Presence in the Blessed Sacrament.

WAVE-WOVEN MUSIC

The steady-booming surf-beat on a shore
Where the waves roar
In bellowing confusion crashing slow
Sweeps inland far around, changed to the sound
Of wonderful sea-music chanted low.
So, in the soul at last, when years are past,
Each memory of pain blurs into haze.
Sorrow is softened still and fades until
Out of the quiet dreams of the dead days
The earth's great beauty makes soft harmony
Heard from afar, like music on the sea.

Whence got the sea its music? Evermore
The surges pour
Sonorous liquid music on the land.
Spirit, not water, wakes the song that shakes
Spirits of men and calls them to the strand.
Whence got dead water skill to touch and thrill
A living soul and wake it to the stars?
Beats any heart so slow as not to know
The great Musician through the music-bars?
Dreaming implies a dreamer. Surely He
Dreams the sea-music who first dreamed the sea.

A dreamy haze of pale and liquid gold
The sea is rolled
Crystal and bronze and steel of waves that run
In all its laps and bays on quiet days
Making a hushing murmur never done.
Not from itself the aid by which is made
That murmur at whose sound all sorrows cease,
To every troubled breast giving deep rest—
Out of abundance of His perfect peace
God thought that music; and hence came to be
The hoary hushings of the dreamy sea.

LOUIS TUCKER.

AN IMPROPER use of time is the source of all the disorders which reign amongst men. It is a treasure which we would wish to retain for ever, yet which we cannot suffer to remain in our possession. This time, however, of which we make so little moment, is the only means of our eternal salvation. We lose it without regret, which is a crime; we employ it only for worldly purposes, which is a madness. Let us employ the time which God allows us, because it is short; let us employ it only in laboring for our salvation, because it is only given us that we may be saved; that is to say, let us be sensible of the value of time, and let us not lose it; let us know the use of it, and employ it only for the purpose it was given. By these means we shall avoid both the dangers of a slothful and the inconvenience of a hurried life.—*Massillon*.

PURITY OF HEART

By H. C. TOLMAN, D.D., LL.D.

TWENTIETH SUNDAY AFTER TRINITY

PURITY is clearness and cleanness. Applied to life it means clear perspective and clean, sound, and sane thinking. Impurity is sullied vision resulting in bigotry, ignorance, uncleanness, selfishness, and hypocrisy.

Hypocrisy is to live a lie, and to live a lie is worse than to tell a lie. This is the real lie which Socrates declares is infinitely more ruinous than the verbal lie, for it becomes a part of man's own life and sooner or later he actually believes it and such belief makes his whole existence untrue.

Horace's *integer vitæ scelerisque purus* not has but is a panoply invulnerable. The pure life is its own defence.

Purity is strength. Tell me the strength of a chemical in the laboratory and I can judge of its purity.

Purity is intensity. The purer the flame the more intense the heat. Moses saw God in the burning bush and the bush was not consumed because the fire which burned there was the fire of zeal.

There are flames which do consume, the flames of passion, lust, anger, and they leave the soul blackened and scarred.

In Aeschylean thought impurity becomes a parent of a progeny like itself which goes forth to curse the world.

The pure life is dominated by holy purpose, consecrated ambition, intensity of effort.

The light of the body is the eye, but the eye must be single for the body to be full of light. The great world with the life of nature, the beauty of the flowers, the glory of the heavens, enters the mental understanding through the tiny physiological mechanism we call the eye.

What is necessary to sight?

First, radiant energy, the stimulus of light, the activity excited by the rays. The crystalline lens focuses on the retina the optical impression, which is conveyed by the optic nerve to the brain, where we receive a mental concept of the visual image. So the light of God is focused on the soul and clears it of selfishness and blindness.

Second, the slow evolution of the sight organs. Pigment spots responsive to light exist in the lowest forms of life, as in infusorians. The structural character may be seen in the snails and worms, yet what real vision is there to a snail or a worm? The physical power of sight is developed more and more until we have the physiological organism in perfection.

Even the exercise of this power is a gradual process. The babe sees first its little hands, its mother's face, and slowly more and more of the outside world comes within its vision.

The vision grows with intelligence. An ancient ruin may mean only a heap of stones to one, to another it may be an artistic study with the ivy clinging to it, another may see there the history of a nation past and gone. So it is that spiritual vision comes by development and we see God more and more as we exercise that power.

Third, focus of vision. The eye must be centered on the object. The landscape may be very beautiful but unless the eye be focused upon it we have no realization of it. The higher the elevation the broader the vision.

So the eye of the soul must be focused on Christ to receive the divine life, high from the mists and fogs of earth, from those obstructions of vision, selfish aims, greed of wealth, rivalry of power. "If thy eye be single, thy whole body will be full of light." The vision of God comes by spiritual sight to the spiritual mind and there enters the spiritual life the image of God. We get some conception of the outside world by other senses. We smell the flower, feel the stone, hear the music of the waterfall. So some get an idea of God by study, by the experience of others, but the knowledge of God, which is eternal life, comes only by purity of sight.

How great the darkness to the blind eye which sees not the beautiful world! Greater still is the darkened spiritual vision to him who sees not God.

May our eye be always single, may our life be always pure, may our gaze be always fixed amid the discord, distractions, pleasures, and sorrows of the world, until at last we be filled with Christ's vision to behold His face forever!

Do NOT BE put about by reason of the scorners who will call you a hypocrite because you are religious. Without strength of mind you can possess no virtue, you cannot fulfil any high duty.—*Pellico*.



CHERE was once an elderly lady on the faculty of a certain high school, whom the frivolous flappers she instructed accused of teaching ancient history from personal recollection.

I run the risk of a like reproach if I confess that I vividly remember the Centennial Exposition of 1876 in Philadelphia. I was a small child, it is true, so little that I sat in the mouth of a Krupp gun; but images of the glory and beauty there displayed from all civilized lands rise before me as I begin to comment on the Panama-Pacific Exposition—and the childish impressions are the clearer. For the charm of the San Francisco Fair is not what is exhibited in the buildings. Chicago in 1893 far excelled it there; and no dweller in a great city, familiar with art-galleries, museums, factories, and department-stores, finds much of novel interest in any such display. It is, first of all, a pageant of people, set in the midst of extraordinary natural and architectural beauty; and the journey across the continent is a small price to pay for the opportunity of seeing it.

"The United States goes by,"

Vachel Lindsay writes, in *The Santa Fé Trail*, of the procession of motor-cars flying southwest, each emblazoned with a pennant bearing the name of its home town. Well, there by the Golden Gate, in that fairy city of domes and towers and miraculous gardens, one sees the United States going by as I have never seen it elsewhere. Except for Orientals, few foreigners are to be noted—of course our Canadian friends are not foreigners! The European War, besides keeping Europeans in their own hemisphere, has prevented a multitude of Americans from journeying Eastward; and they came Westward instead. And the South and West, being nearer to San Francisco, took advantage of the opportunity and advanced by thousands. There was no mistaking: nine people out of ten wore badges indicating their states, while a trained ear could identify at least the section from accent and intonation.

It is dangerous to talk about "national types." I have been asked by English friends, in all seriousness, whether "the typical American" did really wear a chin-whisker and a cigar pointing skyward, like Uncle Sam in the caricatures! The wide-hatted rancher, the breezy middle-western business man, the Louisiana sugar-planter, the lumber magnate from Oregon, are just as "typical" as the dapper Wall Street stock-broker, or the somewhat rigid magnate from the river side of Beacon Street in Boston. Americanism is too widely inclusive to be reduced to any personal symbol; and that extraordinary continental variety grows upon one who sits, let us say, among the pillars of the Massachusetts Building (an admirable reproduction on a two-thirds scale of the Bulfinch front of the Boston State House) and watches the crowds drift by. It needs Walt Whitman and Alfred Noyes combined to set the pageant forth adequately.

Myself, "I like folks," as good old Father Taylor said on his death-bed when they were promising him angelic companionship soon; and that eddy current of Americans delighted me unspeakably. Its good-nature, its humor, its swift appreciation of things worth while, its ready friendliness, all stood for Democracy; and if not for Democracy at its height, at least for the furthest advance made anywhere by the democratic spirit.

Surely, no world's fair ever had such a magnificent site as this at San Francisco. The salt water of the wonderful Bay washes up against the Marina; the breezes from the Pacific blow



ALISI

in through the Golden Gate; across the water Tamalpais rises, with Sausalito twinkling near its foot; and behind, the city climbs, terrace upon terrace, with the great green mass of the Presidio's eucalyptus groves for contrast. And the artists who designed the buildings, the mural decorations, the statuary, the landscape-gardening, have shown what the possibilities are in such triumphant fashion that the costly ugliness of too much modern architecture will be henceforth wholly without excuse. I pass over here all the elaborate details of plan and symbolism—perhaps too elaborate—to touch on a few outstanding features. The Tower of Jewels, extraordinary as it is, seems meaningless and rather grotesque, with its barbaric splendor twinkling spectrum-like in the brilliant sunshine. I liked the Mullgardt Tower, by the Court of Abundance, much better. And some of the smaller buildings are gems; the Portuguese pavilion, for example, and the admirable palace which France and Belgium share between them. (A singularly tactless German-American convention marched up to that building, carrying the German flag, and proposed to enter, only to be peremptorily debarred by the guards.) The Fine Arts Building, in its unspeakably exquisite setting, with the arcade and lagoon, seemed to me quite the glory of the Exposition. Day after day I returned, to find some new point of view; and at night its glories were freshly manifested in the wonderful illuminations. But the pictures are disappointing, both in selection and arrangement; and one got vastly more joy from the outside than from within.

"The Zone," corresponding to "The Midway" at Chicago, has little novel or entertaining, except the model of the Panama Canal; but I never wearied of watching the Chinese visitors, in their vivid colors, who frequented it by hundreds. The Navajo and Hopi Indian villages are interesting; and a Bishop told me he learned much from the alligator-farm, which I did not enter. I found in the Samoan Village a sister of one of my Samoan friends at Chicago; and fifteen-year-old Alisi, here portrayed, had evidently just stepped out of a La Farge painting. A number of the "shows" had nothing to commend them but their indecency; and others were as stale as the attractions Coney Island and Revere Beach offer. But of "Captain," the educated horse, and Mrs. Ellis, his mind-reading neighbor, I speak with admiring respect and bewilderment. A psychic researcher not without experience in detecting fakes, I sought in vain for any trick or deception there; and the phenomena themselves were quite the best of their sort I ever saw.

The wearisome stretches of the Palace of Education, the Food Products, Manufacturers, Transportation, and other buildings, are exhausting even to walk through; but if a visitor knows just what he wants to see, and conscientiously "does" those exhibits, he can learn much, whether it is how a "Ford" is assembled, what Nevada agriculture is doing, how far vocational training has progressed in the Philippines, or by what means Japan extends her trade. I was ashamed of the ridiculously inadequate showing made by our own Board of Missions, with its statistics and its clock-work transparencies. But the "fancy religions" that confronted it made me grateful for anything speaking of sober Christianity. "The Order of the Star in the East," whose booth bears pictures of our blessed Lord and J. Krishnamurti in immediate and eloquent juxtaposition; the Rosicrucians, telling of 777 incarnations, opposite the Buddhist shrine guarded by a gentleman in a yellow turban and a bishop's purple stock; "Pastor" Russell's indefatigable expounders; and the establishment of "Archbishop" Newo Newi New, D.N., inventor of "Newthot" (who has just been arrested on a federal warrant charged with using the mails fraudulently):

these, and other evidences of the infinite capacity people have for being deceived, sent me out into the open again, glad to find my way to the Forbidden Garden within the California Building, that magnificent demonstration of California's imperial resources, or to sit quietly in the tangle of blossoms around the little Hawaiian Building and meditate on the whole Exposition, a dream, too soon to vanish.

If you haven't been there yet, go, by all means. To see San Francisco *en fête* is much, to taste real California hospitality is a joy. And the memory of all this splendor will be a treasured possession long after its minarets and columns have passed into the void.

Of San Diego next time.



MULLGARDT TOWER
San Francisco Fair



TOWER OF JEWELS, SAN FRANCISCO FAIR

THE DEATH OF A PRIEST

By REV. L. A. C. PITCAITHLEY

AS the news of his death spread and his soul rose up to God, the endless stream of love began to flow into the building from which he had dispensed it. The procession was no sentimental throng, but strong men and women who had been helped on to God by the life of this saintly man. Hundreds of little children stole quietly in and knelt down to ask God's mercy and to mourn their loss. This is no exaggeration, for I saw it myself—few passed out who were not weeping.

Many a little child who did not belong to his parish came in to see him. The whole neighborhood was there, people of every creed. He was their friend. Those who did not know how to pray asked some of those who were watching to help them. I know not how many times children and men came and asked me to say a prayer with them for him. Many asked if the Lord's Prayer would do. There were few who did not kneel down and pray, very few. One little boy brought a penny, asking that it be used to buy flowers. Others brought more. Many watched for hours. It was pathetic and wonderful!

I cannot tell you all of the stories of the many he had helped or of the treasured letters that were shown me. The few I was able to take time to read were all the same. Someone wanted to know this or that simple thing. Most people would have thrown such requests in the waste basket, but he answered them all, and they were full of loving sympathy and kind reproof.

Twenty-three years he served his flock and on a very humble salary. But he did not complain. What a lesson is here for us all. His was a life that put God first. Nothing was allowed to interfere with his relation to God. His example is a reproof to us all. He lived so much closer to God and the things of God that his whole life was fairly wrapped up in God. In Him he lived and moved and had his being.

It is true that compassion ought, like all other feelings, to be under the government of reason, and has, for want of such government, produced some ridiculous and some deplorable effects. But the more we study the annals of the past the more shall we rejoice that we live in a merciful age, in an age in which cruelty is abhorred, and in which pain, even when deserved, is inflicted reluctantly and from a sense of duty. Every class, doubtless, has gained largely by this great moral change; but the class which has gained most is the poorest, the most dependent, and the most defenceless.—*Macaulay*.

It is a high and distinguished privilege of true Christians, that they are the children of God. God having fully pardoned, and freely accepted them for Christ's sake, adopts them into His family; gives them a name and a place among His children; and bestows on them the portion of children, a new heart here, and the promise of a glorious inheritance hereafter.—*Cooper*.

ENGLISH HYMNAL FINDS DEFENDERS

The Bishop of Chester's Criticisms Are Answered

ABOUT PERSHORE ABBEY

The Living Church News Bureau }
London, September 24, 1915 }

IN the course of the animated correspondence that has arisen in the *Guardian* from the Bishop of Chester's attack on *The English Hymnal* we have two noteworthy tributes to the relative superiority of that book.

The English Hymnal

Mr. Geoffrey Shaw, inspector to the board of education, who read a paper at the Summer School of Church Music at Oxford last month on "The Organization of Singing," writes that the appearance of *The English Hymnal* marked a decided musical advance in hymn books: "It is admirably suited to congregational singing, and attention has been given to the keys of the tunes from that point of view. You will find in the book just exactly those 'soft and plaintive' hymns that you [*Guardian* leader writer] ask for, as well as the broad and stirring types of melody—indeed, many of the former kind are some of the most beautiful hymns in all music." Mr. Shaw had just returned from the Summer School of Church Music, where they had used the book constantly for a week. "I cannot tell you," he says, "what a revelation it has been to some of us, and what an inspiration it has been to all of us." And he adds, "If authority were to ban this book the cause of Church music would receive a terrible setback."

The Archdeacon of Aston (Ven. G. L. H. Gardner), one of our Church Music reformers, and who preached a sermon before the Summer School, says that, viewed broadly, this hymnal is an enormous advance on what has preceded it: "When one has the opportunity of joining in some of its words and some of its tunes—so justly praised by Mr. Geoffrey Shaw in last week's *Guardian*—the effect, after what one is usually accustomed to, is like going into the fresh air after being shut up in a stuffy room. Many of the hymns and most of the tunes bring to us a larger and nobler conception of worship." And he too adds that it will be a real loss if this effort to raise our psalmody to better things is put on an *index expurgatorius* by authority.

Further in this matter, the contributor of "Church Notes" in the *Morning Post* says: "It is a significant commentary on the Bishop of Chester's action that at the Summer School of Church Music recently held at Oxford, all the hymns were chosen from *The English Hymnal*."

The Guardian, in a leading article on "The Community Life," expresses itself gratified to learn that the statement "circulated in interested quarters," that the experiment of establishing the Benedictine Rule under English Catholic auspices had collapsed, possesses very slight foundation and is grossly exaggerated.

"The experiment," it says, "has not collapsed, nor is there any justification for anticipating anything of the kind."

Mr. Harrison, of Pershore, the solicitor who has had charge of the Pershore Abbey property, writes in the *Church Times* to correct a misleading statement in an article in the *Tablet* in regard to the matter. The statement referred to occurred in the following sentence: "It will be remembered that the Abbey of Pershore which belonged to the Caldey Community was returned to Mr. Henry Wise, the donor, at his own urgent request." The italics are Mr. Harrison's. It is only fair, he thinks, that the facts should be stated quite clearly and as they are. Mr. Wise bought the Pershore Abbey property, and conveyed it in 1910 to trustees to be used for Benedictine purposes by those carrying on the Benedictine Life at Caldey. In 1913 (when the secession took place) a committee was formed consisting of members of the English Catholic and Roman Catholic Communions, and certain decisions were arrived at by them after carefully considering the matters relating to property and money, and one of these decisions was that the Pershore property should be re-vested in Mr. Wise if he wished it: "As a member of the English Church, Mr. Wise naturally desired to keep this old Benedictine property for the English Church, and his one object in buying it had been to see it used as nearly as possible in its original manner. The point that should be made quite clear is, that the decision was that of the committee, and not, as it appears from the article referred to, that it was given back at Mr. Wise's 'urgent request.'" Perhaps it might not be out of place to state here, the solicitor adds, that, quite independently of the committee, the opinion of a prominent ecclesiastical counsel was taken, which was to the effect that legally, under the trusts declared concerning the property, it became vested in Mr. Wise again, in the events which had happened.

Upwards of four hundred and fifty clergy of the Worcester
(Continued on page 861)

OPENING OF GENERAL SEMINARY

New Trustees to Be Chosen

"POPULAR VESPERS" AT INTERCESSION CHAPEL

New York Office of The Living Church }
11 West 45th St. }
New York, October 11, 1915 }

THE new year at the General Theological Seminary has opened auspiciously. The enrolment of new students is sixty-one; the entering junior class will number about thirty-nine. Further accessions are expected. The new census cannot be completed until matriculation, All Saints' Day.

Professor Denslow has been voted a half-year's leave of absence, this being his sabbatical year. He will vacate his chair some months later. All the professors are now in residence.

The executive committee of the associate alumni has canvassed the nominations sent in by classes, and individuals whose year of graduation ends in "0" or "5." The following official ballot has been sent to all graduates of the three years' course.

"OFFICIAL BALLOT"

"For Trustees, General Theological Seminary,
to be Elected by the Alumni

"This Ballot must be received by the Secretary
on or before December 15, 1915

"Vote for one Bishop, one Presbyter, and one Layman.

"Mark with an X in the left-hand column the three names you wish to vote for.

"For three years, until January 1, 1919. Vote one name in each Order: Rt. Rev. Thomas Frank Gailor, D.D., '79; Rt. Rev. Sheldon M. Griswold, D.D., '85; Rev. Herbert Pierre LeF. Grabau, '84; Rev. Charles Lewis Gomph, B.D., '03; Rev. John Henry Houghton, D.D., '72; Rev. Andrew Edward Scott, B.D., '05; Rev. J. Nevett Steele, D.D., '82; Rev. Henry C. Swentzel, D.D., '75; Rev. Elliot White, B.D., '85; Haley Fiske, New York; Robert L. Gerry, New York; Edwin S. Gorham, New York; Alanson B. Houghton, Corning, N. Y.; Frederic C. Morehouse, Milwaukee, Wis.; Lewis Stockton, Buffalo, N. Y.

"Preferential Vote for one Presbyter to serve until January 1, 1917: Rev. Gustav A. Carstensen, D.D., '76; Rev. George Wm. Douglas, D.D., '74; Rev. Milo Hudson Gates, D.D., '89; Rev. John Brewster Hubbs, D.D., '80; Rev. Charles Samuel Hutchinson, '96; Rev. Walter Emerson Jones, '07; Rev. Robert Philip Kreidler, '99; Rev. Edmund Banks Smith, D.D., '88; Rev. Elliott White, B.D., '85."

The board of trustees of the seminary will hold its annual meeting on the third Wednesday (the 19th) of January, 1916. The alumni association is planning to hold its mid-winter reunion on the previous evening, that is, on Tuesday, the 18th of January.

The local assembly of the Brotherhood of St. Andrew announces its programme of "Meetings for Churchmen," season of 1915-1916.

October 19th—Church of the Holy Apostles, Ninth avenue and Twenty-eighth street; speaker, the Bishop Suffragan.

November 24th—Christ Church, Seventy-first street and Broadway; speaker, the Rev. Henry M. Barbour, D.D., rector of the Church of the Beloved Disciple.

Thanksgiving Day, 8 A. M.—Corporate Communion Service at the Cathedral of St. John the Divine; celebrant, the Bishop.

November 30th; St. Andrew's Day—St. Ann's Church 140th street and St. Ann's avenue, the Bronx; speaker, the Rev. Charles L. Slattery, D.D., rector of Grace Church.

December 14th—New York Church Club, Madison avenue and Fifty-sixth street; speaker, Henry M. Hewitt, president New York Local Assembly.

January 19th—St. Agnes' Chapel, Trinity, Ninety-second street and Columbus avenue; speaker, the Very Rev. William M. Grosvenor, D.D., Dean of the Cathedral of St. John the Divine.

Washington's Birthday—Special services all day at the Cathedral of St. John the Divine.

March 21st—Church of Zion and St. Timothy, 334 West Fifty-seventh street; speaker, the Rev. George A. Oldham, D.D., rector St. Luke's Church.

April 12th—St. Matthew's Church, 26 West Eighty-fourth street; speaker, the Rev. Theodore Sedgwick, rector Calvary Church.

May 16th—Church of St. Mary the Virgin, Forty-sixth street, west of Seventh avenue; speaker, the Rev. William T. Manning, D.D., rector of Trinity parish.

The meetings on Washington's Birthday at the Cathedral are under the auspices of the metropolitan district committee of the Brotherhood, representing all the assemblies in the dioceses of New York, Long Island, Newark, and New Jersey. These meetings are not exclusively for the Brotherhood of St. Andrew. They are primarily for the public.

The Sunday afternoon service known as "popular vespers," used for some time by the Rev. Dr. Milo H. Gates at the chapel of the Intercession, Trinity parish, has attracted

"Popular Vespers" much attention because of its success in interesting people not attached to any church

and scarcely ever attending religious services or meetings of any kind. By careful and strong presentation of Church doctrine, Dr. Gates has presented very large classes of well-informed candidates for Confirmation.

Last Sunday another city parish began a series of "popular vespers." As at the chapel of the Intercession, so at the Church of the Beloved Disciple, this service does not take the place of Evening Prayer, but is strictly an additional service intended to bring people into church and within the hearing of the Gospel through their love of good musical compositions well performed.

The choir and organ, violin, cello, and harp, have been utilized in these churches to do a missionary work.

The services last Sunday at the Church of the Beloved Disciple, East Eighty-ninth street, near Madison avenue, were: Celebrations of the Holy Communion at 8 and 10 A. M.; Morning Prayer at 11, with sermon by the rector, the Rev. Dr. Henry M. Barber; Popular Vespers at 4; Evening Prayer at 8, with sermon by the Rev. John Acworth, and congregational singing.

Commemorating the hundred years of peace between Great Britain and the United States, the University of Toronto has conferred the honorary degree of Doctor of Laws upon six New Yorkers, all of them executive officers of the American Peace Centenary Association.

Canadian Degrees for U. S. Citizens
Joseph H. Choate, William B. Howland, William Church Osborn, and John A. Stewart received the degrees in person. Judge Alton B. Parker and Dr. Nicholas Murray Butler were honored *in absentia*. Several of the honored company are prominent Churchmen of the diocese of New York.

Introducing the distinguished visitors Sir Edmund Walker, president of the Canadian Bank of Commerce, said that the plans of the American and Canadian Associations for observing the centenary had been interrupted by the European war, but the organizations were being kept alive. Joseph H. Choate in a speech expressed warm sympathy with Canada's soldiers and strong abhorrence of the idea of a premature peace.

The joint committees in charge of the great mass meeting in the interests of week-day religious instruction of public school children, which is to be held on Friday evening, October 22nd, in Synod Hall, Amsterdam avenue and One Hundred and Tenth street,

Mass Meeting in Synod Hall
are actively at work in arousing interest in the meeting and its objects. They wish it to be known that no tickets of admission will be required, and that persons living outside of the city of New York are cordially invited to attend. Programmes and other information will be supplied by Miss Abby Porter Leland, Ph.D., 420 West Twentieth street, New York City. Bishop Greer will preside and a strong array of speakers has been secured including the best exponents of the Gary system.

The Rev. Francis J. Hall, D.D., is the lecturer at the Round Table meetings of this year. The general subject is to be the Method of Salvation, and the meetings will be held in the seminar room of the General Theological Seminary at 11 A. M., the first of the course of twelve lectures being appointed for next Tuesday.

ENGLISH HYMNAL FINDS DEFENDERS

(Continued from page 860)

diocese met with the Bishop in special conference at Malvern.

A Special Conference
This conference was only the first step in the Bishop's plan of action in meeting the obvious call of God to Church and nation in this most critical time. The Bishop of Truro was among those who were invited by the Bishop to address the conference.

R. J. CAMPBELL COMES INTO THE CHURCH

FOR some weeks it has been rumored in England that the Rev. Reginald J. Campbell, pastor of the City Temple and chief among the English Congregational clergy, was about to conform to the Church of England. No definite information, however, was obtainable, but Dr. Campbell resigned his pastorate recently. Cablegrams to the secular papers now state that in his farewell sermon Dr. Campbell definitely stated that he was about to return to the Church of England. It is said he will be attached to the Cathedral at Birmingham.

Dr. Campbell passed through an experience of extreme "liberalism," and was author of a well-known work on *The New Theology*. He has safely emerged from that and is said to have come back to his original orthodox position. He is called a great preacher and has been esteemed one of the most influential of the Nonconformist clergy.

BROTHERLY LOVE is divine rather than human. Whence comes the dew? It descends from above: all true love comes from God, as all light from the sun.—Dr. Thomas.

SCHOOLS OF CITIZENSHIP IN BOSTON

Federal Government Plans Courses

PLANS OF CLERICAL ASSOCIATION

The Living Church News Bureau
Boston, October 11, 1915.

ENCOURAGED by the Federal Bureau of Naturalization, the public evening schools of Boston are giving special courses in preparation for citizenship—a service which is of national importance to-day. The Government intends to introduce such courses as are being initiated here into all the other cities in the country and wherever evening schools exist. In these classes qualified instructors will teach to prospective citizens of foreign birth the fundamentals of United States history and government. Every member who completes the course satisfactorily will be given a certificate of proficiency which, on presentation to the chief examiner, will entitle the holder to special consideration and will facilitate the obtaining of final citizenship papers. The instruction will aim not only to give an intelligent conception of American history and government, but to show what the oath of allegiance really means and to inculcate the point of view and the ideals of America as far as such training is possible. In the past there has been disgraceful negligence in the conferring of citizenship, so that what should be a great prize has been cheaply held, and all too often conferred on those entirely unfit. It is to be hoped that these new efforts to make worthy citizens will be instrumental in incorporating into the living texture of the republic thousands who would otherwise have been strangers in our midst.

For the seventh successive year this diocese has achieved a remarkable record in missionary giving, namely: the apportionment has been overpaid, and every parish and mission has given something toward the amount. The amount asked from the diocese last year for general missions was \$71,874, and the amount given was \$72,877.25, the excess being \$1,003.25. In addition to this, the diocese has contributed toward the Emergency Fund \$24,892.30, making the total, given for missions through the General Board, \$97,769.55.

At the Cathedral, the Dean's "class in personal religion" will resume its meetings on Friday, October 15th, from 11 to

Doings at the Cathedral
11:30 A. M. The purpose of these meetings is "to realize the presence of God in our lives and to make our religion both a power and a joy." The meetings open with prayers, each followed by a brief silence. Then comes a short address or meditation, again followed by silence. Afterwards the Dean remains in the robing room for an hour and a half to meet any who wish to talk with him. Surely, in these days of noise and hurry, these "meetings" are of great value.

As in previous years, a corporate Communion with short address will be held in the Cathedral on the second Sunday of each month, at 7 A. M., for the members of the Training School of the Massachusetts Volunteer Militia, popularly called the Massachusetts West Point.

On October 26th the Cathedral will offer to all the clergy an opportunity for a day of quiet and devotion, conducted by the Rt. Rev. Herman Page, D.D., Bishop of Spokane. Bishop Page will also preach in the Cathedral at the morning service on Sunday, October 24th.

On Tuesday, October 5th, Bishop and Mrs. Lawrence entertained at luncheon, at their country house in Readville, the clergy of the diocese and their wives. Despite **Bp. and Mrs. Lawrence Entertain Clergy** a severe rain-storm, about one hundred and twenty of the clergy were present and had a most delightful visit. A very welcome visitor was the Right Reverend Bishop of Bethlehem, who has many friends here as elsewhere. Each year Bishop Lawrence invites all the clergy to his house and this annual affair is much appreciated. At Readville the Bishop announced the appointment of a committee on the proposed Preaching Mission. Suffragan Bishop Babcock is chairman of the committee, which will have from twenty-five to thirty members, and which will draw up plans for the mission in the diocese.

The Massachusetts Clerical Association, of which all of the 246 clergy are *ex-officio* members, has just sent a circular **Clerical Association** letter to the brethren outlining the plans for the year, as tentatively drawn up by the executive committee. It is felt that

it is important to enlarge the interest in the association, which offers about the only means for all the clergy to meet together. It is urged that a fuller use be made of this diocesan opportunity for increasing friendly acquaintance. The October meeting of the association has been merged in the Bishop's luncheon on the 5th. On October 25th the members are invited by the Rev. Dr. Endicott Peabody of Groton School. The other meetings throughout the winter, held monthly, are to be at the spacious new quarters of the City Club instead of at the Cathedral rooms, as the club provides more space. At the meetings an effort will be made to have lively topics and the best speakers. Certainly at the first one, on November 8th, this effort seems likely to be fulfilled, as the contention will be upheld that "Rome is the Mother of us all." The Rev. James Sheerin, rector of St. Matthew's Church, South Boston, is the president of the association, and the Rev. Francis L. Beal, priest in charge of the Church of the Ascension, East Cambridge, is the secretary-treasurer.

In the *Epiphany Star* for October, the parish paper of the Church of the Epiphany, Dorchester, the rector, the Rev. Thatcher R. Kimball, announces the plans for a parochial mission, to be held for a week, beginning November 8th, by the Rev. Dr. Floyd W. Tomkins, rector of Holy Trinity Church, Philadelphia. The mission will be not only for adults but for children as well, and will include daily services at 7 A. M., and 3, 4, and 7:45 P. M. The Church of the Epiphany has had a remarkable growth from its recent beginning as a mission, and now with a spacious church building and two priests on the staff its large and varied activities will doubtless continue to develop rapidly. A new carved oak pulpit will soon be installed, as the money necessary to buy it has been contributed by Mrs. G. J. Ridler.

St. Paul's Society

At the dinner of the St. Paul's Society, in the tower of Memorial Hall, Cambridge, on October 6th, the following clergy spoke briefly on "The Church in the City": The Ven. E. J. Dennen, Archdeacon of Boston; the Rev. A. B. Parson, diocesan representative of the Church among Harvard students; the Rev. W. S. Packer of Somerville, and the Rev. J. H. Cabot of the Church of the Advent, Boston. Other speakers in the first term will be: Dean Rousmaniere of the Cathedral; the Rev. F. W. Tomkins, D.D., of Philadelphia; Mr. Robert H. Gardiner; Dr. Pott, of Shanghai; Mr. Huntington Saville, and Professor Fosbroke. A useful feature of the society's meetings consists in "discussion evenings," when all the members present take part in discussing questions of religious interest. As usual, the society will have its corporate Communion once a month, at Christ Church, Cambridge, and daily Evensong during Advent, at 7 P. M., in the society's chapel.

Great grief has come to all of us in this diocese by the death in Boston, on October 7th, of Bishop Codman, of Maine.

Death of Bishop Codman

Born here and growing up as a member of the parish of the Advent, he was later on rector of St. John's Church, Roxbury, and went from there to be the third Bishop of Maine. Very much beloved and revered, he is very greatly mourned by the many who knew and loved him. May he rest in peace and may light perpetual shine upon him!

The Rev. Edward Tillotson has just observed the tenth anniversary of his rectorship of the Church of the Holy Name, Swampscott. His parishioners gave him and Mrs. Tillotson a reception, in honor of the event, on October 6th.

The Rev. E. N. Bullock, who has recently been appointed Archdeacon in New Mexico, was formerly rector of St. Matthew's Church, South Boston, and was brought up in Randolph, Mass. His first parish was St. John's, Sandwich; from 1900 to 1905, he was rector of St. Andrew's, Fall River, and was at South Boston from 1905 to 1910, when he went to New Mexico.

J. H. CABOT.

ENDEAVOR to be patient in bearing with the defects and infirmities of others, of what sort soever they be.—*Thomas à Kempis*.

PHILADELPHIA CHURCH TRAINING SCHOOL FOR TEACHERS

Arranging for Another Year's Work

LARGE MURAL PAINTING FOR WHITEMARSH CHURCH

*The Living Church News Bureau }
Philadelphia, October 11, 1915 }*

THE board of religious education of the diocese of Pennsylvania has announced the courses for the Church Training School for Teachers for the coming winter. A call for the forty-seventh annual meeting and teachers' institute which is to be held Monday, October 18th, in the parish house of the Church of the Holy Apostles has also been sent to the superintendents of the schools.

Four points have been designated at which the courses will be given. The Mid-City Centre will be in Holy Trinity and St. Jude and the Nativity parish houses. West Philadelphia will be in the parish house of the Church of the Redemption, Fifty-sixth and Market streets; South Philadelphia in the Memorial Church of St. Paul, Fifteenth and Porter streets; and Germantown in St. Luke's parish house, Main and Coulter streets. The teachers will be the Rev. Messrs. Llewellyn N. Caley, W. Herbert Burk, and Joseph H. Earp. The courses will be given on Monday, Wednesday, and Friday evenings, one of these evenings at each parish house.

The programme for the annual meeting of the institute in the parish house of the Church of the Holy Apostles includes the services for intercession and address by the Rt. Rev. Thomas J. Garland, in the afternoon, followed by a business meeting and reports of the various committees. Sectional conferences will be conducted from 3:30 to 6:15 P. M. The chairman of the first or primary conference will be Mrs. John Loman of St. Philip's Church, who is an enthusiastic primary class worker in the diocese, and is identified with the West Philadelphia institute. Addresses will be made by Miss Julia Williamson and the Rev. Gilbert E. Pemberton. For the senior department the Rev. Charles W. Shriner will be the chairman and an address will be given by the Rev. G. Herbert Dennison of St. Luke's parish. The conference at the 5 o'clock session will be general, and the Rev. Floyd W. Tomkins the chairman. The speakers will be the Rev. Thomas Conover, Bernardsville, N. J., and the Rev. Stanley S. Kilbourne.

After supper the evening session will be held in the church, when a service of intercession, address, and the presentation of teacher training certificates and diplomas will be made by Bishop Rhinelander. An address will also be made by the Rev. Phillips E. Osgood. Fifty-one teachers will receive certificates for the first year; twenty-one for the second year; and twelve for the third year's work. Four will receive diplomas.

Under the direction of a very competent committee the work of the teachers' training school has met with wonderful success. Institutes have been established in the four centres of the city and meetings have been held in each about twice a year.

A mural decoration painted by Miss Marianna Sloan to be hung in St. Thomas' Church, Whitemarsh, is now ready and on exhibition in the studio of the artist in this city. The decoration, which is twenty-four by thirty feet, is to encircle three windows in the nave of the edifice. It is divided into two main panels slightly longer than the window, and a little wider. On this the artist has fitted an effective "Descent from the Cross." The figure of Christ is shown as it is lowered into the arms of Peter, John, and Nicodemus by Joseph of Arimathea. About the foot of the cross are the three Marys. The panel at the right pictures the Ascension in a conventional way. The entire space above the windows is given over to graceful and colorful groups of angels. The painting will be put in place for dedication about October 21st.

A new Swedish flag which has been sent from Sweden for



LAYING CORNERSTONE OF ST. MONICA'S PARISH HOUSE
[See Philadelphia Letter, in LIVING CHURCH of last week]

CHICAGO'S FIRST DRY SUNDAY IN MANY YEARS

Much Enthusiasm Among Temperance Workers

OPENING OF WESTERN THEOLOGICAL SEMINARY

The Living Church News Bureau }
Chicago, October 11, 1915 }

OVER ten thousand men, women, and children were in the parade "for a Dry Chicago" on Saturday afternoon. They were ten thousand people who believed that the saloon was one of the agencies that hinder the well-being of Chicago, and that the two millions and a half who now live in the city would be better without it. They were a patriotic crowd who marched and sang,

"Rally, rally round Chicago,
The whisky jug must go!"

It was a march for good citizenship of people of many races, kinds and creeds, men and women, boys and girls, Catholics and Protestants, Americans, English, Germans, Swedes, Africans, Lithuanians, and many of other races and nations. It was the greatest united protest against the liquor traffic that Chicago has seen. The effect upon the bystanders who were three and four deep on the curb at both sides of the street was marked. There was of course much good-natured bantering as in all American crowds. We never lose our sense of humor. There was little bitterness. And there was evident seriousness in tone and manner in those who looked on. They seemed to feel that this was no idle show, but the earnest of a great city-wide movement to rid Chicago of an evil factor which for many years has broken her laws. On Sunday, October 10th, for the first time in years, the 7,000 saloons in Chicago were ordered by the mayor to obey the Sunday closing law. Public opinion is behind the mayor. The saloon must go! The awful war in Russia has said so; the same war in France, England, and Germany has said so. This was a markedly religious parade. The churches of Jesus Christ put aside their differences for the day. Catholics and Protestants joined in a common fight. And when Christians get together, nothing can withstand them.

The Western Theological Seminary began its thirty-first academic year on the first Ember Day in September. All the professors and all undergraduate-students and six new students were present. Through the generosity of interested friends many improvements have been made in the property during the summer, such as the laying of a new concrete driveway in the alley and the painting and repairing of six of the nine buildings of the seminary group. In Wheeler Hall two walls have been taken down and folding doors put in their place so that the two lecture rooms, or one of these rooms and the chapel, may be thrown together. The residence lately acquired at 2738 Washington boulevard is now occupied by Professor Mercer. Dr. Mercer's "Hale Lectures on the Ethiopic Liturgy," which contains a large amount of material upon the origin of liturgies, is ready for publication. It will give to scientific liturgiologists and theologians the first translation and discussion of the liturgy of a Christian national Church considerably larger than our own. Dr. Mercer is one of three scholars in the United States competent to make this translation. The course in Christian Sociology which was given by Bishop Sumner is being given this year by the Rev. Graham Taylor, D.D., of Chicago Commons. Twelve clergymen are enrolled for postgraduate courses leading to degrees. The members of the faculty have undertaken to give these courses to the clergy without remuneration.

A series of illustrated talks on Church Building will be given at the Western Theological Seminary by Elmo Cameron Lowe, A.I.A.

Lectures on
Church Building

The talks will be given on Wednesday evenings at 8 o'clock, as follows:

October 10th—Our Gothic Heritage.

November 10th—The Small Church.

December 1st—Modern City Churches. (A number of good American Churches and a few very bad ones will be shown. In connection with this talk a brief description of the building of St. Luke's, Evanston, will be given.)

January 12th—Chancels.

February 9th—Glass and Symbols. (The purpose of this talk will be to encourage the use of good glass. There will be a short discussion of the use of symbols.)

March 8th—Notable American Churches.

The price of tickets for the series is one dollar. They may be secured by writing to the Dean's secretary, until the seating capacity of the newly acquired lecture room is exhausted.

The October meeting of the Chicago branch of the Woman's

Auxiliary, called "President's Day," was held on October 7th in the Church Club rooms, Mrs. Hermon B. Butler, presiding. Mrs. Butler announced plans for "Provincial Day" at the Cathedral, October 14th. The following resolution recommended by the Bishop was passed:

"The Chicago branch of the Woman's Auxiliary in the Province of the Mid-West shall organize under the name of The Mid-West Provincial Branch of the Woman's Auxiliary to the Board of Missions."

Mrs. Greeley, Mrs. Lampenan, Mrs. Clinch, Miss Griswold, and Miss Brown were elected delegates to the meeting on "Provincial Day." Two new officers were introduced to the meeting, Mrs. E. P. Bailey, the assistant corresponding secretary, and Miss Lydia Brown, the head of the Junior department. Miss Brown said that seven new branches of the Juniors had been organized during the summer. Addresses were made by Mrs. Woodworth of White Bluffs, Tenn., and by Dr. Allen of St. Paul's Church. Dr. Allen told of the value that the Dorsey Moving Pictures expedition had been in connection with missionary lectures. The offering of the day was voted towards the expense of repainting Sumner Hall. The sum of \$405 was pledged by representatives of different branches in answer to a touching appeal made in a letter from Miss Langdon, Tanana, Alaska. Resolutions of sympathy and appreciation were passed on the death of Bishop Toll, and resolutions of regret at the destruction of Grace Church, and also at the accident which had happened to Dr. Rogers of St. Mark's Church, Evanston.

The Rev. Charles A. Holbrook and Mrs. Holbrook of Aurora kept their golden wedding anniversary on October 4th. On this date in the year 1865, Mr. Holbrook and Miss Mary Starr Carrington were married by the Rev. Frederick J. Goodwin, D.D., at the Church of the Holy Trinity, Middletown, Conn. Mr. Holbrook was then in deacon's orders, and was assistant to the Rev. Thomas W. Coit, D.D., at St. Paul's Church, Troy, N. Y. Mr. and Mrs. Holbrook received many messages of congratulation on their wedding anniversary, as Mr. Holbrook received many on the anniversary of his ordination, which was kept last June by the members of Trinity Church, where he was rector for so many years.

A Golden
Wedding

The North Shore Sunday School Institute held its autumn meeting at St. Luke's Church, Evanston, on Tuesday, October 5th. The president of the Institute, the Rev. Leslie F. Potter, conducted the devotional service which was held at 5:30 in the church, the full choir of boys and men leading the singing. The address on "The Devotional Life of the Sunday School Teacher" was given by the Rev. C. H. Young, rector of Christ Church, Woodlawn.

Sunday School
Institutes

Supper was served at 6:30. At 7:45 three sectional conferences met, one on the "General Board's Primary Material," conducted by Miss Anna Murray; one on "Stimulating Attendance at Sunday School," conducted by the Rev. Norman Hutton; and one on "Social and Athletic Organizations as Adjuncts to Sunday School Work," conducted by Mr. Joseph G. Tyssowski. The business meeting was at 8:30, and the roll-call showed 237 present. The address of the evening on "Missions and the Sunday School," was given by the Rev. Herbert W. Prince.

The West Suburban Sunday School Institute was held on the same day at the Church of the Advent, Logan boulevard and Francisco avenue (Rev. Oscar Homburger, D.C.L., rector). The Rev. J. J. Steffens preached at the evening service.

The fall meeting of the South Side Sunday School Institute took place at the Church of the Mediator, Morgan Park, on Monday, October 4th. About 150 were present. Evensong was said at 5:30 P.M. Supper was served at 6:30 P.M., and the evening session was held at 7:30 P.M. The Rev. W. G. Studwell, president of the South Side Sunday School Institute, presided. An excellent address was made by the Rev. Frank E. Wilson, secretary of the diocesan board of religious instruction, on "The D. B. R. E., a Help for the Teacher."

The Young People's Civic League held a luncheon at the Union League Club on Wednesday, September 29th. The Rev. John Thompson, superintendent of the City Missions of the Methodist Church in Chicago, presided. About twenty-five representative men and women were present, and to them the nature of the League's work was explained, and an appeal was made for its support. The problem that the League is trying to meet is well stated in one of its pamphlets:

"A polyglot city, speaking in fifty-two languages; a population seventy-seven per cent. foreign-born, or of foreign parentage: an alarming percentage unchurched; drinking in seven thousand licensed saloons; often nearly sixty thousand youths in liquor-selling dance halls in a single evening; the home of big business, art, and education, yet with morality and decency threatened by ill-housed poverty; characteristically American in its struggle for municipal ideals, yet endangered by cynical and corrupt politicians; how can it be cleansed of its evils and established in its virtues?"

There are 35,000 Christian young people in 500 societies; 200,000 attendants upon nearly a thousand Sunday schools; community charity, and settlement workers, and members in scores of

other sympathetic agencies. These the League seeks to unite for the threefold civic purpose: Temperance, Righteousness, and Justice. The League was begun in 1907. It has done extensive anti-saloon work, and the sane New Year's celebration was largely the result of its agitation. Its methods are educational. Courses are held in civics in many churches, and courses in civic life are given in six different sections of the city. Mr. Porter B. Fitzgerald of the Church of the Redeemer is one of the instructors in these courses. Judge Holdom of St. Paul's and the Rev. H. B. Gwyn of St. Edmund's are the Churchmen who are on the Board of Counsellors. The Rev. Philip Yarrow of the Congregationalists is the president, and Miss Mary F. Balcomb the general secretary. Her work for the League since its beginning has been remarkable.

The Church home of their own which after many years of long-ing the congregation of All Angels' Mission for the Deaf have at last acquired is at 6122 Indiana avenue, and was formerly St. John's, of the English Lutheran denomination. It has been subjected to

some remodeling and adaptation. In the new chancel, for instance, the usual large stained glass oriel is conspicuous by its absence. The reason for the omission in the present instance is peculiar: a deaf congregation listens with its eyes, and there is nothing so fatiguing to the eyes as a large window or strong light of any kind in the direct line of vision—no worse background against which to read the signs of the priest could be imagined. And so the sanctuary is lighted, not through a large window at the back, but through small windows at the sides. For the same reason, the electric lights placed to illuminate the chancel are concealed behind the arch. And indirect lighting is used in the body of the church—and elsewhere throughout as well.

The altar is set forward, far enough from the wall to permit the officiating priest to stand behind it facing the congregation when celebrating the Holy Communion. This arrangement was generally followed in the early churches, and is to be seen today in Trinity Church, Boston, in Milan Cathedral, at the altar where the Pope celebrates in St. Peter's, Rome, and in many churches of the Eastern Rite.

Miscellany

W. J. Calhoun, ex-minister to China, will be the speaker at the opening meeting of the eleventh season of St. Luke's Men's Club, Evanston. His subject will be "Citizenship," and the executive committee is planning to have 300 men out to hear him.

The Round Table met at the Church Club rooms on Monday, October 4th. The subject discussed was "Ordination, Examinations, and Examining Chaplains." The leader was the Rev. W. C. De Witt, D.D. The General Board of Religious Education asked that the subject for the day be fully discussed.

THE RT. REV. ROBERT CODMAN, D.D.



DEATH OF BISHOP CODMAN

THE sad news of the death of the Rt. Rev. Robert Codman, D.D., Bishop of Maine, is received. Bishop Codman was taken ill while on his wedding journey and entered the P. B. Brigham Hospital, Boston, for treatment, where he died on Thursday, October 7th.

His marriage had been celebrated at Bar Harbor on September 16th, and with his bride he had started on a month's tour on a yacht. Illness intervened and he was obliged to go to the hospital as stated. His bride was Miss Margaretta Biddle Porter, daughter of the late Col. John Biddle Porter, U. S. A., of Washington, D. C.

The death of the Bishop was a great shock both to the people of his diocese and to his friends throughout the Church generally. While those more closely associated with him were aware that his health at times in recent years had been such as to warrant more or less apprehension, his condition had

appeared to be much improved, and those who had met him during the summer had felt that he was receiving great benefit from cruising along the coast in his little steam yacht and in so doing combining work with recreation by making, among others, visitations to some of the summer chapels in the diocese. It was while on his yacht, toward the close of September, that Bishop Codman began to feel so unwell as to make it advisable for him to put himself in the hands of a physician. He went to the Peter Bent Brigham hospital, Boston, where an examination showed that he had suffered a paralytic stroke on one side. This, together with the fact that his head, as often before since his health began to decline, was paining him excruciatingly, suggested a serious brain trouble of some kind. On Monday, October 4th, an operation was performed in the hope of discovering the seat of the trouble and affording him relief, but to no avail. He never recovered consciousness, and passed away on the following Thursday. The last rites, an account

of which will be given in our next issue, were held at the Cathedral, Portland, on Monday last.

Bishop Codman was born in Boston, Mass., December 30, 1859. His father, Robert Codman, Esq., had long been senior warden of the Church of the Advent, and was a nephew of the late J. C. Ropes, the historian. He was educated at the Boston public schools and at Harvard University, from which latter he was graduated in 1882. He was also graduated at the Harvard Law School in 1885, and for some years practised law in Suffolk county, Mass. He afterward entered the General Theological Seminary, graduating in 1894. He was ordained deacon by Bishop Whitaker of Pennsylvania, June 15, 1893, in St. Timothy's Church, Roxborough, Pa., and priest by Bishop Grafton of Fond du Lac on June 10, 1894, in the Church of the Advent, Boston. His first year was spent as assistant at All Saints', Ashmont, Mass., and soon after his ordination to the priesthood he became rector of St. John's Church, Roxbury, which position he held until his elevation to the episcopate. Was elected Bishop of Maine on December 13, 1899, and was consecrated

in the Cathedral at Portland, on the feast of St. Matthias, February 24, 1900, by the Bishops of New Hampshire (Niles), Albany (Doane), Central New York (Huntington), Massachusetts (Lawrence), and Quebec (Dunn), the Bishops of Fredericton (New Brunswick), Vermont, and the Bishop Coadjutor of Rhode Island also being present. The attending presbyters were the Rev. Wm. B. Frisby, D.D., late rector of the Advent, Boston, and the Rev. S. P. Delany of the diocese of Fond du Lac, afterward Dean of the Milwaukee Cathedral. The Bishop of Central New York was the preacher.

Bishop Codman received the degree of D.D. from Trinity College, Hartford, in 1899.

The family of Bishop Codman authorized the following statement:

"When Bishop Codman died his wife, sister and brothers were present. The causes of death were polycythemia and apoplexy. The funeral will be held at Portland, Maine, at St. Luke's Cathedral, on Monday at 12:30. Burial will be at Forest Hills, and will be private."

OH, FOR MORE faith in Christ, and then we shall have more repentance towards God! The Gospel requires both, and Jesus is exalted to bestow both; and He does so freely, without money and without price. Make instant application to Him for them.—*Bogatky.*

AS PANAMA SEES THE APPROACHING "CONGRESS"

LAST week THE LIVING CHURCH reprinted from the New York Sun a dispatch from Panama stating that formal protest against holding the proposed Latin-American Congress in that city had been made by the (Roman Catholic) Bishop of Panama and that the President of the Republic had withdrawn his consent to the use of the National Theatre for the sessions.

THE LIVING CHURCH now presents a translation of the Pastoral Letter of the Bishop of Panama thus referred to, which follows herewith:

"To Our Beloved Faithful, Health, Peace, and Blessing in Our Lord Jesus Christ.

"Some days ago, our attention was called to a project which is planned in our episcopal see and capital of our Catholic Republic, the beginning of next year, by a certain Protestant element in the United States. We refer to a Congress for the evangelization of Latin-America, to be held in Panama. This mere announcement is an insult to us Latin-Americans that no one can approve, for it is known that the delight of Protestant oratory consists in attacking the Catholic religion and the Roman pontiff, depreciating and calumniating the clergy, ridiculing our religious practices, and criticising our Christian customs.

"Known already the purposes which so many Protestants have in the above mentioned Congress, for we have at hand various North American newspapers that publish it, we must call the attention of our diocese and National Government to the matter that possesses so much gravity as much for our character as Catholics as for us as Panamanians.

"And first, as touching our diocese, it is proposed to celebrate the 370th anniversary of the death of Martin Luther, the father of Protestantism, who came to his end at Eisleben, February 18, 1546. Evidently, all Protestants, his children, are preparing themselves to commemorate that date in the best manner that occurs to them; and to a group of citizens of the United States who do not in any manner represent North American sentiment, it has occurred to commemorate it by holding three congresses, one in New York, another in Panama, and a third elsewhere. Without doubt, these Protestants consider the Republic of Panama as something which belongs to them, where they can come to hold meetings, congresses, conventions, at will, as they might in any part of the United States, taking possession of our public buildings for their purposes.

"Of what will the Congress treat? Why, of 'Christian Work,' that is to say, of our evangelization, for, according to them, we are ignorant; of our morals, for, in their conception, we are outcasts; and to place us in the road of civilization, for, to them, we wander in the darkness of heathenism. Such is the conception, as it would appear, that these deluded ones have formed of us; and not only of us Panamanians but of all Latin-America; for their programme embraces all the peoples of Latin-America, as the *Christian Observer*, a Presbyterian publication of Louisville, Ky., clearly says, and the title which they have given to the proposed congresses is, Congress on Christian Work in Latin-America, Congress to Christianize Latin-America. Can there be for us a greater insult or greater humiliation?

"The language which the speakers will employ on such an occasion is left to imagine. It will be their habitual defamatory speech towards the Catholic Church, towards the Roman Pontiff, towards the clergy, and towards all the people, that which they always use when they set about 'Christian Work.' There will be repeated that which they have spread on all sides in the United States, namely, that all Latin-American countries, from Mexico down, are to be civilized, for they are woefully backward and ignorant, for they are Catholics, and the Catholic Church is responsible for their condition, for they keep them under and in subjection, and they wish to suggest that railroads, enormous bridges, the telegraph, the colossal buildings, the world of machinery, and the thousand and one other things of progress in the United States are due to Protestantism. Think of such logic! As if the civilization and morality of a people consist of these elements of material welfare! In the matter of morality and civilization, the defamers of the Catholic Church would do well to lower their tone and to moderate their speech, for it is not certain that the United States is the place to learn these lessons.

"That which these speakers propose with their Congress is to make proselytes for their sect; and accordingly the Committee of Arrangements for the Evangelization of Latin-America proposes to change the name of the convention, calling it *Congress* in place of *Missionary Conference*, that had been given earlier for the purpose of hiding their ends and to disarm Catholics.

"However, we, in fulfilment of our pastoral duty, and in use of our authority, formally prohibit, under penalty of mortal sin, all Catholics subject to our jurisdiction to assist at the sessions of the proposed Protestant Congress, that will take place, as announced in this city, February 10th to 20th next, even though it should be from curiosity.

"(Note.—In a Protestant conference recently held in Edinburgh, Scotland, it was resolved not to send additional Protestant missionaries to Catholic peoples, Latin or Greek, nor to expend more money upon such missions, for, they said, already the Word of God has been announced to them; but, to the fanatical anti-Catholics of the United States, we are still in the darkness of ignorance. In a certain sense they are right, for concerning Protestantism we are in perfect ignorance and we thank God that it is so.)

"And as, according to an article published in the *Star and Herald* of this city, there has been granted to the speakers both the Theatre and the National Institute for the meetings, the President being undoubtedly ignorant of the purpose of the Congress, it is as much as to say that they choose the city of Panama, a Catholic city, and capital of a Catholic nation, for the purpose of insulting us not only in our homes but in our very face. We call upon the President of the Republic that he do not permit what in their own country they could not obtain, for in the United States public edifices are only for their specific purposes and not for the propagation of any sect; that he recall the license; that offended Panamanian Catholic sentiment will not permit public buildings erected with the money of Panamanian Catholics to be used for sectarian propaganda and attack upon the national religion. When the Shriners (Minnesota Masons), some time ago, requested the Theatre for the celebration of their ceremonies it was denied them for identical reasons and they had to hold them in the Canal Zone. Greater and more powerful reasons present themselves now for the refusal, so much the more because there are spacious Y. M. C. A. halls in which they can have such gatherings on their own North American territory.

"Be awake then, beloved faithful, and do not forget in these dangerous circumstances the words of the Saviour of men: Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits (St. Matt. 7: 15, 16). And those words of St. Paul: For such are false apostles, deceitful workers, transforming themselves into apostles of Christ (2 Cor. 11: 13).

✠ WILLIAM,
"Panama, September 22, 1915. "Bishop of Panama."

ACCOUNTS OF EMERGENCY FUND HELD OPEN

THE Emergency Committee met at the Church Missions House on October 7th. The treasurer of the Board reported that from the financial point of view the work of the committee had been remarkably successful. The full \$400,000 aimed at has not yet been given but \$373,000 are now in hand with additional amounts coming in daily. One important New York parish has sent word that it has on hand \$650 given for the Emergency Fund but not forwarded to the Board before the close of the fiscal year. It is evident too, from messages received, that some people who have not found it possible to give all that they desire before September 1st are planning to make their offerings in the near future. A number of people acting upon the suggestion of a Michigan layman have sent additional gifts of \$1 or more towards the completion of the Fund. They all express the hope that a sufficient number of others will follow their example.

In view of these facts the committee adopted the following resolution:

Resolved, That until further action be taken by the committee the Emergency Fund accounts be held open in the hope that the fund will soon be completed by the giving of the \$27,000 still needed.

The committee considered the draft of a report to the Board of Missions and referred it to a sub-committee consisting of the Rev. Dr. Sedgwick and Mr. John W. Wood for revision and presentation to the Board. In reviewing the results of the work the committee has been convinced that the Emergency Fund effort greatly stimulated giving by individuals and congregations on behalf of the apportionment. One of the most notable instances of the indirect results of the committee's work was the gift of \$50,000 from a single individual to be added to the reserve deposits of the Board. This brings the total of these deposits to \$745,000.

THE VIRTUE of prosperity is temperance; the virtue of adversity is fortitude. Prosperity is the blessing of the Old Testament; adversity is the blessing of the New, which carrieth the greater benediction and the clearer revelation of God's favor. . . . Prosperity is not without many fears and disasters; and adversity is not without comforts and hopes. We see in needlework and embroideries, it is more pleasing to have a lively work upon a sad and solemn ground, than to have a dark and melancholy work upon a lightsome ground; judge therefore of the pleasure of the heart by the pleasure of the eye. Certainly, virtue is like precious odors, most fragrant where they are incensed or crushed; for prosperity doth best discover vice, but adversity doth best discover virtue.—*Bacon*.

Sermon at the Consecration of Bishop Fiske

By the Rt. Rev. Reginald Heber Weller, D.D.

Bishop of Fond du Lac

Ye shall receive power, after that the Holy Ghost has come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.—Acts 1: 8.

THE fundamental fact of the Christian religion is the incarnation of God. God, the Eternal Son, wrapped about Himself a human body and a human soul, uniting the two natures in the one person of the Eternal Son.

St. Athanasius tells us "that the Son of God became man in order that men might become the sons of God," and to this end He founded His Church. Men make organizations. It is the best that they can do. It is the prerogative of God that He makes in the Kingdom of Grace, as in the Kingdom of Nature, always organisms. The Church is the human tabernacle in which the Incarnate God dwells. As God is immanent in nature, though transcending it, so the Incarnate Son is in His Church. He says: "I am the Vine, ye are the branches." If we are the branches, He is not merely the root, but root, stem, branches, leaves, flower, and fruit—the whole vine; for the life of the Incarnate God is in every portion of "the Church which is His Body, the fullness of Him that filleth all in all." Much of the unbelief of our days grows out of a failure to realize in any deep sense this relationship between the Incarnate God and His Church—leaving the Church here on earth an orphan, a mere association of individuals, a mere organization that in the very nature of the case can give no life.

St. Luke begins the Acts of the Apostles by saying: "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which He was taken up," and then he proceeds to tell us what Jesus continued to do and teach after His Ascension, by and in and through His Church. A great deal has been nobly said and written about the Christian life, as "the Imitation of Christ," but that is only the human side of the Divine reality. "Ye are the body of Christ, and members in particular." Christ began this work during His earthly ministry and is still carrying it on as He began a life of prayer and of teaching and is still carrying it on in His Church. St. Paul says: "to whom I forgave anything, for your sake forgave I it in the person of Christ," and he even dares to say: "I fill up the measure of the sufferings of Christ, for His body's sake which is the Church." Christ, by and in His Church, is still saving the world.

But it is not merely the inner life of the Church which men in our day fail so seriously to understand, but even the outer existence of it as a creation of the Incarnate God. When He began His earthly ministry, standing by the Sea of Galilee He saw Andrew and Peter in their boats mending their nets, and He said, "Follow Me and I will make you fishers of men"; and they left all and followed Him. Again He saw James, the son of Zebedee, and John, his brother, in the boat with their father, and He said, "Follow Me," and they left their father and all they had and followed Him. He saw Matthew, the publican, at the receipt of custom, and He said, "Follow Me," and he left all that he had and followed Him. Thus, little by little, He gathered about Him the human material out of which He was to form the body of His Church.

From among these He chose twelve whom He called Apostles. They lived with Him, journeying with Him on foot up and down Judea and Samaria and Galilee, listening to Him who spake as never man spake, watching the wonder of His works, and the greater wonder of His life. They rocked with Him in the same boat on the Sea of Galilee, and slept with Him beneath the olive trees on the mountainside.

He gave them their commission, first, to preach.

When our great High Priest was about to ascend the steps of the Altar, He gathered them in the Upper Room for the Sacrificial Feast of the Passover, and proceeded with their ordination. First, He removed from Him His coat, and girded Himself, and took a basin of water and washed their feet. They all knew the brazen bowl at the gate of the Holy Place in which every priest before he ascended to the altar must first wash his feet. Then He took the unleavened bread into His hands and said, "Take, eat, this is My Body which is given for you. Do this as the memorial of Me." And He took the cup into His hands and said: "Drink ye all of this, for this is My Blood of the new covenant, which is shed for you and for many for the remission of sins. Do this as oft as ye shall drink it as the memorial of Me."

Then on the evening of the great Easter Day He breathed on them and said: "Receive ye the Holy Ghost," and gave them their great commission to remit sin. And in that awful moment immediately preceding His ascension into Heaven, beginning with the great preface: "All power is given unto Me in Heaven and on earth," He completed their commission. "As My Father hath sent Me, even so I send you. Go ye, therefore, and disciple all nations, baptizing them in the name of the Father and of the Son and of the Holy

Ghost, and teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world." With these words He founded the Apostolic Episcopate which, like the trees of creation, continued each its seed within itself. He bade them not to depart from Jerusalem, but to wait for the promise of the Father: "Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me." And so on the great Day of Pentecost, when they were gathered together in one place, the Holy Spirit came into Christ's Church and the Apostles, empowered from on high, began their great work which is to last to the end of time.

The Apostles immediately after Pentecost, under the guidance of the Holy Spirit, gave part of their great commission to deacons, that they might be enabled to preach and baptize. Then under the guidance of the Holy Spirit they committed further authority to men whom they called presbyters, authority to bless God's people in His name, to absolve from sin, to consecrate and offer the Holy Eucharist. St. Ignatius, the great Bishop of Antioch, who died in the year 120 A. D., tells us of the three Orders in the Ministry, Bishops, Priests, and Deacons, and from that time on until the present the Christian ministry is one Priesthood in three Orders. The fullness of it through all the ages residing in the Apostolic Episcopate, passed on from generation to generation by Ordination.

It is generally said that that portion of the ministry which the Apostolic Episcopate reserved for itself consists primarily at any rate in conferring Holy Confirmation and Holy Orders and a certain government in the Church. But I would like to impress upon you, with God's help, one other great portion of the commission which has ever rested upon the Apostolic Episcopate, and that is their office as the keepers of The Faith, the witnesses to the truth of the Christian revelation. This is of the essence of their Order.

When during the ten days between our Lord's withdrawing His sacred Humanity into the central fires of the Divine Life at the Ascension and the outpouring of the Holy Ghost at Pentecost, the Apostles met in the Upper Chamber to forge the first link in the long chain of the Apostolic commission by the election and ordination of Matthias to take the place of the traitor Judas, St. Peter preached the sermon, and he concludes it with the great words: "Wherefore of these men who have companied with us all the time that the Lord Jesus went in and out among us must one be ordained to be a witness with us of His resurrection."

In the earliest stages of the Church's life, the resurrection of Christ was the matter of primary evidential value. In the minds of the Apostles it was God's seal upon the new revelation of Himself. Sermons almost confined themselves in those early days to that great witness. St. Peter on the great Feast of Pentecost said: "This same Jesus . . . hath God raised up, whereof we all are witnesses."

The Apostles came before the world with the most gigantic truth the human mind had ever grasped, and they never argued it on rationalistic grounds, but they came with a statement like this: "We twelve men knew the Christ. We lived with Him. We knew not only the form of His body, and the fashion of His face, but every look in His eyes and every tone of His voice. We saw Him die on Calvary's tree. We saw the Roman soldier's spear that pierced his vitals, and the blood and water that flowed out. We saw His lifeless body taken down from the cross and wrapped in the one hundred pounds of spices, and in the winding-sheet. We saw it laid in the sepulchre and the great stone rolled against the door of the sepulchre and sealed with the signet of the Roman Governor, and a guard placed there. That was on Friday, and on the first day of the week we found—first, that the body of the Christ was not in the sepulchre. And then we saw Him with our eyes, not once but many times—not under any one condition or circumstance, but many. Not in the house only, but in the street and on the country road. Singly, as when He appeared to Simon; two at a time, as to the disciples on the journey to Emmaus; ten of us at once, as on the first Easter evening, when "He did eat and drink with us after He arose from the dead"; eleven of us on the evening of the first Sunday after Easter, when He accepted St. Thomas' challenge and bade Thomas put his fingers into the prints of the nails, and thrust his hand into the side where the spear had gone. We saw Him, more than five hundred of us at once, in Galilee. There is no question about the fact if you accept the witnesses."

A great deal has been nobly said about the lofty ideals of the Apostles and the splendid system of morality they taught, the beauty of their lives and the nobility of their nature, and then we hear—"but the physical, literal reality of the Resurrection of Christ we cannot accept." The Apostles want no compliments. They were officially designated witnesses. Deny the witness, if you will, but do not talk about idealism and lofty morality, and splendid purposes

and the nobility of martyrdom. for they were here to testify to the great fact on which the Incarnation of God must rest in the life of man.

"Yes," someone says, "but that's all in the New Testament, and we hear so much of the higher historical criticism of the New Testament that we are a little afraid the foundations are going."

Well, there was a time when earnest, Christian men had some fear for the Ark of God, but, little by little, as the study goes deeper, the atmosphere is clearing, and we are beginning to know definitely where we stand. There are at any rate four undisputed Epistles of St. Paul. One of these is the Epistle to the Corinthians, with its great summary of the things which we have been thinking of this morning. "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that He was buried, and that He arose again the third day. He was seen of Cephas, then of the twelve. After that He was seen of above five hundred brethren at once, of whom the greater part remain unto this present but some are fallen asleep."

Among the later works is that of Harnack on "Luke, the Physician," in which he admits that the traditional belief that the Acts of the Apostles was written by St. Luke is a tenable position. This gives us also the Gospel of St. Luke, which begins with the Virgin Birth and the Gospel of the Infancy.

At Westminster when those learned divines met for the revision of the translation of the Bible, they found in St. John's Gospel the incident of the woman taken in adultery, of the charge made in the presence of the Christ, who stooped down and wrote with His finger on the ground, and then rising gave that searching command: "Let him that is without sin among you cast the first stone at her," and those Westminster divines took that passage out of St. John's Gospel—matchless just as a piece of literature, incomparable in substance because it was in the earliest manuscripts—but the men who dared to do this did not remove the Virgin Birth and the Gospel of the Infancy from the first chapter of St. Luke's Gospel.

St. Luke's Gospel, too, goes further than that. It gives us the longest account of the institution of the Blessed Sacrament. Every one of the verities of our religion stands enshrined in the Blessed Sacrament. Our Lord's resurrection and His ascension into Heaven is revealed in St. Luke's Gospel and in the opening portions of the Acts of the Apostles, and the time is coming when all men will realize that "the Word of our God shall stand forever"—"The impregnable rock of Holy Scripture," as Gladstone called it.

But it is not merely in Holy Scripture that the witness has been written. From the beginning Baptism has been a universal custom in the Church, and no one was ever baptized "in the name of the Father and of the Son and of the Holy Ghost" but we have the witness of the Triune God, the resurrection, and the new life in Christ.

In the Blessed Sacrament the words, "This is My Body, and this is My Blood" are a witness to the reality of the Incarnation. Men tell us of the Johannine and the Pauline doctrines, and one of the things they like to tell us is that the doctrine of the atonement is Pauline—that St. Paul invented it. They do not stop to remember that the Good Shepherd gave "His life for (instead of) the sheep"; and one wonders if they ever heard of the Sacrament of the Altar! That great statement contains all that St. Paul ever wrote, "This is My Blood of the new covenant, which is shed for you and for many for the remission of sins." These are not the words of St. Paul, but of the Incarnate God. The Sacrament of the Altar teaches us, in our communions, of the creation of the Church in our union with one another in the Incarnate Life. In the Church's constant devotion to the reality of Christ's Presence in this Holy Sacrament we have the witness to the Resurrection. It also teaches our immortality in the life everlasting—the immortality of the whole man. "Ye are witnesses of these things." It stands there rock-ribbed in the Holy Scripture and in Sacraments of Holy Church.

It does not rest there only. If I had time, I would like to show how the Apostolic Episcopate has written these great facts in the very constitution of the world in which we live. You cannot blot out their testimony without destroying the architecture, the music, the sculpture, the painting, the literature, and the moral ideals which are the glory of our race. You cannot blot it out without destroying the history of the great races of mankind. The Apostolic Episcopate has led it in the rock forever.

The Apostolic Episcopate in the first Council of Jerusalem dared to use the words—"It seemed good to the Holy Ghost and to us"; and in the seven great Councils of the undivided Church, they witnessed to the divine personality of our Lord, His two perfect natures, human and Divine, and the manner in which He is to be worshipped. They left their testimony in the "noble army of martyrs" whose existence is their glory. They have written it so clearly that the history of Christianity is full of it. The revealed religion of Jesus Christ rests on testimony which all men can understand. It is a fixed and definite thing. The Gospel of Christ is an unchangeable Gospel, and it is incapable of surrender or compromise.

This testimony is the great prerogative of the Apostolic Episcopate. "Ye shall be witnesses." There is a vagueness about the teachings of these modern days. Men who would like to have some

religion pick and choose this and that from the Christian Faith; they say, "We all accept such and such parts of the Christian religion, and we will eliminate what seems to us unreasonable, what we do not like, or do not care to accept." But this is not fair treatment of the Church. The Christian religion, while satisfying the intellect, never professed to rest on philosophy or science but upon revelation. You cannot omit any part of it and say you accept the rest, because we accept it not on the basis of mere rationalism, but on testimony. We accept it on evidence that is outward and clear and definite.

To-day we are adding one more link to the long chain of officially chosen and designated witnesses for the Christian revelation. The Christian revelation is not merely subjective. It is a real thing. It stands before us, not because men think it, but because God wills it. It is here not because you and I like it, but it is perfectly revealed in the marvellous, matchless life of Christ, and there is a body of men that have been on this earth for nineteen hundred years, whose prime duty it is to carry on the testimony and witness for the whole revelation.

In our day, with all the novelties that are in the atmosphere, the talk about a new religion or a new presentment of the Christian religion, we are asked what the Church or the religion of the future is going to be. If it is to be Christian at all it must accept the entire revelation. If you give up any part, you have struck the foundation from under testimony which supports the whole. It is a revelation. In itself it is of priceless value to every human soul, and in the mind of God it is worth His wonderful Incarnation, His great, loving agony, and His awful Sacrifice on Calvary!

My Reverend Brother:

On this day, the feast of St. Michael and All Angels, in this Church of St. Michael and All Angels, you are called of God to be one of these witnesses for the Christian revelation. Remember always when your mind goes back to your Consecration that it came on this day when we are taken out of the realm of mere rationalism, out of the merely natural world, into the realm of the supernatural, of revealed religion, that as you come here for this solemn commission there are gathered around you in "the Church which is Christ's body, the fullness of Him that filleth all in all," the Angelic world and the great army of men who have borne this commission before you, and every one of them would lift you into some lofty conception of it, and warn you that there is nothing so priceless as the Christian revelation, the everlasting Gospel. There is here also the awful presence of the Incarnate God—you go to Him, with your commission fresh upon you in that wonderful loving Presence at the altar—I beg you to remember that when the hands of our Right Reverend Fathers rest on your head, the real hands outstretched to you are the Pierced Hands, and the voices of your consecrators carry the commission of Him who "spake as never man spake." The awful love of Christ for humanity is a part of the glory of our religion. And that awful love calls you from the midst of your people to stand in the fullness of the Apostolic Episcopate as a witness for the reality of Christ's revelation and of His presence—the Catholic Faith. Quit you like a man, be strong!

The commission you are about to receive is an awful, but also an intensely loving one. The Incarnate God does not call you to stand alone, but in His Church, with the great company of the Apostolic Episcopate here on earth and in the unseen world, and His own words are "Lo, I am with you always, even to the end of the world!"

PHILADELPHIA CHURCH TRAINING SCHOOL FOR TEACHERS

(Continued from page 862)

Old Swedes (Gloria Dei) Church will be presented to that church. It is to take the place of a flag which has been used on the church on each anniversary for generations. The new flag will be presented on Friday evening of this week by William Anderson and Miss Anna Wallin, both American citizens of Swedish birth, who have been attending the anniversary celebrations for many years. When the old flag was about to be raised on the anniversary last June it was called to the attention of the rector, the Rev. Mr. Simes, by the donors that a new set of colors from Sweden would be provided as a memento of the admiration in which the old church is held by the sons and daughters of that country. Mr. Simes expressed the pleasure it would give him if he lived to accept the donation. Shortly after that he died, and the church has been without a rector since. EDWARD JAMES MCHENRY.

THE CHARACTER of covetousness is what a man generally acquires more through some niggardliness or ill grace in little and inconsiderable things, than in expenses of any consequence. A very few pounds a year would ease that man of the scandal of avarice.—Pope.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

MEETING OF WASHINGTON PROVINCIAL COMMISSION

AN extremely interesting meeting of the Social Service Commission of the Province of Washington was held in Philadelphia on Wednesday, September 29th. It was presided over by the Bishop of Harrisburg and nine out of the eleven dioceses of the Province were represented. In connection with the meeting there were reports from the social service commissions which showed healthy activity. A great deal remains to be inaugurated, but the interest is lively and the methods intelligent. True, there are some who are a little doubtful as to the meaning of social service, but the Rev. R. F. Humphries set at rest the doubts entertained by those present by pointing out the distinction between individual and social service and their relation to each other.

The morning and afternoon sessions were held in the new St. Martha's diocesan social settlement at Eighth and Snyder avenue, and the members of the provincial commission as well as the Pennsylvania diocesan commission were entertained at luncheon by Deaconess Colesbury, a consecrated head worker. In the evening the Pennsylvania commission entertained the provincial delegates at dinner at the City Club and then visited the Galilee and Inasmuch Missions, both of which are under Church control. So the day combined not only a review of the work being done in the various dioceses along social service lines and a planning for the future but likewise an actual observation of some special social work being done in the name of the Church in this city.

A MUNICIPAL TAILOR SHOP

A municipal tailor shop is about the latest in the way of municipal functions. The Controller of Corporation Stores in Johannesburg, South Africa, has recently written of a visit he paid to the Durban Corporation's tailor workshop. About twelve years ago, as the result of trouble with contractors, the Durban Corporation started a tailors' workshop, and from that date has made all uniforms required for its employees. The departments for which the goods are made comprise the police, tramways, sanitary, electricity, telephones, baths, fire, water, zoo, licensing, town hall, medical, messengers, water, and brewery. The principal benefits derived from carrying on this work departmentally are:

(a) That materials used are of uniformly good quality; (b) the fit is satisfactory; (c) trouble with contracts is avoided; (d) the cost of uniforms is moderate; and (e) the whole of the work is done by white men with fair remuneration, working in well ventilated workshops under perfectly satisfactory conditions.

The whole of the corporation's requirements are made in its workshops, excepting caps (other than caps for native police) and overcoats. Cap making is a specialized business, and not enough caps are used to keep a cap maker employed. Overcoats are bought through Durban merchants, as satisfactory goods can be obtained at much lower prices than they can be made for, and because fit is not of the same importance as in the case of uniforms.

Johannesburg has voted against establishing such a shop.

DEAN BELL ON LABOR UNIONS

To oppose labor organization is the mark of a nearsighted man, declared Dean Bell of the Cathedral of Fond du Lac in his Labor Day sermon. "Union labor is to-day the safest and most conservative utterance of the industrial unrest. Suppress it, fail to respect it, and worse will be upon us. Of course it has its evils and its abuses; but most of these have been due to the fact that it has too often received at the hands of the employing classes, instead of cordial welcome and reasonable coöperation, the most bigoted and selfish opposition. In the dealings of our country with the great masses of labor this is our problem. We can continue the policy of distrust, of conservatism, of opposition, and destroy the patriotism of the masses; or we can show

them the possibility of democracy in this country that is industrial as well as political, of the shop as well as of the study, writ in deeds and not merely in ink; and when the testing time comes, if it ever does come, our labor will rise as one man and fight for that in which they implicitly believe, our country."

SOCIAL SERVICE IN WEST VIRGINIA

The Archdeacon of West Virginia writes that "there is practically but little to report from the Social Service Commission of this diocese. The work of preparing condemned men for death, the caring for sick prisoners, the finding of employment for discharged prisoners, the furnishing of reading matter for twelve hundred prisoners" is a voluntary and personal work of the Archdeacon. The hospitals, all of which it has been his privilege to build and conduct, are a real social service but again are not the work of the Commission.

The hospitals referred to in the above paragraphs are those at Glendale and Hansford. In connection with both of these hospitals there are training schools and at Glendale there is also a nurse's association for visiting the poor.

RURAL PARISH PROMOTES FARM PROGRESS

"A Grand Agricultural Carnival" was held on the grounds of St. Mary's rectory, Warwick (diocese of Pennsylvania) last month. It was designed to interest and profit tillers of the soil and country-dwellers generally, and to that end the Rev. Caleb Cresson, Jr., who had charge of the matter, secured the services of Professor J. F. Menges, a soil expert of the state department of agriculture, and other speakers. A number of successful agriculturists were present for consultation and interchange of ideas. The event was intended primarily for the interest "of all who love and live in the country and incidentally to help in some village work." The occasion showed the rural parish as a leader.

SOCIAL CLUB HOUSE FOR IOWA FARMERS

There is a farmers' social club house near Forest City, Iowa, which is equipped with water, sewer, steam heat and light system, and which in fact is a comfortable up-to-date building to promote the social intercourse of the farmers living in the vicinity. When it was formally dedicated a few weeks ago it was declared to foreshadow a movement that would mean much for the betterment of the social, moral, intellectual, and financial conditions of farmers and their families in Iowa and possibly in the United States.

NORWEGIAN COMMISSION REJECTS PROHIBITION

Three years ago the Norwegian Parliament appointed a commission to report upon the expediency of a prohibition law. This commission, after a detailed study covering experiences not only in Norway and Sweden but in America and elsewhere, voted eight to one against recommending prohibition. The majority report signed by six of the nine members not only advised against prohibition of the import and manufacture of liquor but also favored the Swedish system for the sale of beer.

THE FIRST annual report of the Christian Social Service Union of Pittsburgh shows what an effective organization of Christian men can accomplish in improving local conditions. Copies of the report are very well worth careful study of those who are anxious to improve local conditions. The secretary is Dr. Charles R. Zahniser, and his address is People's Bank Building, Pittsburgh.

IN EAST CHICAGO (which is an Indiana town, by the way) the board of work has granted a petition from the board of education whereby the streets on which the school buildings face will be closed during school hours and made available for playground activities without endangering the lives and limbs of the children.



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 shall be published.

SOUTH CAROLINA AND THE EPISCOPATE

To the Editor of *The Living Church*:

BISHOP GUERRY, in your issue of October 9th, says that if my "article of September 18th is to be the last word" then "a most erroneous impression would be produced, and great injustice done to this state and diocese," of South Carolina.

I ask your readers to observe that my article, to which Bishop Guerry refers, contains not a single opinion or judgment of my own, nor any inference or conclusion of any kind. It simply states certain facts in the recorded history of the diocese of South Carolina, and quotes the printed journals, to show that the statements of fact are in exact accordance with the records. If any "erroneous impression" is produced, or "great injustice done," it must be by reason of the recorded action of the diocese itself.

Bishop Guerry says that the object of my quotations is to show that "South Carolina did not want Bishops." I said nothing of the kind, nor can any such inference be properly drawn from anything which I did say. That is Bishop Guerry's own inference, as to the attitude of South Carolina, drawn from his own diocesan records. I believe his inference to be entirely correct, nor do I think he has succeeded in disproving it. But he can find no word of mine in my article to show that I suggested the thought. He found it for himself in my quotations from his diocesan journals. My only statement of my opinion in this connection, in the *Constructive Quarterly* for June, might well stand as the text of Bishop Guerry's thesis. My words were, "Natural conservatism and suspicion of an unaccustomed authority combined to resist any change." Bishop Guerry says the same but more at length.

October 4, 1915.

JOSEPH BLOUNT CHESHIRE.

THE PANAMA CONGRESS

To the Editor of *The Living Church*:

THE secular press informs us that at the next quarterly meeting of the Board of Missions an effort is to be made under the leadership of the Rev. Dr. Manning, rector of Trinity Church, New York, to induce the Board to rescind its action taken last May to participate in the Panama Missionary Conference. Having been for many years a member of the Board of Missions, having also been president of the House of Clerical and Lay Deputies for nine years, and having for more than forty years zealously led my different parishes to contribute liberally to the work of the Board of Missions, I naturally feel a keen interest in this matter, and may fairly ask the privilege of submitting my views through your columns to the Church.

1. What is the proposed Panama Conference? Bulletin Number One states that it is to be organized on the same general line as the World's Missionary Conference in Edinburgh, Dr. Manning to the contrary notwithstanding.

2. In 1910 the Board of Missions appointed delegates to attend the Edinburgh conference. Why then should it not appoint delegates to the Panama Conference?

3. In 1910 the General Convention under my presidency commended the Board of Missions for taking part in the Laymen's Missionary Movement, and requested the Board to "continue its efforts to enlist the cooperation of laymen in missionary work through the Laymen's Missionary Movement, and in such other ways as the Board may deem best"; and the House of Bishops appointed five Bishops as a "committee of good speed for the Laymen's Missionary Movement."

4. "The World's Conference on Faith and Order" inaugurated at the General Convention in 1910 was the direct outgrowth of the World's Missionary Conference at Edinburgh, Bishop Brent, just returned from that Conference, having made the suggestion which resulted in the Commission on Faith and Order.

5. The proposed Panama Conference, or Congress, is not organized for legislation on ecclesiastical questions, or even on that of a missionary policy, but "for the honest investigation of the problems of missionary work in Latin-America, and for full, brotherly conference as to how the needs of Latin-America can be most effectively met by the gospel of Christ."

6. As to the spirit in which this conference is to be conducted, I call attention to the words of Bishop William Cabell Brown, late of Brazil, who says, "Dr. Manning's assertions about the Panama Conference are entirely gratuitous, and he is mistaken when he assumes that the predominant note in the conference will be anti-Roman." By unanimous vote the policy of the conference was declared as follows: "It shall be the purpose of the Panama Conference to recognize all the elements of truth and ignorance in any form of religious faith. Our approach to the people shall be neither critical

nor antagonistic, but inspired by the teachings and example of Christ, and by that charity which thinketh no evil and rejoiceth not in iniquity, but rejoiceth in the truth."

7. It is not true that the Roman Catholic Church is excluded from this conference. No Church has been specifically invited. The Roman Catholic Church has had just as much notice and invitation as any other communion.

8. With whom will our delegates confer if appointed? With such splendid leaders and thinkers as John R. Mott, Robert E. Spear, and other men of like character.

9. To whom should the Board naturally look for guidance in such a matter as this? Surely to its missionary Bishops, especially those who have spent long years in Latin-America; men who know the field by personal experience. Bishop Kinsolving of Brazil, Bishop William Cabell Brown, who had twenty years' experience in Latin-America, the Bishop of Porto Rico, the Bishop of Cuba, and Bishop Lloyd, the President of our Board; all of whom warmly approve the conference; also the English Bishop of Argentina, and that wise and apostolic man the Archbishop of the West Indies, Dr. Nuttall. The rector of Trinity, New York, occupies a distinguished position as the head of perhaps the richest parish in the world. Bishop Weller, Bishop Kinsman, and others, who oppose the conference, are able and admirable men, but why should their judgment outweigh the judgment of the only experts that we have on conditions in Latin-America, the Bishops whom I have just quoted?

10. I cite a recent utterance of the Bishop of the Philippine Islands. He says, "The ideal is such unity of spirit as will express itself in fellowship and conference with other group Christians who are striving to reach a full conception of God's will." And again, "The unevangelized in any country call for consideration and possibly for action" (there are multitudes in Latin-America who are exactly in this condition, "unevangelized"). Bishop Brent further says, "We are irrevocably committed to intrusion by our definite action"; "repudiation of our past course is inconceivable, the sole question is in what spirit shall we continue?"

11. If Dr. Manning succeeds in his effort to rescind the action of the Board agreeing to participate in the Panama Conference, he should follow it up by a resolution to recall our missionary Bishops in Porto Rico and Cuba and in Brazil, and to abandon our missions in those countries; an action which Bishop Brent regards as "inconceivable."

12. If Father Sherman, a Roman priest, was justified in saying after traveling through the island of Porto Rico, that Porto Rico was "a Catholic country without religion," why is the Bishop of Argentina to be reproached and vilified because he is reported to have said that Latin-America is largely without true religion. Our missionaries in Brazil, although they have carefully avoided proselyting the members of the Roman Catholic communion, have nevertheless been brought face to face with the most painful facts which largely justify that statement. It will perhaps be remembered that Viscount Lord Bryce, in his book of travels in South America, tells how the natives in one of the South American countries were in the habit of secretly worshipping their old pagan idols, when the Christian worship was at an end, those idols having been concealed behind the Christian altar.

13. The spirit in which the opposition to this conference is conducted is revealed in the statement of one of the organs of the so-called Catholic party, that to enter on some of the discussions proposed "would be an insult to the Catholic sentiment of the Church," and the threat is made that missionary contributions will be cut off.

14. We are told that consideration should be shown to the opinion of the Catholic party. But why should the Board of Missions at this critical juncture shape its course to please a group which, though claiming the great and venerable name of Catholic, really represents reactionary Churchmanship? What has this so-called Catholic party ever done for the cause of Missions that it should claim the right to reverse the policy of the Board? Should not the Board rather consider the sentiments of the great body of conservative Churchmen who stand behind the Board, and to whom the Board must look for much the largest part of its support?

15. If we look beneath the surface it is easy to see that the opposition to this conference arises from antagonism to the Protestant principles upon which this Church took its stand at the Reformation. The great divines of the Elizabethan period avowed themselves Protestants. So did the Caroline Bishops, that great body of scholars known as the Anglo-Catholic divines, with scarce an exception. Such was the position also of the fathers of our American branch of the Church. Not until the period of the Oxford tracts was it even whispered that this Church is not Protestant. The spirit and genius

of our Prayer Book, and of our representative Bishops and theologians, has been a spirit of fraternal affection and sympathy with the great Protestant Churches. Only in these latter days has a different spirit developed among us. It is this spirit which strikes at the Panama Conference. It will be an evil day for the Protestant Episcopal Church if the Board of Missions should weakly yield to this anti-Protestant clamor.

16. Finally, should not the guiding principle of the Board of Missions in this important matter be the promotion of true religion, the preaching of the pure gospel as this Church has received the same, and the upbuilding of Christian morality in Latin-America, rather than the conservation of an ecclesiastical dogma—and that a dogma which has never been written into the standards of the Church?

RANDOLPH H. MCKIM.

To the Editor of *The Living Church*:

HERE have been rumors going the rounds recently that some who are radically opposed to the project of having the General Board of Missions send delegates to the Panama Congress are urging upon the like-minded what is practically a boycott. Their idea is that if the Board definitely persists in this useless and distressing course, after all the able protests which have been brought against such action, and with which the members of the Board presumably are perfectly familiar, the only suitable recourse would be to withdraw all contributions for General Missions which can thus be deflected from the Board's treasury, until such time as its action or its membership should be more consonant with consistent and loyal Churchmanship.

May I very respectfully beg to protest strongly against any such retaliatory action on the part of anybody thus aggrieved? It would be difficult for me to imagine anyone more thoroughly antagonized by this Panama project of the Board's than is the writer. I am, if I may take your space to say so, one of the large number who regard it as a blundering affront to the Church, and a practical nullification of a vast deal of the recent talk about "Unity," so far as historic Christianity is concerned, besides being, canonically, absolutely illegal. Nevertheless, the way to protest against it, may I beg to suggest, is not to adopt anything so indefensible as a boycott. Not one cent should be deflected from the General Board of Missions, as long as they spend the Church's money for the Church's missionaries. If, in their fondness for Protestantism, they should ever, at some unhappy time, show as much obliquity of perception in dispensing the Church's funds (an apt parallel would be that of taking our missionary gifts to send to non-Church missionaries, who deny the Church's faith), as they will certainly show in regard to the Church's law and order, if they override General Convention's commands and officially participate in this ultra-Protestant conference, which denies the Church's faith and order, then it might be necessary to withhold our contributions from such unworthy and fractious stewards. Surely, such drastic discipline ought not to be administered as a protest against anything short of actual financial dishonesty, and this letter is written in the hope that not one contribution, no matter how small, may be withheld from the regular channel of general missionary disbursement, even if the whole Church Missions House goes to Panama, with all "the sisters and the cousins and the aunts" of every member of the General Board!

The real way to protest against this arrogant and disloyal deed, if it is to be done, is to bear with it patiently, and to leave no stone unturned which will eventually retire from office every Board member and every Board official who will thus abuse the confidence imposed in him by the Church in electing him to his prominent office. Let all Catholic-minded Churchmen, clerical and lay, set their faces firmly in this direction, if necessary, but in the name of fairness and manly, open fighting, let us all leave the pocket-nerve alone now, and keep away from the boycott!

Chicago, October 5, 1915.

JOHN HENRY HOPKINS.

To the Editor of *The Living Church*:

AS to the Panama Congress and the discussion of the indictment Protestants of America bring against the Roman Catholic Church as an inefficient Church in Latin-America, permit me to suggest that the honorable gentlemen consider *The Christ of the Andes*, that statue on the border of Argentina and Chili, to commemorate the occasion of the two countries not going to war. The Roman Catholic Bishops of the two countries were leaders in the steps to avoid war, and at their instigation the great statue of Christ was erected. It was cast from cannons and dragged up the mountains on gun carriages. The Bishops were there to pontificate and bless the people on the happy occasion of its dedication.

I would suggest that these zealous Protestants not stop at Panama, now that the president of that little republic doesn't want them, but continue on farther South, take a look at this remarkable statue and then go home and repent in sackcloth and ashes. With Protestants and Papists alike at each other's throats in Europe just now, and America furnishing the arnica (munitions) that the fight be continued, it is not opportune to talk about the inefficiency of the papal church in South America.

New York, October 8th.

A. L. BYRON-CURTISS.

"MERE PERSONAL PIETY"

To the Editor of *The Living Church*:

IN your issue of October 2nd appears a letter by the Rev. James L. Smiley, entitled "Melchizedek and Mission-Preaching," in which the writer declares that "to preach *mere personal piety* (italics mine), to men who live and move and have their being in an anti-Christian industrial system, is sheer mockery and worse than fruitless."

At the time our blessed Lord dwelt in visible bodily form upon earth, when Israel was being crushed under the iron heel of Rome, the Jews undoubtedly felt that they lived, if not under an "anti-Christian," at least under an un-Godly industrial system. Did that fact cause our Lord and His holy apostles to consider preaching "mere personal piety" as "sheer mockery and worse than fruitless"?

There has probably never been a time since the birth of Christ when men in most parts of the world have not lived under an "anti-Christian industrial system," fully as bad, and often almost infinitely worse, than we are living under in the United States to-day, but has that made the preaching of "mere personal piety" "sheer mockery"?

Mr. Smiley seems to be so carried away with the socialistic idea that he has almost forgotten that the essence of Christianity is the Spirit of Christ in the human heart, for, judging by his published letter, he apparently defines Christianity as "universal coöperation." He says: "Remove that pernicious foundation (capitalism) and substitute universal coöperation," and then adds, "no other kind of Christianity is worthy the name." From such a parody on our holy religion I most reverently pray, Good Lord, deliver us; for Christianity can be nothing else than the love, worship, and service of Jesus Christ as God, together with His Spirit dwelling within us and consciously witnessing to our spirits that we have been pardoned and accepted by Him—in other words, "mere personal piety." The preaching of Christ and "personal piety" may appear "unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called," including, let us hope, the clergy of the Church, it should be "Christ, the power of God" unto salvation.

Mr. Smiley takes the liberty to sneer at "missions" and "revivals" which concern themselves with "personal piety," and declares that "to-day the state of society demands that the chief emphasis be placed upon social justice, otherwise our proposed Preaching Mission will end as fruitless as other such modern efforts, whose sepulchres are with us unto this day." It is very easy to use sarcasm and to throw slurs, when we run out of facts or wish to ignore them; but the stern fact remains that preaching, through missions, revivals, and otherwise, has done more than all other agencies combined (except possibly the circulation of the Bible), since the birth of Christianity, to convert individuals and nations from sin unto righteousness. One of those "modern efforts," whose mighty lively "sepulchre" is with us and likely to remain for some time to come, is Methodism, with its seven or eight million members (including its various branches), the direct result of the "revival" preaching of "mere personal piety" by the Wesleys and their associates; all of whom, with their numerous followers, might have been saved to the Church, had not the dominant powers of the Church then, as so many of us Churchmen are unfortunately doing to-day, drawn their cloaks of self-righteousness tightly around their narrow-minded forms, and, lifting proudly their Pharisaical heads, thanked God they were not as other men are, nor even as that insignificant Methodist group over there in the street corner asking God to be merciful to sinners and imploring a divine outpouring of "personal piety" into their hearts and lives.

We claim, very properly, to be *the* American Church, but the world passes by with a laugh at our comparatively very small following, because, from a practical standpoint, our diminutive showing gives the lie to our big claims. And one of the greatest reasons for our lack of numbers and failure in desired growth is because we have been inclined to look upon "missions" and "revivals," with their emphasis on "mere personal piety," as sectarian appendages which were very un-Churchly and therefore not to be employed in our Church work; and not only that, but the great majority of our clergy (with some laudable exceptions) have been so fearfully negligent in their regular preaching that vastly more than half of all sermons delivered in our churches have been merely painful apologies and useless excuses instead of real efforts, the substantial products of well-prepared brains and Spirit-laden hearts, yearning for the salvation of souls. In other words, so far as preaching is concerned, most of our clergy (to use a current phrase) have been "loafing on the job," to a large extent, and the inevitable result is seen in churches half filled (often less) with uninterested, self-satisfied people, most of whom care little about their own souls and almost nothing at all about others.

If the Church diverts this great occasion into an advocacy of "social justice and places it foremost in the Preaching Mission," as Mr. Smiley demands, instead of individual righteousness, then she will, indeed, degrade the effort to "sheer mockery and worse than fruitless," because individual righteousness is the very foundation, without which there never can be real justice of any kind among men, either social or personal. And when employers and employees become truly *converted*, really filled with God's Holy Spirit, so

that they are ready to live out the Golden Rule, then, and not until then, will all questions of social justice be settled.

The Church in America has a magnificent opportunity, in this Preaching Mission, such as perhaps it has never had before, to hold up Christ to the hearts and lives of individual men, as the one way of salvation, through personal submission to Him, from all private and public sins. It is to be hoped that the clergy will universally gain such an appreciation of the tremendous value of preaching, when thoroughly prepared for by the preacher, that our reproach in that line, in the eyes of the world, will be forever removed, and we will step forward into our rightful position as leaders among the teachers and preachers of Christianity in America.

God has given us a great vision; let us not fail to actualize it.

Faithfully yours,

San Diego, Calif.,
October 6, 1915.

DURLIN S. BENEDICT, LL.D.

LITURGICAL ENRICHMENT

To the Editor of *The Living Church*:

REARRANGE the contents of the Prayer Book, so as to let the Eucharist come first, immediately followed by the Collects, Epistles, and Gospels. Let the daily offices come next—Morning Prayer, Evening Prayer, Litany, Prayers and Thanksgivings, Psalter. Then this be followed by the occasional offices, in the present order, including the Penitential office for Ash Wednesday, with such new offices as have been found desirable.

The present arrangement of the Prayer Book is unfavorable to the attainment of a right idea of the chief place of importance of the Holy Eucharist, not only as the chief act of worship, but as the solemn perpetual sacrificial act of the whole Church, through which is presented to God all other offerings of self-dedication, prayer, intercession, and thanksgiving. Let this come first, and not in the middle of the Book as if it were a secondary and supplementary part of divine service, or a sequel to Morning Prayer. The Eucharist is not only God's own service, but the only service that is God's own service. We should therefore give Him our best. The *inside* of our worship should be right, and to have it so the *outside* should be right also. Give the service more warmth and spirituality. Make it glow with devotion. Make it most beautiful, impressive, inspiring, not only by removing the effects of those evil influences which the Continental divines exerted on the English divines, but by supplying those elements of worship which we inherit from the ancient Church, and which we lack.

Letters received by me since my communication appeared in *THE LIVING CHURCH*, July 31st, make me bold to suggest the following scheme for the "Administration of the Holy Communion":

1. "In the Name of the Father," etc.
2. Prayer for cleansing.
3. Decalogue with Summary, or (alternately) Beatitudes with Kyrie.
4. Confession.
5. Absolution. Comfortable Words.
6. Prayer for grace to walk in God's ways.
7. Gloria in Excelsis.
8. Collect for the Day.
9. Epistle.
10. Gospel.
11. Nicene Creed.
12. Sermon.
13. Offertory.
14. Presentation and Oblation of Alms, elements only; adding the Intercession to the Consecration Prayer as in ancient Liturgies.
15. Eucharistic Anthem, as in my previous communication.
16. Salutation.
17. Lift up your hearts, etc.
18. Preface and Sanctus, with the *Benedictus qui venit* restored, as in ancient Liturgies.
19. Invocation of the Holy Ghost, Bishop Jeremy Taylor's form, and as in the Liturgies of St. James and of St. Mark, and the Sarum use.
20. Recital of Institution and Consecration.
21. Oblation.
22. Concluding Prayer as now, with the Intercession from the Prayer for the Church Militant, and Lord's Prayer.
23. *Agnus Dei*.
24. Prayer of Humble Access.
25. Communion Hymn.
26. Communion.
27. Post-Communion Prayers.
28. *Te Deum*.
29. Benediction.

I should like to see a selection of short antiphons, for use with the Venite, and before the Psalter at Evening Prayer, adapted to the various seasons of the Church Year, as in the beautiful Moravian Liturgy. As an opening sentence, "Surely the Lord is in this place. This is none other but the House of God, this is the gate of heaven" (Gen. 28: 16, 17), would be a great gain. We have not enough general sentences, and more penitential sentences than we need. Rubrical direction for the use of the *Benedicite* instead of the

Te Deum throughout Advent, and from Septuagesima until Easter, and on the Twenty-first Sunday after Trinity, would be welcome.

In conclusion let me add that we cannot make our services too beautiful and impressive, nor our worship too devotional.

Cheraw, S. C., October 6, 1915.

J. S. HARTZELL.

THE WAR AND THE CHURCH

To the Editor of *The Living Church*:

IN your editorial, "The War and the Church," in the last number of *THE LIVING CHURCH*, you deplore the attitude of the Christian Church during the present war, and you point out the fact that the Christian Church, after all its centuries of influence, has failed to avert the present catastrophe; and furthermore you indicate that it is due primarily to the failure of the Churches to confess the sins of their respective nations.

It seems as though the case against organized Christianity could be pressed even further. Here is the indictment as stated in your editorial. "But the Church is content to urge greater zeal in enlisting." Enlist, enlist, but for what? If the Christian men who enlist obeyed the commands of their religion they could not consistently enlist. There is no conditional clause attached to the sixth commandment. Christianity apparently has adapted itself to the barbarism of the people it but partially reclaimed from pagan savagery. Christian teachers in all the warring nations seem to have forgotten that theirs is a mission of peace. We read of them saying, "Out of the war will emerge a new and nobler Christendom." God grant that there will. We read of an intense spirituality engendered among the troops in the trenches, but in almost parallel columns are notices of atrocities unbelievable—and committed by Christians. The Church cannot afford to stand by and listen to Christians, from prelates to laymen, excuse, praise, and even glorify war. That is the atmosphere in which war is bred.

Before war can cease, before we can lift up our voice as teachers of the Master, we must take a definite stand against war, not war as carried on by our enemies, but war as carried on by ourselves. Christians should not enlarge upon the virtues brought out by the war. Who knows but that they were obtained by the sacrifice of something nobler still? The Christian Church has failed, and failed miserably, if war is the only means by which these virtues, if such they are, may be made manifest. The terrible and wickedness of war and the crime against God should be dwelt upon, and no sentimentalism about the heroism of the dead and maimed on "the field of honor." When clergymen cease to take war heroes for examples, when children are taught that wars instead of being righteous are terrible sins, and when school books no longer relate in glowing terms the conquests of war heroes, then and not until then will wars cease. In a lesson book in use in some of our Sunday schools seven of the seventeen illustrative stories printed therein are either about battles or about soldiers. The awfulness lies not in the fact that children are taught about these things, but that they are so complacently accepted as being necessary happenings in the course of human events.

Those who brand as cowards the ones who see no reason sufficient to warrant war are themselves afraid. They are afraid of the unseen, afraid of what might happen. They forget that they are Christians, and that for them death has no sting. "O thou of little faith, wherefore didst thou doubt?" Jesus did not organize His followers into an army to save Him from death. But to-day His death does not seem to be an example to many who claim His name. Do the centuries that have intervened since the early Christian martyrs remove the necessity for present-day Christians to be ready to make the same sacrifice for His sake? The thought of facing his Maker with the blood of his fellow man on his hands ought to make the Christian tremble; "whosoever shall kill shall be in danger of the judgment." But it is also distressing to think of such annoying and terrible things as martyrdom and self-sacrifice in these days of lax discipline and bodily ease. Perhaps the religious life might show the way to some.

The Church not only should but must make a definite stand against war, and then make no compromise whatsoever. Surely, as you say, "A unique privilege and duty rest upon our American episcopate."

Yours truly,

Ithaca, N. Y., October 2, 1915.

RALPH S. MANZ.

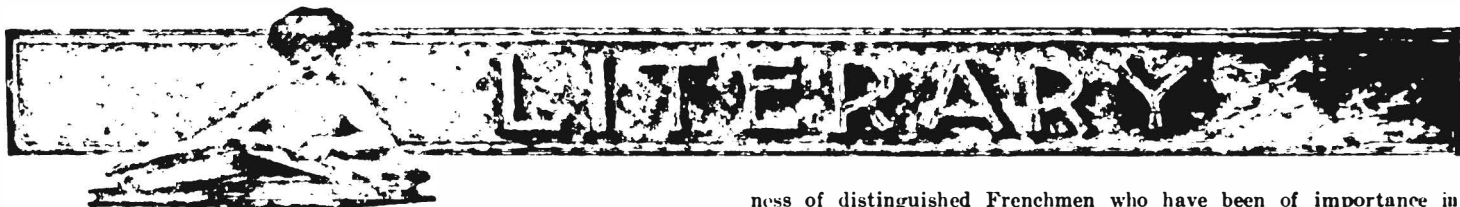
"A CLERGYMAN'S RIGHT TO OFFICIATE"

To the Editor of *The Living Church*:

THE Rev. H. P. Scratchley's letter in *THE LIVING CHURCH* of September 25th calling attention to the civil and ecclesiastical law in regard to "A Clergyman's Right to Officiate" suggests another law which a great many, through ignorance probably, are not observing. The new so-called "War Tax Act" passed by the last Congress provides that a ten-cent revenue stamp shall be attached on all certificates and be cancelled with the initials of the giver and the date. This includes certificates given by clergy and others performing marriages. A penalty is imposed for non-observance of the law.

ELMER N. SCHMUCK.

Minneapolis, October 8, 1915.



RELIGIOUS

Many Churchmen will welcome a new edition of a book that has been out of print for several years, *The Churchman's Ready Reference*, by the Rev. Alexander C. Haverstick, with introduction by the Rt. Rev. Leighton Coleman, D.D., LL.D., late Bishop of Delaware. The opportunity has been taken to make many corrections and changes, especially in recommending books for reading on different topics and in other respects wherein it was possible to bring it up to date. The subjects treated in the volume range over a wide sphere and comprise practically the whole range of religion for popular reading. There are few books so useful to put in the hands of the laity for knowledge on all the phases of the Christian religion. [The Young Churchman Co., Milwaukee. \$1.00 net.]

A little volume entitled *The Living Power of a Cathedral*, four addresses delivered in substance in Lincoln Cathedral at a Retreat of the Dean and Chapter and other members of the Cathedral body, by the Rev. W. C. E. Newbolt, M.A., Canon and chancellor of St. Paul's Cathedral, shows the conception of the possibilities of a Cathedral which may well be read by Cathedral builders in our own country, who are struck on the one hand with the magnificence of the English Cathedrals, and on the other hand with the deadness of much of the so-called activities that go on within them. Canon Newbolt is an admirable guide as to how a Cathedral may be made a "living power." [A. R. Mowbray & Co., London. The Young Churchman Co., Milwaukee, American Agents. 60 cts. net.]

MISSIONARY

A really notable volume is *History of Christian Missions* by Charles Henry Robinson, D.D., Hon. Canon of Ripon Cathedral and editorial secretary of the Society for the Propagation of the Gospel in Foreign Parts. One finds here that balanced perspective in the study of missions in different lands which is so painfully wanting in some of the literature of the day and of our own country. The writer from his long association with the S. P. G. is familiar with mission work in all lands. He does not forget the seriousness of conditions in such nominally Christian countries as those of South America, which call for reformation, but neither does he make the mistake of wholesale denunciation nor of failure to do justice to Christianity of all kinds. [Charles Scribner's Sons, New York. \$2.00 net.]

A second volume somewhat less elaborate in its scope, but of great value in a practical way, is *The Fourth Report of the Board of Missionary Preparation (For North America)* edited by Frank Knight Sanders, Ph.D., Director. It is a careful study of the preparation needed for missionaries in different parts of the world, and will be found of value both to those who anticipate a life of service in foreign lands and also to those who would know what are the circumstances under which our missionaries must go abroad. [Published by Order of the Board, 25 Madison avenue, New York. 50 cts. net.]

BOOKS OF PRAYER

The social side of Christianity is the subject of prayers for use at the Holy Communion and at other times in *Prayers for the City of God*, arranged by Gilbert Clive Binyton, M.A. The selections for meditation and for prayer are well made. The English Communion service is printed with quotations from many writers in religious-social topics on the alternate pages facing the text. The compilation is exceedingly well made. [Longmans, Green, & Co., New York. 75 cts. net.]

A very simple manual is *In the Presence*, being aids to private devotion during the Christian sacrifice, by the Rev. Stanhope Nourse, M.A., vicar of Shute St. Michael, in the diocese of Exeter. Small in compass and of large type, it is easily carried in the pocket and presents simple devotions for those who "find the numerous existing manuals too difficult to follow." [A. R. Mowbray & Co., London. The Young Churchman Co., Milwaukee, American Agents. 20 cts. net.]

A new and brief volume is *Short Family Prayers for Daily Use*, compiled by the Rev. Alfred Payne, late vicar of Baldersby, Yorks. It is of Churehly character, and, with a form for every morning and every evening, is supplied with many variations according to days and seasons. [A. R. Mowbray & Co., London. The Young Churchman Co., Milwaukee, American Agents. 30 cts. net.]

HISTORY

A thoughtful consideration of a serious subject is given by the Rev. Dr. Frank Landon Humphreys in a volume entitled *What We Owe to France*. He places our debt to France and her sons as a great one, and narrates the relations between Frenchmen and this country from the earliest colonial days. Seven illustrations present the like-

ness of distinguished Frenchmen who have been of importance in connection with American history. [Edwin S. Gorham, New York. \$1.00 net.]

Sketchy perhaps, but decidedly interesting and telling his story in short chapters, most of them revolving around particular characters, is *The Story of the Catholic Revival*, by Clifton Kelway, F. R. Hist. S., with a preface by the Rt. Rev. the Viscount Halifax. The younger generation especially needs this presentation of the conditions in the Church of England seventy-five years ago compared with its reformed condition as the result of the Catholic movement. [The Young Churchman Co., Milwaukee. 90 cts.]

Two attractively made volumes of English history for young people, well illustrated and plainly told, are *The Birth of England (449-1066)* and *From Conquest to Charter (1066-1215)*, both by Estelle Ross. Included in the chapters is the story of the Church well told from a right standpoint and interesting for children. The great heroes of Church and State loom large from out these pages. The illustrations afford a very attractive setting to the chapters. [The Young Churchman Co., Milwaukee. \$1.00 net each.]

SOCIAL TOPICS

"*The System.*" As Uncovered by the San Francisco Graft Prosecution. By Franklin Hichborn, author of *The Story of the California Legislature of 1909; The Story of the California Legislature of 1911; and The Story of the California Legislature of 1913.* [The James H. Barry Co., San Francisco, Calif. \$1.50 net.]

This is the account of the fight in San Francisco that was waged and won in the interest of good government, in which Fr. Lathrop took so important a part. The political degradation and the earthquake and fire combined to break down the municipal government of San Francisco, and this book tells how, by a splendid effort of bold and determined citizens, order was restored out of chaos and decency in government out of degradation.

The Story of Canada Blackie. By Anne P. L. Field, with an introduction by Thomas Mott Osborne, warden of Sing Sing Prison. [E. P. Dutton & Co., New York. \$1.00 net.]

This is the story of a criminal who died in Sing Sing after a really remarkable restoration to character which had been accomplished through the power of sympathy and kindness. The subject of the story is indeed an endorsement of the humane methods of Thomas M. Osborne.

POETRY

It is a pleasure to greet two new volumes of poetry, both by Churchly writers whose contributions have frequently appeared in the pages of THE LIVING CHURCH and which are a notable contribution to the poetry of the day. Of these *The Conquest and Other Poems*, by Richard Osborne, begins with a true epic which gives its title to the volume and which tells the story of the Norman conquest in a series of cantos extending over more than one hundred pages. In conception, in style, and in its musical, flowing meter this epic deserves to rank among the great poems of the day. Following are gathered a considerable number of short poems, many of them of sonnet form and on a variety of subjects. [The Gorham Press, Boston.] The second volume consists of a number of short poems, some of them very attractive and comprising an interesting souvenir of the author, bears the title *Unlucky Numbers*, and is from the pen of Isabelle Ebbitt Craney.

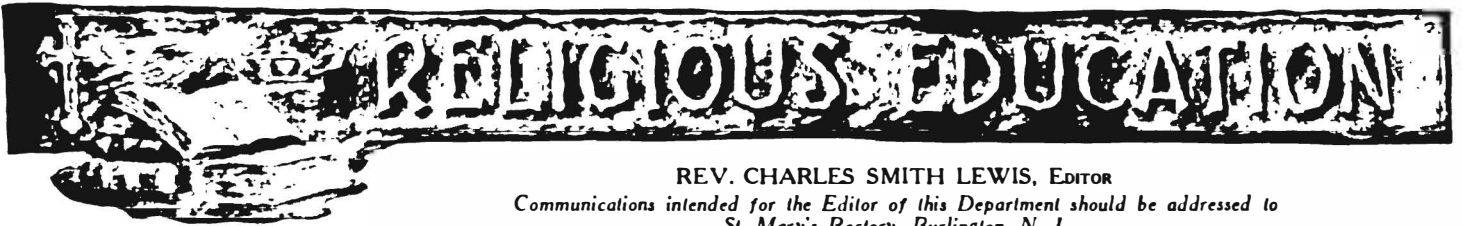
MISCELLANEOUS

Monuments and Memorials. By the Rev. E. Hermitage Day, D.D., F.S.A. [A. R. Mowbray & Co., London. The Young Churchman Co., Milwaukee, American Agents. 60 cts. net.]

This is the latest volume in the series of Arts of the Church, edited by Dr. Percy Dearmer. It is a study of the personal memorials in English churches and cemeteries that have come down through the centuries and in which the changing religious ideals of the centuries are engraved. It is an interesting study.

Piano Mastery. Talks with Master Pianists and Teachers and an Account of a Von Bülow class, hints on Interpretation, by two American Teachers (Dr. William Mason and William H. Sherwood), and a Summary by the Author. By Harriet Brower, author of *The Art of the Pianist*. With sixteen illustrations. [Frederick A. Stokes Co., New York. \$1.50 net.]

This attractive volume consists of talks with teachers and masters of the piano and an account of a study class, with hints on interpretation by two American teachers. The great masters of the piano are made to disclose their views on piano methods and the book is adorned with illustrations of a number of these great masters.



REV. CHARLES SMITH LEWIS, EDITOR

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

HOW shall I teach this lesson?" This question must come to the front in every teacher's preparation and find a definite answer before he is ready for class. Too many are content simply with the answer given in the text book; "following the book" appearing to be the only answer possible for them. And anyone who has studied a variety of books will be struck with two things: First, that courses are apparently built to match, and second, that different courses vary considerably from each other. For instance, we have recently gone over a group of books on the lessons for junior children on the life of Christ. The seven represent the most thorough-going of the modern books. No two of them agree together in method. There is an underlying likeness in many of them so far as plan goes, but it is quite evident that men have not agreed on how to present the subject. We do not refer now to the question of material chosen, nor of the theological standpoint, but simply the matter of how to present the lesson. Neither are they at all agreed on the effect sought by the lesson taught. Then when we compare successive books in any given series we are at once struck with the similarity of method followed. This goes very much further than the adaptation of the Herbartian scheme that seems to be common in at least Sunday school methods to-day. One almost thinks that the author of the general course settled upon a plan for a particular grade and adapted it to other grades without considering if it fitted the probable scholars of the grade or not. In certain of the series there is variety between departments and unanimity within them and in all of them the method changes between primary and junior pupils.

It may not be amiss, under such circumstances, to attempt to suggest certain principles that ought to underlie any attempt to answer our opening question.

At the outset let this be borne in mind very clearly and very definitely: There must be variation in method suitable first to the age, second to the attainment of the pupils, and thirdly to the subject matter of the course. Speaking broadly, the work of departments may be somewhat alike, but on the other hand within the department there should be progression from the method of the department below to that of the department above. The objection to the uniform method, which has been so frowned down of late years, is quite as much that it fails to take account of the variations in method that age requires, as that it fails to fit the material to the proper progress in religious training. We believe that there is yet to be prepared a series of lessons that in any sense approaches the solution of this difficulty.

This leads on to the second point: The method used must be akin to the methods with which the children are familiar in their secular work. This does not mean that Sunday schools and secular schools are to be exactly alike. Nor does it mean that we are to teach Old Testament stories as we teach arithmetic. But it does mean that somewhere between the ways in which children are taught in school and in Sunday school there must be a point of similarity, so that there is not a different mental process, one that is so different that it produces a jar in the child's mind. The final application of this principle implies that there must be knowledge on the part of the teacher of the way certain subjects are taught in school. But what shall these subjects be? Here perhaps we have the greatest difficulty in choosing our comparisons. Take for instance the Junior Department. Roughly speaking, most modern arrangements of the courses include in varying proportions and order Old and New Testament stories and the Life of Christ, during the first four years, and a variety of other things in the last two years of the course. But what are the stories told for? Are they simply as historical tales, or are they vehicles of moral teaching, or inspiration to life? These three questions are not by any means indifferent. We find quite different uses of the same lesson according to the answer to them. Perhaps the

lesson during this earlier period is most akin to history study. We can well, then, let that form a part of the contact with secular work. But it is not simply as history, and so the history method will not suffice by itself. It must be adapted to the matter in hand, and the purpose in mind.

And this brings us to a third point: What is the aim? We do not mean to discuss again this which we have so often dealt with. But we do want to impress the importance of very great clearness as to this. No teacher can teach successfully in Sunday school unless he has a sharply defined idea as to what he is aiming at. It is not enough to read at the head of the printed page, "Aim," or "Golden Text," which is an attempt to put the same thing in Scripture phrase. Continuity of purpose is the only way effective results can be secured. We must be working week after week at a definite thing, not content with laying stress to-day on this and to-morrow on that. Such a plan—and yet how often it is the one followed!—would remind one of the man who was trying to cross a stream and jump from stone to stone, now going up stream, now down, now forward, now back, not because this was the obvious way but because that stone seemed to come next. He might get across and he might not. Every teacher ought to see quite definitely what the year's work is aiming at. It is this complete impression which he is seeking to make upon his children's minds and lives. He is not writing upon those open pages a lot of marks, nor sounding in their ears a number of sounds. He is drawing a picture, he is setting forth a tune. Each line and every note belongs in its proper place. If he does not know what his general aim is he will have no connecting link. He might have a collection of wonderful jewels, but they would never adorn a life. And with his clear idea of what the general aim is he ought to have a clear idea of what each lesson should add to those which have gone before in order to bring this result about. Again it is not enough to have the main outlines of his picture in mind. Unless he can put the strokes on where they belong he has no skill as an artist. He will never give to him who sits below him a true picture. Every lesson must add to the one before and lead on to the ones ahead so that through the separate aim of each the purpose of the whole may be made sure.

A fourth point we would class with these in importance is knowledge of his individual children. Group knowledge will not suffice. Book knowledge is not enough. Personal knowledge, as, again, has been said before in these pages, is all essential. And this personal knowledge means acquaintance with the children in their homes.

"How shall I prepare this lesson?" Our question is not yet answered. We have attempted to stress certain essential preliminaries as to method and aim, knowledge of what we are teaching, how in general we are to do it, and the children with whom we have to work. Now for the individual problem. There is an old phrase that runs something like this: "Think yourself dry, read yourself full, and pray yourself hot." Thought, study, and prayer are the prime prerequisites. First of all we would put knowledge of the particular subject matter, irrespective of the lesson for next Sunday. Assume for a moment that the lesson is the miracle of the Feeding of the Five Thousand, and the class a junior class of the sixth grade. The first preparation would be to read very carefully the four narratives of the miracle in the Gospels and from the four get a clear idea of what happened. Then to find out exactly where it took place and how the geographical situation affected the narrative. Then difficulties of interpretation, verses and the like that need explanation, would have to be cleared up. The use of the miracle in the Prayer Book, its relation to the sermon in the synagogue at Capernaum, to the Institution of the Lord's Supper, the time of year and the possible reason for the crowds; all such matters ought to be in hand. As this information is being acquired two other

Mode of
Presentation

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things would be going on at the same time. You would be thinking out the relation of them all till you got a clear idea in your own mind of the narrative in its relation to Christ's life and to His work.

The next process would be to plan out how you would present that lesson to your particular class of sixth grade children. The general purpose of your course would be known. Your first question would be: How can this lesson deepen that impression? What is the particular aim which I have in mind here, and how can I group the incidents and bring out the points of the lesson so that they will make that particular impression on these particular children? You would now be thinking out the event as a vehicle of revelation and a something that would carry to your children one special message for their life. As you did this you would be arranging your method of presentation.

But you would not be content with generalities. You would work out quite simply first how you would present the matter to them so that they would get a clear first impression. The "points" would be of less matter than the resulting whole. Your second task would be to tie this lesson together to what is already there. But, as Horace told us, real skill hides the method. Do not as you value your purpose let your children glimpse the scaffolding. You have added a new stroke, put on a new brush full of paint. It must blend with what is there, or your picture will fail. And finally you will have in mind some definite effect which this lesson ought to have on your several and separate boys or girls. It must "tell" by striking home.

And last of all and first of all you must pray that God the Holy Ghost, who is to bring to our remembrance all that the Master Himself has taught, will be with you to help and guide you.

And when you have done your best do not be discouraged if you do not get the result. God works slowly. You are God's instrument. You cannot expect to work faster than He does. The result depends on Him and on the will of the child. For us, we have but to do our best and not look for results to-day nor to-morrow.

The Religious Education of The Child With Special Reference to Sunday School Work, by Robert R. Rusk. Published by Longmans, Green & Co., London and New York. Price 50 cents.

This volume is a series of lectures delivered before the Dundee Sabbath School Union in November, 1914. Their titles are: Aim of Religious Education and Selection of Material for Teaching Purposes; The Child, Its Intellectual and Religious Development; Arrangement of Material for Teaching Purposes; Types of Lessons; Sunday School Methods of Teaching. It is a small volume of eighty pages, well printed, well indexed, but best of all, well written. There are many stimulating things in it that our American teachers could read with profit. The purpose of the lectures is to set before the teachers the importance of a scientific method and the failure of the older unscientific method. We would call special attention to the following paragraphs:

"The aim of our teaching should be to induce in our pupils a certain attitude to life; to distinguish this attitude from the esthetic attitude, which is one of appreciation, and from the ethical, which is one of striving, we require to add as the *differentia* of the religious attitude, that it is an attitude of worship."

"Religious teaching must then train to action, as well as train in knowledge, and it must arouse the emotions since it is from these that action often springs."

"We are on treacherous grounds if we assume that these results [the German and American investigations into the content of children's minds] hold for our pupils, for even the children of the same town but of different social status differ in respect to mental content, and an explanation which would appeal to pupils of one social class would have no value for the pupils of another class."

His discussion of the types of lessons is capital, but we do not agree with his condemnation of examinations, which looms far too large proportionately in the book. Nevertheless it is a small volume very well worth reading.

BOTH REASON and the Bible agree in teaching us that this life is a state of trial. It is the time allowed to us for working out our salvation, and preparing for eternity. Short then as the time may be, our everlasting condition depends on the use or abuse we make of it. We shall be happy or miserable for ever, accordingly as we now improve or waste the talents entrusted to our care. We are stewards. This is true of us in general as men. It is more particularly true of us as Christians. We must one day give an account of our stewardship. Whether our time of trial be long or short; whether our talents be many or few; a day of account must come. Christ will call every one of his servants to account.—*Cooper*.

IN PRAISE OF NARROWNESS

BY THE RT. REV. G. MOTT WILLIAMS, D.D.,

Bishop of Marquette

IN the minds of many people there is nothing quite so much to be feared as the charge of narrowness; that is, of narrow-mindedness. And sometimes the determination to narrow the scope of one's actions, to keep within certain bounds, is taken to be a proof of narrow-mindedness. But this is certainly not so. The broadest outlook in the world may be had from the top of a mountain, and yet there is probably only one possible road by which one can get up or down that mountain, and that road will also most likely be difficult and narrow. So a broad outlook and a narrow course are entirely consistent, and this is as true of Churchmanship as of anything else.

The Erie Railroad in long bygone days, the old Lackawanna and some others, used to be what was called "broad-gauge." The rails were six feet apart, and the cars correspondingly broad in comparison with the so-called "standard gauge." It had then not quite reached the position of "standard," as there were other gauges in between that and the breadth of the Erie. Comfortable old cars they had then, but they could not meet the competition of the narrow gauge, now the standard. They wore out the rails; they were heavier on the grades; they were expensive to build, to keep up, and to operate. So the six-foot-gauge, the five-and-a-half, and the five-foot, all yielded to the narrower one which became the standard. There was such a thing as being too broad.

It is somewhat the same in business. Time and again one visits a business friend to find that in the last few years he has narrowed his scope and become a specialist. He sells one special commodity and has become headquarters for it. Or he used to make a good many things, but now makes few and all related, and his output grades higher and better. These are not absolute illustrations of what we are about to say; but do illustrate the general fact, that a good deal can be said for narrowness.

Breadth may mean the wide outlook we have spoken of, or it may mean indefiniteness, loose generalization, carelessness about error. To many things in this life we have to approximate; to other things approximation would be criminal. With the chemist, the oculist, the watchmaker, accuracy must be as absolute as we can conceive of. In theology we have to approximate, but we must describe the approximation as such, the generalization as such, and where there has been a deeply considered formula put forth as the Church's mind we must adhere to it strictly, as embodying the collective wisdom of the Church. True breadth recognizes the vastness of truth and our own limitations. We have to *act* in a restricted way.

The Prayer Book is a combined illustration of breadth and necessary narrowness. Its outlook is upon every phase of life, but sometimes there is no great expression of that outlook in particulars. In a sense it confines the Church's operations, and yet if the Church lives up to the Prayer Book she always does a good deal more than if she is drawn away to other things in the interest of "breadth." When you keep digging away in the same place you get down pretty deep, and that is what the Prayer Book does.

So far the Prayer Book seems to be better than any liturgical substitutes for it, and this not only in itself, but because loyalty always brings better results than the preference for strange things can bring.

One great significance of the little story called *The Archbishop's Test* lies in the emphasis it throws on successful narrowness. If we all could be encouraged to work on the lines the Church has laid down we would get things deeply, thoroughly done, and would so influence public character that we could confidently expect it to take up things which are not now on our official programme. There is no more reason why the Church should do everything in the world, or attempt everything, than that people generally should scatter their energies over an unpractically large field. When the Church has fully done her work, on her present lines, people generally will do theirs so much better that there will not seem to be such large tracts of unoccupied territory for effort.

And this refers to our Church particularly, and to the constant efforts to push us over in one direction or another into another set of boundaries. Let us abide within our limits; and great will be the blessings of narrowness.

IT SEEMS to me that true faithfulness to grace is best proved by steadily facing one's actual duties.—*Fénelon*.

Pagans

A Missionary Play in Four Acts for the Use of Parish Guilds, Dramatic Societies, etc.

By the Rt. Rev. JAMES H. VAN BUREN, D.D.

Retired Bishop of Porto Rico

CHARACTERS

A PAGAN	A CHURCHWARDEN
HIS WIFE	HIS SON—the Traveler
HIS SON—the boy 16	A SEXTON
HIS DAUGHTER—the girl 14	A MEMBER OF THE WOMAN'S AUXILIARY
A MISSIONARY	A MESSENGER BOY
A PHYSICIAN	THE CHOIR INVISIBLE
A NURSE	

SYNOPSIS

ACT I.—In Farland
ACT II.—In Homeland
ACT III.—In Farland
ACT IV.—In Homeland, four years later

MUSIC

By the Choir Invisible (without announcement)
One Verse of Hymns:

- No. 36—"Day of Wrath."
- No. 101—"When I Survey."
- No. 82—"Weary of Earth" (two verses).
- No. 490—"Glorious Things."
- No. 261—"Jesus Shall Reign."
- No. 11—"Watch by the Sick" (verse 5).
- No. 672—"Blest be the Tie."
- No. 249—"O Sion, Haste."
- No. 412—"The King of Love."
- No. 535—"Now the Day is Over" (quartette).
- No. 408—"Jerusalem the Golden."
- No. 240—"The Voice that Breathed."
- No. 254—"From Greenland's Icy Mountains" (everybody joining).

ORCHESTRA

(Or Phonograph, or Church Organ, where possible, or Piano.)	
Overture, "Largo"	Handel.
Interlude, from "Praise Song." "I waited for the Lord"	Mendelssohn.
Interlude, "Consolation"	Mendelssohn.
Interlude, Nocturne, No. 12	Chopin.
During Act III, Sc. 1, "Angels' Serenade"	Braga.
Finale, "Priests' March," from <i>Athalie</i>	Mendelssohn.

ACT I

SCENE 1:—Daybreak in Farland.

(Pagan discovered center, asleep, in darkness gradually growing lighter. Sound of distant cannon awakes him. Business of slowly coming to consciousness.)

Pagan—Again the horrid thunders of the warring hosts
Awaken me from slumber's needful rest!
Alas, with what destruction-dealing implements
They rob the art of warfare of its ancient fame,
And substitute for valorous deeds of might
The wastefulness of immeasurable death!
See how they rend the placid breast of earth,
Make cemeteries of the harvest fields
And put to sullen silence all the mellow songs of birds,
And heap the slaughtered, like unripened grain
In wind-rows harvested by the myriad scythes
Of widow-making, orphan-multiplying guns,
Invented for the efficiency of the powers of hell!
I am a warrior and a fighter from my youth,
In ambush, or in open field I strike,
My hand is lifted wheresoe'er its might
May find a foe in combat to engage,
But such devices sicken me and fill my soul with rage!
Hia, who comes here with traveler's pack and staff!

(Enter Traveler.)

Pagan—(Hides and then attacks.)
Traveler—Out, wild demon of this heathen land!
I did not seek occasion for assaulting you,
But with what peaceful purpose a commercial traveler may,
I came unarmed and not injurious.
Pagan—And even so, you are my enemy, and I will have your life!

(They fight, Traveler falls.)

Pagan—And now, an outlaw for one single death,
I needs must flee the vengeance that pursues, (Sound of cannon)
While they who slay ten thousand in a day,
Adorned with laurel wreaths, as heroes are acclaimed.
(Robs Traveler and sneaks away. Invisible Choir sings "Day of Wrath." Pagan stops, listens, trembles, and runs off.)
(Enter Pagan's wife, sees Traveler and goes to assist.)

Wife—This seems to be the handiwork of my old man.
Time was when I, like tigress-partner in his gory trade,
Could share and share alike with him the usury of death.
But now, since, lurking near yon missionary's home,
I've caught some distant droppings of that heavenly word
That from his lips like gentle dew distils,
My bosom heaves with pity hitherto unknown.
I have a son and daughter, and I sometimes think
Of what in some disastrous distant land might them befall
With none to pity them perchance in time of need.
I may not tell my man of this unlooked-for change.
He hates the Christian name with deadlier hate
Than theirs for one another who do still that Name confess;
And did he know what influence it hath in me instilled,
He would with neither doubt nor hesitation finish me.

(Enter Missionary and Physician.)

IIa! One speaks of angels and behold they come.
Missionary—Why, woman, what deed of cruel bloodshed have we here?

Woman—Well, and is the interpretation of the deed so hard
That ye must ask of me the meaning of all this?
'Tis plain, I think, that here are wounds.
And wounds like these are seldom self-inflicted;
Therefore there must have been some other hand
That dealt the blows whose evident result
Lies stretched before you here.

Physician—(Who meantime has been examining.)
This man is not dead, there moves
Within his breast the fluttering current of persistent life.
Let's have him to the Mission, where restoratives
And timely care with nursing may assist your prayers,
And hasten his recovery.

(They bear the Traveler away. The woman alone remaining.)

Woman—O only God in heaven, whom until of late
I had not known by that dear name, Our Father,
Spare, if it be Thy will, the life so near its end,
And lay not this new crime unto the charge
Of him whose hands are drenched of yore
With full too many deeds of violence,
Committed in the blindness of unthinking rage.
For this, forgive, O Father, since he knew not what he did.
Forgive, for His dear sake, who prayed on that dread tree
Whence all forgiveness flows, O God, a sinner pleads with Thee!
(Choir is heard singing, "When I Survey the Wondrous Cross.")

(Curtain.)

SCENE 2:—Same (the Boy and Girl without).

Boy—It is a lie!
Girl—I saw you.
Boy—You did not. I was not there.
Girl—Oh, yes, you were! (Enter Boy and Girl, quarreling.)
Boy—I say you are a liar. What if I was there?

(Sound of cannon firing.)

Girl—I am not a liar. You were skulking at the door
Of yonder Mission Sunday School,
Listening like the coward you have now become. (Cannon.)

Boy—Coward? (*Threatening her.*)

Girl—Yes, coward! Listen. There was a time, and not so long ago,

When sounds like those, of bloody war,
Had power to kindle in your eye
Responsive flash of wild, unsatisfied desire.
And waves of passionate blood would stream
Like battle-flags across your brow;
But now, since softer influences of yon mission school
Have tamed your lion heart and turned
Your nature to the grovelling cowardice
Of the mongrel cur that prowls the street,
You take no interest in heroic deeds.
Oh, that I were myself a man!
Coward, I say, and ten times coward, I repeat.

Boy—Oh, this is more than flesh can bear.

I'll show you, girl, what measures to your sneers
A ten times coward may e'en yet impose.

(*Chases, captures, and beats her. She falls senseless.*)

Boy—Oh, what a beast of hellish fury I am now,
To strike with coward hands a girl and sister so!
Come, wake and speak to me! I'll e'en agree,
You spoke the truth; but not the whole.
For, though I still give way to heathen rage,
I feel within my soul a deep regret,
Till recently unknown to me.
And not alone does war no more
Arouse my longings for a hero's crown;
But since the angelic message, Peace, goodwill to men,
Has pierced the midnight of my darkened mind,
I hate the blare of warlike bugles' call,
And loathe this bloody business of the powers of hell!
Come, sister, let me tell you how
I found the gentler paths of quietness and peace
In which, as yet, my unaccustomed feet
Have failed to stand, much less to walk with certain tread
For now I stand where roads divide.
Come, sister, wake. What, motionless?
My God, and is it possible
That I have slain her with my brutal blow?
I'll to the Mission, swift, for succor, speed;
O God, I hope 'tis not too late indeed.

(*As he starts, the Choir Invisible sings two verses of "Weary of Earth."*)

Girl—(*Sitting up.*)

Well, what do you think of that? I always knew
That I could fool him and I always have.
My, but here's a lump. (*Feeling of her head.*) Just wait
Until I get my broken head-piece in repair.
I'll show him "gentler paths of quietness," you bet!

(*Faints away.*)

(*Curtain.*)

ACT II

In the Homeland

SCENE 1:—Before the door of the parish church.

(*The dusty Sexton discovered, leaning on a broom.*)
(*Business of sweeping.*)

Sexton (*solus*)—For sixteen years I've been the sexton of this church,

And not a single member is my friend
Except the Senior Warden, and I'm not so sure of him.
But anyhow I'm on his side, and what he bids, I do.
And that's the way I keep my job, in the church I know
who's who. (*Sweeps dust into the corners.*)

The Sexton's Song. (Spoken.)

Oh, the sexton has a peculiar job,
Perhaps you don't believe it.
He's got to please all kinds of taste
An angel couldn't achieve it! (*Sweeps.*)

The women wants the church so warm
The men's all indignation.
And I'm prepared to fight the man
Who invented ventilation. (*Sweeps.*)

The Sunday School is bad enough
With its papers and mite boxes.
The Vestry's worse, but worst of all
Is the Woman's Missionary Auxes. (*Sweeps.*)

Last year we had a parish Fair,
Great Caesar, what a scramble!
With grab-bags, fish-ponds, tickets of chance,
And everything but gamble. (*Sweeps.*)

"Who'll buy this beautiful 'broidery?
This sofa cushion cunning,
Who wants a hand-made calendar?
My lemonade is stunning." (*Sweeps.*)

And so it went, with everything
From shoe ties to lace collars,
We worked six weeks, we hired a hall,
And cleared just fifteen dollars. (*Sweeps.*)

But now we've got a rector who
Is down on such devices.
He says the Church cannot afford
To pay such fancy prices. (*Sweeps.*)

And so he's introduced a plan
He thinks it will enlist 'em
Whereby each pledges what he can;
'Tis called the Duplex System. (*Sweeps.*)

But I can tell him it won't work,
Not under present conditions.
The Senior Warden's certain to shirk,
He's not interested in missions. (*Sweeps.*)

Oh, it's nothing but sweeping and dusting for me
And everyone's cross and crusty,
Why, only last week a lady complained
Because her Prayer Book was dusty! (*Sweeps.*)

Oh, the sexton has a peculiar job,
But I'll ask nobody's pardon.
So now let me go and clean up the pew
That belongs to the Senior Warden.
(*Goes into the church.*)

(*Enter the Senior Warden*)

Warden (*solus*)—

I'm a man without a prejudice,
A person quite methodical;
A Senior Warden chosen at
Elections periodical. (*Struts about.*)

I'm a man of reputation
But it gives me pain and dizziness
To hear this talk of managing
The Church on plans of business. (*Struts.*)

I am a man of consequence
And I hold with great tenacity
To the good old-fashioned ways
Of our ancestors' sagacity. (*Struts.*)

I'm a man without a prejudice,
And it seems to me but sensible
For the Church to pay its honest bills;
Aught else is reprehensible. (*Struts.*)

I'm a man of business principles,
But home's the place for charity,
And heathen swarm about us here
The other sort's a rarity. (*Struts.*)

I'm a man of simple common sense,
I'm practical, not visionary,
Let's keep expenses down, and then
Let's help the needy missionary. (*Struts.*)

I'm a man without a prejudice.
Self-help is a reality.
To give is but to pauperize,
And that is immorality. (*Struts.*)

Now where's that sexton? Surely he knows
My time is of value. Ho, sexton, come here!

(*Enter the Sexton*)

Sexton—Yes sir, yes sir, I was expecting you.

Warden—Your expectation does not seem to interrupt your work.
And that is right, quite right indeed;
I would not have it otherwise,
For, though I have no prejudice,
Yet it can never be denied
That duty to the house of God
Requires your first attention.

Sexton—You never spoke a truer word.

Warden—I'm glad to hear you say so.

Now listen carefully to me, for this is all-important.

War times demand economy, expenses so unusual

Require, in church, retrenchment strict,

We must cut down the bills or else

A deficit awaits us at the ending of the year!

So you must watch and scrutinize

Each item of expenditure.

In time of stress take in the sail,

Look out for leaks, mark well my words,

Spend not one needless dollar. Else

Upon the rocks our Church will dash

And bankruptcy o'ertake us!

Sexton—Oh, horrible! I'll do my best,

Economy's my watchword.

I'll cut the bill for soap in two

Likewise for brooms and brushes.

Warden—'Tis wisely said, and so perhaps,

By prudence we'll succeed

In weathering the gale and so

Round out the year without a debt.

That's all. Good day. (*Exit Sexton.*)

(*As the Warden is going, the Choir sings, "Glorious things of Thee are spoken." Warden listens with signs of disapproval.*) (*Enter a Member of the Woman's Auxiliary.*)

Member W. A. (cheerfully)—How fortunate I am! Good morning, Mr. Warden.

I've been wanting to see you ever so long.

Warden—Indeed? In what way can I serve you?

(*Aside*) I'll be diplomatic. This is the Woman's Auxiliary.

Spenders of good money in quite needless ways.

Member W. A.—Oh, thank you! I was sure I could count

On your influence and cooperation.

Warden—Ahem!

Member W. A.—You know, of course, how deeply interested

The women of the parish are in what is asked

For missionary work in all the world.

Warden (significantly)—Yes, I know.

Member W. A.—Now what we need this year is this;

In order to encourage us in our glorious work,

We need the enthusiastic interest

Of the men. (*Warden starts*) For we hope

To meet the new and larger opportunities

With increased offering, and when we consider—

Warden—Madam, excuse me.

Member W. A.—How well we did last year—

Warden—This does not interest me.

Member W. A.—I beg pardon.

Warden—I take no interest in missions.

Member W. A.—But of course you don't expect me to believe that.

Warden—And why not? Surely madam, it is plain

As words can make it, that we must retrench;

The times are hard, expenditures must be

Conformable to revenue. Otherwise—

Member W. A.—Yes, otherwise the revenue must be increased.

Warden—Oh, unexpected wisdom! Forgive my seeming rudeness.

Member W. A.—Nay sir, you need not make apologies.

We all are prone to utter words in argument

That will not suffer scrutiny.

Warden—Well, I like that!

Member W. A.—Let me explain. As warden of this Church,

A man without a prejudice, you feel

That great responsibility is placed on you.

And when the Woman's Auxiliary

Diverts the income of the parish

And forgets the necessary things,

The music and the fuel and the salaries,

And sends to heathen lands the funds

Required to meet expenses such as these,

It is high time to call a halt.

Warden—I marvel at your accuracy.

You could not state it better!

Member W. A.—Oh, gentle sir, we women see

With clearness quite as great as men's

The virtue of economy in times like these.

Warden—Madam, I am charmed!

Member W. A.—And parishes must meet their obligations.

Warden—Really, this is refreshing!

Member W. A.—And everything unnecessary must be

Remorselessly cut off, so that the Church

May pay its honest bills. Is that not so?

Warden—Delightful!

Member W. A.—But first of all the bills we owe

Is that great obligation to the King

Who lays upon His servants no narrow law,

But bids us win the whole wide world.

And so our missionary bill comes first.

Warden—I recognize no missionary bill!

Member W. A.—It all depends upon the point of view.

For if we keep reducing our expenditures

And cut off this and that, the end

Will wisely be to close the parish church.

Whereas, if we remember that the fire

Which warms both you and me can grow

Only by imparting of itself, why then

We surely must agree that Christian love

Requires an ever widening range and scope

And so, as Christians, we are bound

To set no limit save where Christ

Hath fixed the boundaries of His realm.

And, since I know you for a Christian man,

I dare to say to you—I hope with courtesy—

You cannot say you are not interested

In missions. For no man can say

A thing like that and be a Christian still.

Warden—Oh, this is past belief!

Ah, what is this? (*Enter Messenger Boy with telegram.*)

A telegram? (*Opens it, reads it, becomes agitated.*)

Member W. A.—Pardon me, have you had bad news?

Warden (shows her the telegram)—

I must go at once. Alas, alas, my only son!

(*Exit hastily.*)

Member W. A. (sola—reads)—

"Your son attacked by savages, dangerously injured, is here in mission hospital. Come."

Oh, I'm so sorry! Alas, poor man!

A father's heart is wrung with grief.

Nor is there one whose daily plan

Is so much better than his belief.

No kindlier soul than his, I'm sure,

Can be in all this parish found,

For kind is he to sad and poor,

And generous where their needs abound.

So when he says such dreadful things

I'm sure he does not really mean

Such faithless cruelty as rings

At first sound from his utterance keen.

Our interest waits full many a time

On understanding what is meant,

And Missions means a love sublime

But widened to the world's extent.

And ways mysterious and strange

God sometimes doth employ

To make our eyes take wider range,

Our blindness to destroy.

(*Choir Invisible sings, "Jesus Shall Reign."*)

Curtain.

ACT III

Farland

SCENE 1:—In the ward of hospital

(*Traveler, head bandaged, in bed. Physician and nurse attending. Missionary kneels at bedside. Shaded lamp, bottles, etc., on a table. Physician examines chart.*)

(*Patient occasionally moans. No other sound is heard but very soft music. Nurse fans him. Physician mixes new remedy, writes directions, and silently gives them to the nurse.*)

(*Orchestra may play "Angels' Serenade" through this scene.*)

Traveler (in delirium)—Father!

Missionary (rising)—I hope his father may not be too late.

Physician (to Missionary)—Did you send the cablegram?

Missionary—It went yesterday.

Physician—Any reply?

Missionary—Yes, his father starts to-day, but it is a long journey. (*Exit Physician.*)

(*Choir Invisible sings, "Watch by the Sick."*)

Curtain.

SCENE 2:—Six weeks later.

(*Convalescent ward in Hospital. Farland. Traveler discovered, sitting up in easy chair. Nurse busy about the room.*)

Traveler—Nurse.

Nurse—Yes, sir.

Traveler—When is my time up?

Nurse—Your what, sir?

Traveler—How long has my sentence yet to run?

When do I get out?

Nurse—Now, now, your delirium is coming on again.

I'll have to mention your symptoms to the doctor.

Traveler—What do you mean by that?

Nurse—Well, when a gentleman with so many signs of intelligence confuses the hospital that has saved his life with a prison, why, sir, you'll be taking me for your jailer next!

Traveler—You come mighty near it. But you haven't answered my question. When do I get out?

Nurse—Oh, you're not so delirious after all.

Traveler—Who said I was delirious?

Nurse—I only inferred it from your remarks.

Traveler—Well, cut out your inferences. Come now, nurse,

Be good. Tell me, when do I get out?

Nurse—Well, sir, to tell the honest truth, I don't know, and you will have to ask the doctor.

Traveler—Why couldn't you say so?

Nurse—It wasn't my way.

Traveler—That's no answer. Oh, I say, nurse, how about the girl with the lump on her head? The one that was brought in the same day I was?

Nurse—What do you know about her?

Traveler—Nothing. I only heard the doctor and the missionary talking about her. What have they done with her?

Nurse—Why they've given her some work to do in the dining room and kitchen. Her injury wasn't serious, and she had no home, so they've kept her on, to try and teach her a little that may be useful.

(*Enter the Physician.*)

Physician—Well, well, sitting up, eh? That looks pretty good to me.

Traveler—Yes, I expect I'll be leaving you pretty soon.

Physician—Indeed? And how soon do we lose you?

Traveler—Just as soon as nurse lets me out.

Physician—And when is nurse going to sign your release?

Traveler—Whenever you say the word.

Physician—Oho, it comes back to me, does it?

(*Enter Girl with tray.*)

Traveler—Oh, say, doctor, what kind of grub is that for a hungry man? Do you think I'm going to stand for such stuff as that? Gruel, gruel, gruel, who could be expected to get up a muscle on gruel?

(*Girl looks sympathetic.*)

Physician—That's right! Abuse the lunch counter!

Traveler—Well, I'm hungry!

Physician—Excellent, now just indulge that hunger and eat your fill of hearty food, and see how soon you'll get a temperature that will knock the top right out of this little thermometer. What would you like? Order anything you please.

Traveler—Well, get me a lobster salad!

Physician—Fine! The only trouble is the game law is on and there are no lobsters in market. How would a Welsh Rarebit do?

Traveler—Nothing doing. Game laws!

Girl (aside)—Lobster! He asks for lobster. I know where to get it. I will bring him one whole lobster, also a rabbit. (*Exit.*)

Physician—Well, I have something up my sleeve that will do you more good than lobster.

Traveler—Say, doctor, any news from my father?

Physician—Well, joy doesn't kill anybody, and I guess this is about the best news I could bring. Your father is down stairs—

Traveler—Well, for heaven's sake, man, what is he doing down stairs?

(*Enter the Warden.*)

Warden—Only waiting for permission to come to you, my boy!

Traveler—Father!

(*They embrace in silence. The Nurse and Physician retire.*) (*Choir sings, "Blest be the Tie that binds."*)

(*Curtain.*)

SCENE 3:—Two weeks later. In the Mission grounds, Farland.

(*Enter Missionary and Warden.*)

Warden—So this is your missionary plant.

Missionary—Yes, I'm glad to have you see it, and perhaps you can advise us how we may improve it. It oftentimes happens that one who comes from outside can give us wise suggestions.

Warden—Well, I have no prejudices, and I've always been interested in missions—more or less.

Missionary—I'm glad to hear that, but I don't intend to burden you with a recital of our needs.

Warden—No burden sir, I assure you. In point of fact, distance from the parish where I have the honor to be the Senior Warden seems to sink all local affairs to their proper insignificance, and nearness to your great work, if I may be permitted to say so, seems to make it clear that this is the Church's real business. All else seems but tributary to this. And indifference to its claims proceeds from mere ignorant prejudice which we must uproot.

Missionary—I presume you have looked about, during the time you have been with us, and have seen what we're doing here in our three departments, Church, School, and Hospital.

Warden—Yes, I've looked in at them all, and they have impressed me deeply. I hardly know which is the most necessary and important. It certainly was a great thing for my son that you took him into your Hospital. That, sir, is something I shall never forget. Ah, here he comes.

(*Enter Traveler, walking with a cane.*)

Traveler—Good morning, everybody! I say, father, it's pretty good to be alive such a day as this.

Warden—Yes, my son. I may say without prejudice, that life is a precious gift, and you owe yours to this gentleman and those who work with him. I hope you are aware of that.

Traveler—Not only aware of it, father, but everlastingly grateful for it. And everybody so interested! I want to tell you something just to show how important a member of society I have become. You know that girl, the one that was brought here with a broken head, or something?

Warden—Yes, I think I saw her bringing you your dinner.

Traveler—Well, what do you think! She heard me jollyng the doctor about the grub, and telling him I would like a lobster salad. Well, sir, that girl came in next morning bringing a great big lobster for me. I guess it would have put the dull dead finish on me if I had eaten it. Luckily they didn't allow it. But say, don't it look as though she had a heart somewhere in her system?

Missionary—They all have hearts. And many of them have a high sense of honor. Why, it was her own brother that inflicted that injury on her! They had a quarrel and he knocked her down. He confessed it all to me; but she, she insists that she fell and hurt herself. She tried to shield him from blame.

Traveler—Now what do you think of that?

Warden—Well, for a pagan, I call that a pretty fine line of conduct, and it seems to me that under favorable conditions both she and her brother might develop worthy characters.

Missionary—That is just where our great trouble lies. We do what we can in Church and School, and in the Hospital if need be. But it is when they go out from us and back to their former environment, that we have

sometimes to encounter disappointment. I wish they could have the Christian atmosphere of our own homeland for a while, until virtue and grace and honor become a habit.

Warden—I understand, and it will bear thinking of.

Traveler—Well, I had to laugh—a real, live lobster! But say, wasn't it friendly? It looks to me as though she might be clay; but in clay, I understand, there is the making of a brick.

Warden—Well, one thing is clear, I have no prejudice myself and I never had. But it is quite clear to me that if anyone had a prejudice against missions, all he would need would be to see for himself such a work as this. Why, sir, his prejudice would melt like ice in the summer time! Yes, sir, I regard this as the true work of the Christian Church. The most important work in the world!

(*Curtain. Choir singing "O Sion, Haste."*)

ACT IV

Evening. In the Homeland. After an interval of four years.

SCENE 1:—Same as ACT II, SCENE 1. At door of Church.

(*Enter Warden and Member W. A.*)

Warden—Why, madam, the missionary principle is plain. Let me show you how its application fits.

Member W. A.—I should love to have you do so.

Warden—Well, you see, the Church was never meant To live a selfish life, satisfied with doing Only what is needed here at home. And when the Church takes that unchristian line It enters on a suicidal course.

Member W. A.—How so? Must not the Church be honest with the world?

Keep down expenditures, and pay its honest bills?

Warden—Fallacious, madam! You speak from prejudice; And I have made a careful study of this thing.

The Church's vital principle is the missionary work. She lives for others first and last, and not for self alone. Her one excuse for being in the world Is what she to the world may render for its help.

Member W. A.—Why, that sounds right. But will it work?

Warden—I'm coming to that, and let me tell our own experience. Four years ago we introduced the Every-Member Canvass; Gave out to each one, young and old, a Duplex Envelope. One end was for ourselves designed, our parish and its needs:

The other end, the same in size, for all the world outside. We asked each one, for conscience' sake, and in the sight of God,

To do as God had given the means, and let each one decide. And what, you ask, has been the tale, the result in fact and figures?

We've overpaid our Apportionment, met all our parish bills And this year's prospect seems to show a surplus in the treasury.

Member W. A.—Why, that sounds very good to me and I can supplement it.

Last year the Woman's Auxiliary Sent twice its usual amount for our United Offering.

Warden—Ah, that is fine! I've always said our women could be trusted.

But better far than even this, there is throughout the parish A spirit of unselfishness, of loyalty and devotion.

The membership has grown apace, the poor are always welcome.

The Children's Lenten Offering shows a wonderful increase And the missionary principle has taken root among us.

I hope I make its meaning plain, for it must be confessed The Church that lives for others is the Church that will be blest.

(*Enter Traveler.*)

Traveler—Good evening, everybody! Well, madam, has my father

Been talking to you on his favorite theme, the Church?

Member W. A.—Your father has been setting forth In clearest terms the Church's vital principle.

Traveler—I thought so. For, you understand, two years ago When he retired from active business

He turned the whole responsibility over to my care.

Member W. A.—A well-deservèd confidence, I'm sure!

Traveler—Madam, you but flatter me.

However, since that time he has devoted all his thoughts To the Church, her life, her history, and her mission.

Warden—Madam, he does but flatter me.

Member W. A.—Nay, that I'm confident were quite impossible.

Traveler—But let me say that of all the good deeds

My honored sire has done, there is nothing to compare With that of bringing here the Boy and Girl From Farland. Why, that Boy

I've taken into my office and he's making good.

For honor and intelligence he cannot be surpassed.

Member W. A.—And the Girl has deeply interested me.

For gentleness and modesty, and every Christian grace I know no maiden in the town more womanly than she.

Warden—It gives me greatest happiness beyond the power of words

To hear such praise of those whose claims Appealed to me four years ago, because They seemed to lack the needful opportunity For the making of true man- and womanhood. But see. Here they come.

(*Enter Boy and Girl in conversation.*)

(*Choir, "The King of Love."*)

Warden—Well, young friends, what is it that engages you?

Boy—We've had good news from Farland, sir.

Our father and our mother, at the Mission, Are, in happy and contented life,

Preparing for the Church's blessed gift of baptism

And the giving of the Spirit, in the laying on of hands.

Warden—Now God's holy name be praised!

(*Boy, Girl, Member W. A., and Traveler group themselves in a quartette and sing. "Now the day is over." (Singing here may be omitted or it may be rendered by the Choir.)*)

(*Enter Messenger Boy with telegram.*)

(*Warden takes it, opens and reads it, then blows his nose violently.*)

Traveler—Father, what is it? No bad news, I hope.

Warden—No, my son, but I had not meant

To publish to the world such things

As gratitude hath prompted me to do.

But since we're all together here

And interested, you may read the message.

Traveler (reads)—"Your thank-offering of a thousand dollars most thankfully received. Tell children their parents both confirmed to-day."

(*Invisible Choir sings "Jerusalem the Golden."*)

(*Curtain.*)

SCENE 2:—Same, later, by moonlight.

(*Enter Traveler and Girl. They walk slowly across the stage without a word. Choir sings, "The voice that breathed o'er Eden."*)

(*As they pass out, enter the Sexton with his broom and dust-pan.*)

Sexton—Well, our Senior Warden is a happy man.

And it took a thousand dollars to express his joy!

Mine did not take so much as that,

(*Takes out a mite-box from his pocket.*)

But what I could afford from day to day

I've put into this little box, the same as all the children.

And I shall ask the rector if he will be so kind

As quietly to slip this little offering in

On blessed Easter Day

As a token from my grateful heart,

Since even a sexton may do his part.

Oh, the sexton has a peculiar job,

And everyone is his friend;

I'd love to be sexton in heaven above

Forever and world without end!

(*Curtain.*)

(*Curtain rises. All characters discovered, and, audience joining, all sing, "From Greenland's Icy Mountains."*)

(*Curtain.*)

THE END.

Church Kalendar



- Oct. 1—Friday.
 " 3—Eighteenth Sunday after Trinity.
 " 10—Nineteenth Sunday after Trinity.
 " 17—Twentieth Sunday after Trinity.
 " 18—Monday. St. Luke.
 " 24—Twenty-first Sunday after Trinity.
 " 28—Thursday. SS. Simon and Jude.
 " 31—Twenty-second Sunday after Trinity.

CALENDAR OF COMING EVENTS

- Oct. 19—Synod, Fourth Province, Sewanee, Tenn.
 " 26-28—Synod, First Province, Concord.
 " 28-31—Synod, Sixth Province, Omaha, Neb.
 Nov. 16—Synod, Third Province, Richmond, Va.

MISSIONARIES AVAILABLE FOR APPOINTMENT

ALASKA

Mrs. Grafton Burke, of Fort Yukon.
 Rev. Hudson Stuck, D.D.

ASHEVILLE

Ven. W. B. Allen (during November and December).

BRAZIL

Rt. Rev. L. L. Kinsolving, D.D.

CHINA

ANKING

Miss S. E. Hopwood.

HANKOW

Rev. F. G. Dels.
 Rev. A. A. Gilman.
 Rev. C. H. Goodwin.
 Miss S. H. Higgins.
 Rev. L. B. Ridgely.
 Miss K. E. Scott.
 Rev. Dudley Tyng.

SHANGHAI

W. H. Jefferys, M.D.
 Rev. H. A. McNulty.
 Mr. H. F. McNair (in Eighth Province).
 Rev. J. W. Nichols (in Eighth Province).
 Rev. F. L. H. Pott, D.D.

CUBA

Rev. W. W. Steel.
 Rev. C. M. Sturges (in Seventh Province).

JAPAN

KYOTO

Rev. Roger A. Walke.

TOKYO

Miss S. T. Rees.
 Rev. C. S. Reifsnider, D.D.
 Dr. R. B. Teusler.

LIBERIA

Miss S. E. Conway.

MEXICO

Miss C. Whitaker.

SPOKANE

Rt. Rev. H. Page, D.D.

WESTERN NEBRASKA

Rt. Rev. G. A. Beecher, D.D. (during November).

[Unless otherwise indicated, appointments with all the foregoing missionary speakers should be made through Mr. JOHN W. WOOD, 281 Fourth Avenue, New York City, N. Y.]

Personal Mention

THE REV. HAROLD N. ARROWSMITH has entered upon his duties as assistant to the Rev. E. Ashley Gerhart, minister in charge of St. Andrew's Church, Baltimore.

THE REV. GEORGE HENRY BENNETT, formerly curate at St. Stephen's Church, Providence, R. I., has entered on his duties as rector of Christ Church, Island Pond, Vermont, and priest in charge of St. Paul's Church, Canaan, Vt.

THE REV. WALLACE BLAKE has resigned the rectorship of Holy Trinity Church, Benton Harbor, Mich.

THE REV. J. E. BRODHEAD has resigned St. Thomas', Port Clinton, diocese of Ohio, and accepted a call to the parish of St. George's and St. John's-on-the-Prairie, Wakefield, diocese of Kansas.

THE REV. T. W. BUCKLEE has resigned St. Andrew's, Lawton, Oklahoma, and accepted work in Kansas under Bishop Millspaugh.

THE REV. HOWARD CADY is assisting in the general missionary work of the convocation of Nashville, with address at 1916 Grand avenue, Nashville, Tenn.

THE REV. HERBERT M. CLARKE, Ph.D., has been appointed by Bishop Olmsted to the charge of St. Paul's Church, Paris Hill, New York, with the associated missions. Dr. Clarke will keep his residence in Syracuse until spring and then occupy the rectory at Paris Hill, which is near Utica.

THE REV. A. G. COOMBS, after ten years of service at the Church of the Holy Trinity, Nashville, Tenn., has accepted charge of the Church of the Good Shepherd, Mobile, Ala., and began his duties the first Sunday in October.

THE address of the Rev. FREDERICK B. DRANE has been changed to Chena, Alaska, where he will be associated with the Rev. Guy H. Madara in the management of the Tanana Valley Mission.

THE REV. JOSEPH J. DIXON, from the diocese of Fond du Lac, has accepted work in the district of Western Nebraska, taking charge of Trinity Church, Callaway, and adjacent missions.

THE address of the Rev. PAUL ROGERS FISH is changed from Roosevelt, L. I., to 232 South Broad street, Elizabeth, N. J., where he has become curate at Christ Church, that city.

THE REV. ALFRED WILSON GRIFFIN, vicar of St. Barnabas' mission, McMinnville, Oregon, and Dean of the central convocation of the diocese of Oregon, having been elected rector of St. Mary's Church, Eugene, will enter into residence in his new parish.

THE REV. G. TAYLOR GRIFFITH, who has been in charge of Grace Church, Albany, N. Y., during the summer, should now be addressed at Howe School, Howe, Ind., rather than at his Chicago address.

THE REV. EUGENE DE F. HEALD, JR., who has been serving as priest in charge of St. Paul's Church, Wilmington, N. C., for the past eighteen months, has accepted the rectorship of the parish.

THE REV. J. H. JUDASCHKE should hereafter be addressed at Reuterstrasse 2, Bad Oeynhausen, Germany.

THE REV. WYTHE LEIGH KINSOLVING, rector of Trinity Church, Winchester, and St. Barnabas', Tullahoma, Tenn., became assistant to the Rev. Henry Mottet, D.D., rector of the Church of the Holy Communion, New York City, on October 1st.

THE REV. JAMES H. LAMB, JR., deacon, assumed the charge of Trinity Church, Tyrone, Pa., on the first Sunday in October.

THE REV. GEORGE EDWARD RENISON, who for the past five years has been in charge of Trinity Church, Juneau, Alaska, has been elected rector of St. John's Church, St. Cloud, Minn., diocese of Duluth. He entered upon his work October 1st.

THE REV. WILLIAM C. SHAW has accepted the rural deanship of Alliance, district of Western Nebraska, and assumed his duties Sunday October 3rd.

THE REV. CHARLES E. TAYLOR is in charge of All Saints' Cathedral, Milwaukee, until Dean Lathrop enters into residence. In January. Address, 637 Marshall street, Milwaukee, Wis.

MR. H. N. TOWER, recently organist and choirmaster of St. Paul's Church, Minneapolis, Minn., has taken charge of the choir of St. Mark's Pro-Cathedral, Grand Rapids, Mich.

THE REV. MARCUS A. TRATHEN, priest in charge of St. Timothy's Church, Brooklyn, N. Y., has accepted the call of the vestry as rector.

THE REV. JOHN WILKINS, rector of St. Luke's Church, Mechanicsville, N. Y., has received a call to the rectorship of St. Paul's Church, Dowagiac, Mich.

MISS MARION WOOD of Downer College, Milwaukee, has taken up missionary work in connection with St. Raphael's House, Monterey, Tenn.

ORDINATIONS

PRIEST

WEST VIRGINIA.—At Grace Church, Elkins, Thursday, September 30th, the Rt. Rev. Wm. Lovell Gravatt, D.D., Bishop Coadjutor, ordained to the priesthood the Rev. R. CARY MONTAGUE. The candidate was presented by the Rev. A. H. Beavin of Fairmont, and the sermon was preached by the Rev. R. E. L. Strider of Keyser. The newly ordained priest has been deacon in charge of Grace Church for over a

year and will continue his work there now as rector. Previous to his entering the ministry he was superintendent of the West Virginia Institute for the Deaf, Dumb, and Blind at Romney.

MARRIED

CRAIK-GATES.—At Christ Church Cathedral, Louisville, Ky., October 2, 1915—the father of the groom officiating—JAMES SHREWSBURY CRAIK, eldest son of the Very Rev. Charles Ewell Craik, and Nellie Wilder Craik, to MARY BRECKENRIDGE GATES, only daughter of Mrs. Francis McKnight Gates, and William Gates, deceased.

DIED

CODMAN.—In Boston, October 7th, the Rt. Rev. ROBERT CODMAN, D.D., Bishop of Maine, after a short illness.

COOKE.—The Rev. HENRY E. COOKE, rector of St. John's Church, Cleveland, Ohio, died of spinal meningitis, Wednesday, October 6th. Burial office said in the church on Saturday by Bishop Leonard, assisted by several of the clergy, of whom some twenty-five were present. Interment in Lake View cemetery.

JOHNSON.—The Rev. MARTIN JOHNSON, rector of St. James' Church, Cartersville, Va., and in charge of other work in that vicinity, died September 12th.

KING.—Entered into rest at her home in Warrenton, N. C., September 24, 1915, ELIZABETH MASSENBURG KING, widow of Dr. Joel G. King, in the 74th year of her age.

"O Jesu, recompense her pain."

MINSHER.—On October 2, 1915, near his residence in Providence, Rhode Island, HARRY FALES MINSHER was instantly killed by a trolley car. Service was held at his residence, 810 Elmwood avenue, on Monday, October 4th, and interment made in his plot in Juniper Hill cemetery, Bristol, R. I., on Tuesday, October 5th, the Rev. George L. Locke, D.D., officiating.

Grant him, O Lord, eternal rest, and let light perpetual shine upon him.

DE ROSSET.—At Charleston, S. C., in the early morning of October 12th, the Rev. FREDERICK ANCRUM DE ROSSET, rector of the Church of the Holy Communion.

TUCKER.—Entered into rest, September 30, 1915, at the residence of her son, St. George Brooke Tucker, 15 East 38th street, New York, MARY SYDNER, widow of Judge CHARLES FREDERICK TUCKER of Dallas, Texas, and mother of Mrs. James Craik Morris of Memphis, Tenn., St. George B. Tucker of New York, and Sydney J., and Charles F. Tucker of Buffalo, New York. Her life was hid with Christ in God.

MEMORIAL

MRS. HENRY W. WATSON

"Bright be the place of thy soul,
 No lovelier spirit than thine
 E'er burst from its mortal control
 In the orbs of the Blessed to shine.

"On earth thou wert all but divine,
 As thy soul shall immortally be,
 And our sorrows may cease to repine
 When we know that thy God is with thee."

CLASSIFIED NOTICES AND ADVERTISEMENTS

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

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

WANTED

POSITIONS OFFERED—CLERICAL

CURATE WANTED.—Catholic priest, for large Southern city. Furnished rectory, \$10 a week. Address H. E. W., care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

TRAINED KINDERGARTNER WANTED for a small kindergarten; one who can also supervise out of door play for older girls. A good pianist required. Address ALL SAINTS' SCHOOL, Sioux Falls, S. D.

POSITIONS WANTED—MISCELLANEOUS

THE ORGANIST AND CHOIRMASTER of an important Church in England desires a similar position in U. S. A. Fellow of the Royal college of Organists, London. Brilliant recitalist, expert choirmaster and trainer of boys' voices. Highest testimonials. STANLEY G. METZGER, F.R.C.O., Hale, Cheshire, England.

ORGANIST.—Young woman communicant desires position in small town. Special vocal work with choir. Teacher of voice and piano. Salary \$450. Address M. W., care LIVING CHURCH, Milwaukee, Wis.

CERTIFIED, Experienced teacher, Gregg shorthand, desires secretarial work in parish or school. Would do part teaching. Address GERTRUDE WILLEY, Keokuk, Iowa.

POSITION desired as house mother, nurse, or department matron, by capable, middle-aged lady. Address "ADVERTISER," 1401 Elmwood avenue, Evanston, Ill.

COMPANION OR ATTENDANT. A gentleman (experienced) wants position as companion or attendant. Best of references. C. W. MOFFET, Haddonfield, N. J.

PARISH OR MISSION wanting immediate opportunity to obtain services of a deaconess, may address FIDELIS, care LIVING CHURCH, Milwaukee, Wis.

DEACONESS, fully qualified, desires parochial or neighborhood work in Catholic parish. Address DEACONESS, care LIVING CHURCH, Milwaukee, Wis.

POSITION wanted as matron or house mother in "Church Home." Experienced with children. Address R. E. S., Christ Church Rectory, Trenton, N. J.

PARISH AND CHURCH

AUSTIN ORGANS.—Recent contracts call for organs in St. Paul's, Chicago; St. Peter's, St. Augustine, Fla.; Trinity, Pawtucket, R. I.; St. Thomas', Brooklyn; Bishop Paret Memorial, Baltimore; Total stops 140 and two to four manuals. All information by writing the factory, AUSTIN ORGAN Co., Hartford, Conn.

SINGING IN SUNDAY SCHOOL is greatly improved by the use of Hymns with Music. A Book with eighty from the Church Hymnal is published by THE PARISH PRESS, Ft. Wayne, Ind., at \$5 per hundred. Sample postpaid, 10 cts.

ALTAAR and Processional Crosses, Aims Basons, Vases, Candlesticks, etc., solid brass, hand-finished and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

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

ECCLIASTICAL EMBROIDERIES. Address COMMUNITY ST. JOHN BAPTIST, Ralston, New Jersey. Appointments: Tuesdays only—at City office, Holy Cross House, 300 East Fourth street, New York City.

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

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

CHURCH DECORATIONS, ornaments, altar frontals, vestments, etc., at moderate cost. THOMAS R. BALL, 4 East Thirty-first street, New York City.

FOR SALE—20 new choir gowns for sale at half price. Write F. L. A., care LIVING CHURCH, Milwaukee, Wis.

POST CARDS of Churches, Cathedrals, and Missions. Send for catalogues. A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

UNLEAVENED BREAD—INCENSE

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

HOLY NAME CONVENT, 419 Clinton street, Brooklyn, New York. Altar Bread, Priest's Hosts, 1 cent each. People's: Stamped, 20 cents per 100; Plain, 15 cents per 100.

PRIEST'S HOST: people's plain and stamped wafers (round). ST. EDMUND'S GUILD, 992 Island avenue, Milwaukee, Wis.

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

ALTAAR BREADS, all varieties. Circular sent. Miss BLOOMER, Box 173, Peekskill, N. Y.

CLERICAL OUTFITS

CLERICAL TAILORING.—Frock Suits, Lounge Suits, Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits a Specialty. Vestments, etc., to be solely Church property are duty free in U. S. A. Lists, Patterns, Self-measurement Forms free. MOWBRAYS, Margaret street, London W. (and at Oxford), England.

BOARDING—COLORADO

CLERGYMAN'S FAMILY will take a limited number of guests into their home. Attractive house, ideal surroundings. Every home comfort. Address 2591 Ash street, Denver, Colo.

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A HOME away from home, in a Catholic parish at Orange, N. J. Desirable rooms, home cooking, reasonable rates, near train and trolley. Address Mrs. HARRIETTE GILLIS, 25 Clarendon Place, Orange, N. J.

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HEALTH RESORTS

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

LITERARY

IN PREPARATION, a book of "DAILY MEDITATIONS" by FATHER HARRISON, O.H.C., to be published before Advent, the number of volumes to be according to subscriptions, which are now being received. \$1.50 postpaid. Address ST. ANDREW'S, Sewanee, Tenn.

A BOOK FOR EVERY CHURCHMAN

A BOOK FOR EVERY CHURCHMAN. We have secured the remainder of the edition and offer same as long as the limited supply lasts at half price. THE EPISCOPALIANS, By Daniel Dulany Addison, Author of Life and Times of Edward Bass, First Bishop of Massachusetts. This is the 5th volume of the "Story of the Churches" Series. Dr. Addison has gained a reputation as one of the most skillful historical writers in the Episcopalian Church. In this volume he treats the history of the Church in a popular but very accurate manner. Published at \$1.00 net. Our Price, 50 cts. postpaid. SCHULTE'S BOOK STORE, 132 East 23rd street, New York.

FOR SALE—INTEREST IN SCHOOL

TO SELL INTEREST IN SCHOOL.—One of the best boarding schools for boys in the Northwest for sale, whole or part interest. Address 22, LIVING CHURCH, Milwaukee, Wis.

CHRISTMAS CARDS

FLORENTINE CHRISTMAS CARDS, 65 cents and 95 cents a dozen (assorted). Other gifts, Leaflet, P. O. Box 4243, Germantown, Philadelphia, Pa.

THE BOARD OF MISSIONS

is the Church's executive body for carrying on its general extension work at home and abroad. Legal Title for Use in Making Wills: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America." Address, 281 Fourth avenue, New York City. The Spirit of Missions \$1.00 a year.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

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

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

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

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

THE ORDER OF THE DAUGHTERS OF THE KING

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life by means of constant prayer and personal service.

The Order calls for a corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible class is desired in every parish.

Handbooks at the office of the Order, Room 55, 281 Fourth avenue, New York.

THE EVANGELICAL EDUCATION SOCIETY

THE FIFTY-THIRD annual meeting of the life and contributing members of the Evangelical Education Society will be held on Thursday, October 21st, in room 11, The Church House, Twelfth and Walnut street, Philadelphia, Pa., at 3:15 P.M., for the election of such officers and transaction of such other business as may be brought before it.

S. LORD GILBERSON, Gen. Sec.

October 4, 1915.

APPEALS

GENERAL CLERGY RELIEF FUND

Hundreds of old and disabled clergy, widows, and orphans need definite and loving help. \$30,000 each quarter.

ALFRED J. P. MCCLURE, Treasurer. Church House, Philadelphia, Pa.

If anyone has anything in the way of hangings, bell, or any other kind of furniture which will help to furnish a mission in a very poor mining community, will they kindly write to "MISSIONARY," care LIVING CHURCH, Milwaukee, Wis.

INFORMATION AND PURCHASING BUREAU

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

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

THE LIVING CHURCH

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

- NEW YORK:
 - E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)
 - Sunday School Commission, 73 Fifth avenue (agency for book publications of the Young Churchman Co.).
 - R. W. Crothers, 122 East 19th St.
 - M. J. Whaley, 430 Fifth Ave.
 - Brentano's, Fifth Ave., above Madison Sq.
 - Church Literature Press, 2 Bible House.
- BROOKLYN:
 - Church of the Ascension.
- BOSTON:
 - Old Corner Bookstore, 27 Bromfield St.
 - A. C. Lane, 57 and 59 Charles St.
 - Smith & McCance, 38 Bromfield St.
- SOMERVILLE, MASS.:
 - Fred I. Farwell, 87 Hudson St.

PROVIDENCE, R. I.:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

Geo. W. Jacobs & Co., 1628 Chestnut St.
John Wanamaker.
Broad Street Railway Station.
Strawbridge & Clothier.
M. M. Getz, 1405 Columbus Ave.
A. J. Neler, Chelton Ave. and Chew St.

WASHINGTON:

Wm. Ballantyne & Sons, 1409 F St., N. W.
Woodward & Lothrop.

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R. J. Seldenborg, Ellicott Square Bldg.
Otto Ulbrich, 386 Main St.

CHICAGO:

LIVING CHURCH branch office, 19 S. La Salle St.
The Cathedral, 117 Peoria St.
Church of the Redeemer, Washington Ave. and
56th St.
A. C. McClurg & Co., 222 S. Wabash Ave.
Morris Co., 104 S. Wabash Ave.
A. Carroll, S. E. cor. Chestnut and State Sts.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:

Lehman Art Co., 3526 Franklin Ave.

LOUISVILLE:

Grace Church.

LONDON, ENGLAND:

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

BOOKS RECEIVED

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

YALE UNIVERSITY PRESS. New Haven, Conn.

Economic Aspects of the War. Neutral Rights,
Belligerent Claims and American Commerce
in the Years 1914-1915. By Edwin J.
Clapp, Professor of Economics, New York
University. Price, \$1.50 postpaid.

G. P. PUTNAM'S SONS. New York.

The Scissors Book. By William Ludlum.
Price, \$1.00 net.

SURVEY ASSOCIATES, INC. New York.

*Elements of Record Keeping for Child-Helping
Organizations.* By Georgla G. Ralph, Sta-
tistical Secretary Department of Child-
Helping, Russell Sage Foundation.

STATE HISTORICAL SOCIETY OF WISCONSIN.
Madison, Wis.

*Index to Volumes I.-XX. of the Wisconsin His-
torical Collections.* Publications of the
State Historical Society of Wisconsin. Col-
lections, Volume XXI.

E. P. DUTTON & CO. New York.

Attila and the Huns. By Edward Hutton,
author of *Ravenna*. Price, \$2.00 net.

EDWIN S. GORHAM. New York.

Holiness. A Note of the Church. By the
Rev. J. G. H. Barry, D.D. Mary Fitch Page
Lectures delivered at the Berkeley Divinity
School, A. D. 1915. Price, \$1.00 net.

FROM THE AUTHOR

The Old Narragansett Church (St. Paul's)
Built A. D. 1707. A Constant Witness to
Christ and His Church. A Brief History
(illustrated) written and compiled for the
Committee of Management by the Rev. New-
man Lawrence, Providence, R. I. With
Foreword by the Bishop of Rhode Island.

PAMPHLETS

*Fifty-Seventh Report of the Church Home and
Infirmary of the City of Baltimore.* April,
1915.

OLD ST. PAUL'S CHURCH. 225 S. 3rd St., Phila-
delphia.

*The Forty-Fifth Annual Report of the Phila-
delphia Protestant Episcopal City Mission.*
1915.

CHURCH MISSIONS HOUSE. New York.
*Annual Report of the American Church Build-
ing Fund Commission.* September, 1915.

MAGAZINES

STUDENTS OF THE VIRGINIA THEOLOGICAL
SEMINARY. Alexandria, Va.
The Theolog. Volume II. 1914-1915.

CHURCH MUSIC

BOSTON MUSIC CO. Boston.

Kyrie Eleison. By Franck César. Series II.
Settings of the Communion Service, the
Evening Canticles, Vesper Hymns and Mis-
cellaneous Group. Music for the Services of
the Episcopal Church. Price, 15 cts.

Agnus Dei. By Franck César. Series II. Set-
tings of the Communion Service, the Even-
ing Canticles, Vesper Hymns, and Miscel-
laneous Group. Music for the Services of
the Episcopal Church. Price, 12 cts.

Communion Service in E Flat. By W. A. C.
Cruickshank. Series II. Settings of the
Communion Service, the Evening Canticles,
Vesper Hymns, and Miscellaneous Group.
Music for the Services of the Episcopal
Church. Price, 30 cts.

Emmanuel Organ Book. For Church Service
and Recital. Vol. III. Six Transcriptions.
Price, 60 cts.

PARISH PRESS. Ft. Wayne, Ind.

Hymns for Sunday School and Church. (En-
larged). Approved by the Synod of the
Mid-West. 10 cts. per copy; \$1.00 per
dozen postpaid; \$6.00 per 100, carriage ad-
ditional.

THE CHURCH AT WORK

CENTENNIAL OF ST. JAMES' CHURCH, BATAVIA, N. Y.

SUNDAY, October 3rd, St. James' parish,
Batavia, celebrated its centennial. At the
8 o'clock celebration of the Holy Communion

during the day. Brief addresses were made
at the 10:45 A. M. service by the Rev. Pierre
Cushing of Le Roy and the Rev. John B.
Hubbs, D.D., chaplain of Hobart College, and
the Rev. C. C. Gove of Oakfield. At 7 o'clock
there was an organ recital under the direc-

tion of Rev. Alfred Brittain, for whom the occasion
was the eleventh anniversary of his rector-
ship, there were present in the chancel six
of the clergy and the Bishop of the diocese,
who preached the sermon in commemoration
of the occasion.

The parish was organized on June 6, 1815,
when the Rev. Allison W. Welton presided
at the meeting. The first meeting of the
vestry was held in the court house on July 1,
1815, at which time a committee was ap-
pointed to wait on David E. Evans, agent
of the Holland Land Company, to ask what
aid the company would give the church
project. The company offered to give \$1,000
toward the erection of a church if it should
be built of wood, but \$1,500 if of brick.
Brick was decided upon and on April 16,
1816, the building was commenced. The Rev.
Levi S. Ives (afterwards Bishop of North
Carolina) was called as first rector.

In 1833 the church had become so defect-
ive it was decided to build a new one, and
a stone edifice was erected at a cost of \$12,000.
In 1842 a gallery was added to the church
and a bell purchased. In 1854 a new bell
was installed, which is in use at the present
day. At the death of Mrs. Adelaide Rich-
mond Kenny in 1905, her will provided for a
legacy of \$100,000 for St. James' Church,
of which \$60,000 was to be used for the erection
of a new church as a memorial to her hus-
band, Dr. J. C. Kenny. No part of the
\$60,000 was to be used for the purchasing
of a site, and of the remaining \$40,000 it was
stipulated that \$28,000 should be invested
and the income used for general church pur-
poses, and that the income of the \$12,000
should at all times be paid to the rector of
the parish for his own use and benefit in
addition to his regular salary of at least



ST. JAMES' CHURCH, BATAVIA, N. Y.

a Church flag, a red cross on a white ground,
was presented by the children of the late
George H. Holden. This, with a beautiful
silk American flag, given in memory of Rear
Admiral Chandler, U. S. N., by his grandson,
Lieut. Ralph Chandler Parker, U. S. N., was
carried behind the crucifer at all the services

tion of William Irving Lyon, which was fol-
lowed by Evensong at 7:30. All of the Prot-
estant bodies in the city closed their places
of worship on this occasion and completely
filled the large edifice of St. James'. It was
estimated that there were over one thousand
in the congregation. Beside the rector, the

\$1,500 a year. On December 22, 1905, a site was purchased at a cost of \$15,000, and in 1908 the present church was erected at a cost of over \$81,000. A complete parish house was built at the same time.

SCHOOL CREDITS FOR BIBLE STUDY

BIRMINGHAM, ALA., is the latest addition to the list of cities in which the plan has been approved for granting credits in the public schools for Bible study and religious instruction given outside of the school building. Such a plan has been formulated by the superintendent of schools, J. H. Phillips, and the approval of the Board of Education has been given. The precedent whereby such credits were previously given from musical instruction received outside of the school is followed in taking this new step.

SYNOD OF SEWANEE

AT THE opening service of the Synod of Sewanee, held at Sewanee, Tenn., beginning next Tuesday, October 19th, Bishop Gailor will deliver the address of welcome, followed by Bishop Lloyd, who will speak of "Christianizing North America for the Sake of the World." A third speaker, not yet announced, will discuss "What North America Can Do for the Older Civilization of South America." Wednesday morning will be taken up with the routine business of organization and listening to reports. In the afternoon will be missionary conferences, led by Bishop Bratton and the Rev. W. H. Milton, D.D. In the evening, at a reception in the library, addresses will be made by President Peirce of Kenyon College, Professor James H. Dillard, and the Ven. Hudson Stuck of Alaska. Thursday morning again reports of committees will be heard. The announced programme is tentative, and subject to change.

BISHOP FABER ON THE NATION-WIDE PREACHING CAMPAIGN

THE BISHOP COADJUTOR of Montana has issued a pastoral letter to the clergy of that diocese directing attention to the plans for the Nation-wide Preaching Mission. Answering some questions that have arisen he says: "This simultaneous Nation-wide Preaching Mission is to have for its sole purpose and aim the salvation of men. Salvation, no doubt, involves many things; and yet at last it means just one single thing. Not, some emotional experience, nor yet some intellectual conviction, followed by a public profession; nor, valid Sacraments received, and membership in the Church; not any nor all of these, while that single thing is lacking. It means the heart and the life given to God, under the direction and rule of His Spirit. 'If any man have not the Spirit of Christ, he is none of His.'

"And it may well be that we most of us need this correction of our perspective as preachers. There are many things which are interesting, and in their way profitable too, and edifying, about which we preach; but there is one thing which is needful, which is vital, and indispensable. In unflinching directness let us bring home to ourselves and to our hearers how we entirely belong to God; how of all we have—life and health and talents and everything we possess—we are not the owners, but only stewards for Him; how He is daily ignored and defrauded by those who bear the Christian name, and how utterly all this denies Jesus Christ and His Cross; how it grieves that Holy Spirit whereby we were sealed; how it makes our 'worship' a mockery and our 'Church work' a farce; and yet how often our pulpits have let it go on unrebuked, 'prophesying smooth things,' or at least 'shunning to declare the whole counsel of God.' Dear brethren, if this present effort

shall serve to reveal to us the salutary truth and lead us to repentance and to renewed loyalty to our only Master, it will carry the promise of salvation of many in the Church who are in grave peril of eternal loss."

WINDOW MEMORIAL TO THE LATE REV. J. B. CHESHIRE, D.D.

IN MEMORY of a rectorate longer than any other in the history of the diocese of North Carolina, that of the late Rev. Joseph Blount Cheshire, D.D., father of the present Bishop of the diocese, and also in memory of Eliza-



THE CHESHIRE MEMORIAL WINDOW
Calvary Church, Tarboro, N. C.

beth Toole, his wife, a beautiful window has been placed in Calvary Church, Tarboro, N. C. The window pictures the Presentation of Christ in the Temple. Simeon holds the Christ-Child in his arms, as he repeats his *Nunc Dimittis*, and facing him are St. Mary and St. Joseph, while Anna the prophetess is seen in the farther distance. At the bottom of the window, which was made in the Gorham studios, is an inscription stating that it was placed in the church on the one hundredth anniversary of Dr. Cheshire's birth.

Spiritual charge of the Tarboro parish was assumed by Dr. Cheshire in October, 1842, and he resigned as rector emeritus in July, 1893. Two years after his retirement his wife died, and four years later still Dr. Cheshire followed her.

SOCIETY OF SACRED STUDY

THE SOCIETY OF SACRED STUDY held its annual meeting in the Church House, Westminster, London, England, on Thursday, September 23rd, the Rev. Dr. Oosterley, sub-warden for the diocese of London, being in the chair. It was announced that the Archbishop of Capetown had consented to become one of the patrons, and that new branches had been formed in South Africa for the dioceses of Capetown and George; in British Columbia; and in the diocese of Vermont, U. S. A. There had been a slight decline in membership during 1914; but a rise, also slight, in members' subscriptions. The *Lexicon of Patristic Greek*, so ably carried on by the Rev. H. Moore as acting editor for the past eight years, had been taken over by the delegates of the University Press, Oxford, and was now in the hands of the Rev. Dr. Stone, principal of Pusey House, as editor, with the assistance of the Rev. G. L. Marriott, Exeter College. A hearty vote of thanks was accorded to Mr. Moore for his unremitting labors. Some notion of their extent may be gathered from the fact that the slips of "A" words alone weighed 240 pounds when sent off to the new staff. Everybody wished to acknowledge the zeal, the diligence, and the courtesy of which they had had experience from Mr. Moore. It was further announced that an Occasional Paper was being prepared containing suggestions for an elementary theological library, such as the ordinary cleric might wish to start with; and the meeting expressed its approval of the project. It was requested that the subject of "Christianity and War" should find a place in next year's syllabus of studies. The following elections were made: President, the Dean of Westminster; warden, the Dean of Christ Church; vice-presidents, Dr. Swete and Archdeacon Fearon; secretary, the Rev. Dr. Kidd, St. Paul's Vicarage, Oxford; treasurer, the Rev. J. K. Mozley, Pembroke College, Cambridge; editorial secretaries, the Rev. N. P. Williams, Exeter College, Oxford, and the Rev. Dr. Joyce, St. Deiniol's Library, Hawarden. Grants were renewed to the society's library; and the meeting adjourned.

LAYMEN'S MISSIONARY MOVEMENT

UNUSUAL PREPARATIONS are being made by the home and foreign missionary agencies of the United States for coöperation in the missionary campaign, the first great convention of which will be held in Chicago, beginning October 14th. In all there are to be seventy-five men's conventions in the leading cities of the country, culminating in a national missionary congress in Washington next April. So important is the campaign considered that some missionary agencies are throwing almost the entire strength of their organization into the campaign to the exclusion, for the next year, of other forms of missionary inspiration and education.

Most of the foreign missionaries of our own Church who are on furlough will be organized for work in preparation for the campaign. Bishop Kinsolving of Brazil is coming home to be a speaker, and in addition to other Bishops and clergy several missionaries are being recalled from their fields of work to participate in the campaign. It is planned to send two men to each convention centre some days or weeks before the convention for the purpose of bringing out the full strength of the men of the Church and of organizing them for aggressive work immediately after the convention closes.

CHURCH DAMAGED BY HURRICANE

IN THE tropical hurricane which passed through New Orleans some days since, St. Anna's Church (Rev. E. W. Hunter, rector) and its chapel and rectory were severely dam-

aged, the loss being estimated at between ten and twenty thousand dollars. As the congregation is made up largely of the less moneyed classes, outside aid will be necessary before they will be able to replace their house of worship.

DEATH OF MRS. JOHN M'KIM

THE SAD INTELLIGENCE is received at the office of the Board of Missions by cablegram from Tokyo of the death on October 7th of Mrs. John McKim, wife of the Bishop of Tokyo. Mrs. McKim accompanied her husband to Japan in 1880, since which time they have resided in that land. She has been in ill health for several years, but the near approach of the end was not anticipated in this country. The cablegram states that the body will be brought to Nashotah, Wis., for burial.

Mrs. McKim was the daughter of the late Rev. Azel D. Cole, D.D., president for many years of Nashotah House.

DEATH OF REV. MARTIN JOHNSON

THE REV. MARTIN JOHNSON, rector of St. James' Church, Cartersville, Va., and of Manakin Church, King William parish, Powhatan county, died September 12th.

Mr. Martin was a graduate of the Virginia Theological Seminary, and was ordered deacon in 1883 by Bishop Whittle. In 1884 he was advanced to the priesthood by Bishop Randolph. His first parish was St. John's, Warsaw, Va., where he was in charge from 1883 till 1886.

DEATH OF REV. F. A. DE ROSSET

THE LIVING CHURCH learns by telegraph of the death of the Rev. Frederick Ancrum De Rosset, rector of the Church of the Holy Communion, Charleston, S. C., his departure occurring at 5:30 o'clock in the morning of October 12th.

A graduate of the University of the South, he received its M.A. degree in 1878, and was graduated from the General Theological Seminary in 1882. Made deacon in 1880 by Bishop Atkinson, in 1882 he was advanced to the priesthood by Bishop Green. His first service was as assistant at Holy Trinity, Harlem, N. Y., from 1880 till 1881. He was a tutor at St. John's School, Manlius, N. Y., in 1883, and then became assistant at Calvary Church, New York City. Serving at St. Mark's Church, Grand Rapids, Mich., till 1887, he went in that year to Mississippi, where he was for five years at Trinity Church, Natchez. He was rector of the Church of the Redeemer, Cairo, Ill., from 1892 till 1901, and of St. Paul's Pro-Cathedral, Springfield, till 1910. He was a deputy to General Convention in 1889 and afterward, and since 1900 he had acted as secretary for the United States of the Jerusalem and the East Mission. He held several other positions of dignity and trust. For some time he has been a valued correspondent of this paper.

DEATH OF REV. HENRY E. COOKE

CHURCHMEN throughout the diocese of Ohio were shocked and saddened on Thursday, October 7th, by reading the announcement in the morning papers of the death of the Rev. Henry E. Cooke, rector of St. John's Church, Cleveland. Ill less than a week from what developed into spinal meningitis, he passed away the afternoon of Wednesday the 6th. On the following Saturday the body was taken to the church, and at 10:30 there was a celebration of the Holy Communion by Bishop Leonard, assisted by Archdeacon Abbott and Canon Sloane of All Saints' Cathedral, Indianapolis, the members of the

family and immediate friends only being present. The burial office of the Church was said at 2 P. M. by Bishop Leonard, assisted by Dean Abbott, Archdeacon Abbott, the Rev. Walter R. Breed, D.D., and the Rev. John R. Stalker. Some twenty-five of the other clergy of the diocese were present. The interment in Lake View Cemetery was private.

The Rev. Henry Eleutheros Cooke, son of the late Jay Cooke, was born in Philadelphia, and was 58 years of age. He was a graduate of Princeton College in the class of 1879, and of the Philadelphia Divinity School in the class of 1882, and was ordained to the diaconate in 1882 and to the priesthood in 1883, both by Bishop Stevens. After four years at St. Paul's, Aramingo, diocese of Pennsylvania, he went to Grace Church, Manchester, N. H., where he served with distinct usefulness for twelve years, being a member of the Standing Committee and deputy to the



REV. HENRY E. COOKE

General Convention. He subsequently held rectorships at Trinity Church, San Francisco, and at Christ Church, Warren, Ohio. Coming to Cleveland in 1909, prior to his election to St. John's Church, he devoted some months to the enlargement of the episcopate endowment fund, a diocesan movement in connection with the commemoration of the twentieth anniversary of Bishop Leonard's consecration. He was called to rest from the midst of the fullest activities of his priesthood, being Canon of Trinity Cathedral, one of the examining chaplains, secretary of the Standing Committee, and actively identified with all the missionary operations of the diocese. He was a musician and composer of ability, being the author of *Hymns of the Hymnal Set to New Tunes*. He was loved and trusted by his people and the clergy, and his memory will be written in reverence, esteem, and affection.

MEMORIALS AND GIFTS

THE ANNUAL harvest home services of All Saints' Church, Meriden, Conn. (Rev. Francis S. Lippitt, rector), were held Sunday, October 3rd. This marks the opening of work for all the parish organizations. At the morning service a handsome processional cross, executed by the Gorham Company, was presented by a society of young men known as the Knights of Washington. During the summer the parish house was entirely redecorated and repaired.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop
Wilkes-Barre Parish Keeps Anniversary

CALVARY CHURCH, Wilkes-Barre, has sent out a programme of services and exercises marking its twenty-first anniversary and its formal recognition as an independent parish. The services will begin Sunday, October 17th, continuing through the week and the following Sunday.

CALIFORNIA

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

Semi-Centennial of San Mateo Parish—The Clerical Seminar

THE CHURCH OF ST. MATTHEW, San Mateo, which was founded on the Feast of St. Matthew, 1864, has just celebrated its fiftieth anniversary. The present rector is the Rev. Walter H. Cambridge. The first rector was the Rev. A. L. Brewer, D.D., who also established St. Matthew's School for Boys. The school had an honorable history of nearly fifty years, but has now passed out of existence. The Church goes on its way with a history of missionary achievements and development exceeded by few congregations in this part of the world. Within these fifty years one parish and six missions have been started and are now maintained in San Mateo county. All the six missions are in some sense indebted to the Church of St. Matthew for their origin, and three or four of them are still materially helped by the mother church. The son of the founder, the Rev. W. A. Brewer, succeeded his father in the charge of St. Matthew's School, and is now in charge of St. Paul's, Burlingame, one of the offshoots of the San Mateo church.

THE CLERICAL SEMINAR, whose purpose is to maintain and encourage studious habits among the clergy, has in the years of its existence covered a wide variety of topics, ranging from Bergson's philosophy to Church History, or from missions to the authorship of the Fourth Gospel. This autumn the schedule is of practical rather than purely academical matters, and the first meeting, on September 20th, was the largest in attendance for many years. The topic was Preaching Missions, and the speaker was the Rev. E. H. McCollister, rector of Calvary Church, Santa Cruz. It was an unusually interesting meeting. The remaining dates, speakers, and topics are as follows: October 18th, the Rev. H. E. Montgomery, on Methods of Parish Visiting; November 15th, the Rev. W. H. Cambridge, on Ministrations to the Sick; December 13th, the Rev. Clifton Macon, on Parish Organizations; and January 17th, the Rev. H. H. Powell, D.D., on Sunday School Curricula. Dr. Powell is the president of the Seminar at this time; he is also a professor in the Church Divinity School of the Pacific, and diocesan superintendent for Christian education.

CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop
CHARLES FISKE, D.D., Bp. Coadj.

Bishop Fiske in Syracuse—Sunday School Convention at Syracuse

BISHOP AND MRS. FISKE with their son arrived in Syracuse, Wednesday, October 6th, where they will make their home at the corner of Oak street and Highland avenue. While their house is being settled they are the guests of the Hon. Charles Andrews and Mrs. Andrews.

THE SECOND annual Sunday school convention of the fourth district was held Wednesday, October 6th, at Trinity Church, Syracuse. Evening Prayer was said at four o'clock, after which there was an address on "Sunday School Organization" by the Rev. Eugene S. Pearce, rector of Zion Church, Rome. After supper, served in the parish house, there was a business meeting for the election of officers and the transaction of the usual routine business. In the evening Bishop Fiske addressed the convention, speaking particularly of the spiritual side of the Sunday school teacher's work. Mrs. Clayton R. Lusk of Cortland gave a stimulating and suggestive talk on the "Correlation of Sunday School and Day School Studies," and the Rev. William E. Gardner, D.D., general secretary of the Board of Religious Educa-

tion, spoke on "An Adequate Programme for the Training of the Child of the Church."

THE FIRST meeting of the season, on October 8th, of the men's club of St. Mark's Church, Syracuse (Rev. William De Lancey Wilson, S.T.D., rector), was notable not only on account of the large number of members present and the general interest manifested, but because of the presence of the Bishop (Coadjutor, the Rt. Rev. Charles Fiske, D.D., who made an address, and because the rector of the parish, recovered from a long illness, was back in his accustomed place.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop

Setting Apart of a Deaconess—Churchmen's Efficiency League

AT A meeting of clergy and laymen held at the University Club, Denver, on October 5th, there was organized the Churchmen's Efficiency League of Denver. J. H. Pershing, a well-known lawyer, was chosen president; W. M. Spalding, son of the late Bishop J. F. Spalding of Colorado, treasurer; and the Rev. J. Atwood Stanfield, as secretary. The work is similar to that long carried on by the Laymen's Missionary Leagues of Pittsburgh and Buffalo, and of the Seabury Society of New York.

OCTOBER 1ST, at St. Stephen's Church, Colorado Springs, the Bishop of Western Colorado, acting upon the request of the Standing Committee of the diocese of Colorado, set apart as a deaconess Miss Cecile Jacobeit. The candidate was presented by the Rev. Arthur N. Taft, rector of St. Stephen's Church, in which parish she is appointed to serve.

CONNECTICUT

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

Conference in Trinity Church, Hartford—Death of Mrs. D. W. Palmer—Meetings

TUESDAY EVENING, October 5th, there was held a parish supper and conference in the parish house of Trinity Church, Hartford (Rev. Ernest DeF. Miel, rector). At meetings of this sort, which were inaugurated two years ago, brief statements are presented by officers of parish organizations dealing with work past and prospective. Opportunity is offered for the members of the parish to become better acquainted with one another, and with the various departments of Church work. The happiest incident of the evening was the presentation of a purse of \$500 to Frederick W. Tilton, who for twenty years has served as organist. The gift was presented by the rector on behalf of the parishioners in recognition of Mr. Tilton's faithful services, which, as Judge L. P. W. Marion said, have been beyond the measure of dollars and cents.

IN THE sudden death of Mrs. Dennis W. Palmer, matron of the Church Home, Hartford, which occurred Thursday morning, September 30th, that institution has suffered a very great loss. During the years in which Mrs. Palmer has been matron of the Home, her striking personality has deeply impressed the inmates. Strong, self-reliant, wise, capable to the highest degree, she made the Home "her family," and in its interest she spent the best in her. The funeral services were held at the Church of the Good Shepherd, Hartford (Rev. George T. Linsley, rector), on Saturday morning, October 2nd, and the interment was made the same day in Colchester, her birthplace and the home of her ancestors.

THE TWENTIETH and fall conference of the Hartford branch of the Connecticut Sunday School Union was held in St. James' parish, Glastonbury (Rev. Edward Gardner Reynolds, rector), on Wednesday evening, Octo-

ber 13th. The literary section of the programme consisted of six addresses on general subjects, viz.: "The Girls' Friendly Society," Miss Margaret E. Jackson; "The Junior Auxiliary," Miss Caroline W. Mackenzie; "The Brotherhood of St. Andrew," Mr. Albert T. Dewey; "The Knights of Washington," Rev. William P. Downes; "The Boy Scouts of America," Rev. Franklin H. Miller; "The Knights of King Arthur," Rev. John H. Rosebraugh.

A MEETING of the Hartford assembly of the Brotherhood of St. Andrew is being held with St. Mary's chapter, South Manchester, Saturday and Sunday, October 16th and 17th. A varied social programme and supper preceded the preparation service, held in the church at 8 P. M. Saturday evening. The address will be given by the Rev. Edmund Crawford Thomas, rector of St. James' Church, Hartford. A corporate Communion will be celebrated Sunday at 8 A. M.

THE ANNUAL meeting of the diocesan branch of the Girls' Friendly Society will be held in the Church of the Good Shepherd, Hartford, Friday, November 12th, and in Christ Church, Hartford, Saturday, November 13th.

ST. JAMES' CHURCH, Farmington (Rev. Charles E. Roberts, rector), has become possessed of a much needed rectory which will materially add to the comfort of the rector and his family.

THE ANNUAL meeting of the Woman's Auxiliary will be held in Christ Church, Ansonia (Rev. Eric B. Schmitt, rector), on Wednesday, November 10th.

EASTON

WM. FORBES ADAMS, D.D., D.C.L., Bishop

Meeting of Southern Convocation

THE FALL meeting of the southern convocation was held in Spring Hill parish, Wicomico county, Wednesday, October 6th, with an unusually large attendance. An all-day rain interfered with the arranged programme. At St. Paul's, Spring Hill, the Holy Eucharist was celebrated and a sermon on the call of St. Peter was delivered by the Rev. George M. Galarneau of All Hallow's, Snow Hill. After this service a very interesting sketch of the parish was read by the Rev. W. F. Allen, formerly of this diocese but now of Baltimore. This parish was organized in 1692, but services had been maintained since 1685, the present building of wood having been erected in 1768. The pews, not having been modernized, are box shaped in gallery and nave. In the afternoon, Evening Prayer was said in St. Philip's Church, Quantico, when a sermon was preached by the Rev. H. B. Bryan, Dean of Trinity Cathedral, Easton. This service was followed by a business meeting, during which the question was discussed whether the Church should, at the expense of true worship, follow the denominations in an effort to make the services attractive and entertaining. The appointed speaker, the Rev. L. L. Williams, led the discussion. Somerset parish, Princess Anne, was chosen for the January meeting.

WORCESTER PARISH, Berlin, has granted its rector, the Rev. S. A. Potter, a six months' leave on account of sickness.

THE NEW St. Philip's Church, Quantico, is one of the most beautiful in the diocese. As it is free from debt it will be consecrated soon.

HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop

Diocesan Auxiliary—Tyrone Boy Wins Young Churchman Prize—New Parish House in Altoona

THE ANNUAL meeting of the Woman's Auxiliary of the diocese was held in St. Mat-

thew's parish, Sunbury, October 6th and 7th. It was largely attended by women from all parts of the diocese. The Rev. George I. Browne of St. John's, Lancaster, gave the quiet hour at the beginning of the session. Special addresses were made by the Bishop, Miss Emery, and Mrs. Charles R. Pancoast, of Philadelphia, who spoke on our mission work in Hawaii, China, and Japan. Her lecture was illustrated by lantern slides. At this meeting a new constitution was adopted and officers were elected.

THE *Young Churchman* offered prizes to the two boys and the two girls who should guess nearest the total amount of the Sunday school offering for missions in the year ending September 1, 1915. The second prize for boys was won by Jack Rily of Trinity Church, Tyrone. The total offering was \$181,183.67. Jack's guess was \$184,807.34. He gets a year's subscription to the *Missionary Magazine*.

WORK HAS begun on the new parish house for St. Luke's Church, Altoona. The excavation for the foundation and basement is completed. At a meeting of the congregation held Monday evening, October 4th, the vestry was instructed to proceed in all necessary ways for the construction of the building, which will cost over \$40,000.

IOWA

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

List of Advent Missioners—Board of Education—Deanery Dates—Prospering Work at Newton

AMONG THE missioners from outside the diocese who have consented to preach in the various parishes and missions through the coming Advent mission are Bishop Brewer of Montana, who will conduct the mission at St. John's, Clinton, and also at Trinity, Iowa City; Bishop Griswold of Salina, who is assigned to St. Paul's Pro-Cathedral, Des Moines, where the three parishes of the city will unite; Bishop Beecher of Western Nebraska, who will preach the mission at St. John's, Ames; the Rev. George Long of Warsaw, diocese of Quincy, at St. John's, Mason City, and St. Mark's, Fort Dodge; and the Rev. Frederick Budlong of Winnetka, diocese of Chicago, at Trinity Church, Ottumwa. Bishop Morrison has authorized a mission prayer for the diocese.

THE DIOCESAN board of education held its first meeting in Des Moines on September 24th. The board organized by the election of the Rev. Alexander Haswell Grant of Des Moines as chairman and Mr. John J. H. Wilcock of Newton as secretary and treasurer. A committee was appointed to formulate a plan of action.

THE DATES assigned for the fall meetings of the several deaneries are as follows: October 19th and 20th, Dubuque deanery at St. John's, Dubuque; October 25th and 26th, Muscatine deanery at a place to be announced; November 2nd and 3rd, Des Moines deanery at St. Paul's, Marshalltown; November 1st to 10th, Sioux City deanery at St. Paul's, Harlan.

ST. STEPHEN'S CHURCH, Newton, has recently been entirely renovated, and many additions made, due to the efforts of the resident lay reader, Mr. John J. H. Wilcock. The church will be reopened and dedicated on November 2nd by Bishop Longley, and at this service Mr. Wilcock will be ordered deacon. The improvements include enlarging the chancel, a new choir-room, a new sacristy, and a new sanctuary. The church will be painted outside and redecorated inside. A new carpet will be provided by one of the guilds, and another will give a finely carved altar. The pipe organ, formerly in the nave of the church, has been rebuilt and placed in

a new organ chamber in the chancel, and the pipes bronzed. As memorials there have been placed in the church a pulpit, lecturn, choir stalls, credence table, three sanctuary windows in memory of a former rector's wife, a window in the chancel, a vestment cabinet in the sacristy, crucifer's vestments. This mission (one of the most flourishing in the diocese) maintained a volunteer vested boy choir, whose only reward for service is a summer camp.

ST. MARK'S, Waterloo, having had services only at intervals for the past eight years, during which time it has erected a new church building, has called the Rev. Osee Celsus Fox, who resigns St. James', Independence, to accept this work.

THE REV. LEONARD KINGSLEY SMITH, priest in charge of St. Mark's Church, Des Moines, has accepted the rectorship of St. Luke's Church in the same city. He entered upon his new duties October 1st.

THE PEOPLE of Trinity Church, Winterset, are enlarging and improving their building.

KENTUCKY

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

School of Religious Education—Institute for Woman's Auxiliary—Death of Miss Caroline W. Cooke

ARRANGEMENTS have been completed for the school of religious education to be held on Wednesday evenings at the Cathedral House under the auspices of the diocesan board. The school is to last ten weeks and courses are offered in Old Testament, the Gospels and Life of Christ, the Apostolic Church and the Epistles, Church History, and Catechism and Christian Doctrine. To give impetus to this new work it is purposed to hold a mass meeting in the Cathedral on the evening previous to the opening of the school, at which the Rev. James Wise, rector of the Church of the Holy Communion, St. Louis, will be the special speaker.

AN INSTITUTE for the Woman's Auxiliary is being arranged by the educational department of the diocese to be held at the Cathedral House from November 2nd to 5th, inclusive, by Miss Grace Lindley of the Church Missions House, New York. The plans include classes for the members of the Woman's Auxiliary on the four mornings on "The Why and How of Foreign Missions," and for the Juniors in the afternoons, with a joint conference with the junior department at the close.

A SPECIAL service was held in Trinity mission, Louisville, on Monday evening, October 4th, to mark the tenth anniversary of the Rev. Arthur E. Whatham, priest in charge. An address was delivered by Bishop Woodcock, in which he noted that Trinity, although one of the smaller missions of the city, had always stood on the honor roll of those who had paid their apportionment for General Missions, and had frequently overpaid it. Other speakers were the Very Rev. Charles Ewell Craik, D.D., Dean of Christ Church Cathedral; the Rev. Richard L. McCready, rector of St. Mark's Church; the Rev. James M. Owens, rector of St. Andrew's Church; and the Rev. Edward S. Doan, priest in charge of St. George's mission, Parkland. Special music was rendered by the local choir, which was augmented by some members of the choir of St. Mark's Church.

ST. MARK'S CHURCH, Louisville, has lost one of its most faithful and active members in the death of Miss Caroline Wilson Cooke, which recently occurred at the Norton Memorial Infirmary after an illness of several months. Miss Cooke was particularly active and efficient in the Sunday school of St. Mark's, of which she was one of the most

capable teachers, and in the Woman's Auxiliary, being educational secretary of that parish and prominent in the diocesan branch, frequently serving most acceptably on the programme of various united meetings. The funeral services were conducted by the Rev. Richard L. McCready, rector of St. Mark's Church, and the burial was in Cave Hill Cemetery.

SATURDAY MORNING, October 2nd, was solemnized the marriage of Miss Mary Breckinridge Gates and Mr. James Craik in Christ Church Cathedral. The bride had been an active worker in the Cathedral House office, where she served as assistant to the former director; the groom is the eldest son of the Dean, the Very Rev. Charles Ewell Craik, D.D., by whom the ceremony was performed.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Consecration of St. Luke's Church, Brooklyn—Second Clergy Conference—New Organ for St. Clement's, Brooklyn—Memorial Service

THE SOLEMN consecration of St. Luke's Church, Clinton avenue and Fulton street, Brooklyn, N. Y., will be celebrated at a service to be held at 10:30 o'clock, Tuesday morning, October 19th.

THE BISHOP has called a second conference of the clergy for the 19th of October, to complete that held at Garden City the 30th of last month. At that time a resolution was passed that a preaching mission be held in the diocese one week in Advent; that the topics be chosen by the Bishop; and that the assignment of preachers be made by him. This second meeting will follow the consecration of St. Luke's Church, and will be held in the parish house of that church.

THE VESTRY of St. Clement's Church, Brooklyn, have let the contract for the new organ at a cost of \$2,300. The walls of the rectory are going up rapidly, the whole to cost not more than \$5,500. The Rev. William Wilkinson of Trinity Church, New York, is to hold a mission for a week in Advent.

SUNDAY NIGHT, October 17th, at eight o'clock, a memorial service will be held for the Rev. Lindsay Parker at St. Peter's Church, Brooklyn, of which he was rector from 1887 to 1909. The Twenty-third Regiment, of which he was chaplain for fifteen years, will attend. Bishop Burgess will preside; and the speakers will be Dr. T. G. Jackson of St. Paul's Church, Flatbush; Dr. Robert Rogers of the Good Shepherd, Brooklyn; and Mr. J. H. Carr, churchwarden of St. Peter's.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Cathedral Fund Growing—Bishop's Guild—Inspiration from Silver Bay

BISHOP MURRAY announces that he has recently received from certain leading laymen of the diocese contributions to the Cathedral Fund as follows: \$4,000 from Mr. Charles O. Scull, \$3,000 from Mr. John Black, and \$750 from Mr. George S. Jackson, so that the Cathedral construction indebtedness has been reduced from \$104,000 to \$73,000 during the past six months. The Bishop also announces that he has received \$485.50 from fifty-two subscribers, and pledges amounting to \$7,500 towards the fund for purchasing additional land for contemplated improvements at the Hannah More Academy, the diocesan school for girls.

THE BISHOP'S GUILD of Maryland resumed its work for the coming year on October 1st, meeting as usual the first and third Fridays of each month at St. Paul's House, Baltimore. The object of the guild is to raise

money to help the Bishop maintain services in those churches within the diocese which otherwise would remain closed. The president is Mrs. Adam Drumead; first vice-president, Miss Nannie P. Elliott; second vice-president, Mrs. George Ford; corresponding secretary, Mrs. William T. Barnard. There are now on the roll of the central guild 378 members, of whom 227 are active and 151 honorary. There are thirty-one additional subscribers. Branches of the guild are maintained at Catonsville and Towson, Baltimore county, and at Annapolis and West River, Anne Arundel county. During the past year \$1,430 was raised and handed to the Bishop, this being the largest amount that the guild has ever contributed.

AT THE last annual meeting of the Woman's Auxiliary of the diocese, a member of Christ Church, Baltimore, hearing Miss Tiffany and Miss Edith Duer tell of the wonderful inspiration of the missionary conference at Silver Bay, Lake George, N. Y., generously decided to make it possible for a delegate from one of the rural churches to attend the meeting in July of this year. Christ Church, West River, Anne Arundel county (Rev. Robert A. Mayo, rector), which has a very active chapter, was favored with the opportunity of having one of its members go. Miss Brooke, who was selected by the rector, attended the conference, and returning full of enthusiasm gave such a full and inspiring account of the conference to the women of the parish, that a mission class has been started, from which great good, it is believed, will result.

MISSOURI

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

School of Religious Instruction

THE ST. LOUIS Church School of religious instruction opened for the year Thursday evening, October 6th, at St. Peter's parish house. There were 130 students enrolled. The courses offered this year are: Religious Pedagogy, Rev. James Wise, rector of the Church of the Holy Communion; Gospels and Life of Christ, Rev. John S. Bunting, rector of the Church of the Ascension; Apostolic Church, Biblical Geography, Rev. Chas. F. Blaisdell, rector of St. Philip's Church; Prayer and Church Worship, The Christian Year, Rev. Geo. F. Taylor, head of Holy Cross House; Old Testament, Rev. Z. B. T. Phillips, rector of St. Peter's Church; Missions and Social Service, Rev. H. W. Mizner, head of St. Stephen's House; and two new courses, Church History, Rev. John H. Lever, missionary to City Institutions; and Sunday School Teachers' Conferences, Rev. B. T. Kemerer, vicar of St. George's chapel.

THE REV. EDWARD H. ECKEL, SR., provincial secretary of the Southwest, addressed the first meeting of the St. Louis clericus Monday on cooperation with the Laymen's Missionary Movement. He urged the clergy to interest all the men in their parishes in the convention to be held in St. Louis in December.

MONTANA

L. R. BRFWER, D.D., Bishop
W. F. FABER, D.D., Bp. Coadj.

Consecration of Chapel at Eureka

THE NEW CHAPEL of St. Michael and All Angels, Eureka, was consecrated Sunday, October 2nd, by the Bishop Coadjutor, assisted by the Rev. Ralph F. Blanning. The chapel, built in English Gothic style, has a ceiling of beaded oak with exposed rafters, and the windows are of amber colored Cathedral glass. It is lighted by electricity, and heated by a hot air furnace. In the concrete basement there is a lavatory and toilet. Completely furnished, the chapel is a thankoffer-

ing deeded to the trustees of the diocese. The mission was formally organized only last June, by Bishop Faber.

NEWARK

EDWIN S. LINES, D.D., Bishop

Consecration of Dr. Stearly

THE CONSECRATION of Dr. Stearly is fixed for Thursday, October 21st, in St. Luke's Church, Montclair, N. J.

NEW JERSEY

PAUL MATTHEWS, D.D., Bishop

Rector to Be Instituted at Asbury Park

THE BISHOP will institute the Rev. Francis H. Richey as rector of Trinity Church, Asbury Park, Sunday, October 17th, 10:30 A. M.

OREGON

W. T. SUMNER, D.D., Bishop

Clerical Changes—Improvements at Bishopcroft—Bungalow Presented to Sisterhood

AN UNUSUALLY large number of clerical changes have occurred in the diocese of Oregon since October 1st. The Rev. A. W. Griffin has taken up his residence in Eugene as rector of St. Mary's parish. His successor at St. Barnabas' Mission, McMinnville, is the Rev. E. H. Clark, late of the Church of Our Saviour, Portland. The Rev. E. T. Simpson, former locum tenens at Eugene, has assumed charge of the missions at Newport and Toledo, succeeding the Rev. Barr G. Lee, who is now vicar of St. George's, Roseburg. The Rev. G. W. Baker, formerly of Roseburg, is the new vicar of St. Luke's, Grant Pass. The Rev. Thomas Jenkins of Fremont, Ohio, has accepted the call to the rectorship of St. David's parish, Portland, succeeding the Rev. H. R. Talbot, who with Mrs. Talbot is now traveling in Spain for the benefit of his health. The Rev. Mr. Jenkins and family are expected to arrive in Portland about November 1st. A call to the rectorship of St. Paul's, Oregon City, has been extended to the Rev. Mr. Williams of Oakland, Calif. The Rev. G. B. Van Waters, former rector of Grace Memorial Church, Portland, has accepted an appointment as general missionary in the district of Eastern Oregon.

SOME EXTENSIVE improvements are being made in Bishopcroft, Portland. One especially pleasing to the children of the Sunday school of Ascension chapel, near Bishopcroft, is the fitting up of the attic into what is known as Brownie hall. Several forms of activity have been planned, and a stage is being constructed.

THE SISTERS of St. John the Baptist in Portland have been presented with a newly completed bungalow at Seaside. The gift, which is deeply appreciated, was made by Miss Catherine Percival of Portland. It will be used as a rest house, where the Sisters will sojourn at intervals during the year, as well as in the vacation season.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

Distributing the Apportionment—Historical Society—Death of Hon. J. P. Elkin

THE DIOCESAN central missionary committee held a joint meeting with the clergy of the diocese on Monday evening, October 4th, in Trinity Chapel, Mr. Marcellin C. Adams, chairman of the committee, presiding. The meeting discussed and decided upon a basis for the distribution of the apportionment. The central committee is particularly anxious to get the matter under way early, that the good record of last year may be at least equalled.

THE HISTORICAL SOCIETY of the diocese on Monday, October 4th, made a pilgrimage to the ruins of one of the earliest churches in this part of Pennsylvania, known as St. Thomas', Washington county, and sometimes as the "West Church." The church is surrounded by an acre of ground with a graveyard, containing many old graves, the oldest marker bearing date of 1812, although there are doubtless older graves unmarked. During the Whisky Insurrection in Western Pennsylvania the Rev. Dr. Ayres was in charge of the congregation, when an attack was made upon the church during a service. The doctor was seized and carried off a short distance, but being released returned to the church and finished the service. The nearest parish to the ruins of St. Thomas' Church is that of St. Paul's, Monongahela. Eight clerical members of the society, the registrar of the diocese, and some other members assembled at Monongahela and were taken in automobiles to the place by the rector of St. Paul's, the Rev. Dr. Norman. A brief service was held beside the ruins, some pictures taken, and some historical data gathered for the society's annals. The last visit to the spot was made in 1902.

THE HON. JOHN P. ELKIN, justice of the supreme court of Pennsylvania since 1904, died in Philadelphia on Sunday, October 3rd, in the fifty-sixth year of his age. He was the most prominent citizen of Indiana county, and the most influential member of Christ Church, Indiana. The funeral services took place in Indiana on Wednesday, October 6th, the Bishop officiating, assisted by the Archdeacon of the diocese, the Rev. C. J. DeCoux, and the rector of Christ Church, the Rev. W. G. Moffat. The services were attended by official and personal friends of Judge Elkin, from Philadelphia, Harrisburg and Pittsburgh.

MRS. H. P. ALLEN, educational secretary of the diocesan branch of the Woman's Auxiliary, is holding a mission study class for officers of parochial Auxiliaries, in the chapel of Trinity Church, Pittsburgh, on six successive Tuesday mornings, beginning October 5th. The book under consideration is *The Woman's Auxiliary*, by Miss Julia C. Emery.

QUINCY

M. E. FAWCETT, D.D., Ph.D., Bishop

Missionary Rally at Tiskilwa

THE ANNUAL missionary rally of St. Jude's parish, Tiskilwa, under the auspices of the Woman's Auxiliary, was held October 6th and 7th. There was an evening service the first day, at which the Rev. Dr. Davidson, general missionary of the diocese, preached. On the 7th, there were two Eucharists, the early service being taken by the Rev. F. S. Fleming, who also preached at the late service, when the rector was celebrant. There was a missionary service in the afternoon. This annual rally has been held for four years, and is an event of increasing influence. The rector and the parish show notable hospitality on these occasions.

RHODE ISLAND

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

Parish Anniversary—Clerical Club

ST. MARY'S CHURCH, East Providence (Rev. Herbert C. Dana, rector), began its forty-fifth anniversary celebration on Sunday, October 3rd, by the dedication and blessing of the new baptistry erected in memory of Mrs. Amelia Minerva Dana, mother of the rector, who departed this life June 17th. The service preceded the celebration of the Holy Eucharist at the 10:30 A. M. service, and was taken by the Bishop of the diocese. The Bishop also pontificated and preached at the

Eucharist, the rector being the celebrant. The baptistry is an alteration of the old porch entrance which has long been used as a library room for the Sunday school. The space has been arched into the church and finished in ash panelling with four windows of Cathedral glass, all after designs by the rector's brother, Mr. Edward P. Dana of the firm of Wells and Dana, architects, of Boston. The cost of the alteration has been met by offerings and gifts from parishioners and other friends and from members of the family. The anniversary celebration will be continued throughout the month with special services and social events. The new parish house will be opened October 21st.

THE CLERICAL CLUB of Rhode Island held its first meeting of the season in the Bishop McVickar House, Providence, Monday, October 4th. It being the annual meeting, the Rev. John Frank Scott was elected to the executive committee, and the Rev. Levi B. Edwards became secretary-treasurer. The club was entertained and much interested in the address of the Rev. Arthur L. Washburn, who recounted his impressions from his summer's sojourn in France and England.

SACRAMENTO

W. H. MORELAND, D.D., Bishop

A Missionary, His Work, His Wife, and a Bear

THE REV. JOHN E. SHEA has been grappling this summer with the peculiar problems of missionary work among Indians and isolated white settlers along the Klamath river. Lumber is now on the ground for a new church in Orleans. All dressed material for this building had to be bought in Eureka and shipped in, some by parcel post and some by auto truck, at an average cost of about one and three-fourths cents per pound. This included doors, windows, shingles, and all interior furnishings, but notwithstanding this unusual expense he expects to have quite a large and substantial building for about \$1,500. During a recent absence of Mr. Shea his wife had a trying experience, when a big brown bear came down the mountains to enjoy a feast. Seeking the ammunition box Mrs. Shea found but one cartridge for her husband's big repeating rifle, which she was not accustomed to using. With the rifle and its single cartridge, however, she stole outside, got near enough for a good shot, and succeeded in wounding old bruin. Early the next morning the wounded bear was traced and finally killed not far away. His hide is now being tanned for preservation as a souvenir.

SOUTHERN OHIO

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

Convocation—Board of Religious Education—Auxiliary Work

THE CINCINNATI convocation, recently revived, had an interesting meeting at the new parish house of the Church of the Redeemer, Hyde Park, Bishop Vincent presiding. The City Mission was once more placed in care of the convocation, the Archdeacon being chosen as superintendent. The president of convocation, the Rev. F. L. Flinchbaugh, presented a report planning for coöperation with the Laymen's Missionary Convention, and for the Preaching Mission. Both propositions were heartily agreed to. An every-member canvass in every parish before the end of the year was planned. Mr. L. C. Grant, director of immigrant welfare work in Cincinnati, in an address emphasized the use the Church might be to detached bodies of Greek Orthodox Churchmen, coming from congregations which had been split up by the European war, while the Rev. R. W. Patton, secretary of the Province of the South, spoke of the re-

markable results of the Laymen's Missionary Movement.

A MEETING of the diocesan board of religious education was recently held at the Ohio Union, Ohio State University, Columbus, where the board was entertained to luncheon by the president, Prof. W. T. Magruder. The meeting was attended by the Rev. Franklin Cole Sherman of Akron and the Rev. John R. Stalker of Cleveland, representing the sister diocese of Ohio, and agreed to join in a memorial to the Provincial Synod of the Mid-West asking that steps be taken to secure a provincial secretary.

The Gary system was endorsed by the board. Steps were taken for the formation of an inter-diocesan summer school for Church workers.

THE WOMAN'S AUXILIARY of the diocese is planning a great effort on or about St. Luke's Day to raise funds to help in the rebuilding of St. Luke's International Hospital, Tokyo, Japan. Mrs. Mortimer Matthews is leading the movement.

THE REV. CHARLES G. READE, Archdeacon of Cincinnati, and superintendent of the Cincinnati City Mission, has been presented with a Ford touring car by friends of the work he and his associates are engaged in.

ON THE third anniversary of the pastorate of the Rev. Edmund H. Oxley, in charge of St. Andrew's Mission to the colored race in Cincinnati, the congregation gave a special thankoffering of \$500 toward the building fund for the new church being erected at a cost of \$30,000. The mission has already raised more than half of the share apportioned to it for the building fund.

SOUTHERN VIRGINIA

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

Mission Field Notes

SUNDAY, June 16th, was chosen in Dante as a special day for baptisms. There were seventeen candidates—two women and fifteen children. Our junior worker, Bessie Odum, twelve years old, was baptized, and brought her mother, her married sister, and her two younger brothers to be baptized. Bessie is a little mountain girl who has been living with Deaconess Williams since February.

A NEW mission station is being started at Nora, Dickenson county. It is nine miles from Dante through a tunnel $1\frac{7}{8}$ miles long on the Elkhorn City extension of the C. C. & O. Railroad, which was opened July 1st. In Nora, which is the centre of a scattered community of mountain farmers, they do not live on streets but on creeks. At present one service a month is held near there by a Hard-shell Baptist preacher. The first work of the missionary and her friends has consisted in covering the walls and ceiling of the house which has been rented with newspapers, in order to make the wallpaper stick. September 19th the first Sunday school of our Church met under the direction of Mrs. Hugh F. Binns, our missionary for the entire county of Dickinson. Although they had never had a Sunday school the attendance was thirty-seven, and three of the young people offered to take classes.

TENNESSEE

THOS. F. GAILOR, D.D., Bishop

Convocation of Knoxville

THE CONVOCATION of Knoxville (Rev. Thomas S. Russell, Dean) met in St. Andrew's Church, Harriman, October 5th to 7th, the convocation sermon being preached by the Rev. Loaring Clark, D.D., of St. Paul's Church, Chattanooga. The meditation was given by the Rev. W. C. Robertson, of Christ Church, Chattanooga. Conferences held on

the missionary relationships of the Church in Tennessee were led by the Rev. Dwight Cameron, the Rev. Willis Gerhart, and the Rev. Dr. Clark; "How we can use the popular movement in the organization of Men's Bible Classes" was discussed by the Rev. Messrs. T. S. Russell, W. H. Jonnard and Dwight Cameron; "The proposed Nationwide Preaching Mission" was presented by the Rev. W. C. Whitaker, D.D., of St. John's Church, Knoxville. The last day was largely devoted to social service. A meeting of the social service commission of the diocese was presided over by Archdeacon Windiate of Nashville, president of the commission. The Commission recommended a special commission appointment by the provincial Synod and the General Convention for the consideration of country work. At the closing service, all the speeches were on social service subjects. The meeting was unusually enthusiastic, and a large offering was given towards the work of the commission. The next meeting of the convocation will take place at Johnson City.

VIRGINIA

ROBT. A. GIBSON, D.D., Bishop
WM. CABELL BROWN, D.D., Bp. Coadj.

Auxiliary Study Classes Formed for Period of Synod Meeting

THE BEST teachers obtainable are being secured to conduct study classes arranged for by the Woman's Auxiliary in connection with their Provincial meeting which will be held at Richmond at the time of the Provincial Synod. The object is the training of class leaders. Any woman desiring to join one of these classes should write to Mrs. E. E. Osgood, Brook Hill, Va., for particulars.

WESTERN NEW YORK

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

Buffalo Parish Issues Catalogue of Study Courses—Clerical Association

TRINITY CHURCH, Buffalo, has just issued a catalogue of religious study courses offered to adults and children for the year 1915-16. The idea that the book presents, as explained in the foreword, is that the Church should be an educational institution in religion, that religion is an integral part of education, and that every parish church should be a centre of spiritual culture. The various courses for men and women cover a broad field of religious themes. Most of the courses for adults are given by the rector, the Rev. Cameron J. Davis, and the curate, the Rev. Rolfe P. Crum. In the Church school many new ideas are being introduced. The curriculum is graded to meet the needs of the child mind at various ages and the faculty consists of thirty able teachers, of whom fifteen are college graduates.

AT A meeting of the clerical association of the archdeaconry of Rochester, held at the University Club on Monday of last week, the Rev. W. L. Davis, archdeacon, was elected president and the Rev. W. C. Compton, secretary and treasurer. It was decided to hold a preaching mission before or during Lent at as many of the parishes as possible. The purpose intended is to deepen the spiritual life of the Church people. A committee will be appointed to engage preachers.

WEST TEXAS

JAS. S. JOHNSTON, D.D., Bishop
WM. THEODOTUS CAPERS, D.D., Bp. Coadj.

Convocation of San Antonio—Bishop Capers Conducts Mission

A CONVOCATION of the deanery of San Antonio was held in Uvaldo, September 21st and 22nd. This meeting marked an important step in the aggressive forward movement

inaugurated by the last annual council. Bishop Capers preached the opening sermon, urging a systematic reaching out for people outside the Church's life and influence. Addresses were also made by the Rev. George Belsey of Boerns, and by Rural Dean Ridout. The San Antonio deanery, the largest in the diocese, covers an area of approximately 50,000 square miles, and as a large number of our Churchpeople live in the rural districts away from the railroads, the problem of reaching and holding them for the Church is one of great difficulty.

BISHOP CAPERS conducted a mission at St. Luke's Church, San Antonio (Rev. J. W. Woessner, rector), beginning October 3rd and continuing through Sunday, October 10th. He held three daily services: Holy Communion at 7:30 A. M., with a brief meditation upon the office; devotional services at 4 P. M., with an address upon the general subject "Sin and its Cure"; Evening Prayer and sermon at 7:30 P. M., the subjects of the sermons being: The Mission of the Church; The Building of the Church; The Vision of the Church; The Ministry of the Church; Baptism; Confirmation. The purpose of this mission was to give instruction to the members of the Church rather than to reach those who are not in the Church, the Bishop's theory being that the laymen are co-workers with the rector and as such must be aroused to a sense of duty and have, with the rector, a mission and a message.

WEST VIRGINIA

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

Convocations, and the Preaching Mission—The Work at Elkins

THE FALL meeting of the Kanawha convocation was held September 21st, 22nd, and 23rd in the Church of the Incarnation, Ronceverte (Rev. J. T. Carter, rector). The Dean, the Rev. J. S. Douglas, being absent on account of sickness in his family. Bishop Gravatt presided. For the most part the time was spent in usual routine work, except that a permanent committee, consisting of the Rev. Messrs. Dallas Tucker, J. T. Carter, and W. T. Willis, was appointed to formulate plans for convocation missions, in line with the nation-wide movement. Arrangements were made for missions to be held in almost every parish and mission station, sometime between the beginning of Advent and the Fourth Sunday in Lent. A resolution was also passed recommending the reduction of sums appropriated to present diocesan missionary fields by five per cent. per annum until all present appropriations are extinguished. The idea is to lead present missionary fields gradually to a self-supporting state, in order that much needed new work may be undertaken. Convocation was well attended and good congregations were present at services held twice daily. The next meeting will be held in Hinton, in February.

THE NORTHWESTERN CONVOCATION concluded a successful and enthusiastic session Thursday, September 30th, in Grace Church, Elkins. The chief event here was the ordination of the Rev. R. C. Montague, who for more than a year past has been deacon in charge of the church at Elkins. This service was held Thursday morning, Bishop Gravatt performing the ordination. This convocation also made provision for missions to be held in practically all congregations in its bounds, thus assuring cooperation in this movement by the whole Church throughout the entire diocese, the other convocations, the Eastern, and Kanawha, having previously taken the same action. The Rev. P. N. McDonald of Morgantown preached the closing sermon. The next session will be held in January, at

Christ Church, Fairmont (Rev. A. H. Beavin, rector).

THE WORK of the Church in Elkins is progressing in a most encouraging way. A new commodious and modern parish house and rectory are being built to supply a long felt need. It is expected that the buildings will be completed by January 1st.

THE REV. R. W. E. MERRINGTON, rector of Grace Church, St. Mary's, and the Church of the Messiah, Waverly, has resigned his charge and that field is now without a rector.

CANADA

Meeting of Montreal Auxiliary—Opening of Theological College—Dominion Miscellany

Diocese of Athabasca

A NEW mission centre is to be opened soon at Griffin Creek. There are five other centres of work in this mission, in which two churches are included, and it is hoped that regular services will be held in all.

Diocese of Mackenzie River

THE CHURCH furnishings and all of the winter supplies were lost in the wreck of the new Hudson Bay steamer *MacMurray* in the Peace River rapids some time ago. The supplies were for Fort Chipewyan. The Bishop and Mrs. Lucas lost many of their personal and household effects at the same time.

Diocese of Montreal

THE FIRST meeting for the season of the diocesan board of the Woman's Auxiliary was held in the Synod Hall, Montreal, October 7th. Previous to the business session there was a celebration of Holy Communion in Christ Church Cathedral for the Auxiliary members, of whom a large number were present. Bishop Farthing was the celebrant, assisted by Archdeacon Norton, the vicar, the Rev. Dr. Symonds, and a number of the city clergy. Some account was given at the business meeting of the recent meeting in Toronto of the general board. The general treasurer hopes that the thank-offering at the next triennial meeting will amount to \$27,000. The text book for mission study during the coming winter is "Modern Heroes of the Mission Field." A new diocesan board was formed this year, that of Mackenzie River, and was reported by the general secretary.

THE REV. H. C. IRELAND has been appointed rector of St. Simon's Church, Montreal, succeeding the Rev. H. Charters, who has retired on account of his health.

THE PUBLIC opening of the Montreal Diocesan Theological College took place in the College Hall, October 7th. The Bishop presided. He said the number of students would be small but they should be grateful for that because fourteen of their students were fighting for their country. A graduate of the College, the Rev. Mr. Blagrove, rector of Christ Church, Belleville, received the degree of D.D., which was conferred by Archbishop Worrell of Nova Scotia. The convocation address was given by Bishop Doull, of Kootenay. Speaking of the war he said that terrible as it was certain great benefits may be derived from it. The growth of the spirit of selfishness may be checked. Men and women were learning the grandeur of self-sacrifice.

Diocese of Niagara

CANON MURRAY of Winnipeg preached in St. James' Church, Hamilton, September 19th. The new church will be opened, it is thought, October 24th. The women's club of the parish have been doing good work. On their Patriotic Day they canned 170 vessels of fruit for the Red Cross. The new branch

of the Junior auxiliary just organized is a strong one.

Diocese of Ontario

THREE MEMORIALS, a brass alms basin, a sedilia and lectern, were dedicated by Bishop Bidwell in St. Luke's Church, Kingston, September 26th. The sedilia was given by St. Luke's branch of the Woman's Auxiliary in memory of Mrs. Simpson.

Diocese of Saskatchewan

PRINCIPAL LLOYD, D.D., of Emmanuel College, Saskatoon, left, October 2nd, for England, where he expects to remain nearly a year. He is to lecture on behalf of the Colonial and Continental Church Society. The changed conditions caused by the war have seriously impaired the resources of the Society. While it has received very little income from the Continent the work of ministering to prisoners and refugees is tremendous.

Diocese of Toronto

THE ANNUAL service of the Mothers' Union was held in St. James' Cathedral, Toronto, October 5th. The address was given by Prof. Boyle.

AT THE anniversary of the dedication of St. Cyprian's Church, Toronto, the preacher was the Rev. C. A. Seager, of Vancouver, a former rector.

AT THE meeting of the Sunday school association of the deanery of West York, in St. Paul's Church, Newmarket, on the 21st, the first annual convention, excellent addresses were given by several clergymen. The round table conference was conducted by the Rev. R. A. Hilty, Dominion Sunday school secretary.

BETWEEN EIGHTY and ninety members of St. John's congregation, Peterborough, have enlisted for service at the front.

Educational


SEABURY DIVINITY SCHOOL opened its fifty-eighth year on St. Matthew's Day. The Bishop of Minnesota celebrated the Holy Communion and also preached the sermon. The school opened with thirty-four students in residence, twenty-seven in the divinity, and seven in the preparatory department. This fills the school to its capacity. The new instructor in divinity is the Rev. James H. Young, a graduate of Kenyon College and of the Philadelphia Divinity School. The preparatory department has been strengthened by the addition of A. N. Gilbertson, Ph.D., as instructor in philosophy and psychology, and W. H. Stowe, as instructor in history. The scope of Seabury's influence and usefulness now covers a wide range of territory. In the school itself are students from the Atlantic seaboard, the Middle West, the Northwest, and Canada. In the correspondence study department clergymen from all parts of the United States and Canada are enrolled. The library of the Society for the Home Study of Holy Scripture and Church History, working chiefly among Churchwomen, is now at Seabury. The library itself, now containing over 6,000 volumes, is considered by experts to be one of the best libraries of Anglican theology in the country. Miss Sarah F. Smiley, the founder and collector of the library, has been in Faribault for three weeks recently, consulting with the local board of managers, and making arrangements for the year's work.

THE CHURCH Training and Deaconess House at Philadelphia reopened for students on Wednesday, October 6th, with a service in the chapel, attended by students and members of the faculty, the board of managers, and others interested. Present and officiating

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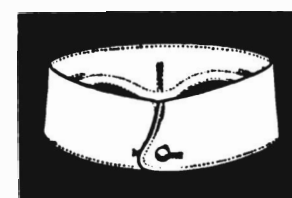
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were the Rev. H. M. Medary, a member of the faculty, and the Rev. Dr. Perry, warden and chaplain. Bishop Rhinelander made an earnest practical address to the students and workers on "The Testimony of Christ." The new resident students of the junior class number fifteen. A number of day students (Sunday school teachers and other Church workers) attend the instructions, which are free to all who desire to receive them. On the following morning Bishop Rhinelander, assisted by Bishop Thurston, administered the Holy Communion in the chapel, and dedicated a set of new service books, beautifully bound and inscribed, given by friends of the house to mark the eightieth birthday of Miss Mary Coles, one of the founders of the house, and from the beginning president of the board of managers.

THE ANNUAL Bishop's Day of the Deaconess Training School at Berkeley, Cal., was held Tuesday, October 5th, at St. Margaret's House, 2629 Haste street. Several of the clergy of the diocese were present. The service was said by the Rev. E. L. Parsons, D.D., rector of St. Mark's, Berkeley, and warden of the school. The Bishop blessed certain gifts of books at the opening of the service, and these books, a Bible, a Prayer-Book, and some Hymnals, were used for the first time. The first address of the afternoon was by Deaconess Goodwin, who represents the Board of Missions especially in college work for women, and who congratulated the school on the progress made since her former visit some five years ago. The Bishop then spoke, emphasizing the value of the prayer life.

ST. RAPHAEL INSTITUTE in the Cumberland Mountains at Monterey, Tenn., opened the fall term on St. Michael and All Angels' Day, the president, Archdeacon Windiate, conducting the service and making the address. The different departments of training opened with representatives from various dioceses, including Washington, Fond du Lac, Massachusetts, Florida, Virginia, Cuba, and Tennessee. A few days earlier Bishop Gailor visited the mission for Confirmation, and the service was rendered with a large vested choir. Electric lights and a water plant have been installed by the young men through the summer, in the department of manual training.

BEXLEY HALL, the divinity school of Kenyon College, opened with Evening Prayer at five o'clock on the afternoon of Tuesday, October 5th. This is the first opening service held in the beautiful new chapel completed last January and dedicated to St. Mary, following the precedent of the chapel at Bexley, England. New courses of instruction are offered in homiletics and religious pedagogy by the addition of the Colburn chair of homiletics. The professorship has been accepted by the Rev. Dr. George F. Smythe, for a number of years chaplain of Kenyon College.

PESSIMISM

HALF of the ills of life are experienced only in anticipation; witness this bit of conversation overheard in the street car: "When I feel well, I always feel bad because I know I am going to feel worse!"—*Exchange.*

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The Magazines

BISHOP BURY in the September *Nineteenth Century* gives an interesting account of "The Grand Duchess Elizabeth and her New Order." It is called "The Order of St. Martha and Mary," but its work is as social and practical as it is possible to make it, much upon the lines of the work of St. Vincent de Paul. The Grand Duchess, the Bishop says, is one of the best loved women in Russia. He tells of a peasant woman calling out at some great church service, "Has Elizabeth come? She told me to be sure to speak to her when next I saw her." The Grand Duchess moved down stairs crying "Here I am, little mother. What is it?" The old woman threw her arms around her and cried for joy. "None of those looking on would think it strange or anything but natural and right, though one was the poorest of the poor and the other the Empress' own sister." Sir Harry Johnston writes a symposium in the same magazine entitled "God and Humanity." The chief speaker concludes, "Our press pictures the Almighty a sort of heavenly United States, outwardly neutral, secretly in his heart inclining to the Allies; but desiring to seem impartial and give the Germans a run for their money. . . . The Pope appealed for a Truce of God on Christmas Day. What we want in all this horrible turmoil is a Truce to God, a cessation of trying to use His name for the advancement of our own interests and notions."

WATCH THE DISEASE MOON

A "CONTAGIOUS DISEASE ALMANAC" which shows the waxing and waning of certain diseases instead of the corresponding changes in the moon has been prepared by the University of Wisconsin Press Bureau for the purpose of forecasting possible epidemics and to provide seasonable warning and "danger signals" for Wisconsin people. It covers the most important preventable diseases in Wisconsin and shows by months when they are most prevalent and when least to be feared. The information should be of practical value to parents, teachers, and health officers.

Did you chance to know, for instance, that January brings the largest number of deaths from diphtheria and croup of any months in the year, that it is one of three for the maximum number of cases of whooping cough, and is the beginning of the scarlet fever danger season? Typhoid alone, of all the leading infectious diseases which cause death in Wisconsin, is on the wane during this month, which marks the developing of many cases of measles and the recognition of many cases of tuberculosis.

Much of interest and value is to be gained by consulting this almanac which is based on accurate scientific knowledge. According to its tabulation, the closing months of the year call for unusual vigilance in guarding against disease. The real danger from typhoid fever begins in September with a great increase in cases and deaths. October shows a continued increase in number of cases and in mortality and in November the climax in both cases and deaths is reached. December shows a decrease in both cases and deaths, although the calendar proves typhoid to be practically an all-year-round problem.

September shows a decrease in measles and scarlet fever, but there is a marked increase in both diseases in October and November. There are fewer deaths but more cases of measles in October, while in the following month the real danger time begins with a great increase in both the number of cases and mortality. Measles continues its increase in the number of cases and deaths in December, but this month marks a decrease in the number of cases of scarlet fever. The



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The Young Churchman Co.

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disease is more severe, however, and the mortality higher.

Whooping cough, which has its greatest death record in January, February, March, and April, and its lowest in June and August, begins increasing in September, shows a decrease in mortality but an increase in number of cases in October and a decrease in both cases and deaths in November. There are fewer cases but a slightly higher percentage of deaths in December.

October ranks next to January for deaths from diphtheria and croup. December is third and November fourth in mortality from these diseases. Tuberculosis, which invariably shows its largest number of reported cases and deaths during the quarter-year which includes April, May, and June, begins its annual increase in October. Mortality from this disease is high both in November and December, also in March, which is one of the chief months for high report of cases and deaths.

These diseases might all be wiped out of existence by proper sanitation, hygienic living, and strict quarantine. The almanac points out the danger periods. It remains for an enlightened people to do away with them.

WHAT OUR WAR WASTE MIGHT BE

IN two years we have spent nearly a billion dollars for war purposes. How much is a billion dollars? . . . We all know what a dollar bill is—a billion of them would make a pack fifty-five miles high. In the last two and a half years we have spent for war a dollar for every minute which has passed since the birth of Christ.

Now, it is interesting to notice what could be accomplished with our war money if it were turned into constructive channels. Let us apply it to education. Estimating the cost of the average university at two and one-half millions, our annual war expenses would build and equip four universities in every state of the Union. The very best two-room modern rural school can be built for \$4,000. Our annual war bill applied to this purpose would build 2,500 such schools in every state of the Union. If applied every year it would give every high school student in the United States a high-school education and the necessary books. It would also give a free college education to six times the number of people enrolled in our colleges. The price of one battleship would more than pay for all the school-books used in the United States in a year.

From the standpoint of the philanthropist, our yearly war budget would provide the following institutions for the betterment of humanity: ten hospitals at \$200,000 each, two insane asylums at \$500,000 each, four orphan asylums at \$250,000 each, four blind schools at \$250,000 each, four old people's homes at \$250,000 each, two reform schools at \$250,000 each, two schools for defectives at \$250,000 each, four industrial training schools at \$250,000 each, twenty agricultural high schools at \$50,000 each, a model farm in every county of the United States at \$2,000, one thousand visiting nurses at \$100 per month for the prevention of diseases, \$250,000 for the relief of the poor, and another million dollars left for any other purpose.—*Christian Herald*.

IT CANNOT be denied that the preparedness fad is being turned here and there throughout the United States to excellent account. In districts where nothing else has aroused interest in better highways, the preparedness spell-binder seems to have made progress by convincing the taxpayers that if the country is ever to be in a position to resist invasion it must provide good military roads for automobile tourists.—*Christian Science Monitor*.

Appreciating the great value of
Prof. Fred Lewis Pattee's book,

Elements of Religious Pedagogy

—a Course in Sunday School Teacher-Training (by Fred Lewis Pattee, Professor of English Language and Literature in the Pennsylvania State College)—an edition bearing the imprint of The Young Churchman Company has been issued for introduction among Churchmen. The book is used as a text book in the correspondence courses of the General Board of Religious Education and in the Schools of Religious Instruction under Church auspices in Chicago, Milwaukee, St. Louis, and elsewhere.

The book is cordially commended to Churchmen. Cloth, 75 cents; by mail, 80 cents.

"The fact that this is the fifth edition of a book which first appeared only in 1909 is sufficient testimony to its value. While not a complete textbook for Training Classes, yet, in the field covered by it, it is eminently satisfactory. As the title suggests, it deals with Child Study, the Elements of Psychology, and the Art of Teaching, and has been approved as fulfilling the requirements of the Advanced Standard Teacher Training Course. It is worthy of a place in every Teacher's Library and should not simply be read and put aside but marked, learned, and digested."—*Teachers' Assistant*.

The Washington Diocesan Series of Blanks for Sunday School Use

As a part of their work, the Washington Committee has devised a series of Blanks for Sunday School use which are published by The Young Churchman Company as follows:

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